

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

# सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

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### ANY KARMA CAN BE A BLESSING

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ONCE the earnest student of the Secret Science, the Esoteric Philosophy, *Guhya Vidya*, learns how to use the Law of Karma, he has left behind the world of pain and anguish and is on his way to the mysterious world of suffering which purifies and elevates.

Mortals succumb to pains of body, mind and heart and they call these evil Karma. Self-pity rises and beguiles them. Knowing devotees use their pains to transmute their human feelings into pity for suffering humanity. They try ever to lend their ear "to every cry of pain, like as the lotus bares its heart to drink the morning sun." Their tears "are the streams that irrigate the fields of charity immortal," and thus they grow, through ages of effort, to the Supreme Perfection of Buddhahood.

Each and every Theosophical doctrine has hidden aspects. The surface meaning carries within itself deeper ones. For example, the term Reincarnation carries its surface meaning—that something called the Soul comes back into flesh. How, why, for what purpose, etc.—these questions lie buried deep within the term. As the student digs into the teaching on Reincarnation, he discovers that it carries knowledge, not so simple as it looked at first, but vast and profound. And so it is with every teaching.

The Law of Karma, of Moral Compensation—"as you sow, so shall you reap"—is simple and the proposition is not unacceptable to ordinary human intelligences, for such are able easily to perceive that

That which ye sow ye reap. See yonder fields!  
The sesamum was sesamum, the corn  
Was corn. The Silence and the Darkness knew!  
So is a man's fate born.

Also, that "the pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn." But, once again, the how, the why, the purpose, has to be comprehended if we are to derive benefit from our study of the great Law of Cause and Effect.

Simple-minded acceptance of the surface meaning of the Law makes us fatalistic and false resignation degrades us to sloth, which in its turn enslaves us. At the other extreme, a simple-minded acceptance of that aspect of the Law which proclaims exertion to be greater than fate makes us impulsive and free will assumes for us a false, a grotesque form. Pursuing the notion, we are apt to become quixotic and ride out to fight the windmill of circumstances.

The hidden psychological aspect of Karma has numerous lessons to offer to the devotee who aspires to grow into a real servant of the Mighty Servants of Humanity. He soon learns that to call some Karma good because it has pleasant effects, and other evil because it has unpleasant effects, is incorrect. He perceives the truth that good Karma is that which is pleasing to the Ishwara within and evil Karma that which is not pleasing to that Ishwara.

But further study brings the light of a still higher truth—that any Karma cannot but be pleasing to the Ishwara in us provided we learn to use it for the real purposes of our Inner Ruler. The transmutation of all Karma to the greater glory of the Divine and the Eternal in us makes our entire environment a school. We learn our lessons with the aid of the Secret Science in benefiting others—the first step—which naturally enables us to practise the glorious virtues—the second step.

"The pains which I endured in one body were powers which I wielded in the next." But, to overcome pain we must face it, examine it, trace its root, treat it so that it yields strength and sweetness to our Inner God.

W. Q. Judge in different places and in several ways instructs us: "Regret not. Regret nothing." This attitude would give birth to callousness if we were to neglect the teaching that we have to use the Law of Karma for the practice of spiritual transmutation. Unless we have learnt to become true alchemists we cannot afford to prattle: "Regret nothing." Higher Indifference, Higher Resignation, is a positive, dynamic and active quality; by its power we perform acts, speak words, radiate thoughts and feelings which become Divine Potencies. Let us meditate on this:

May the Bright Gods give us, hour by hour, the presence of mind to deal with whatever the Good Law brings. That gift acquired, there is then no suffering. Pain becomes penance; evil yields beneficence; duty flowers as sacrifice. Thus the Peace of Devotion becomes the Light of Wisdom; the individual becomes the Universal Man.

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# THE BHAGAVAD-GITA AND THE TAO TE KING

## I

ONE of the objects of the Theosophical Movement of our era is to help men and women to learn to formulate for themselves a new definition of Religion. At present people talk of their own religion and of other people's religions and are unable to pierce the veil of *maya* which surrounds them all. There is a false sense and there is a true one in which religions can be described. In the world, the false view in general prevails. One of the reasons, perhaps the main reason, for this dual *maya* is people's failure to study even their own religion, let alone the religions of others. An important way by which people can pass from false to true concepts of Dharma is by the comparative study of religions and religious philosophies. We must raise religion from the plane of belief to the plane of thought and demand that men and women labour to possess Faith—enlightened Faith. Then only they will be able to escape from the two hells which surround us on every side—the hell of religious bigotry and superstition and the other hell of materialistic disbelief and sensuality.

The study of religious philosophy purifies the mind. The metaphysical propositions free the mind, for a short time at least, from narrow, personal, mean and petty thoughts. Centred as men and women are in their egotistic-ahamkaric self, any release therefrom comes only when a change of mental focus takes place. One cannot be both universal and egotistic, impersonal and personal, at one and the same moment. What motor-power effects that change in polarity? Philosophical thoughts, metaphysical concepts and their analogues in ethics and morality. Ethical instruction raises the mind and elevates it and thus energizes us to become better, nobler, kinder, more loving.

There is an additional factor: dwelling upon words and ideas which are universal and holy truths and which have been spoken once or otherwise recorded is a phenomenon of *Sat-Sang*—Good Company. We touch the mind and heart of Krishna when we ponder over the *Gita*, of Lao Tzu when we dwell upon the *Tao Te King*.

To be in the company of the Immortals is to secure the gift of true vision, of pure clairvoyance and clairaudience—not seeing invisible colours and hearing inaudible sounds, but understanding what we see and hear. In our world, there is a craze for psychic phenomena, for abnormal and unusual experiences. A great deal of unconscious black magic and necromancy prevails, and as a protection against these the study of great books and the company of the Immortals are necessary helps, enabling us

not only to avoid the danger of falling into wrong practices, but also to learn the truth about them.

In our study of the two books, one Indian and the other Chinese, we need to say a few words about the *Tao Te King*. It is composed of 81 short chapters and some 5000 Chinese characters. It is "The Book of Tao and Te"—terms as untranslatable as the Sanskrit Dharma, Karma, Nirvana, Atman, and so forth. The concepts enshrined in these Sanskrit words are enshrined also in the two Chinese terms. "Tao" has been translated "Path"; "Reason"; "Word" or "Verbum"; "Harmony"; "Living Nature"; "Law"; "Absolute"; "Perpetual Motion." Sanskrit equivalents spring easily to mind: "Marga"; "Buddhi"; "AUM" or Pranava; "Rita"; "Jiva"; "Dharma"; "Brahman" and so forth. In his *Chinese Religion Through Hindu Eyes*, Benoy Kumar Sarkar compares Tao to Sanatana Dharma and so the book may be said to represent the Religion of the Eternal Way. De Groot describes Tao as "the Way in which the Universe moves."

Similarly, the word "Te" has been translated "virtue"; "action"; "will." Arthur Waley in examining the history of the word states that "it means something much more like the Indian Karma." The Way of Action, whether will-action, mind-action, speech-action or body-action, is implied in the use of the word "Te" in different contexts.

The metaphysics, psychology and ethics of the *Tao Te King* were not invented by Lao Tzu. They are ancient teachings, and Lao Tzu like Sri Krishna but communicated the old, old Wisdom: "It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee." (IV, 3)

Comparable to Ikshvaku, Manu, Vivasvat, are Hwang-Ti and his instructor Kwang-Tzu, who, it is said, practised Tao for 1200 years. The Chinese legends give the date of Hwang-Ti as 2700 B.C., which is but the Chinese variant of the period when Sri Krishna opened the Kali Yuga some 5000 years ago.

Just as 600 B.C. was a period in which flowered Confucius and Lao Tzu in China, Buddha and Mahavira in India, the last of the Zoroasters in Iran, and Ezekiel and Isaiah among the Jews, so also 3000 B.C. was an important epoch in the cycle of human evolution when Hwang-Ti in China revealed the mystery of the Tao and Lord Krishna in India that of the AUM.

Again, as the *Gita* speaks of the previous appearances of Krishna, so too there are references to Lao Tzu's earlier incarnations. In the stone tablets of Hsieh Tao-Hang it is said that "from the time of Fu-Hsi down to that of the Chou dynasty, in uninterrupted succession dynasty after

dynasty, his person appeared but with changed names."

In the *Gita*, we hear of the cycle of Adharma followed by that of Dharma. When Adharma flourishes, one of the circles of evolution has reached its nadir; then Krishna comes to establish Dharma. Similarly, the *Tao Te King* refers to two ages—the Vulgar-Age and the Virtue-Age. These alternate. How does the Vulgar-Age arise?

When the Great Tao declined, benevolence and righteousness came into vogue, then appeared intelligence and shrewdness and then artifice and hypocrisy. (Chapter XVIII)

When Dharma flourishes, men and women are righteous *spontaneously*; there is no necessity for preaching. When people forget to live in the Spirit, then Spiritual Wisdom has to be preached. Those who begin to preach to the Vulgar-Age of *Adharma* are the *Jnyanis* of old who out of compassion incarnate to bring the world to Duty and to start the Virtue-Age once again.

H. P. Blavatsky, following the old Eastern teaching, mentions two types of Godlike beings and classifies Lao Tzu with Krishna, Buddha and Jesus. Lao Tzu started a minor cycle of the Virtue-Age in China, but only a few were truly benefited. Degradation set in and a few centuries later the people made Taoism a religion of superstitions. Belief flourished, practice was neglected, and so Wisdom disappeared. But the records which were made of the teachings survived and among them the priceless *Tao Te King*. To know Sri Krishna one must go to the *Gita*; to know the pure mind and the enlightened heart of Lao Tzu one must go to the *Tao Te King*. But to understand the *Gita* so that we may hear the Song of Life and feel the elevation of inner peace and bliss, we must saturate ourselves with the sound and colour of the *Gita*; there must be some *sadhana* between ourselves and Sri Krishna, and so also with Lao Tzu. To the misfortune of our culture, most of those who write and speak, who preach and sing, do so without any *sadhana*; it is a feature of this dark and hard Kali-Yuga. But, as far as the *Tao Te King* is concerned, we may be assured of the rich reward that awaits us if we go reverently to the book and read it, even in translation, with the mind of the heart rather than with the eye of the brain. Lao Tzu says of himself:

Alas! the barrenness of the age has not yet reached its limit.

All men are radiant with happiness, as if enjoying a great feast, as if mounted on a tower in spring. I, alone, am still, and give as yet no sign of joy. I am like an infant which has not yet smiled, forlorn as one who has nowhere to lay his head. Other men have plenty, while I, alone, seem to have lost all. I am a man foolish in heart, dull and confused. Other

men are full of light; I, alone, seem to be in darkness. Other men are alert; I, alone, am listless. I am unsettled as the ocean, drifting as though I had no stopping-place. All men have their usefulness; I, alone, am stupid and clownish. Lonely though I am, and unlike other men, yet I revere the Foster-Mother, Tao.

My words are very easy to understand, very easy to put into practice; yet the world can neither understand nor practise them.

My words have a clue, my actions have an underlying principle. It is because men do not know the clue that they understand me not.

Those who know me are but few, and on that account my honour is the greater.

Thus the sage wears coarse garments, but carries a jewel in his bosom.

The *milieu* in which Lao Tzu taught was different from that in which the Divine Krishna gave his message. The symbols and metaphors used are different. Lao Tzu's field of *Dharma* was not Kurukshetra. This, however, should not be allowed to mislead us. If the milieu was different, the *metier* was similar. Lao Tzu taught the doctrine of sacrifice and surrender, through the purification of the senses, the control of the wandering mind, the practice of Yoga, the development of the Inner Supreme Spirit, or Tao. Lao Tzu's words and symbols were more akin to those of the Buddha, his contemporary, and of the Christ who followed some 500 years after, than to those of Lord Krishna. The *Gita* teaches:

Being bound by all past karma to thy natural duties, thou, O son of Kunti, wilt involuntarily do from necessity that which in thy folly thou wouldst not do. (XVIII, 60)

The wise man also seeketh for that which is homogeneous with his own nature. All creatures act according to their natures; what, then, will restraint effect? (III, 33)

This is reiterated in the *Tao Te King*. We might say that while the cry of the *Gita* is "Stand up and fight!" the refrain of the *Tao Te King* is "Be spontaneous"; yet both hold out the ideal of the right performance of Duty because of Ishvara, or the Tao. The interrelation between *Sva-dharma* and *Sva-bhava* comes out in numerous places in the *Tao Te King*, not in the martial eloquence of Kurukshetra but in paradoxical aphorisms.

We need not dwell on the metaphysics of the *Tao Te King*. Like the *Gita*, it treats of applied philosophy in which practical and ethical teachings are to the fore and metaphysical propositions as such are not discussed. Yet these form a natural background, just as a whole metaphysical philosophy is the background to the stirring and elevating discourses of Krishna.

Thus, Tao as the Causeless Cause, the Nameless Absolute, Parabrahman, designated as Tien Tao, the Tao Transcendent, is spoken of, and its relation to Ishvara, Adi Purusha, Saguna Brahman, is referred to. Ti Tao is the manifested, the immanent Tao, but it must not be taken in the sense of a Personal God, creator of all things. Only two extracts need be cited. The *Tao Te King* opens with a grand but compact description (I, 1-4):

The Tao that can be spoken of is not the Changeless Tao. The Name that can be named is not the Ineffable Name.

The Nameless is the spring of Heaven and Earth. Named, It is the Mother of all things.<sup>1</sup>

Always without desire we must be, if its deep mystery we would sound; but if desire be always within us, its outer fringe is all that we shall see.

These two, the Nameless and the Named One, are identical in essence. This is the Mystery, darker than any Mystery, the doorway whence issue all Secret Essences.

The second extract which deals more specifically with these two, Nirguna and Saguna Brahman, or Parabrahman and Ishvara, is from the fourth chapter of the *Tao Te King* (verses 1-3):

The Tao is empty; yet it may be drawn from and need not be filled. Without a source, It is the eternal progenitor of all things.

In It all sharpness is blunted, all tangles untied, all glare tempered, all dust smoothed. It is like a deep pool that never dries.

Who gave It birth? We cannot tell. But as a substanceless image It existed even before the Ancestor of all—Tao before Ti.

In the fortieth chapter we read that "though all creatures under heaven are the products of Being, Being itself is the product of Non-Being." The magnificent closing of the *Vibhuti Yoga* discourse of the *Gita* may be compared to this:

I established this whole universe with a single portion of myself, and remain separate. (X, 42)

(To be concluded)

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<sup>1</sup>The Feminine or Shakti aspect of Nature is much praised in the *Tao Te King*. In Chapter VI, we come across the expression "the Mystery of the Mother" or "the Female Mystery": "the Doorway of the Mysterious Female is the base from which Heaven and Earth sprang."

## APPLICATIONS OF THE THREE GUNAS

The work of the ascetic is neither pure nor dark, but is peculiar to itself, while that of others is of three kinds.

—PATANJALI

EMANCIPATION of the soul from the bonds of conditioned existence is the final goal toward which all beings, consciously or unconsciously, aspire. Before this goal can be reached, however, there must be some understanding of what the soul is, as well as knowledge of "that" from which it is to be released. It is good to aspire to nobler heights, to yearn for freedom of the open air. But a desire is not a condition. Aspirants must place themselves in that condition, that attitude of mind and heart, wherein the aroma of the spiritual life may be sensed. They must have some perception of what it is that binds and holds them back—else little of real advance can be achieved.

How, in the first place, are attachments to mortal existence made? In which parts of our natures are the shackles forged? Is there a science by which one may know the anatomy of his inner self, and discover the rules for cutting the Gordian knot?

It is for this reason, perhaps, that several chapters in both *The Secret Doctrine* and *The Ocean of Theosophy* are devoted to an enumeration of the "principles" that comprise the inner and outer constituents of man. It is for this purpose that Krishna, in the *Bhagavad-Gita*, speaks repeatedly of the Three Qualities, or *gunas*—and admonishes his disciple: "Be thou free from these qualities, O Arjuna! Be free from the 'pairs of opposites' and constant in the quality of *sattva*." The seeming contradiction in the advice to be free from all three qualities and yet constant in *sattva*, means that when the disciple has freed himself from the *ordinary sattva*, he is to take refuge in its eternal counterpart—that state or quality or condition which, in the words of Patanjali, is "peculiar to itself."

The genius of all Sacred Scriptures is found in the fact that they are eternal, practical and capable of universal application. Few individuals, however, even among devotees, seem to have acquired the faculty of making broad application of the doctrines they profess to hold. When problems arise, in the course of a day's activity, we are usually at a loss to know where to go for help. We remember that much has been said in the *Ocean* about laws and principles, that the subject of the Vedas is the assemblage of the Three Qualities, and that the *Gita* is full of advice on duty, sacrifice, right action and the power of discernment—but what, we say, has this to do with us, living in a modern age? What possible

relationship can there be between the sevenfold constitution of man and the cooking of the family meal? How can an understanding of the Three Qualities help one to know how to vote, to bring up a family, or to drive a car through the rush and bustle of crowded city streets?

It is because we do not apply the teachings which we hold to each and every event in life that discord, error and confusion arise. It is because we do not *universalize* our doctrines, and give them the sweep of meaning which they possess, that we fail to see in them tutors, friends and guides. "Even a little of this practice," says Krishna, "delivereth a man from great risk." How much more so the exercise of constant devotion, the daily and hourly application of Law to each and every thing that we do!

Hear now the manner of distribution of the Three Qualities in matters pertaining to business. The driver of an automobile who diligently observes all traffic rules, who is thoughtful and considerate of others on the road and who uses his machine only for rightful purposes, is one in whom predominates the *sattva* quality of goodness and light. That driver of an automobile who is so wrapped up in his possession that he thinks of little else, who delights in great speed, who rides when properly he should walk, and who drives simply for the pleasure of driving, is one in whom predominates the *rajas* quality of action or avidity. And that driver in whom is found the *tamas* quality of darkness is he who is reckless, noisy and wholly inconsiderate of others. The *tamasic* driver blows his horn incessantly without reason, is heedless of traffic regulations and cares little for the lives either of himself, his passengers, or other drivers.

Know that the salesman or saleslady who is truthful, honest and polite, who considers his or her work a service and is concerned first and foremost with the welfare of the customer, is one in whom predominates the *sattva* quality or truth. The salesperson who resorts to high-pressure methods, who attempts to convince the customer against his will, and whose chief concern is to make the sale, is one in whom is found the rajasic quality of thirst and propensity. And that salesperson who is lax and disrespectful in his or her attitude, who misrepresents the product and who would not hesitate to cheat either the customer or the employer, is one in whom predominates the *tamasic* quality of darkness and indifference.

These three divisions of the inherent qualities of differentiated matter are not outside the person, or of anything else. They exist in life wherever manifestation takes place. Hear how they apply to family life and the home.

The home in which the *sattva* quality of truth prevails is one wherein exist love and respect for parents and children, sisters and brothers.

Members of the *sattvic* family cherish the company of each other, are happy and contented at home, and preserve at all times the family spirit of honour in everything that they do. The home wherein prevails the *rajas* quality of desire is one that is governed by emotional love and possessiveness, wherein family prestige and position are placed above the laws of truth and justice instituted from all eternity. Lacking the spirit of mutual responsibility, *rajasic* families argue and contend on all points. While that home in which is found the *tamasic* or dark quality possesses nothing of the true family bond. In the *tamasic* home, parents forsake their duties to their children, children have no respect for their parents. It is a unit in which have been drawn together egos who failed in their duties in past lives, whose attraction is that of hate instead of that of love.

The cook who is of the disposition which ariseth from the prevalence of the *sattva* or good quality looks upon all food as a sacrifice of the Supreme Spirit. Thus thinking, he or she prepares the family meals in an atmosphere of gratitude and love, whereby is released for all the higher potency of the life-giving essence. The cook who is of the disposition which arises from the prevalence of the *rajas* quality of gain thinks primarily of how the food will look and taste, and of the praise or blame of those for whom it is prepared. Other cooks in whom the *tamas* or dark quality prevails poison every dish that they touch. Through thought and feeling is this done. Deceived with the idea that the vital property of food comes solely from physical matter, they either cut off the divine essences, or change them through their own psychic unbalance into sickness, disease and death. The *sattvic* cook takes care to preserve an attitude of cheerfulness in the preparation of food. He is kindly disposed toward those for whom it is made—ever mindful of the fact that the lesser lives who make the sacrifice either nourish or deplete, either heal or destroy, according to the attitudes of all concerned.

Know that the sweeper of the floor who finds joy and instruction in his task, who thinks of the service thus rendered to others, who is as careful and exact as if he were painting a picture, and who allows no thought to enter his mind that house-cleaning is an inferior task, is of the *sattva* quality of light. The sweeper of the floor who does his work simply for the purpose of getting it done, who grumbles and complains that sweeping is below his dignity, and who harbours the idea that all work is irksome and a bar to pleasure, is of the *rajas* quality of ostentation and show. And that sweeper who waits to be reminded that the floor is dirty, who is scornful and indifferent in his attitude, and who, when he finally consents to work, flits the trash from one place to another, merely so that it may not be seen,

is of the *tamas* quality of darkness and unworthiness. But that sweeper who knows that no duty is inferior, that yoga or skill in action may be perfected in cleaning floors as well as in anything else, who finds his joy in the fact of any duty well done—such an one is above the influence of all three qualities. He lives by laws and principles, not by likes and dislikes, and knows that the same fundamentals of action underlie the art of sweeping as underlie the art of teaching.

It is not the teaching of the *Gita* that one person is all *rajas*, while another is all *tamas* or all *sattva*. All three qualities exist in each one, if not active, then potential, and it is the predominance of one or the other that determines the likes and dislikes of the personal mind.

Know that the music which is pleasant to each one, as also art, literature, and drama, are of three kinds; hear what their divisions are. The music which embraces the laws of harmony and melody, which calms the mind and psychic nature and stirs the soul with visions of a higher world, is that which is attractive to those in whom the *sattva* quality prevails. The music which is pleasing to the ear of those of the *rajas* quality is that which incites to action, which is fast, lively, *staccato*—suitable for regulating the movement of vast troops of men. Whatever sounds (not music) are loud, noisy and without harmony, which incite the passions and emotions, are those which are preferred by one in whom predominates the *tamas* quality of avidity.

Those who are of the disposition which arises from the prevalence of the *sattva* quality prefer literature which is high, noble and inspirational. In them is found a love for the classics, the scriptures and all Sacred Writ. Those of the quality of *rajas* prefer books on sports and adventure, on science and the art of doing. Others in whom the dark quality of *tamas* prevails prefer books on crime or sex; full of delusion, they ruin their minds with lurid thoughts, and thus torture the soul who sits within the heart.

The reader who has risen above the influence of the Three Qualities is one who lives by the philosophy of the ancient Wisdom—Religion. Such an one reads not for his own joy and satisfaction, but for the purpose of finding in all literature the eternal verities of life and whither they are leading us.

Seldom do we find an individual whose actions are based exclusively on principles. For the most part, we do things that we like and avoid things that we dislike. Rising above the influence of the three *gunas* does not mean necessarily that one progresses from *tamas*, through *rajas*, up to *sattva*, and beyond. For, until final attainment, one must have in one's

nature sublimated aspects of all three. It means that, in all situations, one acts from a basis above and beyond that of personal desire, personal love or attachment. What weight or influence can *sattva* have over the person to whom the call of Duty is stronger than any earthly tie, to whom Universal Brotherhood is more sacred than the noblest feelings of national patriotism? What power can *rajas* have over the individual who knows that the fulfilment of desire never leads to happiness, that ambition is only an aspect of the curse of separateness, wherein one seeks to get ahead of someone else, who is himself? What possible terror can *tamas* hold for him whose purpose in life is to learn, and who knows that oftentimes the greatest lessons are contained in the most unpleasant experiences?

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THE *Bhagavad-Gita* and Upanishads contain such Godlike fullness of wisdom on all things that I feel the authors must have looked with calm remembrance back thro' a thousand passionate lives full of feverish strife for and with shadows, ere they could have written with such certainty of things which the soul feels to be sure....

The name of Arnold's translation of the *Bhagavad-Gita* is "The Song Celestial." ...A much better translation is that by W. Q. Judge, giving better the subtle meaning of the original than Arnold's loose, though beautiful, metrical version. I would rather have this one small book than the varied productions of centuries of European thought and imagination. It is the essence of human wisdom, and the human mind has not gone beyond it since....

"Deep in the heart of every creature dwells Iswara, the Spirit," says the *Bhagavad-Gita*; this Spirit is all pure, "ancient, constant, eternal," but in sending out its rays they become reflected everywhere as they reach the outer centre of consciousness. So its first pure emanation of universal Love getting narrowed in our thoughts becomes personal desire, its quality of Eternal Being becomes egotism or vanity, and so on; all our vices are perverted virtues; and the purpose of self-analysis is this—to see where the ray became deflected which causes you to be angry, where gentleness becomes weakness and will passion; having found out this spot of deflection a past thought, we should think again, think it over in the true way, and so that false beginning which perverted the pure stream perishes, and more and more God speaks to us and the fire of beauty is alight within us.

## BEHIND THE VEIL

Wisdom and Spirit of the universe!  
Thou Soul that art the eternity of thought  
That givest to forms and images a breath  
And everlasting motion, not in vain  
By day or star-light thus from my first dawn  
Of childhood didst thou intertwine for me  
The passions that build up our human soul;  
Not with the mean and vulgar works of man,  
But with high objects, with enduring things—  
With life and nature—purifying thus  
The elements of feeling and of thought,  
And sanctifying, by such discipline,  
Both pain and fear, until we recognize  
A grandeur in the beatings of the heart.

—WORDSWORTH (*The Prelude*, Book I)

IN these lines we find the poet, like Lucretius in his *De Rerum Natura*, showing a passionate fidelity to all sentient life and revealing a profound insight into the grandeur of Nature. For, as Wordsworth says in his "Tintern Abbey," he saw in Nature

The anchor of my purest thoughts, the nurse,  
The guide, the guardian of my heart, and soul  
Of all my moral being.

And he heard in her

The still, sad music of humanity.  
    ...And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and the mind of man;  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

In his emphasis on perpetual motion, the boundlessness of space, the poet is constantly reiterating the need for us to meditate upon the nature of things and the sickness of selfhood. Does not this passion reveal an acute awareness of some of the doctrines of Theosophy?

The poet is able to glimpse into the mystery, climbing the divine rampired walls of gold, and see the finger of God, as transparently as through a glass; but the layman, however earnest he may be, can only "see through a glass darkly," as St. Paul puts it, for there is a veil which he cannot pass through. The human individual, after all, like the majority of organisms, is an atom in the immensity of the universe. As the *Gita* aptly has it, the One Indivisible seems to divide itself in forms and creatures and appears as all the separate existences. "Although undivided it appeareth as divided among creatures, and while it sustains existing things, it is also to be known as their destroyer and creator." (XIII, 16)

The human being is *sui generis*; unlike other organized beings whose realization of existence is confined only to the physical, biological level, he is a conscious and integral part of the universal divine essence. The *Book of Dzyan* explains our unique nature in the following verses :

The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form....

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya. It stops in the first, and is a metal and a stone; it passes into the second, and behold—a plant; the plant whirls through the seven changes and becomes a sacred animal. From the combined attributes of these, Manu, the Thinker, is formed. Who forms him? The seven lives, and the One Life. Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma....

From the first-born the thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change. The morning sunlight has changed into noon day glory....

This is thy present wheel, said the Flame to the Spark. Thou art myself, my image, and my shadow. I have clothed myself in thee, and thou art my Vahan to the day, "Be-with-us," when thou shalt rebecome myself and others, thyself and me. Then the Builders, having donned their first clothing, descend on radiant earth and reign over men—who are themselves.

The Divine Spirit in us is a unity and not a divisible part distributed among the billions of the world. It is to wean us away from the "heresy of separateness" that the great Mahavakyas or Great Affirmations of the Vedas and the Upanishads—*Aham Brahma asmi, Tat tvam asi* ("I am the Brahman," "Thou art That"), etc.—are given for meditation. Naturally, the inference can be drawn that our life is not confined to three score years and ten, but extends through space and time. Even as the sun seems to rise and set daily, so the human being is apparently seen as being born and dying. But both the sun and man in essence stand for the Watcher of Eternity.

The ancient Egyptians and others considered the Sphinx to be a witness to man's immortality. The silent granite Sphinx of Gizeh, facing the rising sun, is of unknown age and watches over the passage of time, mute and grim. Is it man or beast, male or female? Determining this is itself a puzzling game. For, throughout the Near East are seen figures of both sexes, half human, half animal, sometimes having wings with lion bodies, as are to be found in Egypt, Assyria, Babylon. The Romans and the Mayans too are stated to have had in their temples figures of male and female sphinxes. But, surely, the Great Sphinx of Gizeh stands foremost in the popular conception. In Indian mythology, there is the fourth Avatar of Vishnu as Nara-Simha, the man-lion, coming out of a pillar to kill the demon king, Hiranyakasipu, and to save the latter's noble son Prahlada.

As Eliphas Levi, the Kabalist, puts it: "The image (man) is a sphinx that offers the riddle of birth." What exactly is the riddle of the Sphinx? According to Greek mythology, the Sphinx was a real creature plaguing Thebes by devouring everyone who failed to answer its riddles. The Thebans having proclaimed that the kingdom and the hand of the widowed queen, Jocasta, would be the reward of the man who rid the country of the monster, Oedipus, the foster son of the king of Corinth but really the prince of Thebes and son of Jocasta, essayed the task. When the Sphinx propounded the riddle, "What is the being which has four feet, two feet and three feet; but its feet vary, and when it has most feet it is weakest?" Oedipus answered that it was Man. Enraged at receiving the correct answer, the monster threw herself from the rock. Oedipus thus became the king of Thebes and, ignorant of his real parentage, married his own mother, by whom he had children. Tragedy later befell Oedipus and his kingdom.

H. P. Blavatsky refers to the Oedipus legend in an article in *The Modern Panarion* (p. 50). Speaking of the difficulties inherent in the study of occultism merely from books, she says:

What may be clear to one who is intuitional, if read in the same book by another person might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses loaded with ridicule and chaff against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear for ever in mind the impressive fable of Oedipus, and beware of the same consequences. Oedipus unriddled but one-half of the enigma offered him by the Sphinx and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair rather than face

what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God, the idea.

As Madame Blavatsky stresses in all her works, there are seven keys to unravel the mystery of life, and so it is with the Sphinx riddle. Oedipus, as she says, only touched the outer crust, the physical man, and so had to pay a heavy price. More important than the physiological are the psychological, mental, moral and spiritual planes. The psychological plane alone harbours dark secrets which modern psychoanalysis fails to decipher fairly enough; for, a sense of complexity, wonder and even tragedy lurks in those dark regions.

The legend of the Sphinx can be considered in other ways. It is stated to contain the secret of the moon sphere, the psyche in man. Like the moon, the Sphinx is the only creature which changes the number of its feet as the riddle itself implies. The strength and swiftness of its members are the least when it has the most feet, like the infant crawling on all fours. The fall of the Sphinx from the precipice is its fall into the "unconscious"; and no wonder Oedipus had to face far more serious trials from then on. If only he had got off the earthly, physical plane and tried to understand the riddle on any one of the other planes, he would have known his "mother," Maya, and not unwittingly married her. At no time can exoteric cleverness be a substitute for esoteric insight. As in the tragedy of *Macbeth*, to kill the dragon in the outer world and then to have to deal with it from within, is worse than not killing it at all.

The deeper meaning refers to the "padas" or "feet" of Consciousness. At the first stage, man is evenly balanced with the four elements, or, shall we say, he is mainly concerned with the lower quaternary. In the second stage, he is slowly discerning something of the trans-terrestrial, and therefore talks of Spirit and Matter. That is, in addition to the knowledge of his surrounding world (the Mother), he gets a glimpse of the other world (the Father). But Oedipus unknowingly killed his father, before meeting the Sphinx, and later married his mother, unknowingly again. This is the plane of ignorance, Avidya, the First Hall mentioned in *The Voice of the Silence*, "in which thou livest and shalt die." But he who gets into the Second Hall, the Hall of Learning, walks on two feet, knowing the Father and Mother. But it is the Third Hall one must enter, the Hall of Wisdom, and become the third person in the Trinity. This third foot is represented in the scriptural texts as Mercury's wand, the Guru's Tridanda, the Tree of Life, and in the Zodiac it is Aquarius, the spiritual pole. The number three also stands for the three worlds—*bhuh*, *bhuvah*, and *suvah*—the earth, the intermediate sphere, and heaven. The three can be considered also as the three Hypostases or Avasthas

of the One Life; in the Kabalistic system, as Kether, Chokmah and Binah—the Crown. Wisdom or male principle, and Intellect or female consciousness. If the man of wisdom is represented as Prometheus, the light-bringer, Oedipus stands for the ordinary, material layman, with no knowledge of the transcendental world of the Spirit. These are the two prominent mythological figures who have powerfully affected the imagination of students of Theosophy.

And finally comes the number one, the unity of All, the Divine Spirit. The Spirit cannot be drawn down to the level of individual personalities, but they must rise up to It. The higher the earnest aspirants rise to It, the more do their mental and spiritual faculties expand. Oedipus failed to grasp the inner meaning of the numbers four, two, three and one presented by the Sphinx and understood by them only the image, man. But man is God extending through all space, illumining all space, as he is now illuminated by the rays of the Spiritual Sun, to which daily reference is made by the Gayatri Mantra of the Hindus, or the Namaz of the Muslims, or again by these resounding words of *The Voice of the Silence*:

Behold! Thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the Seven Sounds in one, THE VOICE OF THE SILENCE.

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WHAT would life be without ideals? And what kind of ideal is it when we have merely to stretch out our hand to grasp it? If you once recognize the justice of an idea and the beauty of any ideal then it is essential to try to get as close as you can to it. I believe in a better Humanity and in the final victory of my ideal of Peace, Love and Truth among people. Probably neither you nor I will see the triumph of that ideal. It is far off. Yet Humanity, I believe, is advancing towards that ideal through all the mistakes and horrors of the present.

—LEO TOLSTOY

# PERSONAL AND IMPERSONAL GOD

## I

[Reprinted from *The Theosophist*, February 1883.]

A LETTER signed by H.X.<sup>1</sup> has appeared in the December issue of the *Theosophist* under the heading above mentioned, containing some observations on "the Theoretical Questions of Personal, Impersonal, and No God." Anything like an intelligent discussion of these questions is beset with almost insurmountable difficulties; and it is not likely that anyone, who has not exactly defined to himself what is knowable to man and what is unknowable, by a careful examination of the nature of man and his latent powers, will ever be profited by devoting any portion of his time to speculations concerning these subjects. Jesus declared that nobody had ever seen the Father; Buddha was silent when he was questioned about the nature of the Absolute and the Infinite, and Sankarachariar said that all that was written on these questions only revealed the depth of human ignorance. But mankind have never ceased to speculate on these questions. Thousands of conflicting hypotheses have come into existence by reason of these speculations: disputants have never ceased quarrelling about them and the human race has divided itself into hundreds of warring sects on account of their differences of opinion in theoretical Metaphysics. If, as is stated by H.X., differences of opinion on matters "Spiritual" are inevitable, there must be an irrepressible desire in the human being to grapple desperately with the unknowable and unknown, without knowing anything about the real capabilities of his own powers. The generality of the public (at least in this country) are accustomed to associate every religious and social movement with some particular belief regarding the subject under consideration. In their opinion every system of philosophy, science, or ethics which does not inculcate some particular doctrine with respect to the problems in question is necessarily imperfect. The importance of every religious movement, the usefulness of every association and the value of every philosophical system is always estimated by them in connection with such belief or doctrine. An association, like the Theosophical Society, composed of various religionists and established for the purposes of religious and scientific enquiry, is a novelty to them. Consequently, enquiries are constantly being made regarding the views of the founders of the Theosophical Society and our great Teachers of the Himavat about the

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<sup>1</sup>A. O. Hume.

questions under consideration. It is represented to them by some people that they are *nastikas*. When the great mass of the people are unaccustomed to philosophical enquiry and precise modes of thinking, the charge of Atheism is sufficient to lower in their estimation any particular individual or association. When any man's Atheism is condemned almost without hearing, no particular connotation is hardly ever attached to the word; but it is associated with a large cluster of vices and deformities. It is highly desirable therefore to state to the public in clear language the doctrine of the Arhat philosophy regarding the problem in question and point out such misconceptions as are likely to arise from a perusal of the letter under review. Before proceeding further, I beg to inform my readers that in his letter H.X. speaks of the Adwaita doctrine under the heading of impersonal God and introduces the Arhat doctrine under that of Atheism. It would have been better if he had referred to these two systems of philosophy under their proper designations. The general public have not yet accepted any one definition of the so-called impersonal God, and the word Atheism, as above stated, conveys but a very vague idea. Without attempting, therefore, to ascertain the significance of the same, I shall state the general principles of the Adwaita and the Arhat doctrines on the subject under consideration and leave it to my readers to decide whether they indicate a belief in a *personal* or an *impersonal* God, or whether they amount to Atheism.

I shall here request my readers (such of them at least as are not acquainted with the Cosmological theories of the Idealistic thinkers of Europe) to examine John Stuart Mill's Cosmological theory as explained in his examination of Sir William Hamilton's philosophy, before attempting to understand the Adwaita doctrine; and I beg to inform them beforehand that in explaining the main principles of the said doctrine, I am going to use, as far as it is convenient to do so, the phraseology adopted by English psychologists of the Idealistic School of thought. In dealing with the phenomena of our present plane of existence, John Stuart Mill ultimately came to the conclusion that matter or the so-called external phenomena are but the creation of our mind; they are the mere appearances of a particular phase of our subjective self, and of our thoughts, volitions, sensations and emotions which in their totality constitute the basis of that Ego. Matter then is the permanent possibility of sensations; and the so-called Laws of matter are, properly speaking, the Laws which govern the succession and co-existence of our states of consciousness. Mill further holds that properly speaking there is no noumenal Ego. The very idea of a mind existing separately as an entity, distinct from the states of consciousness which are

supposed to inhere in it, is in his opinion illusory, as the idea of an external object which is supposed to be perceived by our senses.

Thus the ideas of mind and matter, of subject and object, of the Ego and external world, are really evolved from the aggregation of our mental states which are the only realities so far as we are concerned.

The chain of our mental states or states of consciousness is "a double-headed monster," according to Professor Bain, which has two distinct aspects, one objective and the other subjective. Mr. Mill has paused here, confessing that psychological analysis did not go any further; the mysterious link which connects together the train of our states of consciousness and gives rise to our Ahankaram in this condition of existence, still remains an incomprehensible mystery to Western psychologists, though its existence is but dimly perceived in the subjective phenomena of memory and expectation.

On the other hand, the great physicists of Europe are gradually coming to the conclusion that mind is the product of matter, or that it is one of the attributes of matter in some of its conditions. It would appear, therefore, from the speculations of Western psychologists that matter is evolved from mind and that mind is evolved from matter. These two propositions are apparently irreconcilable. Mill and Tyndall have admitted that Western science is yet unable to go deeper into the question. Nor is it likely to solve the mystery hereafter, unless it calls Eastern occult science to its aid and takes a more comprehensive view of the capabilities of the real subjective self of man and the various aspects of the great objective universe. The great Adwaitee philosophers of ancient Aryavarta have examined the relationship between subject and object in every condition of existence in this solar system in which this differentiation is presented. Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual Ego in man. To the liberated spiritual mind of man, or to the Dhyan Chohans, everything that is material in every condition of matter is an object of perception. Further, *Pragna* or the capacity of perception exists in seven aspects corresponding to the seven conditions of matter. Strictly speaking, there are but six states of matter, the so-called seventh state being the aspect of cosmic matter in its original undifferentiated condition. Similarly there are six states of differentiated *Pragna*, the seventh state being a condition of perfect unconsciousness. By differentiated *Pragna*, I mean the condition in which *Pragna* is split up into various states of consciousness. Thus we have six

states of consciousness, either objective or subjective for the time being as the case may be, and a state of perfect unconsciousness which is the beginning and the end of all conceivable states of consciousness, corresponding to the states of differentiated matter and its original undifferentiated basis which is the beginning and the end of all cosmic evolutions. It will be easily seen that the existence of consciousness is necessary for the differentiation between subject and object. Hence these two phases are presented in six different conditions, and in the last state, there being no consciousness as above stated, the differentiation in question ceases to exist. The number of these various conditions is different in different systems of philosophy. But whatever may be the number of divisions, they all lie between perfect unconsciousness at one end of the line and our present state of consciousness or *Bahirpragna* at the other end. To understand the real nature of these different states of consciousness, I shall request my readers to compare the consciousness of the ordinary man with the consciousness of the astral man, and again compare the latter with the consciousness of the spiritual Ego in man. In these three conditions the objective Universe is not the same. But the difference between the Ego and the non-Ego is common to all these conditions. Consequently, admitting the correctness of Mill's reasoning as regards the subject and object of our present plane of consciousness, the great Adwaitee thinkers of India have extended the same reasoning to other states of consciousness, and came to the conclusion that the various conditions of the Ego and the non-Ego were but the appearances of one and the same entity—the ultimate state of unconsciousness. This entity is neither matter or spirit; it is neither Ego or non-Ego; and it is neither object nor subject. In the language of Hindu philosophers it is the original and eternal combination of Purusha and Prakriti. As the Adwaitees hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purusha is the only reality; it is the *one* existence which remains eternal in this universe of Ideals. This entity then is the Parabrahmam of the Adwaitees. Even if there were to be a personal God with anything like a material *upadhi* (physical basis of whatever form), from the standpoint of the Adwaitees there will be as much reason to doubt his noumenal existence as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing and as cosmic idealism ceases during Pralaya. There

is only one permanent condition in the universe which is the state of perfect Unconsciousness, bare *chidakasam* [field of consciousness] in fact.

When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaitees.

The idea of a God, Deity, Ishwar, or an impersonal God (if consciousness is one of his attributes) involves the idea of Ego or non-Ego in some shape or other, and as every conceivable Ego or non-Ego is evolved from this primitive element (I use this word for want of a better one), the existence of an extra-cosmic god possessing such attributes prior to this condition is absolutely inconceivable. Though I have been speaking of this element as the condition of unconsciousness, it is, properly speaking, the *chidakasam* or *chinmatra* of the Hindu philosophers which contains within itself the potentiality of every condition of *Pragna*, and which results as consciousness on the one hand and the objective universe on the other, by the operation of its latent *chichakti* (the power which generates thought).

—T. SUBBA ROW

(To be concluded)

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IT is the custom of people to go to unfrequented places and country places and the sea-shore and the mountains for retirement; and this you often earnestly desired. But, after all, this is but a vulgar fancy, for it is in your power to withdraw into yourself whenever you desire. Now one's own mind is a place the most free from crowd and noise in the world, if a man's thoughts are such as to ensure him perfect tranquillity within, and this tranquillity consists in the good ordering of the mind.

—MARCUS AURELIUS

## UNITY—TOLERANCE—BROTHERLINESS

WHY is there today such an urge to unite? Is it the reflection of ideas of Universal Brotherhood and Universal Tolerance, or is it merely an emotional wish for bigger and bigger societies, larger and larger memberships—or is it a feeling that in this way we can combine our efforts towards peace and save the energy being used in fighting and planning for war? Is it a weakening of a former position, or has the old position had its day? If the latter, what is the new position?

Perhaps we can answer these important questions by trying to understand the meaning of unity, tolerance, brotherliness.

Why should people all down the ages have tried to unite? What is unity, and how can it be attained? Unity in what and with what? Let us also ask ourselves *why* we want to unite ourselves. There have been and are today many fellowships within which people have tried or are trying to live together in unity and peace, but most of these have failed, or will fail given time, for till now people have not discovered the foundation of true unity. A wish to unite is not enough for establishing permanent unity; an urge for tolerance is not enough either.

What is genuine tolerance? H. P. Blavatsky does not advise us to be tolerant towards evil. She advises us to be tolerant towards methods of work, provided the aim is good; but this should not be construed as meaning that the ends justify the means. She says that we must protest against evil and protect the innocent and the helpless; she advises us not to be tolerant towards credalism but to denounce it severely. Neither does she tell us to be tolerant towards social evils. Far from it. What then is tolerance and how should it be expressed?

What is brotherliness? Are we to show brotherly love towards narrow religionists, towards those who advocate the killing of a murderer, towards vivisectionists, narcotic racketeers, thieves and criminals? Surely, the answer is: Yes, we must. But *how*? This is the question we must strive to answer. Did H.P.B. and W.Q.J. show brotherly love towards those who tried to harm them and the Theosophical Society? In truth they did. But how was this love expressed? We have a duty to protect the innocent and the ignorant from evil; to do so, evil must be exposed. We must warn without being too emotional about it. If in so warning individuals have to be mentioned, we must take care that our understanding of the law of Karma makes us realize in our hearts that, since their sufferings will be acute in future incarnations, our actual feeling for them is not scorn, resentment or hatred, but pity and sympathy. But *how shown*?

U.L.T. Associates have been given much help through the wisdom of Robert Crosbie. In the U.L.T. Declaration we are given clearly the only true basis for unity: "similarity of aim, purpose and teaching." Unity need not be striven after at all. It either is or it is not; it can never be made to order, never be forced. No amount of agitating for unity will bring it about; in fact this might produce the opposite tendency. Unity is a natural result and not a cause. It is the result of "similarity of aim, purpose and teaching"; therefore we should try to understand what is meant by "similarity of aim, purpose and teaching" and should look at unity, tolerance and brotherliness from this threefold basis.

How can unity be achieved and maintained unless built upon this threefold foundation of the same *aim* (or units will pull away from each other), *purpose* (or units will wish to divert efforts to so many different causes that strength will be lost), and *teaching* (or divergences in both aim and purpose will begin to arise)? Business firms, for instance, can only unite when their aims, purposes and the commodities in which they deal or the business they transact are the same or similar. Nations, also, can only unite when their aims, purposes and ideology are similar. So, too, in the case of churches.

There can be no unity in the Theosophical Movement until there is a common agreement as to what the teachings of Theosophy are in their broad fundamental principles. If similarity of teachings is not there, *i.e.*, if the teachings the student stands for are not those of *genuine* Theosophy as given in the writings of H. P. Blavatsky, the Messenger for the 19th-20th century, all attempts at bringing about unity among the various organizations calling themselves Theosophical are bound to fail. If students of Theosophy were to spend more time in reading and studying the original volumes of *The Secret Doctrine*, there would be less ground for argument.

The advice to "come out from among them, and be ... separate" has to be balanced with Universal Brotherhood, only a nucleus of which students of Theosophy are called upon to form. We should not forget that a nucleus is a vital part of, though seemingly detached from, the main body. A nucleus has its own power to grow as well as to become one with the whole. But this will not be until Nature has taken a hand and herself cut off those units around the nucleus which are not able to unite with the rest.

In our efforts towards peace and fraternity, are we guided by a right concept of tolerance? Indiscriminate acceptance of everything and everyone is not tolerance. The attitude of "namby-pambyness" is but a pseudo-tolerance. This false idea of tolerance would signify, says Robert Crosbie, "that sin, sorrow, suffering, error, all religions and all philosophies are all

right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning." What then is tolerance? It is trying sincerely to understand one another's ideas and a readiness to respect them. Intolerance towards evil should not mean intolerance towards the evil-doers. But the strength of a nucleus of brotherhood lies in admitting none whose threefold basis is not the same one aim, one purpose and one teaching. This is the *only* basis on which a nucleus of Universal Brotherhood can be established. When this fact is not seen, the nucleus gets contaminated and has at last to discard the dissenters, and in the process it weakens itself.

Young people today demand freedom to do as they like and to ignore customs and conventions, but they fail to discern the universal principles behind some of these. If a custom or a regulation is bad, by all means fight it on proper lines—not by accepting it and then refusing to obey it! Do not accept it if you do not want to obey. We are at a cyclic turning point when principles are apt to be lost in favour of "an easy time." Criticism is a worry to the criticizer and a nuisance to the criticized. But then did not H.P.B. and W.Q.J. serve the Movement by their strong criticism of the prevalent misconceptions? And would U.L.T. have come to birth if there had been acceptance of partial philosophies and diluted Theosophy?

What should we learn about Brotherhood? All men are brothers. Yes, undoubtedly this is so and unavoidable. The difficulty is in our understanding of the meaning and practice of brotherhood. Would we ask a filthy, verminous beggar to use our bed, or even to come into our house, thus contaminating us physically with his dirt? Or would we, as taught in a Jataka Tale, do as did the king who sent his servants to wash and give clean clothes to the kind-hearted fowler? Would we ask an unrepentant murderer to live with us as a member of our family, disregarding his undesirable character? Surely, true brotherhood lies in the understanding of the real Root of Brotherhood, which is the fatherhood of God, or of the One Self, and the earnest endeavour so to live that our brother will follow our example. To be a friend with someone is not merely to eat and drink and visit with him; not even to attend the same Lodge meetings. Real friendship and duty may require our suggesting something that may seem to him a criticism. True criticism is pointing to the right or the better course, so that the friend can put facts side by side and see for himself which is better. True brotherhood can only be manifest in a nucleus of those having the same spiritual aim, purpose and teaching; then their thoughts, feelings and actions will be guided by the same philosophy, differing only in the degree of the ability of each to interpret it. The larger

Brotherhood, that of the Universe, is only possible and recognizable because of the One Spirit in all, which has nothing to do with actions, right or wrong; it is of another plane entirely.

It is fitting for all students of Theosophy to probe their motives and thoughts and try to see just where they stand; for each one rises or falls by his or her own endeavour and alertness or lack of these. None can say: "Master, I was told" this or that.

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IN a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN—as a unit of the total, or mankind—should be for ever shifting. A part of the Nature around him, that Protean, ever-changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher, is—"ever becoming"; but on the ultimate plane of the spiritual essence all *is*, and remains therefore immutable. It is toward this eternal *Esse* that everything, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy, and called by the Occultists—the *central Spiritual Sun*.

—H. P. BLAVATSKY

## MR. JUDGE'S BOOKS—A STUDY

### III.—Echoes from the Orient

[Reprinted from THE THEOSOPHICAL MOVEMENT, July 1945.]

THE keynote of *Echoes from the Orient* is struck on the first page. There we learn not only that man is a soul, learning through reincarnation, but that evolution has a twofold purpose: (1) the soul must "arrive at such perfect knowledge, through repeated experience, as to enable one to assume a body fit to be the dwelling-place of a Mahatma or perfected soul," and (2) man must become "a spiritual helper to mankind."

Here we have the reason given for the importance of the study and application of the philosophy. Mr. Judge points out (p. 8, 1930 Indian ed.) that the knowledge of the "pre-natal and post-mortem states" is "of vital interest," not only "because knowledge or ignorance concerning them alters man's thought and action while an actor on the stage," but, more important still, "it is necessary for him to know in order that he may so live as to aid in the grand upward sweep of the evolutionary wave." This "grand upward sweep" of evolution takes on a new meaning as we study it in connection with the Adepts and Dhyan Chohans, and see our relationship with Them in their work, for, if the Dhyan Chohans are "men perfected and become what to us are gods" through the same evolutionary progress "in prior periods of energy and action," if they have "aided in countless evolutions in the eternal past," and if such "is the great goal for a human soul to strive after" (p. 15), then we must begin to look for signs of how to help in this Work now.

It is difficult for us to see the real link between the God-created and ruled Universe, and the apparently automatically acting laws of the Universe of matter, but here we are again helped.

Although the Theosophical philosophy does not postulate a personal God, whether extra- or intra-cosmic, it cannot admit that Nature is left unaided in her work, but asserts that Dhyan Chohans aid her, and are constantly occupied in directing the all-pervading life in its evolutionary movement. (p. 13)

Even this may seem vague to the student, but the following sentences bring it nearer to his understanding:

Doing their will among men on this earth are the Adepts—the Mahatmas. (p. 13)

By using their natural powers, they every day influence the world, not only among the rich and poor of Europe and America, but in every other land, so that what does come about in our lives is better than it would have been had they not had part therein. (p. 26)

Still further down the scale, "through the agency of the disciples of Adepts many effects are brought about in human thought and affairs." (p. 29)

All this must not be looked upon as "interference," or a personal, however high, disregard for Law, for we are reminded that

the harmony of the spheres is the voice of the Law, and that voice is obeyed alike by the Dhyān Chohan and the Mahatma—on their part with willingness, because they are the Law; on the part of men and creatures because they are bound by the adamant chains of the Law which they do not understand. (p. 13)

The path from men who obey the Law because they are bound (or disobey it), to the Mahatmas or Dhyān Chohans who obey the Law with willingness and intelligence, leads through the discipleship stage, and we learn much of the interrelationship subsisting between the Mahatma and the disciple. Speaking, though he himself never mentions the fact, from the standpoint of a chela of many years' standing, Mr. Judge tells us that "under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members." (p. 29)

Hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help and a clear knowledge of the true Lodge. (p. 33)

Though, as mentioned in the introductory article of this series, the aim is "self-dependence with perfect calmness and clearness," and to develop this the disciple is "made to stand alone" (p. 32), yet he is constantly assisted. Assistance comes not only from the Mahatma direct, but disciples are themselves divided into "different degrees, corresponding to the various stages of development," and "the least developed are assisted by those who are in advance of them," and so on until "the grade of disciple is reached where direct intercourse with the Adepts is possible" (p. 29). The stages of development depend upon the whole nature of the disciple corresponding to that development or stage, and nothing can be or ever is obtained by favour. Not in favour even of those who are in direct relations with some

Adept can the law be infringed (p. 16). But all through the long process "each Adept keeps a supervisory eye upon all his disciples." (p. 29)

If it is the whole nature of the disciple that needs changing for further development, then it must be within himself and his nature that each must begin to search. If the aim is to make him more able to carry out the Divine Will in the world of men, then he must learn how to do this. One fundamental and practical fact is brought out:

All men are—as a scientific and dynamic fact—united.... Each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will. This is due to the existence of an imponderable, tenuous medium which interpenetrates the entire globe, and in which all the acts and thoughts of every man are felt and impressed, to be afterward reflected again. Hence, say the Adepts, thoughts or the doctrines and beliefs of men are of the highest importance, because those that prevail among people of a low character are just as much and as easily reflected upon the earth as are the thoughts and beliefs of persons occupying a higher plane of culture. (p. 5)

A knowledge of the Astral Light becomes necessary, and Mr. Judge explains its powers and functions. The last paragraph of *Echoes* gives us the practical importance of this knowledge:

This light can...be impressed with evil or good pictures, and these are reflected into the subconscious mind of every human being. If you fill the astral light with bad pictures, just such as the present century is adept at creating, it will be our devil and destroyer, but if by the example of even a few good men and women a new and purer sort of events are limned upon this eternal canvas, it will become our Divine Uplifter. (p. 56)

The workings of the Astral Light are further explained in *An Epitome of Theosophy*, to which we shall next turn.

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SOME of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

—W. Q. JUDGE

## IN THE LIGHT OF THEOSOPHY

During the past fifteen years, a "new" mathematics called nonlinear dynamics has developed, born out of efforts to understand the unpredictability of the weather. It is revolutionizing many branches of science because it is particularly helpful in describing complex scientifically daunting systems that change in unexpected and seemingly unpredictable ways—whether it is the weather, the brain's electrical activity or the sometimes—erratic behaviour of mentally ill people. A new science has emerged from these studies—the science of "chaos"—the word "chaos," as scientists use it, being applied to unpredictable behaviour in any medium.

As stated in *Psychology Today* (May 1989):

Nonlinear dynamics is built on the assumption that there's often order lurking within apparent disorder if one seeks systematically to find it. Mathematicians paradoxically call such states of order "chaos" and distinguish them from randomness—true disorder. It's now possible to create new kinds of models to describe and predict aspects of behaviour that once seemed unpredictable. Researchers do this by focusing on the overall patterns of behaviour, describing how stable or unstable they are, and pinpointing the circumstances that make them change.

These abstractions are being translated into practical applications. For example, changes in patterns of electrical activity in the brain are linked to changes in the behavioural state. Chaos investigators are also looking at what makes people switch from order to chaos in the emotional realm. Researchers have developed a nonlinear model that makes predictions about how people's feelings are affected by their psychological traits. These models, it is hoped, may someday help to unravel several aspects of mental and neurological illness. "As understanding of chaos improves," states *Psychology Today*, "so may our understanding of the wild and quirky stuff of which we're made."

Underlying the science of chaos is the principle that beneath disorder lurks order, that there is a pattern in apparently random happenings concerning both nature and man. Everything in the universe makes us sense the rule of law over accident. This recognition, it is hoped, will provide better insights to scientists into nature's secrets and change their attitudes about how the world works.

In *The Secret Doctrine* H.P.B. took pains to show that man's evolution on earth has ever proceeded in a series of rises and falls, and that savages and highly civilized people have always coexisted. "The primeval savage is a familiar term in modern literature, but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way.*" (S.D., II, 722)

Though there have been some hoaxes, and tribals posing as relics of a Garden of Eden from the Stone Age did not hold up under closer scrutiny, the fact remains that primitive tribal societies exist on earth today. Anthropologists have attempted to study their way of life, but of late scholars have turned to a more philosophical question: Why is there so much fascination, especially among Westerners, with the notion of "noble primitives"? According to *U.S. News and World Report* (February 19, 1990), the answer is psychologically complex. In part, perhaps, tribals who are among the simplest living humans, who lack even the words for war or weapons, provide a symbol of peace for war-torn nations. Yet there is something deeper:

"We want to believe that there's some sort of harmonious, ideal society in our past, living in perfect harmony with nature and one another," says medical anthropologist Melvin Konner of Emory University.... In the Tasaday and other primitive cultures, says Konner, modern humans seek mirrors for their own inherent goodness....

Yet the quest for idyllic people has roots that are deeper and more tangled in the Western psyche.... "We're looking not for reality but for models of ideology," says Robert Dentan of the State University of New York at Buffalo. "Clear and simple opposites help us define our world, know good from evil, repress our drives and be good to others. And because we don't believe in religion any more, we're looking for the real stuff in other peoples."

Religious scholars say, in fact, that this desire for simple opposites rises out of spiritual belief. The late Joseph Campbell, an interpreter of myth and culture, saw in many religions a longing for bliss and a return to the Garden of Eden. In much of Western theology, the way back to the garden is barred by our base, sinful human nature. But this dark, Hobbesian view of the soul was countered by the Romantics of the 18th century, most notably Jean-Jacques Rousseau, who imagined there was nothing "more gentle than man in his primitive state." In Rousseau's world, human goodness could be found in the noble savage, the *primitif* living a blissful existence uncomplicated by modern culture.

Anthropologists have returned from far-off places with descriptions of tribal societies that are taken to confirm both of these simplified

visions of human nature.... More commonly, however, it is Rousseau, not Hobbes, who sways modern thought.... For anthropologists, the message is clear: Real human societies are not easily pigeonholed. All people have the capacity for a full range of behaviour and emotion, for generosity and anger, viciousness and compassion. As Konner concludes, "Human nature cannot be reduced to one dimension—whether devilish or divine."

A few years ago, a conference of anthropologists came to the conclusion that many of the world's so-called "primitive" people were not Stone Age relics but the "wreckage" of more highly developed societies forced by various circumstances, such as changes in climate, to lead a much simpler, less developed way of life. Even as far back as the last century, Sir Charles Lyell, one of the best authorities on the subject at the time, whom H.P.B. quotes in *The Secret Doctrine* (II, 721), stated: "...we must remember that as yet we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races." Nor has such evidence been found to this day.

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"Sense and Nonsense about the 'Guru' Concept" is the title of Chaturvedi Badrinath's article in *The Times of India* for February 15. The article reads in part:

There was no gift of theistic cults in India that was more momentous than the institution of the guru, and none more harmful when its excesses inevitably turned into its pathology.

In our own times a different dimension has been added to the idea of the guru. Disenchanted by Christianity and secularism alike, and equally by materialistic prosperity, a great many Western men and women, moved by deepest stirrings of mind and spirit, have looked to India for a guru—and found him or her.

In response to an unprecedented demand, that commodity has materialized in abundance. The selling of a guru has become a highly sophisticated business....

The disorders of Western civilization resulted successively from external authority deciding the subjective meanings of one's individuality, first by the authority of the faith, then by the authority of reason, followed by the triumphant authority of science and technology. This is why some of the disenchanted fell into the disorder of another civilization, in the form of the guru, in the mistaken hope, no doubt, that a guru would return them by his spiritual grace to the deepest sources of meaning and beauty.

That happened rarely, for only rarely was an authentic guru to be found. Instead, the guru that was found, put himself or herself as the ultimate criterion of truth, another centre of unquestioned authority....

There is evidently a sense, acknowledged by all Indian thinkers, in which the concept of guru is legitimate as well as practically necessary. In order to learn a subject or an art of some complexity, or any skill of a refined kind, one needs a preceptor to begin with. To master any of these, one may need a preceptor for quite a while before striking out on a new path of self-fulfilment. The attitude that is unquestionably required on the part of the one who learns towards the one who teaches is that of respect and, in some measure, of obedience. In certain circumstances it may involve also some element of personal service, although not forced, nor always necessary. But the guru-sishya tradition of theistic India went a great deal farther than that, and also much deeper....

One of the important issues over which there was a vigorous debate in the history of Indian philosophical systems concerned the status of authority, either of scriptures or of a person, as a means of knowledge. It is in the light of that history in the first place that a proper assessment of the ways in which the institution of the guru took hold of the minds and the lives of the people can be made.

And it is in that light that the sense and the nonsense of the idea of the guru becomes perfectly clear. For, with the exception of Mimamsa, which upheld the authority of the Veda as the absolutely infallible source of all valid knowledge, all other schools of Indian philosophy maintained that authority was only one of the means to knowledge, its validity being further subject to the test of reason.

The Buddha did not say, like the materialists, that the propositions found in the Veda were necessarily false. They might be true or false, he said, and had to be judged by reason and experience. Even his own propositions had to be tested and not accepted without thought. At every turn he reminded the monks: "Decay is inherent in all component things. Work out your salvation with diligence!"

Apropos of the question of authority, W. Q. Judge wrote in one of his *Path* editorials (March 1887):

We implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate.

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That anger is a destructive force has been known for ages. Scientific evidence now indicates that people who are easily moved to hostility and anger are at much higher risk of developing not only coronary heart disease but also other life-threatening illnesses.

"Your Anger Can Kill You" is the telling title of an article in the March *Reader's Digest* (Indian ed.). According to the author, Dr. Redford Williams, director of the Behavioural Medicine Research Centre at Duke University in North Carolina, U.S.A., new studies show that hostility towards others is at the root of the trouble:

The driving force behind hostility is a cynical mistrust of others. If we *expect* others to mistreat us, we are seldom disappointed. This generates anger and leads us to respond with aggression.

The most characteristic attitude of a cynic is suspicion of the motives of people he doesn't know.... Your cynical mistrust is triggering an outpouring of adrenalin and other stress hormones, with noticeable physical consequences. Your voice changes to a higher pitch. The rate and depth of your breathing increases. Your heart is beating faster and harder, and the muscles of your arms and legs tighten. You feel "charged up," ready for action.

If you frequently experience these feelings, your anger quotient is too high, and you may be at increased risk of developing serious health problems. The cumulative effect of the hormones released during these anger episodes can add to the risk of coronary and other diseases.

Reducing our cynical mistrust of others and developing a more "trusting heart" decreases the frequency and intensity of anger. "By learning to trust others more, and treating them with kindness, you will begin to blunt anger's harmful effects on your body," Dr. Williams assures us.

But more than the physical body is hurt by giving vent to anger. When attacked by anger the person is disabled from reasoning, even from cerebrating. We use many common phrases that show our recognition of this fact: "He was so infuriated that he lost his mind"; or "He was so angry he could not speak"; and so on. The *Gita* describes anger as one of the three gates of hell, the other two being lust and greed.

Even what passes as "righteous indignation" is of the brood of Wrath—*Krodha*—one of the enemies of man. Do we then advocate supine acquiescence in wrongs done to the weak and the innocent and in the evils prevalent in our society? No. Virile protest must be made against every evil, every unmerited slander, and in certain cases decisive action may be necessary, but neither protest nor action may be undertaken in a spirit of anger without loosing upon the world a positive evil force which can only

make things worse instead of better. In calmness alone lies strength, and "In this world never is enmity appeased by hatred; enmity is ever appeased by Love. This is the Law Eternal."

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Music's ability to influence a person's inner state has long been known and certain melodies have been used by doctors in controlling mental conditions. But why is a curing effect not exercised by all music? What happens to a person's body when he hears music? An attempt to understand these and other questions has been made by psychotherapist S. Gurevich and biochemist M. Valchikhina of Leningrad. (*Sputnik*, March 1990)

The biochemist's hypothesis is as follows :

A musical work is a sequence of signals with a frequency of ten to twenty thousand hertz. These are ubiquitous signals, filling the air around man as well as his whole body. And every organ has its own "musical score."...Metabolic reactions also have their "musical" frequencies.... For every note, at any rate, of the European scale (this is the scale we've studied), there is a corresponding enzyme.

Consequently, when a man cries or experiences joy as he listens to music, all it means is that a succession of biochemical processes are occurring in his body if the melody makes a strong impression. At this moment the enzymes behave like a tuning fork. The frequency of the musical sounds coincides with their own frequency, and their intensive secretion gets under way.

And according to the psychotherapist:

Music is heard not only by the ears, but also by every cell of the human body. A sound oscillation causes the cell membrane to cave in, and the mechanical action changes into an electromagnetic charge, which sends a signal to specific enzymes.... The cells secrete increased portions of curative hormones.

Experts agree that this is not always so. Certain genres of modern music do more harm than good—heavy metal music, for instance. The younger generation's mass enthusiasm for such "melodies" is called "sonic toxicomania." Psychologists say that it is a disease, and not an entertainment. Loud music keys up the nerves, which is dangerous, above all, for children. In the elderly, it may cause a hypertensive crisis, since it speeds up the pulse and respiration.

Alas, rock-mania is akin to drug addiction. This music stimulates the encouragement mechanism like a drug.... Loud rhythmic sounds at first

raise the tone, but listening to them in excessive doses leads to overexhaustion of the nervous system. As a result, the biochemical processes in the adolescent's as yet not fully developed body undergo a "breakage," developing only encouraging substances. This creates a constant dependence on this musical noise. What else can it be called?... As for strident sounds, noises which defy assimilation, they cause stress. This is what makes young people's behaviour at rock music concerts so unpredictable.

Help in lifting nervous strain comes from beautiful melodies which have a clear rhythm. In a state of anxiety a good sedative effect is exercised by music of a certain kind.

"Sound has an attractive property; it draws out disease," states *Isis Unveiled* (I, 215). From remotest antiquity the influence of musical harmony on the human spirit was well understood, as among the Egyptians, who used music in the healing departments of their temples for the cure of nervous and other disorders. (*Ibid.*, I, 544)

Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether.... Certain kinds of music throw us into a frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. (*Isis*, I, 275)

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Lotteries are thriving across many countries of the world. In *Financial World* (U.S.A.) for February 20, 1990, Dan Corditz discusses the harm done by lotteries run by state governments. He calls them a form of compulsive gambling, and quotes experts who believe that playing a lottery may eventually lead to other forms of gambling.

One expert asserts that while drug addicts tend to drop out of society and harm mainly themselves, compulsive gamblers usually remain in their homes and destroy their families in the long-run. Studies also show that lotteries have made compulsive gamblers of those who had never wagered before. Besides, here is an activity that is teaching people, including youngsters, that the best way to get rich is not to study and work hard, but to buy a lottery. In other words, legalized gambling is glorified as a means to get rich.

Though lotteries are sometimes meant for raising money for charitable and other good causes, critics point out that these noble ends do not justify the means of raising these monies.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
INDEX TO THE SECRET DOCTRINE  
THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
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SHE BEING DEAD YET SPEAKETH  
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A BOOK OF QUOTATIONS

## By William Q. Judge:

THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
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NOTES ON THE BHAGAVAD-GITA  
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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 founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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

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

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

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

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished 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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