









# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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THEOSOPHY COMPANY (INDIA) PRIVATE LTD.  
40 New Marine Lines, Bombay 400 020, India

## Publisher's Announcements

**THE THEOSOPHICAL MOVEMENT:** Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The publishers assume full responsibility for all unsigned articles herein.

**SUBSCRIPTIONS:** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 30.00 £4.00, \$12.00 per annum, post free.

**COMMUNICATIONS:** Contributions submitted or publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

**CORRESPONDENCE:** Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

**BEQUESTS AND DONATIONS:** Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA) PRIVATE LTD., which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

Vol. 59, No. 1

November 1988

### LET US BE LEARNERS!

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1957.]

Our ideas are more mighty than all the materialism of the age, which is sure to die out and be replaced by the truth. You will have to take care that the spirit of the time, and the wickedness and apathy of the people, do not engender in you a bitter spirit. This is always to be found in the beginning, but now, being forewarned, you are forearmed.

—W. Q. JUDGE

THE U.L.T. is a school. It has authentic Theosophical textbooks and regular study classes. It offers opportunities for earnest questioning of which the curious and even the scoffer can take advantage, and many such do so. It has public lectures at which Theosophical ideas are presented. All this for the adults. Then there is Theosophy School for children and young people. But—adult, youth or child—all are looked upon as souls.

There is, however, a deeper self-learning for the earnest Associate who sees that Theosophy means self-discipline. The learner must acquire the knowledge of that technique by which he daily endeavours to raise his lower mental self to an altitude where clear vision is obtained.

The Way of Self-discipline can be followed by each through the right use of technical knowledge gathered by regular attendance at Lodge meetings. To know all about Reincarnation and Karma may seem easy; to apply in hourly living what is implicit in the twin doctrines is, however, a very different story. Applying self-discipline in the light of Theosophy—to deeds and words, to feelings and thoughts, to business and recreation, at the office, in the home and in society—is a heroic undertaking; muscle and sinew

of mind and heart need to be strong, the senses to be alert, the brain cells and ganglia to be sensitive; these qualities come into being and grow month by month if self-discipline is observed, not spasmodically but steadfastly; if finances and possessions, attachments and aversions, avarice and unselfishness—all are looked at Theosophically.

Our self-discipline as learners affects others who are karmically related to us, and not all such are students of Theosophy; often they are scoffers. Our learning and training should take into account this instruction of *The Voice of the Silence*:

... thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows.

We are called upon to conquer weal and woe, and so need that indifference to praise or blame which is a sure antidote to violence. Egotism envelops us in vanity and a brood of weaknesses is born; they all goad us to violence—provocative speech, cruel mentality, jealousy and possessiveness.

These and like lessons are to be learnt at the school named "U.L.T."—the mortification of violence, the practice of mental charity and of gentle speech, and, above all, an ever-present love for friend and foe alike.

Thus we shall get a new will and a deeper faith, which will become the channel of a new light and develop new strength. "Provoke not and be not provoked" is a good rule to memorize. And, in doing all this and in observing self-discipline, let us take our mind off our self. Regret not the past, be tranquil in the present, be confident of justice which is ever merciful for the future. This is the death of violence.

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UNCULTIVATED minds are not full of wild flowers, like uncultivated fields. Villainous weeds grow in them, and they are full of toads.

—LOGAN PEARSALL SMITH

## PRINCIPLES AND APPLICATIONS

EVERY educated man, and many an uneducated one, believes in the doctrine of brotherhood and often speaks of Universal Brotherhood, though in most cases the significance of the word "Universal" is not clear to the speaker. The truth of the doctrine of Universal Brotherhood is so patent that hardly anyone can oppose the view either on moral or on intellectual grounds. The findings of modern science support this doctrine in a substantial way. Its teaching that all human bodies are made of the selfsame substance and are governed by the selfsame laws, physiological as well as biological, makes this proposition of *The Secret Doctrine* easily acceptable even by materialists:

No Occultist would deny that man—no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal—is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations; but he puts the case differently. (I, 636)

Theoretically, then, brotherhood is acceptable to all, but in practice it is most difficult even for men and women who are religious-minded and practise the so-called social virtues. Colour and race, creed and religion, divide man from man and even the differences in mental outlook make for struggle of a very peculiar nature.

What has Theosophy to offer as a help to the practice of this great doctrine of Universal Brotherhood? The central teaching is this: If a human being were to establish peace between his warring members he would find the clue to the practice of brotherhood with all men and all women. If the greatest of all wars is the war between the higher and the lower natures of man, then the problem of the establishment of Universal Brotherhood relates to that war and is solved when man, having given birth to enlightened peace in his own consciousness, is able to impress the consciousnesses of his fellow-men with the truth that he himself has realized.

Let us, then, see along what lines we should practise brotherhood as a discipline of life, each for himself, as a student-practitioner of the philosophy of Theosophy. Theosophy teaches that the human body is composed of sentient points of life which are known in our philosophy as the many "lives." These lives are builders and destroyers, working together in a single human frame. *The Secret Doctrine* asserts that the increase of destroyers in any frame causes disease and ultimately death.

The question of physical health, then, is related to the practice of brotherhood. Modern science teaches about diseases that are infectious, but scientists are very superficial in observation and therefore somewhat short-sighted in practice. It is true that our neighbours may catch the diseases we may have; epidemics are a phenomenon related to the doctrine of brotherhood. In a social community it becomes the bounden duty of every good citizen to take care of his own health so that he may thereby contribute to the health and well-being of his city. So these two problems, one's own health and the health of one's neighbours, are intimately related. Theosophy goes further and says that a virile and truly healthy person not only does not catch infectious diseases from his neighbours but himself acts as a protecting shield to others who are not in robust health. There is an exchange of "lives" which takes place between one's own body and the bodies of all with whom one comes in contact. Contact with a person of radiant and vital health helps a patient considerably, though generally this is not recognized.

But it is not only to physiological and bodily conditions that the teaching of Universal Brotherhood can be applied in practice. Individual health depends very largely on the thoughts and feelings which the person entertains, either ordinarily or under special circumstances. Our emotional nature reacts continually on our bodily health. It is a well-established fact that mental worry and ulcers of the stomach, etc., are closely related. It is therefore necessary for an individual to take care of his emotions and his thoughts if he wants to have a sound body in excellent health.

But more, if he is not in good health and well in reference to his emotions and feelings, then he not only breaks the law of physical health explained above, but also produces a chaotic condition of ill-health in the realm of emotions and thoughts and thus endangers the equipoise and peace of all who surround him. We speak of a person stricken with sorrow as "eating his heart out." It is a well-known fact that in effect one who is wrathful and jealous consumes his own flesh and blood, though medical science as yet does not know how this actually takes place. Further, it is not recognized that a person's wrath or jealousy acts as a weapon that affects and sometimes wounds the emotional and mental structure of all who come in contact with him. If anger produces bitterness on his own tongue and poison in his own perspiration, it is easy to understand that it also lets loose psychic currents which affect the emotional nature of others

around him and activate the slumbering wrath in those who carry such seeds within their natures. Here is an important aspect of the practice of brotherhood. We often think that certain of our emotions which are not visible on the surface are our own concern. Even when we perceive that a visible display of anger affects other people's equipoise, we often do not recognize that the silent jealousy that works like a cancer in our own system, unknown to the outsider, affects that outsider all the same. Emotional disturbance of any kind not only endangers one's own bodily health but also breaks the principle of universal brotherhood on the plane of emotions. More powerful than emotions, however, is the energy of thought.

At the present stage of human evolution, thought and emotions work conjointly; in most men and women, thought is the energizer of the emotional expression or outburst. Thought pure and simple is a power peculiar to the human kingdom and plays the predominant part in the evolution of humanity. Man is essentially a thinker and when he debases his thought or prostitutes it by lending its power to the lower emotions he falls lower than the beast. He has therefore to come to the recognition that thought is a power which can utilize the emotions and need not be exploited by the animal nature. By animating his higher desires, a person's thoughts take him onwards to the kingdom of the Compassionate Ones. The power of thought is mighty and much valuable instruction on the subject will be found in the letter from the Master reprinted in *U.L.T. Pamphlet No. 29*. Thought unites when it is of the true, the beautiful and the good. Thought debases when it is allowed to sink to levels which are the reverse of this triad.

Another application of the principle of Universal Brotherhood springs from this conjoint action of individual thought and emotion on the corporate thought of all human minds. If birds of a feather flock together, it is equally true that men and women who feel and think alike congregate together and these groups, be they small or large, affect the whole feeling and thinking population in ever-expanding circles. The value of *Sat-Sang* or good company for the living of the life of spiritual discipline, which is so often emphasized by Sages, is founded on this important fact. Good company has a variety of aspects. Not only do good men make for good company; so also do good books and good environment. Good thoughts attract the goodness inherent everywhere.

The doctrine of consubstantiality works everywhere—on the plane of body, on the plane of emotions and on the plane of

thought. When a person takes care of his thoughts he becomes a force of beneficence for all human thinkers, just as when he takes care of his bodily health he becomes a centre of health for all his fellow-men. And so we come to the great teaching that a person expresses what he is within himself, and thus he makes for brotherhood of the right kind or the wrong kind. A saint is a brother of the right kind; a destructive man is also a brother, though of the wrong kind. For individual combatants to fight, they have to come together; when two armies fight they have to approach each other. Every bullet requires a target and, though the target is smashed by the bullet, there also is the principle of brotherhood at work, though in a topsyturvy way. Similarly, when a bomb is thrown, it embraces the things and persons it destroys!

Theosophy teaches that the whole universe is a plenum. Each human being is affected by hosts of intelligences, some superior to man and others inferior. Not only does man affect man; he affects the lower kingdoms as well and is affected by them. He affects also the invisible nature and is affected by it. The whole doctrine is practically and beautifully summed up by Madame Blavatsky in *Transactions of the Blavatsky Lodge*. She says:

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusion, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own?

Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation: but this is impossible. There is a series of vehicles becoming more and more gross, from spirit down to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

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## THE TRANSFORMING POWER OF RELIGION

SCIENCE is outgrowing its earlier materialistic idea of "progress." The more science discovers about matter, the more it has to accept the viewpoint that something other has to be taken into account—Spirit, God, the Divine Plan—whatever name may be used.

Either because of this growing awareness of an inner world, or because of fear of the unknown, men are turning again to religion, but too often refurbishing old dogmas to meet present fashions of thought, and even surrendering their human heritage, the power of free-will, for the certainty of "faith," the price of which is blind obedience. Certainly a first examination of the various god-ideas, past and present, brings confusion, for they run the whole gamut of subjectivity-objectivity, and even *the study of comparative religions gives no real help. It treats the subject like a museum collection of dead things. It does not make religion a transforming power in life; it gives no unifying conception to bring meaning to the parts.*

"Life can only be known by the Tree of Life." As God is Life itself, we can trace this pattern of the Tree by studying the developments in any great religion in chronological order. Religious strife would have no basis if men could realize that all the apparently conflicting conceptions can be reconciled if seen in their right place as parts of the whole. The conception of Deity as Infinite and Transcendent, as the Supreme Immanent God, as a Trinity, as a whole pantheon of gods, or Deity as the Saviour, or even the dark shadow of Deity, the Devil; all these are not contradictory ideas, but represent each and all parts of an indivisible whole, just as the physical tree comprises root, trunk, branches, leaves, flowers and fruit, and not just one aspect.

We look at a physical tree, but our sight cannot perceive the hidden root without which the tree would have no existence. When we search in the origins of Hindu, Chinese or Greek teachings, or trace back the theogonies of the Near-Eastern civilizations, Babylonia and Persia, Egypt and Judea, or indeed any other, we find them all starting with the idea of an Impersonal Abstraction, revered in silence as the Unknowable God "around whose pavilion is darkness." In all the earliest Cosmogonies the first concept is that of an Absolute Principle, the Rootless Root, eternal, boundless, unconditioned, changeless, infinite; the Reality behind unreality, not to be understood or described by the finite mind; the source and container of all manifestation yet unaffect-

ed by it, ever invisible, unknown, transcendent. It is the God proclaimed in the First Fundamental of Theosophy.

Just as the life of the tree above ground is derived from, and is an aspect of, the hidden root, so within Deity as this One All is its inherent radiation, co-eval, co-eternal, which periodically projects itself into manifestation as the supporting trunk, from which will radiate all the Divine Forces of Life in their gradual illusionary differentiation. It is the One God, immanent, omnipresent, the true Pantheistic Deity, the Universal Spirit in all Life. It is the First Cause, the germ of all things, the abstract Idea becoming the sounding Word, the Logos, unmanifest-manifest. It is called variously the Supreme, the First God, the Self-born, the All-Father, the Central Spiritual Sun, all terms to denote the totality of Life in its aspect of Unity.

The trunk of the visible tree branches out and branches out again. And the next phase of worship in religion is directed towards Deity as bi-polar, Father-Mother or Purusha-Prakriti (Spirit-Matter), containing in itself the triune abstract potentiality that eventually branches into three aspects, the triadic pattern repeating itself in lesser and lesser branchings. In the development of religions we find, therefore, descending trinities of gods, from the pure unmanifested abstractions through the active creative forces to the created images—Spirit, Voice and Word. The Trinity is universal, the Christian version merely substituting the Holy Ghost for the “Mother” (Divine Nature) of the earlier triads of Father-Mother-Son. The Hindu Trimurti culminates in the manifested Brahma-Vishnu-Siva, (Creator, Preserver and Destroyer-Regenerator). Egypt, too, has a series of triadic deities, of which the best known representation is that of Osiris-Isis-Horus. But wherever we find a triple god or a trinity of gods, among the Chaldeans or among the Pythagoreans, in Japan or Scandinavia or elsewhere, it stands for the three integral aspects of God as the dynamic Spirit—potentiality becoming potency—within the evolving universe.

The visible tree spreads its branches wider into the atmosphere, and in the Divine Tree, Life flows out through the three and into the full range of seven, the complete architectural pattern of cosmos in space and time, the three and the seven forming the sum total of ten. Ancient religions revered these prismatic aspects of Deity as the seven Primeval Gods, the Seven Logoi or Rays, the “Sons of the Fire,” giving them innumerable names, Dhyani-Chohans, Dhyani-Buddhas, Manus, Prajapatis, etc. The Persians had their seven Amshaspends and the Jews their Elohim

and Seven lower Sephiroth. Others have called them the Builders, the Rulers, the Archangels. All represent the basic aspect of the descending hierarchies of creative and informing beings—the microcosm at each stage reflecting the Macrocosm.

The seven become the twelvefold, taking on shape and form, and the religious pantheon now becomes twelve. The popular mythologies of Greece and Rome are full of legends about the twelve Great Gods—Zeus, Ceres, Pluto, Minerva and all the other Olympian deities—while the gods of Valhalla in Scandinavian lore, Odin, Thor, Freyja, Loki, etc., are also twelve. China and Egypt alike have their twelve Divine Hierarchies. The twelve of the Zodiac, or the Tribes of Israel, or the Christian Apostles, also symbolize the reflections of the original Dodecahedron.

The smaller branches spray out in countless branchlets and twigs and ever-changing foliage. So Divinity divides and subdivides its appearance, expanding and pervading the whole panorama of being and becoming. The Logos, as the Creative Deity, boasts of 1008 divine names and aspects, and the later religious pantheons include the hosts of invisible, intelligent, elemental existences, Devas, Pitris, Salamanders, Sylphs, Undines, Gnomes, etc., all centres of energy, each containing and passing on, according to its capacity, the sap of divinity. Even the order of progression of the chemical atoms parallels that of the Angelic beings or Gods. Every atom is endowed with mind and consciousness, will and memory, so that the Hindus claim as the total of gods, 330 million, within the body of man as of the universe.

The next stage is the appearance on the religious scene of the self-realized Souls, Men-gods, Jivanmuktas, Sages. These are like the flowers on the tree, the result of another, more direct, line of evolution, as different from the natural leaf-producing urge as the self-consciousness that reflects itself in man is different from the universal unconscious intelligence working through the other kingdoms of nature. The worship of these Beings commemorates the debt that humanity owes to the self-conscious "Gods," the Manasaputras, "Mind-born Sons of Deity," the primal radiations.

The flower may seem to vanish. But flowers have within them the potentiality of the fruit and the seed.

The fruit grows ripe. Those who, as forerunners of the race, have ripened their natures to Godhood, are the Great Souls, the living Buddhas and Bodhisattvas, the Spiritual Teachers who show by Their example as by Their words how each man can become God.

So much for the emblem. But the intellectual satisfaction of seeing the pattern is not enough. Religion must become a way of life, affecting mind, heart and action, changing values and aims, draining desires of selfishness, and transmuting stern duty into joyous Dharma, the natural expression of the inward truth and power and charity.

How does Religion affect the mind? First, in the endeavour to perceive God present in everything. "Realization comes from dwelling on the thing to be realized." How else can we bring the atmosphere of true reverence into the deeds of every day, towards the people we meet, our tasks, our tools, our clothes, our food? Secondly, there must be an attentiveness, a reliance upon the deity within, our incarnating Ego, whose voice speaks as conscience and wisdom; and, at the same time, a change in our mental attitude towards our lower temporal nature, the personality. The endeavour to understand and to use the latter truly, under law, will make Nature our ally.

How does Religion affect the heart? As we cannot separate ourselves from anything, since all is God, our general background must be the charity preached by St. Paul, the love to all without distinction. There must be gratitude, a return outpoured for whatever we receive. But at the same time Karma demands a more individual devotion to those to whom we owe a closer duty, since, for the time, they represent for us the concentration of the Universe. And finally, there must be the destruction of personal self-love, the restraint of selfish desires, for "Self is the friend of self, and, in like manner, self is its own enemy."

How does Religion affect action? As we are each a part of the whole, our general attitude must be a readiness to do whatever we may be called upon to do, without feeling either "superior" to the duty, or too weak and incapable of it. Then comes the individual aspect, the concentration upon the duty that is ours at any given time, judging our tasks and illuminating them by our own inner light and by the universal wisdom. And finally, when the personal nature is seen dispassionately as not oneself, but the channel through which the sap has to flow, it will more easily gain skill in action through practice. Such skill, such impersonality, will produce accuracy, punctuality, purity, the divine powers in practical action.

The religious man is one who recreates the harmony of heaven here on earth.

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## A CHALLENGE TO ACCEPTED DOGMAS

IN the sense that our civilization is a social convention, a number of accepted suppositions are integral factors in its seeming stability. World crises are symptoms of a functional disease of the planetary "nerves," brought about by a disordered psychic activity having at its centre a tacit, if not partly expressed, challenge to one or more irksome preconceptions of the age. Fundamental to most conformity in Western thinking are the dogmatic assumptions that prior to the events recorded or symbolized in the Christian Gospels there was only the almost impenetrable darkness of Pagan creeds, relieved by the humanism derivable from the Greek and Latin classics; that experimental science was initiated only some three centuries ago; and that the cultural history of the race has its main origin in Europe.

When H. P. Blavatsky published *Isis Unveiled* in 1877, she described the work as "a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology." Here was a comprehensive challenge to hitherto undisputed authority. The exception so taken to accepted dogmas of thought is on record. No serious attempt has ever been made since then by the classes closely affected by the challenge to examine adequately its essential features or its inevitable implications, though much time and energy have been spent in vilifying the humble recorder. It has been considered advisable to ignore the argument while abusing the advocate! Unfortunately for the received authorities, the "Devil's advocate" appointed to oppose the claims to canonization on behalf of scientific and religious dogmatists, refuses to be treated as defunct. She lives still in her published works, and in the activities of those "faithful few" who keep the existence of the true Theosophical Movement before the eyes of the world.

Some few here and there are sufficiently free from the prevailing illusions of our time to be willing to give ear to a philosophy that is universal in its scope, and one

impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them.

Everything points to the absence of a sense of assurance as to ultimate things, necessary condition of any personal integration. An "infallible" science has gone the way of an "infallible" church as the central assumption of social life. Humanity is once again

forced to enter upon the quest of a meaning to life as it is known today. Accepted scales of value are losing, if they have not lost already, their validity. The new theories open to the preference of a distraught world centre upon the problem of what we are to do with the individual consciousness. Is it to be a case of retrogression or progression?

The illusions of the age are manifold, and nowhere are they more pronounced than in the field of human consciousness. The presupposition associated with physical activity in the modern world of commerce, that self-interest is "enlightened," is a cardinal feature of such civilization as we know. It is an economic version of the theological fiction that material prosperity is an appropriate award for virtuous conduct, just as is a celestial abode in a more primitive order of society, subject to the behaviour conforming to the recognized pattern, and catching the eye of the proper deity. The voice of Compassion cannot be heard in this *milieu*: "Can there be bliss when all that lives must suffer?" And yet it has become imperative that this voice should be heard far and wide at this present hour. There is, indeed, the choice before each one of us of lowering or heightening the consciousness which is our inmost being. The effort to bribe his gods is not peculiar to our savage ancestor! The practice is not unknown in the cases of the present-day politician with his Demos, of the priest with his ecclesiastical superior or his congregation, and of the "practical" scientist in face of the fears and hopes of a credulous public, seeking short-cuts to health, wealth and animal happiness.

An examination of the foundations of our civilization, however cursorily carried out, is not a task lightly to be undertaken by the theosophical student. It involves a continuous judgment of intellectual and moral values. In the establishment of such criteria we shall find foes arising in our path, even where antagonism is absent from our minds and only a declaration of principles is sought. Among these (as H. P. Blavatsky discovered years ago) will be those earnest souls who seek, not knowledge capable of verification, but belief in persons or creeds; numbers of "experts" in various fields of human endeavour, whose specious claims to excellence are calculated to flatter the ignorance or the vanity of their devotees; psychic scientists whose pretensions more often than not mask an irresponsible pseudo-psychology, or a personal revelation of a mediumistic character; "liberal" thinkers whose panaceas lack a universal validity, but who believe that all would be well with the world if their particular message were heeded; and the dissemblers in the modern industry of press and other mass media, whose "information" is so often redolent of

propaganda in behalf of vested interests, and who but muddy the waters of Truth. But (again like H. P. Blavatsky) we shall remind ourselves when all appears most dark that "we are labouring for the brighter morrow." There is always hope for the individual who is prepared to challenge the acknowledged desiderata of our civilization. It is true that thus he enters upon a path where conflict is unavoidable, and where often no quarter is asked or given. He will have need always of gentle courage, and the power "which shall make him appear as nothing in the eyes of men." Gradually, however, there will come the awareness of the integral nature of Truth, and of its capacity, when pursued without mental or emotional reservation, to illumine the heart so that one may read "the larger word of life."

Unchallenged assumptions spell the death of the soul, whether they be in the realm of race, creed, sex, caste, or colour. The invitation proffered to substantiate their credentials is a signal to the demons of bigotry and superstition to turn and rend the questioner. It is needful to consider well the immensity and the danger of the work that confronts the pioneer who thus steps upon a path which, if he falter not, will lead him "out of all human experience, and which is utterly beyond human perception or imagination." The man who essays this adventure must examine his own motives with the same assiduity as he bestows upon his detection of the flaws in conventional thought.

Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought for its own sake, not with regard to your feet that shall tread it.

*(Light on the Path)*

The claims of Humanity—of all living things—come first and last. But those claims are spiritual, both in their essence and in their development under cyclical law. The true "revolt of the masses," however obscured and fostered by materialistic conceptions, is against the tyrannous taskmasters of their own lower natures, and the insatiable clamour of endless desires.

"Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our Karma, the cause producing the effect, that is our own judge—our saviour in future lives—and the great struggle for life will soon lose its intensity." These are the words of a Great Teacher. Only bigotry would read the spiritual doctrine of renunciation as lending support to the false idea that destiny is greater than exertion. Famine and flood have to be fought. But inner attitude determines

the process of spiritual evolution.

The mechanism of civilization is correlated and works reciprocally in accordance with the design traced out by the *skandhas* of the past. It embodies man's desire nature. He has asked for it, such as it is, with an inner voice. To change it, and its tacit or received assumptions, it is necessary to acknowledge the formative power of ideas and emotions, and to realize that what is needed is a reorientation of the *Manas* of the race—away from the life of sensation towards that hunger within which is the yearning for spiritual satisfaction. The Philalethian will recognize more and more that the true challenge to unquestioned assumptions comes from his own life. In that apprehension he will "enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight."

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THERE are two kinds of tolerance—passive and active. Passive tolerance is a charitable view of the acts and opinions of others, but from the point of view of ourselves and according to our standards as the basis of judgment. This kind of tolerance is usually exercised from an assumed position of superiority and too often ends in becoming merely a form of sufferance. Also, it is frequently only intolerance disguised under restraint and unaggressiveness.

Active tolerance is that sympathetic feeling and thought we have for others, which inspires us to go out of ourselves to meet them on the common ground of spiritual equality, in order that we may understand their acts and thoughts solely in relation to their own lives. This kind of tolerance is above all considerations of race, colour, caste; above religious, philosophic and political doctrine and above all other human distinctions. Active tolerance brings about that harmony which results when men meet heart to heart and mind to mind. Active tolerance is the true tolerance.

—MERTON S. YEWDALE

## SPECIAL DEEDS

ARE deeds of Dana-Tapas-Yagna (charity-austerity-sacrifice) the same as deeds performed according to the rules laid down in the *Gita*, i.e., acts done without desire for reward and because they are “duty,” necessary works done impersonally because they are debts to be paid? Or are these deeds “dear to Krishna” something else as well? Perhaps they form a distinct category and represent the free gift added after the debt has been paid. So much is due and then we give, over and above that, an offering, which is not a balancing of our debt but a contribution to the general account of humanity. This extra offering represents these special deeds of sacrifice, austerity and charity.

These special actions are the archetype of all ideas of luxury, art, worship, the employment of leisure, giving pleasure to others, throwing in something for good measure, the thirteenth bun in the baker’s dozen, the “extra” spoonful of tea “for the pot.” In a thousand ways they filter down into ordinary life and adorn it, but when their perfectly legitimate reflections get confused and mixed up with the “personal idea,” these lead to difficulties and produce “karmic pebbles” and have to be purified by reference to the basic fact that “duty alone will lead us to the goal.” This latter precept puts the bit into the mouth of the personal man, but, though duty leads to the goal, it does not provide for any but the man in question himself. He will reach the goal by doing his duty, but this course will not necessarily make of him one of those who form the Guardian Wall. All such do more than their duty (at any point along the path). They offer their gains on the common altar, claiming no reward—refusing to take it, in fact. This urge to do “extras” is a spiritual one, as it is the source from which is filled the spiritual reservoir which is the hope of humanity *as a whole*. If, however, it is allowed to work on the personal plane, it becomes the cause of the million “pebbles” that strew the path of virtuous people.

It is interesting to note that a certain school of Christian theology recognizes these deeds dear to Krishna in the doctrine of “works of supererogation” or free gifts (the greatest of which was Christ’s gift of himself), or actions done over and above those demanded by God. These gifts are said to produce a reservoir of spiritual influence available for helping man, but unfortunately the Church is supposed to have charge of this surplus stock and its existence has been made the justification for granting pardons, remission of sins, and so forth. It is typical of

the present state of things that the word supererogatory in ordinary parlance now means superfluous.

Gandhi also preached a similar doctrine when he said that the world can only be saved if men undergo voluntary suffering, not as a payment of debt or as punishment, but as a free gift or sacrifice, thereby creating a reservoir of spiritual energy for general use, as it were.

The practical application is not hard. We must seek out these "extras" by which the heart generates, the mind accumulates and the hands distribute energy, which, when dedicated to spiritual service, maintains the world's stability in the face of the failure of certain units but which, when made subservient to personal aims, overweights the personality and may finally cause its destruction.

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To nourish the mind there is nothing better than to make the desires few. Here is a man whose desires are few—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many—in some things he may be able to keep his heart, but they will be few.

The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure their palate. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun. He who rises at cock-crowing and addresses himself earnestly to the pursuit of gain, is a disciple of Chih. If you want to know what separates Shun from Chih, it is simply this—the interval between the thought of gain and the thought of virtue.

Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire—to act thus is all he has to do.

—MENG TZU (MENCIUS)

## THE STUDY OF "THE SECRET DOCTRINE"

H.P.B.'s work, like that of the great Masters of Wisdom through the ages, was to change the Buddhi-Manas of the Race. This is not done by making statements, however true they are, but by the method she employed in *The Secret Doctrine*. Study of a few quotations from that book will revolutionize our own way of thinking and our method of presenting the ancient teachings to the public. It is wise always to believe nothing without thought, and, further, without finding proofs of the truth of any teaching.

H.P.B. wrote in *The Secret Doctrine* (II, 133):

... supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other hand, by an implicit faith in the wisdom—we may say pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly.

How can we, individually, attain that "implicit faith" in this Wisdom? Surely only by study of what is given, by checking it not merely with the help of present-day knowledge of science, religion and philosophy, but, as H.P.B. did, in the light of the universal traditions preserved by Those Who Know. She wrote in the Preface to *The Secret Doctrine*:

... what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole.

One important reason for studying "old" truths is given in the Introductory (p. xvii):

Old truisms are often the wisest. The human mind can hardly remain entirely free from bias, and decisive opinions are often formed before a thorough examination of a subject from all its aspects has been made.

She tells us why the traditions of the Esoteric Philosophy must be the right ones, for "they are the most logical, and reconcile every difficulty" (*S.D.*, II, 3). It is possible to reconcile every difficulty, we may surmise, because

... esoteric philosophy... accepts nothing outside the uniform

and immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral centre* of Being, develops in its cyclic progress and incessant transformations. (*S.D.*, II, 731)

It is the logical nature of a teaching that makes it acceptable to us, for, though logic as ordinarily understood just means reasonableness, in reality it means that there must be no gaps in our reasoning or thinking. The thread of continuity is essential. If a gap of continuity does occur, either our premises are wrong or we do not have sufficient knowledge as yet. Dogmas never agree logically with other dogmas, as they change from time to time and take away the prime privilege of man—the use of his reason as against blind belief or acceptance without thought.

It is because of this need to train the mind that H.P.B. emphasizes:

It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. (*S.D.*, II, 794)

Therefore,

in treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only . . . (*S.D.*, II, 797)

Finally, when studying *The Secret Doctrine* we must constantly

bear in mind that,

as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations. (*S.D.*, II, 449)

Only by these means shall we be able to reflect in our minds the universal truths and make them part of ourselves.

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CLEARLY human beings detest living without ideas and ideals of one kind or another, but no society can long survive without them. Security, full employment, fair wages, best vitamins, they are all frightfully important, but they are not enough. People want something to live for, ahead, even ahead away beyond death. . . . I am not proposing to impose my own personal theory of life and death upon you. And I am perfectly aware that I, too, suffer from the disease of "self-centritis." . . . But whoever I am and whoever you are, we need, all of us, much more discussion of great issues from every angle and every possible attitude. . . . If he, she, you, we do believe something, sincerely and thoughtfully, well and good—let the world hear about it. Even if, in letting the world hear about it, we risk losing something or being ridiculed or perhaps even, one day, being killed. For without at least one belief that a man is ready to die for, life is fundamentally selfish and inadequate. And Heaven help any civilization that considers, as ours is, I think, in real danger of doing, that it is rude to be passionate, or silly to be too sincere, priggish to be persistent, or awfully embarrassing to be earnest.

—TOM HARRISSON

## OUR EDUCATIONAL SYSTEM

A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith.

—*The Key to Theosophy*, p. 268

NO educational system can be true unless it has as one of its basic conceptions the fact of reincarnation. How can we educate, *i.e.*, *lead out* what is not there? How can anything be there unless it is the result of past experience and knowledge? Christians and materialists—when they think about innate knowledge at all—pay attention only to the conscience, which to them is the judge between right and wrong conduct, and conscience is supposed to be the gift of God with the former and the natural evolution of instinct with the latter.

Divine powers are latent in every man. Their development implies learning. Therefore life is a school. Schools have teachers, books and pupils, and so has life. Most of us do not even look for the first two or attempt to see in the third the means of training. Yet in these three, teachers, knowledge to be learnt, application or training, lies the perfect scheme of life-education.

Most teachers and parents pay attention to the brain-learning of the child, but Theosophical education

would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. (*The Key to Theosophy*, p. 268)

Most of the character training today is in the light of custom, of obedience to tradition—"what is done," "what is not done"; few teachers or parents are gifted educators, and the whole basis of education needs to be changed. In spite of some changes during the past few years, the following quotation is relevant today:

...self-seeking emulation...in these days...has been extended, by the gratuitous appropriation of prizes and examinations, into the period of life nature demands for the normal training of every unit of the human race...a period when virtues and vices, habits and impulses, receive their form and strength, and give the bias of the motives which will eventually rule the whole earth-life, and probably also the life beyond. We ask: Are the plants of a well-cultivated garden ruled by this plan, and stimulated to grow *each better than its neighbour*, or is each trained and fostered to its own best possible development? (*Lucifer*, III, 377)

Teachers and parents must combine against the present system, for it is partly responsible for the present state of unrest and misery in the world. In true education, says H.P.B.:

We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. (*The Key to Theosophy*, p. 268)

Can this be said of the world today, even of countries where compulsory education has been the rule for many years? Are people free intellectually? Are they free morally? Are they unprejudiced? Above all, are they unselfish? Seeing the lack of these qualities in ourselves, let us strive to revolutionize the methods of education.

We must begin with the teacher, for he trains the young; what is his duty? His duty is not, as H.P.B. puts it, "to mechanicalize the naturally unfit into professions which they uselessly overcrowd." His duty is to draw out from the pupil all that lies latent in him and, by questions, by teaching and by example, to give him a greater understanding of life. The teacher's own character must be just, kind, patient, impersonal; he must be able to look upon each pupil as a unit. In the teacher should well up all the mother-love which the helplessness of the young babe calls forth, and all the urge of creation that drives on the artist. He should be like the gardener who plants his seeds in tilled and nourished soil, puts them where they can get the help of the sun and the rain, and nurtures them with care. Only, his seeds are those of universal ideas, of right conduct, right feelings, right knowledge, and the soil is the plastic mind of the pupil. The teacher should keep the soil weeded by his life of self-sacrifice, he should not let the rough wind of his passion or the worm of insincerity destroy the tender plants, while all the time he should ray forth love and moisten the soil with compassion.

The teacher should call forth from the pupil that reverence and love of which Mr. Judge speaks in *Letters That Have Helped Me*. As the physical parents give the child his body and look after his early years, so the teacher is the parent of his awakening "self." We often speak of sitting "at the feet of" those who have greater knowledge. The simile is apt, but generally insincere. Compare the attitude of Socrates, Plato, Epictetus and that of their pupils with the attitudes common now! The self-opinionatedness of today needs no teacher; it needs only a leader; whither the leader leads seems to be of no account!

One great part of the teacher's work is the training of the pupil's emotional nature. We all have patience with physical

deformities but how little we have with emotional deformities! In the former case we send the sufferer to the hospital and all the knowledge of medicine is put into practice to try to remedy the defect, while we manifest love for and sympathy with the sufferer. In the other case, we punish the child or send the youth to prison, and all we think of as a cure is to "punish," both physically and mentally. Certainly other schemes are being tried, but few are based on those principles which will bring success. We fail to realize that the sense of right and wrong differs in accordance with past experience, being rooted first in the conscience and then in the further knowledge the person is able to assimilate. Higher even than the voice of conscience is the voice of the Inner Man, and it is partly in the parents' and the teachers' hands whether this Voice grows stronger or is killed. How infinitely greater is the natural capacity to listen to conscience and to begin to develop listening to the Inner Voice than to memorize historical facts!

The world is very much interested today in developing physical stamina, but whither is this leading? The Spartan boys were trained in bravery, as are some of the tribes of Central Africa today. When "painless dentistry" came into vogue, many would not employ it as it implied lack of courage to bear pain. More and more we are building our civilization on physical things and as a consequence are allowing fear, on the one hand, and the cult of physical endurance, on the other, to fill our mental horizon. How much is done to train the boys in the fighting forces to control their emotions? Rather do the physical fatigue and the lack of opportunity for intellectual exercise make for lack of control of the emotions. Yet, if we wish war to cease, we must realize that the causes of present wars lie in past feelings, thoughts, actions, and that our duty today is to watch our feelings, thoughts, actions, lest they breed war in the future. We may have to fight, for, "being bound by all past Karma" we may come to the position of Arjuna and be forced "from necessity" to engage in battle, but we must learn to take the position of being "only the immediate agent," and free from "desire and anger" to close the old account, leaving no evil seeds to fructify in the future. There is food for much thought in the following passage from *Letters That Have Helped Me* (p. 109):

Only the feeling of true brotherhood, of true love towards humanity aroused in the soul of someone strong enough to stem this tide, can carry us through. For LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the

true theosophist must fight. If, I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. Let us search ourselves well and look at it as we never looked before: see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent.

All this requires training, patience and perseverance, dispassion, and repeated, *continuous* effort to realize that the soul is all that matters. This idea must be familiar to the teacher lest he destroy the germ of it in the pupil.

Teaching should not be a profession but a vocation. Otherwise, as with the State in the following quotation, so with the teacher:

In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. (*The Theosophist*, I, 156)

As the State should stand for the real home of the people, from which they can expect the care of the parent and the sympathy of the family, and to which they can make the willing sacrifice of the adult to the parent and of the members of the family to one another, so should the teacher stand to the pupil and the pupil to the teacher.

What shall we teach? What can we teach but the true Knowledge which has stood the test of time—universal, unsectarian, unprejudiced and comprehensive—a synthesis of philosophy, science and art? The world of thought and of ideas is a very real world and the self-reproductive character of thoughts is not sufficiently realized. To carry on the analogy of the garden: seeds need soil; they grow into plants, and plants continue to grow, to flower, to go to seed and so to reproduce themselves. There are plants that poison the soil and make it difficult for other plants to grow, while some perfume the air with: their sweetness. So it is with thoughts and ideas. Good and bad, they permeate the thought-atmosphere and sow themselves in the soil of men's minds. Bad thoughts produce evil in the world, cause wars, epidemics, eruptions, while good thoughts act as a steadying, purifying element. We must, therefore, constantly present the right ideas to minds in which they can fructify and thus leave no room for destructive ideas.

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One of the Mahatmas wrote that the state of the modern world was such that the "White Dove of Truth has hardly room whereon to rest her weary unwelcome feet."

“There is no Religion higher than Truth” should be the motto of every school, of every teacher and of every pupil. All teaching would then be based on “war to death to every unproven human dogma, superstition, bigotry and intolerance”; and its success would depend largely “upon the crushing down and the complete extirpation of that spirit of intolerance.” (*The Theosophist*, IV, 188)

To take but two subjects, religion and history. What lies we teach the young today! Traditional religions are “a stupendous compound of unintelligible dogmas.” History as taught in every country is so one-sided that it is a tissue of lies and breeds the spirit of intolerance, prejudice and pride. The whole horizon of human life is dwarfed to a few short centuries! What a different world it would be if the young were taught, in terms of Theosophy, “the unity of God, the immortality of the spirit, belief in salvation only through our works, merit and demerit”! (*Isis Unveiled*, II, 116) To know well the ethics of all philosophies and religions; to see the immense vistas of the history of the earth, the planets and the stars and, above all, to be taught the universality of Law and the basis of life—brotherhood, compassion, self-sacrifice. Instead of such national heroes as distinguished themselves in warfare, to have the patterns of the Christ, the Buddha, Lao Tzu, Pythagoras and all the others who have lived and taught and suffered for freedom of conscience and for expression of truth.

If the teacher understands the evolution of life, he or she will be able to teach the pupil how to train himself. He will be able to train the child to see that he *uses* his body, *uses* his feeling-nature, *uses* his mind. Basing his understanding on Reincarnation and Karma, he will instil the idea of self-dependence in the child. There will be no room for jealousy, no feeling of injustice, but there will be the urge towards perfection. Both teacher and pupil will live in terms of *training*, not of forcing. Failure to control the feeling-nature will be seen to be on a par with failure to get a sum right. In both cases there is renewed effort; in both cases there is the certainty of ultimate success. All of us should take to heart, as H.P.B. writes in *The Key to Theosophy*, that punitive measures should never be adopted; the only justifiable “punishment” is restrictive. But, by inculcating in the mind of each child that he has to train himself in all ways, we shall produce a body of people capable of exercising their inalienable right of which H.P.B. speaks:

It is not alone for the esoteric philosophy that we fight; nor for

any modern system of moral philosophy, but for the inalienable right of private judgment, and especially for the ennobling idea of a future life of activity and accountability. (*Isis Unveiled*, II, 120)

As students of Theosophy, we can take the above to ourselves, for are we not pupils, have we not Teachers, have we not the Teaching?

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MORAL value strictly so called is an emergent from the interaction of self-conscious individuals with a will and purpose. . . . Every individual is purposive in nature. He is always seeking to realize the highest good, the intrinsic moral value. Right is a power possessed by individuals to realize the good. . . . The defect of absolutism lies in regarding the highest good as something static, as something expressed in the institution of the state once and for all. Neither the state nor the individual is to be regarded as the final interpreter of the true nature of the good. The good must emerge through interaction and integration of moral agents. Moral life is a process, not a product, since the good itself is in process of actualization. . . .

If by deliberation on the basis of all the facts, the individual comes to have a knowledge that he will be producing more moral value in the world, he has not merely a right but a duty to disobey the state. But this right is validated and moral value actually emerges by the individual's altercation with the state. The individual is under a moral obligation to obey the good and enjoys his freedom in doing it. He is not under an obligation to obey the state irrespective of its goodness or badness. Rights of the individual and the duties of the state and *vice versa* are to be regarded as the two aspects of the intrinsic Good of human life which is in the process of actualization.

—C. V. SRINIVASA MURTY

## KARMIC DISABILITIES

NO worldly circumstance or bodily condition is an indication of the inner soul's spiritual growth. There are substantial marks and signs which manifest naturally *pari passu* with spiritual development, but these are invisible to ordinary vision, and are even unknown to their bearer in earlier stages when he is a neophyte.

Everything a person possesses or lacks, including present ill-health and deformity of any bodily organ, is the result of karma. To regard such deformity as a manifestation of evil karma is as unphilosophical as to look upon it as good karma. The evil or the good of any karma does not inhere in the past, but in the person's present attitude to that karma. Blindness, for instance, is an effect from past causes and the present attitude of the blind person to his defect makes it either beneficent or maleficent karma. Helen Keller used her blindness and deafness in a manner which made her karma a beneficent piece of destiny. Blindness, like any other defect or faculty, is neither good nor bad; by our use we make it either good or bad.

This principle of the Law of Karma is important, especially because karma is sometimes mistaken for unalterable fate or predestination, fixed and immovable. That is not the teaching either of Theosophy or of ancient Indian Philosophy. It is taught that—"As by elimination of oil in the lamp its light is extinguished, so is the influence of destiny by the abatement of one's own present deeds." And the contrary also—"Even when fire of small proportion, when fanned by the wind, becomes of mighty power, so does destiny increase in force when joined to individual exertion." In these aphorisms everyone, including the blind or deformed person, gets instruction as to his correct attitude towards all things in life. What is that attitude? Whatever the cause, the effect properly handled in the present would not only enable us to pay our debts and remove the offending cause, but further, that effect in itself would become a channel for improvement and growth. The whole of life is a school in which every event and experience yields a lesson, and the learning of the lesson is the most important factor.

From this we can deduce another principle of the Law of Karma. The only evil karma is that in which an individual has no control over himself because of intoxication of some kind, so that he is disabled from learning the lesson of the karma; *e.g.*, a drunken man, or a lunatic of a certain type. As long as an

individual is able to understand that he can learn a lesson out of what he calls a piece of ill-luck, or evil fortune, or bad karma, he really is not out of luck, is not unfortunate, and his karma has beneficent potentialities. Therefore it is said—"One's own present acts are like the soil and destiny is the seed, the result of past deeds."

We cannot close without a word to those who surround the "ill-fated." The attitude of those with sight towards the blind or deformed is important. For there is an occult law of attraction through neglect, fear, hatred or selfishness. Many a person attracts to himself blindness, deafness, and other ills by a neglect of consideration for those now in that condition. To make fun of the half-witted, to quietly pass by the blind without lending a helping hand, to take advantage of the weak of any kind, is to sow within ourselves the seeds of a similar type which will germinate in the future. The law of attraction functions via hate as well as love, via fear and neglect as well as via emotional identification through pity, etc. And so if the blind has a duty to himself, others also have a duty to him. Brotherhood is universal and includes the maimed along with the whole.

Destiny is stubborn, but exertion is greater and more powerful than destiny.

Let all, but especially students of Theosophy, meditate on this aphorism—"As the chela follows the Guru, so does one's past Karma follow his present exertions."

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MODERN civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. It was born from the whims of scientific discoveries, from the appetites of men, their illusions, their theories, and their desires. . . .

It would be far better to pay more attention to ourselves than to construct faster steamers, more comfortable automobiles, cheaper radios. . . . There is not the shadow of a doubt that mechanical, physical, and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security, and peace.

—ALEXIS CARREL

# REPENTANCE

[Reprinted from THE PATH, June 1890.]

## I

REPENTANCE, if genuine, is the conquest of the spiritual over the animal, of the higher over the lower nature, the throwing away of sin, of carnal desire, and with that the corresponding assertion and elevation of the spiritual nature.

In it the Self must not be. With genuine repentance there must be nothing of self, no thought of well or ill being; it must be caused by no hope or fear of consequences.

With any such, it is but the expression in new form of the lower nature.

An action prompted by selfishness, by fear, or by hope, a sorrow for sin merely as it may be a cause of punishment or loss of pleasure, is not repentance.

For true repentance there must be no thought of consequences; it is alone the assertion of the higher nature, the expression of the spiritual and higher nature.

It must be the effect of the new light from the awakened spirit, new knowledge from the awakened sense revealing the meaning of the past, not fear, not hope; this only is repentance. But the repentance that is merely regret that the pleasure is past, or fear of the consequences, is not repentance, only the sorrow of one who has spent his substance, who has drained his cups. True repentance is the feeling caused, not by the realization of the disadvantages of the results of sin, but by the realization of the true nature of sin, regret of sin as sin, apart from the effects, the lifting of the cloud from the higher nature, the seeing of sin in the light of higher knowledge. To one so repentant relapse is impossible; the higher nature has spoken, has asserted itself, and can never again be silent. He is as one seeing by a passing light the corruption he is touching, and though the light may fade and pass from him, he can never through all time forget.

Salvation by repentance, Karma.

From life to life, through endless lives, the unceasing movement of men to greater heights, unceasing advance to perfect man, the greater and greater suppression of the lower qualities, the greater and greater development of the higher.

A sudden flash of light, the knowledge, realization of Truth, the turning in abhorrence of the higher man from evil, the casting away of the lower self, the ascent to a new height, the step nearer

Nirvana.

The Salvation of Christianity is the Salvation of Karma. The salvation not by works, by actions, by outward appearance, but by the reality beneath, the judgment of the inner and real man—shortly, the valuing of the character. Justification by faith, that is, award, not for the action, but for the motive, and the motive is but the expression of the character.

It is not alone against evil that Christ preached, but, too, the thinking of evil, reckoning the one as the other.

The deeds performed reckon not, save for the motives which moved them. The doer of good for his own advantage has benefited not himself, only those receiving the good from him. Inasmuch as in the doing he but satisfied his own desires. Not the deed will be counted, the selfish motive alone.

## II

Be master of yourself, and I do not mean by that merely “Control the *expression* of your emotions and feelings,” but I mean “Be so master of yourself that you can control not only the outward expressions, but the realities themselves.” Recognize this—which is but an enlargement of the teaching that “Evil is Evil, though but thought”—that your thoughts and wishes, your desires, your emotions, in fact, your state of mind, are actualities, entities, having effects as your actions have effects, though you cannot see them or realize them, that a desire for evil has effects precisely as an evil action, though more confined to you.

The impure heart, though hidden under a guise of the highest morality, is still an impure heart.

A desire after evil, after immoral things, though you may never satisfy it, is equally abominable and injurious, though not to others, yet to yourself. Your judgment will be, not your actions, not your outward show, but *you*, yourself, a judging of your heart. Your question must be, not “What sins have I *committed*, but what *thought*? What manner of man am I? Do I, not alone *do*, but do I *think* evil?”

Remember that your Karma is as well the good and evil that you have thought, as the good and evil you have done; the separation of your principles means the separation of the qualities that are in you, in part.

Your fate rests not at all on what you have *done*, but on what you are; not on the outward appearance you presented on earth, but on the reality beneath.

Truly your actions, your outward appearance, may be of effect but only indirectly, if at all. On the reality, on your true character,

will eventually rest all, for as that character, so are the motives on which you acted.

The noblest actions count for nothing but for the quality of the motive inspiring them. If from a selfish or worldly desire, it will count for no more than an ignoble action so motivated.

And from a vile heart cannot come a good motive.

Where an evil nature is, each evil thought increases it, gives it new strength; a vicious nature, though its desires are not satisfied, is yet worsened by each thought.

An intention, a desire, to do a generous action, though never carried into effect, is yet beneficial to you, will yet count to your credit. To a selfish nature such desire could not arise. The giver of charities for gain, for good repute, or what not, is even below him who gives not at all. Though he has done good, benefited others, yet it has not been for good, but for his own well-being.

The widow's mite received the praise of Christ as showing her devotion, for the intention displayed, and valuable above the gold of the rich which they missed not. Not in the gift, but in the motive of the giver, in the feeling displayed in the gift lay the good.

And further, the effects of mental states are as the expression outwardly. An evil thought once created is potential on self and also on others.

As one in an ill-temper, though silent, though not actively expressing it, will yet cause a certain discomfort to all, so each state of mind will affect others.

The atmosphere is impregnated with it, and all coming into it, though long afterwards, will be to a greater or less extent affected by it, though not consciously.

The ill-temper which disturbs those present will affect others long after it has passed away in the individual, and long after he has passed.

Though the effects are less apparent to us, still they are there.

Once evolved, they are as much realities as are actions, and not after a moment's thought can we think otherwise. That a thought can appear, arise to consciousness, and then pass out of existence, can but imply that it has no existence otherwise.

—F.A.C.

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## IN THE LIGHT OF THEOSOPHY

Today, more than ever before, people can be “brought back from death’s door.” Medical science can now resuscitate patients who have suffered cardiac arrest, who have stopped breathing and who have little discernible brain activity—people, that is to say, who years ago would have died. As a consequence of this, there is an upsurge of interest in so-called near-death experiences, or NDEs.

Raymond Moody, physician and author of *Life After Life* and *The Light Beyond*, has described in his books the remarkable mental journeys of people who had come close to death but had not died. These experiences include: a feeling of peace and painlessness; cut-of-body experiences, *i.e.*, viewing the body objectively as other than oneself; meeting a being of intense light, which some call God and others a divine presence, and which permeates everything as it fills the person with feelings of love; going on a life review, during which the events of life are put in perspective and the person not only sees every action but also its effect on people in his or her life; and finally, a reluctance to return, some even expressing anger at their doctors for bringing them back.

In the United States today, more than one hundred support groups exist in order to help people to better understand these events, as well as a professional journal and a quarterly newsletter (*Light Beyond Newsletter*) published by Moody himself. Moody’s work has initiated scientific research and many former critics are now convinced that something is happening as people are snatched from death. (*Psychology Today*, September 1988)

The researcher Moody credits most with legitimizing his work is Kenneth Ring, a University of Connecticut psychologist. Ring interviewed 102 people at various hospitals about their NDEs, and was able to show that religion, race and age are unrelated to whether a person has an NDE. He was also able to confirm Moody’s finding that NDE is a positive experience that transforms personality.

The *Psychology Today* article concludes:

Moody is intrigued by the most fundamental question underlying the whole enterprise: Does something in each of us survive death? “After years of listening to these things, I believe that something does,” Moody says.

The aspect of the NDE that convinces Moody of spiritual

survival is the out-of-body experience, which he considers proof that *something* leaves the body as the end draws near. He describes baffling cases to bolster his argument. One example: A woman who had been blind for 50 years was able to describe the instruments that were used in her resuscitation following a heart attack—right down to their colours.

Moody hears hundreds of these stories each year. He is constantly intrigued by them, yet even more convinced that science won't answer the final question: Do we survive death? "The answer to that question," he concludes, "isn't one for science. It is what faith is all about."

The word "survival," it should be noted, typifies the scientific attitude, while "immortality" is a fundamental concept of ancient Oriental philosophy which Theosophy reiterates. "Survival" lays the emphasis on this material life from which something survives; while "immortality" has in it the idea of something beginningless and endless, not limited to a particular form or manifestation—an altogether nobler conception.

Theosophy explains the variety of encounters that make up NDEs. It regards death as a sacred and spiritual experience, for at death the Spiritual Soul, Atma-Buddhi, sheds its radiance from above on the incarnated Ego who is about to leave the body. This is the "being of light" encountered in many NDEs. This also accounts for the peace and tranquillity experienced by the dying person. The higher and lower states of consciousness blend and become one and this makes it possible for the Ego to live his whole life over again, after the physician has pronounced death of the body, which, however, is not *complete* death. The dying person sees incidents, scenes, people—all that he had thought and felt and lived through, not as isolated events, but as links in the chain of cause and effect; and this perfect lucidity brings him added peace. The teachings of Theosophy record this unrolling of the "life-film" at the time of death as a universal experience.

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Conventional medicines have their limitations and problems. Allopathic drugs are usually prescribed for their individual capacities to act upon specific parts of the body, so several different drugs might be prescribed to treat the various symptoms of one individual. And it follows that additional drugs would be needed to control the side effects of one or more of the drugs be-

ing taken. Homeopathy offers an alternative form of treatment that is considerably safer and may prove beneficial in many cases.

An article adapted from Dana Ullman's recently published book, *Homeopathy: Medicine for the 21st Century*, appears in the July-August issue of *The Futurist*. The author sees homeopathy as "a profound and powerful means to stimulate a person's healing processes"—a system which at times can complement other health and medical care and at other times can replace it.

Instead of giving one medicine for a person's headache, another for his constipation, another for his irritability, and yet another to counteract the effects of one or more of the medicines, the homeopathic physician prescribes a single medicine at a time that will stimulate the person's immune and defense capacity and bring about an overall improvement in that person's health. The procedure by which the homeopath finds the precise individual substance is the very science and art of homeopathy. . . .

One of the most important points about homeopathy is that it will inevitably put the concept of *healing* back into medicine. Doctors and scientists today talk about treating disease, combating illness, suppressing symptoms, and controlling or managing "conditions," often neglecting reference to healing the person. There have recently been more specific references in the conventional medical literature to trying to reestablish homeostasis as a means of restoring health. This subtle but important change in language signifies a deeper change in the approach to healing that increasing numbers of physicians are taking.

In comparison, homeopaths talk of stimulating the body's defenses, catalyzing the immune system, and augmenting the "vital force" when discussing virtually every patient. ("Vital force" is the term that nineteenth-century homeopaths used in reference to the organism's overall interconnected energetic and defense processes, the body's innate wisdom to protect and heal itself.)

Dana Ullman sees a bright future for homeopathy. In the 21st century, he predicts, homeopathic medicine will be utilized increasingly to heal a wide assortment of acute and chronic conditions. Besides helping to redefine health and healing by clarifying the difference between suppressing symptoms and curing disease, homeopathy will help us regain respect for the natural healing powers of the body and teach us ways to augment the body's innate intelligence. It will also provide us with a means of taking an active role in our own health.

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Most people have a completely distorted view of life's perils. "We don't appreciate what are the big risks and what are the small ones," one safety expert says. Bill Bryson's article, "Living Dangerously" (*The Saturday Evening Post*, September 1988), examines how curiously irrational most people are where risk is concerned. As a British parliamentary inquiry into risk recently concluded: "It is apparent that the human view of risk is much more complex than a simple analysis of statistical probability."

Modern man is so bombarded with warnings about this and that, that he lives in constant fear.

It can sometimes seem [writes Bill Bryson] as if everything in the world is out to get you. So routinely are we informed of risks from chemicals, pesticides, food additives, acid rain, cholesterol, and all the other substances around us that we may be excused for wondering if every possible human activity is in some way bad for us. . . .

The problem isn't so much that things are getting worse as that we are getting better at detecting the dangers. . . . The world has always been a dangerous place, and it is safer now than it ever has been. Our increasing lifespans are proof of that. The remarkable thing is not that the world is so full of hazards but that we are so bad at assessing them. . . .

A few years ago a Canadian psychologist named Gerald Wilde became interested in this phenomenon. He noticed that mortality rates for violent and accidental deaths throughout the Western world have remained oddly static throughout the whole of this century, despite all the technological advances and increases in safety standards that have happened in that time. People now die in different ways. Wilde developed an intriguing theory called "risk homeostasis." According to this theory, people instinctively live with a certain level of risk. When something is made safer, people will get around the measure in some way to reassert the original level of danger. If, for instance, they are required to wear seat belts, they will feel safer and thus will drive a little faster and a little more recklessly, thereby statistically cancelling out the benefits that the seat belt confers. Other studies have shown that where an intersection is made safer, the accident rate invariably falls there but rises to a compensating level elsewhere along the same stretch of road. It appears, then, that we have an innate need for danger.

In all events, it is becoming clearer and clearer to scientists that the factors influencing our lifespans are far more subtle and complex than had been previously thought. It now appears that if you wish to live a long life, it isn't simply a matter of adhering to

certain precautions—eating the right foods, not smoking, driving with care. You must also have the right attitude. Scientists at the Duke University Medical Center made a 15-year study of 500 persons' personalities and found, somewhat to their surprise, that people with a suspicious or mistrustful nature die prematurely far more often than people with a sunny disposition. Looking on the bright side, it seems, can add years to your life span.

A healthy attitude, then, is our best protection against the so-called perils of everyday life.

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Sports psychology is a relatively new science. Recognition of the importance of mind in athletic achievement has given rise to psychological training techniques in sports. Says Michael Mahoney, a clinical psychologist researching sports psychology at Pennsylvania State University, "At the Olympic level of competition the difference between two athletes is 20 per cent physical, 80 per cent mental."

The athletes, too, have begun to discover the importance of a harmonious relationship between body, mind and emotions, says Vithal C. Nadkarni in his article "Mind Over Muscle" in the September 2001 (incorporating *Science Today*, Bombay):

Some experts go so far as to repudiate the Cartesian division between body and mind. "While it is convenient to talk about body, mind and emotions, they operate as one unit," say John Syer and Christopher Connolly, who run a consultancy in the U.S. and U.K., appropriately called Sporting Bodymind. "Hence, what you think affects how you feel and move, and what you feel affects how you move and think, and how you use your body affects how you think and feel"...

Psychological skills have to be learned, just like physical skills. Some of the typical ones are emotional control, attention, mental rehearsal or imagery, and motivation. The athlete is required to practise them every day, just as he practises his physical skills. For ideal results, development of psychological skills has to be an integral part of the athlete's total training programme...

As Arnold Schwarzenegger, five times Mr. Universe, says, "The mind is the limit. As long as the mind can envision the fact that you can do something, you can do it—as long as you believe 100 per cent. It's all mind over matter."

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Yuri Lotman, Professor of Tartu University and author of several books, spoke of the history of culture and the need to preserve cultural values for the future, in an interview granted by him and published in *Social Sciences*, No. 3, 1988 (a quarterly of the USSR Academy of Sciences). He said among other things:

In culture, whenever far-reaching goals and cultural wealth are destroyed or damaged for the sake of current tasks, the results are especially obvious. We think at times that we know for sure what is consonant with our times. It is much more difficult to predict what will become necessary to our children and grandchildren. Hence the principal conclusion to be drawn: what we need most is a considerate attitude towards our historical heritage and a constant awareness that not all that we know now is the ultimate truth, and that the great classical heritage will reveal many aspects that are as yet hidden, for it is a developing phenomenon.

Generally speaking, man's deeply humanist development alone will always remain consonant with the times. That will apparently be the distant and constantly present perspective which will only grow more pressing with time. . . .

Nothing dies in true culture; some things may be there a long time like lamps that are not yet switched on. But the moment comes when a hand touches the switch, and bright light flares up. . . .

The word "crisis" often occurs in discussions of the topicality of human culture. It is mostly associated with the development of a technological civilization in which, it is said, there will be no room for lyricism. . . . The question, though, is not how to stop the development of technology but how to keep men from becoming its slaves. Science, and technology as the practical realization of science, can have two different futures. One is taking away man's initiative and making him a tool of somebody's will; that is evil technology, highly dangerous for mankind. The other is expanding man's initiative and potential, increasing the number of alternatives facing him, thereby raising the level of his responsibility. The feeling of responsibility must develop ahead of the development of the potential and not lag behind it. . . .

If we want to win the decisive battle in the cognition of the world and the fight for human values, an all-out offensive along the whole of the cultural front is needed. . . . The future holds in store a harmony of human efforts, interests and possibilities. The withering of whole branches of human knowledge, and irreparable impoverishment of the society's cultural genetic fund cannot be permitted. . . . As long as we are aware of the high standards of our heritage, there is hope, and there are premises for progress.

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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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