

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## AN IMPORTANT ANNIVERSARY

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“In fifty years we'll all be gone and forgot.”

So, with the genuine humility of the true Disciple, wrote W. Q. Judge, who passed away from the physical plane on the day of the Spring Equinox. On the 21st of March 1896, when his body was not quite forty-five years old, the “greatest of the Exiles,” as H.P.B. called his soul, passed out of it. Having come to his Guru and Colleague at the age of twenty-two, for twenty-two years he served Her Cause day after day. H.P.B. has put it on record, in black on white, that Judge became a regular Chela of the Master in 1875. Not an hour, thereafter, did he pass without feeling for Their Cause; not a day did he spend without offering his quota on the altar of Their service.

His faithful exposition of *The Secret Doctrine* teachings is only a part of the legacy he bestowed on the Movement he served with the power of his whole being. As the Link between the Great Lodge of the Occult World and the aspirants striving on the plane of mortality, W. Q. Judge rendered a service which cannot be measured by ordinary means. Once again, it was H.P.B., the Messenger, who described W. Q. Judge as the *Antaskarana*, the Bridge and the Link between the Higher Manas, the Trans-Himalayan, and the lower, which functions in the arid deserts, on the low-lying plains, and in the dark jungles which we call civilization. The Power of this Link is to be found not only in the writings of W. Q. Judge. In his life-story also that Power is discernible, now manifesting in one way, now in another.

W. Q. Judge suffered, as all Soul-Servers do, from the misunder-

standing of his motives and his methods. H.P.B. in 1889-90 had warned in prophetic language all Esotericists to stand by and to defend W. Q. Judge when the time came. The second greatest tragedy of the present Theosophical Movement, inaugurated in 1875 in New York, occurred when Esotericists failed to obey in 1893-94 that call of H.P.B.'s. Puny minds incapable of seeing the profound depths of Judge's mind, thought him to be personal and proud when, in the solemn name of Theosophical Principles, they, and not Judge, were breaking them. Knowing little about the Masters, they talked much; never knowing how to precipitate a letter, they opined that the communications from the Masters which came through Judge were bogus messages; and so on and so forth. All students of the present generation are advised to study the events of that tragedy and to compare it with the greatest of the tragedies of the Movement, that enacted in India in 1884-85 in reference to H.P.B. herself.

In the face of attacks and calumnies, Mr. Judge maintained a silence born of discretion — a silence which was mistaken for weakness; refusing to discuss and to argue, he was charged with trying to hush matters up; even his intimate friends and devotees could not fathom the uniform attitude which comes out in these words about a New Era in the affairs of the world:

It was meant as near as possible to be a brotherhood of nations, and that is the drift of its declaration and constitution. The T.S. is meant to be the same, but has for many years been in a state of friction. It has now, if possible, to come out of that. It cannot be a brotherhood unless each, or some, of its units becomes a brother in truth. And *brother* was the noble name given in 1875 to the Masters. Hence you and I and all of us must cultivate that. We must forgive our enemies and those who assail us, for only thus can the great brothers properly help by working through us. There seems to be a good deal to forgive, but it is easily done inasmuch as in fifty years we'll all be gone and forgot. Cut off, then, thoughts about those "foolish children" until harmonious vibrations ensue to some extent. That absurdity . . . let go. I have deliberately refrained from jumping at such a grand chance. So, you see, forgive, forgive and largely forget. Come along, then, and with me get up as fast as possible the feeling of brotherhood.

In fifty years many, many have gone and are forgotten; others are passing down to that valley of oblivion. But W. Q. Judge rolls on majestic on his *Ocean of Theosophy*; he is heard in his *Echoes from the Orient*; his beauty shines in his accurate rendition of *The Bhagavad-Gita*, as his

profundity can be gauged in that of Patanjali's *Yoga Sutras*. His life-actions are fragrant in *Vernal Blooms*.

Two great qualities run throughout his Theosophical life — Patience and Gentleness. Not the patience which is shot through with self-pity and false resignation, but patience of the type of which the Mahatma wrote — “Great man is he who is strongest in the exercise of patience.” His gentleness was strong, virile, steady, and was able to wear down the mountains of obduracy and faithlessness raised against him.

His great pupil, Robert Crosbie, called W. Q. Judge “A Friend of Old Time and of the Future,” *i.e.*, an Immortal who befriended all and who would continue to do so in the long ages to come.

When W. Q. Judge's position is recognized as that of the Link to be kept unbroken, as H.P.B. said, as the Bridge between Masters and aspirants, then only will the different units of the Theosophical Movement of H.P.B. be fused together in one grand whole. Achieving real fraternization demands recognizing the position and power of William Quan Judge.

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IT IS IMPOSSIBLE for the Founders of the Theosophical Society to answer more than a few of the attacks made upon them in the Anglo-Indian Press. They are naturally exposed to many such libellous accusations, as the Theosophical Movement excites the hostility of two great armies of bigots — the bigots of science, and the bigots of religion. But enemies who are honest enemies, who assail the teaching, or what they conceive to be the teaching of the Theosophical Society in a legitimate way by argument — even when the argument is intemperate and uncivil in tone — may be left to the influence of time and those tendencies in human thought which have generally defeated Bigotry in the long run. For the rudeness of antagonists who know nothing about the real nature of their pursuits, and will not take the trouble to enquire into these, the Founders of the Theosophical Society are fully compensated by the sympathy and regard of those who are better informed and more intelligent.

—*Supplement to The Theosophist*, January 1882

# RANDOM NOTES FROM "THE THEOSOPHIST"

## DEITY ACCORDING TO THEOSOPHY

[Commenting on a Spiritualistic communication, an editorial note says:]

Too MUCH is assumed hypothetically with regard to God—as a "Creator" and a Being distinct from the universe—an extra-cosmic deity, in fine; and too little attention is bestowed upon the only concrete symbol of the latter—inner man. While the personal deity has and ever will elude scientific proof of its existence, man, its hitherto solitary synthesis as manifested on this earth, is allowing himself, in the case under notice, to be mastered and guided by invisible powers perchance as blind as himself—instead of seeking to obtain mastery over them, and thus solve the mysteries of the Infinite and the Invisible REALITIES. Preconceived Impressions, accepted on blind faith, and along the old theological grooves, can never yield us the whole truth; at best they will be hazy and distorted images of the Infinite as reflected in the astral and deceptive light of the *Kama loka*.

(October 1883)

[Professor Lionel Beale, F.R.S., in an address before the members of the Victoria Philosophical Institute, London, referred to the opinions existing among scientific men as to the worth of the "physical doctrine of life." He said: "... no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason. ... I believe all materialistic doctrines ... will be found to agree in accepting as a truth ... the monstrous assumption that the living and the non-living are one..." H.P.B. comments:]

The assumption is "monstrous" indeed, as presented to us by modern materialism which rejects with the idea of a personal creator, every other *intelligent* principle in nature. But is it more "monstrous" or less illogical to attribute the *creation* of a boundless universe out of *nothing* and to father the same upon a finite and conditioned *personal* deity? There is much to say on both sides; and very soon it will be said.

(August 1882)

[A correspondent remarks: "I think the doctrine of personal responsibility, as directed by a belief in a personal God, will do

much good and no harm to mankind. Any action that is the result of an enlightened and well informed conscience, as a whole, and which is not unduly biassed by any party consideration, or lower propensity, is right, and cannot be wrong." To this, the following note is appended.]

The belief in a personal god may do some good under certain circumstances, but it may also do a great deal of harm according to the attributes which we give to that personal god. A personal god without personal attributes is unthinkable and illogical; because it is his personal attributes which constitute him a "personal" god. If we believe that such a god is passionate, revengeful and changeable, if we believe that he favours some and condemns others, that he can be persuaded to forgive our sins and thereby act contrary to the law of justice, such a belief not only impedes our own progress, but is highly pernicious.

The words "right" and "wrong" may be used in the absolute or in the relative sense. Generally speaking it is the intention with which the act is done, that constitutes its right or wrong. If it is in accordance with the law of justice, it cannot be wrong; but we cannot obtain a perfect sense of justice without a corresponding degree of knowledge.

(October 1884)

[Commenting upon a statement in the article entitled "Advice from a Swami," to the effect that certain high stages of meditation bring man face to face with "the Almighty, the Universal, the All-Knowing and the All-Glorious God," H.P.B. says in a footnote:]

Who, whenever seen, will always prove to be man's own deific principle, his own luminous *Atman*, at best, and not God or Iswar, who — as well proved by Kapila — if Impersonal and Infinite *cannot* be seen, and if Personal, hence *finite*, is not the "universal" spirit.

(November 1881)

[H.P.B. published translated passages from the original French work by Alphonse Cahagnet, entitled *Cosmogonie et Anthropologie*, and appended several footnotes. The statements, by Cahagnet which drew these notes are given below in brackets.]

["What are we to understand by the name God? . . . Methinks that it would be far more rational to believe that this fictitious personage is a compound of what we would call *mother thoughts*; of harmonious ideas forming a centre of actions and a centre of

propulsion, a focus of all the other thoughts of which the universe is composed. . . .”]

We may be doubtful whether our Brother Cahagnet means by his “Mother Thoughts” the spiritual transcendental essences which Aristotle calls privations and Plato calls forms, species improperly understood and known as ideas; those eternal, immutable essences removed altogether from the sphere of sense, and cognizable more by intuition than reason. But whether or not he means that substance of which the world is but the shadow and which gives the latter the little of partial *reality* it possesses, his definition of the abstract Deity is undoubtedly that of the Vedantins, who define Parabrahm, *absolute* Intelligence and Force Itself, and hence devoid of either intelligence or force. In such a case his “Mother Thoughts” would under another name take the place of *Isvar*, as defined by the modern school of Benares Vedantins, though we doubt that M. Cahagnet has the remotest idea of the existence, let alone the philosophy, of Vedantism.

[“... as a series of thoughts resulting in various modes of appreciating or viewing things are born from one first... thought, so the first aggregative potency must have acted in the same manner, and that it could create the material universe, or rather the *material state*, but in this wise, *viz.*, by unconsciously imposing on it the task *to be*... by a succession of various ways of appreciating or viewing it.”]

We do not feel quite sure whether the author adheres to the Aryan doctrine of the negation of the reality of matter, which was also that of Plato, but it does seem as if this conception of the Deity reminds one of the Platonic doctrines of the Cosmos being but “the shadow of The Shadow”; and of the deity of the Eleatics, whose Absolute was not a mere abstraction, a creature of pure fancy, but the totality of the objective universe as discerned by the soul, which itself, as compared with the body, is but a subtler species of matter.

[The author having referred again to what he terms “mother thoughts,” H.P.B. comments as follows.]

Would we not be warranted in thinking that the authors of the *Vedas* which mention such a legion of deities inferior to, and dependent on, Parabrahm, had also some such “Mother Thoughts” in their spiritual clairvoyance? Hence polytheism or the plurality of gods becomes comprehensible. The anthropomorphization of these abstract principles

is an afterthought; human conception generally dragging down to the level of its own terrestrial, gross perceptions every *idea*, however philosophical and sublime.

[“... the only existing God to be found, as we believe, a deity formed of all, without, therefore, being of necessity a pantheistic god.”]

We do not see how the inference can be well avoided, though, once we admit of a Deity, the God of the pantheists seems the only reasonable one. True pantheists do not say that *everything* is God — for they would be fetish-worshippers then; but that God is in everything and the *whole* in God.

(March 1881)

[The following questions and answers were published under the title “What Is ‘God’?”]

[The Theist says that God is a person infinite, eternal, omniscient, omnipotent, all-perfect, creator and ruler of the universe. The Atheist does not say “There is no God,” but he says, “I know not what you mean by God; I am without idea of God...” What is the difference between the atheism spoken of above and Theosophy, so far as its negative side of knowledge is considered?]

Esoteric Theosophists are gnostics, not agnostics. They affirm that they can know by spiritual perception Parabrahm or Adi Buddha, which is the universal spiritual principle, the origin and the basis of all Cosmic Evolution. It is the one element and the one energy of which every form of existence is but an expression and a manifestation. And there is no personality or God beyond this principle.

[Do the Theosophists believe like M. Renan (*Dialogues and Philosophical Fragments*) that, though there was no God in the beginning of the world, there will be gods in process of time produced by nature?]

Yes, if the word God means a Dhyan Chohan.

(July 1884)

[These footnotes are appended by H.P.B. to a translation of the Brahmachari Bawa's own account of his life. The words from the text to which each of the footnotes relates are given in brackets.]

[“...relying fully on the protection and omniscience of the omnipo-

tent Master (Ishwar).”]

See Bulwer's *Zanoni* — the scene where Zanoni sees and meets with his “Adonai.”

[“...the omnipotence of the Lord (the divine I, or Spirit, the *personal* God of every individual).”]

By Ishwar and Master is not meant the personal God, whom the believers in such God suppose to be the creator of the universe, and outside the universe — Brahmachari Bawa does not recognize such a god in relation to the universe. His god is Brahma, the eternal and universal essence which pervades everything and everywhere and which in man is the divine essence which is his moral guide, is recognized in the instincts of conscience, makes him aspire to immortality and leads him to it. This divine spirit in man is designated Ishwar and corresponds to the name Adonai — Lord, of the Kabalists, *i.e.*, the Lord within man.

[“Dattatraya, the universal Lord.”] In the popular sense, *Dattatraya* is the Trinity of Brahma, Vishnu, and Shiva, incarnate in an *Avatar* — of course as a triple essence. The esoteric, and true, meaning is the adept's own trinity of body, soul, and spirit; the three being all realized by him as real, existent, and potential. By Yoga training, the body becomes pure as a crystal casket, the soul purged of all its grossness, and the spirit which, before the beginning of his course of self-purification and development, was to him but a dream, has now become a reality — the man has become a demi-god.

(November 1879)

[In a letter published under the title “Is Brahmoism True Hinduism?” the correspondent quotes the *Mundakopanishad* as follows: “The superior knowledge is that by which the UNDECAYING (God) is known.” To this H.P.B. appends the following footnote.]

The term “Undecaying” may, or may not, have meant “God,” as translated by the writer, in the mind of the author of *Mundakopanishad*, but we have every reason for doubting the correctness of the meaning given. No Upanishad mentions anywhere a *personal* god, and we believe such is the god of the Brahmos — since he is endowed with *attributes* in themselves all finite. The “Undecaying” means in the Upanishads — the eternal unborn, uncreated, infinite principle or Law — Parabrahm in short, not Brahm which is quite another thing.

(February 1883)

[The following footnote is appended to Eliphas Levi's statement: "To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other."]

And evil being infinite and eternal, for it is coeval with matter, the logical deduction would be that there is neither God nor Devil — as personal Entities, only One Uncreated, Infinite, Immutable and Absolute Principle or Law: EVIL or DEVIL — the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and rebecomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.

(October 1881)

[A correspondent asks if seeing "a bright spot of light," and having a brilliant "shower of flowers" which he tried to grasp but could not, is "a response that God has been pleased with his worshipper, meditation being, I believe, the unique way of spiritual worship." The following reply is given in an editorial note.]

It depends. Those of our orthodox native contributors, who worship some particular God — or, if they so prefer, the one ISHWAR under some particular name — are too apt to attribute every psychological effect brought on by mental concentration during the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such "lights," and that as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists — who have no personal God — to a *pre-nirvanic* state; pantheists and Vedantins to *Maya* — illusion of senses; and Christians — to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration — these lights are glimpses of the Astral Light, or, to use a more *scientific* expression — of the "Universal Ether" firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's *Unseen Universe*. Like the pure blue sky closely shrouded by thick vapours on a misty day — is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, in paralysing their enemy — physical senses — and the inner man becomes, so to say, distinct from the man of

matter, then, the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds — sweeps away the mist which lies between our normal vision and the Astral Light, and we obtain glimpses into, and of, that light.

The days of “smoking furnaces” and “burning lamps” which form part of the Biblical visions are well gone by and — to return no more. But, whosoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an “Almighty God” amuses us with visions of flowers, and sends burning lights before making “covenants” with his worshippers.

(November 1881)

[The following reply is given to a *padri* in Ceylon who was trying to misrepresent some of Col. Olcott’s expressions. It appears that he said that “each of the Christians had a work to do, namely, to make known the name of Jesus Christ to others, and that it was a work that is especially given to men to do, *though God could have given it to angels*, who would be very glad to do it.”]

And a great pity it is that “God” did not do so. It is an administrative mistake of his, as such an act would have proved conducive to more than one beneficent result for us poor mortals, namely: (*a*) to proving that there were such things as Biblical angels, and (*b*) — demonstrating to us the existence of their Creator himself — that “personal God” whose being has hitherto remained not only an open question, but an *absolutely* unprovable tenet. As the matter stands though, such a “hide and seek” policy leads every reasonable and thinking man unprepared to accept assertions upon *blind faith* to respectfully question the correctness of affirmations as blind when emanating from the well-meaning, but not always impartial, *padris*. What is true religion for them may be a *false* one for others. We claim freedom of conscience as the unassailable right of every free-born man. In the words of d’Holbach: “If the Christian must have *his* chimeras, let him at least learn to permit others to form theirs after *their* fashion.”

(*Supplement to The Theosophist*, August 1881)

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## STUDYING IN DEPTH

Though I have all faith, so that I could remove mountains,  
and have not charity, I am nothing.

—I. *Corinthians*, xiii. 2

HE who would study the teachings of Theosophy has to abandon ordinary scholastic ideas. The approach and the method which would give understanding are different. They are totally unlike those required for the study of, say, one more branch of science. The aim with which the study is undertaken assumes an importance not easily perceptible to the materialistic or the commercializing instincts. Theosophy requires a virile mind. But, at the same time, it requires a mind that refuses to deviate from its own aim and purpose. Other aims and differing purposes disqualify the student and the true import of the teaching remains sealed.

The philosophers of our day expound their own convictions which are sometimes based on facts, but most times have their roots in unstable hypotheses and conjectures, sense data and psychic idiosyncrasies. These may in time, when their falsity is revealed, lead men to reject their theories and discount their wisdom. But the falsity that lies hidden may lead many a mind astray. And not only that. It may effectively prevent a questing mind from discriminating between truth and error. Any philosophy, in fact any teaching — be it of sciences like chemistry, astronomy or space research — must have as its ultimate aim an altruism that will benefit mankind and show to it how it may organize itself, not only for this life but for lives to come. Rarely has a philosophy laid down guidelines for an intelligent preparation for the work to be done during the next and subsequent incarnations. Rarely, if at all, has a philosophy warned the man that his present choices, though seemingly trivial, may colour with a darker or a lighter hue his evolutionary march across the centuries. No text exists which teaches how, through efforts planned for each successive incarnation, one can become a missionary and a martyr. It is a measure of the flippancy of twentieth-century thought that many an earnest student lightly passes by the disclosure of the fact that across the centuries the saviours of humanity have built for the protection of man a Guardian Wall that takes on the buffetings of cycles. The knowledge of its existence may arouse a high sense of emotion. But it can also kindle in the student the first faint spark of an aspiration to become worthy to go through a torture that

may last for centuries and aeons. In the passage that deals with the Guardian Wall will be found the Aim of Yogis, Saints and Adepts. Therein also will be found the invitation to join that band of the Illustrious. Says *The Voice of the Silence*:

Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

To become a martyr requires the imbibing of that high knowledge which is symbolized, in this verse, by the "seventh Gate."

Theosophy is more than a philosophy. It is certainly more than a science. It is RELIGION in the only sense applicable to that word, for it is the science of life and the art of living. This Wisdom-Knowledge is not obtainable for the asking. It is *secret* and will remain so up to the day that all men become altruists. It gives the strength to serve to him only who abjures the power to rule. The arrogant and the ambitious, the sectarian and the bigot, the materialist and the man of vanity are alike repelled by Theosophy. Theosophy holds up to them a mirror that reflects their own unmasked image. Horrified, they shrink back and go their own appointed ways. Yet, from among these, there always have been a few who, perceiving the ugliness of their lives, have survived the shock and, drawing upon their internal hidden reserves, have dedicated themselves to the service of humanity — of all men, whether good or bad.

There is an inner condition of man that plays an important part in the imbibing of knowledge. We see its workings in schools and classrooms as also in the attempts by men to acquire skills. Unless there is the aptitude, no amount of effort will achieve more than mediocre results. So with Theosophy. However, for Theosophy something more is required. For, even though the individual have an aptitude for its study, even though he thirst for knowledge with all the fervour of ambition and youth, he may find thresholds which he cannot overstep. After initial successes, he comes within the grip of an iron law that no supplications or wiles can shake. To understand its workings, the student must know and perceive in depth the nature of Theosophy and the aims and powers of the Beings that preserve and promulgate it. The ultimate in all knowledge, this priceless wisdom was handed down by

the Sons of Light to those who had perfected themselves in their physical, psychic, moral, mental and spiritual natures. In their custody, the Wisdom remains safe from spoliating hands and from those who would defile it or turn it to selfish use. The custodians of this Wisdom have the power to judge the motives of men, their tenacity of purpose and the strength of their will which has to remain unshaken through the most intense forms of joy and suffering. Custodians of the age-old Wisdom by right of knowledge and service, they have mastery over space, time, mind and matter. But they are not "miracle workers." They work with Karma — not against it. They know the times of the cycles of obscuration and light through which humanity passes, and adapt their work with humanity accordingly. They need companions who can serve their Purpose and carry their endeavour to those who, by karmic circumstance and moral weakness have put themselves outside the line of their effort.

The deeper aspects of Theosophy which give knowledge, peace and power have inbuilt safeguards against persons with unworthy motives. The qualifications required of the honest volunteer are stringent and, from the worldly point of view, harsh. Yet, they are in no way more demanding than the discipline required for a one-pointed devotion to any course of recondite research. For him who would sit at the feet of the Masters, his aim has to be Masters' Aim; his purpose, Masters' Purpose; his teaching, Masters' Teaching. This demands an unflinching abandonment of all other aims, purposes and teachings gathered over the years in earthly pursuits and sense-gratifying delights. Men have adopted the strict regimen of the monastery and the *ashram* for far lesser ends. The total renunciation expected is symbolized for us in the words of Ruth:

Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God.

In the early years of the Theosophical Movement of the 19th century, an Englishman who was privileged to correspond with one of the Masters received a letter in which the Great One said:

What, will you say, can be more reasonable than to ask that teacher — anxious to disseminate his knowledge, and pupil — offering him to do so, should be brought face to face and the one give the experimental proofs to the other that his instructions were correct? Man of the world, living in, and in full sympathy with

it—you are undoubtedly right. But the men of this other world of ours, untutored in your modes of thought, and who find very hard at times to follow and appreciate the latter, can hardly be blamed for not responding as heartily to your suggestions as in your opinion they deserve. The first and most important of our objections is to be found in our *Rules*. True, we have our schools and teachers, our neophytes and shaberon (superior adepts), and the door is always opened to the right man who knocks. And, we invariably welcome the newcomer—only, instead of going over to him he has to come to us. . . .

Is any of you so eager for knowledge and the beneficent powers it confers as to be ready to leave your world and come into ours? Then let him come; but he must not think to return until the seal of the mysteries has locked his lips even against the chances of his own weakness or indiscretion. Let him come by all means, as the pupil to the master, and without conditions; or let him wait, as so many others have, and be satisfied with such crumbs of knowledge as may fall in his way.

All this in the prospect. In the retrospect, the record is not promising for most aspirants. Fledglings are not expected to take wing and soar. Unworthy though the past may have been, it has to be taken stock of along with the worthy. The debits and credits of a lifetime have to be cast up and the information preserved for future use. The valiant soldier is not daunted by the odds against him; he obeys orders; he enters the fray. So, too, must it be for the student and the aspirant. *He* has to take the plunge. No one can do it for him. As far as he is concerned, he is treading on virgin ground. He has no past experience to guide him. His immediate task is one of great difficulty. He has to discover and then perfect the instruments which have always been within him and which alone can make the higher comprehension possible. The wings of intellect can make a man reach certain summits. But they have a limit. They cannot take him into the blue where sit the gods. Intellect and instinct have now to yield the pride of place to intuition. This latter is not a mere modification or extension of the other two. It functions on an altogether different layer of human consciousness. It is a mistake to think that intuition has to be imported into the man. It has been there all along but has become dormant through disuse and neglect. It has shrunk and congealed at the touch of materialism and vice. It can be revived, but it must find its congenial habitat in a healthy body, a clean mind, and an intellect eager to get glimpses of the True.

The present uncouth mind which can hardly distinguish between truth and falsehood has to be worked upon and fashioned and oriented for the work special to the attainment of the new-found goal. The Aim, Purpose and Teaching of the Master have to be adopted and worked thread by thread into the fabric of the disciple's mind. Not his to question the manner and method of the Teaching; not his to loiter by the wayside and try to square Masters' Teachings with what he has previously picked up from other teachers — pulpit and platform included. He is entering upon what to him must appear to be an uncharted voyage across an angry sea. To doubt the correctness of the navigation laws codified for him is to risk insanity; to complain of the tiring length of the journey and thus to set the helm to enter the nearest port is to abandon the high purpose envisioned in moments of aspiration; to abandon chart and compass and allow the boat to drift is to betray the noblest of all Causes.

Concentration is the primary faculty which has to be developed. In Theosophy concentration has overtones which other systems lack. To produce any desirable effects, concentration in Master's School is assimilation of Master. There is no other way. It is a twenty-four-hour discipline. The argumentative approach is not recommended for purposes of study. It produces disturbing and oscillatory tendencies. The student of Theosophy is required to control and eliminate his distaste for hard work and his aversion to unpleasant duties. He is invited to check all disturbing elements so as to gather all his energies and bring them to a sharp, undeviating focus on that which is presented for his study. The inner meaning which lies concealed, not only between the lines but within the words, has to be extracted and this can be done only by the non-argumentative and non-critical methods of thought.

Lastly, it has to be remembered that the white ray of Truth cannot shed its radiance by partiality for one of the colours into which it may have been diversified. Only a combination and mixture of the seven prismatic colours can reconstitute the whiteness from which they emerged. The Voice of the Inner God is heard in seven manners. When the six, representing the lower personality, are "slain" and laid at the Master's feet, then only can the pupil merge himself in the One and live therein.

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## LOOKING BACK ON "THE PATH"

### I.—AN ANSWER TO HEART QUESTIONINGS

"IN THE COURSE of a few centuries and in other lives," wrote Mr. Judge in April 1891, "it will be possible to find out just what influence *The Path* has exerted."

He was referring to the magazine he founded and edited, the first number of which had appeared in April 1886. Without waiting for those few more centuries to pass, though, we may affirm that its influence has already been immeasurable, it having become in the first place "the backbone of Theosophical publicity in the U.S.A." and served as a treasure-house ever since on which to draw inexhaustively for the pure gold of Mr. Judge's wisdom.

Throughout the past several decades Mr. Judge's articles from *The Path*, written under various pseudonyms, have been repeatedly reprinted in book or pamphlet form as well as in Theosophical magazines. In it also first appeared the much-treasured *Letters That Have Helped Me*, from Mr. Judge to his disciple "Jasper Niemand," later published in book form in 1891 and followed in 1905 by a second series compiled by Jasper Niemand and Thomas Green. There, too, his *Notes on the Bhagavad-Gita* first saw print. Also from *The Path* came occult tales written by Mr. Judge. So much matter deriving from the ten volumes, all the work of the busy editor, is indeed remarkable. And as H.P.B. said, *The Path* was "pure Buddhi."

How did it come into being? "The suggestion to start it," he says, "came from minds greater than ours, and the derivation of its name is from the same source."<sup>1</sup> He dwells a little on the choice of name, telling those first readers of his opening editorial that the founders of the magazine "have resolved to try . . . to point out to their fellows a Path in which they have found hope for man. . . . It appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness."

He recurs to this in similar strain in the issue closing the first year of publication, that for March 1887, giving, as it were, the credentials of the path, it being "the same one which in all ages has been sought,"

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<sup>1</sup> Except where otherwise stated, all quotations are from the *Path* editorials reprinted in THE THEOSOPHICAL MOVEMENT for October 1941 and November 1965.—Eds.

and by some called "the path to Heaven" and by Theosophists "the path to Truth." And he disclaims any suggestion of propagandism, which might easily have been accredited to a new publication of such a specific kind, assuring the readers that "it was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart."

None the less Mr. Judge, speaking for himself and those associated with him, deals at the outset with the predominance of Eastern teachings, which would naturally be apparent in the magazine's contents and might invite criticism from readers who in other respects approved its principles. In the same editorial he writes: "We have not pinned our faith on Vedas or Christian scriptures, nor desired others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours left a path which might be followed with profit, yet with discrimination." With such belief what other name could the new magazine have borne but *The Path*? Furthermore, the promoters aver that they have *proved* it as "a Path in which they have found hope for man," only adding that at the same time they "do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same."

That this is so — that Truth is timeless, and that even bygone expressions of it come before a modern reader with freshness — strikes us forcibly in reading these editorials of ninety years ago. They seem to bring us very close to Mr. Judge and his colleagues with their hopes and plans, their devotion and earnest purpose. "While we are not sectarian," he tells us in the editorial of April 1888, "we acknowledge having a definite object in view in all the articles so far admitted to our columns. The object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. . . . We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practise the immemorial doctrines of the Wisdom-Religion. . . . May the

Blessed Masters guide us to the everlasting Truth!"

With such an attitude, no expression of, or comment upon, eternal Truth could ever possibly seem "dated," nor, surely, could offence be given to any reader, whatever his own particular loyalty to that Truth. All that Mr. Judge writes bears the stamp of moderation always — moderation, however, without wavering one hair's breadth from "the small old Path that stretches far away" and the Theosophical teaching given us concerning it. It is simply because "the burning questions that vex the human heart" have been ever the same, we may well suppose, from the beginning, that the answers to them *are* dateless, deriving as they do from Eternal Wisdom.

For this reason Mr. Judge's sole object in founding his new magazine was to open up that Wisdom to the men and women of his day through the teaching brought to them anew by H.P.B. His principles were beyond question. "Some of our readers," he wrote in March 1889, "have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy." These qualities he exemplified alike in his life and in his work, and it seems as though his very sincerity must have preserved *The Path* from adverse criticism. "We may have enemies," he writes in that same editorial, "but as yet they have not made their appearance; to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none."

So, growth continued quietly.

One does not usually associate quiet with the world of journalism, but consistency of purpose and serenity of mind were bound to prevail under Mr. Judge's editorship. Writing again in March 1889, he indicates his "policy," if we may call it so. "The only definite rule we made," he says, "in the conduct of the Magazine, has been to treat all with fairness and calmness. We have not indulged in flattery of any person, and have endeavoured as much as possible to keep personalities, whether adverse or otherwise, out of our columns." He ends on a note of calm: "With the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours." The same note sounds again in March 1892; the very wording has a tranquil assurance: "The original programme has been adhered to, the propelling motive is the same, the guiding object remains in view, the policy outlined has not been departed from."

In such an atmosphere the magazine could not but bear fruit, nor the object so dear to its editor's heart fail to be attained. March 1893, the month which saw it complete seven years of life, saw also Mr. Judge writing as follows, as he looked back to its beginning: "For some time after 1886 ridicule was our portion day by day; but now Theosophy is a familiar word, our books are constantly sought, our ideas have affected general literature. . . . Considering the opposition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood."

To this may be added what Mr. Judge had written five years previously, when *The Path* was but twenty-four months old. "There are many other magazines engaged in the search for the ultimate respecting Nature and Man; there are other Societies which try to reform the age, but none other, we believe, can point to the same measure of success or to the same literature devoted to the one end."

We cannot doubt that Mr. Judge was right when he declared *The Path* to be the nurseling of the Masters, nor should we fail to note that all his own magnificent work followed his return from his long-desired journey to India in 1884. That was a turning-point in his career. Just prior to it, though always serving devotedly, he had endured a period of great difficulty and depression, left alone in New York to "hold the fort" while H.P.B. and Colonel Olcott were in India. Now, back again from the land of the Rishis, "Mr. Judge felt," says Colonel Olcott, "what you may call the 'divine afflatus' to devote himself to the work. . . . The result shows what one man can do who is altogether devoted to his cause."<sup>2</sup>

A primal part of the result was *The Path*, from which, as we have seen, came the writings now treasured by Theosophists the world over. "Whether we are right in starting it the future alone will determine," wrote Mr. Judge in his first editorial in April 1886. What the future held we now know — far, far more than *The Path's* success as a publication. It held, for generations of students of Theosophy yet to come, the assurance of an unfailing store of wisdom to draw upon, wisdom not only for those who seek it at the highest levels, but for simple everyday living, which was a level never despised by Mr. Judge. "In its pages," he wrote in March 1892, "attempt has been made to present the common-sense of Theosophy, because it knows that, sadly enough,

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<sup>2</sup> *William Quan Judge*. Compiled by Sven Eek and Boris de Zirkoff. P. 13.

many Theosophists cease to use their natural common-sense when dealing with the movement and its literature.”

We are the latest of those student generations, and we face the deepening darkness of Kali Yuga. Therefore, as Mr. Judge wrote in the last decade of the last century, “Let us grasp the thread once more” — the golden thread of Eternal Truth which gleams through the tangled web of human weaving.

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WHEN standing still, the water is in the most perfect state of repose. Let that be your model. What remains quietly within is not agitated without.

It is from the cultivation of such harmony that virtue results.

A man does not seek to see himself in running water, but in still water. For only what is itself still can instil stillness into others.

The grace of earth has reached only the pines and cedars. Winter and summer alike, they are green.

Similarly, the grace of God has reached only those who have attained rectitude.

To travel by water without fear of sea serpents and dragons — this is the courage of the fisherman. To travel by land without fear of the wild buffaloes and tigers — this is the courage of hunters. When bright blades cross, to look on death as on life — this is the courage of the warrior. To be equanimous in the face of success or failure and to remain fearless in times of great danger — this is the courage of the sage.

From divergent aims comes restlessness; from restlessness comes worry, and from worry one reaches the stage of being beyond hope. The sages of old first strengthened their own character before they tried to strengthen that of others.

—CONFUCIUS

## KARMA

[Reprinted from *The Path*, April 1891.—Eds.]

THE Law of Karma, or Action, is one of the chief teachings of oriental philosophy. It is stated to be a universal Law, having its root or basis in the outbreathing (action) and inbreathing (reaction) of the Brahm, the Great Breath or Unseen Mover, from whose motion in matter (substance) all things are evolved.

There is one thing which we may predicate of Action; that is, Reaction. This fact indicates the method of Karma. Karmic Law manifests on or in various planes of life, and differs with that plane wherein it acts. Newton expressed one mode of Karma upon the physical plane when he formulated his first law of Motion; *viz.*, "Action and Reaction are equal and opposite in direction." Physiologists and psychologists tell us that this rule holds good in Emotion, and in nervous action and reaction also. The Western bible expresses Karma for the moral plane when it says: "Be not deceived; God is not mocked. What ye have sown, that shall ye reap." This ethical causation, this moral reaction, this conservation and intercorrelation of mental, moral, and psychic energy, is also Karma.

We can imagine that, when a man does a selfish deed or thinks a selfish thought, it goes forth into the swift and subtle aetheric world as a specific vibration, coloured, so to say, with his mental and moral colouring, bearing his stamp, as it were, in that vibratory ratio which is his own. We can fancy it issuing, a tireless energy, into that aether which powerfully responds to the tremor of a thought, and thus affecting, modern Science tells us, the far stars with its dynamic palpitation. On the confines of a system this energy must return, and it does thus react, naturally along the line of least resistance, to the sphere or base from which it emerged and which powerfully attracts it, bringing with it all that it has gathered to itself in the course of that long journey, and taking effect in manifold ways upon the doer, the creator, to whom it has returned. Nor is this return always made in the same brief human life. Hence we have reincarnation as the companion or extension of Karma. The soul is drawn back to earth life again and again by the return or reawakening of its dormant energies, self-engendered and responsive to material planes of being. The one Substance, Akasa, Mula-prakriti, Aether — call it as you will — that from which all things are

evolved, is, by virtue of its atomic constitution and magnetic laws, the great Agent of Karma. Through it, all things and beings, in it immersed and by it saturated, become the minor instruments of the law.

Karma is, in fact, Action and Reaction, as we have said. All that is, has been, or will be done, occurs by virtue of this Law of Cause and Effect; all Action is the result of previous Action. Its justice is perfect, its equilibrium unshaken. It provides that all things shall return to their source. Amid myriad tangential causes its delicate adjustments and readjustments are unerring, because every action has its due balance and effect.

Imagine the reverse of the case above stated, and conceive an unselfish man, acting only from a sense of duty, and in accord with the progressive tendency of evolutionary Law. As by its light he sees that mankind are one and inseparable, his acts will have no personal colouring. They create no specific self-condensed and contrary currents or discords in the aetheric medium, but pass out into the harmonious ocean of life about us, in waves as universal as its own. Bearing no personal impress, they have no cause to return to his sphere, which then pulsates with the surrounding harmony and broadens into the eternal.

Some persons say that Karma is "cruel," because it "punishes those who do evil without knowing of this Karmic Law." But Karma does not punish. That is incorrect and slovenly speech. How can Action punish? Action reacts; that is all. A selfish action cannot react as a good one, any more than an apple seed can bring forth a fig tree. We must expect to receive back our action in kind. When the unconscious child puts his hand into the fire, we do not say fire is cruel because it burns the child. We recognize here the action of a Law of the physical plane. We respect it as such. But Karma is equally a Law of many planes, and cannot be bribed or bought off any more than fire can be so dissuaded. The burnt adult suffers more than the child, for his imagination enters into the matter. So he who knowingly does a selfish deed, defying Karma, suffers, in its reaction, upon moral and mental planes; whereas he who has done evil in ignorance of Karma, probably has only the lower forms of reaction to bear.

All action is Karma and causes new Karma. Deeds of men and of nations, social conditions, mental limitations, joy, sorrow, life, death, health, disease, rapture and pain, all are the effects of previous action, whether of individual men, of nations, or of races. We bear our part in national Karma, and suffer, as units of that nation, for deeds not committed by our individual selves. But Karma — our past actions —

brought us into that place and nation, and to such consequences, while also in Devachan there is compensation for the individual for such trials as he has not merited in his single individual capacity.

We hear talk of "interfering with Karma," but this is absurd, impossible. If to one is awarded penance or suffering, to another it may be given to relieve that suffering. It may be your Karma to be menaced by dire consequences, and mine to avert those consequences. Suffering, too, is one means of the soul's expansion and advance, so that it may be "good" Karma, while a place amid earthly ease and immunity from sorrow is often contractive and disastrous to the soul. More disastrous still is that repression of sympathy and help when chilled by the reasoning faculties, which forbid us to "suffer with all that lives." We cannot swerve Karmic Law. It may be retarded, but returns with compound interest.

The Law is divine. We do not make it. We only set in motion causes which this pre-existent Law of Action and Reaction returns to us as effects. We engender these causes, and, in regard to them, we exercise free will, at least until the innumerable causes, reacting, stultify that will.

In action alone is the registration of all deeds and thoughts; their impress upon the One Substance constitutes the true book of Judgment. Thus Karma is the only rightful Judge. It alone can fitly punish and reward, for in it alone is full discernment. As true Love consists in perfect Justice, *impartial to all alike*, so is this Law one of universal Love. It alone impels the soul, through experience of the misery of Self, to expansion into the selfless and the Universal.

Yet there is one escape from Karma. That is, by Becoming it. Duty done for its own sake, regardless of results (for Duty alone is ours; the consequences are in the Great Brahm), acting or refraining from action because it is right to do so, we do thus, by our inward devotion, become one with that Law obeyed by us. No longer its unconscious instruments, we are its conscious agents, parts of itself, hearers and doers of its first great injunction.

"Inaction in a deed of mercy becomes an action in a deadly sin."<sup>1</sup>

—J. CAMPBELL VERPLANCK, F.T.S.

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<sup>1</sup> *The Voice of the Silence*

## “THE ETERNAL KNOWS NO CHANGE”

ALL AROUND are change and contrast, not only of form but also of consciousness. The world is never still. Our minds are never still. Even death is not still. A ceaseless coming and going — of ideas, of emotions, of the cells of our bodies. Change is separating the components of the personality itself: The emotions which were so vivid, so engrossing only the other year, fade out even in life as after death do the lower, more selfish desires and passions, greeds and envies, prides and ambitions, in their own plane of *Kamaloka* — till only the germs of them are left. Even our highest hopes and aspirations, which accompany the Soul to its own state after the death of the body, even they, the truest loves, the fondest dreams, the grandest ideals, change and pass continually before — before what?

There is That in us which sees it all, which seeing is not seen, which acting is not the actor and loving is not the lover. They come and go in It. It is the sustainer of them all. Without It they could not exist. It is ancient, constant and eternal. If it were not in us how could we conceive of It? It is beyond finite conception, “of another nature than the visible.” But that “other nature” is the very Root of our own being. Why do we not conceive of Eternity within? Because we live in the evanescent flowery states that bloom and fade, season after season. In the universe pervaded by duality, we live in the contrasts — joy and woe, song and sorrow, hope and despair, fear and security, love and hate. And all the time, for ever and for ever, under these changing states is the Root which sustains them all. That Root is the Real.

But if we have not recognized ourselves as That, if, through all our lives, thoughts and feelings have been absorbed in the passing pageant — and it is a marvellous procession full of colour and sound — if we have forgotten, in the midst of its enchantment, that “other nature” from which we came, what will the last hour be like? If the Soul has been caught up in the illusion of life, will it not equally be captured by the illusion of death? For only he, who in life strives with constant practice to identify himself with his own immortal nature, can realize it fully at the moment of death.

Let us pause and picture this for a moment. I am dying. I am not uninstructed, for the Great Teachers have not left us ignorant of our own nature. I know I shall not die when my body does. I know, too, I shall go on living in whatever heaven I have set my heart on during

life; that it will be an expansion of my life's ideation; and that even this will pass, and I shall reincarnate again until I have achieved immortality. I recognize that I have lived and died many times before, passing unconsciously from one state to the other, climbing a stair higher with each life, a little wiser, a little braver, a little more full of loving-kindness. But now I am just Every soul, at a certain stage of a long pilgrimage. And thus have I heard: "Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go." Now therefore what shall I think of? What is dearest? What of all the life experience will the immortal part of me wish to keep and build into itself for ever? Can I choose, or must I see what I *have* chosen all through life, thrown on the screen of my consciousness from behind my eyes?

A strange wonder is happening. I am looking into the faces of the years. They come crowding before me with manifold meanings, years of struggle and achievement, of success and failure, years pregnant with promise, hopeless with disillusionment, bright with desire, heart-sick, heaven-happy, so many kinds of years, the whole gamut of a life's experience. What of it all will last? What will the winnowing be? This little "I" that is called now Every soul, how should it know what its divine Ego would wish to keep eternally?

How small, how pitiful, like a child's toys when he is grown, seem all those old hopes and interests and strivings! Shabby even. What do they mean now? For now we are on the Narrow Way trodden by the pilgrim-feet of all mankind — and know ourselves to be one of a host, travelling. And on that road of life each seeks the shrine of his heart's aspiration — not a part of it, but the whole, all; and seeking, finds. Sooner or later, each finds what he seeks; and finding, offers all that he is, all that he has, though it be only his pilgrim's staff; or though it be a crown and sceptre; or though it be "a leaf, a flower, or fruit, or water" so only it be offered unto the Highest, the Dearest, the Eternal. "For know that the Eternal knows no change."

Where now are our separate desires, O Every soul? The lives that come and go and come again; the loves, the purposes that sway them, that wreck and reconstruct them — how should any of these be, unless they were rooted in that which "knows no change." When we ally ourselves with that, we too shall know no change. And that is the goal of Every soul's endeavour; to identify himself with That while still in a body. "Assimilation with the Supreme Spirit is on both sides of death."

Life and death are states of consciousness. Immortality is also a state of consciousness. We have to learn to live, while dying; and in the paradox of spiritual experience, to die while living.

There are so many deaths — only one Immortality.

The great moment of enlightenment and union with his own divine nature comes to Every soul. The God who has incarnated to sacrifice himself for the creature, makes himself known just for a time at the hour of death. And the creature sees and knows. It is the “unknown God” of whom St. Paul said: “Whom therefore ye ignorantly worship, him declare I unto you.” How ignorantly, how blindly, Every soul, you have worshipped, identifying yourself with your desires, while all the time in the heart of each, enthroned in silence, is that unknown God brooding over the chaos of passions which has to be resolved into a cosmos of harmony. To That one sacrifices in the eternal moment when once one sees, to nothing less — and finds it the real part of one’s own self. “Him declare I unto thee.” For He and thee are one and the same, not incarnate but brooding over the incarnation which is its instrument.

This is to be achieved, not in time, but in eternity. When is that? Where is the eternal hour? There is only one. It is whichever one is Now.

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THE SEARCH after man’s diviner “self,” so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity — each people giving it another name.

—H. P. BLAVATSKY

## ROBERT CROSBIE SPEAKS

### V.—ABOUT KNOWLEDGE

REAL KNOWLEDGE arose within man himself as he perceived his real nature. KNOWLEDGE of man's nature has always been and has been re-stated from time to time by perfected men from other periods of evolution.

Self-KNOWLEDGE comprises both Self and KNOWLEDGE; without Self there could be no KNOWLEDGE; without being there could be no KNOWLEDGE of Self.

True KNOWLEDGE has to be gained through an increasing perception of the universality of all law and the universal line of progress for every being of whatever grade. We have to think and *practise* altruism before the higher and more recondite powers of the universe can be placed in our possession for our use.

What is needed in the world is KNOWLEDGE. Good motive may save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity. Good motive without KNOWLEDGE makes sorry work sometimes. All down the ages there is a record of good motive, but power and zeal misused, for want of KNOWLEDGE. Theosophy is the path of KNOWLEDGE.

Nothing withholds KNOWLEDGE from us but the mode of operation of our lower mind.

Our daily lives give us the best opportunities for the practice of concentration, and for increase of KNOWLEDGE by making Theosophy a living power in our lives.

Let your *words* and *acts* bespeak the power and KNOWLEDGE that is really yours. Then will you be a radiating centre of light, unconsciously doing good wherever you go and whatever you do.

It is the KNOWLEDGE of the transitory nature of *all experiences, while experiencing*, that enables us to remain separate from them.

KNOWLEDGE bridges over many things that would otherwise mean nothing but trouble. . . . We all have powers and KNOWLEDGE that the brain does not function in. Our work is to co-ordinate, so that the higher KNOWLEDGE may be made manifest in the flesh.

We are awake in the daytime; we are conscious; we think. But our power to see and know when awake is applied almost exclusively to external things of a material kind, so that what we call KNOWLEDGE —

waking KNOWLEDGE — is, practically, an application of all our powers to physical existence, and to that alone. When we sleep — that is, when the body sleeps — *we* go back to that fountain of knowledge which is within ourselves.

KNOWLEDGE is what we should desire; not comforts nor station. We desire to know, for in knowing we perceive the right things to do, the right thoughts to hold.

Judge would sometimes say, “You must not think that I know all these things; I am only telling you of KNOWLEDGE that exists, and which I am convinced is true.” Each one must arrive at conviction through a study and application of the KNOWLEDGE. There is no other way.

Either there is true KNOWLEDGE or there is not; if there is, and we are assured in ourselves of it, let us assert it, maintain it, and let error correct itself.

It is futile to accept revelations on anybody’s say-so. They convey no KNOWLEDGE, and it is actual KNOWLEDGE that is required by each one. . . . Theosophy is in the world to present the means by which each one can acquire KNOWLEDGE for himself. Its study and application call forth the judgment and discrimination latent in the man himself.

All-inclusive KNOWLEDGE lies before every living being, if he will but take the necessary steps. What prevents him are the false ideas he holds.

Those Great Ones who I know exist see every pure-hearted earnest disciple, and are ready to give a turn to the key of KNOWLEDGE when the time in the disciple’s progress is ripe.

The greatest of all KNOWLEDGE does exist. All the experience of the past, all the civilizations that ever have been, have produced beings who now are the custodians of all the KNOWLEDGE that has been gained. That KNOWLEDGE is waiting for us as soon as we shall take the necessary steps to fit ourselves to become the possessors of it.

Every student worthy of the name knows that H. P. Blavatsky gave a body of KNOWLEDGE to the world; that She named what She gave “Theosophy” and that She explicitly declared it to be from the Masters of Wisdom.

## SEARCH DILIGENTLY, SERVE PATIENTLY

Where is the spirit of the flame that burns in thy lamp, oh Lanoo?—*The Stanzas of Dzyan*

Fix thy Soul's gaze upon the star whose ray thou art,<sup>1</sup> the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.—*The Voice of the Silence*

BECAUSE of the Law of Attraction-Repulsion or Karma, many receive the privilege of contacting Theosophy. Among such, there are only a few whose interest outlasts their initial curiosity. Fewer still have the courage and the perseverance to endure the impact of the living power of Theosophy, and make of that power the vital energizing factor in their own lives.

This fact is neither surprising nor discouraging to convinced students of Theosophy, for they realize that such a phenomenon is inevitable in this dark Kali Yuga, when there is a decline of virtue and an insurrection of vice and injustice. Soul-Wisdom does not appeal to the head-learner who holds fast to a belief in the supremacy of the mind. The Good does not attract the hedonist, who aims at experiencing sense delight. No wonder that "among thousands of mortals a single one perhaps strives for perfection." Earnest students of Theosophy who strive for perfection are only a handful; they repeat the old question: "O Teacher, what shall I do to reach to Wisdom? O Wise One, what, to gain Perfection?" They also repeat to themselves the old, old answer: "Seek this Wisdom by doing service, by strong search, by questions, and by humility." In the spiritual life, we live by principles and rules of the Wisdom-Religion in contradistinction to the ordinary life in which desire-impulses play with the mind and the heart. The mind has to be developed through strong search and questioning, the heart by service and humility.

Service is the first requisite. But what kind of service shall the student-server engage in? Monetary charity in the material world, or feeding the hungry, or sharpening the dull or ignorant brain? *The Voice of the Silence* teaches (p. 14): "Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun." The pains of fellow-men seen in our own walk of life have to be relieved, not indirectly through the agency of others, but directly, through

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<sup>1</sup> "Every spiritual Ego is a ray of a 'Planetary Spirit,' according to Esoteric teaching."—*The Voice of the Silence*

personal exertion energized by personal interest in the welfare of those who suffer. This is our duty.

But how to determine that the cry is the cry of pain? How to distinguish between the real cry of pain and the cry of feigned fatigue and hunger, of self-pity, a laziness masquerading as illness, of greed? What is real pain — “Humanity’s great pain” — with which the candidate for light has to attune his being? Through personal interest in the sufferer we learn this art of attunement with “Humanity’s great pain.” But discernment comes slowly and the cry of the great pain is drowned in the tumult of noises made by selfishness, greed and craving.

“Humanity’s great pain” is the womb of all pains of body, of mind and of morals. To remove that pain is the true service of humanity. What will remove it?

The bread which feeds the shadow, the bodily personality, will remove the hunger which pushes men into vice and tyranny. It is the bread of Wisdom which relieves the wretched desolation of the suffering personality. Therefore real service is to “Point out the ‘Way’”:

Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and — let him hear the Law. (*Ibid.*, p. 40)

But, in order to teach, we ourselves must first learn. The aspirant has to learn to discern the real from the false, the ever-fleeting from the everlasting, to distinguish between sense-delight and soul-bliss, to separate head-learning from soul-wisdom. To doctor the ills of mankind we must learn to diagnose correctly. Therefore the mind must be activated to search strongly and question freely.

Strong search and questioning. To seek knowledge we must possess the spirit of enquiry and must search diligently and with patience. The student of Theosophy has a great deal to learn from the example of the modern scientist so ardent and thorough in his search for facts. He questions Nature repeatedly and when the answer is wrested from her he questions again. Books of genuine Theosophy, from the Vedas thousands of years old to *The Secret Doctrine* published in 1888, are like Nature. They contain answers to all problems and the reward of the seeker-questioner is commensurate with his ardour and perseverance. But, unlike the modern scientist, for the student of Theosophy the instru-

ments for acquiring spiritual knowledge are within himself and therefore his ardour and perseverance have to be applied not only in study but in personal living also, in purifying the mind with which he seeks and the tongue with which he questions. Again, unlike the modern scientist, the student of Theosophy is not seeking knowledge for the sake of knowledge but for its beneficence to others, for the moral upliftment of all. As he overcomes self-deception he also overcomes the deceptions of the world, and thus he is able to render soul-service.

In this practice humility proves an important requisite. "Shun praise, O Devotee. Praise leads to self-delusion." Praise or blame affects not the Self. Therefore, "be humble, if thou would'st attain to Wisdom." Humility enables the student-server to come out from among the crowd of head-learners and join the band of the Elect, who are learners of "The Doctrine of the Heart."

The greatest foe to humility is the feeling that one possesses something that is absent elsewhere. Desire for name and fame is ensouled by this feeling. Desire to shine by the light of one's own knowledge and originality is also ensouled by this feeling. We have to cultivate the attitude that arises from the assimilation of the truth that there is *nothing* new under the sun. Even the human errors, crimes and sins of today are but repetitions and reflections. The sum-total of Truth and Wisdom is what it was, and so it will ever be. Humility it is which distils the essence of Wisdom from the flowers which grow in the garden of Theosophy. Some wear the flowers for a while and then throw them away. Others learn the art of distilling this essence and, preserving their fragrance, say, "Thus have I heard," in practising Theosophical ethics and in spreading Theosophical philosophy.

When by service, by strong and questioning search, by humility, one has lived in the company of the Holy Writ, the Record of Theosophy, the Wise who see the Truth, the essence of things, communicate the secrecy of that Wisdom which is uncommunicable save from the lips of the Guru to the ear of the chela. Such was the promise made in the days of old and it works its miracle even today.

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If any end is morally valuable, it is possible to find and use a means that is in harmony with it.

—RICHARD B. GREGG

## WILLIAM QUAN JUDGE, A REMINISCENCE

[This article appeared anonymously in *The Word* for November 1915.—EDS.]

A LETTER written full thirty years ago, and penned for the entertainment and instruction of a friend, retains to this day all its old-time charm of substance and of style. How touched with sadness it is, yet how the characteristic gaiety of the Irish nature of the writer reasserts itself! There is the same magnetism in its lines that was expressed in the smile of him who wrote it — William Quan Judge — and who that ever knew that smile can forget it? So wondrously kind and winsome was it and so compelling in its challenge to confidence and to comradeship. Lighting up a countenance usually serious in expression, it gave to the beholder a sense of security in the perfectly sincere nature of the man, in his geniality, and good heart. This old letter awakens an ocean of memories, recalling friendships and picturing faces that long ago vanished. It has withstood the withering touch of time and radiates a warmth all its own, for its theme — for the most part — is the Masters, and its keynote is laudation of the Messenger sent by them to this western world.

It has been in good company all these years, resting under protecting care, and lying beside those said to have been penned by the Masters themselves, and, from her who knew them, Helena Petrovna Blavatsky.

More than any other person in this country, Mr. Judge, is associated in the minds of the Theosophical public with the Masters, and with Madame Blavatsky, for he remained here after she and Colonel Olcott had gone away to India, and he was the one active and tireless worker whose privilege it was to tell others of Theosophy; and this he did unflinchingly from the time the Society was started until his death. His fidelity was as changeless as is the spirit that is expressed in every line of this letter, which informs of the work and the workers, and of his joy in being again with those whose lives are given wholly to the service of the Masters.

This letter, treasured perhaps all unintentionally for the very use it is now serving, was written at a critical time in his career, when his worldly ambitions were fading or had, really, completely faded away, and he was prepared to renounce every personal desire and make a total surrender of himself to his chosen life-work. He himself did not know how nearly he was linked to the Masters, for he was by nature diffident

in appraising his gifts, and he was still aspiring to be at a period when he had already succeeded; he had already been chosen while yet he was asking to merit attainment.

Mr. Judge was a natural mystic: he did not have to learn the laws of Being; he knew them instinctively, and by night and by day, through sunshine and in storms, he was using his thoughts to reach the point of mystical union between soul and universal spirit, between our own conscious mind and the God within us, and he revelled in that consciousness at times even to the point of almost complete unconsciousness of outward surroundings. There was one quiet retreat in New York which he frequented—a privileged guest—where he could be alone, and, from these long sessions of silence, he would go forth refreshed, and ready to face the world with strength renewed.

This old letter, written by William Quan Judge (one cannot help noting the quaintness of the middle name) is as full of the mystic flavour of ancient Ireland as is the story of the Brehon kings, and it acts upon one's subconscious self as would the rich wine of the East upon the sensitive nerves of a child. He was of Irish lineage, born in Dublin, and trained in childhood and youth to know and to revere the history of his native land—a land that was more to him than his place of birth, for it was to him the country of mysticism, of enchantment, forever sacred to its ancient historic past, and forever to be preserved for the sake of its spiritual glory. This letter recalls, too, people and events of interest now to Theosophists, and to be of ever-increasing interest as time passess. The beginnings of a great movement, like the springs of personal character, are of importance to a right understanding of it in its entirety. It was written by one of the chief actors in the theosophic drama, and one who knew its possibilities. He was one of the creators of that drama, and played a leader's part in it in his lifetime, and is forever identified with its name and its fame. Mr. Judge had been a Theosophist for many a year when he wrote this letter, but it reveals the selfsame nature that was his when he first started out to live the life and make himself worthy of the place he was aspiring to reach.

Life was bright to him and opening up many avenues of professional opportunities when his attention was first attracted to the subject. He had a well-trained mind and, along with the study of the law, his chosen profession, he had studied philosophy and sought to understand metaphysics. He had an aptitude for the law, and but one disqualification for it: he had spiritual aspirations intensely strong, and of spiritual as-

pirations the law takes no cognizance. His literary tastes, his studious habits, these were permissible; but when he turned from the recreations and pastimes of his associates and sought the teachings of the Russian woman, who was one of the noted people in New York in the early seventies, he parted company with all ambitions to gain greatness in his profession, and severed all kinship with common-place hopes and desires.

He often said that he never had a really conscious existence until "Isis" was unveiled to him.

It was in the autumn of 1874 that he met Madame Blavatsky, and thereafter he was bent upon the pursuit of the teachings of the eastern sages as expounded by her. The junior of the many younger lawyers and newspaper men who frequented the informal receptions of Madame Blavatsky, he was the only one who identified himself with Theosophy. This meeting between Mr. Judge and his lifelong teacher was the beginning of a friendship that was in its essence, ideal. Irascible and temperamentally volcanic, Madame Blavatsky's moods varied with the mental conditions under which she was doing the occult work of the moment. The real life of her was lived in the performance of that work, and everything else was of minor significance, if of any importance whatsoever. Therefore, for her to be variable, and, as changeable, temperamentally, as a chameleon, was for her to be perfectly natural.

Unquestionably her make-up was more complex than that merely feminine. She was not like women generally. She was a cosmic woman — combining in her individuality characteristics common to all nationalities and all strata of society; not a personality merely, but a composite Being, the resultant of many reincarnations: the finished product of no one material existence. And, so far as a rigid investigation has been able to establish a truth, William Quan Judge was the only individual who knew in its fulness the measure of her karmic greatness, and was able to overlook the defects of a present vestment which seemed to have been adopted for the purpose of baffling those who cared not to know her aright. She was a stumbling-block and rock of offence to the many; an enigma to the majority of those who, with ordinary curiosity, sought to know her. But to the Theosophist, who in his inmost heart believed in and looked up to the Brotherhood, she was no problem: she was the one of that Brotherhood chosen to attempt the cheerless task of carrying the message that such a Brotherhood had an existence, and had a very real interest in and concern for all mankind.

Encountering obstacles that — like giants — threatened her progress,

and receiving the jeers and doubts of the multitude, she turned to individuals for that recognition she longed for, and which yet was denied her. The world received her on all the planes except the one upon which she lived, and it gladly accorded her powers of intellect greater than any woman of her age; but of the teachings she offered, it would not hear, and she saw that her way would be hedged by thorns, and barred by the ignorance of those who were not willing to acquaint themselves with the message she had to give. She worked with zeal and without reward or hope of reward. She wrote with unceasing industry and gave her writings to the world. She made herself of no importance in a movement which owed its conception and life to her: she often remained dumb, while blatant voices about her proclaimed their titles to leadership. She was unpretentious in her daily living; free of arrogance, and never asserting her right to precedence or consideration.

The mud and the slime thrown upon her in her lifetime, great as it was, is not comparable with the ignominy cast upon her by those who, since her death, have worn the mask of her fame and basked in the splendour of her achievements; by those who, wearing the livery of Theosophy have imagined themselves to be draped about with the Mantle of the Messenger — a Mantle which they seem not to know was fashioned after no conventional pattern, but was a model all its own — a seamless garment.

The friendship between Mr. Judge and Madame Blavatsky had this one characteristic that made it different from the ordinary friendships of their life — it was untainted by disloyalty, untarnished by quarrels or contradictions, and unbroken by doubt or misgivings of any kind whatsoever. Of him, she said one day, to a person sitting beside her desk, to whom she had given permission to interrupt her writing: "Judge is a true friend; he has worked and he has never given me any trouble by complaining or criticizing, and he is silent." She emphasized this last phrase, and looked with a clear, earnest gaze upon her visitor.

And Mr. Judge, on his part, was the soul of loyalty. Who is there who ever heard him use his lips to frame an unkind word of her? Who ever knew him to express any but cordial, honest, loyal, and reverential speech about her? His record for fidelity, for affection, for faithful service, is reared on a foundation solid and abiding. He worked as she directed from the day he pledged himself to the Masters until the night he died — a period of 22 years as time is reckoned on the calendar.

If Mr. Judge had no other claim upon the affections and confidence

of Theosophists, his rank as her nearest and dearest friend and trusted co-labourer should enshrine him in their hearts. Without him there is no reality in the work that has been done in the name of Theosophy, for he was a mighty force in that work, and was from the foundation of the Society recognized as a representative of the Brotherhood that ordained it.

And who is it who writes this declaration to Theosophists? It is one who for nearly twenty years has put off doing what this old letter, and other letters, asked to have done when the time should come. One who now, impelled by an influence too persuasive to be resisted, humbly portrays for those who want it, the cardinal truths of a life that was lived in its last years in a carnival of pain, and which went out weighted with grief over the deeds of those who, having eyes to see, were blind, and, having ears to hear, were deaf — but, alas, not dumb, for their voices still perplex the ears of those who are trying to comprehend what the Spirit would tell them, and cannot because of the Babel of sound that roars around them.

The time of change is coming: the aftermath of war within, and war without, and again is nearing a period of peace and repose, when the nightmares of those who created nightmare conditions will be succeeded by true vision to those Theosophists who have been faithful to the command: "Watch and wait." And, standing on the brink of time from whence one goes forward to eternity (as we metaphorize the change we call death), the scribe who records this Reminiscence reads the meaning of the old words anew, in not only this one cherished letter, but in all the series of letters of which it is a part, and transcribes with earnest zeal the facts and the memories evoked. So that when, "at sunset and eventide, one clear call" shall come, the voyage across the astral sea will be made rejoicing, if, as was promised, this service to the Teachers is completed to their satisfaction, and this old letter and all these letters are passed on to the hand now open to receive them — as a legatee of the Law of Karma — the one to whom has already been given one of the Master's letters, and the contents of many of the other letters for use and for record.

With willing hand the work is performed, and with no feeling of doubt of the acceptance of this simple, honest narration of a few facts — from a book of facts, long in process of completion.

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## IN THE LIGHT OF THEOSOPHY

Writing in *Bhavan's Journal* for October 24, 1976, under the title "Is Hindu Culture Other-Worldly?" Dr. V. Raghavan forcefully refutes the much-banded-about notion that Indians are "other-worldly" in their outlook and asserts that the Indian ideal has always been a harmonious balancing of the worldly with the other-worldly, with *Dharma* as the guiding principle.

While some laud India [Dr. Raghavan writes] as the mystic East, the land of the seers, the cradle of religion and philosophy, there are others who say it differently — that Indian thought is other-worldly, over-occupied with meditation, pessimistic, ascetic, inactive and barren of advancement in worldly branches of learning on which "good life" on earth depends. . . .

The basis of all these opinions is insufficient understanding of the Hindu attitude, history and literature. The real cause of the spread of this half-truth is to be found in the history of European study of Indian literature, which was for a long time, and even now is, predominantly interested in the religious and philosophical works, the *Vedas*, the *Upanishads* and the books of Buddhism and Jainism, for purposes of Comparative Philology and Comparative Religion. To generalize from a part of a nation's literature is not correct. It is one thing to pay due tribute to the eminence of ancient Hindu achievements in Philosophy, but to call them other-worldly is to forget the richness of their intellectual activity in other aspects of culture.

Dr. Raghavan names several literary works of ancient India which bear out that the Indian had a high regard for practical life and was not given solely to reflection and religious practices. And he adds:

Much of the science which mediaeval Europe got was from India, through Arabia. Mathematics, Astronomy, Medicine — both human and veterinary — grammar, poetics, minerals, gems, law, government, love, architecture, engineering, the useful arts and crafts — these were some of the numerous secular branches of study in which ancient Hindus achieved distinction. India taught the world how to spend the leisure hours intelligently by inventing the chess and the fables. When writers supplement their study of *Brahma-vidya* with a study of *Kshatriya-vidyas* and *Vaisya-vidyas*, they will have a proper understanding of Hindu culture.

It was not that every class of Indian in the olden days edu-

cated himself for a spiritual life and religious career. There was the Nagaraka, city-bred gentleman, as also the city-bred lady, who had to be proficient in the "sixty-four arts" (*chatusshasti Kalas*) if he or she were to be respected as cultured. An examination of these sixty-four arts would show clearly whether the Hindu was active or inactive, other-worldly or this-worldly, enjoying or abstaining, virile or imbecile. One of these arts is general proficiency and competence in worldly affairs. . . .

The life of renunciation and pure spiritual pursuit was for a few. The general rule was the normal life of a householder. There is hardly any Sanskrit authority which does not mention that the stage of the householder, the *Grihasthasrama*, is the best. . . .

This body and this world have been considered as the primary means and place for one to work out one's *Karma*. To live here, discharging one's duties righteously, in the reverent spirit of co-operating in God's work, offering each work as if it were the flower of one's worship, is the great *Karma Yoga* that the *Gita* teaches.

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Surveys in the West consistently report a continuing decline in religious belief and behaviour, as measured by church affiliation and attendance. This is perhaps a worldwide phenomenon and is one of the significant trends of the past couple of decades.

When the Living Wisdom of the Prophet is done away with by the priest, religious deterioration sets in. Every religion begins as a liberating agency, but ends as a vast prison-house. Built on the renunciation of its founder, it becomes a possessive institution in the hands of its priests, and claiming to be universal becomes an active centre of schism and strife. Like a sluggish stream the spirit of man is choked by rotting weeds and is divided into shallow, slimy pools that are active only in releasing deadly mists of stupefaction. A religion which does not bring a central aim into a man's life, which does not direct his eyes towards the true end of his being and help him to reach it, is unworthy of the name.

Religious authoritarianism no longer holds the sway it once did. With prophetic insight Mr. Judge wrote in March 1887:

. . . we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour,

and now Man must seize the key in his hands and himself — as a whole — open the gate. (THE THEOSOPHICAL MOVEMENT, November 1965)

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The Caravelle crash at Santa Cruz airport, Bombay, on October 12, 1976, has brought to light several incidents where relatives of the victims have claimed to have had a "forewarning" of the impending disaster. Some of these incidents are narrated by N. S. Chandramouli in his article, "Premonition or Coincidence?" in *The Times of India* for February 13.

One of the victims was a senior executive of a private firm in Madras. In a dream that his elder brother had a month earlier, he saw his brother getting killed in an air crash and heard a female voice saying, "I told him not to go, I told him not to go." When, later, his brother did die in the crash, he rushed to Bombay and a young woman, the victim's friend, who came to convey her sympathies to the bereaved family, said, "I told him not to go, I told him not to go." The dream the brother had a month ago came back to him in a flash. He had not seen this woman before, but he had heard her saying in his dream what she was telling him now.

Then there is the case of a creative director of a Madras advertising agency who was aboard the ill-fated plane. His wife was asleep in her home in Madras when her husband boarded the Caravelle in Bombay. At 1.40 a.m., the time of the crash, she was awakened by the sound of her bedroom windows rattling. She was startled when she saw the apparition of her husband appear for a moment near the window and disappear. When the frightened woman went to wake up her little daughter, she found the girl already awake and weeping. She told her mother that she saw her daddy getting into a plane which crashes and kills him. On the day prior to the crash, the victim himself had told his colleagues in Bombay, "This may be the last time that I may be meeting you."

An incident concerning another passenger, a resident of Bombay, was narrated by his friend. When he was about to leave his house for the airport, his dog would not allow him to go and kept on pulling at his clothes. His exasperated wife locked the dog up in a room till its master had left the house. The next morning, the dog picked up the newspaper carrying the news about the crash and started whining. It

went to where its master's wife was sleeping, unaware of the tragedy, and woke her up. The dog then dropped the newspaper in front of the surprised woman.

The writer of the article comments:

Paranormal cognition may consist of a sudden hunch that something has happened: an unaccountable impulse which makes a person run out of a house just before it is bombed or undertake a journey to see someone who turns out to be dangerously ill, or a "crisis apparition" when the person "seen" is in danger or dying. Though such events are unrepeatable and uniquely personal, many such phenomena have been verified by standards of evidence acceptable in a court of law....

... extra-sensory perception varies vastly from person to person. Often, ESP is not so much an act of cognition or a piece of information that is transferred, but rather a feeling or an emotion. This is why repeatable experiments are so hard to achieve in psychological research.

"In the Astral Light," says Mr. Judge, "are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made." By means of the senses pertaining to that inner world can be produced, sometimes, the precognitions and other phenomena that seem so strange to those who deny or are unaware of the postulates of occultism.

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