

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE—THE BRIDGE

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Arouse, arouse in you the meaning of “Thou art That.” Thou art the Self. This is the thing to think of in meditation, and if you believe it then tell others the same. You have read it before, but now try to realize it more and more each day and you will have the light you want.

—W.Q.J.

THE Spring Equinox, like the Winter Solstice, brings its own psychic transformations in Nature of which the student of Occultism should take advantage. For the practitioner of Theosophy, additional aid is available in the fact that the 21st of March is also the anniversary of the passing of William Quan Judge, whom H.P.B. called the Antahkarana, the bridge which links the two Manases.

As years roll by, the place and the power of W. Q. Judge in the Movement of the Great Lodge inaugurated by H.P.B. in 1875 in the City of New York becomes clear to the student who endeavours to make clean his own perceptions. The teachings of W. Q. Judge shine, as no one else's have done, by and in the light of the Message of H.P.B. A comparative study of the writings of the two reveals what an apt pupil and what a loyal colleague H.P.B. had in W. Q. Judge.

For the student and practitioner of the Esoteric Philosophy, W. Q. Judge's numerous articles, and especially his *Letters That Have Helped Me*, prove of inestimable value. They contain priceless hints and directions for the living of the higher life. Among the ideas he reiterates in many forms is this one—the uttermost

necessity for the learner to seek the company of the Self of all creatures, to establish as close and as constant a contact as possible with it, so that the beauty of the Dawn is ever remembered—even in the darkest hour of gloom or depression. For him ever sufficed the second chapter of the *Gita* which teaches of the imperishable Self which ever remains unaffected by disease, decay and death of body, feelings or mind. In 1883, after five years which must have been very long for him, for H.P.B. had left for India in 1878, W. Q. Judge wrote these words in a personal letter:

I was thirty-two years old last April 13th and I begin to feel that I must soon get on further. But the door seems shut. They told me once I put myself in hell and no one else could get me out. Well, here in hell I lift up my eyes to those that are above and do not deny them. . . .

I feel the thoughts of M. and K.H. here in my head all the time and cannot, if I would and I would not, drive them out. You cannot measure the disgust I feel for this country and society. It is rotten as putridity and seems to grow worse daily. I feel its deposits on myself too and am restive with a constant longing to escape.

He held on, and in less than another five years W. Q. Judge was directing the Movement not only in the U.S.A. but throughout the world through his silent but profound aid to H.P.B., the Messenger. He sought and found the Life of his own soul and so he wrote to one in one way, to others in other ways, to live as the Self, for the Self, by the Self.

To become what you are capable of becoming is the only end in life.

—ROBERT LOUIS STEVENSON

METHODS OF IMPERSONAL SERVICE

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must from thyself, the channel of Alaya, be poured forth into another bed.

—*The Voice of the Silence*

WERE mere knowledge enough, all those who study Theosophy would be Theosophists. That most of them have still remained a part of the great rabble that surrounds them and are prone to fall prey to the lower forces within and without them is evident from the fact that they seem to have halted by the wayside and are marking time. The chief sign of spiritual progress—the ability to minister to the soul-needs of others—is hardly visible. Friendliness has too often departed from their smile, encouragement from their advice. What is it that ails the student fraternity?

That their studies have taken them forward is evident. Progress there definitely has been—a progress that has affected for good their lives and the lives of those who have surrounded them. Yet, this progress is hardly enough. The Cause of Theosophy demands a far greater measure of altruism and of service and therefore expects from its votaries a much advanced step towards Wisdom. What, then, is the power that has halted their growth and dulled their intuition? What is it that has roped the students into larger or smaller circles and stayed their progress to the Gates of Gold?

The answer is not difficult of formulation. Any student of the Wisdom-Religion recognizes that the Philosophy and the Code of Conduct based upon it are universal. It is therefore only the universal in the student that must reach out to the universal in Nature if it desires to attain to Wisdom. If that contact is not established, if the universal within cannot speak to the pervading universality without, then for him Theosophy remains just another philosophy denuded of all contacts with the divine. Since the universal can have no relationship with the temporary and the divisional, the chief mark by which its activity is known in the individual is by his ever widening impersonality.

Therefore, where true progress is found lacking in a student, where charity has dwindled and sacrifice is poor, there it can be affirmed that the student has swerved from the path of impersonality. It is this impersonality and it alone that must motivate the student's steps upon the Arya Path. Anything less than the impersonal—however good, however charitable—can have no affinity with the universal and therefore can neither impart its warmth to the student nor bestow on him even a little of its

power to benefit mankind.

It is the craving for happiness, the desire to lead a life of comfort, the instinctive turning away from pain and defeat and ignominy, which throw the student back from the impersonal to the personal. When do I fall from impersonality? I do just that whenever a shadow of an unfriendly sentiment projects itself from out of my past on to my work in the present. I fall from impersonality when in the very effort towards virtue and universality I preen my peacock feathers and say, "How wonderful I am!" I am intensely and grossly personal when I refuse to let go of the memory of an unjust wrong and hoard the sequence of the incident, image by image, word by word. I have strayed far from the path of impersonality when I study Theosophy or give my assignment or discharge my service with the ultimate aim of securing my own private advancement.

To the personal man, possessions are the very breath of life. The craving for wealth, fame and power absorbs his being and, though he finds that he remains dissatisfied even when his ambition is achieved, he blinds himself to the lesson which Nature teaches him and in his ignorance rushes from surfeit to surfeit of possession. It is interesting, therefore, to find out what exactly the student should possess.

Broadly speaking, his Karma tries out his strength and gives him that circumstance, possession, or the want of it, which he needs in order to learn from life. Impersonality never meant the utter paucity of possessions. The bankrupt soul is not, nor can it ever become, the impersonal man. Just as there is a wide gulf between poverty and bankruptcy, so does a gulf exist between the charitable who give their all and those who squander their possessions for the ephemeral joys of the moment. The impersonal man does have worldly possessions but is not their slave. On the other hand, he has possessions which are vastly different. These take the form of powers which give a deeper insight and a virile and more altruistic approach to life. Therefore does *Light on the Path* say: "Desire possessions above all. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united."

This surrendering of possessions to a common pool, this joint co-sharing of soul-possession, is of the essence of impersonality. A student struggling his lonesome way along would have to surmount great difficulties if the avenues of impersonal co-sharing existed not for him. The existence of a Lodge or a Group will

thus be seen to be a very great help to the disciple. He has to understand that the cohesive force of a Group or a Lodge comes from this pooling of impersonal vitality contributed by each individual Associate, and that this vitality waxes and wanes even as the Associates share or refuse to share of their possessions of the soul. Therefore, when I attend a meeting or a class and feel bored or become critical of the platform speaker, I become for that moment personal and as it were withdraw my own contribution from the pool, leaving it that much weaker, to the detriment of my faltering brother on the platform. If this is what I do, how can I expect to progress beyond a certain limit, for by my own personal acts I cut myself off from the ways of impersonality and the larger consciousness in which it works!

When I become personal, it is no hand of an arbitrary God that forbids my entry into the realms of universality. The barriers are of my own making; the judgment debarring me from progress is passed by myself. When I lie or lust or thief or kill, when I become angry or vengeful or jealous, I conjure up around myself a whole host of invisible lives which breathe the same sentiment as I do and which, surrounding me as it were in a capsule, shut me off from all realms save those which are congenial to their nature. These lives are my progeny, the heirs to my terrestrial thoughts. I cannot disown them or disentangle myself from their tenuous capsule until the magnetic cohesive force with which I endowed them is exhausted. This exhaustion takes place in time but may be accelerated by the strength of an indomitable will, or by the power of a vow, or by the change of polarity which occurs when the Self by a supreme effort oversteps the regions of the personal.

All students come wrapped up in their own capsules of lives created by their personal living. They throb to a newer vibration as they get closer to the Philosophy. Then, as their smouldering aspiration bursts into flame, they envision a larger life and Karma helps them to be, as it were, newly born. But, as days and years roll by, the pressure of life hems the student in, until he slips from the impersonal into the personal. But this failure, or even many repetitions of it, need not deter the disciple from his efforts at impersonalized actions. Arjuna on the Kurukshetra field shows how the mind of the disciple clings even to the personal attachments of a brother, a friend, or a preceptor; and, so clinging, Arjuna fails for full ten chapters to understand that Krishna's voice is the song of the all-pervading Universality. The sequence of Arjuna's questions as one *Gita* chapter merges into another

shows how the storm-tossed mind can by questioning rise from the overwhelming prostrating grief of the first chapter, through the hopes and the anxieties of the succeeding chapters to the vision and the adoration of the Impersonal and the Endless.

Concentration, contemplation, meditation, are valuable possessions of the impersonal disciple. They become precious when they are obtained as the fruits of a rigid impersonality and of a determined denial of all personal recognition. Unattainable? Hardly so; for every time that the mind dwells upon metaphysical truths a union is established between our incarnated Manas and the ubiquitous Buddhi. Here, then, is the first step for attaining to impersonality—the inducing of a close union between Manas and Buddhi by the placing of the mind on the Philosophy.

Can the student striving over a period of time maintain a dedicated attitude throughout and so keep this conjunction alive beyond the period of his study? To achieve this is his only hope for progress. The effort has to be continued in the face of heart-breaking failures. And yet, if the attitude is rightly oriented, the student will not have to wait long. He succeeds or fails in the measure in which he translates into impersonal yet powerful acts and feelings the results of the close union between his Manas and Buddhi. The knowledge gained during that union is sacred; and, because it is universal, it has to be offered on the altar of human service.

Therefore, when we prepare even to be listeners at a study class, have we so contrived that our Manas clings to Buddhi for however short a period of time? Have we brought the treasure acquired by us through this union for our co-disciples to share? Have we during the class remained consciously impersonal and by the force of that awakened impersonality created a channel through which help and assistance could come to the whole class? If we have, then let us consolidate our efforts and proceed to further attempts at service in wider fields. If we have not, then let us start afresh, having faith that good alone can come of our sincere efforts at impersonal service.

No one knows what he can't do until he tries.

—ANONYMOUS

THEOSOPHICAL GLEANINGS

Notes on the "Secret Doctrine"

III

[Reprinted from *Lucifer*, May 1890.]

WE have seen the "Pilgrim" start on his long Manvantaric journey, with its forty-nine "stations," at each of which he performs manifold gyrations; for each stage of matter through which he has to pass—elemental, mineral, vegetable, animal—has its sub-stages, and sub-sub-stages, and so on through many sub-divisions, through each of which our Pilgrim must patiently work his way. At the end of the first Round we shall find our seven classes describable under the same headings as were used at the end of the first Globe in *Lucifer*, p. 139,¹ only each class will have then completed a stage, instead of a sub-stage. The intelligent student will have noted that this course of evolution implies that Class I travels with sevenfold rapidity as compared with Class VII; and this is so. Class I has been through the seven stages during the period in which Class VII has only accomplished its passage through the first; Class VII taking as long to pass through a sub-stage as Class I takes to pass through a stage.

When the evolution on Globe A has exhausted its first impulse, and the state described in *Lucifer*, p. 139, has been reached, Globe A passes into Pralaya, and all life-manifestation sleeps.

Pausing here for a moment, let us take a bird's-eye view of the country over which our Pilgrim has to pass, for an occasional glimpse of the whole makes more intelligible the details of the part. The Monad "shot down by the law of Evolution into the lowest form of matter" (Vol. I, p. 246), climbs upward during three-and-a-half Rounds, *i.e.*, till it reaches the midway Globe, Globe D, for the fourth time. During all this time "matter" is solidifying into what *we* know as matter, but "all this, up to the Third Round, is formless, as matter, and senseless, as consciousness" (Vol. I, p. 247). Not till the midway point is touched has matter reached material perfection, and physical man reached completion. Meanwhile, on higher planes, a correlative evolution is proceeding, preparing the Inner Self as this the Outer. The "conscious, rational, individual Soul (*Manas*) 'the principle, or

¹See THE THEOSOPHICAL MOVEMENT, February 1987.

the intelligence, of the Elohim' ” (Vol. I, p. 247), must become fitted for the dwelling a-preparing for it. And so “the Occult Doctrine teaches that while the Monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point [that is, the midway point, on Globe D, in the fourth Round], they will meet the incarnating senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the ‘Heavenly Man’ in space—Perfect Man” (Vol. I, p. 247). These “lower Dhyan-Chohans,” who are the future intellectual principle in man, are variously spoken of as Manasa-Dhyanis, Solar Devas, Agnishwatta Pitris (Vol. I, p. 181), the Hierarchy of Flames, the Sons of the Fire, the Kumaras, the “fashioners of the *Inner Man*” (Vol. I, 86, 87). It is some of these who are “destined to incarnate as the Egos of the forthcoming crop of Mankind. The human Ego is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung” (Vol. II, p. 79). Thus in Perfect Man we have a “union” of “three streams” (Vol. I, p. 181), the Monadic, the Intellectual, the Physical: it is the evolution of the Physical, brooded over by the Monadic, that we study in the first three-and-a-half Rounds; the Physical, building up by the Nature forces (see Part II), the Monadic, the Lunar Monads or Pitris.

The most developed of these Monads, our Class I, are they “whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly-formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them” (Vol. I, p. 174). “The Monads of Class II reach the incipient human stage only in the Second Round” (Vol. I, p. 173),

and the Monads of Class III only in the Third Round. In the middle of the Fourth Round "the 'door' into the human kingdom closes" (Vol. I, p. 173), and those Monads which, at this point, are "still occupying animal forms" "will not become men at all during this Manvantara" (Vol. I, p. 182)—with an exception for which we need not here pause. There remains only to note in this general survey of the Pilgrim's Path, that the matter of which the globes and their inhabitants were composed during the first Three Rounds may fitly be termed "astral," the word astral implying "starry, shining, or pellucid, in various and numerous degrees, from a quite filmy to a viscid state" (Vol. II, p. 251). In each Round matter becomes more substantial than it was in the preceding Round. So also does each globe pass from filmy to viscid during its period of activity in each Round, and with each Round, the viscid becomes more and more solid; until, in the fourth Round, each globe touches its acme of solidity, and Globe D, our earth, being the midmost, reaches the densest solidity at the middle point of its active period in Round IV—the midway point of Manvantaric evolution. "Every Round (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes" (Vol. I, p. 232). "Every Round, as well as every subsequent Globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis." (Vol. II, p. 256)

Such is the general outline of the evolution: let us now return to our detail.

We have seen Pralaya follow the period of manifestation on Globe A. When the dawn again begins to break, Globe B becomes the sphere of evolution, and on this globe, in regular succession, Class I to VII renew their pilgrimage. Class I passes swiftly through the six preliminary stages till it reaches the potential human, and wins in this a further step of progress. The other classes evolve, each more slowly than the one above it, in regular order. When the "life-impulse" is once more exhausted and the dusk of pralaya is descending on Globe B, we may describe the condition as:

- Class I have reached the Potential Human, Stage 2.
- Class II have reached the Potential Animal, Stage 2.
- Class III have reached the Potential Vegetable, Stage 2.
- Class IV have reached the Potential Mineral, Stage 2.

Class V have reached the Potential Higher Elemental, Stage 2.

Class VI have reached the Potential Middle Elemental, Stage 2.

Class VII have reached the Potential Lower Elemental, Stage 2.

Once more after Pralaya comes Manvantaric dawn, and Globe C becomes the station of the Pilgrim. Here Class I passes swiftly from elemental up to potential human, and adds the third stage to those already acquired. And so on, through Globes D, E, F, G, until when Pralaya comes to Globe G, Class I has reached what we may call Germ-Humanity, with a Rupa, however filmy and unsubstantial, the development of this First "Principle" or "Sheath" of Septenary man being the outcome of the First Round. And now, for Class I the experience of the sub-human groups is complete. In no subsequent Round do these Monads traverse the sub-human kingdoms: they have finished with the elemental, the mineral, the vegetable, the animal kingdoms, and henceforth their pilgrimage is only in the human.

It is very difficult to represent the progress made during the First Round, without falling into gross inaccuracy, and yet one would fain convey some definite idea, not too erroneous, of the evolutionary stages. It is clear, from all we know of nature, that there are no sharp dividing classes between her kingdoms, and that one passes into another by insensible gradations. Bearing this in mind, in order to correct the sharp contrasts that seem to be implied in the use of numerals, if we take an evolving life as passing say from mineral to vegetable, we may figure it to ourselves as the increasing of the vegetable element and the decreasing of the mineral; and if we divide it into seven parts, the pure mineral would be mineral 7, and the pure vegetable would be vegetable 7, while transitional stages might be figured as $\frac{\text{mineral 6}}{\text{vegetable 1}}$ $\frac{\text{mineral 5}}{\text{vegetable 2}}$, and so on, the evolving vegetable replacing the retrograding mineral. Taking this nomenclature, clumsy as it is, as at least suggesting if not expressing a truth, we may then draw up the following table [see p. 155] as descriptive of the state of each globe in turn before Pralaya during Round I, and of the Monadic and Physical progress. The horizontal lines give the evolution: read vertically, the condition of the globe is suggested.

A similar treatment of Rounds 2 and 3 will show the position of each Class throughout and at the end of the sevenfold period of activity; and we may regard the classes at the point they have reached on Globe G as the seed which is to spring up on Globe A of the succeeding Round. Thus Class II, commencing the Potential

ROUND I.

LUNAR PITRIS.	GLOBE A.	GLOBE B.	GLOBE C.	GLOBE D.	GLOBE E.	GLOBE F.	GLOBE G.
1	Man 1 ..	man 2	man 3	man 4	man 5	man 6	man 7
2	Animal ..	animal 6 man 1	animal 5 man 2	animal 4 man 3	animal 3 man 4	animal 2 man 5	animal 1 man 6
3	Vegetable ..	vegetable 6 animal 1	vegetable 5 animal 2	vegetable 4 animal 3	vegetable 3 animal 4	vegetable 2 animal 5	vegetable 1 animal 6
4	Mineral ..	mineral 6 vegetable 1	mineral 5 vegetable 2	mineral 4 vegetable 3	mineral 3 vegetable 4	mineral 2 vegetable 5	mineral 1 vegetable 6
5	Higher Elemental	H. E. 6 mineral 1	H. E. 5 mineral 2	H. E. 4 mineral 3	H. E. 3 mineral 4	H. E. 2 mineral 5	H. E. 1 mineral 6
6	Middle Elemental	M. E. 6 H. E. 1	M. E. 5 H. E. 2	M. E. 4 H. E. 3	M. E. 3 H. E. 4	M. E. 2 H. E. 5	M. E. 1 H. E. 6
7	Lower Elemental	L. E. 6 M. E. 1	L. E. 5 M. E. 2	L. E. 4 M. E. 3	L. E. 3 M. E. 4	L. E. 2 M. E. 5	L. E. 1 M. E. 6

Human Stage at the beginning of Round II, completes it at the close; and so, in their relative measures, with each Class. If the student works out these successive stages he will find that on Globe D in the fourth Round, Class V is "inzooned" (animal), Class VI is "inherbized" (vegetable), Class VII is "inmetallized" (mineral). The stages of the evolution of Man in the Rounds that are of the past are marked for us by a Teacher:

Man in the First Round and First Race on Globe D, our Earth, was an ethereal being (a lunar Dhyani, as man), non-intelligent but superspiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races... he grows more and more into an encased or incarnate being, but still preponderatingly ethereal....

II Round. He (Man) is still gigantic and ethereal but growing firmer and more condensed in body, a more physical man. Yet still less intelligent than spiritual, for mind is a slower and more difficult evolution than is the physical frame....

III Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality. In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva.... (All this is almost exactly repeated in the third Root-Race of the Fourth Round.)

IV Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, Race) humanity passes the axial point of the minor Manvantara cycle. . . . the world teeming with the results of intellectual activity and spiritual decrease. (Vol. I, pp. 188, 189)

The product of each Round, as a Round, is the perfect evolution of one of the principles of Septenary Man, so that when the Manvantara is over, Septenary Man will stand perfect and complete. We are in the Fourth Round, the Round during which the lowest point is touched, and to which appropriately belongs the evolution of the Kamic principle. The next Round, the Fifth, will see the development of Manas; the Sixth, the manifestation of Buddhi; the Seventh, that of Atma.

Let the student also note that as with the Rounds so with the Races on a single globe, each Race develops specially one principle, so that at the close of the smaller cycle of the globe in a single Round, the globe humanity shall touch its relative completion in the Seventh Race, its smaller cycle thus repeating the cycle of wider sweep of the Round. The Fourth Race, the Atlantean, developed the Kamic principle with its accompanying grossness of matter, the separation of the sexes having taken place in the Third Race; we are of the Fifth Race, and are developing the Manasic principle, as witness the widespread intellectuality, the immense strides of mentality. The Sixth Race will unveil the lamp of Buddhi, and from the Seventh the flame of Atma will shine brightly forth.

The cycle is repeated on a yet smaller scale in the individual man, the microcosm: his physical body is built up, sex is perfected, his passions develop and hold sway, and then his intellect attains supremacy. In intrauterine life, yet once again, we trace growth along the same lines: at the commencement of the third month it becomes possible to distinguish sex (Gray); the convolutions of the brain, which are connected with intellect, begin to appear about the beginning of the fifth month (Longet, quoted by Dalton); development is sufficiently complete for independent external life by the seventh. And then? Well does the "Secret Doctrine" say: "On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man through every kingdom of Nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the

student think over and work out this analogy. As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather re-born a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly-built chain of worlds." (Vol. II, p. 257)

We shall best progress now by concentrating our attention on one of the smaller cycles of evolution, that of our own earth, Globe D, during its period of activity in the Fourth Round. By studying the development of the first five of the Seven Races, light will also be thrown backward on the Kosmic evolution we have been considering, and we shall find the Macrocosm become more intelligible as we grow more familiar with the Microcosm.

—TWO STUDENTS

(To be continued)

MATTER has been identified with energy, and energy is sheer activity. The modern point of view is expressed in terms of energy, activity and the vibratory differentiations of space-time. Any local agitation shakes the whole universe. The distant effects are minute, but they are there. The concept of matter presupposed simple location...but in the modern concept the group of agitations which we term matter is fused into its environment. There is no possibility of a detached, self-contained existence.

—A. N. WHITEHEAD

"WHEN THE PUPIL IS READY, THE TEACHER WILL BE FOUND WAITING"

MANY Western readers of *Isis Unveiled*, learning of the Eastern Adepts with whom H. P. Blavatsky claimed "intimate acquaintance," have longed to journey Eastward, overlooking what she has said in the same work, that such Adepts, in whose number our Theosophical Mahatmas must be included, may be seen without being recognized. She adds that "they may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back." (Vol. I, p. 17)

Motive is the essential test. The Masters have no interest in proving Their powers or the very fact of Their existence to the sceptical. Nor have those who covet knowledge so that they may have greater personal satisfaction, name and fame, any greater claim on the attention of Those whose every effort is devoted to the good of mankind as a whole.

And yet at every hour of each day these Masters are willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for "the great orphan, Humanity." (*Notes on the Bhagavad-Gita*, p. 52)

Mr. Judge has written of his full confidence that "at all times They help and try to aid us as far as we will let them." They cannot help us, however, unless we furnish the conditions, "and a mere desire is not the needed condition. The new condition calls for a change in thought and nature." (*Letters That Have Helped Me*, p. 76)

"First *deserve*, then desire" has been named as "the very first, most cardinal condition of personal intercourse with our teachers...the keynote always." H.P.B. demanded of aspirants to the Masters' notice who were feeling unjustifiably disappointed and aggrieved, "Have you fulfilled *your* obligations...have you *led the life* requisite, and the conditions required from one who becomes a candidate?" (*Raja-Yoga or Occultism*, p. 14)

It is very natural that earnest students who respond to the Theosophical Teachings from the first with the inner confirmation, "That is true," should, no sooner than they have heard or read of the Masters of Wisdom and Compassion, most ardently desire to find Them, doubting not their own readiness to pass any tests or to make any sacrifices required. They may well feel that their instantaneous response to the ideal of Masters might point

to frustrated longings or interrupted beginnings in other lives. Perhaps they had chosen before but had not "cleaved"; or, as Krishna in the Sixth Discourse of the *Bhagavad-Gita* promises to him whose devotion has been broken off by death, are coming again in contact with knowledge which belonged to them in a former body. Yet each, whatever his innate capacity for acquiring occult knowledge and power, "has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant."

To overestimate the boon of direct relations with the Blessed Masters would be impossible, but to underestimate the requirements for such relations would be unwise. Even working for merit under the observation of a Master, which is what lay-chelaship confers, is an inestimable privilege. A hint of the requirements is given by H.P.B. in the article "Lodges of Magic": "...time and space are no barriers between them and the aspirant; where thought can pass they can come." (*Raja-Yoga or Occultism*, p. 47)

It is not true, as might be assumed, that thought so pure and refined as Theirs can easily pass anywhere. The turbidity of our own sphere may interpose a barrier. There is more than a hint of barriers in the naming of the prerequisites for psychic development—"a pure place, pure diet, pure companionship and a pure mind." Pure spiritual influences can approach those whose souls are in close union with their spirits, whose lives are righteous and saintly and who practise frequent interior contemplation. Such individuals radiate an atmosphere of divine beneficence around them.

"I can come nearer to you," wrote the Master K.H. to a correspondent, "but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions." And in the same letter He wrote:

If you hear seldom from me, never feel disappointed, my Brother, but say—"It is *my* fault." Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy. . . . thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed upon your mind.

It was said in an unsigned editorial in *The Theosophist* for October 1883 (Vol. V, p. 1) that

merely the . . . law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under

very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualized Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of carnality, materialism and spiritual atrophy.

Magnetic emanations may be affected not only by intoxicants but even by promiscuous social relations. They constitute physical and material obstacles to contact with the Masters, though not necessarily insuperable ones if the individual is otherwise deserving of help. In a letter received by another correspondent, the same Master wrote: "Though I have no right to confer favours, I may give advice to whomsoever needs and deserves it."

But the Masters will *never* go outside Their laws. "The *Mahatmas are the servants, not the arbiters of the law of Karma.*" The Master K.H. wrote:

...*you alone* have to weave your destiny.... Believe me: we may yet walk along the arduous path together. We may yet meet: but if at all, it has to be along and *on*—those "adamantine rocks with which our occult rules surround us"—never *outside* them.

The clouds that veil from us Their light, then, are of our own making. The Sun is always shining, but clouds in the earth's own atmosphere can dim or hide its light. Devotion and aspiration no doubt help to bring about a condition in which we may hope to contact Them, but we must besides do the best we know how and that we can to serve Their Cause, which is that of Humanity itself.

Masters are honest and just debtors and always repay, but "it is not *what* is done, but the spirit in which the least thing is done that is counted." Meanwhile, we must remember that it is for us to take the first step towards Them, in full confidence of Their response if the conditions are fulfilled.

Madame Blavatsky quotes the Eastern maxim which should spur every aspirant on to try: "When the pupil is ready, the teacher will be found waiting." (*Raja-Yoga or Occultism*, p. 46)

THE IMMEDIATE HELPER

I see that you can be of much help, and to fit you for that, as far as my assistance may avail, will be my duty and pleasure. But always remember that behind the immediate helper, there is the Great Lodge whose aid is given to all who serve—serve Them.

—ROBERT CROSBIE

III

Dear Friend,

I am glad that you have asked me to explain the policy and method of platform work at the United Lodge of Theosophists. As you know, ULT exists for the purpose of giving out the Teachings of Theosophy as found in the original writings of H. P. Blavatsky and William Q. Judge. Platform work is an opportunity for enquirers to contact the true Teachings of Theosophy, and an opportunity for students to present the Teachings, the surest method to discover where further individual study is necessary.

When one is on the platform, one represents Theosophy to the public. And that, of course, is the purpose of our platform—to represent Theosophy and not oneself. For many of us, it would be an impossible task to appear before the public as persons for any purpose; it has often been noted in our world that having to speak in public is the greatest fear of many people. We overcome such fear by realizing that, although we may be expressing the Philosophy in our own words, *we* are not what the audience has come to hear. Still, it is important to be concerned about how one appears. Naturally, we should be clean and neat and every effort should be made to use clear and grammatical language. An older student can be asked before the meeting for the correct pronunciation of words that are unfamiliar. Since all are students, we should be willing to be corrected in our pronunciation by other students in the class.

If any references are needed, one has either to search for oneself or, failing that, to ask. All students are more than willing to share information on where to find particular statements in the Philosophy. A beginner may not always know where to locate answers to questions that arise; every older student can be expected to encourage and assist beginners by providing such information.

Before the student is ready to present from the platform the

main Study Class assignment, he has to have a solid background in the basic teachings of the Philosophy. For this purpose, it is usual to begin by presenting one or another of the texts known to students as the Three Fundamentals (*The Secret Doctrine*, I, 13-17), the Ancient Source (*Ibid.*, I, 272-273), and the Ten Items, or the Propositions of Psychology (*Isis Unveiled*, II, 587-590). When we first begin, it is not necessary to take any questions. All students who have been through the experience will, however, admit that real learning is not possible until one is required to answer questions on the material presented. In the beginning, it is wisest to present only the key ideas of these texts. Most students find that as they continue studying these ideas, they are able to put some of the key points into their own words.

Study Class assignments are presented first by *summarizing* the portion assigned. It is not necessary to present every statement made in the text; one should search for and then present the key ideas contained. One should present the material itself, in one's own words where possible. Supplementary material found in other texts could be used for answering questions and should not be used for the summary itself. Summarizing the part serves as an aid to those at the meeting who have not read it, and is never meant to be an expression of the student's opinions or feelings about any of the statements contained in it.

When answering questions, it is appropriate, when necessary, to say, "As I understand it..." or, "In my opinion..." indicating to the audience that one does not feel confident that the answer being given is a clear grasp of what the Teachings say. It is also appropriate to say "I don't know" when the need arises.

It is sometimes difficult to be aware that those who now do a great deal of platform work were once nervous beginners. Many workers have had, over the years, serious problems to overcome in order to do this work: stuttering, loss of memory when facing the public, and the fear that one is absolutely unqualified. In all cases, the very effort to present to others what one is grateful to have received, allows one to build confidence both in Theosophy and in one's ability to do the work. For many, asking an older student to sit in the audience, before or after a class, while the beginner presents a "dress rehearsal," gives a measure of reassurance that one is on the right track. For others, further study and meeting with fellow students to discuss questions and confusions serves the same purpose. But this work, like any other, is progressive; one becomes more capable only through the effort made.

I hope this will be of help to you. What I know will be of help is your very effort to understand the foundation of platform work. As in the study of Theosophy itself, it is always wise to seek out the principles first and then apply them to any question that may arise. Every student appreciates the difficulties that seem to multiply when making the effort to present these Teachings for the sake of others, yet every student who perseveres also knows that effort is one of the best instructors for oneself. How often that is the case in life! One sets out to do good for another and discovers later how much it has helped oneself. There is perhaps more that could be said on this subject; perhaps, in the future, you will be the one to say it as your knowledge and experience grow.

The mind is the author of all works and the body the sufferer
of all ills;

Do not blame others plaintively for what properly belongs to
you. . . .

The mind functions through the sense-organs, and thereby an
objective world is comprehended—

This dualism marks darkly on the mirror;

When the dirt is wiped off, the light shines out;

So when both the mind and the objective world are forgotten,
the Essence asserts its truth. . . .

The mind like a mirror is brightly illuminating and knows no
obstructions,

It penetrates the vast universe to its minutest crevices;

All its contents, multitudinous in form, are reflected in the mind,

Which, shining like a perfect gem, has no surface, nor the inside.

—ZEN TEACHING

MAN'S VAST RESPONSIBILITY

ALL must recognize the responsibility of the primary-school teacher for setting a fair copy for his young charges' copying and for demonstrating how to hold a pencil properly. They cannot reproduce the letters perfectly, of course, but their approximation to a worthy model can progressively improve, whereas a poor copy for their emulation may start them off upon bad writing habits progressively harder to correct.

Man has been, and in a very real sense *is*, the setter of the copy for the lower kingdoms. *The Secret Doctrine* tells us that man was the earliest of the mammalians, the storehouse, indeed, "of all the seeds of life for this Round, vegetable and animal alike."

...man became the living and animal UNIT, from which the "cast-off clothes" determined the shape of every life and animal in this Round.

Thus, he "created" for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. (*The Secret Doctrine*, II, 290)

This teaching is repeated in the *Vendidad* of the Mazdeans and allegorized in the Hindu, Chaldean and Mosaic allegories of the Ark. Man's evolution, as Madame Blavatsky puts it in the same volume (p. 177), stands between that of the Universe, the macrocosm, to which it is analogous, and that of the animal, "for which man, in his turn, is a macrocosm." The very development of the embryo presents a faithful summary of "the store of types hoarded up in man, the microcosm."

Mankind, then, was from the beginning the model of mammalian forms of life, and Man "necessarily embraces in himself and epitomizes in his development the features of the group he originated."

How does our responsibility to the lower kingdoms continue to this day? We are affecting them by the quality of our thinking, feeling and acting, by the purity or impurity of the lives we lead. For one thing, it is hinted that the scepticism and unbelief of modern times, veiling the divine intellect in man, is at least partly responsible for our being in a barren, as distinguished from a fertile period in which "the occult powers of plants, animals, and minerals magically sympathize with the 'superior natures.'" The divine intellect is said to be veiled in man.

Mr. Judge explains in "The Persian Students' Doctrine," reprinted in *The Heart Doctrine*, how atoms receiving a brutal

impress from an evil man on passing from him are absorbed by ferocious beasts. Again, in his article on "Universal Applications of Doctrine" he asks how much we have thought upon the effect of Karma on the animals, the plants, the minerals, the elemental beings.

Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? (*U.L.T. Pamphlet No. 3, p. 4*)

And he answers, "It cannot be true."

Few, perhaps, even though they accept this responsibility of "man" in the abstract, will perceive offhand how they, in this very incarnation, are affecting for good or ill the traits displayed by their four-footed brothers. But, in a world so closely knit together as ours is, must not all of us be doing so?

Mr. Judge wrote also in "The Moral Law of Compensation" (*U.L.T. Pamphlet No. 6*) of vengeance wreaked by un-self-conscious elemental spirits of long-dead animals or plants upon one who had tortured them in his earlier incarnation. People who are greatly troubled by certain forms of insect life might do well to ask themselves whether perhaps it might be due to an attraction of hate having been set up against them in the elemental spirits of members of the species because of wanton slaughter of such insects in which they had indulged.

Greek legend has it that the enchantress Circe, when Ulysses was shipwrecked on her isle of *Ææa*, changed all his companions, for their voluptuousness, into pigs, a transformation in their appearance on which the Theosophical teachings about glamour may throw light. (Cf. Mr. Judge's article on "Glamour" in *Vernal Blooms*.)

Does the peacock, flaunting his gorgeous tail, lack models in the human kingdom? Or the thieving magpie, stealing things of no conceivable use to her? Are there not also, alas, human prototypes of the white ants in the service of the destructive forces of nature? The sly cat, treacherously toying with a mouse; the braying ass; the wearily amorous dove; the wrangling monkeys; the scolding squirrel; the jealous pet; the trick animal with an eye to the sugar lump that will reward success; the impudent and greedy crow; the exploiting cuckoo—are not the like of these also to be found in human form? Does not the stupid sheep following unhesitatingly over the precipice typify blind human followers of the blind; and is not the obstinate mule prefigured

by the human "finished and finite clods, untroubled by a spark," immortalized by Browning (himself a prizer of "the doubt low kinds exist without"); men and women of closed minds, who seek not truth but only confirmation of their preconceptions?

Happily it is not only bad examples that mankind has set the lower kingdoms. The diligent, impersonal workers among ants and bees; the patience of the heavy-laden beasts of burden and the over-worked draught animals, making their humble contribution to the turning of the wheel of life—these traits men have displayed. What of the song of birds with its harmonious rhythm and its softly vibrating melody, creating a beneficent and sweet influence that acts powerfully on the psychological as well as the physical natures of all living things? Have the singers not their prototype in many an unselfish, peace-loving, sunny-tempered individual whose presence makes the world a happier place for all around him? The dog's loyalty to his master, the overpowering instinct in animal or bird to shield its young, if need be at the risk of its own life; the prosaic barnyard hen, spreading motherly wings to shelter her small brood from a shower; the gentleness and generosity of the cow—do these qualities not reflect the nobler aspects of man's nature, the high examples set by men and women down the ages?

Contemplating our image in the mirror held up to us by the kingdoms below us and knowing the serene heights to which a human being is capable of rising, should we rest content before we have eradicated root and branch the qualities that, reflected in the mirror, are seen as evil at our stage and undesirable, though not immoral, in beings lacking the self-consciousness we have been endowed with? We are responsible beings—answerable to the great Law of Karma for our thoughts, feelings, words and acts. Lust and wrath and greed are gates of hell for man. By sending out such impulses and many others regarded as more venial, and strengthening them in the animal kingdom, are we not rendering a disservice to their evolution and to Life itself?

How true, even if metaphorical, is Paul's statement in his Epistle to the Romans (viii, 19) that "the earnest expectation of the creature waiteth for the manifestation of the sons of God"!

THE PHOENIX ASCENDING

V.—Split in the Human Psyche

God can write straight, even on crooked lines.

—PORTUGUESE PROVERB

THERE is nothing more hurtful to a new truth than an old error, and this is the one thread that passes through almost all the epistles that St. Paul wrote to the Romans, the Corinthians, the Galatians, the Hebrews, *et al.* For, it is a common trait of man that while he seems to be zealous in his search for truth and goodness, he is in reality only justifying error and perpetuating evil all too unconsciously; else, he would not have enmeshed himself in a jungle of legal codes, statutory regulations, by-laws and constitutions. Alexander Pope in his "Essay on Man" deploras:

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.
And, spite of pride, in erring reason's spite,
One truth is clear, "Whatever is, is right."

Belief in a supernatural source of evil is deeply ingrained in human consciousness. This belief is reinforced when one reads the *Book of Job* or the prologue to Goethe's *Faust*. The Job story opens thus:

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. . . .

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. . . .

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?

Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? . . . But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. . . .

Similar is the prologue to Goethe's *Faust*, a scene in Heaven with three archangels, God and Mephistopheles. The Lord speaks

of "my servant Faust," upon which Mephistopheles comments that if only Faust were subjected to dangers, difficulties and temptations, his story might well be a very different one; and he asks leave of the Lord to put the scholar to the test.

Who then is Satan or Mephistopheles? In Eliphas Levi's "Stray Thoughts on Death and Satan" (*The Theosophical Movement*, January 1962), it is suggested that Satan is merely a type, not a real personage:

...the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine....

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the boldest and, perhaps, the sublimest of the dreams of human pride.

True echoes of the archaic doctrine are to be found, among other places, in "the misunderstood and mistranslated poem of *Job*," affirms H. P. Blavatsky in *The Secret Doctrine*, and she adds:

The key to it is lost, even among the most learned Rabbis, whose predecessors in the early period of the middle ages have preferred, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. (II, 537)

It is noteworthy that Satan, "the adversary," is included in the *Book of Job* among the Sons of God. In exoteric interpretation, however, he has become the Devil or the Dragon, in its infernal, evil sense. "But in the Kabala (*Book of Numbers*) Samael, who is Satan, is shown to be identical with St. Michael, the *slayer of the Dragon*." (S.D., II, 378)

How this transformation of "Satan" into the Slayer of the Dragon has taken place is explained further on by Madame Blavatsky:

For it is said that Tselem (the image) reflected alike Michael and Samael *who are one*. Both proceed, it is taught, from *Ruach* (Spirit), *Neschamah* (Soul) and *Nephesch* (life). In the "Chaldean Book of Numbers" Samael is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from the *mundane*

soul, which on Earth is *Mahat* (intellectual understanding) or *Manas* (the seat of Intellect). They diverge, because one (Michael) is *influenced* by Neschamah, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all)—the adversary of its anthropomorphic God and sensual physical man, the DEVIL! (*Ibid.*)

Space is too short for us to go into everything that Madame Blavatsky has to say about the so-called evil, Satan. There is a whole chapter on "The Origin of the Satanic Myth" in *The Secret Doctrine* (II, 378-390). We may, however, add that Satan or Lucifer, the "light-bringer," is like Indra, the highest and greatest of the Vedic gods having a highly spiritual significance. But he is transformed in the Puranas into a profligate, in the terrestrial sense.

"Where were the Builders, the luminous Sons of the Manvantaric Dawn?" asks the *Book of Dzyan*, and the answer is given: . . . "In the unknown Darkness in their Ah-hi (Chohanic, Dhyanic-Buddhic) Paranishpanna" (*S.D.*, I, 53). The Dragon is the symbol of the "Sons of the Manvantaric Dawn"; and in *Revelation* (XII, 4), we read about "the stars of heaven" falling to the earth: The dragon's tail "drew the third part of the stars of heaven and did cast them to the earth." The stars cast down to the earth refer to the divine Monads, "the human Egos destined to perform the whole cycle of incarnations."

This sentence, *qui circumambulat terram* [that circumambulate our globe], however, is again referred to the DEVIL in theology, the mythical father of Evil being said to "fall like lightning." Unfortunately for this interpretation, the "Son of Man," or Christ, is expected, on the personal testimony of Jesus, to descend on Earth likewise, "As the lightning cometh out of the East," just in the same shape and under the same symbol as Satan, who is seen "as lightning to fall from heaven." All these metaphors and figures of speech, pre-eminently Oriental in their character, must have their origin searched for in the East. In all the ancient cosmogonies *light* comes from *darkness*. In Egypt, as elsewhere, *darkness* was "the principle of all things." Hence Pymander, the "Thought *divine*," issues as *light* from DARKNESS. *Behemoth* is the principle of Darkness, or *Satan*, in Roman Catholic Theology, and yet Job says of him that "Behemoth is the chief (principle) of the ways of God" (xl. 19)— "*Principium*

viarum Domini Behemoth!" (S.D., II, 485-86)

Even as the battle of Kurukshetra in the first Chapter of the *Bhagavad-Gita* is only a starting point to develop the theme of the battle of life itself—for one hears no more of the physical struggle in the whole poem after the first few verses—so in the *Book of Job* Satan is no more a personal devil, but rather a kind of cosmic force of a high order whose function has to be properly understood. The message of the *Gita* acquires a meaning and significance only when it is seen not so much with reference to the physical war, but with reference to the inner war raging within the mind of man. The enumeration of names of leaders on both sides of the battlefield is only the narration of the forces of good and evil, which again have to be understood in the light of man's psyche.

Christ's efforts to reform the then existing Jewish fetishes about Sabbath observances may be compared to the much earlier Buddhist reformation of Hindu polytheism. Psychologically interpreted, both purifications resulted in a tremendous strengthening of consciousness. The rift in the metaphysical world had slowly developed into a split in the human psyche, and the struggle between light and darkness had moved into the battleground within the mind of man. On the scientific side, the problem was tackled by Freud, who advocated a system of uncovering the abysmal darkness of human nature which the orthodox conservatives had tried to conceal. The underworld of Pluto has ceased to be a sealed secret.

The Age of Reason has set us free from the dark, demoniacal, other-worldly images of devils, *bhutas* and *pisachas*; free from forces that supposedly stream down from the denizens of the nether world. Psychology, in one form or another, began its explorations in the cavernous regions of the human mind. Whatever propriety, morality, convention and social decorum did not permit, was considered as immorality, vice and wickedness, and, therefore, repressed, driven below the surface. How much of the multitudinous energies must have flown off into the unconscious under a sense of guilt and sin, owing to the domination of the conscious element! Thus was the counterpoint to the image of Christ born in the creation of Satan, and of Mephistopheles in the Faustian legend. Madame Blavatsky's teaching in this regard is instructive:

On the lower rungs of theogony the celestial Beings of lower Hierarchies had each a *Farvarshi*, or a celestial "Double." It is the same, only a still more mystic, reassertion of the Kabalistic

axiom, "*Deus est Demon inversus*"; the word "demon" however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an "Angel," not a devil of Satanic descent, as theology will have it. (*S.D.*, II, 478)

This principle in modern phraseology is the "psyche," corresponding to the "collective unconscious" of the Swiss psychiatrist, Carl Gustav Jung, the founder of analytical psychology. In the Gnostic tradition it was called Sophia-Achamoth who, in *Pistis Sophia*, "is shown lost in the waters of Chaos (matter), on her way to Supreme Light, Christos [the impersonal principle, the Atman of the Universe] delivering and helping her on the right Path." (*S.D.*, I, 132 fn.)

In Volume II of *Isis Unveiled* (p. 183 *et seq.*), Madame Blavatsky explains the philosophical systems of the Gnostics and of the primitive Jewish Christians, the Nazarenes and the Ebionites, showing the views held in those days, outside the circle of the Mosaic Jews, about Jehovah. He was identified with the evil, rather than with the good principle, and was otherwise known as "Ilda-Baoth," son of Darkness, whose mother was Sophia-Achamoth. In another place Sophia-Achamoth is identified with Aditi, Sephira and Isis, the virgin mother of Horus, all representing the female side of the procreative power in Nature.

When the Occultists say that the Demon is the lining of God (*Deus est Demon inversus*) two separate entities are not implied, but only two aspects or facets of the same Unity. Evil is only the reverse of the medal.

The origin of sorrow and all the evil tendencies tormenting mankind is given a different twist in the popular legend concerning Pandora's box. Prometheus and his brother Epimetheus were Titans to whom was assigned the task of creating men and animals. Prometheus, out of his sympathy with mankind, brought on earth divine fire (intelligence and consciousness), endowing men with reason and mind. The gods (or Elohim) were averse to men becoming "as one of us" (*Genesis*, III, 22), and knowing "good and evil." Hence we see these gods in every religious legend punishing man for his desire to know. In the Greek myth, to counteract the blessing of the "stolen fire" brought to men from Heaven, Zeus commissioned the fashioning of a woman, Pandora, upon whom the gods bestowed their choicest gifts. She was endowed with tenderness and beauty, but also with curiosity. Zeus gave her a jar, the so-called "Pandora's box," containing all kinds of misery and evil, and sent her to Epimetheus, who,

forgetting the warning of his brother Prometheus, made her his wife, Pandora, though forbidden by Zeus to open the jar, later did open it out of curiosity, thus setting free all manner of evils which prey on mankind to this day. Hope alone remained at the bottom of the jar, the lid having been shut down before she could escape. In another version of the story, the jar contained not evils, but blessings, which would have been preserved for the human race had they not been lost through the opening of the jar out of curiosity by man himself.

Ever since, whatever evils are abroad, hope does not leave man; and no amount of other ills can make him completely wretched. Out of hope is born the conviction that evil contains always within itself the seeds of its own destruction. In the ultimate analysis, evil is always destined to failure and annihilation. Further, the beneficent Power behind the whole scheme of things can utilize even the machinations of evil beings in order to bring about ultimate good. Goethe's Mephistopheles is, in fact, utilized in precisely this manner to bring about the eventual redemption of Faust, as is made clear at the end of the second part of the Faustian drama. What is evil but good tortured by its own hunger and thirst? Mephistopheles, the symbol of evil, realizes this himself, when in a moment of unusual insight and self-revelation he describes himself as "a portion of that Power that always works for evil and always brings about what is good."

How similar is Duryodhana's wail about the insufficiency of his power pitted against Yudhishtira's strength! Although his army in numbers exceeded that of Yudhishtira, he knew his weakness against the smaller forces of good, for he says: "This army of ours, which is commanded by Bhishma, is not sufficient, while their forces, led by Bhima, are sufficient." (*Bhagavad-Gita*, I, 10)

(To be continued)

To teach is also to learn.

—JAPANESE PROVERB

IN THE LIGHT OF THEOSOPHY

In the Gospels, Jesus is made to ask his disciples, "Who do men say that I am?" "This," says Cullen Murphy in *The Atlantic Monthly* for December 1986, "is one of the most resonant questions in the whole of the New Testament"—a question that has been posed for all time. The study of Jesus has provoked considerable amount of scholarly debate in recent decades. These studies concern both Jesus the man, his life, self-understanding and significance, and Jesus as the Christ. More has been written about Jesus in the last twenty years than in the previous two thousand, and yet understanding who the real Jesus was has become progressively harder.

Christology and related fields have engaged not only prominent clerical theologians from many Christian denominations, but also Jews, agnostics and others. The current wave of scholarship is responsible for the emergence of what Murphy calls "liberation theology." What many of those involved in the debate have in mind is a reformulation and refinement of the Christian message for modern men and women. Murphy writes of his conversations over the years with several scholars. The following statements culled from his long article give an inkling of the current trend of thinking:

There is obviously no consensus even today—even among Christians—as to what the real message of Jesus was and how it should apply to our lives, if it should apply at all. Despite the creedal affirmations of the mainstream Christian churches, there is also no consensus—not if one looks at what real people actually believe—as to the identity of Jesus. Was he, as traditional Christian dogmatics hold, both God and Man—"the Word made flesh," a human being who was "consubstantial with the Father"? Did he partake of the divine in some more diluted and, as many twentieth-century churchgoers have doubtless concluded, inherently more plausible manner? Was he simply another of those charismatics who appear from time to time, destroy some complacency, do some good, and bequeath to the human race the symbol of an exemplary life? The Gospel accounts, of course, offer clues about Jesus, but the Gospels are highly imperfect historical documents. They did not take final shape until the late first century, a full generation (or two) after the death of Jesus. . . .

One does not need to plunge very deeply or for very long into the modern literature on Jesus, particularly the modern Catholic literature, in order to sense that something has changed profoundly.

Consider one recent but basic Catholic text, *A Christological Catechism*, by Joseph A. Fitzmyer, a leading biblical scholar. Did Jesus claim to be God? Fitzmyer replies: "The Gospels have not so presented that claim. . . . It is impossible to imagine how such a statement would have been understood." What about the Resurrection of Jesus? "The New Testament never presents the resurrection of Jesus as a resuscitation, *i.e.*, a return to his former mode of terrestrial existence." The so-called virgin birth? "New Testament data for this question are not unambiguous." The historical reliability of the Gospels? "The only answer which can be given to this question is meager indeed." Fitzmyer's full responses to some twenty important questions about Jesus are closely reasoned and supported by many pages of careful exposition, but the statements I have pulled out of his book suffice to establish the tone of things. . . .

The Jesus that people can try to know as they would any other person, the Jesus of history—and why he is important, and what his place should be, and how and when and in what way he should matter—is the Jesus to whom modern scholars keep returning. The reaction during the Enlightenment and afterward against the Jesus of dogma had been, in effect, a reaction against a millennium and a half of what is called Christology "from above." Such a Christology begins with a consideration of Jesus primarily insofar as he embodies a God who enters human history: with the Jesus, in other words, of the incarnation ("And the Word was made flesh"); the Jesus whose most important acts were first to participate in the mortal coil and then to die in behalf of all of the others who had done and would do so; the Jesus of sophisticated terminology, or scrupulous philosophical punctilio. The shift in perspective away from this Jesus has been profound and lasting. Most Christologies today are "from below"—beginning their reflections with the humanity and ministry of Jesus, and necessarily concerned, if not preoccupied, with the Jesus of history, with Jesus insofar as, embedded in human history, he moves somehow toward God. . . .

Hans Küng's Christology—expressed most comprehensively in his book *On Being a Christian* (1974)—is among the purest available versions of Christology "from below." Kung [a Catholic priest whose views on a number of issues have repeatedly met with disfavour in Rome] has little patience with the various proclamations ("from above") of an established Church; these amount, in his view, to opaque strata of time-bound interpretation. He believes that modern critical methods can recover a core of his-

torical reality. . . . Küng is saying not that one can accept Jesus as Christ without faith but that what one can learn of the historical Jesus is sufficient to reveal Jesus's message, and that the message in itself is conducive to faith. . . .

A striking quality of Jesus is his utter independence—in his life and in subsequent history. No one interpretation has ever achieved a monopoly. In his recent book *Jesus Through the Centuries*, a survey of perceptions of Jesus in art, literature, philosophy, and social science, the historian Jaroslav Pelikan, of Yale University, calls Jesus "the man who belongs to the world." It is hard to think of any other figure who, over the years, has been claimed by so many and in so many different ways and for so many different purposes, who yet has never been identified exclusively with any single cause, and who has remained perpetually available for use. The diversity that Pelikan finds is extraordinary.

What the world needs, as H.P.B. stated, is a less exalted but more faithful view of Jesus. How Theosophy regards Jesus has been clarified by her in several places, as, for instance, in the following Editorial Note appended to a correspondent's letter, published in *Lucifer* for August 1888:

Theosophists, even those who are no longer, as those who never were, Christians, regard, nevertheless, Jesus, or Jehoshua, as an Initiate. It is not, therefore, against the "bearer" of that name—in whom they see one of the *Masters of Wisdom*—that they protest, but against that name as travestied by pseudo-Christian fancy and clad in the pagan robes borrowed from heathen gods, that they have set their hearts. . . . Few of them refuse to see in Jesus a Son of God, as well as *Chrestos*, having reached by suffering the *Christos* condition. All they reject is the modern travesty of the very, very old dogma of the Son becoming one with the Father; or that this "father" had ever anything to do with the Hebrew androgyne called Jehovah.

In *Isis Unveiled* (II, 150-51) H.P.B. declared:

. . . .except a handful of self-styled Christians who subsequently won the day, all the civilized portion of the Pagans who knew of Jesus honoured him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius. Whence such a veneration on their part for a man, were he simply, as represented by the Synoptics, a poor, unknown Jewish carpenter from Nazareth? As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate

enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. His age may, with every day, be receding farther and farther back into the gloomy and hazy mists of the past; and his theology—based on human fancy and supported by untenable dogmas may, nay, must with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognizes but one father—the UNKNOWN ONE above—and one brother—the whole of mankind below.

“The Esoteric Character of the Gospels” by H.P.B. casts further light on the mystery of Jesus, as man and as Christ.

Though sceptics still allege that dreams are devoid of meaning, “most people intuitively have a different view,” says Morton Schatzman in his article “The Meaning of Dreaming” (*New Scientist*, 25 December 1986/1 January 1987). Schatzman is an American psychiatrist practising psychotherapy in London, and is especially interested in researching the means by which problems are solved in dreams. There is no agreement among dream interpreters about the real meaning of a dream, he writes. The best interpreter is the dreamer himself. As stated in the article:

“There seems to be something in dream images,” remarked Ludwig Wittgenstein, the philosopher, “that has a certain resemblance to the signs of a language, as a series of marks on paper or sand might have. There might be no mark which we recognized as a conventional sign in any alphabet we knew, and yet we might have a strong feeling that they must be a language of some sort, that they mean something.” The view that dreams are enigmatic, yet can be understood, has reappeared in age after age, and in many cultures.

An interpreter of dreams seeks clues to understanding the dreamer and to improving the dreamer’s life. Usually the interpreter assumes that a dream is saying something other than that which it seems to be saying—that the manifest dream hints at, or veils, a hidden meaning. To interpret a dream is to hypothesize a latent meaning that bears a likeness to the manifest dream. But, more than that,

it is to presuppose that the latent meaning somehow engenders the manifest dream. Generally, the interpreter purports to uncover the hidden *intention* of the dream. This putative intention brings about—so the dream interpreter supposes—those dream events that signify or represent it. To explain a dream by ascribing to it a meaning is to postulate the *motivation* for the dream.

To interpret dreams is to assume that dreams are messages, however disguised. This assumption is prescientific or nonscientific: we cannot test it. We cannot disprove the belief that it is valid to analyse or interpret all dreams. If a particular dream yields no apparent meaning, perhaps the meaning is there but no one has yet been insightful enough to decipher it.

Schatzman gives examples of problem-solving dreams. Yet, as is typical of such dreams, the message is often conveyed metaphorically rather than straightforwardly. It is even possible, says Schatzman, that, before the dream begins, some faculty of the dreamer's mind has already solved the problem and then uses the dream as a dramatic means of presenting the solution. Most dreams do not contain obvious solutions to problems; so they could be solving problems without the dreamer recognizing that they are doing so. How to tell which dreams have a message and which are mere fancies and chaotic pictures, is a question exercising dream researchers today. Modern psychologists do not have any convincing explanation for why we dream the things we do.

The "teleological" question—what purpose does a dream have?—is one that interests dream interpreters. Interpreting dreams is altogether distinct from investigating scientifically the dreaming process, says Chatzman. In modern study of dreams, the latter approach has given more knowledge than the teleological one.

What is the meaning of those dreams that do not obviously solve problems? [Schatzman asks] Knowledge of the mechanism used to project a film tells us nothing about why or how someone made a particular film, or what that film might mean. Are the contents of dreams improvised from moment to moment? Or are there scripts and, if so, how are they written? There is plenty of anecdotal evidence that the content of a person's dream is related to stimuli that he or she experiences before going to sleep. . . . However, empirical "mechanistic" investigators have found it a formidable problem that dreams symbolically transform stimuli experienced before sleep. We know virtually nothing about the rules governing those transformations.

On the basis of Theosophy, it is possible to be more explicit

about our dream experiences. A dream is a psychological experience, and the only person who can truly interpret it is the dreamer himself.

Human nature is an abyss, and the key to it, says H.P.B., is "man's dual being." The inner Ego, the "real man," acts independently of the outer man during the sleep of the body—an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man. This is the key to understanding dreams that men of science refuse to use,

...well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case, for the numerous facts of verified dreams?* To say that man is a dual being; that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, we must, of necessity, have a double set of senses—is tantamount in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding. ("Are Dreams But Idle Visions?". *U.L.T Pamphlet No. 11*)

What compels human beings to create and invent? Are inventions "accidents," "flashes of inspiration," or the result of years of laborious research? In recent years the urge to innovate or invent has received an added impetus, as observed by K. R. K. Moorthy in his article "By Accident, Design or Compulsion" (*The Times of India*, January 15). Man's determination to probe the unknown, his curiosity and creative abilities, the author predicts, will keep the "eureka" spirit alive for a long time to come. He gives several instances of how some noted inventions came about, describing especially the casual conditions under which flashes of inventive inspiration occurred.

It is difficult to categorize inventions. There is nothing apparently common about them, except a creative, curious mind or a tenacious, tireless observer. Only a person with a scientific approach to observation can identify even an accidental discovery. Most of us have been in a bath tub. But only Archimedes could

see a scientific principle behind the displacement of water in the tub. Similarly, recognizing the need for a safety pin is a much greater achievement than devising it.

Human progress depends a great deal on the curiosity and creative nature of man. Some innovations and inventions we owe to the courage of men who dared to be different in their thinking or action.

Serendipity is one of the most important characteristics of a creative process. It is the art of discovering things one is not really looking for. It happens only to those who are curious to know why something different from the expected has occurred. Only they can recognize the value of this observation and put it to practical use. . . .

Necessity is the mother of invention. Nothing is more true than this. Quite often, a long-felt need (to solve a problem) or, at times, a need or problem emerging suddenly, has led to innovations.

As all things that ever were, that are, or that will be, have their record upon the astral light or tablet of the unseen universe, there can be no new invention in reality, but only new forms and applications of eternal laws and principles and their varied ramifications in any period of evolution or manifestation. Mr. Judge wrote in *Echoes from the Orient* of "a useful function" of the astral light:

As it preserves the pictures of all past events and things, and as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the astral into the brains of living men.

Theosophy has ever pointed to hypnosis as a psychic malpractice. Reports of a wide range of unwanted aftereffects—even life-threatening emergencies—stemming from the use of hypnosis are on the rise, according to psychologist Frank MacHovec, who has been studying and treating hypnosis casualties for 16 years. Dr. MacHovec, director of the Center for the Study of the Self in Richmond, Virginia, presented his findings at a recent meeting of the American Psychological Association. A report in *Psychology Today* for January states in part:

Problems occur most often when the hypnotist is poorly trained,

but may also arise unpredictably, despite the best efforts of a careful practitioner. Frequently reported side effects, which may be brief or long-lasting, mild or severe, include headaches, anxiety, intrusive thoughts or feelings, dizziness and problems with attention and memory.

Group hypnosis increases the risk, MacHovec says. A hypnotist working with a group cannot monitor everyone's reactions at once, and may miss subtle signs of distress. Imagery is especially potent to someone in a hypnotic trance, and some kinds of imagery may be inappropriate for certain people. One woman who had almost drowned as a child needed months of counseling to get rid of the recurrent nightmares that plagued her after participating in a group hypnosis session in which the group was instructed to imagine relaxing on a beach.

Incomplete removal of hypnotic suggestions is another way in which hypnosis can lead to problems....

Hypnosis can prove to be much more hazardous, as in the case of a teenage girl who was hypnotized on stage as part of a show. Soon after leaving with her friends, she re-entered the trance and no one could rouse her. She had to be hospitalized and fed intravenously, and took months to recover.

Whatever claims are made on behalf of hypnosis, for instance as a medical tool, the fact remains that it is a kind of "black magic," unconscious when not conscious. Modern science has still to learn of the psychic damage it can cause, even at the hands of a "trained" hypnotist. Theosophical warnings against these practices cannot be too urgent; for, as H.P.B. warned, "The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction." (*Five Messages*, pp. 14-15)

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THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
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The United Lodge of Theosophists

DECLARATION

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

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, with distinction of race, creed, sex, condition or organization, and

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

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

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

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

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