

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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ACTIONS ARE OUR EPOCHS

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Think'st thou existence doth depend on time?
It doth; but actions are our epochs.

—BYRON

"CONFLICT OF DUTIES"—this is a universal complaint—what to do, what not, how to act and how to refrain from action. And arising out of these problems is the puzzling factor of compromise. John Morley presented an important exposition in his well-known volume under that title; students of Theosophy should read it and make appropriate applications. Personal desires and ignorance of Theosophy are the parents of the conflict of duties, and again of sins of omission and commission, and also of wrong or false compromises.

One classification of human actions is given in Sankaracharya's Commentary on the *Gita*. Four types of actions are mentioned: (1) Obligatory duties which form the routine of living. These are termed *Nitya-Karmani*—waking, working, resting, eating, sleeping and so forth make up this class. (2) Special duties to be performed on special occasions; these may be regular or otherwise as to place and time. These are named *Naimittika-Karmani*—duties which pertain to specific events and occasions. (3) Optional actions rooted in the desires, in the *Kama* principle. These voluntary or volitional deeds are called *Kamyakarmani*. (4) Evil, and therefore forbidden, actions. Forbidden by our better

nature, by right tradition and wisdom, and called *Pratisiddha-Karmani*

As to the last, each aspirant-practitioner is aware of the force of evil residing in his lower nature. The constant enemy of man is compared in the *Gita* to the smoke enveloping the fire. The prefix *Nitya*, constant, perpetual, that qualifies the word *enemy* is the same that is used for the first type of works—*Nitya-Karmani*. This may well be taken as a hint that the constant enemy responsible for evil deeds can be overcome by right attention to the routine small duties of life constantly to be performed, this is pointed out in his simple, inimitable way by W. Q. Judge in numerous places. He names Duty as “the one vehicle,” “the royal talisman,” and his whole life was one steady effort to bring the world to Duty. “If you can do no more than duty it will bring you to the goal.” In the emphasis he puts on “little things,” he but clearly echoes the words of a Great Master:

What better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, my pupil, the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity—what better path towards the enlightenment you are striving after than the daily conquest of self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane.

Unworthy desires constitute our constant enemy; true duties, our constant friend. It is our lower desires which take us away from our duties and very often it is Kama which presents to the personal man the problem of the conflict of duties.

In the performance of the small plain duties of life the principle of Necessity should play its important part as our sure guide. That must be done which it is necessary to do. It is written that “Man’s mistaken actions are his *needless* actions” and that “it is *unnecessary* actions which ‘bind’ the man; the wise man engages only in necessary action.” Those acts which it is not

necessary to perform cannot be obligatory duties of our personal life. Actions of the third class being optional, the possibility is open to us to perform actions which are not strictly duties or Karmic obligations, and which therefore are not necessary. The Rule of Necessity saves us from many a pitfall in the performance of the first type of actions and that rule is of especial value for this first class of deeds. Duties are necessities and cannot be renounced without peril to the inner man. Spiritual life is founded upon the right performance of such actions as are necessary in the environment in which the Good Law has placed us.

Dana-Charity, Tapas-Austerities, Yagna-Sacrifices—these are repeatedly mentioned as works of value to be performed from time to time. Such are approved by the Lord of the Heart. Such special actions on special occasions assist the Inner Ego in its efforts to get a better purchase on the personal man and also in manifesting Its Light through the sensorium. Further, these three types of action of the *Gita* classification are specific modes of experiencing our kinship and fraternity with a number of persons: through such actions we enhance our own sense of brotherhood while helping those others in like manner.

What is the difference between these special deeds and the third class of optional actions? The special duties, such as Dana, Tapas, Yagna are in a real sense obligatory. Small plain duties are the Karma-Dharma of the Personality, the duties in which we are constantly engaged, and without which the life-process would not go on. Similarly the second class of actions are channels to be built by the Personality for receiving the afflatus of the Individuality. Such occasional deeds are the bridge down which the Inner Ego descends into the man of clay. No choice is left for us as to whether or not we should perform special deeds for and on special occasions. Volitional actions (*Kamyā-Karmani*) are different. When the first two types of actions are not correctly performed the personality tends towards lower and carnal desires, debases the human nature and animalizes it. But when the duties mentioned in the first two classes are properly attended to, the man of flesh is purified, his brain becomes porous to the influences of the higher, and noble and divine aspirations spontane-

ously arise in him. He feels like understanding the meaning and purport of life; like seeking the good company of striving and sincere aspirants; he desires to know about the Holy Ones of the Earth and looks for the Path which leads to Them. So, according to a man's attitude to his karma and his dharma are his volitional actions, self-induced and self-devised, whether the inducing and devising self be the ape or the angel in man.

Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still.

SCIENCE regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle. To the materialist, the only difference between a living and a dead body is, that in the one case, that force is active, in the other latent. When it is extinct or entirely latent the molecules obey a superior attraction, which draws them asunder and scatters them through space.

This dispersion must be death, if it is possible to conceive such a thing as death, where the very molecules of the dead body manifest an intense vital energy. If death is but the stoppage of a digesting, locomotive, and thought-grinding machine, how can death be actual and not relative, before that machine is thoroughly broken up and its particles dispersed? So long as any of them cling together, the centripetal vital force may overmatch the dispersive centrifugal action. Says Eliphas Levi: "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate. And would you think that the spirit frees itself first of all to exist no more? That thought and love can die when the grossest forms of matter do not die? If the change should be called death, we die and are born again every day, for every day our forms undergo change."

—*Isis Unveiled*, I, 480

WHEN DUTY CALLS

Out of the silence that is peace a resonant voice shall arise,
And this voice will say, It is not well; thou hast reaped, now
thou must sow. And knowing this voice to be the silence itself
thou wilt obey.

—*Light on the Path*

THE STUDENT of Theosophy lives his life on several planes, and unless he has progressed far enough, he remains ignorant of this all-important fact. The physical, material plane is the first and perhaps the exclusive one which claims his attention, for it is here that most of his life's work has been performed. There are duties here to be discharged—duties which he owes to the lives that throng his body and which, though in a state of flux, will remain with him, changing in strength and quality and tone according as his thoughts and actions gravitate to one or the other pole of good or evil. Even in the matter of body-building foods, he has learnt that there are foods which promote goodness (*Sattva*), or anger and intense activity at either pole of darkness or light (*Rajas*), or which induce indolence, lassitude and indifference, becoming thus the breeding grounds for superstition, intolerance and fanaticism (*Tamas*).

On the mental plane, the student realizes sooner or later that hardly, if ever, has he exercised his thought. It is the stimuli that impinge on him from the outside that mould or change his ideas about men, matters and things. He adopts whatever his textbooks and commentators say, as also the propaganda spread by his favourite media, and builds around the convictions so gathered his own personal fantasy of life. No doubt in this process his own likes and dislikes, his passions and angers, his avarice and greed contribute not a little to the making of him a personality distinct from all others; and this in turn affects for good or evil those who like a sponge absorb the "thoughts" and idiosyncrasies of others who are in their immediate entourage.

Beyond these two planes is yet another that, given the necessary conditions, moves the individual to impersonal acts of love as also to deeds of sacrifice, charity and austerity. Entering this

plane, the soul bathes and rejuvenates itself on those rare occasions when the pull of earthly desires is stilled and the passions lie dormant before a mightier overlord. Those occasions give the person sufficient indication that this plane exists and that the periods during which he enters it may be expanded to cover a major portion of his existence by constant practice and absence of desire.

The average person is as helpless as a rudderless bark upon the raging ocean and is tossed to any point of the compass according as the strong gales of his desires shift their direction. The man of ambition as the man of one dominant and over-powering desire puts a rudder to his boat and sets forth to achieve his objective. He embarks on a calm or turbulent sea and weathers many a storm; but even if the initially formulated goal is obtained, his thirst for things remains unsatisfied. He cannot stop, for the simple reason that desire ever expands itself until frustration, satiety or death stops the heady rush to nowhere. For such an one the goal ever recedes.

For the man of earthly appetites—the gourmet, the social butterfly and the debauchee—there can be no calm or contentment till old age and death come and put a close to a life frittered away, as happens to the spendthrift, the profligate and the wastrel. What is wrong with them is that they have allowed a part of themselves to be inflamed and so become sensitive to the slightest breeze of memory that is set in motion by outer or internal images. Such sore and sensitive spots become the great negators of discrimination. No medicine compounded on earth can remove the itch and the urge and the turbulence which, gathering strength, reaches the force of hurricanes, sweeps over the person's earthly will and pious but weak resolves and leaves him repentant yet none the less wide open for the next assault. In some, the sore spots are few and therefore there are periods of sanity that intervene between any two escapades, but there are the unfortunate others who are so full of these festering sores that they move from one passion to fall into another till disease and debility intervene to give the person time to review his past,

and if amenable to the good, to plan his future on a saner and wider outlook on life.

To tame the forces that are inimical to the Soul, the aspirant has to understand and take into account the vast horde of evil that he has garnered across untold incarnations. He brings with him into a new life a portion from this evil brood and is thus handicapped from birth. Add to it the fact that for the first few years of his new existence the material and passional part of him is free from all constraints of conscience and morality, and if left to the care of undesirable companions, he is all too apt to imbibe their qualities and tastes. You have thus before you the picture of a future human being who already has the dice loaded heavily against himself. But, for all this, the responsibility is his only because the Karma of past lives throws its long shadows on the formative hand of the future.

So, when the divine Soul (the higher mind) incarnates in the growing child, it may find itself burdened with the task of a lifetime because of the fact that it finds itself surrounded by an uncongenial and stifling atmosphere of family, race and national environment. It therefore becomes the invariable duty of the parents to instil in the child through its burgeoning reasoning faculties the principles of obedience, reverence and devotion. It is a fallacy to think that the child cannot grasp the ideas of divinity, brotherhood and ethical behaviour. Each child is a distinct unit with its own tendencies towards right or wrong living and has therefore to be moulded by the parents at home and by its teachers in school on an ethical pattern that justifies to it the imposition of discipline and the ideal to be followed of good thoughts, good words and good deeds; and in this the parents have to set a living example. Do today's parents perform that duty? Many a child's life is blasted because the parent has a distorted sense of duty.

The right performance of duty is the natural result of a right perception of life. Right precepts have to precede and mould right behaviour and since these are not taught nor their rationale explained in modern educational institutions, the duty to

hold these out devolves on the parents and on those philanthropic institutions that are voluntarily run to present the correct way of life through the propagation of the perennial philosophy that has survived the rise and fall of numerous civilizations.

Earthly duties are but the natural projections of one or the other of the Eternal Verities. It is when a verity is not properly understood that a conflict of duties arises and performance becomes harsh and rigid. With wrong concepts of the ultimates, discrimination loses its hold on the True, and subserving thus the lesser light, it fails to pull the person out of his pitfalls of error. It is therefore an ideal combination when philosophy basing itself on the Eternal Verities reduces them to scientific formulae which are then made to apply to physical life and mortal living. In the present century, with the accumulation of the dross of the ages, it is the material life on which our philosophers formulate their norms that give credibility to man's numberless divagations and to which they give the name of philosophy. The modern scholar looks at man and the universe not as the projections from the Divine and the Absolute (for then he would have to abandon his pompous theories which do not rise above the mortal aspects), but as something physical moved by a something psychic which both tend to disappear ultimately into an incomprehensible nought beyond which there is nothing but a blank and impenetrable void. Under the circumscribing limits of an ersatz philosophy, duty is compartmentalized into physical and mental rituals where one set may not necessarily be in harmony with the other. To rise above these physical and mental norms, the individual has to ensure that his earthly duties have their roots and base in a consistent and all-embracing philosophy over which broods the spirit from the DEEP.

In his efforts at search for that which will give him the correct approach and the true discrimination, the student has to realize that the mental faculty which is enveloped in and subjugated by the constraints of physical existence is in no way suited to receive the dictates of the spiritual and transmit them untainted to the phenomenal. It is only the Higher Mind which has that capability; but it has to be sought after and invoked. Years

and lives of wrongdoing have alienated this Higher Mind and reduced the channel of communication between the Higher and the lower to a hardly discernible jungle track overgrown with weeds and choking growths. But the path is there and as it is trod more often, it becomes easily discernible and may in time become a highway to the holy seat. The clearing of this path is the chief and primal duty of man. It calls out to him during the strains and stresses of life and at those moments of self-inspection when repentance follows upon a headlong rush into folly. That call has to be respected, nay, obeyed. A doubt often arises in the toiling pilgrim: Can he call on this high and divine source for help in his fight against such besmirching things as anger and lust and greed? Yes, so long as the soldier has no intention of abandoning the fight. The Higher Mind is the helping mind. It is the great warrior who is also the admonisher and the sustainer. This greatest of all warriors will remain a mute and passive spectator unless he is sought out and invoked and his guidance accepted without cavil or delay.

The call of duty is a call to arms. Rigid discipline linked to action in total co-ordination with other kindred souls has to be observed *in toto*. When the man through such discipline has drained himself free of all selfishness, he discovers that selflessness has a power all its own, and when he reaches this stage, duty's stern voice calls out to him to serve the best interest of another. "Not for himself but for the world he lives," said a Wise One "To live to benefit mankind is the first step. To practise the six glorious virtues is the second," admonishes *The Voice of the Silence*. The call of these higher duties has to be answered, and yet the attempts to honour these are doomed to failure if the duties to race and kin, to friend and foe, are left undischarged.

The culmination of a successful discharge of the duties of life and of discipleship is summed up thus:

So shalt thou be in tull accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

THE TEN ITEMS OF "ISIS UNVEILED"

(With correlated references from the book)

Summing up: To sum up all in a few words, MAGIC is spiritual WISDOM; Nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. (II, 590)

Under the name of AKASA, or life-principle, this all-pervading force was known to the gymnosophists, Hindu magicians, and adepts of all countries, thousands of years ago; and, it is still known to them, and used at present by the Thibetan lamas, fakirs, thaumaturgists of all nationalities, and even by many of the Hindu "jugglers." (I, 113)

The language of the *Vedas* shows that the Hindus of fifty centuries ago ascribed to it [Akasa] the same properties as do the Thibetan lamas of the present day; that they regarded it as the source of life, the reservoir of all energy, and the propeller of every change of matter. In its latent state it tallies exactly with our idea of the universal ether; in its active state it became the Akasa, the all-directing and omnipotent god. . . . The Akasa is the indispensable agent of every Kritya (magical performance) either religious or profane. The Brahmanical expression "to stir up the Brahma" . . . means to stir up the power which lies latent at the bottom of every such magical operation, for the Vedic sacrifices are but ceremonial magic. This power is the Akasa or the *occult* electricity; the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* as the astral light. (I, xxvii)

Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity—the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phe-

nomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. (I, 258)

There has been an infinite confusion of names to express one and the same thing. The chaos of the ancients; the Zoroastrian sacred fire; the Hermes-fire; the Elmes-fire of the ancient Germans; the lightning of Cybele; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury; the Egyptian Phtah, or Ra; the Grecian *Zeus Cataibates* (the descending); the pentacostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus*, and the "burning lamp" of Abram; the eternal fire of the "bottomless pit"; the Delphic oracular vapours; the Sidereal light of the Rosicrucians; the AKASA of the Hindu adepts; the Astral light of Eliphas Levi; the nerve-aura and the fluid of the magnetists; the *od* of Reichenbach; the fire-globe, or meteor-*cat* of Babinet; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox and Mr. Crookes; the atmospheric magnetism of some naturalists; galvanism; and finally, electricity, are but various names for many different manifestations, or effects of the same mysterious, all-pervading cause—the Greek *Archeus*. (I, 125-26)

The fire stolen by Prometheus had fallen down in the struggle to earth; it embraced the lower regions of the sky, and settled in the waves of the universal ether as the potential *Akasa* of the Hindu rites. We breathe and imbibe it into our organic system with every mouthful of fresh air. Our organism is full of it from the instant of our birth. But it becomes potential only under the influx of WILL and SPIRIT. Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life*, or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psycho-

logical miracles, well known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. (I, 616)

... the possibility and *naturalness* of the phenomena which took place in the presence of Kavindasamí, the fakir, and are described by Louis Jacolliot, the Orientalist, are fully demonstrated on that principle. The fakir was a man who, through the entire subjugation of the matter of his corporeal system has attained to that state of purification at which the spirit becomes nearly freed from its prison, and can produce wonders. His *will*, nay, a simple desire of his has become creative force, and he can command the elements and powers of nature. His body is no more an impediment to him; hence he can converse "spirit to spirit, breath to breath." Under his extended palms, a seed, unknown to him (for Jacolliot has chosen it at random among a variety of seeds, from a bag, and planted it himself, after *marking* it, in a flower pot), will germinate instantly, and push its way through the soil. Developing in less than two hours' time to a size and height which, perhaps, under ordinary circumstances, would require several days or weeks, it grows miraculously under the very eyes of the perplexed experimenter, and mockingly upsets every accepted formula in Botany. Is this a miracle? By no means; it may be one, perhaps, if we take Webster's definition, that a miracle is "every event contrary to the *established* constitution and course of things—a deviation from the *known* laws of nature." But are our naturalists prepared to support the claim that what they have once *established* on observation is infallible? Or that *every* law of nature is known to them? (I, 139)

The life-principle is but a blind force obeying a controlling influence. In the ordinary course of nature the plant-protoplasm would have concentrated and directed it at a certain established rate. This rate would have been controlled by the prevalent atmospheric conditions; its growth being rapid or slow, and, in stalk or head, in proportion to the amount of light, heat, and moisture of the season. But the Fakir, coming to the help of nature with his powerful will and spirit purified from the con-

tact with matter, condenses, so to speak, the essence of plant-life into its germ, and forces it to maturity ahead of its time. This blind force, being totally submissive to his will, obeys it with servility. If he chose to *imagine* the plant as a monster, it would as surely become such, as ordinarily it would grow in its natural shape; for the concrete image—slave to the subjective model outlined in the imagination of the fakir—is forced to follow the original in its least detail, as the hand and brush of the painter follow the image which they copy from his mind. The will of the fakir-conjurer forms an invisible but yet, to it, perfectly objective matrix, in which the vegetable matter is caused to deposit itself and assume the fixed shape. The will creates; for the will in motion is *force*, and force produces matter. (I, 140)

What is the WILL? Can "exact science" tell? What is the nature of that intelligent, intangible, and powerful something which reigns supreme over all inert matter? The great Universal Idea willed, and the cosmos sprang into existence. I *will*, and my limbs obey. I *will*, and, my thought traversing space, which does not exist for it, envelops the body of another individual who is not part of myself, penetrates through his pores, and, superseding his own faculties, if they are weaker, forces him to a predetermined action. It acts like the fluid of a galvanic battery on the limbs of a corpse. The mysterious effects of attraction and repulsion are the *unconscious* agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies: they exercise, unconsciously, *will*; for inorganic as well as organic matter possesses a particle of the *divine* essence in itself, however infinitesimally small it may be. And how could it be otherwise? Notwithstanding that in the progress of its evolution it may from beginning to end have passed through millions of various forms, it must ever retain its germ-point of that *pre-existent matter*, which is the first manifestation and emanation of the Deity itself. What then is this inexplicable power of attraction but an atomical portion of that essence that scien-

tists and kabalists equally recognize as the "principle of life"—the *akasa*? Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of the organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit—*i.e.*, *will*—are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. "He wills," says Du Potet, "and *organized* matter obeys. It has *no poles*." (I, 144)

Call the phenomena force, energy, electricity or magnetism, will, or spirit-power, it will ever be the partial manifestation of the *soul*, whether disembodied or imprisoned for a while in a body—of a portion of that intelligent, omnipotent, and individual *WILL*, pervading all nature, and known, through the insufficiency of human language to express correctly psychological images, as—*GOD*. (I, 58)

"The will," says Van Helmont, "is the first of all powers. For through the will of the Creator all things were made and put in motion. . . . The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, adds in the same strain: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is a beginning of all magical operations. . . . Because men do not perfectly imagine and believe the result, is that the arts are uncertain, while they might be perfectly certain."

The opposing power alone of unbelief and skepticism, if projected in a current of equal force, can check the other, and sometimes completely neutralize it. Why should spiritualists wonder that the presence of some strong skeptics, or of those who, feeling bitterly opposed to the phenomenon, unconsciously exercise their will-power in opposition, hinders and often stops altogether the manifestations? If there is no *conscious* power on earth but

sometimes finds another to interfere with or even counterbalance it, why wonder when the *unconscious*, passive power of a medium is suddenly paralyzed in its effects by another opposing one, though it also be as unconsciously exercised? Professors Faraday and Tyndall boasted that their presence at a circle would stop at once every manifestation. This fact alone ought to have proved to the eminent scientists that there was some force in these phenomena worthy to arrest their attention. (I, 57)

It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them. The ancient philosophy affirmed that it is in consequence of the manifestation of that Will—termed by Plato *the Divine Idea*—that everything visible and invisible sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. The imaginary atoms—a figure of speech employed by Democritus, and gratefully seized upon by the materialists—are like automatic workmen moved inwardly by the influx of that Universal Will directed upon them, and which, manifesting itself as force, sets them into activity. The plan of the structure to be erected is in the brain of the Architect, and reflects his will; abstract as yet, from the instant of the conception it becomes concrete through these atoms which follow faithfully every line, point and figure traced in the imagination of the Divine Geometer.

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to anyone else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN. (I, 61-62)

“SELF-DEPENDENCE IS BLISS”

“OTHER-DEPENDENCE is misery; self-dependence is bliss,” is a striking pronouncement of the wise Lawgiver of ancient India. The verse has been translated also: “Everything that depends on others (gives) pain, everything that depends on oneself (gives) pleasure” (*The Laws of Manu*, iv, 160). Leaving aside now the question of which self in man must be depended on for bliss to result, let us inquire into what is meant by “other-dependence.”

Many doubtless understand “other-dependence” to mean only dependence on other people. *Undue* dependence upon others is of course one implication. Depend on others for many things we must, for interdependence is the law of life. None of us can live in a complete vacuum. Who would have survived babyhood without the fostering care of others? Most of us today depend on countless people, known and unknown, to say nothing of kingdoms below the human and elementals of fire, air, water and earth.

Undue dependence on others, then, is what we must avoid. Everyone can see that this is undesirable. Not only does it put unnecessary burdens upon others, earning us perhaps their resentment or contempt. It also prevents us from developing our own capacities, mental, moral and physical, as fully as we could and should. It tends, moreover, to selfishness and to the atrophy of our powers of initiative, considered judgement and free choice. Since, moreover, Theosophy teaches that human progress is through individual effort, self-induced and self-devised, it is evident that, as long as we lean on others more than we need to, we are marking time, if not actually retrogressing.

But it is not only that we should not look to others to do things for us that we could do for ourselves. It is even more important not to surrender principles under pressure even from relatives or friends, either for the sake of peace or out of fear of their disapprobation. “Don’t listen to friends when the Friend inside you says, ‘Do this.’” wrote Gandhiji, and he practised that himself. Nothing can make a man act against his conscience if

he is prepared to take the consequences of refusing to do so, be those consequences what they may.

It is not that we should make a fetish of our own judgment, as if all the wisdom in the world were ours. We ought to listen to others' points of view, prepared to yield where yielding involves no sacrifice of principle; that will but make our stand the stronger when principles are involved. Nor may we try to make another accept our point of view. Krishna Himself, having laid down in the eighteen discourses of the *Bhagavad-Gita* the principles of spiritual action, does not coerce Arjuna, telling him instead, "Act as seemeth best unto thee."

There is, however, another important sense in which "other-dependence" may be understood than over-dependence upon other people. It has also an important bearing upon our attitude to things and circumstances. How many times we let them fill our thoughts, giving them an importance out of all proportion to their subordinate relation to the immortal Soul that each of us is! Mr. Judge has written:

A few moments' reflection will show you that we make our own storms. The power of any and all circumstances is a fixed, unvarying quality, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants. (*Letters That Have Helped Me*, p. 40)

Otherwise equal-mindedness, which is given by Krishna as an equivalent of Yoga, could hardly be made our permanent possession, being at the mercy of shifting outer conditions. In his "Musings on the True Theosophist's Path" Mr. Judge has written:

It was said by one who pretended to teach the mysteries, "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of the sort, either before teaching, or what is first needful, learning. It would, perhaps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. (*U.L.T. Pamphlet No. 36*, p. 2)

Circumstances have only such power over our consciousness

as we give them. As Epictetus said, "none . . . that fears or grieves or is anxious is free, but whosoever is released from griefs and fears and anxieties is by that very thing released from slavery."

There must be "a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions," but also "a calm indifference" to it. This is, indeed, named by H.P.B. as a qualification expected in a Chela. True asceticism is a protection against the seductions of comfort, which Kahlil Gibran described as "that stealthy thing that enters the house a guest, and then becomes a host and then a master."

Resignation to the law is the important thing. Unless we can face unperturbed the thought of adversity, we cannot be truly happy and contented in prosperity; there will always be in the background of our minds the fear of losing our possessions. The Buddha made it plain that holiness is not incompatible with wealth, saying that

he who is tranquil and serene and calm and lives a tamed and restrained life of holiness and has ceased to injure living things, though richly attired, he is a Brahmana, an ascetic (Samana) and a monk (Bhikkhu). (*The Dhammapada*, verse 142)

But while, when we have inwardly renounced, we can enjoy with a quiet mind whatever Karma brings us of what the world calls good, the obligation rests on us to regard our possessions, be they great or small, as held in trust by us and use them wisely and beneficently.

How little circumstances need trouble a noble soul devoted to a great task was seen in the case of the pioneer French Orientalist, Anquetil Duperron (1731-1805) who, nearing 60 years of age when the French Revolution broke out, endured the greatest privations in isolation in the room where he continued the great translation on which his fame chiefly rests. A Persian translation of the Upanishads which had been made under the direction of the broadly cultured and ill-fated Mogul Prince, Darashukoh, eldest son and rightful heir of the Emperor Shah Jehan, had come into his hands. He looked upon it as "the key to the Indian

sanctuary" and translated it into Latin. How well rewarded were his labours, despite the hardships that he had to undergo, can be gathered from the following words of his, quoted in one of the "Oriental Department Papers" published by Mr. Judge, that issued in March 1895:

My food is bread, a little milk or cheese, and spring water. With four sous a day I must supply my needs. In winter I have no wood for my fire, my bed has no pillow, no cover. I have neither wife nor children nor servants; almost all the world's good things I lack, and yet how I love all men, and the good above all. Here I wage my hard war with the senses, and disdain the enticements of the world. And, full of longing after the highest being, I await with quiet heart the dissolution of my body.

As an old Japanese proverb puts it, "Since in search of truth the way may lead through fire, why consider rain, wind, or snow as worthy of notice?" Is not that the attitude which the aspirant should hold towards the vexatious things and even hardships that may come his way?

I AM a citizen, not of Athens or Greece, but of the world.

—SOCRATES

God grant that not only the love of liberty but a thorough knowledge of the rights of man may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say: "This is my country!"

—BENJAMIN FRANKLIN

PATIENCE. OUR HELPER

DOES PATIENCE come to us as an unwelcome word? Is it one that we prefer, if possible, to dispense with in the day's round? Are not we too often aware of it only as a necessity which must be put up with until something better comes in its place? Let us spare a moment or two to think out our answers to these questions, being patient, in fact, till we see if we are using that well-worn word aright.

To how many it implies mere dullness, an unavoidable passing of time devoid of either pleasure or profit! Have not most of us proved this at one time or another—the day by day watch for an expected letter, the result of some enterprise we have embarked on, the weary passage of time as health returns slowly after illness? There cannot be many, old or young, who in one degree or another have not known the need for Patience. We come up against it early, do we not? The very animals, awaiting their feeding time, have to learn it.

As a quality, or should not we rather say, a virtue, it ranks high. "Patience," writes Mr. Judge in one of his *Letters That Have Helped Me*, "is really the best and most important thing, for it includes many. You cannot have it if you are not calm . . . and as calmness is the one thing necessary for the spirit to be heard, it is evident how important Patience is." (*Letters*, American ed., p. 126)

Did we know that, we who are students of Theosophy? Naturally we admire and approve of Patience in the right circumstances, but has it been habitual with us to rank it quite so high? Mr. Judge has no half measures when speaking of it. He never *was* a man for half measures. "Keep right on," he says, obviously writing to some troubled one, "and try for Patience in all the very smallest things of life every day" (*Ibid.*). There, as always, he is right. Most of us know what it is like to try to force an issue—know how little can come of it if we rely solely on pressurization which all too often will only antagonize. Does a tree grow, does fruit ripen impatiently? Almost all of Nature's acts are worth observing and copying. How foolish of us, then,

to belittle or disregard Patience as an invaluable aid to whatever our circumstances may be!

On this well-worn subject, Patience, Mr. Judge, we may be sure, has something helpful—nay, more probably something invaluable—to say to us. Nor need we wonder where to look for it, not at least if we have been reading his *Letters That Have Helped Me*. Our eyes have only to rest for a moment on such phrases as “How much I wish you could keep quiet; I mean, quiet inside. . . Outside quiet does not amount to anything unless all inside is quiet too” (*Letters*, p. 162). Does not the repeated use of the word “quiet” seem to induce it, yet how heedless we often are of the blessing it can bring! Distraction abounds for most of us today, but Mr. Judge would have us remember that which can counter it. “In the midst of confusion,” he writes, “look for the silent centre where the Lodge is ever at work.” (*Letters*, p. 160)

In all these instances the need for Patience is implied, even where Mr. Judge does not actually mention it. So much a part of his working life as it was, he doubtless took it for granted in the case of others as basic to their more obvious problems. Reserve was a quality he commended. “The less people to whom you actually reveal yourself, the better for your progress,” he writes to one (*Letters*, pp. 167-68), though Patience might well be called for if the said problems had to be tackled single-handed.

Whether or not it brings us the aid we are seeking, and whether that aid be physical or mental, we must, says Mr. Judge, “wait for the hour to make the decision, for if you decide in advance of the time you tend to raise a confusion.” (*Letters*, p. 125)

Knowing, as we do, his unfailing response to troubled correspondents, it is touching to come upon one little instance where he has to ask to be excused from (presumably) going into detail when writing to one of them. “Have patience with me for such short letters, as I am overworked and banked up high with unanswered letters on all sides, together with *Path* work for two advance months—all to be done in 3 weeks.” (*Letters*, p. 185)

That Mr. Judge should have to beg for Patience, he who gave so freely and fully of his time! Good cause he had to claim for himself the right he assigns to another correspondent in another letter—"We must be satisfied with what the time and Karma give us after we have done our duty and the best" (*Letters*, p. 175). Do not these last few words pertain to himself most rightfully? His duty and his best were ever the unfailing features of his life.

Yes, patience, in one sense a very simple quality, in another an invaluable one since so much can depend upon it, was a life-long characteristic of Mr. Judge. Naturally he commends it to us. "Take courage and be patient," he bids a troubled correspondent (*Letters*, p. 175). "Patience and fortitude" win his commendation, for, as such, Patience is no mere Passive quality (*Letters*, p. 112). In his view of it Patience is action. Can we teach ourselves to think of it as that? So essential, so invaluable as it is to all of us, let us make full use of it for our own and others' good.

CONTENTMENT is not satisfaction. It is the grateful, faithful, fruitful use of what we have, little or much. It is to take the cup of Providence, and call upon the name of the Lord. What the cup contains is its contents. To get all there is in the cup is the act and art of contentment. Not to drink because one has but half a cup or because one does not like its flavor, or because someone else has silver to one's own glass, is to lose the contents; and that is the penalty, if not the meaning of discontent. No one is discontented who employs and enjoys to the utmost what he has. It is high philosophy to say, we can have just what we like if we like what we have; but this much at least can be done, and this is contentment: to have the most and best in life by making the most and best of what we have.

—MALTBIE BABCOCK

DIVINE VISITORS AND EARTHLY MEN

ARE Gods, Saviours, Heroes, and other divine and semi-divine beings, no more than creatures of man's imagination? Are they, if they actually exist, what those who believe in them have pictured them to be? Have they no being, no world, no field of action other than as men?

Certainly all these classes and instances of divine visitors have no standing in history, if by history we mean those carefully preserved museum relics exhibited in the encyclopaedias, whose measurements correspond in all essentials to the dimensions we ourselves possess. But Nature constantly exercises her easements regardless of all our measures and bounds of what is credible and what incredible. Even the authorities, theological and scientific, which act as surveyors-general and regard as trespass any overstepping of their maps and termini—even these very authorities are, or should be, subject to their own law of estoppel. For the theologian rests his claims and sanctions in the last resort upon the very sources in some far past, which now he would throw out of court as without sufficient merit to justify a hearing. And our science is in no more stable case. Not one of its advances but has been a venture from the known into the unknown—and more. It ever trespasses not only upon the thus-far-and-no-farther of theology, of popular opinion, of the accredited facts and hearsay truths of history, but also against its own deeds and dicta of yesterday and this morning.

History, we might recall to our profit, originally meant an inquiry and investigation into fact and alleged facts, truth and alleged truths—not a mere obituary record of what once was but now no longer exists. On such a basis as this latter, history is the grossest of fictions, dealing with the greatest of imaginable illusions. What have the living to do with the “dead and done for”? Or with tomorrow? The life of sense and sensation has naught of concern with past or future. There is neither religion nor science among the kingdoms below man—no yesterday, no morrow to their consciousness. Are their inhabitants any

the less making history, repeating history, because "they know not what they do"?

The past means something, the future portends something to all men, however little we may be able to record the one in our memory or read the other in our imagination. There is, there must be, a better way, a wiser way, therefore a truer way, of employing the powers we call memory, imagination, thought, than in the mere shuffling and reshuffling of their so far acquired products, as a miser his hoard, or in devoting them merely to enlarging the sphere of animal existence. Whatever we may conceive of Self and its limits of duration and capacity, there occurs every day from earliest childhood to the hour of death an unbroken sequence of the unexpected. All this is in "the womb of Time," and we are able to read as little of it as the foetus hidden within the womb of its earthly mother can read of the larger life in which that mother shares. Surely no one has title to define the limits of the probable and improbable of Self and its power, whose whole use of his mind is contingent upon the sanction of his physical senses, and whose whole conception of Self is contingent upon the possession of an earthly body.

When the immense historical categories of theology and materialism, miscalled religion and science, are surveyed for their own foundations and dimensions, a child can see their fatuity as compared and contrasted with the views and conduct of the divine Incarnations, or with the innate powers of man himself. Whatever our religion or our science, they are but developments, successive creations by the mind of man. Shall we worship the watch, the mere timepiece, or consider the watchmaker, the Being who conceives of endless Time itself, even while tenant in and identified with a body of temporary duration whose only existence to him lies in his senses or in his mind?

So observed, no one can avoid perceiving that, in the most fantastic creations of an exuberant subjectivism, there is ever and always an element of the objective and real. It is to these elements themselves that we should give attention, if we would learn to recognize the features of Truth in the midst of the habiliments in which she has been decked by time and tradition. The

imagination of the masses, disorderly and ill-regulated as it may be and may have been, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it—that mass-imagination—not had to serve it as a central nucleus those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious dream foundation of our collective consciousness—that psychological hybrid named “human nature.”

This body was once a gelatinous, and before that a nebulous mass, a whirl of atoms—the creation out of surrounding material by a single cell, fecundated by the impact of, to it, two alien and unknown bodies of which that compound cell was nevertheless, but the moment before, an integral part. So our earth, so our solar system, so the Universe. Carrying the same analogy—the same *history*—into the world metaphysical, the genesis of mental existence begins with fecundation of the child consciousness by the impact of the idea of Self, thence, the same process of division, segmentation, multiplication out of the enveloping mass of psychological material until we have the normal race-mind. Is all this, whether in the world of matter or the world of mind, miracle or chance or the “fortuitous concurrence of atoms” as Lucretius with Socratic irony suggested in his *De Rerum Natura*? What, then if Avatars and Heroes represent one pole in great Nature—the successive steps of *conscious* descent from the world of Spirit to that of Matter as we know it? What if the corresponding and opposite pole were represented in the *unconscious* successive steps of ascent from the world of inchoate Matter to organized objective bodies? What if the electric circuit were “closed” by the fusion of the two in Man himself, the “connecting link” between them? Is this cosmic process of union, of fecundation, of genesis, antenatal and postnatal existence, any more mysterious, any more irreligious or unscientific, any more incredible, than the process by which the inorganic becomes the organic, the protoplasmic cell the six-foot man? That process, too, by which we have become what we now are to both mind and sense—that process is as mysterious still as it

ever was, as much a matter of opinion and speculation, not knowledge in any vital meaning. And so with death and disintegration, cosmically as well as organically. Everywhere is manifest the tendency, not merely to "run down," but to be born, to be reassembled in the womb of Nature, "with the process of the suns." *This* is transmigration, metempsychosis, reincarnation.

"Communication between the living and the dead?"

It goes on all the time, before our eyes of sense objectively, before the mind's eye subjectively. Is there no warrant, then, that the same process of continuity and change goes on before the eye of Soul or Self *consciously*—as well as unconsciously and dream-consciously? What if the human Incarnation of Saviours and Heroes, of Gods and Demi-gods, were deliberate, volitional, knowing efforts to impregnate the mind of man with the divine seed of *conscious* immortality? That we die, the most of us, life after life, with only a "dream foundation" for post-mortem existence, requires no evidence, for the majority of men are their own witnesses to the fact. That we go through this existence unfertilized by the heavenly pollen also requires no demonstration. That we were not born viable as to our own antecedent state and condition is equally of common negative certainty. All this is paralleled physiologically. But that germination and gestation do occur, despite the wastage of vital essence, is likewise certain—or there would be no organic world. Apply the same parallelism psychologically, and, however little we know, all that we do know leads straight to the provisional inference that Demi-gods and Heroes are those who have received the divine influx and have not been barren to it.

Such a *conception* as this is possible to any man who has not already debased himself utterly, and but comparatively few do that in any given generation of men. Heroes are nearer to the Gods, but closer to us than those Gods themselves. Herein History joins her voice to that of Tradition and Inspiration and all three speak in unison to the hunger of the heart, the yearning of spiritual aspiration which is innate in every normal man, the Element of the divine in all Humanity. He who holds to this conception in his heart, as the mother holds the earthly seed in the

adytum of organic existence—shall he not feel the quickening of the Spirit within, “in the course of time”? Who that studies History, who that observes Life, can fail to see what one upon this path of discovery once happily called “the Uplift of Heroes”?

The accessible records pertaining to the divine Incarnations are, in the theological sense, to be found in the great Scriptures which, so to say, form the title deeds under which authority is claimed by creed and sect. Internal evidence in the texts of each shows that the Scriptures accepted as canonical in the various religions are, in fact, not original writings, nor original impartations. Each contains its own evidences of compilation, of repetition from earlier sources. Back of all the great Scriptures must lie some common fountainhead, some Wisdom-Religion, some higher Order of Being, from which all these are derived.

In the same way, all that we know of Heroes comes to us in the great Epics. Each of these evidences internally that it is but a reassemblage from still more ancient sources. The great bards have drawn from their unknown predecessors, as these latter from widespread and incredibly old material in the form of myths and legends, embodying either race-mind memories or imaginations. The modern critics, even the friendly-disposed, see in all these Epics what other critics see in the great Scriptures—more or less authentic recitals of the “lispings of infant humanity,” as Max Müller characterized the ancient Vedic records. The same origins, then, are ascribed by the schools of scientific investigators to both Scriptures and Epics—the imagination of aboriginal peoples. Confronting these authorities, now as always so far as known, is the simple and incontrovertible fact that all primitive tribes are singularly devoid of creative imagination, but from generation to generation most tenacious of their inherited customs, habits, modes of thought and conduct. All this spells unmistakably, not imagination, but *memory*. Turning to the theological authorities in every great religion, one finds the same tenacity of received and inherited points of view. The purely theological mind is utterly unimaginative, unquestioning, bound to the past. This also is *memory*.

Between the opposing schools of authoritative interpretation,

the world has profited little. Some other light has to be sought by him who entertains the possibility that the great Scriptures and the great Epics are not all shell and no kernel, that they are not sterile as the sacred wheat in the mummy's hands, desiccated or desecrated by the materialist and the theologian. In all this great fund of literature, revealed and revealing, is constant evidence of symbolic speech, as carefully planned as the poetic measures of the great songs themselves. This mental and moral as well as spiritual picture-language has never yet been caught by any but the common people, the mystics and the seers among them—and these have as inevitably misread the facts of other worlds as they do of this, not in their sophistication but in their unwisdom. Equally with the evidences of origins other than the attributed ones, are the evidences in all the great classical writers as well as in Scriptures and Epics alike, of the continuous existence of the Mystery schools. Therein were taught, scientifically and demonstrably, the great truths concerning other worlds, other states of being, the processes of ascent and descent governing the different orders of Souls in their migrations and transmigrations.

The existence of these Mystery schools has never been denied, but what has been uniformly flouted by theologian and materialist alike has been the idea that the teachers and disciples in these Schools possessed any keys to Nature, past, present or future, inaccessible to themselves. Thus, on the one hand, we find every great Saviour speaking undisguisedly of the Mysteries, and unmistakably refusing to impart any other information regarding them than by allegory, parable, and ethical injunction which the most ordinary man could in part understand and in part apply. As unmistakably, we find these great Messengers opposed by the authorities of the times as would beyond doubt be the case today. For the Way of the Cross is no Appian highroad along which conquering legions march in ordered tread to fresh fields of exploitation.

All that is known of these Schools in any real sense is precisely—nothing. Their “secrecy and silence” have never yet been violated either from within or from without the sanctuary. Yet not alone the great Messengers have spoken of them. Many of

the bards, many of the philosophers and historians of the West as of the East, have been Initiates of these Schools. Countless imitations have existed, in remote times as in the present, and more often than not these have been mistaken for the genuine by the learned as well as by the untutored. The genuine in anything, if of value, inevitably excites imitation more than it excites emulation—and mankind at large, now as always, makes a readier market for the vendor's wares. Far more are ready to listen to a pope than to a Christ, to a politician than to a patriot. Even the noblest of the purely human pursuits of ideals, that of the Law—even jurisprudence—recognizes this note in human nature, and countenances it, as the jeweller countenances the emerald—despite the flaws. Thus it is an accepted maxim of our Courts of Justice that "the Law, it would seem for the purpose of sharpening men's wits, tolerates a certain amount of lying in trade." That countenance is extended by human nature even into Religion and Science—where what are at best but the speculations of the authorities are, by the public, taken as unquestionable expositions. On all this, one of the Initiates of a still existing School has written:

Human nature in general is the same now as it was a million of years ago: prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought; pride and stubborn resistance to Truth if it but upsets their previous notions of things—such are the characteristics of your age. The world's prejudices have to be conquered step by step, not at a rush. The door is always opened to the right man who knocks.

In all Scriptures and Epics, and in all the mythical genealogies as veiled in symbol and allegory, is the unvarying testimony personifying ante-natal and post-natal cosmic as well as human life and processes. One and all they portray the "War in Heaven" which ended in two opposed conditions of the hitherto divine and semi-divine Entities—the "Fallen Angels" and those "Sons of God" who did not fall but descended consciously into this "whirlpool of Souls," the Kabalistic *gilgoolem*. This is the

same as the *chyuta* and *achyuta* of the ancient Aryan texts. This is that vast "Cycle of Incarnation" in which are concerned Gods, Demi-gods and the Souls called men.

All the theologies "begin at the beginning," but have lost the connecting links between Spirit and Matter. All the modern sciences have begun at the bottom and traced the unconnected evolution of the Kingdoms in matter from the inorganic to the organic, from dust to plant, from plant to animal, from animal to man. They too have missed the winding key that supplies the invisible impulse which bridges the gaps between these Kingdoms. Those missing links above and below are the secret of the sanctuary—in Nature as in the Mystery schools. Something shuts *us* off from ante-natal as from post-mortem perception—from Past and Future. The great lesson, the still unlearned lesson, taught by myth as by avatar, by poet and philosopher as by seer and Initiate—is that these horizons are not impassable, from below upwards as from above downwards, in full consciousness.

THREE BIRDS

Three birds I let fly:
One pierced the clouds and sought the sky.
Another wandered with the wind
From land to land a place to find.
Another came back to the earth
To carouse in its mud and mirth.

THE LARGER TOLERANCE

ORTHODOX RELIGIONS are accused of dogmatism. So is Theosophy. But what is dogmatism? Dogma meant originally tenet or doctrine, but its meaning has now degenerated into "an arrogant declaration of opinion" without a foundation of proof. Can a doctrine, then, be dogmatic in itself? It can be true, or false, or mixed in character. Two people may, however, present the same truth, and in one case it will appear dogmatic, in the other, not. Two people may hear the same truth. To one it will appear sheer dogmatism, to the other a plain statement of fact. The same applies to falsehood and to fiction, for a scientist may present a false or faulty hypothesis, dogmatically or otherwise.

We may say, therefore, that the dogmatic character of a tenet does not depend on the tenet itself, but on the mode of its exposition and acceptance. That is, it lies in the manner of speaker and writer, or in the reaction of hearer or reader, or perhaps in both.

What quality, then, makes a speaker or writer dogmatic? If he himself has no real basis of proof, has accepted in blind faith the statements he repeats, and expects others to believe them likewise on his mere word, his speech cannot be other than dogmatic. The newcomers to a cause, or those whose adherence is emotional rather than intelligent, are the most zealous at "laying down the law." Those who are most anxious to force their views on others have examined their own position the least. Equally the hearer and readers whose preconceived notions have never been examined or tested are the first to proclaim as dogmatic any statement which conflicts with their own unproven ideas.

Thus then we have the test. If a man finds himself resenting an attack on, or a contradiction of, *his* principles, *his* tenets, let him look to his conceptions of those principles. How did they come to be *his*? Was it by unconscious absorption in early youth, or were they ever reasoned out? If the latter, were the premises sound? Or complete? What does he *mean* by the abstract words used to define his principles, and has he ever applied the latter practically?

vague hope, but ignorance prevails about spiritual verities and their scientific practice.

Yet, there is a sufficient number of people who have begun the Search. The phenomenal side of Spiritual life is alluring many among them. Philosophy which requires mental alertness and leads to the exposure of intellectual dishonesty is not popular. There is much straying away from the discipline of the Secret Knowledge, *Guhya Vidya* of the *Gita*, in following some person who claims to have acquired emancipation or gained initiation. The *virtues* of this stage of human evolution are well defined—industrious striving after the realization of the Higher Self which is within each of us. Such striving consists of study about the nature of the Higher Self, application in daily life to live as that Self, and promulgation of the ideas about it for the benefit of others. Study, practice, service take us to tread the triple path of Knowledge-Gnyan, Devotion-Bhakti, and Sacrifice-Karma. Each human soul must learn and teach, must devotedly apply and practise, must sacrificingly serve the race as a whole.

Lives of constant endeavour bring us the grand consummation—realization of the Self in us as the Universal Self; man has become God, the Mahatma is born, most difficult to find, as the *Gita* teaches. He is the true Seer; not the so-called clairvoyant who sees invisible things, but one who understands all that is seen not by senses but by the mind purified of all dross and having acquired the intuitive perception. All Sages and Mahatmas have the Single Eye; having learnt to see straight, each sees the truth underlying all, and thus the One Truth. They are all of one mind, one will, one vision.

Let us overcome ourselves; our lusts and appetites, our cravings and avarice, our selfishness and egotism have to be subdued. We have to gain some impersonality in dealing with the events of life, some universal vision which would endow reality to everyday occurrences. This requires knowledge—study of true books, Holy Writ indeed, and among such the *Gita* takes a prominent place.

—B.M.

IN THE LIGHT OF THEOSOPHY

Everyone knows that the end of the Second World War by no means signalled the cessation of all hostilities in the world. Today nations are still at war, revolutions are everywhere pending, there is yet no peace in the world.

Among Unesco's activities to promote peace is the publication of the *Unesco Yearbook on Peace and Conflict Studies*. The latest in the series, for 1982, has recently appeared, and one of the articles in it has been published in abridged form in *Unesco Features* (No. 800, 1984). Its author, Professor Mohammad Reza Djalili, specializing in peace and disarmament studies, makes the startling revelation that between 1945 and 1976 (the period studied by a Hungarian researcher, Istvan Kende), 120 wars were fought in the world and an estimated 25 million people lost their lives. And since 1976 at least 13 armed conflicts have broken out.

Such "wars take a great variety of forms. Some last a few days, others several years. The belligerents may use anything from old rifles to modern missiles (or both). Some conflicts stay in the headlines for years, others are virtually forgotten. With very few exceptions, the theatre of conflict has been the Third World—Africa, Latin America, and Asia, including the Middle East....

A systematic study of Third World conflicts is becoming more and more urgent because of their ever-increasing number and their tendency to develop into international conflicts likely to endanger world peace.

All the signs are that, as a result of deteriorating East-West relations, increasing economic and military imbalances at regional level, growing political, ideological and religious rivalries, and the failure to solve outstanding questions confronting the Third World by peaceful means, existing tensions will be exacerbated and the possibility of future armed conflicts increased even further.

The world is being compelled to take cognizance of the problems of war and peace. The aftermath of wars has proved to be as terrible as war itself. Threats of war have not lessened as a consequence of attempts to abolish war by violence; if anything, they have multiplied despite the resulting devastation. A solution to the problem of peace requires solutions for the

betterment of human relations, instead of allowing them to drift from bad to worse. The attainment of peace is a dynamic accomplishment that requires a new order of the ages, founded on the laws of brotherhood and co-operation, and not the tactics of war.

Theosophy has a light to throw on the baffling problem of ever-recurring wars and why and how they play havoc in human history. Theosophical metaphysics and ethics point to principles, to the true causes of war and to the cures which can usher in peace. Collective, national, and distributive Karma is one of the rational doctrines that Theosophy offers for our consideration. When we sow in ignorance we reap in pain. Karma has been called by H.P.B. "the Unfailing Regulator." In her teachings lovers of peace will find help, support, and that energy which is needed for the activating of the human will to right exertion.

Through most of recorded history, the mind and emotions have occupied a central place in attempts to understand disease. Efforts to conquer today's two major killers, coronary disease and cancer, have led to a revival of interest in the connection between mental states and physical disorders.

It was in 1959 that two cardiologists, Drs. Meyer Friedman and Ray Rosenman, defined what they called the "Type A" behaviour pattern and traced the first of many lines of evidence linking it to a high risk of heart attack. The classic Type A patient, they reported, exhibits three characteristics: he is highly competitive and ambitious, speaks rapidly and interrupts others frequently, and is seized by hostility and anger with uncommon frequency. He seems, in short, to be chronically on edge and constitutionally unable to relax.

Over the past decade, medical and behavioural researchers have been trying to narrow the technical meaning of the term "Type A," to extract from the composite profile drawn by Friedman and Rosenman those traits that are most "toxic." In the September/October issue of *The Sciences* (published by the New York Academy of Sciences), Redford B. Williams, Jr., professor of psychiatry and associate professor of medicine at Duke Uni-

versity Medical Center, writes of the work he and his colleagues and other research groups have done to isolate the most pernicious element in the Type A personality:

In attempting to identify the toxic element in the Type A behaviour pattern, we had to decide which component to focus on first: speed-impatience, ambition-competitiveness, or hostility-anger. If one of those three characteristics were to be expunged in the name of health, in which case would the social side effects be the most desirable? The answer seems clear. While haste is not always productive and ambition can be carried too far, hostility, alone among the three, has no redeeming value. . . .

The degree of correspondence between hostility and atherosclerosis, as revealed by further statistical analysis, was striking. . . . The unifying theme in the body of statements we identified was a mistrust (or trust, depending on the respondent) of other people. This characteristic is captured by the definition that Webster's dictionary gives to the term "cynicism": a contemptuous distrust of human nature and motives. It seems reasonable to conclude that "cynicism," not "hostility," is the best name for what the Ho scale [short for hostility scale] is measuring. And, given the link between Ho scores and coronary disease, it seems reasonable to go one step further and suggest that "cynicism," better, perhaps, than any other single word, captures the toxic element in the Type A personality. . . .

Identifying the biological mechanisms involved could well be a critical first step toward reducing the toll that cynicism takes. After all, not every hostile or cynical person develops coronary disease, and understanding the physiological principles at work may help identify those with the greatest risk.

Still, much remains to be learned, as researchers admit. Their next goal is to specify the ways in which mind can prevail over matter.

Rapid developments in the efficiency and sensitivity of the methods available for studying infants have brought about a reappraisal of the capabilities of the newborn. There is today an increasing willingness to accept that from the moment of

birth, and indeed for some time beforehand, the human infant possesses sophisticated sensory, perceptual and cognitive systems that are in some cases not far removed in functional level from those of adults

Ian Bushnell's article, "Born to See," in the *New Scientist*, brings out that contrary to the popular notion that young infants cannot perceive objects or even focus, there is now evidence that they have an innate capacity to process information about brightness and colour and to respond to objects and shapes. The newborn's visual acuity, that is, the brain's ability to resolve fine detail, is much lower than that of the adult, but it is as much as is needed for the infant's purposes and improves rapidly to approach adult level by six months of age. As well as being able to obtain visual information of all kinds from the world, the infant is able to use this visual input in a number of ways previously thought impossible. "The young infant," the article states, "certainly can extract visual information, storing it in memory and using it to guide his future behaviour."

Another article, that by Otto Friedrich, in the *July Reader's Digest* (Indian ed.), "What Do Babies Know?" throws further light on what new research is saying on the subject:

All over the world, medical and behavioural experiments are trying to solve one of the most fundamental and fascinating riddles of human life; what do newborn babies know when they emerge into this world? And how do they begin organizing and using that knowledge during the first years of life?

The basic answer, which is repeatedly being demonstrated in new ways: babies know a lot more than most people used to think. They see more, hear more, understand more, and they are programmed to make friends with any adult who cares for them. The implications of this research challenge standard beliefs on how children should be brought up, how they should be educated and what they are capable of becoming as they grow up. . . .

The infant's intellect is at work long before any language is available as a tool. . . . Two psychologists now at the University of Washington found that even newborns could imitate adults. Such experiments demonstrated infants' very early ability to co-ordinate the perceptions of two different activities, in this case vision and muscular action—which is virtually the

first form of thinking. . . .

How babies do any of the things they do is a matter of considerable complexity. Some theorists like Canadian psychiatrist Thomas Verny, co-author of *The Secret Life of the Unborn Child*, believe that infants begin learning behaviour patterns while still in the womb.

Researchers needs must continue to grope in the dark as long as they persist in their theory that what newborn infants know has no basis in their previous experience. The skills and actions that babies repeatedly demonstrate are one more proof of reincarnation or successive lives on earth. Children grasp innumerable facts with such speed as to show that they are not taking them in for the first time, but remembering and recalling them.

Threats to survival exist at all levels of life, and it is only recently being realized that the endangered species in need of protection include not only the larger animals and birds, but a whole panoply of obscure, relatively unknown creatures as well. Under the title "Protecting the 'Insignificant,'" the July/August *BioScience* (official publication of the American Institute of Biological Sciences) focuses attention on the fact that even plants and invertebrates that are threatened with extinction serve a useful purpose in the economy of Nature, and those who talk of excluding them from protection "reflect a misunderstanding of the reasons for protecting biological diversity so fundamental as to warrant the label 'biological illiteracy.'"

Most conservationists know that rare insects, for example, are absolutely vital to the survival of rare mammals and birds. . . . When confronted by people who scoff at the idea of protecting flies, clams, or beetles, Richard Arnold [University of California, Berkeley, entomologist] and other biologists quickly point out how vital these organisms are to maintaining basic ecological processes—among them recycling nutrients, pollinating plants, and controlling pests. In addition, they emphasize that invertebrates have served as sources of drugs and other commercially valuable products.

"I simply explain to skeptics the role a particular invertebrate has in an ecosystem," says entomologist Opler. "If it's a worm, I talk about recycling nutrients in the soil. If it's a fly, I ask them to imagine how much cowdung we'd have around if it weren't for flies." "I tell people the most valuable role of insects is as members of food chains," says Arnold. "Food chains remain stable only because of the complexity of interactions among the plants and animals that make them up. When you reduce the number of species in a food chain, you reduce its stability." . . .

Protecting habitats rather than individual species may be a more logical approach and is in fact gaining some popularity.

Public education is the key to further improving attitudes toward the so-called insignificant creatures. Once people know something about how ecosystems work and the role individual organisms play, they are likely to have some appreciation of the value of all living species.

The following "Observations" are from an editorial in the August *Bulletin* of the Ramakrishna Mission Institute of Culture:

If you live for an ideal, you have to love it exclusively and with a passion. Your commitment to the ideal is so complete that the whole of your being is possessed by it. Your thoughts, your speech, and your action—in short, your whole personality is coloured by it. You become the ideal. How is that? The qualities which the ideal represents were as if so long lying hidden within you, they now come up to the surface. Just as butter appears on the surface when milk is churned, the "churning" you go through leads to the appearance of these qualities in you.

But what is this churning? It is the struggle you make—physically and mentally. If you mean to realize the ideal, you struggle relentlessly, bear any amount of hardship. As you climb towards the top of the mountain, every step you take becomes a torture. But you don't mind it because with each step you take you are nearer the top. This applies more when you try to raise your moral standards. You suffer more, but you feel happy and proud with every hurdle you cross. The moral struggle is always more difficult than the physical, but it is also more satisfying.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without any 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 opinion.

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

It holds that the unassailable *Basis for Union* among Theosophists, wherever and howsoever situated, is "similarity of aim, purpose and teaching," and therefore has neither Constituted Laws nor Officers, the sole bond between its Associates being that basis. And it disseminates 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 desire to fit themselves, by study and otherwise, to be the better able to help and teach.

"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 may 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 enrollment will be sent upon request, and every possible assistance furnished Associates in their efforts 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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