

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### THE TIES OF THOUGHT

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THE importance of the Mind principle in the evolution of the human being is constantly stressed, and all students are familiar with the phrase, “the fight is in the mind.” To be familiar with a phrase and to realize the truth behind the phrase are two very different things, although the one grows out of the other. In the same way we are familiar with the story of the battle on the field of Kurukshetra and we know what parts of man the various combatants stand for, but it is difficult to realize that the battle is being fought on the Kurukshetra of our own mind, that the combatants are our own desires and our own heart which has glimpsed the Truth and sensed the Motive behind the fight. We know that the motive is the final destruction of all desires save one, the desire to do the bidding of the Spirit, and we know that it matters not what the result of the battle is, nor the number of soldiers (desires) taking part, for with the power of that One Desire also taking part, the final result is sure. True it is that “Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action.” But to realize this in the heat of the battle presupposes much preparation and many skirmishes in the past, skirmishes in which Krishna, the One Spirit, has been our guide and helper. He is there also when the final battle begins, even though it begins before we are ready. Things generally come to a head before we are ready, and perhaps it is the very urgency caused thereby that seems to give us a glimpse of the future. Fortunate are we if the past also is illumined by that glimpse and we *remember* who has been our guide before,

and thinking of Him, find Him by our side now. Though the greatness of the final battle overwhelms us, it does not overwhelm Him, and united to Him the victory is sure.

But to bring about complete victory there must be one leader and not two. Arjuna is told to make victory and defeat, honour and dishonour the same to him, though, in the first instance, it is the love of victory and honour that is appealed to in him. Later, in the last chapter of the *Gita*, he is shown that in reality he has no choice as to whether to fight or not, for because of his nature, higher and lower, the fight must come. His choice lies in whether he lets events rule him or decides to follow, willingly, the bidding of his Higher Nature, Krishna. Before this final stage, Krishna had *helped* Arjuna; now, Arjuna has to become merely the immediate agent of Krishna. He is shown that the enemies in the field are already dead; all he has to do is to slay the bodies as the last act of carrying out the will of the Spirit. It is, therefore, in this choice that lies his responsibility, not in the actual destruction of the foe, and having made his choice, Arjuna can enter the fray without being overwhelmed by personal considerations. It is the realization that this change of direction of the consciousness is not a letting go of individual responsibility in order to obey an outside dictator, but that the Spiritual and ourselves are One Being, that brings assurance and enables us to say, "I am free from doubt, firm, and will act according to thy bidding." The Spirit is the Vision and the Force; we are the agent of that Vision and its Force; the enemy himself is also the Vision and the Force. All Being is One.

It is in moments of exaltation that the mind grasps these truths. In the enthusiastic application of them in life they become covered over with pride of prowess and self-conceit. Therefore the *Gita* tells us that we must remember the Vision again and again.

On the Kurukshetra of our mind the various entities composing our desires have been at war with one another for ages, good desires *versus* bad desires, and by slow degrees we have identified ourselves with the good. But now the time for this kind of battle has passed. We must give up the leadership of the good desires and place the leadership of the whole battle in His hands, for those desires which have taught us all we know have now to be destroyed if the next stage in spiritual evolution is to be reached. In this dark hour when we seem bereft of all we know and love, we reap the benefit of the friendship, forged through the tie of thought, with the Higher Nature. Our very need presupposes Its presence by our side and in despair we turn to It for guidance.

It must take lives of thought to make this connection more powerful than the almost overwhelming claim of the multitudinous desires and the bonds of personal friendship with which we have united ourselves in the long line of our evolution, and the earnest student is invited to begin now to look into his mind and beyond it to Spirit. He must find out which of his desires are to be destroyed ruthlessly and which will pain him in their destruction. He must seek inspiration and help all the time from that which is greater than any desire, greater than himself, and he must question over again the motive behind his actions and his life.

In this search we find that it is not we ourselves who are the leaders in the battle of life, but that we are moved by desire. Thought and will follow desire and desires make the motive for which thought and will work. These desires are either of a Kamic nature or are rooted in Buddhi, and in themselves are not important. To be fulfilled they need the help of thought and will, and without this help they die. We can see this in respect of lower desires, but we do not apply the knowledge to the Desire rooted in Buddhi. If our lower desires seem to rise spontaneously in the mind, they are actually awakened by sense perceptions and impressions, or brought into objectivity from the Astral Light. The higher Desire also seems to arise spontaneously, but, in fact, it is awakened either by sense perceptions or from the higher region of the Akasa. Sense perceptions are not bad in themselves. If we wish to alter for the better our desires, we will feed the senses with spiritual things, the good, the true, the beautiful as well as the inspirational, and will use our will and thought on them. We will remember these things again and again.

But this is not all. Mind in us today has given us a false sense of individuality, and, as with Arjuna, we feel that it is we who are fighting the fight to destroy the lower. Absorbed in its sense of "I-ness," feeling itself one with us as persons, it calls up in itself the vision of its prowess and is proud of itself. We see this manifesting in our lives when we look at ourselves in relation to the Path and the Goal. Most of us on hearing of them visualized ourselves as treading that Path and reaching that Goal, and our hearts were filled with joy. As *The Voice of the Silence* tells us, "The road . . . is straight and smooth and green. . . . Nightingales of hope and birds of radiant plumage sing perched in green bowers, chanting success to fearless Pilgrims." Even in smaller things we visualize ourselves now as workers for the Cause and a sense of pride creeps in unawares, and in time we find ourselves caught on the battle-field where all that pertains to "us" must be

destroyed and despair sets in. It is difficult to learn that "All is impermanent in man except the pure bright essence of Alaya," and that only "at one with it" are we invincible.

It is difficult to put into practice the precept—"Unconcerned in the battle save to do his bidding." We must have an all-powerful motive before we can make this change. Motive is subject to growth and we should find, in the search into our mind, that our motives are changing with further knowledge and experience; they are unfolding from within without and in time, by effort and thought, we shall find the One Motive, to do His bidding in the world and in ourselves, shedding Its radiance into every corner of our being. The Personality does not give up easily, neither does the sense of "I." It is difficult to become an "agent" only, to give up the freedom of expression which we have cultivated for so long, to alter our conception of ourselves and to take orders.

The remembrance of the Vision, the glimpse of these things that made us first start the battle, will help us, and this remembrance must be cultivated in the mind and heart lest it grow dim. The mind must become saturated with the Vision instead of being the playground of our desire-fraught senses. Too much attention is often paid to conquering the lower tendencies by the higher tendencies without due emphasis on that which is beyond both, the One Desire, the One Will, the One Indivisible Spirit. The One Spirit illuminates all and true renunciation of our lower desires and sense of "I" is to stop thinking of them. Once we have glimpsed something beyond or greater than a desire, or "I," that old conception is dead; we have outgrown it. But we keep it alive by remorse, or by longing. Our great difficulty is to leave behind us those things we have outgrown, while we practise acclimatizing ourselves to the new. If we identify ourselves with the armies in the field, with all our baseness, inabilities, desires and feelings, and even with our abilities and noble qualities, we are lost. If we follow Krishna through the field and identify ourselves with Him, spiritual knowledge will well up in our minds and that light shining on the field will destroy the enemy. Both Arjuna, the mind—"we"—and Krishna are in the one chariot of the body. The chariot is drawn into the heat of the fray. Krishna drives, Arjuna acts, but the three are one, three aspects of the All. So in our lives we must ask Krishna to take us into the battle, into the hottest part of the fray, and there we must do what has to be done, remembering, wherever we are and whatever we are doing, that we are only the immediate agent of Krishna.

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## THE ASPIRANT'S WEAPON

ENTHUSIASM is a force that is often drawn upon but is rarely handled with deliberation. The desires that fetter one's life arouse enthusiasm, which in turn lends them strength. All too often, people are "carried away by their enthusiasm." The majority of mankind has yet to cultivate the ability to switch enthusiasm at will from one field of endeavour to another. In the ordinary man it is impulse that arouses enthusiasm and uses its force. The strength of it cannot be denied. The child at play is engrossed in his game. So with the man who is gripped by his desires; when his mind is taken up by the objects of his enthusiasm, he gets "absorbed" by them. His reflex bodily movements, the keying up of his nervous system to a particular pitch, the change that comes over his breathing—all show that for the time being the lives of his body are dominated by this force. The physical body and the desire nature have come in harmonic *rapport* and vibrate to one particular tone. The production of these psycho-physiological changes clearly shows that what is known as enthusiasm is pre-eminently an emotional energy, though the mind plays its part in arousing it. The maniac and the fool are both in their own way enthusiastic. So is the trader at his business or the painter at his canvas. Yet, for the most part, the results of these various forms of enthusiasm are not pleasing to the real man; they often fall short of even ordinary standards which obtain in the world.

In our endeavour to make Theosophy a living power in our lives, we do need enthusiasm, but enthusiasm of quite a different quality. We certainly do not desire to cultivate that impulsive force which acts merely on the material side of man and nature. What we want is that type of enthusiasm which enhances faith and which in consequence can move mountains. The higher enthusiasm has its root and origin in the pole of Spirit and has to be invoked ere it can be made to dwell in us.

"Enthusiasm," said Bulwer-Lytton, "is the genius of sincerity, and truth accomplishes no victories without it." The higher enthusiasm involves, so to speak, the movement of the person's life-energy in one concerted and integrated flow throughout the three constituents of body, mind and soul. When it manifests itself, certain changes are produced and the various aspects of one's make-up seem to merge in the one dominant feeling of ecstasy. Without this higher enthusiasm, Truth lacks a vital portion of its force.

One whose senses are dulled by suffering and who no longer

has the power to feel acutely is not adequately equipped to be a warrior in the ranks of Truth. The strength needed to serve the behests of Truth has drained away from him and, recognizing his self-engendered weakness, he must make a deliberate effort to rekindle his enthusiasm. It can be done by the study of our great philosophy.

In each one it is the golden casket of Buddhi that catches the first pure rays of the Spirit. This inpouring of Light produces *Ananda* or bliss. (Can we not equate it with the higher enthusiasm?) In this evolutionary cycle, Buddhi remains a passive principle except on those occasions when Manas "invokes" and arouses it by putting itself *en rapport* with it.

This conjunction, for however short a period, brings into the personality an influx of a particular aspect of *Prana* which otherwise remains unfelt. As Buddhi conveys to Manas its own great message, the personality is suffused with an enthusiasm which is not boisterous but calm. The calmness and the strength that follow upon this moment of union are never wholly lost. Yet to retain these in full force the aspirant has again and again to recharge his enthusiasm by dwelling in thought on that experience and trying always to raise his consciousness to a higher level.

The difficulties are great. To awaken and sustain the higher enthusiasm, one has deliberately to forgo the lesser enthusiasms of the personal man. In so doing, he invites terrible conflicts within himself. He feels that his life is becoming barren and almost futile. Arjuna, when faced with this bleak prospect, used the memorable words:

...my understanding is confounded by the dictates of my duty, and I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven. (*Bhagavad-Gita*, II, 8)

This shows that the fight between the higher and the lower nature has to be entered upon with hardly a glimpse of the higher indifference or the higher enthusiasm; and the aspirant must often pause and wonder whether the battle in which he is engaged is really worth while, since it discourages the lower enthusiasm and so far gives no promise of a swift response from the higher.

But is the aspirant enthusiastic in the three departments of his self-chosen duties—Unity, Study, Work? Is he enthusiastic in giving up the other "enthusiasms" that had heretofore filled his life and, as he believed, made it worth living? Is he enthusiastic in adopting a few ascetic rules and in rigidly observing his discipline? These questions have to be asked of oneself from hour to hour by

one who has resolved to assume a firm position with regard to the end in view. The task is no doubt difficult, but when, in attempting to follow this higher discipline, the pilgrim trips, he can always take heart again, remembering the example set by H.P.B., W.Q.J. and Robert Crosbie whom no difficulties could deter from following the great ideal and serving the great Cause.

Enthusiasm is a powerful weapon in the hands of fortune's favoured soldiers. It can be wielded with finesse by one who is assiduous and controls his heart.

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I do not like arguments. They lead into endless labyrinths and convince no one. For conviction must come from the inner consciousness absorbing a truth.

If you overcome an adversary in argument you do not convince him of any fact—save that you are better posted on your side of the subject than he is on his side; and leave him with no intention of adopting your theories, but of studying to strengthen his own that he may the better combat yours.

It is better to ask permission to state your case clearly, producing your evidence, then leave your case to mature deliberation in the mind of your adversary.

If you have a truth, and the soil in which you desire to plant your seed is ready, he will receive it. If not, it is quite useless to argue the matter thus setting up vibrations of antagonistic force harmful both to yourself and others.

You may say that Plato point by point combated all opposition to the theory of the Immortality of the Soul. True; yet, in all the centuries subsequent, how many have believed in the soul's immortality because of the victory of logic compared to those in whose consciousness awoke a conviction from the gentle teachings of Buddha and of Jesus?

Controversy belongs chiefly to the intellectual plane, and is seldom waged for the pure spiritual uplifting of humanity.

When we have come into a higher conception of brotherly love there will be no argument; for, if a brother cannot perceive a truth when its evidence is stated, then he is not ready.

Seeds are never *beaten* into the unbroken ground but *sown* in the tilled soil.

—W. Q. JUDGE

# ZOROASTER IN "HISTORY" AND ZARATHUSHTRA IN THE SECRET RECORDS

## I

[This article by H. P. B., probably written in 1882, was published in two parts in *The Theosophist* for October and November 1958. The original manuscript in H. P. B.'s handwriting exists in the Archives of the Theosophical Society at Adyar. We reprint here the first part; the second will appear next month.—EDS.]

WELL-MEANING blunders in history are often no better than willful misrepresentations in their effect, for they leave a false impression on the mind of the student difficult to efface. Thus some of our European philologists are unable to find a more philosophical meaning for *Zend-A-Vesta*, than that "it signifies a *tinder box*."

Speaking of the religion of the great Aryan Reformer, in *Nineteenth Century*, Professor Monier-Williams, after making the just observation that "perhaps few more remarkable facts have been revealed by the critical examination of non-Christian systems than the highly spiritual character of the ancient creed which it is usual to call the religion of Zoroaster," makes it follow by some remarks, which, when analysed... false...<sup>1</sup>; as usual—with Christian professors—the *whole* truth is cleverly screened, and the spirit of partisanship—ever on the watch to make the best of the few meagre facts on hand—attempts, were it but inferentially, to glorify the Jewish Bible at the expense of all the other religions. So, for instance, he says:

Only within the last few years has the progress of Iranian studies made it possible to gain an insight into the true meaning of the text of the Avesta—popularly known as the *Zend Avesta*—which is to Zoroastrianism what the *Veda* is to Brahminism. The knowledge thus obtained has made it clear that contemporaneously with Judaism an unidolatrous and monotheistic form of religion, containing a high moral code and many points of resemblance to Judaism itself, was developed by, at least, one branch of the Aryan race. Nor does the certainty of this fact rest on the testimony of the Zoroastrian scriptures only. It is attested by numerous allusions in the writings of Greek and Latin authors. We know that the father of history himself, writing about 450 years before the Christian era, said of the Persians that "it is not customary among them to make idols, to build temples and erect altars; they even upbraid with

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<sup>1</sup> [Manuscript damaged.]

folly those who do." The reason of this Herodotus declares to be that the Persians do not believe the gods to be like men, as the Hellenes do, but that they identify the whole celestial circle with the Supreme Being. We know, too, that Cyrus the Great, who must have been a Zoroastrian, evinced great sympathy with the Jews; and was styled by Isaiah "the righteous one" (xli, 2), "the Shepherd of the Lord" (xliv, 28), "the Lord's Anointed" (xlv, 1), who was commissioned to "perform all God's pleasure" and carry out His decrees in regard to the rebuilding of the temple, and the restoration of the chosen people to their native land.<sup>2</sup>

Hundreds of students may read the above and yet not one of them notice the spirit of the inferences contained in those few lines. The Oxford professor would make his reader believe that the "nonidolatrous and monotheistic" Zoroastrianism was developed "contemporaneously with Judaism"; that is to say, if we understand the value of words at all, that the former system developed at the same period of history as the latter—than which statement nothing could be more erroneous or misleading. The religion of Zarathushtra is most undoubtedly attested by more than one well-known Greek and Latin author, in whose writings, by the way, one would vainly search for like reference to Judaism or the "chosen people," so little were they known before the return (?) from the Babylonian captivity. Aristotle affirms that Zoroaster lived 6,000 years before Plato. Hermippus of Alexandria, who claims to have read the genuine books of the Zoroastrians, shows the great Reformer as a pupil of Agonaces (Agon-ach or the Agon-God) and having flourished 5,000 years before the fall of Troy, his statement thus corroborating that of Aristotle, as Troy fell 1194 before our era and, on the testimony of Clement, some think that the Er or Erus, the son of Armenius, whose vision is related by Plato in his *Republic*, Book X, 614 ff., means no other than Zardosht. On the other hand, we find Alexander Polyhistor saying of Pythagoras (who lived about 600 years B.C.) that he was a disciple of the Assyrian *Nazaratus*;<sup>3</sup> Diogenes Laërtius affirming that the philosopher of Samos was initiated

<sup>2</sup> "The Religion of Zoroaster," *Nineteenth Century*, Vol. IX, January, 1881, p. 156.

<sup>3</sup> Zoroaster is often called by the Greek writers the Assyrian *Nazaratus*. The term comes from the word *Nazar* and *Nazir* (set apart, separated), a sect of adepts very ancient and which existed ages before Christ. "They were physicians, healers of the sick by the imposition of hands, and initiated into the Mysteries"—See *Mishnah Nazir* in the *Talmud*, which has nine chapters and gives statutes concerning *Nazarenes* (I. M. Jost, *Israelite Indeed*, II, 238). They let their hair and beards grow long, drank no wine and pronounced vows of chastity. John the Baptist was a Nazarene, and Elijah of whom it is said in *II Kings* (i, 8) that "he was an hairy man."

into the mysteries "by the Chaldeans and Magi"; and finally Apuleius maintaining that it was Zoroaster who instructed Pythagoras. All those contradictions put together prove (1) that "Zoroaster" was a generic title and (2) that there were several prophets of that name. There was the primitive and pure Magianism, and one degraded later by priesthood, as is the case with every religion whose spirit is lost and the dead letter of it alone remains. Again we find the proof of it in Darius Hystaspes, shown in history to have crushed the Magi and introduced the pure religion of Zoroaster, that of Hormazd—he had, nevertheless, an inscription cut out on his tomb (recently found) stating that he, Darius, was "teacher and hierophant of *Magianism*." But the greatest proof is found in the *Zend-Avesta* itself. Although *not the oldest Zoroastrian Scripture*, yet, like the *Vedas* in the case of the Deluge upon which they are completely silent<sup>4</sup>—these ancient writings do not show the slightest sign of its author *having ever been acquainted with any of the nations that subsequently adopted his mode of worship*, although there are several historical Zarathushtras: he who instituted sun worship among the Parsees; that other who appeared at the court of Gushtasp; and he who was the instructor of Pythagoras. . . .

Nor does the appellation bestowed by Isaiah upon Cyrus—"the Righteous One" and "the Shepherd of the Lord" prove much to any but those who believe in the divinity of Biblical prophecies;<sup>5</sup> for Isaiah lived 200 years earlier than Cyrus (from 760 to 710 B.C.) while the great Persian flourished and began his reign in 559. If Cyrus protected them after conquering Babylon, it is because they had long before become converted to his own religious system; and if he sent them *back* (and many a learned archaeologist strongly doubts today whether the Jews were ever in Palestine before the days of Cyrus) it was for the same reason. The Jews then upon their return were simply a *Persian colony* imbued with all the ideas of Magianism and Zoroastrianism. Most of their forefathers had once agreed with the Sabaeans, in the Bacchic-worship, the adoration of the Sun, Moon and Five Planets, the Sabaoth of the realm of light. In Babylon they had learned

<sup>4</sup> A fact going to well prove that the *Vedas* were in existence before the deluge, or that cataclysm which changed the face of Central Asia about 10,000 years B. C. Baron Bunsen places Zoroaster at Bactria and the emigration of Bactrians to the Indu 3784 B.C. and the historical and geological deluge at the date first mentioned, about 10,555 years before our era. (*Egypt's Place in Universal History*)

<sup>5</sup> Many critics (Christian) suppose the latter portion of the book of *Isaiah* (chap. xl to lxvi) to be by some author of the time of the captivity, whose name is unknown.

the worship of the Seven-Rayed god—hence the *Septenary System* running throughout the Bible and the *Heptaktys* of the *Book of Revelation*; and the sect of the Pharisees (150 B.C.)—whose name might with far more reason be derived from "Pharsi" or Parsi than from the Aramaic *Perishin* (separated)—whose greatest rabbi was Hillel the Babylonian, and whose "beliefs and observances by succession from their fathers . . . are not written in the law of Moses," says Josephus, a Pharisee himself (*Antiquities*, XIII, x, 5 and 6). By these the whole Angelology and Symbolism of the Persians or rather the Zoroastrians was adopted. And the Chaldean *Kabala* extensively read and studied by them at their secret Lodge, whose members were called the Kabirim from the Babylonian and Assyrian *Kabeiri*, the great mystery-gods, are good proofs of the above.<sup>6</sup> The present Jews are *Talmudists* holding to the later interpretations of the Mosaic Law,<sup>7</sup> and the few learned Rabbis-Kabalists remain alone to give the student an inkling into the true religion of the Jews of the two centuries preceding and the first century subsequent to Christ.

The true history of Zoroaster and his religion was yet never written. The Parsees themselves have lost the keys to their faith and it is not to their learned men that they are to look for any information upon the subject. Whether we accept the time when Zarathushtra lived on the authority of Aristotle—6,000 years B.C.—or on the more modern ones of Naurozji Faridunji of Bombay who fixes it in the 6th century B.C. (*Tareekh-i-Zurtoshtee* or "Discussion on the Era of Zoroaster")—all is darkness and contradiction and every statement conflicts with insurmountable facts. Nor was the *Rahnuma-e-Mazdayasnan Sabha*, the Society organized in 1851 for the restoration of the creed of Zoroaster to its original purity—any happier in its investigations. Can we wonder then at the discrepancies, often nonsense, given by our modern scholars, when these have no other authority to base their researches upon, than a few classical but for all that unreliable writers, who are found to have mentioned what they had heard in their days, about that grand prehistoric figure.

Aristotle, Diogenes Laërtius, Strabo, Philo Judaeus, Tertullian and finally Clemens Alexandrinus with a few others are the only guides that our European scholars have at hand. And how trustworthy are the latter patristic fathers may be inferred from what

<sup>6</sup> The *Kabeiri* were worshipped at Heb'on, the city of Beri-Anak or *Anakim*.

<sup>7</sup> No Hebrew MS. is known to be older than Kennicott's No. 154, which belongs to A.D. 1106 (Donaldson). "The Masorah was committed to writing in 506 A.D." (*Elias Levita*)

the Rev. Dr. H. Prideaux, treating of the *Sad-dar* says of the teachings of Zoroaster. The prophet—he tells us—preached *incest!* Zaratusht teaches “*that nothing of this nature is unlawful; but that a man may not only marry his sister, or his daughter, but his mother*”!!<sup>8</sup> The “Sage of remote Antiquity”—as Plato calls Zoroaster, is transformed by Christian bigots into a “slave of Daniel,” the very existence of the latter being now regarded by the men of science as a myth, and they accuse the “Prophet of the Persians” of having been “a false Prophet” and teaching “a doctrine stolen from the Jews”! (Dr. Prideaux.) Truly remarks Warburton in his *Divine Legation* that “the whole is a pure fable and contradicts all learned antiquity,” one Christian writer making Zoroaster “contemporary with Darius Hystaspes and servant to one of the Jewish Prophets—yet in another fit of lying, they place him as early as Moses; they even say he was Abraham, nay stick not to make him one of the builders of Babel.” The Zoroaster of Dr. Prideaux, says Faber, “seems to have been a totally different character from the most ancient Zoroaster.” (*On the Mysteries of the Cabiri*, II, 154)

In this jungle of contradictions the point at issue is (1) whether there remains any possibility of obtaining anything like correct information on the *last*, if not on the original Zarathushtra;<sup>9</sup> and (2) by what means is the true religion preached in the *Avesta* (with the older *Gathas* included in it) to be interpreted from the allegorical dialogues of the *Vendidad*. We know beforehand the answer: “The most learned Orientalists—Haug, Müller, etc.—having failed, there is no help for it.” The *Avesta* has become and must remain a sealed book to the Parsees, and the teachings of Zoroaster—a dead letter to the future generations.

We believe the notion is a mistaken one—at least as regards question the 2nd. If everything regarding the personality of the Founder himself, however well authenticated by identical traditions and material proofs in the shape of his statues in various parts of the world and especially in Central Asia, has to be regarded as simple tradition (and what else is *History*?) his religion at least could be restored as faultlessly as exact Science

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<sup>8</sup> *An Universal History from the Earliest Accounts of Time to the Present*, London, 1747-54. Vol. V, p. 405, quoting Prideaux.

<sup>9</sup>It is said of Zarathushtra that he had *a renewal of life*. “*I am he who lives and dies*” is the inscription in the Avestan or old Bactrian language running around the waist of his gigantic statue which remains for ages in the circular cave in one of the Mountains of Bokhara. The cave is in a rock and consecrated to Mithr-Az—the invisible Deity *produced from a cave hewn out of a rock*.

restores the shapes of the antediluvian animals from bits of fossil bones collected in a hundred different places. *Time, patience* and especially *sincere zeal*, are the only requisites. Our Orientalists have never bethought themselves of the only sediment of genuine Zoroastrianism now left among the old records. Nay, till very lately they despised it and laughed to scorn its very name. Hardly half a century ago it was not yet translated, and up to this day is understood but by the very, very few true Occultists. We speak of the Chaldean Kabala, whose very name is unknown to hundreds of educated men. Notwithstanding every denial of the ignorant, we say and repeat that the key to the right understanding of the *Avesta* and its subdivisions lies concealed at the bottom of the rightly interpreted books of the Kabala,<sup>10</sup> composed of the *Zohar* (Splendour) by Rabbi Shimon Ben Yohai; of *Sepher Yetzirah* or *Book of the Creation*<sup>11</sup> (attributed to the patriarch Abraham but written by a Chaldean priest); and of the *Commentary of the Sephiroth*—the latter being the creative Principles or powers identical with the Amshaspands. The whole of the *Avesta* is incorporated with the ethics and philosophy of Babylonia—hence must be sought for in the Chaldean Kabalistic lore, as the doctrines of Zoroastrianism spread through Zarathushtra, the *fifth Messenger* (5,400 B.C.), from Bactria to Media and thence under the name of Magism (the Magavas or the "Mighty Ones") became at one time the universal religion of the whole of Central Asia. It is now called "monotheistic" on the same principle that vulgarized Magianism became the monotheism of the later Israelites. If the attributes of Ahuramazda or Ormazd are said to strongly resemble those of the Jewish Jehovah (albeit far more practical), it is not because either of the two was the true "Mystery Deity," the Incomprehensible All, but simply because both are human ideals evolved from the same stock. As Ormazd springing from Primordial Light, which itself emanated from a Supreme

<sup>10</sup>The Hebrew word *Kabbalah* comes from the root "to receive." It is then the record of doctrines received by the Chaldean Magi, and the initiated Jews (Daniel was chief of the Magi) from Zarathushtra, whose teachings on account of their profound philosophy were meant but for the few, while the exoteric rites of Magianism dwindled down to popular vulgar magic, Judaism, and other degraded anthropomorphic and ritualistic systems.

<sup>11</sup>Rather Evolution. The book is the demonstration of a System whereby the universe is mathematically viewed, showing from the systematic development of "creation" and from the harmony reigning in all its laws that it must have proceeded from One Cause—EN-SOPH—the Endless No-THING. That it never had a beginning nor will it ever have an end; from which dead letter rendering in *Genesis*—incomprehensible without the help of the *Kabalistic* . . . [Manuscript cut off]

incomprehensible essence called "Zervane-Akerne," the Eternal or Boundless Time, comes but *third* in the deistic evolution; so Jehovah is shown in the *Zohar* as the *third* Sephiroth (moreover a *feminine* passive potency) denominated "Intelligence" (Binah) and represented by the divine name Jehovah and Aralim. Hence none of the two ever were the One "Supreme" God. With Jehovah it is En-Soph, the *Boundless*, the One from which emanates Aur, "Primordial Light" or the "Primordial Point," which, containing the all of the *Sephiroth*, emanates them one after the other, the totality representing the Archetypal man, Adam Kadmon. Jehovah then is but the tenth portion (*seventh* Kabalistically, for the first three are One) of Adam or the Intellectual world; whereas Ormuzd is at the head of the seven Amshaspands or their Spiritual totality—hence higher than Jehovah, yet—not the Supreme.

Let us confess at once that, gross and material in our conceptions, we have anthropomorphized and, so to say, animalized every grand religious idea which has descended to us from antiquity. Physically and intellectually we progress and grow in strength and wisdom, but lose daily in Spirituality. We may "wax in strength"—never in Spirit. It is but by studying the relics of old; by comparing, free from every sectarian bias and personal prejudice, the religious ideals of all nations, that we finally acquire the conviction that they are all streams from one and the same source. Many and various are the lights and shadows which our dazzled eye can hardly follow on a sunlit valley. The fool will exclaim: "That shadow is *mine*—it is cast by my house! . . ." The sage will lift his eyes heavenward, and calmly remark: "It is but an effect and temporary!" and will rivet his attention to the One Cause—the Great "Spiritual Sun."

(To be concluded)

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It is not impossibilities which fill us with the deepest despair, but possibilities which we have failed to realize.

—ROBERT MALLET

## OUR PHYSICAL VEHICLE

THEOSOPHY does not regard the human body as a part of man's constitution which is to be despised. Quite the contrary! The philosophy teaches that our physical vehicle is a priceless possession. All the work of human evolution has to be done in and through it; even the highest goal can be achieved by us only while embodied. In her *Secret Doctrine* (I, 212) H.P.B. quotes Carlyle's comment on Novalis's saying that

“there is but one temple in the universe, and that is the body of man. Nothing is holier than that high form. . . . We touch heaven when we lay our hand on a human body!” This sounds like a mere flourish of rhetoric. . . but it is not so. If well meditated it will turn out to be a scientific fact; the expression. . . of the actual truth of the thing. We are the miracle of miracles,—the great inscrutable Mystery.

A tremendous claim this, but study of Theosophy corroborates it for us. The body is, indeed, the temple of the living God dwelling in the heart of every living being, and is, in fact, the only place where and through which that God can manifest. Moreover, the body itself is a manifestation of one of the aspects of that God, being composed of living entities. These are named “lives” and they report to the inner man all that they can of what happens in the outer world within his sphere of perception, while also reflecting in some measure the influence of the real man and communicating it to his surroundings.

The universe has been likened to a belt of mirrors around a taper's flame. The same simile may be used to describe the human body. On an infinitely smaller scale it, too, is made of reflectors, the surfaces of which make manifest to the material world the light from the centre of man's being, and again reflect the images of all that this light can reach on the outer plane. The reflectors are bright or dim according to the stage of development of these mirroring lives and the degree of harmony that prevails among them in their various groupings. The body is the great field of battle where the inner and the outer meet and struggle—not for the supremacy of one over the other, but to achieve concord and co-operation in the work of spiritual progress, with the soul, however, always in the lead.

The body is the instrument of the soul and in itself thoroughly responsive and tractable. “It is not molecularly constituted matter—least of all the human body (*sthula sarira*)—that is the grossest

of all our 'principles,'" says H.P.B. (*S.D.*, I, 260). It is potentially the instrument of the highest in us and capable of answering to every impulse from within.

This tractability is a double-edged quality. On the one hand, it ensures the body's final achievement of the purposes of evolution, but, on the other, it makes it equally an echo of all that occurs in the animal centre in us—"the beast in us"—thus constituting it the medium of all our passions and desires. Hence the despair we often feel—a despair which we generally ascribe to the physical shell itself instead of to our *kamic* principle, as Theosophy calls that aspect of our nature that makes us desire and think selfishly and emotionally. In most of us the downward-tending, self-regarding aims and passions claim the body as their slave, to obtain for the animal-man the satisfaction craved, while the resulting sickness of that same body and dissatisfaction of the Soul are laid at the door of our fleshly organism. The real culprit is the complex of obstinate desires with the mind harnessed to them (*Kama-Manas*); if we can restrain and conquer these, the body will follow unresistingly the directions of the higher nature.

Hence, when we are told to make the body such as can express our highest ideals, it is not an impossible task that is being laid upon us. The method by which it may be accomplished is not, however, a direct attack, as it were, upon the body itself. The way lies through discipline of the mind and the emotions. By persistent effort we may face and cleanse the desire aspect of our nature and thereby create an opportunity for the components of the body to respond to impacts from the spiritual centre in us. In "Tea Table Talks" (*The Path*, September 1891) we find this idea elaborated:

Through motive, Thought becomes contractive or expansive. It is well known that Thought affects the assimilative processes of the body. It has always been a recognized factor in therapeutics. The introduction of the higher, more spiritualized vibrations into the *secret* brain centres not only opens them to the influence of higher spheres, but also it influences the selective action of the whole sphere. As the body exhales and inhales air, so the inner nervous body dilates and contracts with the motion of the etheric or astral Medium. Its vibration is quickened by the action of Thought, and this more rapid vibration prevents the entrance of the grosser particles of etheric substance, causing also a draught upon the infinitely finer currents of that World Soul. In this way the higher intelligence of every atom is opened, "wooded from out the bud like leaves upon the branch."<sup>1</sup>

<sup>1</sup>Reprinted in *Letters That Have Helped Me*, American 8d., 1946, pp. 157-8.

A word of warning is needed, however. It would not be necessary were it not for the fact that the vast majority of men and women are—very often unconsciously—ruled by the physical body. It is, therefore, imperative to bear in mind what was stated above about the latter being in most cases the slave of “the beast in us” and hence only *potentially* the instrument of our noble and true Self. We must, therefore, treat the body with discrimination, never forgetting that what appear to be its needs—and its needs we must, of course, respect—may be simply our passions and desires clamouring for satisfaction through it. Self-study and analysis are, therefore, necessary to prevent our acting against the real interests of our body, our friend-to-be, by encouraging its lower tendencies in our effort to give it its due.

To return to the passage quoted above from *The Path*. What is the “inner nervous body” referred to? This brings us to a very important teaching of Theosophy: the astral body. Within the physical body and inextricably interwoven with it is its counterpart or double, composed of electric and magnetic substance. It may be called the real body, because it is the seat of life and sensation and without it the gross body could not hold together for a moment. It is involved in man’s physical actions. It is specially concerned with the physical vehicle and is indispensable to the existence of that physical vehicle as a form.<sup>2</sup> Man’s real understanding of himself depends in no small part upon his study of this principle of his nature. In her *Secret Doctrine* Madame Blavatsky writes:

*The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical. (S.D., II, 149)*

Since the above was written, in 1888, the attitude of orthodox modern science has changed considerably. The scorn and suspicion with which such matters were regarded some decades ago has been modified very greatly, thanks not only to the infiltration of Theosophical ideas but also to the activities of the leaders of the Spiritualist movement and the parapsychologists, who have brought many to accept the hypothesis of an astral double within man’s physical body and have collected quantities of material pointing to its existence. But, as in connection with many other scientific theories, the student of Theosophy is warned that in this case also, while respecting and valuing the facts assembled and put at the disposal of the studiously inclined, he should examine

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<sup>2</sup> See W. Q. Judge’s *Ocean of Theosophy*, Chapter V.

the explanations offered with caution. The case of the astral body illustrates the danger of a too easy-going mental attitude. The impression given of this principle by parapsychology is that it is an ethereal, normally invisible and intangible copy of the gross corpus; and is made in its image. Theosophy very clearly teaches the exact opposite, *i.e.*, that the astral body is the design and model according to which the physical is built. It is the primary one of the two forms; it comes into existence always before the other, just as the invisible idea of any object or plan must precede its material expression. The importance of this difference between the two views of the relationship between the body and its double grows clearer as we begin to grasp the complex connection of the astral body with all the other principles of man.

An interesting and perhaps a less misleading approach to the occult teaching on the astral body has been made by a branch of science—physiology—which H.P.B. prophesied would be one of the two great magicians of the future, the other being chemistry. (*S.D.*, I, 261)

It was in connection with a study of the strange ability of certain animal bodies to reproduce an exact duplicate of a lost part that the discovery, important from the Theosophical point of view, was made. Many people are aware that some of the lower animals possess this regenerative power to a very remarkable degree. To quote one publication:

Take the flatworm: If one cuts a flatworm in two just back of the head, both cut surfaces begin to regenerate new tissue. The body remnant also regenerates a complete and functional head, which begins where the former head left off and which enables the worm to continue a successful existence.

A worm cut in two at a line a little behind the centre of the body is more versatile. It frequently regenerates a new tail on the part needing it, and a head on the other part, thus producing two worms where there was one.

This remarkable ability of regeneration...has never been explained fully, although experimental work on one aspect of the problem won for Dr. Hans Spemann, a German, a Nobel Prize in 1935. He discovered that there are "organizers" in the embryo which direct the form and substance which certain tissues are to take.

Organizing is exactly what the astral body does. This is the basic function of this principle, which is the invisible, indwelling, energizing, vital model of the physical body.

The physical may be maimed, but mechanical accidents do not

affect the inner counterpart, which remains with its creation until the natural death of the material member of this partnership releases it; its lowest aspect disintegrates with the corpse. On the other hand, the state of the "inner nervous body" very strongly influences the physical one. The two must be studied together, as our valuable and but too often misused physical instrument is quite incomprehensible in full without reference to its vital model.

The inquirer should consult Chapter V of *The Ocean of Theosophy* and also *Isis Unveiled*, the Index of which indicates numerous interesting passages.

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It is necessary that we should be clear in our minds about human destiny and be sure whether we are merely to earn our living and enjoy our life on earth or are a being nobler and higher than only a larger ape. Of course, the ability to live and live well must be acquired, but the notion of the survival of the fittest and struggle for existence is responsible for giving to education a purely materialistic turn and for the loss of faith in a spiritual perfection of life. The proper care of the body and the training of the intellect are of course necessary; they are the foundation of all systems of education. But must the process stop there? Is it not to lead to something higher? The healthy animal, the intellectual animal—is that all we seek to produce? . . . Education should equip men so that their body, mind and spirit should work in harmony for the glory and advancement of man as a higher being. They should be trained for harmony and not for strife. They should be taught to work for Peace, for the Universe, and for the Soul of Man. That should be the teacher's great aim; towards that must all his efforts be directed. He should consciously and of set purpose put this ideal before himself. The young should be taught to aspire to harmony in bodily movement, harmony in thought, harmony in vision and aspiration. The oneness of life must be stressed: oneness with one's neighbours, oneness with environment, oneness with all things. The young should be taught that the ultimate reality is joy. If, all the world over, they can be brought up on this ideal, if strife and discord can be shown to be what they really are—the results of base ambition and want of respect for others—if the youth can be imbued with the sense of the dignity of manhood and of the sanctity of human life, what a difference will it mean to the world! Will the teachers take up the challenge?

—AMARANATHA JHA

## EDUCATION IN RESPONSIBILITY

THIS is an era of change. What is not adequately recognized in these changing times is the need for education in responsibility.

Change is apparent also in the Theosophical Movement, and to study world conditions in the light of the Movement—whether in the broadest sense or as it finds expression in a Lodge—is of great help.

The “common” peoples of the world have for generations been exploited—for instance, by religions of whatever kind. Man has had to obey either a physical master or a priest; to obey the laws of the material world as made by his Government, or the laws made by the creed to which he belongs. The fetters of religion, as taught by its orthodox exponents, have been broken to a great extent, but have the people been educated to use their freedom? Education for freedom means, in fact, the taking on of greater bonds, which, assumed from a sense of responsibility, and self-imposed, are infinitely harder to bear. But unless responsibility is taken, and discipline self-imposed, the change is merely one of outer master, and the swing of the pendulum, the oscillation from servitude to violence, from authority to death, will continue.

Servitude to an outer master or an outer priest or dogma is demoralizing; authority over another, whether material or assumed, as in the orthodox religions, by those who claim to be the dispensers of heaven and hell, is equally demoralizing. It is only the development of the sense of responsibility towards the master, or towards religion in its true sense, or to those over whom one has authority, that will make for an ordered society. Responsibility has to be seen as twofold: in relation to material necessities and to spiritual and moral welfare, for which people have to be educated in the true sense.

A revolution, or a conquest, which is merely the shift from one authority to another, is bound to fail. The throwing away of religion *in toto* is bound to fail, for materialism will take its place; dogmas of the Church will give way to dogmas of science; priests will be replaced by politicians, scientists and machines. Man, the evolving soul, will remain uncatered for.

All this the student of world affairs and of Theosophy knows. But what is not thought about enough is that the outer world is a reflection of the spiritual, although a distorted reflection. The Theosophical Movement epitomizes the course of the outer world and, were the movement really alive in the hearts and minds of the students, world conditions would improve. So, let us see the

world conditions in ourselves, as students.

There can be no orthodoxy in Theosophy, H.P.B. has said. But there are statements of law, and the Master has said that They have no two opinions on any subject. There is therefore no compromise with Them. Do we compromise, especially in applying Theosophy? Do we say, "Oh yes, I know that is right, but under prevailing conditions it cannot be applied"? Do we say, "Yes, the law of Karma is just, but I will take a risk"? Do we say, "Theosophy is too difficult for me"? Or do we say, "I will take what I can," trying to take both the world and Theosophy? Do we feel, "Ah, if I were in power how differently I would do this or that, how I would alter this law or method!" Do we say, "*The Secret Doctrine* is too difficult"? Do we not mean rather that the "self-induced and self-devised ways and means" by which we must work on ourselves are too difficult? From the point of view of the world, we, the common people, want to take the authority from the Elders and put them out of court. Freedom from orthodox dogmas and priests becomes for us freedom from the rules and laws of the moral world as given us by Theosophy; hence, is our state much better than that of the one in the bonds of orthodoxy?

Do we really believe that all H.P.B. and Those behind her did or do is because of their developed sense of responsibility for their younger brothers? Or do we secretly harbour the thought, "They are too difficult, they do not understand present conditions; we know what is needed at this moment"?

In other words, have we risen to the middle space between Those Who Know and those who are in need of help? When the outer world is ruled by those who stand as adjusters of these two great sections of the world, then there will be true Democracy, for responsibility will be seen as due to both.

When students of Theosophy see themselves as between the two great divisions of Those Who Know and those in need of help, their responsibility will be seen and assumed.

Lack of a sense of responsibility towards the Founders of the Movement shows itself in our half-hearted support; in our wish to change this or that, change not based on principles but on *our* thought as to what is best. It shows itself in criticism, not in terms of principles but in terms of what *we* would do. Often this is camouflaged as "for the good of the people." Let us pause and search our hearts.

Lack of a sense of responsibility towards the "common" people will make us too intellectually proud, our work too studious, too

far remote from life. Few people are helped merely by the intellectual approach. True intellect is ensouled by the heart quality, so that the higher soul is touched, but if we have not a true feeling for the "common" man, let us beware of too much intellect.

One key is the wish to help—to help the Great and the small. For that purpose we must assimilate both the philosophy and the Great, and suffer with the small. But better still is the feeling that Theosophy alone will help. The responsibility of bringing Theosophy to all will be assumed provided we see our responsibility towards the Great.

All this applies to any Lodge or any group of people, to the family, to the nation, to the race. It is not so much action as heart-energy united with mind. Do I help or do I hold back?

Let us remember that to alter *position* in the world does not alter the character or make a person greater. To be raised to the position of leader does not make a leader. Neither does the position of servitude make a good servant. It is only the truly great who know how to serve.

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IN all reciprocal action the Infinite acts only on itself, and its activity never quits the sure foundation of being. The energizing of one of its parts is not confined to that and isolated from the rest; the single state has not to travel along an indescribable path in order to seek another element to which it may impart itself, nor has it to exert an equally incomprehensible force in order to compel that indifferent other element to participate in it. Every excitation of the individual is an excitation of the whole Infinite, that forms the living basis even of the individual's existence, and every one can therefore act upon every other which has the same living basis; for it is this which from the unity of its own nature causes the finite event here to be followed by its echo there. It is not anything finite that out of itself as finite acts upon something else; on the contrary, every stimulation of the individual, seeing that it affects the eternal basis that in it, as in all, forms the essence of its finite appearance, can through this continuity of related being—but through this alone—act upon the apparently remote.

—RUDOLPH HERMANN LOTZE

## THE MISSION OF THEOSOPHY

Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVER-LASTING TRUTH.

—H. P. BLAVATSKY

[Theosophy] is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man.

—WILLIAM Q. JUDGE

THEOSOPHY is defined by Madame Blavatsky in *The Secret Doctrine* as the uninterrupted record of the accumulated Wisdom of the Ages. It is *sui generis*. It is the trunk of the mighty tree of Wisdom, whose branches are the sciences, religions and philosophies known to mankind. It has no two beliefs or hypotheses on the same subject, but is as unerring and exact as mathematics. It points out that true science, true religion and true philosophy are not mutually contradictory, but are the complementary aspects of one Truth. It draws attention to the fact that the supposed disagreement between religion, science and philosophy was caused, on the one hand, by the close-minded materialists and, on the other, by the blind, fanatical religionists who defend not the souls of mankind but fight fiercely to protect their personal, vested interests.

The mission of Theosophy is to explain to man his unity with Deity and Nature by pointing out that: (1) Everything in the universe has sprung from the same source, the Supreme Spirit; all are on the same pilgrimage, through the various departments of Nature, and aim to reach the same shrine of Self-realization. (2) All are moved by the ceaseless revolutions of the Wheel of Law, which brings harmony and perfect justice to all, at all times, in all events, under all circumstances. (3) Each one has the power, the possibilities and potencies to scale the spiritual heights, heights trodden by no sinful foot, by relying on the Divine Presence within, the inmost nature of each.

The scientists, philosophers and religionists of the day are no doubt sincere in their attempts to devise a common basis acceptable to all; but they are being continually confronted with the inevitable fact that none of them can "deliver the goods," none of them can supply a sure and secure foundation for the

peace and progress of mankind. Why? Because modern modes of thought are based upon and largely applied to material existence and external appearances only, which are but the effects of unseen causes. Anyone who tries to fathom the unseen, treating the visible as the cause and the unseen as the effect, can make no progress in understanding the meaning and purpose of life. He tries to reason from familiar particulars to vague universals, from obvious effects to probable causes, based on ever-changing hypotheses. But the Sages down the ages have been able to proceed from universals to particulars, from the plane of causation to that of effects, because they maintain a conscious existence in Spirit all the time. The essence of their knowledge, the result of their experiences, tested and verified, is presented in the philosophy of Theosophy. Therefore, if one is to understand this synthesis of divine knowledge and soul experience, one must begin with universal ideas, perceiving them to be manifested in all particulars.

It is interesting to note how the basis of modern thought is the very reverse of that of the ancient Sages. Whereas the modern way of thinking from particulars to universals leads one nowhere near the truth of things, the way of the ancients—from universals to particulars—sheds unfading radiance on all problems, thereby forming a step towards further enlightenment. Thus Theosophy is that knowledge which requires identification of mind and heart with whatever subject or object they may be directed to. This concentration enables one to cognize all the inherent qualities of a subject or object.

What stands in the way of an individual in comprehending the teachings of Theosophy, the philosophy of the oneness of all that lives and breathes? One obstacle is that he often expects that the philosophy can be explained to him in an hour's conversation. Also, some are haunted by the haughty notion that they already have more knowledge than Theosophy can give, not recognizing the fact that Theosophy is the source of Truth. It honours truth, no matter whenever, wherever or by whomsoever it may have been uttered. Its philosophy deals with the origin and evolution of the cosmos; its psychology deals with the constitution of man, physical, moral and spiritual; its mission is to point out the unity of all knowledge.

Many complain that Theosophy is so profound in its depth and so intricate in its implications that it is beyond the range and reach of their comprehension; yet they expect the philosophy to be explained to them in a few easy lessons. Theosophy cannot be

so taught, nor can it be learnt in this manner. In the study of Theosophy, it is not one's likes or dislikes, acceptances or denials that matter most; what matters is the degree of one's understanding, one's open-mindedness and eagerness to learn.

One who is unwilling to lay aside his likes and dislikes, his preconceptions, prejudices and predilections, and to consider the philosophy on its own merits, in its own light, to him Theosophy will remain a riddle. One should study Theosophy not because of what others have said about it, but because of its intrinsic value, its comprehensiveness, its completeness and the unbroken continuity of the knowledge it presents.

The ways and means of acquiring knowledge may be roughly divided into two: one is by accepting blindly the dicta of dogmatic religions or of modern materialistic science. This is an easy way, leading to social respectability. But a second way to knowledge is through strong, searching enquiry, mistrusting mere sensory perceptions, sensing the "Voice of the Silence" within. This path is full of difficulties and disappointments at every step of one's onward journey. Therefore, it demands more than ordinary devotion to the truth of things, a firm reliance on the exhaustless power within, unwavering courage and calmness, never-failing patience and perseverance, incessant labour of body and mind, extended for endless years. One has to mount the ladder step by step, slowly but steadily by self-exertion, fearing nothing, not even failure; always freeing the mind from self-identifying attachment to the fruits of actions; accepting every event as due under Law, as an opportunity to exhaust karmic debts and to unfold the highest and the best one is capable of. Then and then only can one maintain mental harmony, presence of mind and peace of mind, unaffected by the pairs of opposites: heat and cold, pleasure and pain, praise and blame.

If one reflects deeply upon these eternal verities he will find spiritual knowledge springing up from within him in the fullness of time. But this will depend on his earnestness, on the intensity of his desire, on the quality of his motive and on the extent of his inner awakening.

Therefore Theosophy cannot be explained by the ordinary methods of modern education. Modern education develops the senses, polishes the personality and strengthens the sense of separateness. But true knowledge is of Spirit and in Spirit alone. It teaches Unity and Brotherhood. In search of the world of Spirit, man is tempted to run away from his responsibilities. He fails to realize that it is not the environment that is a hindrance to his

self-realization and soul-happiness; it is the world of the personality that stands in the way. His understanding of the truth of things is, to a great extent, coloured by the weaknesses and imperfections of the personality. Once the personality is purified and perfected, and made porous to spiritual influences, true knowledge will spring up spontaneously from within, without strain. But this will depend on his earnestness, on the intensity of his desire, on the quality of his motive and on the extent of his inner awakening.

Therefore this house of appetities, the body, must be transformed into an abode for the God within by brushing away the dust of illusions with the gentle breezes of true knowledge. This responsibility should be seriously assumed and fulfilled through performing the daily duties, small and great, none of which is so trivial that it may be neglected or ignored.

Therefore, to understand Theosophy, one's motive should be made pure and directed to establishing within oneself a link between the immortal individuality and the perishable personality. The gap between the ignorance of the personal self and the knowledge of the individual Self must be bridged by constant searching enquiry and true humility.

In brief, the mission of the most serious movement of this age may be thus stated:

to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization. (*The Secret Doctrine*, Preface)

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It is the neglect of the meditative factor that has ruined our so-called progress. This is what has made our life a theatre of the absurd. The imbalance and anarchy of our times, the utter irrelevance of our education and unstuck lifestyle is easily explained. When we talk of the "equality of life" we are talking in vain. Swami Vivekananda showed his marvellous insight when he said that if he had to teach a child, he would not teach any syllabus or subject. Rather he would train his mind. He was speaking as a yogi, a master of consciousness research. Meditation is the midwife of our human becoming.

—SISIRKUMAR GHOSE

## THE BUDDHA SHOWS THE WAY

THUS have I heard. Once the Exalted One was dwelling at Savatthi, in Jeta Grove, at Anathapindika's Park.

Then to the venerable Malunkyaputta, aloof and solitary, there arose this train of thought:

"As to those holdings of views, left undeclared and rejected by the Exalted One, such as 'Eternal is the world, not eternal is the world; finite is the world, infinite is the world.' Or again, 'What is the life, that is the body; one thing is life, another thing is body.' Or again, 'The Tathagata is beyond death; the Tathagata is not beyond death; the Tathagata both is and is not beyond death; the Tathagata neither is nor is not beyond death'—as to these views, the Exalted One does not declare them to me. It does not commend itself to me. I myself will approach the Exalted One and ask Him this question: 'If the Exalted One will declare the truth of these things to me, then I will follow the holy life under the Exalted One. If the Exalted One will not declare them to me, then I will give up the training and go back to the life of the world.'"

So the venerable Malunkyaputta, rising at eventide from his solitude, approached the Exalted One, drew near to Him, saluted Him, and sat down at one side. So seated, the venerable Malunkyaputta described to the Exalted One his thoughts (as above described) and said:

"If the Exalted One will declare these things to me, I will follow the holy life under the Exalted One. But if the Exalted One will not so declare them to me, then will I give up the training and go back to the life of the world.

"Now, if the Exalted One knows, 'Eternal is the world,' let Him declare it to be so. If He knows, 'Not eternal is the world,' let Him so declare it to me. And so with regard to the other views that I have mentioned. But if the Exalted One does not know, does not see which theory is true, the straight thing is to say out, 'I know not, I see not.' And so with regard to the other views which I have named."

"Now, Malunkyaputta, did I say to you: 'Come thou, Malunkyaputta, follow the holy life under me, and I will declare to you, Eternal is the world, or not eternal is the world,' and so forth?"

"Not so, Lord."

"And did you, Malunkyaputta, say to me, 'Lord, I will follow the holy life under the Exalted One, and the Exalted One will declare to me, Eternal is the world, or not eternal is the world,'

and so forth?"

"Not so, Lord."

"This being so, misguided man, who are you and whom do you thus disallow? He who should say, 'I will not follow the holy life under the Exalted One, until the Exalted One declare to me whether the world be eternal or not, whether the Tathagata is beyond death or not,' and so forth—such an one, Malunkyaputta, would come to an end, but that question of his would still remain unanswered by the Tathagata.

"Suppose, Malunkyaputta, a man were pierced with an arrow well steeped in poison, and his close friends and relatives were to summon a physician, a surgeon. Then suppose the man says, 'I will not have this arrow pulled out until I know, of the one by whom I was pierced, both his name and his clan, and whether he be tall or short or of middle stature; till I know whether he be a black man or sallow-skinned; whether he be of such-and-such a village or suburb or town. I will not have the arrow pulled out until I know of the bow by which I was pierced, whether it was a long-bow or a cross-bow. I will not have the arrow pulled out until I know of the bow-string by means of which I was pierced, whether it was made of creeper, or of reed, or of tendon, or of hemp, or of sap-tree. . . . Till I know of the arrow by which I have been pierced, whether it be a reed-shaft, or of a sapling. . . . Till I know of the feathers of it, whether they be feathers of a vulture or a heron, or of a kite or peacock, or of a hook-bill. . . . Till I know of the arrow that has pierced me, whether it is bound with the tendon of an ox or of a buffalo, or a deer or a monkey.'

"Well, Malunkyaputta, that man would die, but still that matter would not be found out by him.

"Just so, Malunkyaputta, he who should say, 'I will not follow the holy life under the Exalted One until He declare unto me whether the world be eternal or not; whether what is the life, that is the body; whether one thing is the life, another thing is the body; whether the Tathagata is beyond death or not; whether the Tathagata both is and is not beyond death; whether the Tathagata neither is nor is not beyond death'—such an one would come to his end, but that thing would not be declared by the Tathagata.

"Now, Malunkyaputta, to say that the very existence of the holy life should depend on those two opposing views, to wit: that the world is eternal or not eternal, and so forth—that is not the way.

"But I am one who declares thus: Whether the world be eternal or not, nevertheless there is birth, there is decay, there is death,

there are sorrow and grief, woe, lamentation, and despair; and it is the destruction of these things that I do declare.

“And so with the other views—the infinity of the world . . . that the life is the body . . . that the Tathagata is beyond death, and so forth . . . and their opposite views.

“Wherefore, Malunkyaputta, do you bear in mind that what I have declared is declared, and what I have not declared is not declared. Bear that in mind.

“And what, Malunkyaputta, have I not declared? That the world is eternal or otherwise . . . that the Tathagata is beyond death or otherwise, and so forth.

“And why, Malunkyaputta, have I not so declared? Because this thing is not concerned with profit; because it is not a principle of the holy life; because it does not lead to repulsion, to aversion, to cessation, to calming, to the super-knowledge, to the supreme wisdom, to Nibbana. That is why I have not declared it.

“And what, Malunkyaputta, have I declared? I have declared, ‘This is suffering; this is the arising of suffering; this is the ceasing of suffering; this is the Way leading to the ceasing of suffering.’

“And why, Malunkyaputta, have I so declared? Because it is concerned with profit; because it is a principle of the holy life; because it leads to repulsion, to aversion, to cessation, to calming, to the super-knowledge, to the supreme wisdom, to Nibbana. That, Malunkyaputta, is why I have declared it.

“Wherefore, Malunkyaputta, do you bear in mind what I have declared as undeclared, and what I have declared as declared.”

Thus spake the Exalted One, and the venerable Malunkyaputta was delighted with what was said.

—*Majjhima Nikaya*, i, chap. 63

A CIVILIZED life is not to be equated with physical strength or material prosperity, political power or commercial success. The easy and pleasant life made possible by science is not the essence of civilization.

—S. RADHAKRISHNAN

## IN THE LIGHT OF THEOSOPHY

Students have asked in the past, as they ask now, Why study history? What does the past have to do with preparing citizens for the next century? The study of history, writes Paul Gagnon in *The Atlantic Monthly* for November 1988, has a salutary effect and best promotes in the student the power of judgment:

Why history? The best answer is still that one word: judgment. We demand it of all professions: doctors, lawyers, chefs, and quarter-backs. And we need it most in the profession of citizen, which, like it or not, exercise it or not, we all are born into. . . .

Judgment requires more than knowing where the tools of self-government are and how to wield them. Judgment implies nothing less than wisdom—an even bigger word—about human nature and society. It takes a sense of the tragic and of the comic to make a citizen of good judgment. It takes a bone-deep understanding of how hard it is to preserve civilization or to better human life, and of how these have nonetheless been done repeatedly in the past. It takes a sense of paradox, so as not to be surprised when failure teaches us more than victory does or when we slip from triumph to folly. And maybe most of all it takes a practised eye for the beauty of work well done, in daily human acts of nurture. Tragedy, comedy, paradox, and beauty are not the ordinary stuff of even the best courses in civics and government. But history, along with biography and literature, if they are well taught, cannot help but convey them. . . .

Studying history helps students to develop a sense of “shared humanity”; to understand themselves and “otherness,” by learning how they resemble and how they differ from other people, over time and space; to question stereotypes of others, and of themselves; to discern the difference between fact and conjecture; to grasp the complexity of historical cause; to distrust the simple answer and the dismissive explanation; to respect particularity and avoid false analogy; to recognize the abuse of historical “lessons,” and to weigh the possible consequences of such abuse; to consider that ignorance of the past may make us prisoners of it; to realize that not all problems have solutions; to be prepared for the irrational, the accidental, in human affairs; and to grasp the power of ideas and character in history.

History has to be seen as an indivisible whole, not as a scrap-heap of mutually unrelated episodes. The most significant things that happened in the past of any nation were not the dynastic

changes, not the political revolutions, not the successions of monarchies, but they were the growth and development of certain ethical, social and political ideals which had great and important bearing upon the future of the race and on the future of mankind. Unfortunately, the tendency of our current historians is to over-emphasize the political changes to the exclusion of the secular, ethical and cultural changes which took place behind the political façade. What is of real importance is the welding process that binds man to man, race to race, in the assimilation of a common culture, a common ideal of life, a common outlook.

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Some people are co-operative while others are not. Researchers are currently engaged in studying why people differ on this particular social value. One idea is that co-operative people tend, in their minds, to evaluate co-operation as good and competition as bad—they see it as a moral issue—whereas unco-operative people see it as a matter of weakness or strength.

Recent studies at the University of California, Santa Barbara, and at the University of Richmond employed a simple test to sort students into co-operators, competitors and individualists. Co-operators seek to maximize the total benefit to themselves and others, while individualists seek to maximize their own gain, and competitors to maximize their advantage over others. The researchers found, as reported in the *Journal of Personality and Social Psychology*, that co-operative people who saw co-operation and competition as a moral issue had a greater tendency to associate themselves personally with good, co-operative acts, while the others associated themselves with competitive acts, disregarding the moral dimension of right and wrong.

One implication of these findings, the researchers note, is that there are tremendous possibilities for miscommunication between people with co-operative and competitive leanings. Co-operators would be preoccupied with the rights and wrongs of a problem, a concern that competitors do not share.

Co-operation is one of the biological facts of life, and most of the time it has proved to be a successful strategy in nature. According to Lewis Thomas: "The long-term winners in evolution seem to me to behave this way, with the conspicuous exception of ourselves. . . . Co-operating is not only a nice thing to do; it is *the* thing to do if you are looking for ways to get through very long stretches of evolutionary time in the presence of numberless other creatures with whom you are obliged to interact."

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While the crimes against the Jews under the Nazis were appalling and unparalleled in human experience, there were also side by side astonishing acts of charity and heroism. Tens of thousands put personal safety aside to come to the aid of fellow humans. A 12-year-old Polish Jew, Samuel Oliner, desperate and alone, was taken in by a peasant woman, who arranged for his safety until he could leave the country several years later. Oliner, now professor of sociology at Humboldt State University in California, has written, in collaboration with his wife, a book called *The Altruistic Personality: Rescuers of Jews in Nazi Europe*.

The book's purpose is not only to honour the rescuers' virtuous behaviour but to figure out what motivated them to risk their own lives to save others. The authors, who extensively interviewed 406 rescuers, offer a tentative account of the sort of unselfishness to which many Jews owe their lives.

*Psychology Today* for January/February 1989 comments:

What the rescuers did was extraordinary by any measure: Not only did they act at considerable risk to themselves, and not only did the protection extended to Jews continue, in most cases, for several years, but the people being rescued belonged to a widely despised minority group. (Helping behaviour is more common, and perhaps less remarkable, when the victim is perceived as similar to the helper.) What's more, some rescuers even sent their own children away temporarily to protect them from the danger that sheltering a Jew brought on the household.

Who would go to such lengths? Ordinary people, say the Oliners: "Most were marked neither by exceptional leadership qualities nor by unconventional behaviour." The rescuers they talked to shrugged off the "heroism" label and insisted they simply did what had to be done.

From their interviews, it became clear to the Oliners that the choice to be a rescuer did not come out of nowhere. It was instead a function of their character, the way they had been raised and the values that had already become a part of them. Specifically: Whereas non-rescuers were concerned principally about their own well-being, including financial success, rescuers had been raised to be concerned about the needs of other people. Non-rescuers tended to be detached and suspicious; rescuers were temperamentally inclined to extend themselves to others. Rescuers were more likely to apply ethical values to all humans, not just to those who shared their own religion or nationality.

Among the diverse motivations, the Oliners seem partial to

the empathic rescuers, moved by the suffering of those whose lives were in danger. The fact that there are in our world people committed to a moral tradition based on care, leads the Oliners to a measure of optimism. Besides, they observe, the dismissal of our species as basically evil brings out the worst in human nature. "If we persist in defining human nature as beyond redemption . . . then we shall create a future that will inexorably proceed in confirming this view."

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Hans Küng, well-known theologian and Director of the Institute of Ecumenical Research at the University of Tübingen (FRG), presented the main document, "No Peace in the World without Peace among Religions," at a symposium at Unesco Headquarters from February 7 to 10. Organized by the Goethe Institute, the symposium was attended by religious thinkers from the principal traditions: Christianity, Islam, Judaism, Hinduism, Buddhism and Confucianism. Prof. Küng, interviewed by Erin Faherty for Unesco Radio, said among other things:

I believe there is, in global perspective, an increasing consciousness that religions can no longer work for war as they have done for a long time, but that they have to support the peace movement. . . .

At this meeting we worked out that all religions have to be for the human being and not just for themselves and their own institution. Religions, we think—we have here a great consensus—should look for what we call the *Humanum*, what is truly human. So religion should speak out for human rights, for the dignity of women, for the validity of minorities. We should speak out for all those who have troubles in our society, we should work for religions which are persecuted. . . . We are ultimately human beings, and human beings should work and act in a human way. . . . We have of course very, very different traditions which are sometimes two thousand, three thousand years old, and so it is quite evident that not everybody sees the *Humanum*, the human character, the same way. But, *de facto*, everybody agreed that we should have this as a criterion.

We should do everything so that religion will not again be repressive. Religion should be liberating; it should make the human person freer. . . .

This is and remains my programme: there will be no peace among

nations without peace among religions. (*Unesco Sources*, No. 3, April 1989)

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Our society has become a rights-oriented society; hence also a strife-ridden society. Our sense of duty has become benumbed. "We find passion, anger and greed (*kama*, *krodha* and *lobha*) overtaking all the rules of right conduct prescribed by our forefathers," said Justice E. S. Venkataramiah, a Supreme Court judge, in his inaugural talk at the All-India Youth Camp organized by Bharatiya Vidya Bhavan in Delhi. He emphasized the need to train the youth in the duties and obligations of individuals and their meaning and value for life:

Observance of one's duties involves basically the need for recognizing the existence of others and the interests of others. The principal threat to peace and harmony is the current lack of acceptance of the existence of others. When once we recognize the presence of others in society, we bring in the concept of justice.

Justice may not mean expediency, prudence, equality, liberty, generosity, friendliness, mercy or goodwill, although it involves an aspect of each of these. It may mean the "other chap's good." Justice is essentially an other-regarding virtue. The duties that we owe to others are of two kinds—some are negative and some are positive. Negative duties are those which ask us to refrain from doing things that are harmful to others. Positive duties are those which impel us to action, to do certain things that are beneficial to others. All duties, however, involve respect for the true interests of persons affected by our actions, which necessitates imposition of restrictions on our own actions. . . .

The principle of equality gives rise to the need for considering how far one person's interests may be restricted by others. The law of adjustment or the law of just retribution implies that whenever there is a conflict between the interests of the doer and those of the person affected by his action, there must be a rational way of resolution of conflict. . . .

In order to make this world fit for human habitation, the first thing that should be done by all educational institutions is to produce good citizens who perform their duties and respect the rights of others. . . .

Let us remember on this occasion what Jawaharlal Nehru said about Universities. He said: "A university stands for humanism, for tolerance, for reason, for the adventure of ideas and for the

search of truth. It stands for the onward march of the human race, towards even higher objectives. If the Universities discharge their duties adequately then it is well with the nation and the people.”  
(*Bhavan's Journal*, April 15)

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Branko Bokun, author of *Humour Therapy*, believes that laughter not only relieves emotional distress by bringing about a change of mood, but often is the best medicine for bodily illnesses as well. In an article in the May issue of *Parade*, he writes:

There is growing interest in humour in medicine because of the increasing number of psychosomatic diseases, including several forms of cancer. The therapeutic power of humour is based on a simple logic: most of our anxieties are caused by our own mind, negative thoughts, pessimistic reasoning and self-inflicted fears. The evidence is that stress and anxiety reduce the efficiency of our innate repair and immune systems, laying us open to many ills. If the mind can create stress and anxiety, it stands to reason that humour, which eliminates gloom and worries, could surely improve our body's natural defences. Indeed, experiments show that the overserious and gloomy are more susceptible to the common cold, than the cheerful. . . .

Humour can eliminate the fear of old age, bringing with it a richly deserved and happy maturity. Aging gracefully should be the aim in life. If we all agreed on this, there'd be more and more interest in humour and its potential in immuno-therapy. There is strong evidence that the negative aspects of aging are due mainly to the progressive inefficiency of our immune system.

The psychological processes involved in humour need to be explored more seriously. However, it is not merely enjoying jokes or delivering witticisms that constitutes the kind of humour that deserves to be called therapeutic. A true sense of humour constitutes a frame of mind, a point of view, a deep-going, far-reaching attitude to life. Because it raises us above our usual level of comprehension and allows us to accept what would ordinarily be unacceptable, our sense of humour is a coping mechanism of the highest calibre.

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Even healthy people can fall ill if they are convinced that something is going to harm them. If a person feels that he is a

victim of a black-magic spell, witchcraft, or an evil eye, he may well end up developing symptoms of weakness, lack of appetite and a state of prostration, which may lead to death.

Tests conducted by Prof. Paolo Marchettini and his team of researchers at the pain therapy department of the San Raffaele Hospital in Milan, Italy, show that people who feel they are victims of magic are so overwhelmed that a deep depression sets in and affects the nerve centre controlling appetite. This makes them refuse food, which in turn triggers "anorexia," causing progressive loss of weight and a wasting away. (*The Times of India*, April 7)

There is more to magic and witchcraft than the victim's belief in it. There are psychic powers, still latent in most human beings, developed in a few, and those powers can be turned to either good or evil uses. It is the fashion nowadays to laugh at the idea of witchcraft, or black magic, or the evil eye, as childish fancy, beneath the notice of the modern mind; but it exists for all that, and has its dangers. The intentional practice of witchcraft involves the conscious use of the mesmeric fluid for evil purposes. The sorcerer practises it deliberately, the medium unconsciously.

...the word "witchcraft" ought, once for all, to be understood in the sense which properly belongs to it. Witchcraft may be either conscious or unconscious. Certain wicked and dangerous results may be obtained through the mesmeric powers of a so-called sorcerer, who misuses his potential fluid; or again they may be achieved through an easy access of malicious tricky "spirits" (so much the worse if human) to the atmosphere surrounding a medium. How many thousands of such irresponsible innocent victims have met infamous deaths through the tricks of those Elementaries! (*Isis Unveiled*, II, 117-18 fn.)

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# The United Lodge of Theosophists

## DECLARATION

**T**HE 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 founder of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

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

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

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

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

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