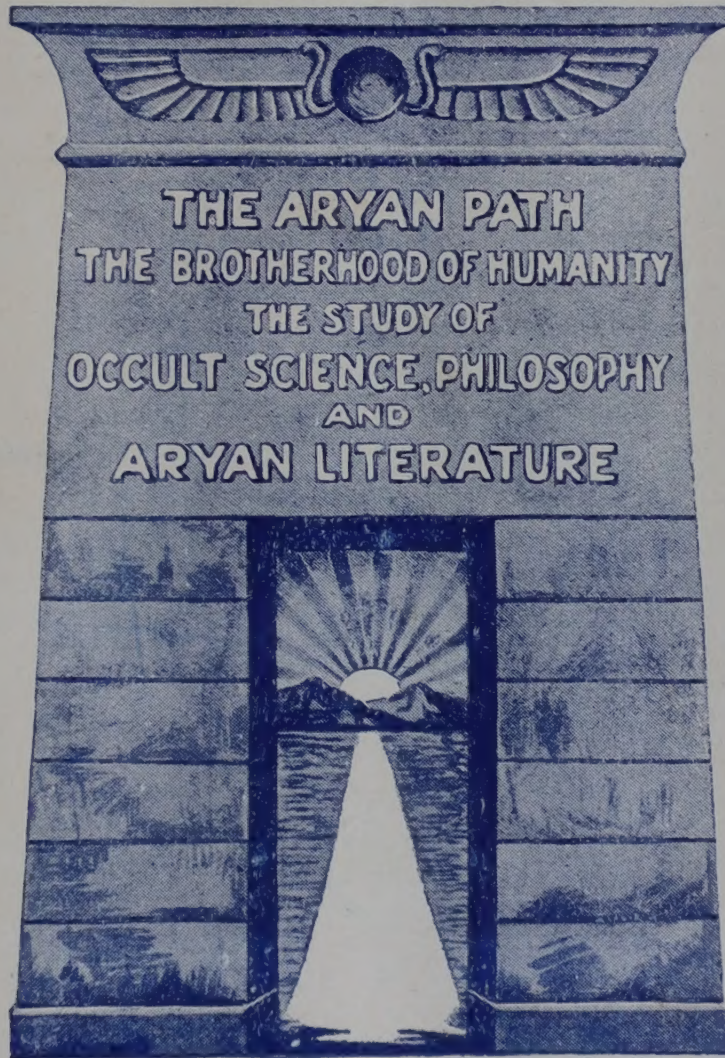


THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XXII No. 1

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The main, fundamental object of the Theosophical Movement is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they have hitherto enjoyed.

—H. P. BLAVATSKY

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th November 1951.

VOL. XXII. No. 1

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1951.

VOL. XXII. No. 1

OUR NEW VOLUME

IT CONTINUES ITS WORK

The Impersonal Divine Presence shines everywhere; in endless variety it reveals the invisible, makes music which numberless ears hear, and creates myriad forms of life to attract the human mind. It appeals to us all to feel the power of that Presence and to understand its message, at least partially.

Human mind in this civilization is so enamoured of surface appearances that it fails to sense the inner core of the Real. The outgoing process is predominant and overwhelms most of us. The human mind is not taught how to look within, is not aware of the indwelling half, without which the process of evolution could not be. The mind glides forth from its secure retreat, its refuge, the Spirit-Soul. It breaks loose from the protecting shrine, expands its web, rushing onwards; thickens its prison walls; then, beholding its material handiwork, says, "This is I." The mind thus deluded tries to evaluate the radiance of the Divine Presence, and—fails.

The mission of Theosophy is ever to remind men of the Presence of Deity whose radiance in the great Without should be used for seeking its Source in the unrecognized Within. In the study of the manifested lives we fail to register the action of the One Life Divine. In following the dictates of the senses we miss out the presence of the Soul.

Even in the reading of books, and in handling the source material for reflection, the human mind is enamoured of the showy and the trivial, is fascinated by the glitter of the tinsel, is infatuated with the apparel and the make-up which hide the weak or the ugly body. People look for truth, goodness and beauty, seek peace and joy, without asking what beauty is, where truth abides, why goodness should be practised. Feeling that peace is of the Within, still they go out seeking to obtain the joy which they fancy might per-

chance bring bliss!

Peace and joy, light and wisdom, virtue and power are of the Within. The Path of Return (*Nivritti*) to these is not far away; we miss out its existence as we move and move on the Path of Forthgoing (*Pravritti*). Every step of the Path of Wisdom is dual. We do not see this because we are sense-beings who move from North to South to East to West, always fast-bound to the surface of the earth. But we are Soul-beings in reality and should move from Nadir to Zenith with every furlong of Knowledge we traverse with the thinking-personality.

In increasing numbers men and women are longing for a settled life of security, of quietude, of harmony. Many, many feel the truth of the Within and grope after it. The outer man must seek knowledge of the Inner Ruler, learn that his true home is celestial, that his real powers are divine, and that he has incarnated on earth to contact the without in a compact form, a concrete sphere. He will not, by forgetting the Divine and fancying himself to be the sensuous.

The existence of the Inner Ruler recognized, the nature of its powers glimpsed, conviction will be born and force him to know more, to feel correctly, to will divinely.

These verities which the Elect of every clime and every season have always taught have to be repeated continuously. And the Soul of these verities is the Divine Instructors who, in endless succession, teach us to repeat, "Thus Have I Heard."

And so in the New Volume—22nd—which we begin with this issue we will continue to repeat words which can bring to birth devotion. We must learn and teach that Devotion to human brotherhood and to the Divine Masters has a dual potency—it is the parent of virtue and of knowledge alike.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER III

V.—THE "S. D." BASIS

Q.—Could the Masters or a Buddha reincarnate in some other solar system ?

Ans.—No Master or Buddha would want to reincarnate in another solar system. He is called Master, Buddha, Mahatma, Brother, because, although he could leave this solar system, he chooses not to. But the question probably means, is it possible for a man to finish evolution here, say, in our earth chain, or in this solar system, and leave the solar system if he chooses to ? It is clear that this is possible, and that many egos do it. For example, in the *S. D.*, p. 213 of the first volume, there is a statement that this solar system contains twelve hierarchies of beings—not seven, as we think of it—*twelve* great hierarchies of being, but only seven of them have anything to do with our system directly. Then on p. 77 in the second volume is the statement that of these twelve orders which relate to the whole solar system, four have already reached liberation to the end of the Great Age; that is, they are no longer in manifestation in this solar system; that the fifth of the Great Orders of the solar system is ready for liberation, but remains active on the highest planes in order to help mankind; and that the other seven great orders are still under the sway of Karmic Law—and we know mighty well who those Egos are !

If we study a subject which is mentioned in *The Voice of the Silence* and in the *Glossary*, we find that there are three classes of beings who achieve perfection, each of its own kind. One of those classes is called the "Nirmanakayas"; that is, the class of Great Souls to which our Masters and Buddhas and all such beings belong. Another class is called "Dharmakayas," and still a third class is called "Sambhogakayas." While H.P.B. is extremely reticent, both in regard to Sambhogakayas and Dharmakayas, she does show that they

have nothing more to do with this earth. Now they may go into Nirvana, or into some other stream of evolution aside from the one that is in our solar system—who can say ?

Q.—If the most progressed and advanced entities are the ones that start the new evolution, how does that harmonize with the statement that those that come later catch up and travel faster ?

Ans.—It seems to me that if we look for analogies right around us we could see it easily. This afternoon I saw a dog riding in an automobile making 75 miles an hour; there isn't a dog living that could do it under his own four-legged power. The dog availed himself of the progress of the human race. All of us travel faster than the very great men of a thousand years ago. A school-boy gets more experience in 10 years than Plato had in 80. Why? Because he takes advantage of all the past.

So if you proceed from the physical to the metaphysical, you can see how, not so very long ago, it was, do the best he could, a six-month hard journey for a man on foot from New York to San Francisco. Now, a man travels the entire distance in twelve hours. How is he able to do it? He takes advantage of the progress, not of himself alone, but of all those who have preceded him, so that the humblest man today gains far more experience, that is, has far more opportunity to learn, than our ancestors did a thousand years ago, ten thousand years ago.

It is simply under the law of unity, the principle of Brotherhood. Any man, if he chooses, may avail himself of the accumulated experience of the whole mass of egos who have preceded him in this Manvantara. So he is able to travel far faster than if left to himself.

Q.—In the *S.D.*, Volume II, p. 564, it is implied that the length of a Round is approximately 7,000,000,000 years. Does this figure include the Pralaya of the Round, as well as the Manvantara? It is said that the first Round was of enormously greater duration than the Second and Third. Would it follow that Rounds 5, 6 and 7 will increase progressively in length?

Ans.—If by a Round is meant the life of a solar system, a full period of 14 Manvantaras, then, according to the *S.D.*, the years of manifestation measured in mortal years are 4,320,000,000; the Pralaya will be of the same length. Add them together, and you have the full cycle. Now the questioner asks, will Rounds 5, 6 and 7 increase progressively in length? We might infer as much from the direct statement in the *S.D.* that the earlier Rounds were longer than this Round; but, as a matter of fact, the same *S.D.* makes another statement showing that such an inference would be erroneous. It says that the later Rounds are much shorter, and that stands to reason.

Q.—Why was it just said, "That stands to reason"?

Ans.—It means, that's for us to think about.

Q.—On p. 27 :—

Each one of the globes is used by evolutionary law for the development of seven races, and of senses, faculties and powers appropriate to that state of matter.

Now, since it says we are on the fourth globe of the Fourth Round, how comes it that we have five senses?

Ans.—We are in the Fifth Sub-race of the fourth state; therefore we have four of the senses complete and one of the senses very, very little developed. We have its initial development, but in the next Round—in the next race as far as that is concerned—we shall not only have five senses; we shall have six, and all of them will be incomparably greater in their range than they now are.

Q.—Which sense is not developed?

Ans.—It varies in different people, but in most people it is their sense of smell or their sense of taste or their sense of touch. Just think; we can distinguish clearly only three tastes; we can only distinguish clearly four touches; and in smell, some persons can only make two distinctions—I like it and I don't like it; it's sweet or it isn't; it's good or it isn't. Then think of the range of perception we have through the sense of hearing, and that is incomparably less than our range of perception through the sense of sight. Yet all of these senses are interchangeable.

Perhaps all of us think of Chapters II and III as "a mighty tough proposition," especially when we pass from the *Ocean* to the *Secret Doctrine* discussion of the same subjects that are re-presented by Mr. Judge. In these chapters we shall find the equivalent of many pages and thousands of statements in H.P.B.'s work, and, after we have been studying her statements for a few lifetimes, we shall begin to appreciate what Mr. Judge has done for us. Our first difficulty is, of course, in not realizing the nature of the subject involved. Remember that we are in that state of consciousness called Lower Manas, or human mind, which means that we are on the fourth plane or subdivision of Manasic perception. Mr. Judge, or H.P.B., or a Mahatma, talking to us, then, knows that, no matter what he says or how he says it, we can regard it only from our plane of perception, not from his. In the *S.D.*, H.P.B. tells us over and over again not to reason from our plane of perception, but to study analogies. Nothing takes place on earth that has not already taken place in the astral world, and before that in the semi-ethereal, and before that in the ethereal, and before that in the Akasic. It is just a succession of descents, or prototypes, from rung to rung of the ladder of being, and then an ascent from the lowest to the highest.

Two or three references in the *S.D.*, if studied over and over and over, will disclose to us, first, what principles are involved; secondly, what the process is; and thirdly, the analogies between the various statements made in the *S.D.* as to other

Rounds, other worlds, other globes, other races—past or to come—and this globe, this race, this Round.

First, take an exceedingly clear statement, both of the difficulty the student has to recognize, and of the successive seven stages in the evolution of anything, whether it is a solar system, an ant, or an atom. That will be found from the bottom of p. 20, to the bottom of p. 22, in the first volume of the *S. D.* The more that is studied, the more every word and phrase are weighed, the more will begin to clear up for our minds. When that portion is well digested, we may turn and read from the bottom of p. 158 to the bottom of p. 160, in the first volume; the same matter is gone over again from the stand-point of the evolution of our chain and our minds. Then, if we turn and read from p. 170 to p. 173, again in the first volume, we shall see illustrated and carefully explained how, at the death of an old chain, its successive energies are passed to cosmic dust and form the beginning of a new solar system, or chain of globes, or whatnot. Next, p. 176, Volume I, should be very carefully read, for it gives much more on the evolution of the planetary chain than we have dreamed of, although all that is sketched is called merely the seven preliminary or preparatory steps. It is a descent from the plane of undifferentiated cosmic matter, or spirit—whichever word you choose to use—to the bottom of the valley of matter, and then it is a reascent to the original condition of Spirit-Matter.

Now, H.P.B. says that the successive stages of that descent are: first, three elemental or elementary stages—whether regarded cosmically or with reference to the birth of a human child, a solar system, or a world, or anything else; second, a stage of concretion or crystallization, a freezing together—the mineral kingdom as applied to our earth; and then, the three further stages of vegetable, animal and human. Here are the seven stages from the highest to the lowest, seven *preliminary* stages from the undifferentiated Laya point through three elemental stages, or worlds, or steps, to the mineral kingdom; those three and the mineral make four; three more stages which we see only as vegetable, animal and human. Remember, moreover, that

every one of those seven represent *physical* evolution. The human being is a physical product. The human being prior to 18 million years ago, the mindless man or the Lunar Pitri, or the human stage spoken of, means a perfected being in *matter*. In the sense of a self-conscious spiritual being, there never was any man on this planetary chain, or in this round, or on this globe, until 18 million years ago. Hundreds upon hundreds of billions of years have elapsed, but, so far as the seven classes of Monads under the sway of Karmic Law are concerned, intellectual evolution—which is what we are involved in—never began till 18 million years ago. Why then, is another story. We should need another evening to take that up.

At the bottom of p. 176, Volume I, and the top of p. 177, H.P.B. states what the process is in one sentence: It is a descent from spirit to matter equivalent to a corresponding ascent in “physical evolution”; that is the end of the preliminary or physical stage. Then a reascent from the human stage to the *status quo ante*—that is, to the highest state, plus all that has been gained. She recurs to that again, and gives a wonderful picture of the Rounds, and of the everlasting repetition of the process, on pp. 231 and 232, in the first volume.

Another reference belongs with these. It comes on p. 514, first volume, where H.P.B. tells us what matter is, from the stand-point of Occultism, not from our stand-point. She says that matter, to the Occultist, is that collectivity of existence which is manifest under the sway of Karmic Law. Matter, to the Occultist, is that collectivity of manifested existences capable of transition on any of the planes of cosmos—that is, on any plane whatever, the highest as the lowest. We see objects and beings; that which we see is manifest; they are objective; therefore, they are matter on that plane.

Q.—How does that harmonize with the statement of Mr. Judge, p. 2, that matter is invisible?

Ans.—It is invisible to us. Matter is always invisible to matter, but he does not say matter is invisible to a Mahatma on the highest plane.

Study pp. 45 and 67, and p. 116, foot-note, in the *S.D.*, first volume; and then look at the very first sentence on p. 289, in the same volume. "The initial existence in the twilight of a Maha-Manvantara is a conscious spiritual quality." It is substance to our spiritual sight, but it cannot be called so by men in their waking state, who look through it; in other words, it is absolutely invisible to them; they name it God-Spirit.

Now the other reference is on the subject of Spirit and matter. We all remember, yet we forget, the statement of the First Fundamental. The very first statement is that Spirit and matter are not to be regarded as independent realities; they are but the opposite poles, the two phases, or aspects, of One Reality. Turn in the *Secret Doctrine* to p. 633, first volume, at the end of the first paragraph. H.P.B. says that Spirit is matter on the seventh plane; that is, if you take what we call matter—it is Spirit. Spirit means the highest. Then she goes on to say that Spirit at the lowest point of its cyclic activity is matter. All of what we call matter was once Spirit. This only means that what is now in the lowest state or stage was once in the highest stage, and what is in the highest stage will sooner or later go to the lowest stage. It will go there awake, asleep, or dreaming.

Remember that a Mahatma cannot escape reincarnation any more than we can. Look at p. 639, first volume. She says that not even a Buddha or a Christ can escape reincarnation. What is the difference? Why, He knows what He is doing; His motives are different from ours; His knowledge is different from ours. He is awake. He is here for the good of those who think this plane is real. H.P.B., after stating that matter on the seventh plane is Spirit, and that Spirit at the lowest point of its cyclic activity is matter, declares that both are Maya. They are the illusions created before their own eyes by the seven classes of Monads.

REVIEW

This * is an interesting little book written with a view to helping parents and teachers in bringing up children along the lines advocated by Rudolph Steiner, the founder of the Anthroposophical Movement. Several schools are conducted in Europe and America on this system, which is claimed to enable children to become useful citizens with "a keen enjoyment of life, a sense of purpose and responsibility, and initiative to meet life's problems."

The period from birth to the age of 21 is divided into three epochs of seven years each, in which children can be treated to suit their particular needs. Rhythm and order in the nursery, a beautiful environment, artistic and creative activities, good reading, regular habits, but above all, exemplary behaviour of the elders are all considered essential for the healthy and harmonious development of children's inner natures and outer characteristics. The book also deals with the special treatment of the sanguine, choleric, phlegmatic and melancholic temperaments, as also with certain problems and diseases.

Though the triune nature of body, soul and spirit is taken into account and there is a passing reference to reincarnation, which is taken for granted, more specific emphasis might well have been laid on bringing up each child as an old soul in a new body, a thinker and an actor reaping in the present the effects of the causes sown by himself in the past, as also building his future on a clear comprehension of the unity of the One Life, the harmony of the One Law and the progressive evolution of the various expressions of that One Life under that One Law. We may draw the attention of Mr. Stebbing and of all our readers to our *U. L. T. Pamphlet No. 35 on Theosophy and Education* by H.P. Blavatsky.

* *Understanding Your Child*. By LIONEL STEBBING. (New Knowledge Books, 28 Dean Road, London, N.W. 2. 107 pp. 1951. 5s. 6d.)

THE UNBROTHERLY "PECK"

"Cast no one out of your heart."—W. Q. JUDGE

The eternal Self, in cultured and savage man alike, embodies in its depths all potential virtues, skills and perfections and is the source of the urge to grow by "self-induced and self-devised efforts." But, although human evolution is really prompted by this impulse from above, dormant constructive energies could not express themselves without the agency and co-operation of the conditioned self. This limited self, not always spontaneously unselfish or considerate, is dependent on society, as well as upon the creative dynamism of the Self, for the accomplishment of its evolutionary destiny. It is as an active and productive member of a social organism that the limited self learns not to indulge narrowly egocentric tendencies. Submitting to social discipline helps it to become kind, merciful and just.

But human association, it goes without saying, does not completely eradicate cruel traits such as those popularly identified with savagery. The spectacle of a dog giving chase to a rabbit, or a cat devouring a field-mouse does not evoke feelings of shock and revulsion in all and sundry. Nor are certain people troubled in their consciences, or even disconcerted, by the suffering that they inflict on fellow human beings when they resort to those devices known to every social "pecker"—the sly innuendo, the derogatory and biting criticism, the surreptitious grimace and, last but not least, the silent and chilling ostracism. In all walks of life, in every circle of society, from the blatantly philistine to the ostensibly philanthropic, we behold the "peckers" at work. Their psychic conditioning has affinities with those of the overt sadist who incites a dog to attack a rabbit, the symbol of timidity in nature.

What is the origin of this "pecking" instinct? As a fact in human nature it must be recognized. But how does it start? The personality is engaged in the compulsive task of holding its own against threatening outer stresses, of maintaining its distinctive point of view against mass pressure. This primal urge for self-preservation satisfied, the desire arises in some to flaunt their personal

superiority. This desire to lord it over one's fellows sometimes assumes brutal forms but more often the individual who wants to appear superior is unqualified to be a large-scale tyrant; he can feed his egotism and "superiority" hunger sufficiently by "pecking."

Some vulnerable spot in the victim provides the opportunity. It may be an awkward diffidence, some eccentricity, a sartorial oddity, an incoherent or ungrammatical way of speaking, or only the earning of livelihood in a manner beneath genteel standards. Not infrequently it is heretical notions which furnish the ground for that mild form of persecution which we have labelled "pecking." Sometimes it may stem from a threat to some individual's firmly entrenched position of authority or prestige. The man or woman who has paraded in the purple and fine linen of lofty speech, which his or her acts belie, may feel driven to "peck" at those whose behaviour constitutes a silent rebuke. Children are frequently natural-born "peckers" but kindly disposed parents (and certainly Theosophical parents) endeavour to root out this unwholesome character weed.

Scientists have accumulated some interesting data on "pecking" among barnyard fowl, so remote from the complexities of human society, but so imitative of one of its worst features. It has been found that hens' privileges at the feeding-bowl and on the roost are determined by "who can peck whom."

Even a student of Theosophy has been known to defend his "pecking" habits as an altruistic endeavour to shave down to respectable proportions the bumptious egos of co-workers. To rebel mildly, or to show grief, when one's ego was jostled too roughly, was to him the acme of selfishness and inexcusable. Such instances of emotional blindness the writer has not found rare, but surely susceptibility to hurt is universally diffused among ordinary mortals. Human progress, indeed, would be impossible without sensitivity, without feeling pain when injustice is perpetrated on oneself or on others. We have not

grown yet into that condition of unruffled calm wherein one becomes "incapable of tears." Isn't the prime essential to keep our consciousness sweet amid the strain and impact of distressing circumstances? The "peckers" may cause us to suffer acutely but they can never produce in the sensible and normally poised individual any hostile, vindictive or other antisocial feeling.

We ought not to confuse "pecking" with the kindly interest a great many people evince in the performances, even in the foibles and idiosyncrasies, of their neighbours or fellow-students. Social living would lose much of its colour and dramatic quality without this natural interest which we take, as gregarious beings, in the tragicomedies of one another. In fact there is the same wide gulf between it and "pecking" as there is between humour and wit. The one invariably laves the perceived absurdity in the milk of human kindness; the other emits the stinging quills of sarcasm. The pharisaical "better-than-thou" attitude that objectifies itself as "pecking" always involves the element of *contemptuousness*. And when we sit in the seats of the scornful we are literally casting our fellow-man out of our heart.

Nor should "pecking" be identified with the wounds inflicted by a friend whose loving solicitude for our welfare impels him to warn us of the quagmires into which our feet may unwittingly stray if we persist in a certain course. But the friend who has our interest at heart points out our faults in the spirit of love and with a minimum of hurt. Nor is the timely rebuke bruited abroad to furnish grist for the mill of the ever-watchful "peckers."

And what should be our attitude toward the "peckers"? Ought we to become contemptuous of their pettiness, their thinly veiled sadism, in our turn? If we duplicate their mood are we any better than they? Since all men act according to their natures and the practice of righteousness is contingent on insight, recrimination or denunciation would seem to be totally irrelevant to the situation. There is only one way we can help both "peckers" and "pecked," it seems to me, and that is by throwing the weight of our influence on the other side—the side of kindness, tolerance and genuine friendliness. The concerted

action in this direction of a few within a group, who are sincere and resolute of purpose, would make the machinations of "pecking" cliques of no avail. Also, the power of a right example can effect great changes in behaviour.

The power, for instance, of the Christ's example, has taught many to look askance at "pecking." His brotherliness was all-inclusive. The imagination of many has lingered on that moving Gospel story in the 8th Chapter of *John*, of how, after saving a woman who had sinned from those who would have stoned her to death ("He that is without sin among you, let him first cast a stone at her"), the Christ wrote in the sand to avoid adding, by so much as a glance, to the poignancy of a woman's tragic pain. ("Neither do I condemn thee: go, and sin no more.") So much beauty of feeling, crowded into one intense and tender moment, has borne fruit in many a heart.

Instead of dissipating our energies in the destructive activity of "pecking," we can try to share with all who need it our human warmth and joy of living. We can make it our business to discover the interests and talents of the seemingly drab individual who sits next to us in class (drab only because our love has not ferreted out his interesting qualities). We can assume that those who join a Theosophical group belong to the category of those who desire the give and take of human fellowship. We can take it for granted that they are not there to sit like stones—mute witnesses of others' performance.

Some respond more or less quickly to friendly overtures. Among those who affect a reserve which they do not feel, there may be some who are smarting from slights inflicted by thoughtless "peckers."

All individuals crave a dharmic expression in keeping with their particular psychological development and cultural background. Every one wants to feel that he is indispensable to Life—that something or somebody is dependent on his active co-operation. Basic to every human being's happiness is the realization that he is needed, that he belongs in the scheme of things, whether he is a member of a household, a clerk in an office or an adherent of some Theosophical group.

The religious geniuses of the world, the sages and the prophets, have all pointed out the path of the superior man. They have asked us to cultivate the habit of putting ourselves in the other fellow's place: of doing unto others as we would be done by. If we applied to all phases of our social behaviour the Christian and Confucian criterion—"How should I like that done to me?" or "How should I like that said about me?"—there would be no room left in our consciousness for the inclination to "peck" our fellow-man.

According to the Masters of Compassion, to have a detached mind and restrained senses, is not enough. We must be endowed with the mind

that cannot view with equanimity the pain of another. Wouldn't it be more psychologically healthy to become neighbour-conscious than to concentrate on others' shortcomings? If we think in terms of our neighbour's happiness will we not mature naturally, by imperceptible degrees, in the direction of sagehood? The Theosophical group, large or small, is an epitome of world society. Within its confines we can work out our salvation, if we have a mind to do so. With the social discipline that a "brotherhood" affords we can transcend the "pecking" habit and also shed the chrysalis of our narrow egocentricity in the fullness of time.

TOWARD AN ORGANIC PHILOSOPHY

A striking article by Mr. Charles G. Bell, Assistant Professor of Humanities at the University of Chicago, appeared in *Common Cause* for June under the title "Toward a New Organic." It is interesting not only in itself but also in the light of Madame Blavatsky's prediction in *The Secret Doctrine* (1888) that in the 20th century portions, if not the whole, of that work would be vindicated. (II. 442) His attempt to work out a synthesis of physics and metaphysics in an organic philosophy of Nature is in line with her statement that

to make of Science an integral *whole* necessitates... the study of spiritual and psychic, as well as physical Nature. (S.D., I. 588)

Mr. Bell's suggestion that all things, from the densest matter to mind "are to some degree organically alive" and that "universal evolution is throughout organic," echoes Madame Blavatsky's insistence that nothing in Nature can be *inorganic* and that there is no such thing as *dead* matter. (S.D., II. 672)

...like must produce like. Absolute Life cannot produce an inorganic atom. (S.D., I. 258)

Mr. Bell sees duality as basic to the manifested universe. From one point of view, everything may be called pure spirit, from another, only the interplaying energies to which science has reduced matter and yet, he says, it is neither one nor the other but both simultaneously.

Compare with this the statement of *The Secret Doctrine* in the first fundamental proposition, that Spirit (or Consciousness) and Matter are...to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective...The "Manifested Universe," therefore, is pervaded by duality, which is...the very essence of its ex-istence as "manifestation." (S.D., I. 15)

Take also Mr. Bell's reference to "an indefinable God." *The Secret Doctrine* teaches that Deity is an omnipresent and immutable Presence, inconceivable by the finite mind. (S.D., I. 14) Theosophy teaches also that the mind in man is the product of *Mahat*, the Universal Intelligence during a period of manifestation. And Mr. Bell says that every temporal embodiment knows itself to be one with the universal creative mind; even "the child comes to life sensing his human aims."

As for Law, he sees a "deeper oneness of energy" which brings about order and the groupings of Law. Freedom of choice he sees as possible only to organized form, and such form, he points out, would not exist but for the "lawful subordination of the parts" to the whole.

Materialists ascribe the origin of new species to accidental variations in the organism. Mr. Bell believes that "nothing organic is merely accidental." The organism being in every part interwoven with "the co-operating purposive

spirit," the accidental divergencé " may bear the profoundest relation to the latent organic need."

Theosophy supplies the necessary clue to the rationale of this proposition in the

Builders, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law...terrestrial spirits of Nature, who form the aggregated Nature (*S. D.*, II. 732)

and who, in the " creation " of new species, bring about the necessary changes in the organisms. For, as Madame Blavatsky points out :—

Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body for instance. (*S. D.*, II. 648)

Another aspect of the working of law is the perishing of successive civilizations, which Theosophy describes. History confirms Mr. Bell's intuitive recognition that

creative spirit hovers in us like the force in a breaking wave, ready to leap at the moment of crashing foam from the vision-abandoned shards to other waves, other worlds.

He concedes even more directly the law of periodicity of the second fundamental proposition enunciated in *The Secret Doctrine* when he says that progression from the unorganized to the organized is not purely continuous, but, like the world change, of which it is a mode, " must be subject to the general continuity-discontinuity laws."

Mr. Bell also denies that there is a one-way movement in Nature towards decay, claiming that that tendency is counterbalanced by the contrary tendency to an upsurge of energy. This recalls the teaching in *The Secret Doctrine* that the Sun is the heart of our solar system, rhythmically sending out the vital fluid and receiving it back, as in the circulation of human blood, but in an 11-year cycle. (*S. D.*, I. 541)

The article refers also to " the universe of continuum and process, without beginning or end, worlds coming into and going out of being. " This clearly agrees, as far as it goes, with the second fundamental proposition of *The Secret Doctrine*, which affirms

the Eternity of the Universe *in toto* as a boundless plane; periodically " the playground of numberless

Universes incessantly manifesting and disappearing. " ... " The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux. " (I. 16-17)

Mr. Bell quotes Bruno's striking confirmation of this :—

For us consists the Universal sphere as a single, all over-spreading, infinite, immovable continuum, in which numberless spheres or particular worlds exist. . . . Of these our earth is one, yet not a single one is the centre, for the universe is in all directions equally immeasurable.

Mr. Bell quotes Bruno also as saying that the soul or life principle of the earth is " but a part of the World Soul, " and himself refers elsewhere in his article to an " immanent world-soul. "

The " fundamental identity of all Souls with the Universal Over-Soul " is affirmed in the third fundamental proposition of *The Secret Doctrine*. The Over-Soul is further defined there as " an aspect of the Unknown Root, " and the obligatory pilgrimage is mentioned which every Soul, a spark of that Over-Soul, must make to the heights of human perfection, moral as well as intellectual. (*S. D.*, I. 17)

One misses in Mr. Bell's formulation this idea of individual evolution, though he refers to " the veils of a good life " fluttering " like visible trappings of an indefinable God. " Too much may not, however, be demanded from 13 pages so closely packed with deep thought. He has the concept of moving towards an ever higher unity and of ever larger groupings into more and more complex forms. He echoes the Theosophical teaching in saying that atoms are woven into molecules, the latter into the vital cells and thus into " the specialized and ultimately conscious organs of living things. "

Compare with this what Madame Blavatsky wrote in her article " Psychic and Noetic Action, " which is reprinted in *Raja-Yoga or Occultism* :—

Occultism regards every atom as an " independent entity " and every cell as a " conscious unit. " It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. (p. 65)

" Every organ in our body, " she adds, " has its own memory. " (p. 68)

Mr. Bell believes that the " pantheistic glim-

merings" from the Middle Ages onwards represent "the seed of intuitive oneness" which matter, as now codified by science, must feed. Transcendentalism as found in mediæval Europe and modern Europe and America, has, he claims, lacked "roots." The best that he hopes for is "to draw the multiplicity of modern perception into some shadowy frame of organizing spirit." Even so stated, this proposal is promising for the scientifico-philosophic synthesis which the modern world of thought so badly needs. The proposal to lay down such an abstract frame as a starting-point, for subsequent filling in, implies recognition of the value of the deductive approach, and that in itself is a step forward.

Open-minded study of the records and doctrines of the ancient world, as reformulated by Madame Blavatsky in modern Theosophy, should, however, bring the conviction that an adequate frame already exists, that the roots of transcendentalism have existed from great antiquity.

Madame Blavatsky predicted in 1888 that discoveries which would be made by 1897 would give materialistic science a death-blow. (*S. D.*, I. 612) The subsequent history of scientific thought shows the several epoch-making discoveries in that period which helped to break what Mr. Bell describes as "the impossible dichotomy of matter and spirit." The recognition that they cannot be separated has, he believes, given transcendental theory "a new basis and ground." We would put it that the way is open now for modern scientists to confirm the inherited synthesis of knowledge as their ancient predecessors did.

Illustrative of the power of the inner life of spirit, Mr. Bell suggests, is Beethoven's choral finale, the Hymn to Joy, inspired by the dream of human brotherhood:—

As long as the music sounds or is heard or remembered (space too remembers) in the eternal moment of its shared existence, there is no mere anticipation that all men will be brothers, but all men are brothers in the fervour of that transfiguration.

But the vision that the spirit inspires and great art catches for posterity has to be confirmed by the mind and applied in life. That intellectual confirmation of the fact of human brotherhood and of much besides can be found in *The Secret*

Doctrine, where Mr. Bell and those impressed by his dynamic article will find material to fill in the gaps inevitable in original speculation, as well as abundant further confirmation, amplification and applications of many of his theories.

CLAIRVOYANCE

Clairvoyance is generally misconceived by the world at large and frequently even by students of Theosophy themselves. Clear seeing, clear vision, clear perception, comprehension, understanding what is seen, and the power of the soul to look directly upon ideas are all included in the root meaning of clairvoyance.

Seeing things that others do not see, psychic visions, looking into the astral regions, or beholding objects at a distance or through closed doors or walls, these are all included in worldly notions on the subject. The nature of the vision and the motive for pursuing it are seldom given serious consideration. That "seeing in the astral light" can be a delusion fraught with danger is accepted in principle by the Theosophist. What is not always so clear, however, is a more subtle phase of the question.

Not without reason did H. P. B. warn that we are "ceaselessly self-deceived." (*U. L. T. Pamphlet No. 7*, p. 12) Preconceptions, fancies, false judgment of each other are all species of the mind's great illusion—the "Heresy of Separateness." If everyday life can be so easily misconceived and misunderstood, how is any one to fare better in the subjective world, where the chances of deception are multiplied a thousandfold? This fact in Nature formed the substance of an article entitled "Delusions of Clairvoyance" published in *The Path* for July 1892 (Vol. VII, p. 106). A passage especially pertinent to the question follows:—

The prime cause for delusion is that the thought of anything makes around the thinker an image of the thing thought about. And all images in this thought-field are alike, since we remember an object by our thought-image of it, and not by carrying the object in our heads. Hence the picture in our aura of what we have seen in the hands of another is of the same sort—for untrained seers—as our ideas on the subject of events in which we have not participated. So a clair-

voyant may, and in fact does, mistake these thought-pictures one for the other, thus reducing the chances of certainty. (p. 107)

This, of course, does not pertain to the highest order of clairvoyance which is true spiritual perception. How, then, can anyone in whom the clairvoyant faculty is just awakening ever see altogether correctly or sit in judgment over others? "Philosophers themselves had to be *initiated into perceptive mysteries* before they could grasp the correct idea of the ancients." (*The Secret Doctrine*, I. 326) A Master of Wisdom wrote in 1882:—

Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages . . . no self-tutored seer or clairaudiant ever saw or heard *quite* correctly.

This is precisely why "No man but a sage or true seer can judge another's Karma." (28th Aphorism on Karma, *U.L.T. Pamphlet No. 21*) If this be so, and sanity avers that it is, how foolish to believe that any partial perception either is altogether free of the element of illusion or fairly represents the true nature of another! This gives added meaning to the saying of Krishna, "The duty of another is full of danger."

We have ever to deepen as well as to broaden our understanding of Theosophy. To see clearly the application of principles to ourselves and to our relationships with others requires a study of another kind and order than that of books alone. It calls for a living co-ordination between precept and practice that makes Theosophy a living reality to the practitioner. As for our relationships with others, we can learn to emulate the best in our fellows. Such is the moral duty of Theosophists. Small natures are they who imagine that by putting another down they can by some mysterious seesaw principle elevate themselves. No one can rise by dragging another down. We can rise only by helping each other to do likewise. To see this clearly is included in true clairvoyance. What is more, it comes from the heart.

Condemnation hurts only those who condemn, not the condemned. We need not fear the presumption of so-called "clairvoyants," psychiatrists or the like who profess to know all about

us. The only judgment that means anything is that of our own Higher Self, or whatever is akin to that. From this supreme fact in Nature we can take heart and go on.

Eager to reform others, *i.e.*, to make them conform to one's own way of thinking and doing, the freshman in the college of higher Nature endeavours to make others see as he does. This would not be so bad if the insistence were not so great. Then follows either hopeless disappointment at the way others do not respond, or disdain for their supposed folly. The Seniors in the school of life have learned to affirm their convictions without dogmatism.

No two living beings seek the truth in exactly the same way. Each has to constitute himself a path to the light. In whatever way men approach the Higher Self, in that way the Higher Self assists them.

This precept is founded upon a very plain and simple truth. Men cannot be forced to see anything. The soul is not so constituted. It must see for itself and choose accordingly.

If we always strive to do our best, putting no one out of our hearts, but only the evil that is in ourselves, we shall know better what to think and to do. No excuses are needed for doing our duty, no matter what the circumstances may be. No one has a monopoly on truth; Theosophy is the birthright of every human soul.

Even in our judgment of thinking or of actions we have to use discrimination. The warning has been given us "*Don't say that science is all wrong and that men of science are materialists.*" The best of them are acquiring more nearly Theosophical perceptions. What is to prevent some day a juncture between their views and the propositions of Theosophy? Theosophy is the quintessence of true science.

Whatever the object or subject of our thinking or meditation, clairvoyance is that clear seeing which knows the truth. "For the sake of the soul alone, the Universe exists." (*Patanjali*, Book II, No. 21)

PHASES OF THE ARCHAIC WISDOM

[The first instalment of these reflections appeared in our issue for September 1951.—EDS.]

II.—GOOD AND EVIL

What the Wisdom-Religion declares concerning Good and Evil is of primary importance. Man's nature consists of seven distinct characteristics or divisions, which Theosophy calls "principles"; according to the predominance of one or another characteristic a man's thought and action will be guided. Three constitute the more spiritual nature of man and four the lower. There is constant opposition between these two divisions, because the inertia of the earthly ever checks the higher. It is these lower principles, making up man's bodily and personal self, that cause all the trouble. But man can transform his personality. He is not its slave. The lower principles are his tempters, but they should be and can be made his helpers; for without them the higher are too pure to operate in earth-life. The lower nature of man is potentially under the governance of his own Will, working with his Highest Self, the ATMAN, that deific Ray of the Absolute which is the Be-ness within each man. Actually, therefore, every man holds his destiny in his own hands; because all men, being identical with Deity, possess in their essence, and in one sense *are*, the *powers* of Deity. The whole purpose of evolution, physical and spiritual, is to prove this stupendous fact—men gradually moving, by, in and for themselves, and for the benefit of all others, up to the full height and out to the broad expanse of their divinity. They can do this by realizing more and more that the boundless Unnamable ONE is in all, *is* ALL, and that nothing is outside of IT.

In the confusion of earth experience, men like to think of Deity as Good only. Yet if nothing is outside of Deity, nothing outside of Good, what and where is Evil?

The seeming separation of Good and Evil begins with the manifesting of the One Life, for here starts the operation of the Law of Contrasts or of Opposites. Through Contrast only can the manifested terrestrial consciousness live and expand. Only by knowing one set of opposites

can man know the 'converse' set. This is true of man's *lower* mind; but in his higher nature, and more and more as he spiritualizes himself, he can rise above the "pairs of opposites" and gradually know in his own thinking only Good.

There is another worth-while point: we say that all is Life and contained in Life; and we say that the Law and Purpose of Life are an ever-progressive evolution of manifested beings, having life, *being* life, into further degrees of divinity. Is it not evident, then, that there must be within the One Life many Essences, some less divinely evolved than others? If we see that, can we not also understand that it is these less divinely evolved Essences, it is their acts and ways of manifested living—their inertia, their ignorance, their inexperience and their selfish wilful resistance—it is these that make the opposing forces for the more divinely evolved? But then, turning the question around, must we not see, too, that even the more divine are not fully evolved, that they too include qualities and acts that offend even the less divine? If we admit that, must we not also admit that each man's Good and Evil are largely within himself, that it is *his* thoughts and feelings about the ideas and deeds of others that bless or curse himself? And so is he not necessarily throwing back upon or rousing in his fellows a like curse or blessing?

Good and Evil, then, should not be seen as entities or as outside ourselves; they are more truly our own reactions to the experiences we have in our self-evolving processes. For this reason a man can change an evil into a lesser evil, and it again into a still lesser evil, until at last he sees it disappear. Little by little he can come really to understand that the One Life, by Its All-Inclusiveness, *must* contain all phases of both Evil and Good; and that to believe in them as positive, separate and permanent opposites is philosophically a mistake, because it denies the *all-ness* of the ALL. Many men have realized that human experience on earth is an illusion

because it is temporary; because from the standpoint of boundless Eternity it is like a wink of the eye.

Such seeing men have perceived that the mighty impressiveness of Good and Evil is part of the Great Illusion; perceived also that they themselves as personalities—or as Vahans of their inner Flame—are likewise illusive. Yet, too, they know that while they are on earth the illusions seem very real; they admit the apparent power of the unreality and their duty to change its character, knowing that, under the LAW, all the struggles and the opposition are actually means of evolution. In this process, that which men call evil is, by transcending it, used eventually for what they call good; and by this procedure the ideal Harmony of the Universe is not destroyed but maintained.

Men know that they cannot with impunity destroy the Harmony that should and finally will prevail. Accordingly, such Seers accept men's responsibility, as self-conscious beings, for the ways in which they create and use the opposing forces in their mutual relations. For a man is made by his thinking, and through it he can injure or rescue his own personal life.

These simple words are genuinely Pan-Theistic, because they place in the Deity within each man the powers and qualities that are deific. In man's self-conscious mind is the deific power to *decide* what he will think and do. In considering himself as identical with the Absolute THAT and with the One Life, a man comes to see that he has the right, the power and the duty to *choose* in the ALL-LIFE that which is divine, and to raise up the less divine. In so far as he does this, he may realize that he is in fact exemplifying the true Pan-Theism, with which we have already dealt.

III.—HIERARCHIES

Just as the ancient teachings concerning Pantheism and Good and Evil came to be very much misunderstood, thus leading to gross theological errors and to almost unbelievable cruelties and inhumanities shown by man to man, so other phases of the Wisdom also were gradually materialized and degraded. Among the most

important doctrines thus corrupted is that concerning the many classes or hierarchies of spiritual and sidereal Beings and their relations to men and the earth. To gain even a slight impression of what the true old teaching actually was, we have to turn again to H. P. Blavatsky's *Secret Doctrine* for trustworthy information.

It teaches that seven vast hierarchies of Beings, each such hierarchy composed of many grades of non-human but sentient Beings known generically as Dhyān Chohans, are the vehicles for the action of Universal Mind and Will. They are the Intelligent Forces that carry out in Great Nature those processes which men call natural laws. They are the framers of the manifested universe and control evolution. Some of them have as their work watching over the Rounds and globes of our earth-chain. In the boundless Hierarchy of Being are some "Entities of the higher worlds...so immeasurably high that to us, they must appear as Gods, and collectively—God."

The solar deities are "the fashioners of the *Inner Man*"; the lunar deities are those which create the physical body of man.

The Secret Doctrine further speaks of the Seven Hierarchies of Creative Powers as existing in the twelve great Orders of Beings. These are recorded in the twelve Signs of the Zodiac, and are connected with the Seven Planets. Enough suggestion lies in these few words to quicken even sluggish minds into picture-making. Here may be seen the beginnings of much astrological and theological speculation. The ancient doctrine also makes evident numerical relations among the Hierarchies. The fact that these numerical facts are not easily mastered by human mentality accounts for a multitude of perversions and wanderings from philosophic truth.

The spiritual realities in the statements about the Hierarchies are very far beyond the present human mind to comprehend fully. But, sadly, they have *not* been beyond human cupidity and delusions of self-grandeur; And on these base motives through the centuries have been erected clerical, feudal, or imperial structures built by falsity, hypocrisy and crime—even though, intermingled with these elements, there have also

existed some true religious aspiration and emotion. Mediæval theologians caught at hints in the words of old philosophers or they were led by their own imaginations; and they created elaborate systems of angelic choirs, which surrounded the throne of God with ever-worshipping beings whose function was to contemplate and to magnify further the unspeakable glory of the Almighty.

The theological fancy was pleased by the picture of many degrees or ranks of angels whose capacities were unnamable and whose services to men could operate from the very highest level of human society down to the lowest man who might be fortunate enough to receive a glance of the eye or a favouring gesture from any such exalted Personage. The Roman Catholic ecclesiastical hierarchy, and, in fact, the feudal system as well, seem to have been modelled on these ideas of a central, godlike Being surrounded by his faithful and adoring servitors who execute unquestioningly his will and apportion to every creature on earth his proper place and possessions. The feudal lord was a god in his own domain; his word was law; his acts were unimpeachable. Both Pope and Emperor throughout the middle ages strove to realize this ideal, and justified by it all their persecutions, their unfair placing of favourites and their unbounded ambition for worldly powers. The Roman Church especially was successful in reaching such ambitions, and its "hierarchy" rode ruthlessly and always self-justifyingly over any opponent unable to command sufficient resistance. That special churchly exploiting of the hierarchical idea had to be somewhat humbled before man could regain his right to live as MAN.

To destroy such gross errors, to waken in men's souls the memories of the Ancient Wisdom and to revive it with power, to enlarge human capacity for receiving a great new influx of spiritual understanding, to make possible a brighter burning of the Manasic Ray in every man—these have been the tasks of the Body of Adepts, working cyclically even in Europe since the 14th century. And these purposes are still the very essence of the continuing Theosophical Movement, publicly relaunched in 1875 and now active everywhere, seeking to warm and enlighten the hearts and minds of man under the inspiration of

the same Body of Adepts, the Buddha, and all Their other exalted Predecessors.

WITH THE DRUIDS

[Reprinted from *The Path*, Vol. X, p. 93, for June 1895.—EDS.]

They were three wayfarers seated high on a curious rock. One of them rolled a cigarette and tapped the stone as he said:

"I wonder you fellows who are half-mystics anyway, don't try and get something out of this old cromlech."

Number One continued to puff his pipe phlegmatically, but his eyes might have been seen to wander to where Number Three lay prone upon his back on the slanting cromlech.

This youth had not spoken hitherto. He lay, as I have said, on his back, the huge cromlech for his bed, there in the high uplands of Wales. His eyes were fixed upon the misty frontlet of Snowdon, far in the distance, but whether he saw that noble outline may be doubted; his gaze seemed inverted; he looked as one who surveys the past, rather than the distance. His friends exchanged a nod, and then began again.

"Say, old chappie, can't you get something out of this cromlech? How did the people get such big boulders up here, anyhow? And how did they raise them upon the two piles of smaller stones at each side?"

The youth held up his hand for silence. Then he spoke in a somewhat rapid and dreamy tone.

"I see," said he, still gazing skyward, "an altar; it is this stone. There is a deep groove cut in it; the groove is under my back; it is to carry off blood. There is an old man, one with a fierce face and shaggy eyebrows. He holds a curved knife and other men are fetching a kid to him. He feels the knife-blade and gloats on the kid, but he is thinking of a prisoner in the cairn under this rock. It is a dark and rough man, undersized, dressed in furs, with bare head and legs. The old priest waits for the dark of the moon to sacrifice him; he wants an omen to avert misfortune. Now he kills the kid and reads the entrails; he sees barques lost at sea; he is angry, for much treasure has been lost to the

priesthood of late. Some of it is buried in the right-hand corner of the cairn below. It is in the days of Druidical degeneracy; this old man is one of the last of the Druids. Fah! what a brute he is!"

"But how did they raise the cromlechs?" asked his companions.

"I go back much earlier for that. What I see is the night, moonlit and beautiful. A crowd of men are gathered about this stone. On one side is a group of priests, robed in white: they are chanting. It is a singular song, monotonous, with strongly marked cadences, under which the ether pulsates and swells like the sea in a tempest. In front of them is a grand old man. He has a girdle, over his white robe, about his waist; a gleaming fillet on his white hair. On his breast is a sparkling thing—oh! I see; it is a divining crystal. He holds a rod of metal wreathed with mistletoe and seems to be marking the time for the singers. What—? By Jove! He is marking time, but it's funny, you fellows, for the singers are in a somnambulant or hypnotized state; they obey his motions like a single trained instrument and then when he gives a great upward sweep with his rod the song swells out in a large diapason and at the same moment the men lift this huge stone. It comes up lightly, easily, on the wings of the sound as it were; they guide it toward the two piles built for it; the song dies low; the stone settles in its place and the old priest breaks into an incantation of praise. These stones were lifted into place by *sound*!"

He rises eagerly on his elbow. One of his companions says: "Right you are, I shouldn't wonder. Remember Keeley's cannon-ball."

"What did it do?"

"Rose in the air when the note of its mass was repeatedly struck."

"And remember one of Sinnett's lectures, where he says that the ancients levitated huge blocks of stone by sound."

The younger man broke in eagerly.

"What I see about the stone are atoms which are—how shall I phrase it?—they are *creaturely*. That is, they have all kinds of forms and are half-conscious; some are more conscious than others. Their forms are diaphanous, gelatinous. They are

like sensitized plates. On each a picture is impressed, a picture formed by every brain of every singer; it is a picture of raising the stone. And when the sound reverses the etheric action, these creatures, the lives of the ether, reverse it in themselves and the stone, and so assist the levitation. In fact, many of these lives are a part of the aggregate of lives making up the stone."

"And what date was this?" asked one of his friends.

"Oh, in the earlier days of Druidism, when the priesthood had real power. Say about 500 B. C."

"And where did the stone—and others like it—come from?"

"They came from the mountains over yonder."

These mountains were some fifteen miles distant from the upland where the travellers then were. The ground was so bare that even the hardy Welsh sheep could scarce find sustenance from the short, woolly grass. In some of these high, bare spaces were circles of upright stones, like short pillars, all systematically grouped, with here and there a table-like cromlech, its flat bald top upturned; poised on two smaller stones, or a pile of them, like rude shelters, with sometimes a cairn underneath, a cairn with a fire-place and even a rude stone seat.

"Were the cromlechs brought from the mountains by the power of sound?" questioned the man with the pipe.

"Not always. Sometimes they were—a part of the way. But—it's curious now—but I seem to see that the earth has its circulation. It has currents which are its blood streams. In these, stones are carried from beneath the earth to its surface—or near it; then on and on. They travel just as drops of blood travel down the blood stream, and are indistinguishable from the surroundings as are the drops from the stream. Why? Because they—the boulders—are of far too gross matter to be visible to the human eye. The wizards see these currents; they see the travelling stones, moving in and then on the earth, gathering other atomic lives to themselves, assuming gradually a more objective vibration; finally they become visible, near the spot of their

destiny. Then the wizards increase the vibrations of the current; the elemental lives help, the stones are assisted on their way. I see and feel it all."

Abruptly he ceased. A light gathered upon his face. He was away in the thought-world, far from the paths of men. Like a victim himself, he lay upon the altar of a by-gone faith, his arms outstretched in the form of a cross. An image he was of those sensitive victims who are stretched upon the sacrificial stone of the world, bearers of the cross of opposites, feeling cross magnetisms like a whip, unable to escape, tethered to a hard cold objectivity yet forever facing the mystic depths of the sky.

Behind him, one of his companions silently showed to the other the pages of a small local guide-book, one which none of the party had yet read or seen. He pointed, after a moment, to a couple of lines at the foot of the page. In a description of the cairn beneath them, occurred these words: "—and in its right-hand corner, at a depth of twelve feet, was found a pot of coins, rude bracelets and other treasure."

The men looked at one another.

"Come lad," said the one, knocking the ashes out of his pipe, "we must be going."

The other laid his hand upon the lad's shoulder.

"I'm jolly well puzzled to know where you get all these things," said he.

The lad smiled roguishly and, lifting his voice, broke into one of the ancient songs of Wales.

"I have been in many shapes
Before I attained a congenial form.
I have been a drop in the air.
I have been a shining star.
I have been a word in a book;
I have been the book originally.
I have been a light in a lantern
A year and a half.
I have journeyed as an eagle.
I have been a boat on the sea.
I have been director in a battle.
I have been a sword in the hand,
I have been a shield in a fight.
I have been the string of a harp,
Enchanted for a year
In the form of water!
I have been a rod in the fire.
I have been a tree in the covert.
There is nothing in which I have not been."

His voice ceased. He glanced around at the lowering skies, then sprang over the stone wall on his left; heedless of his following companions, knowing nothing of the stinging raindrops or the rising winds, he breasted the hills, his rapt gaze fixed, while before him, unseen by others, to him more vivid than any objective sight, more real than any admitted fact, unrolled the splendid, the endless panorama of the Screen of Time.

J. N.

THE COMPARATIVE STUDY OF RELIGIONS

An article by an eminent Churchman so broad-based as that by The Very Rev. W. R. Matthews, Dean of St. Paul's, on "Religion and Religions," which appeared in *The Hibbert Journal* for July, holds the hope of more fruitful comparative study of religions in the West. No exception can be taken to his reference to the "partial truth" in religions other than Christianity, provided that no more than partial truth is claimed for his own. And he says that it will do Christians no harm to ask of Christianity, as well as of other religions, what its "last and profound word" is. This comes measurably close to the recognition that no

religion has the *whole* truth, which is a *sine qua non* of true brotherhood in religion, as Madame Blavatsky points out in *The Key to Theosophy*. Dean Matthews goes so far as to recognize that

those who reject the accepted beliefs about the nature of the divine have often acted as purifying agents, preparing the way for a nobler faith. . . . There is no reason to suppose that the critic and the sceptic may not be doing the same service to religion now. They are gadflies, or goads, to keep our minds awake and to urge us to a fuller and more spiritual belief in God.

Seeking "some common element in all religions," he puts aside the objects of worship, which are innumerable, from fetishes to "the sun

and the stars, and finally to the Creator of all things, the impersonal Absolute, and even, it may be, to the Void." He puts his finger on "feeling," as the primary experience of the baby, which may, he suggests, apply also to the infancy of the race. Thus he writes,

...it would seem that, from the beginning, there is a germ of hope and love in the religious experience, even in its crudest and most rudimentary forms.

Madame Blavatsky writes in *The Secret Doctrine* of the "feeling of irrepressible, instinctive aspiration in primitive man." (I. 210)

No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical Self. (II. 272)

...if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians had a religion—and a most beautiful one—from the very beginning of their intellectual life. Had they not their bright gods of the elements around them, and even within themselves? Was not their childhood passed with, nursed and tendered by those who had given them life and called them forth to intelligent, conscious life? (II. 272-3)

When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us. (I. 210)

Dean Matthews sees in the Hebrew Prophets the establishers of "the inherent connection between holiness and righteousness," a function which he would probably admit has been filled by all the world's great Prophets; and in the Old Testament "a kind of text-book of the history

of religion," in which he sees a continuity. A "continuity" may be conceded, but students of Theosophy would emphatically agree with Dean Matthews that "a knowledge of the facts...induces a healthy scepticism about facile theories of the 'evolution' of religion." Mankind not having begun in savagery but, as described above, in sheltered infancy, fetichism and the degraded rites of descending savagery cannot be taken as the religion of primitive man. Nevertheless, it is true, *The Secret Doctrine* teaches, that:—

The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution...the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! (I. 326)

Dean Matthews refers to "the crucial significance of the emergence of the ethical and metaphysical interests in religion." Neither group of interests was a late arrival on the religious scene. According to Theosophy, the highest metaphysical formulations of the ancients confirmed the exalted teachings communicated by the Divine Instructors to the Elect among primitive men. Even in the Hebraic tradition true echoes of the archaic doctrine are to be found, as "in the first six chapters of *Genesis*, in the rejected *Book of Enoch*, and the misunderstood and mistranslated poem of *Job*." (S. D. II. 537) Still, "the highest flights of modern (Western) metaphysics have fallen far short of the truth." (I. 327)

Dean Matthews deplors "such preoccupation with the details and defects of a religion that we overlook its real significance." He recognizes as the most vital task of the science of Comparative Religions "the subtle and difficult one of penetrating to the inner meaning and spirit of the great religions." This demands by-passing the elaborations and distortions of the priests and creeds to study the message of each great teacher as he himself gave it, not the interpolations and misinterpretations, unwittingly or deliberately introduced, of his professed followers.

CHELASHIP

H. P. B. brought forward publicly to this century the fact that there are Wise Men, Elder Brothers, who have lived on earth, sometimes in one place, sometimes travelling, whose work is of two kinds, both having as objective the welfare of Humanity. One aspect of Their work is to help forward the evolution of the world, to work as intelligent co-operators with the great Universal Laws. The other aspect is to accept and train pupils to do this work, until they, too, become proficient.

The questions arise in the mind of the earnest student: How shall I make myself a pupil; how shall I attract the attention of a Master? But these should not be the first questions that arise. The first question should be: How shall I make myself *worthy* to become a pupil of the Great Ones? It is because this question is not asked seriously enough that so often disappointment follows the first rush of enthusiasm on hearing of the possibility of becoming a pupil of the Elder Brothers.

To try to make oneself worthy of something one must get a knowledge of what is required and, since chelaship is one of the last stages on the way to becoming perfected, it is obvious that the requirements must be very high. All of us become enthusiastic when we hear that there are ways and means of helping the world but often we fail to go behind that emotion, good as it is, to realize that we need to be greatly altered in ourselves before we are capable of rendering aid. As students of Theosophy, we are given one great way of helping, *i.e.*, spreading the philosophy of Theosophy. If that is as far as our desire goes, it will be good work and a stepping-stone to chelaship in future lives, because the Theosophical Movement is the Work of the Great Ones in the world, and in working for it we are working for Them and binding ourselves to Them and Their Work. The earnest "plodder" in the Theosophical field often goes further on the Path than the zealot whose enthusiasm dies down with the "sameness" of the apparently unrecognized efforts. Part of our enthusiasm is bound up in the idea "to do, to do"; it should be concentrated

on the determination "to be, to be."

For what are the essentials of chelaship? H. P. B. has given them thus:—

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind* rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period....

It should never be forgotten that Occultism is concerned with the *inner* man who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment. (THE THEOSOPHICAL MOVEMENT, April 1934, Vol. IV, p. 91)

The first requisite is, then, "a spirit of absolute unselfishness and devotion to Truth," the moral basis or motive. *Then* follow self-knowledge, the power to know ourselves as we *really are*, mental self-analysis, and after it self-mastery, the practical application of what we have learnt, through the power of the will.

Why are these so necessary? Is it not because in the course of his future training the neophyte will have to develop all the powers at present latent in him? What is needed is not merely to be willing to help the world, but to gain the faculties which will make one an intelligent co-operator with Nature's forces, a controller of them, in fact. When we realize how difficult it is to control our present powers, *e.g.*, anger, jealousy, untruthfulness, conceit, personal pride, etc., it will be seen that the vital powers, the awakened power of the will, for example, the immense force which plays through all parts of one's nature and therefore can as easily strengthen hatred as love, will be infinitely harder to control. Clairvoyance, real clairvoyance, does not bring the power to see good only but also the power to see the evil that exists, and this power must not be developed by one who is not able to stand the sight of the blackness of horrors that lie in the present and the future, while realizing that he is powerless to help, save a little here and a little there.

If the pupil was being trained to leave the

world, to see and to feel only harmony and bliss, it would be easy; but he is being trained to go back into the world with heightened sensibilities, with work to do to the best of his ability along the lines laid down—for it is not *his* work but Their work. When we remember how difficult it is to keep our path of Theosophical work along the Original Lines, we have a tiny glimpse of the task ahead. In the life of the neophyte there is no "let-up," no rest and no turning back. He needs courage, tenacity of purpose and a determined Will. These are only possible when he has decided on his goal, fully realizes that he needs help to reach it, and *knows* with an inner sense from where that help will come.

At first, when he starts to build the known virtues into his character, he has only the books to guide him; but even here he meets with difficulty, for it is fairly easy to build virtues in action, but difficult to build them in the inner man. For example, he knows that he must make "of pride and self-regard bond-maidens to devotion"; he must learn to efface himself, so that he can "step out from sunlight into shade"—again fairly easy unless such effacement means "to make more room for others." The very thought that he is making self-effacement gives an inner pride, and true it is that every vice has to be fought on all planes. Though we may start on the way full of hope, that song dies down as we progress, and we begin to doubt and despair, and ask ourselves why the Masters do not appear, why They are silent. If the depths of despair arouse the renewed determination to go on, without blaming this and that, it is well, for in time we will realize that it is not Their fault but our own if we cannot meet Them. H.P.B. wrote in *Isis Unveiled* (I. 17):—

Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and gold vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to

unselfish study, and are not likely to turn back.

Many have turned away from this Path and sought other Gurus who are willing, and indeed anxious to make themselves known, no matter what the character of the suppliant. But such impatient ones soon turn from one Guru to another, seeking, but finding only temporary relief each time. It is necessary for us to understand why the Theosophical Adepts act as They do. One of Them wrote at the beginning of our Movement:—

On close observation, you will find that it was never the intention of the Occultists really to conceal what they have been writing from the earnest determined students, but rather to lock up their information for safety's sake, in a secure safe box, the key to which is—intuition. The degree of diligence and zeal with which the hidden meaning is sought by the student, is generally the test—how far he is entitled to the possession of the so buried treasure. . . . The Occult Science is *not* one, in which secrets can be communicated of a sudden, by a written or even verbal communication. If so, all the "Brothers" should have to do, would be to publish a *Handbook* of the art which might be taught in schools as grammar is. It is the common mistake of people that we willingly wrap ourselves and our powers in mystery, that we wish to keep our knowledge to ourselves, and of our own will refuse—"wantonly and deliberately" to communicate it. The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most *if not all* of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*.

There is, however, also the other side of the picture. Love, devotion, loyalty are heart qualities, generating the response of the spiritual quality that the heart symbolizes. All life is a struggle to *become one with*, first another, then the whole, and the fire that is kindled by the *mutual* love, loyalty and devotion is that which in time burns up the neophyte's lower nature and makes him one with the spiritual heart of the world. The response from Them is sure, for Their love is so much greater than ours. Few there be who avail themselves of the promise which They have given us, but whoever will can do so by fulfilling the conditions which One of Them has stated thus:—

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will.

Like the needle the adept follows his attractions. . . .

Only the progress one makes in the study of Arcane knowledge from its rudimental elements, brings him gradually to understand our meaning. Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men—the temporarily isolated fragments of the universal Soul and the cosmic Soul itself—bring them into full rapport. . . .

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed upon your mind. We may move in cycles of activity divided—not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. . . . thus we discover our natural Allies in the *Shadow-world*—your world and ours outside the precincts—and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathagata" light within him.

May we aspire to the first necessity—"a spirit of absolute unselfishness and devotion to Truth"—"the feeblest glimmer of the true 'Tathagata' light"!

THE CONCEPT OF RACE

An article on "The Concept of Race" in our pages for August 1951 was prompted by the "Statement on Race" broadcast to the world by Unesco on July 18th, 1950. In June 1951 Unesco brought together again a group of physical anthropologists and geneticists to clarify the problem further. The interim draft of the Unesco statement drawn up by them is published in *The Saturday Review of Literature* for 1st September.

So seriously have certain ideas about race been misused for the practice of unjust discrimination and the setting up of invidious distinctions

against certain groups, that the affirmation of the unity of mankind, declared in this statement to have become increasingly evident, was very necessary. Confining themselves to anatomical and physiological characteristics as a basis of classification of races, the conferees declare that "from the morphological point of view, it is impossible to regard one particular race as superior or inferior to another." They point to the interaction of hereditary and environmental factors upon human groups; to the lack of demonstrated connection between cultural traits and racial traits of groups; and to the finding that

for most, if not all measurable characters, the differences among individuals belonging to the same race are greater than the differences that occur between the observed averages for two or more races within the same group.

In connection with this statement another quotation may be given from *The Secret Doctrine*, one only mentioned in "The Concept of Race" article, which is interesting especially for its bearing on the Unesco interim draft's reference to isolated populations being subject to constant alteration, while the mixing of races had the effect of breaking down the differentiations so set up. H. P. B. wrote, apropos of Africa:—

. . . nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation. The Africans have never left their continent for several hundred thousands of years. If tomorrow the continent of Europe were to disappear and other lands to re emerge instead; and if the African tribes were to separate and scatter on the face of the earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy. (*The Secret Doctrine*, II. 425)

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DECLARATION

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

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

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

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

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

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

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

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

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