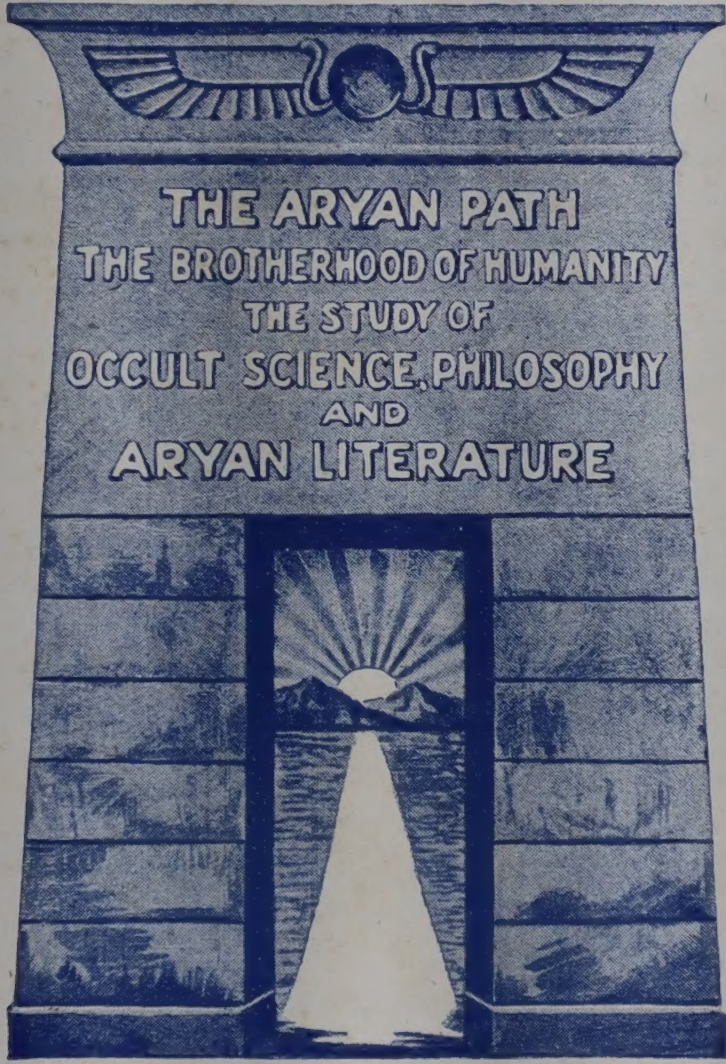




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



**THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE**

Vol. XXIII No. 6

April 17, 1953

Spiritual discernment is what is most wanted....All are not wise, but those who are ought to share with the rest. Combine to make things complete. Make your activity commensurate with your opportunities and do not turn your face away from the latter, even from those that are created for you. "Fling the burning brands apart, and they will quickly go out; rake them together and they will glow, burst into flame, and shoot sky-ward with ruddy brightness."

—H. P. B.

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th April, 1953.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1953.

VOL. XXIII. No. 6

LAW WILL BRING FORTH THE HOUR

What a dark prospect our world presents as we contemplate the approach of White Lotus Day!

Muddy waters of *kama-loka* swirling from shore to shore of every continent. Suspicion and mistrust. Attempts to keep carnage in check by sharpening the sword. In the endeavour not to precipitate a bloody war, indulging in the cold war which freezes human minds and hearts. Even the death of Stalin stirring up more confusion. So—Nationalistic nerves on edge everywhere.

How well does H.P.B. describe our world! What were then causes, seeds in the Astral Light, have now become effects, visible to all. Referring to the injunction of the Christian Master: "Love one another," she says:—

To the Christian nations belongs the honour of having obeyed this supreme commandment of their master, in a particularly paradoxical fashion! Caligula, the *pagan*, wished that mankind had only one head that he might cut it off with a single blow. The *Christian* powers have improved upon this idea, which remained only in theory, by seeking for, and at last finding a means to put it in practice. Let them make ready to cut each other's throats; let them continue to exterminate in one day in their wars more men than the Cæsars killed in a year; let them depopulate whole countries and provinces in the name of their paradoxical religion and let those who kill with the sword perish by the sword themselves.

These words were written in 1889 in her article "*Le Phare de l'Inconnu*," which was reprinted in Vol. XVII of this periodical.

But muddy waters are bound to settle and out of the stagnant marshes lotus buds will spring, blossom and spread beauty around. Theosophists must work for that cycle. The sentence which follows the above words is a question. H. P. B. asks:

"What have we to do with all that?"

This may sound callous, but she answers in the words we quote below, and they contain a very appropriate message for our White Lotus Day:—

Theosophists are powerless to stop them. Be it so. But it is their business to save as many of the survivors as possible. Nucleus of a true brotherhood, it depends upon them to make their Society a bridge destined in the near future to carry the humanity of the new cycle beyond the muddy waters of the deluge of hopeless materialism. These waters rise continuously, and at this moment are inundating all civilized countries. Shall we leave the good to perish with the bad, terrified by the clamours and mocking cries of the latter, whether against the Theosophical Society or ourselves? Shall we watch them perish one after the other,—this one of lassitude, that one unable to obtain a ray of the sun that shines for everyone,—without stretching to them a plank of safety?—Never!

It may be that the beautiful Utopia, the dream of the philanthropist who sees as in a vision the accomplishment of the triple desire of the Theosophical Society, may be far off. Full and entire liberty of conscience allowed to all, fraternity reigning between the rich and the poor, equality recognized in theory and practice between the aristocrat and the plebeian,—are still so many castles in the air and for a good reason. All this must come about naturally and voluntarily on both sides, but the time has not yet arrived for the lion and the lamb to lie down together. The great reform must take place without any social shocks, without a drop of blood being spilled; which can happen in no other way than by the recognition of the axiomatic truth of Oriental Philosophy, which teaches us that the great diversity of fortune, of social rank and of intellect, is due but to the personal Karma of each human being. We reap only what we have sown. If the *personality* of each physical man differs from that of every other, the immortal *individuality*, or immaterial being in him, emanates from the same divine essence as does that of his neighbours. He who is thoroughly impressed with the philosophic truth that every Ego begins and ends by being the indivisible WHOLE, cannot love his neighbour less than he

does himself. But, until this becomes a religious truth, no such reform can take place. The egoistical proverb: "Charity begins at home," or that other one: "Everyone for himself and God for us all," will always impel "superior" and *Christian* races to oppose the practical realization of this beautiful pagan saying: "The poor man is the son of the rich one," and still more that which tells us, "Give to eat first to him that is hungry, and take that which remains for thyself."

But the time is coming when this "barbarian" wisdom of the "inferior" races will be better appreciated. What we must try to do in the meantime is to bring a little peace into the world, in the hearts of those who suffer, by raising for them a corner of the veil which hides the divine truth. Let those who are strongest show the road to those who are weaker, and help them to climb the steep hill of life; and let them teach these to fix their eyes on the Beacon which shines on the horizon like a new star of Bethlehem beyond the mysterious and unknown sea of the Theosophical Sciences,—and let the disinherited ones of life recover hope.

Naturally the practical questions arise: How far have we built the Nucleus of a true Brotherhood? What is being done to augment its life and strength? What of the future?

The U. L. T., as an integral part of the immemorial Theosophical Movement, may be likened to a Noah's Ark where protection is available for the mind-souls who aspire to remain unmolested under the existing circumstances. The U. L. T. is at once a school and a temple: a school where we learn by teaching and a temple where we pray by serving.

What does this Noah's Ark stand for? For a place of retreat in times of world cataclysm. Number 31 of the Aphorisms on Karma (*U. L. T. Pamphlet No. 21*) states:—

Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.

A geographical cataclysm is one thing; a psychical and psychological one is quite another. The present upheaval is not a local or even a continental cataclysm. It has shaken people everywhere. It is vast and global. If an earthquake presages the birth of great souls, does not this mental world-upheaval point to the emergence of spiritual thinkers? At this hour, un-

recognized by mortal minds, pure philanthropic thinkers are doing noble work. But they despair.

Many, many are there in every quarter of the globe who, appalled by the darkness of animosity and rivalry, exclaim: "What can I do?" To all such solitary-hearted, despairing ones, we may well point the way to our Noah's Ark.

Modern civilization is obsessed by the notion of quantity: mass production, mass consumption, large-scale industries, stupendous armies and fleets; everything must be *big* business! The individual who is an honest thinker, a humble-hearted altruist, a lover of his brethren whom he knows and not forgetful of the many whom he does not know—that individual is lost and is likely to be disregarded, if not submerged, by this selfish civilization. It is "A Mad World, My Masters"—much more so even than in the 17th century when Nicholas Breton wrote about it.

Theosophy is the quintessence of sanity. It endows life with a purpose so noble and so logical that it satisfies both the pure heart and the honest mind. It is not impractical, much less is it chimerical. Those who study its elementary principles soon accept the logical deduction that the practice of right brotherliness is the one and only safeguard against a woeful destiny. We have made our present destiny, personally and collectively, by disunity and unbrotherliness; and the great masses and their leaders, in their blindness, are continuing to generate bad causes. And so disaster is overtaking our barbarism so as to make room for something which will better deserve the name of civilization.

Meantime, those who are ready for our Noah's Ark must learn the practical wisdom of what H. P. B. has taught:—

One cancerous limb diseases the whole body. (*The Key to Theosophy*, Ind. ed., p. 249)

It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. (*Ibid.*, p. 201)

In true philosophy every physical action has its moral and everlasting effect.... we say, that unless every man is brought to understand and accept as an *axiomatic truth* that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all

the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth. (*Ibid.*, pp. 46-47)

These truths are not difficult to comprehend, but their application by earnest practitioners is an up-hill task which requires vigilance. Modern men and women, brought up in a philosophy of conduct the reverse of this spiritual one, have to memorize these teachings, learn them by heart in the true sense. Habits have to be established in order to act up to this ideal. No doubt the task is arduous but it is by no means impossible.

Not a negligible number have already seen the wisdom of the Theosophical teachings and have become sharers in the activities of the Ark. But all such have their animal natures and they cannot merely rest in the Ark without destroying it. Their lower natures would very soon introduce into it the sins of the materialistic "civilization" and so weaken and destroy the possibilities of a correct life. Then the saving grace of the Ark would function no more.

Therefore students and devotees who are already in the Theosophical Ark have a duty to themselves in the matter of this particular practice, arising out of H. P. B.'s teachings. Their endeavour will attract new ones to the Nucleus; the present saviours will create new saviours for the future. That task our U. L. T. students must perform now. Thus the few of the present will live and multiply their spiritual family.

The muddy waters of this world can and will grow beautiful Lotuses—some blue, some red,

some yellow and some white. The Lotus is the symbol of the Microcosm reflecting the Macrocosm, and also of the Divine Man descending on earth as a Human Teacher to instruct and to bless—the Divine Macrocosm reproducing itself as the Perfect Microcosm. Our Lotuses are men and women who have learnt the Wisdom that within the living human body dwells the mighty God, the One, Krishna-Christos, the Most High. What they have learnt they must teach. What they have come to possess they must pass on.

H. P. B. is a full-blown Lotus of White Purity, of Yellow Wisdom, of Crimson Compassion, of Blue Universality. Her Purity is invisible like the real white colour. Her Wisdom is in her Recorded Message—exoteric and esoteric. Her Teachings are all gold which shines clean and bright. Her Compassion is mysterious and can be felt only by those who are truly devoted to her and to her Cause and therefore to all human souls. Her Universality, like the arching heavens, has a protecting beauty and a grandeur and inspires her devotees to practise Universal Brotherhood.

Let the Anniversary of the passing of H. P. Blavatsky, 21 days from this day, deepen the insight of her pupils and students, her servants and devotees, and what is more—bring to birth in new hearts the yearning to learn from her and to know her. Let us all chant:—

Aum Mani Padme Hum
O My God Within Me

WHAT IS OCCULTISM?

[From *The Spiritual Scientist*]

[Reprinted from *The Modern Panarion*, pp. 78-81.—Eds.]

I believe Occultism to be essentially a reincarnation of ancient paganism, a revivification of the Pythagorean philosophy; not the senseless ceremonies and spiritless forms of those ancient religions, but the Spirit of the Truth which animated those grand old systems which held the world spell-bound in awe and reverence long after

the spirit had departed, and nothing was left but the dead, decaying body.

Occultism asserts the eternal individuality of the soul, the imperishable force which is the cause and sustaining power of all organization, that death is only the casting off of a worn-out garment in order to procure a new and better one,

So death, so-called, can but the form deface,
The immortal soul flies out in empty space,
To seek her fortune in another place.

Occultism, in its efforts to penetrate the arcana of dynamic forces and primordial power, sees in all things a unity, an unbroken chain extending from the lowest organic form to the highest, and concludes that this unity is based upon a uniformly ascending scale of organic forms of being, the Jacob's ladder of spiritual organic experience, up which every soul must travel before it can again sing praises before the face of its Father. It perceives a duality in all things, a physical and spiritual nature, closely interwoven in each other's embrace, interdependent upon each other, and yet independent of each other. And as there is in spirit-life a central individuality, the soul, so there is in the physical, the atom, each eternal, unchangeable and self-existent. These centres, physical and spiritual, are surrounded by their own respective atmospheres, the intersphering of which results in aggregation and organization. This idea is not limited to terrestrial life, but is extended to worlds and systems of worlds.

Physical existence is subservient to the spiritual, and all physical improvement and progress are only the auxiliaries of spiritual progress, without which there could be no physical progress. Physical organic progress is effected through hereditary transmission; spiritual organic progress by transmigration.

Occultism has divided spiritual progress into three divisions—the elementary, which corresponds with the lower organizations; the astral, which relates to the human; and the celestial, which is divine. "Elementary spirits," whether they belong to "earth, water, air or fire," are spirits not yet human, but attracted to the human by certain congenialities. As many physical diseases are due to the presence of parasites, attracted or produced by uncleanness and other causes, so parasitic spirits are attracted by immorality or spiritual uncleanness, thereby inducing spiritual diseases and consequent physical ailments. They who live on the animal plane must attract spirits of that plane, who seek for borrowed embodiments where the most congeniality exists in the highest form.

Thus the ancient doctrine of obsession challenges recognition, and the exorcism of devils is as legitimate as the expelling of a tape-worm, or the curing of the itch. It was also believed that these spiritual beings sustained their spiritual existence by certain emanations from physical bodies, especially when newly slain; thus in sacrificial offerings the priests received the physical part, and the Gods the spiritual, they being content with a "sweet-smelling savour." It was further thought that wars were instigated by these demons, so that they might feast on the slain.

But vegetable food also held a place in spiritual estimation, for incense and fumigations were powerful instruments in the hands of the expert magician.

Above the elementary spheres were the seven planetary spheres, and as the elementary spheres were the means of progress for the lower animals, so were the planetary spheres the means of progress for spirits advanced from the elementary—for human spirits. The human spirit at death went to its associative star, till ready for a new incarnation, and its birth partook of the nature of the planet whence it came, and whose rays illumined the ascendant—the central idea of astrology. When the lessons of a planetary sphere were fully mastered, the spirit rose to the next sphere to proceed as before. The character of these spheres corresponded to the "seven ages of man." But not always did the spirit return to the astral spheres. Suicides; those from whom life had been suddenly taken before fully ripe; those whose affections were inordinately attached to earthly things, etc., were held to the earth till certain conditions were fulfilled, and some whose lives had fitted them for such disposal were remanded to the elementary spheres, to be incarnated as lower animals, corresponding to the nature of their lives. Such were the perturbed spirits who sometimes disturbed the peace of sensitive mortals in the days gone by—perhaps now.

Transcending the planetary spheres were the three divine spheres where the process of apotheosis took place, where the spirit progressed till it reached the fulness of the Godhead bodily. From these spheres were appointed the Guardians of the

inferior spheres, the Messengers of God, ministering spirits, sent to minister to them who shall receive the inheritance of salvation.

Such is a brief outline of spiritual Occult philosophy; it may seem to be inconsistent with the ideas of modern Spiritualism, yet even Spiritualism has not altogether lost sight of the seven spheres and other peculiarities of the ancient astro-spiritual faith; and as knowledge is acquired and experience gained, a better understanding of both ancient and modern mysticism will bring them nearer together and show a consistency and mutual agreement which has never been disturbed—only obscured—by human ignorance and presumption.

But Occultism has a physical aspect which I cannot afford to pass by. Man is a fourfold being.

Four things of man there are: spirit, soul, ghost, flesh;
Four places these four keep and do possess.
The earth covers flesh, the ghost hovers o'er the grave,
Orcus bath the soul, the stars the spirit crave.

When the spirit leaves the body, and is prop-

erly prepared for the stellar spheres, these are retained in the mortal remains; and the shade, which is no part of the spirit or the true man or woman, may still counterfeit them, make revelations of the past, in fact reveal more of its sensual history, and prove sensual identity better than the spirit itself could do, seeing it knows only spiritual things. The sciomancy of the past bears the same relation to modern psychometry that ancient Magic does to modern Spiritualism. Thus in haunted houses, in graveyards and places where deeds of violence have occurred, sensitives see the drama re-acted which transpired long ago, the spirit being no accessory thereto.

The spirit cannot even communicate unless through the interblending of physical and spiritual auræ, and only by coming *en rapport* with physical things can it know anything of them; and thus mediums are as necessary on the other side as on this; through which mediums, Guardian Spirits, we may gain a nearer apprehension of spiritual truths, if we live for them.

BUDDHA OF CALIFORNIA

TRUE HAPPINESS

Who is there who does not desire to be happy in life? Yet there is hardly any one who can say that he experiences unalloyed bliss in his earth life. Most men are for ever dissatisfied with themselves and with their lives, with what they have and what they have not. Whatever they have, there is always something more to be reached which is beyond their grasp; and most of us would agree with what Shelley has to say:—

We look before and after,
And pine for what is not;
Our sincerest laughter
With some pain is fraught;

Our sweetest songs are those that tell of saddest thought.

“Sorrow Is,” taught the great Buddha; and at no time has this, the first of his Four Noble Truths, been felt with greater intensity than in

the present state of society, more particularly in the so-called civilized countries, where misery, poverty and disease are the order of the day. Man does not seem to find in this life any mental buoyancy or hope, and settles into a spiritual lethargy, convinced in his belief that life is meaningless. He drags on his life without any aim or object, without any idea towards what end all his efforts are directed, thus inviting on himself still greater misery. He feels lost and bewildered and without hope. Therefore, what is above all required in this age is “a meditation upon birth, death, decay, sickness, and error,” which will make us perceive for ourselves that physical life is not necessarily a vale of sorrow and that a time will come when we shall have made our life on earth what it ought to be.

Bliss—*Ananda*—has been called the highest attribute of Deity in Indian philosophy. The Upanishads sing of the world as having come from *Ananda*; life moves and has its being in *Ananda*. We have but to lift our eyes and see. That characteristic line of Wordsworth's, "The pleasure which there is in life itself," contains a truth of which we need to be reminded often in these days of world-wide misery. The idea that "the Soul of Things is sweet, the Heart of Being is celestial rest," if dwelt upon in moments of unhappiness, can be of singular value to us.

Real happiness, then, is an inherent quality of the soul—a quality which the soul loses as it loses the true perception of its own nature. It is an inner harmony or contentment of the soul. It is, therefore, futile to pursue happiness; we *are* it. We miss it because we look for it outside of ourselves. Happiness or unhappiness is not caused by what we have or have not, or by our environment. We in our folly mistake cause for effect and effect for cause, and try to attain happiness by hankering after what has not fallen to our lot under Karma and by attempting to change the circumstances in which we find ourselves, thinking that the changed circumstances will bring happiness. But our environment is only the outer manifestation of our inner state. Therefore let us begin by setting to work on ourselves, trying to adopt the right mental attitude and purifying our natures, and happiness will spring up spontaneously from within us in the progress of time, for there is a living spring of happiness in our deeper nature.

We should not judge *Ananda* or soul-happiness by the ephemeral pleasures and deceptive allurements of mundane life which gladden us in their coming and sadden us when they depart. That there is a radical difference between pleasure and happiness, between what appears to be good and what is intrinsically good, is not understood by the average man of today. Joys and pleasures seldom teach us anything; their pursuit can never lead to happiness or permanent satisfaction in life since it is based on a total ignorance of the needs of our higher nature. Man was never intended to live for mere animal or even intellectual enjoyment. Even those who possess all

that earth life can give—health, wealth, comfort, fame, power—are still dissatisfied and unhappy, for how can that which is external satisfy or bring happiness to the inner man? Their nature aspires for other food—food that will nourish their spiritual nature, and nothing less will satisfy their cravings.

Sense-pleasures and sense-indulgence produce an effect which is the very contrary of what is intended. Says the *Bhagavad-Gita*:—

...those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end...the wise man delighteth not in these. (V. 22)

And again: "...those who thus desire riches and enjoyment have no certainty of soul and least hold on meditation." (II. 44)

The Buddha has very much the same to say:—

He who gives himself solely to sensual pleasures, which are unbecoming, and does not devote himself to (the pursuit of) higher knowledge, thereby abandons his own good by grasping at what is pleasant to him... (*Dhammapada*, Verse 209)

From attachment to sensual pleasures is born grief, from this attachment fear is begotten. There is no grief for him who is freed from attachment to sensual pleasures; whence, then, can there come fear? (*Ibid.*, Verse 214)

People miss happiness because they do not take into account who the real experiencer of happiness is. According to the *Gita* one of the names of the Soul is "the enjoyer."

The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul. (XIII. 22)

Therefore, if a man be true to his Real Self, which is "the embodiment of endless bliss," he need never be unhappy.

People are so fervently seeking for opportunities to obtain pleasurable impressions and anxiously avoiding disagreeable and painful ones that they scoff at the idea that the woes of birth have to be accepted cheerfully as avenues for further growth and service. H.P.B. says in *The Secret Doctrine*:—

...the Occultists...recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility...Woe to those who live without suffering. Stagna-

tion and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain and death? (II. 475)

Thus pain is the womb of progress. Only the misguided try to avoid at any cost the sense of pain. It is by contrast that we learn and progress. The shadows emphasize the beauty of the sunshine. Without pain and sorrow how could it ever be possible for us to know happiness or the joy of life? But alas, how many of us who recognize this truth are willing to suffer and know how to make use of that suffering? It is because we have been putting too much attention on effects rather than on causes and looking only at the outer surface of things that we miss the lessons out of experiences, pleasant or painful, and, failing to learn from them, are not able to enjoy them in the real sense—even the pleasant ones. To see the deeper significance of any experience, pleasurable or painful, is productive of happiness. In all events we must look for the hidden meaning, the hidden beauty, the hidden joy. So our happiness or unhappiness depends far more on the way we meet the events of life than on the nature of the events themselves. Real happiness is above pain and pleasure. That is why we are asked to regard pleasure and pain with an equal mind and to rise above both.

In order to do so we need knowledge. Knowledge and happiness go hand in hand. Knowledge will reveal to us the real meaning of any event or any experience and by bringing inner tranquillity and peace, enable us to accept the sorrows of life and to overcome them. Lack of knowledge bewilders our understanding; it creates doubts which make us feel lost. The *Gita* says: "The man of doubtful mind hath no happiness either in this world or in the next or in any other." (IV. 40) Therefore we have to cut asunder all doubts "with the sword of spiritual knowledge" and seek the Truth. For man, "finding the truth, obtains all that he can desire—hope, happiness and a better understanding of his and all existence." A similar idea is expressed in the Bible:

"Happy is the man that findeth wisdom, and the man that getteth understanding."

What true happiness is and the way that leads to its attainment is indicated in the *Gita* in more than one place. It asks us to renounce all selfish desires and to be "happy and content in the Self through the Self." (II. 55) It describes as the highest bliss "union with the Supreme Spirit," which is to be obtained by one whose passions and desires are subdued, who is devoted to the true Self and free from sin. (VI. 27-28) Krishna gives us the heartening assurance that "for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness." (IX. 22)

To be happy is not the goal of life. Happiness ever recedes if it is sought for its own sake. We have to look for duty instead and to perform it cheerfully. There is little happiness in the world that is true and lasting besides that of doing the little duties of life and doing good. The regions of happiness are provided for those whose deeds are righteous. All of us, if we look back over our past and try to trace occasions when we have had that wonderful glow of happiness, will find that it has come to us unsought when we have performed a loving deed or rendered gentle service or in one way or another tried to promote the happiness of others.

The inevitable conclusion at which we arrive is that there is an eternal bond uniting all human souls, that the individual is an inseparable part of the Whole, and that therefore it is only when the whole of humanity has attained happiness that the individual can hope to become permanently happy. Whenever we think of our own happiness Compassion will speak to us and say: "Can there be bliss when all that lives must suffer?" Let us in our humble capacities emulate the example of the great Buddhas of Compassion, who, "from boundless pity and compassion for the world of deluded mortals," refuse to pass into the Nirvanic state—"the glorious state of Absoluteness, the Bliss past human thought"—but accept instead the "Path of Woe" in order to contribute towards our salvation and lead us on the Path of Righteousness which is also the Path of Happiness.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER X

ENVIRONMENT, INTELLIGENCE AND BLIND TOM

Q.—Just what, from a Theosophical basis, would constitute true humility?

Ans.—Humility is one of the requisites, Krishna says, for the man who would acquire wisdom. The root of this word actually means *earth*. We are all from earth; our nature is not clay—it's "mud," everyone's. Our bodies were all born in the same way, subject to the same contingencies. There is no distinction of race, condition, creed, sex or organization in genesis, that is, in birth or conception. All these distinctions come afterwards; and at death, too, there is no distinction. Death comes to all alike, just as birth does.

On that basis, true humility is the recognition of the fundamental identity, the fundamental equality and the fundamental possibilities of all souls. Take the worst man who ever lived: he may be bad today, yet there was a time when we were just as bad as he. If we know better now than to think as he thinks, to feel as he feels, to speak as he speaks, to act as he acts, it ought to give us charity, and the greatest breeder of charity in the world is the reflection that there is no difference fundamentally between one man and another.

For a thousand years in Europe they believed that a different kind of blood flowed in the veins of a nobleman from that which flowed in the veins of an ordinary human being. We know better now, but we are still afflicted with the idea that one man is superior to another, or inferior to another; that one man is favoured by God and another is being punished by God. When we get these ideas out of our heads, then we can understand what humility means. Krishna says, "He, O Arjuna, who by the similitude found in himself, seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee."

Q.—Very often one says that he is in a condition or a situation where he does not really belong and that he is called upon to do that which is not his duty. How could such a condition arise in a just and honest universe where each receives exactly what he has sown?

Ans.—The factors that make any of us what we are at this moment are more than one and, until all the factors are taken into account, we find contradictions. Take a fish out of water—the fish is so seriously out of place, out of relation, that if it does not get back into the water, it dies. But, if we examine the matter, we find that the fish had its share in getting out of the water. He performed actions the result of which was to "land" him!

So with us. An incompetent man seeks a position where competency is required; he gets the position, and then gets fired. Is there anything but the clear operation of law there?

When the untrustworthy man is in a position of trust, he is out of place, as viewed from that pair of opposites. But when it is found that the one who trusted him represents one-half of another equation, and that he who sought the trust is the other half, then we can understand that the foolish man, who trusted where he shouldn't have, reaps what he has sowed when he is betrayed; and the untrustworthy man, who obtained the confidence of another and betrayed it, reaps what *he* sowed.

When we come to examine both sides of any question, then we can begin to see the question clearly. All our problems come from taking one side or the other of a question.

Q.—The analogy of sleep and dreams is often put forward in support of the doctrine of reincarnation. To what extent is this a valid argument? After all, during sleep there is still a connection between the Ego and his body, and

could not dreams be attributed purely to brain action instead of to what science considers a far-fetched theory—that is, to the action of the Ego independent of the body?

Ans.—In the first place, the analogy of sleep and dreams is never put forward in support of the doctrine of reincarnation. Analogy is a means by which we can see one thing when expressed in terms of another. When we say, Smith has a "hard heart," we are actually putting forward an analogy. Everybody knows what the word "hard" means physically; everybody knows that the heart is a physical organ. But when we say that Smith has a *hard* heart, or Smith has a *tender* heart, manifestly we are saying something that the man has to "see" in another language than that which the words imply; he has to use his imaginative power.

So, when the analogy of sleep and dreams is put forward, it is suggestive only. It is not an argument for reincarnation, but it does give a man something to think about. If he wanted to go into the subject, he would say to himself: What is my understanding of the phenomenon known as dream and the everyday phenomenon known as deep sleep? Does my understanding explain, or my theory cover, all the facts? Are there any objections to my theory? If he did this, he would find that his theory was shot full of objections.

Then, when it is suggested to him that perhaps the phenomena of sleep, of dreaming, of waking, are each due to the mixture of three independent elements, one or the other of which predominates at a given time, and that the mixture is partly separated or precipitated at other times, he has a basis from which—if he cares to follow it up in his own thought—he will see for himself the road to the understanding of waking, dreaming and sleep.

When he has gone thus far, then it may be suggested to him that identically the same analogy holds good with regard to birth and death, that birth is the bringing together into a given combination of certain elements which before had existed separately, each having its own independent existence, and that the period of that combination lasts for 50, 60, 70 years. At the end of that time, the combination wears out, and the original elements return to that state of indepen-

dent existence in which they had been before the original combination—called birth—took place. So, the man has the same analogy to apply to birth and death that he has to sleeping and waking, and he will begin to see for himself.

The great trouble with the materialist is not in his thinking but in his *basis*, and that never occurs to him. If, for example, we believe that the matter of our objective consciousness is the reality, how are we going to explain mind, thought, feeling, memory, desire? We can only call them attributes of matter. If we believe that waking consciousness is the reality, then how can we do otherwise than call deep sleep and dreaming attributes of the waking consciousness?

What every man needs to do is not so much to examine his reasoning and his inferences as to examine the *basis* from which he acts. If a man is a materialist, let him see if his theory of life will explain Nature. It would be difficult to find a single writer on a materialistic basis who isn't a pessimist, a despairing man, who gives up the whole of Nature as an insoluble riddle, or who has not an "explanation" that is a confession of failure. Bertrand Russell, perhaps the greatest materialistic philosopher living, says that at least we can die as heroes.

Similarly with the religious man, the trouble is with his basis of dealing with Life. From his standpoint, everything is *as he thinks*—not as it is, but as he *thinks it is*. But if he begins to examine his *basis*, he will find that his basis does not explain Nature, does not explain himself, does not explain anything that goes on. Let it be suggested to him that God, in the language of Pythagoras, is the universal intelligence disseminated throughout the whole of Nature; and that intelligence, no matter how formed or informed, is *one*, just as matter is one, no matter how many forms there may be constructed of matter or how these forms may differ among themselves. Matter is one, intelligence is one. Given these propositions as a suggestion to explain why it is that, in spite of disorder, there is order in Nature, he can then go to work and think for himself, and thinking for oneself on the Theosophical basis means turning the power of sight inward, instead of outward.

The teaching is that, whenever the power of sight, of thinking—thinking sight—is turned inward, then the conjunction or reunion between Manas and Buddhi takes place *while one is awake and alive*—the conjunction which, in the ordinary man, takes place only during deep sleep or at death. The moment there is a conjunction between Manas in the body and Buddhi outside of the body or beyond the body, that moment there is direct perception, and then the man sees and knows for himself.

Q.—On p. 90 (2nd Indian ed.) it speaks of “these lower egos” in connection with savagery and the fall and rise of nations. One would infer from this that there was a *difference* in Egos. In addition to the acquirements of Manasic action, is there a fundamental difference between Egos?

Ans.—On the plane of Spirit there are no distinctions at all. If there were distinctions, it would not be the plane of unity; rather, there are distinctions without differences. Now the question of lower Egos and higher Egos, when we come to look at it, is not really a consideration of Egos—it is a consideration of *environments*. We find certain Egos in ideal environments, whether physically, mentally, morally, or spiritually. Then we find other egos in the worst of environments, physically, socially, financially, mentally, morally and what-not. Those who are in the worst environments we speak of as “lower” Egos; those who are in the finer environments we speak of as “higher” Egos; but we can all see that this is only an analogical way of speaking and that the terms are purely relative.

The Aphorisms on Karma warn us against passing judgment on the status or occult nature of any Ego because of the environment in which we see him placed. If there had been those to see Abraham Lincoln when he was 19 years old trying to get a log-raft down the river in Illinois, they would have regarded him as a lower-grade Ego; but if they had seen that same man 25 years afterwards, they would have seen the saviour of his country. If there had been those to see Jesus of Nazareth learning to drive a copper nail and to split a board with an adze—there were no saws in those days—they might have thought he was a

low-grade carpenter; but, in fact, he was the Christian Saviour.

So the Aphorisms tell us we cannot judge from externalities, that is, from the environment; that Egos of the loftiest character, we may say, incarnate in the very worst of environments for the sake of the good they can do in that environment, or for the sake of soul discipline, to undo some ancient wrong which they perceive is still undone, to adjust some Karmic relation.

When we speak of lower- and higher-grade Egos, don't you think we ought to carry in our minds the idea of *character*? An Adept is said to be a lower-grade Ego than a Mahatma, and a Mahatma of this Manvantara is a lower-grade Ego than the Mahatma of the next great Manvantara, but this is a relative use of terms and largely analogical. Practically always, low-grade and high-grade refer to *the intelligence the Ego is able to bring to bear here*.

How often have we heard it said that every man—and that includes the low-grade Ego as well as the high-grade one—is in fact a god; that is, a purely spiritual being, and, in fact, *spirit*! Every man is a god who has descended into matter, and while in matter he experiences the qualities, good, bad and indifferent, that proceed from his contact with it—until what? Until he is able to understand the nature of matter and to deal with it according to its nature; that is intelligence.

If we consider it from that standpoint, all of us can see how enormously intelligence varies amongst men. But, lest we err too much in the idea of conditions, we have but to consider any given man—Lincoln, for example. Look at him in the cradle; look at him when 10 years old; look at him when he is 50. It seems like three different beings, one of them apparently a helpless congenital idiot—the child in the cradle; another, a very low-grade Ego indeed—the child of 10; and the last, perhaps a Christ—Lincoln at 50. Yet it is the same Ego all the way through; in the earlier phases he has not yet come into proper relation with the environment. If you heard Paganini tuning his violin you would think he was trying to produce discord; but after he gets the strings tightened, and gets the resin on them, then and

then only—*after he has tuned up*—can we tell whether it is Paganini or the next-door neighbour's son!

Q.—It is said that the Red Indians are in incarnation again. Are we to assume that the pioneers of that time are also in incarnation?

Ans.—Probably there are some. Remember that the Indian's idea of heaven wasn't very wide; how could it be? Handicapped as he was by his body and with his brain, his intellectual range was small, and upon the instrument in use depends the range of a man's intelligence. So, although his heaven might be a vivid one while it lasted, it wouldn't last very long. We shouldn't think of the Indians' having a 1,500-year Devachan, for instance. There are two classes of beings who have very short Devachans: the first includes not merely people like savages and materialists but also the *wicked*; the second are the wise. The wickeder a man is, the more quickly he reincarnates; and the wiser a man is, the more quickly he reincarnates.

Q.—How about white people reincarnating in Indian bodies?

Ans.—That has often happened and happens today. But if you want to look for reincarnating former white folk, look for them in Negro bodies; there are plenty of them.

Q.—Although the piano is practically a new instrument as time goes, here is Blind Tom (pp. 91-2), a boy of 10, who has the mechanical agility and skill to play on those keys. This takes a lot of technique and skill. Where did he get that?

Ans.—Well, it happens that I can tell a little story about Blind Tom. In my boyhood I knew a Virginia lawyer, then a man of 50 or more, who was very highly educated. He had a wonderful voice for singing and was himself an expert on the piano. As a boy he had been brought up next to the family that owned Blind Tom, and he was present at luncheon that day when Blind Tom first played the piano. This man said that no genius that he had ever heard—and he had heard all of the great pianists—could hold a candle to

Blind Tom. Now, whether he spoke truly or not—we must use our own judgment to believe or to reject—what this gentleman said corresponds with all the known facts in regard to Blind Tom.

On pp. 241-2 in the second volume of *The Secret Doctrine*, H. P. B. discusses the threefold nature of man. There is, first, the Spiritual Monad or duad—*Atma-Buddhi*. Then there is the purely animal Monad, the three lower principles. But unless there is the connecting link of the two middle principles—*Manas* and *Kama*—there is no contact between the Spiritual Ego (*Atma-Buddhi*) and the physical or animal Ego (the so-called mindless man). Trying to drive that home to us, that it is the union of these three selves—the Spiritual Self, the intellectual self, and the animal self—that makes the man, H. P. B. uses almost this identical language: graft the Spiritual Monad of a Newton (now, we have to remember that when she wrote that, Newton was dead, so she means graft the *discarnate* Spiritual Monad of a Newton) on the Monad of the greatest saint on earth, and without these two middle principles, you have nothing but a soulless, conscienceless idiot.

Remember that Blind Tom was just a little boy when his genius was first noticed. We may infer that he had had no prior education whatever, either in this or in former incarnations as a musician (obviously, he did not have the technical experience required to play complicated piano scores, because the piano at that time had been hardly 50 years in the world—there were no pianos before about the beginning of the 19th century). Might not this boy, looking at it from above downward, be an Ego just the same as Newton or the greatest saint on earth, or you or I; or, looking at it from below upward, he might have been nearly a mindless man, that is, lacking Higher *Manas*—as nearly a mindless man as we can conceive. Now, suppose that he had an enormous, an overmastering, an overwhelming love for harmony, for music, for happiness, for peace: the more he was oppressed by his surroundings, would he not the more turn within himself for the harmony and the sounds? We have all heard the story about mice coming out of their holes to listen to a violin, and how certain

Hindu yogis can charm the cobras and the wild beasts by the magic of sound—establishing some kind of *rapport*.

Curiously enough, at the time the famous "discovery" of Blind Tom was made, Jenny Lind was in this country—the greatest singer the world knew anything about—and, accompanying her, one of the greatest performers on the piano. Everybody was thinking about them, talking about them; here was an atmosphere, a stage setting. Why might not the love of this little boy for music have put him *en rapport* with the consciousness of this very musician who played with Jenny Lind, or some other great composer or musician, so that by purely psychic sympathy he became nothing but an instrumentality—the same as the piano itself—for a form of the action of consciousness that we are altogether unfamiliar with?

Think of *our* situation, whether we are a wise person or a dull person, an old person or a child, when someone whom we greatly love, in whom we have found bliss, happiness, has left this plane. Is it outside the realm of Theosophy that our love for that person can be so great that in the hours of sleep—which only means in those hours when we are not disturbed by the lower principles—we catch the thought, the feeling, the will of that one whom we love, no matter how great a being he might be, so that for the time being we *become* that person, and his powers are *our* powers? That is a form of psychic consciousness, but it is the *higher* psychism.

H.P.B. speaks of this same thing herself, although not in relation to Blind Tom. She wrote an article originally published in *Lucifer* and re-published in the Magazine *Theosophy*.¹ It is entitled "Genius," and she goes ahead to take the pride out of what are commonly called geniuses, as well as taking the vanity out of Blind Tom, we may think. She said that every Spiritual Ego is identical with every other Spiritual Ego; there are no "high" Spiritual Egos and no "low" Spiritual Egos. That is something for us to think about. She says that the whole story, then, of the differences between Egos as we meet them and

see them does not lie in the Ego at all—it lies in the instrument acquired. Now in *Theosophy* (Vol. XXXI, p. 56) is this commentary that has just barely been scratched. If you would like to follow up the subject, there are two other articles in the Magazine *Theosophy*: one, written by H.P.B., called "Premature and Phenomenal Growths,"² which applies in a far wider range than mere words. You will find that in Vol. V, p. 325. Some years ago, another article was published in *Theosophy*, called "Child Prodigies," and it gave quite at length some illustrations of things that are inexplicable from the standpoint of our human knowledge. That article is in Vol. XXI, p. 258.

We can all do some more thinking on the subject. For example, think, if we could get in that kind of *rapport* with the Masters of Wisdom that Blind Tom had with the musical sphere, what couldn't we do? Just through his love of music, of the magic of sounds, he was able to bless himself, to make a heaven for himself—poor little slave boy that he was—that his owners knew nothing of. And he was able to make a heaven for others.

Suppose our love for humanity, for our fellow beings, was as intense as little Blind Tom's love of music was. Wouldn't the intensity of that love of ours for our fellow men—who are the object of the devotion of the Masters of Wisdom—wouldn't that bring us into such a synchronism of thought, will and feeling (call it "soul vibration," if you want to) that the very harmony, the very knowledge, the very power, the very nature of those Masters of Wisdom, would enter into us just as the power of music entered into this poor boy?

These are the things—not merely the phenomenal aspects of "genius"—that such a subject as this could lead us to think about.

(Blind Tom) BETHUNE, THOMAS, a musical freak born about the middle of the 19th century; d. Hoboken, N.J., 13 June 1908. He was a Negro slave in Georgia and was born blind and

¹ Reprinted in *U.L.T. Pamphlet No. 13*.

² Reprinted in *THE THEOSOPHICAL MOVEMENT* for September 1936 (Vol. VI, p. 170).

with very weak mental development. He showed remarkable aptitude for music and after hearing a piece played once could reproduce it accurately on the piano. He also performed other musical wonders, and for several years was exhibited in various cities. After playing he would generally spring up and applaud himself. He reappeared on the stage in 1904-05 but being difficult to manage he was soon withdrawn. His lack of intellect developed into almost brutal idiocy.

(From *The Encyclopedia Americana*)

BALANCE

The Path of Occultism is said to be like a razor's edge, but is not the pathway through every-day life—the training ground of the Occultist—razor-edged also? When we look at the unhappiness in the world and see to how great an extent it is made here and now, by *present* actions, *present* feelings and *present* thoughts, we cannot but realize that life is a testing ground of balance. We are accustomed to think of it as a battlefield, but is it not more truly an arena where the tight rope has to be walked? Feats of balance are therefore more necessary than feats of strength, and to gain balance the arms, symbolic of action, must be used to offset any misplacement of weight that appears. The head must be cool, clear and capable of judgment, and the heart or emotions must be stilled and centred in the desire for balance.

Therefore balance is a necessity in life itself and not only in the endeavour towards specialized spiritual living. How can balance be attained and maintained?

First and foremost it must be recognized that balance is necessary and therefore must be desired, just as in meditation the first step is the *desire* to concentrate.

Secondly, the desire must be steadily sustained, as in the next step towards meditation—contemplation.

Thirdly, comes thought about it, how to attain it, what it is, etc., as the third stage in meditation is the dwelling on an object or a subject until full understanding of it is gained. And as in meditation, so here, these three stages must be ever operative.

Meditation on the subject of balance leads to the conclusion that it can be attained only by true judgment—in life and of things, people and conditions. True judgment is gained by weighing pros and cons, weighing things in terms of principles, in terms of universal right and wrong, harmony and disharmony. The first stage of this procedure is criticism and, as a first stage, as the sharpening of the tools, so to say, it is necessary. It is when it becomes the only stage that so much harm is done, for then bit by bit the criterion of right and wrong, harmony and disharmony as universal principles becomes slowly changed into the criterion of the criticizer's idea of himself as the exponent of these principles. Criticism in any shape or form must be kept in check constantly, and must never result in comparison of oneself with the object criticized.

The essence of true criticism, whether of actions or of persons, is the ability to learn how the great universal laws work.

For example, one may think that a parent is bringing up his child wrongly, *i.e.*, not in terms of good character building. It is not enough to hold this view and repeat it, or be actively critical; its value to the observer is apparent only when he is able to see the result of that upbringing and to prove to himself whether he was right in his criticism—not, again, to feel satisfaction that he was right, but to recognize with humility that he had grasped so much of the universal law as enabled him to recognize a wrong application of it.

To take another example, we inevitably criticize an action without having full knowledge of its background, the thoughts of the actor, those things which the actor knows and which we do not, the causes that led up to the action. Therefore our criticism is only partial and should be

held tentatively only, in order to watch events and see where *we* were right or wrong.

In this way criticism leads to discernment, for it is under the control of the mind free of *kama*.

"To know all is to forgive all" is a good slogan which nevertheless must not blind us into condoning evil while feeling compassion for the evil-doer. True discernment is a faculty of *Buddhi*, *i.e.*, the light of universals is shed on the particulars, the whole field is grasped at once, the relation between causes and effects is seen, *i.e.*, effects are seen as the flowering of causes; and in time, just as we can tell by seeing a rose that there must have been certain kinds of stem, of root and of leaves connected with it at one time, so we can see what kind of actions have led to the effects that we are seeing.

True discernment is necessary in our own life, as true criticism of our own life is necessary. True analysis—a better term, by the way, than criticism—of our own reactions to events and our own self-engendered actions will help us more than criticism of others.

But to complete the picture we need to be sufficiently familiar with world conditions, with new discoveries of science, new methods of education, new ideas of morality, new concepts in the world of thought. To discern which of these are false and which true and our relationship to them is part of our training. And who will say that a balanced view is not essential? Who will say that our own actions may not, by their imbalance or their balance, affect the world? Who will say that our emotions do not require to be balanced to discern truly the good from the false? And who will say that our thoughts may not be swayed from balance by our own opinion, if this is not based on universal principles?

We sometimes forget that a razor's edge is not only sharp, it is also *straight*.

A PRACTICAL SUGGESTION

Students sometimes wonder why people do not respond. It is an old cry, a perennial question, and though both Mr. Judge and Mr. Crosbie have pointed out that it is useless to concern ourselves too much with what other people do or do not do, still it is a problem that continues to cause worry at the back of students' minds. They may say: "It must be our fault." But just saying this and wringing one's hands will not get one very far, and will only increase the general atmosphere of discouragement. What can one do?

Students study, try to live the life and are full of enthusiasm for the Movement. What kind of enthusiasm, however? The Astral Light, the Universal Agent—by means of whose currents we act upon and respond to our fellow beings, and indeed all nature—has a two-way action in its currents. The astral fluid can be concentrated and projected to others, to heal and to bless (as also to curse). But the current can be reversed to draw the vital fluid from others to the operator, either consciously or unconsciously. In a lesser degree, we all know how tiring some people can be, though they seem to radiate vitality, while the presence of others gives refreshment. In the same way, there is the enthusiasm which expands from within outwards, and lights up and inspires all those it touches. But there is also the "enthusiasm" that draws from without into its own orbit and centre, that tries to bring round those whom it contacts to the object on which its own heart is set. The fanatic and the bore are but the sharp and the flat, the *rajasic* and the *tamasic* aspects of this "enthusiasm." The very desire to attract, to absorb, may bring about resistance.

Let us learn to give without expecting a return.

TRACES OF INDIA IN ANCIENT EGYPT

[FROM MANU AND HERODOTUS]

[Reprinted from *Lucifer*, Vol. V, pp. 23-28, for September 1889.—Eds.]

“ Who is the God to whom we shall offer worship ?
He whose shadow is Immortality ! ”

—*Rig Veda.*

“ The Egyptians are the first of mankind who have taught the Immortality of the Soul ! ”—*Herodotus.*

Egypt has no Stone Age. Her civilization is as perfect at the dawn of her history as when she ceased to be a nation.

Like Athene, sprung full-armoured from the brow of Zeus, the old race of Egypt appears fully equipped in arts, religions, and sciences.

This ready-made perfection must be the flower of some older nation's growth; and that older nation, says the author of *Isis Unveiled*, is Ancient India; and Menes is the Manu-Vina of Kalluka Bhatta, who was driven from his motherland, and colonized the Valley of the Nile.

Besides the evidence quoted to support this view, there is much in the history of Egypt, deciphered from the *papyri* and collected from the writers of Greece, that may lead to its demonstration.

We shall bring forward from one of these, Herodotus, such facts as may shew a connexion between the Egypt he described, and the laws, religions, and customs of the India of Manu's Code.

The hierarchies of India and Egypt were alike dominant: in both, a hereditary caste, strong, learned, guardians of the sacred books, monuments, and sciences; hierophants of the divine mysteries.

Ceremony and ritual, the inheritance of a still greater antiquity, are all-important to the Brahman of Manu's Code; and in Egypt, Herodotus tells us:

“ It would be difficult to enumerate all their religious ceremonies, all of which they practise with superstitious exactness. ”¹

Many of these ceremonies are described by Herodotus, and many are identical with the Brahmanical ceremonies of the Manava Code.

Both priesthoods are appointed to sacrifice to the Gods; they both slay the sacred animals on

certain specified days; and both use as food the flesh of the bulls they have sacrificed. Both study their sacred scriptures, and the lives of their Gods and divine ancestors, both have certain customs on the death of their relations, and for both a system of dress is prescribed.

The Brahman of Manu is to bathe at regular periods, to wear only clean linen, to cut his hair short, to abstain from certain foods, and to avoid impure contacts. He is to purify himself by washing if contaminated, to clean his brass bowl before eating, and to purify it by fire if polluted by an unholy touch.

From Herodotus we learn that:

“ The priests of the gods in Egypt wear their hair short. ”²

And, as in India:

“ One of their customs is to drink out of a brazen goblet, which it is the universal practice among them to cleanse every day. ”³

In Egypt, as in India, bathing was a religious rite, and the tank and the temple were equally sacred. Herodotus says:

“ The priesthood of Egypt wash themselves with cold water twice a day, and as often in the night, ”⁴ to enter clean into the service of the Gods.

Further, Herodotus tells us:

“ The Egyptian priests are so regardful of cleanliness that they wear only one vesture of linen, and that newly washed. ”⁵

The picture in these passages is a perfect counterpart of the Brahman of Manu.

“ With hair and beard clipt, passions subdued, his mantle white, and his body pure. ”⁶

¹ Her. Eu. 36.

² Her. Eu. 37.

³ Her. Eu. 37.

⁴ Her. Eu. 37.

⁵ Her. Eu. 37.

⁶ Manu, v. 35.

¹ Herodotus: Euterpe 37.

The religion taught by these sacred castes was not less identical than their raiment. Setting aside their theology, and turning to the mysteries of human life, we find that both had reached the same great solutions.

The greatest and noblest doctrine in the world was common to both, and though Herodotus tells us that :

“ The Egyptians were the first of mankind who taught the Immortality of the Soul ”⁷

We cannot doubt that this belief was as old, if not older, in India, for it appears in the earliest Veda.

To this doctrine of the Immortal Soul, both nations added a belief in its development through many lives. The Egyptians held that the Soul—

“ After three thousand years, enters a second time into a human body. ”⁸

And the doctrine in Manu, as in all the Hindu Shastras, is the same;⁹ and to complete the parallel, in both countries the pure doctrine of reincarnation was debased into transmigration through animals, in the popular religion.

In both countries there was a sacrèd succession of hierophants :

In Egypt,

“ Each was a Piromis, the son of a Piromis, ”

As in India, at Shringiri,

“ Each hierophant is a Sankaracharya, the son of a Sankaracharya. ”

For the meaning, and Indian analogies of the Egyptian

“ Twelve great Gods that ruled before Amasis, and the eight from whom they were produced, ”¹⁰

Readers must refer to the Secret Doctrine.

The processions of Jaganath are identical with what Herodotus describes :

“ The priests attendant upon the statue place it upon a four-wheeled car, and begin to draw it. ”¹¹

A curious triple parallel may be made out in the reverence paid to the cow, the sacrifice of bulls, and the meat eaten by the priests.

In both countries the cow was sacred and never sacrificed.¹²

In both countries the bull was sacred and used for sacrifice.¹³

And in both the flesh of the bull, though used in sacrifice, was eaten by the priests.¹⁴

And further, both priesthoods were forbidden to eat the flesh of the hog, and permitted to eat geese.

It is difficult to see how these parallels can be the result of independent growth, especially when taken together with the coincidences already given, and to be given.

The Egyptian who touches a hog is enjoined to plunge at once into the nearest water, and the Brahman whom the touch of any unclean thing has defiled, can only be purified by repeated bathing.

Here a slight digression must be permitted. Isis, says Herodotus, is represented as a woman with horns upon her head, because the cow was a sacred animal; but Isis more often bears a crescent moon on her brow. Further, certain sacrifices connected with generation were celebrated only on certain days of the moon.

This connexion between Isis, the moon, the sacred cow, and the phallic sacrifices, can only be understood, apparently, by using the triple key, “ Diana in heaven, Lucina on earth, Proserpine in hell. ”

Diana is the moon, whose crescent, the symbol of rebirth, appears on the brow of Isis, the Goddess of wisdom and spiritual re-birth. Lucina is the Goddess of birth, and of the process of gestation, measured by lunar periods. Proserpine, daughter of Ceres, Persephone, daughter of Demeter (Isis) is the Goddess of the under-world, and of the Eleusinian and other mysteries in which the under-world was represented. Demeter-Isis is the Goddess of spiritual birth, as Lucina is of natural birth.¹⁵ The sacred associations which bound together the ideas of birth and re-birth in spirit, re-appear in the question of Nicode-

⁷ Her. Eu. 123.

⁸ Her. Eu. 123.

⁹ Manu, xii. 16-22.

¹⁰ Her. Eu. 43.

¹¹ Her. Eu. 63.

¹² Her. Eu. 41, and Manu, v. 30.

¹³ Her. Eu. 38, and Manu, v. 41.

¹⁴ Her. Eu. 37, and Manu, v. 41.

¹⁵ Her. Eu. 41 and 47.

mus,¹⁶ the representative of the learning of the Rabbis.

In the laws of Moses, who was "learned in all the wisdom of the Egyptians," there are many traces of the influence of the sojourn in Egypt. Amongst these are circumcision, and the classification of clean and unclean animals; and Herodotus tells a story of Hercules that has a close parallel in the history of the Hebrew Law-giver.¹⁷

"The God Ammonu, they say, was long averse to the solicitations of Herakles to see his person; but in consequence of his importunity, the God used the following plan: he cut the head off a ram, and clothing himself in its skin, shewed himself in that form to Herakles."

The Hebrew and the Egyptian allegories have both doubtless several meanings, the chief being the manifestation of God in nature; another refers to the initiation of Moses and Hercules—a son of Jupiter—into the wisdom of the Logos—the Shechinah—the visible glory of the hidden God.

Another story of Hercules, who allowed himself to be bound with the sacred fillet, and on being led forth to be sacrificed,

"Exerted his strength and put his enemies to death,"¹⁸ is repeated in the history of Samson.

To return to the Egyptian and Indian parallels:

In both countries the crocodile was a sacred animal, and in both the lotus is a type of immortality.

Herodotus tells us that:

"The Egyptians first imagined what month or day was to be consecrated to each deity; they also, from observing the days of nativity, venture to predict the particular circumstances of a man's life and death."

The antiquity of Indian *Moti-shastras*, calendars, and astrology, can hardly be established with exactness, but cannot be less than 5,000 years, and is very likely much older, so that India may well be the source of the Egyptian sciences.

Having thus traced the similarities in the priesthoods and religions of these two sacred

lands, we may turn to their common customs and social life.

"The men have two vestures, the women only one."¹⁹ Herodotus tells us:

The Hindu women wear only one "vesture," draped most gracefully around the whole form, and covering the head. The Hindu men wear two, the one fastened round the waist, the other over the shoulders.

The Hindu women have an uncleanly practice in collecting the habitual fuel of the country; the same practice in another race seems to have struck Herodotus, who says:

"The Egyptians do not scruple to use their hands in the removal... of the substance in question. And yet both nations are religiously clean in other particulars.

"The Egyptians are so regardful of neatness that they wear only linen, and that newly washed,"²⁰

As do the Hindus.

"Their laws compel them to cherish animals," says Herodotus,

And *Ahingsata*, "indestructiveness," or kindness to animals, is continually urged as a virtue in the Hindu shastras.

"The Egyptians are attentive to the memory beyond the rest of mankind."²¹

The Brahmans were also "attentive to the memory"; Brahmans learned the Vedas by heart, and the *Sutras* are a regular system of *versus memorialis*.

The high proficiency of both nations in surgery, and their skill in weaving can only be mentioned. Both nations used palm-wine, and planted palm-trees round their temples.

Herodotus heard a story about the sources of the Nile.

"I have only met with one person who pretended to know the sources of the Nile. This was a priest at Sais. He informed me that there were two steep mountains, Crophi and Mophi. He informed me that sources of the Nile, of unfathomable depth, flowed from the centres of these mountains; that one of these streams flowed

¹⁶ St. John, chap. iii.

¹⁷ Exodus xxxiii, 20; and Her. Eu. 42.

¹⁸ Her. Eu. 45.

¹⁹ Her. Eu. 37.

²⁰ Her. Eu. 64.

²¹ Her. Eu. 77.

through Egypt to the north, the other flowed south."

It may be suggested that this story, from the temple of Sais, though not true of the Nile, may be true of another river, and may be a reminiscence of the motherland of the race that colonised Egypt.

For in this motherland, if it be India, there are two sacred mountains, lofty and steep, and from their centres rise two great rivers, the one flowing north, and the other flowing south, and the name of the one is *Nila*, the deep-blue Indus.

But more remarkable than all the coincidences we have cited, is the practical identity of the Caste systems of Chemi and Arya Varrtta²² an identity to which it is hardly possible to attach too great importance. In both we have pre-eminent a sacerdotal class, the possessors of all the wisdom, learning, and science, and the mysteries in both lands; two hierarchies the like of which no other land has seen; both hereditary, both holy, and identical in many of the details of their life and ritual.

In Chemi and Arya Varrtta a soldier class stood next to the priests, a hereditary class of nobles and warriors, the administrators and defenders of the State.

In both we have a mercantile and servile caste, or group of castes. And though *Manu* divides his people into only four classes:

"Priests, Warriors, Traders, Labourers,"²³

While Herodotus mentions seven:

"Priests, Warriors, Traders, Interpreters, Pilots, Herdsmen and Swineherds,"²⁴

the two first (and probably the rest) being as strictly hereditary as in India. But, of these seven, the traders, interpreters, and pilots naturally fall under one Mercantile class, while the herds-men and swineherds may well form a servile caste, if the latter be not outcasts.

But in connection with these seven castes it may well be pointed out that another Greek

²² We leave untouched the author's spelling, as it more closely represents the phonetic value of the syllables than the commonly accepted one of our Western Orientalists.—[ED.]

²³ Brahman, Kshatriya, Vaishya, Shudra.

²⁴ Her. Eu. 164.

traveller, almost a contemporary of Herodotus, in describing the actual system of castes in India when he visited it, gives these also as seven instead of four:

"Priests, Warriors, Counsellors, Inspectors, Husbandmen, Shepherds, and Artisans."²⁵

When we note this and further perceive that in both lands "the priests and warriors were the only classes honourably distinguished,"²⁶ the grants of public land given to both classes in India as in Egypt, the duty of warriors to serve in rotation as royal guards in both, and their strict heredity; we cannot fail to conclude that these two Greeks, Megasthenes and Herodotus, were observing and describing identical systems in the two countries, India and Egypt.

It is hard to leave the Father of History without touching on some of his wonderful stories of Egypt, his golden-winged crimson phoenix, his flying serpents, his "sacred reasons," his "admirable Egyptians, the most ancient of mankind," his measure of twelve months and 360 days, a measure used in the Puranas of India, his theories of deltas, of soundings, of raised beaches, and geology, of inundations, his oracles, the two black pigeons of Dodona, his sacred dynasties, his race of black pigmy magicians, his hints of the mysteries, and more, but space forbids.

Herodotus' picture of Egypt and the evidence of customs, castes, and ritual to be drawn from his history, have far more weight than any modern reconstructions; for when the Historian visited Chemi twenty-four centuries ago, the old sacerdotal system was still full of life. Piromis still succeeded Piromis, as Hierophant and Priest; the Worship of Isis, and Ammon-Ra still lingered in their sacred temples; he saw the holy processions of Horus and Osiris, the midnight ceremony on the sacred island, in the Lake of the Dead. Herodotus had been initiated into those sacred mysteries whose echoes only reach us through Plato and Iamblichus; he had talked with the scribes of the hieroglyphics, and had listened to the history of their Celestial Rulers. Egypt was then alive, and not as now, only a sacred ruin.

CHARLES JOHNSTON, F.T.S.

²⁵ Megasthenes Indika.

²⁶ Her. Eu. 168.

DIVINE PYTHAGORAS AND HIS TEACHINGS

IN THE LIGHT OF THEOSOPHY

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I

The wheel of the good law moves on in eternal duration, unhindered and unconcerned. Its ceaseless motion, pursued with relentless regularity, helps in the enacting of the drama of life in its multifarious facets and forms and causes the major and minor cycles of man's struggles and achievements on the path of perfection. It is through this incessant whirling of the wheel that our destiny is moulded and epochs of history are made. One important epoch which arrests our attention is the 6th century B.C., in which, it seems obvious, the benefactors of mankind launched a world-wide effort to lift further the veil of mental and moral darkness within which humanity was enveloped. Such torch-bearers of the higher life ever seek to shed the lustre of their knowledge and experience on the path of man, with a view to transforming him into a superior being. They graciously acknowledge his kinship with them and will not cease to strive for his upliftment as long as they have the slightest hope of fanning the flickering flame of his inner consciousness to make him see the error of his ways and the enormity of his lapses.

The 6th century B.C. was the age of Gautama Buddha in India, of Lao-tse and Confucius in China, and of the "Divine Pythagoras" in the European countries of Greece and Italy. These great teachers were contemporaneously engaged in the noble task of giving a helping hand to fellow men and women that they might drag themselves out of the slough of servility and sorrow in which they were submerged through their ignorance and egotism.

The parents of Pythagoras were residents of good standing of Samos, an island in the Ægean Sea. Before his birth, his father, Mnesarchus and mother, Parthenis, had visited Delphi and the temple of the Pythian Apollo, where the famous Delphic Oracle had amazed them with the glad tidings that they would be the parents

of an illustrious son, surpassing in beauty and wisdom all that had ever lived, and that he would be of the greatest service to the life of man. The prophecy was fulfilled in due course and a son was born when, according to Pythagoras' biographers, the couple were at Sidon in Phœnicia. The boy was named Pythagoras after the Pythian Oracle.

Iamblichus, a biographer of Pythagoras, and himself a noted Neo-Platonic philosopher and a man of high moral character and great learning, states in his *Life of Pythagoras*¹ about the nativity of Pythagoras:—

Indeed, no one can doubt that the soul of Pythagoras was sent to mankind from the empire of Apollo, either being an attendant on the God, or co-arranged with him in some other more familiar way: for this may be inferred both from his birth, and the all-various wisdom of his soul.

This statement of Iamblichus conforms to the following in *The Secret Doctrine* in relation to the heredity of World Teachers:—

...there never yet was a great World-reformer, whose name has passed into our generation... who was not a direct emanation of the LOGOS (under whatever name known to us). (II. 358)

The personal beauty of Pythagoras and his dignified manners were so remarkable even from childhood that the youth, affectionately known in his home-town as the long-haired Samian, was revered by the people as one under divine inspiration. In all his words and actions he showed an inimitable quiet and serenity, not being overcome at any time by anger or laughter or envy or contention or any other perturbation or precipitation of conduct, dwelling at Samos like some benevolent angel. It is said that on the occasion of the death of his father, which occurred while Pythagoras was still but a youth, his aspect was most venerable and his habit most temperate, so that

¹ Reprinted in 1926 from the Edition of 1818.

he was revered and honoured even by elderly men.

Mnesarchus, during his lifetime, did his utmost to see that the boy was well versed in all the necessary disciplines to fit him for the high purpose which he was destined to fulfil in the progress of time. He, therefore, persuaded the holy and learned men of his town and neighbourhood to take an interest in the education of his son. At last it came to pass that the fame of Pythagoras reached the ears of the famous Ionian philosopher, Thales, at Miletus, whither Pythagoras proceeded when he was 18 to seek the guidance of this most celebrated man of his time.

Thales was considered the chief among the seven wise men of ancient Greece. As an astronomer he predicted, years in advance, the total solar eclipse which occurred in 585 B.C. He laid the foundation of the geometry of lines which has ever since remained the principal part of geometry. He discovered that the sum of the three angles of a triangle equals two right angles, and that the sides of an equiangular triangle are equal. These seemingly simple theorems have helped the development of the sciences of geometry and astronomy and have made possible the measurement of great heights and distances. As a philosophical thinker, he held water, in its primordial essence, to be the root substance from which the universe was produced. (*S.D.*, II. 591 fn.) The Biblical teaching that the "Spirit of God" moves on the dark waters of space supports this theory.

Thales gladly admitted Pythagoras to his intimate confidence but regretted that, owing to old age and feeble health, he was unable to undertake the onerous responsibility of instructing him; he exhorted him to sail to Egypt, there to associate with the Memphian and Diospolitan priests of Jupiter. Thus began over a quarter of a century of travel and training which occupied Pythagoras in Egypt, Babylon, India and other countries before he returned home, later to establish himself in Southern Italy (then Magna Græcia) as a teacher and a guide to all devotees of true knowledge who came to him to be instructed in the higher wisdom of the East.

Thales had visited Egypt himself and held the Egyptian sages in great respect, but he warned Pythagoras about the rigorous discipline and ascetic practices demanded by them of all candidates who aspired to be their pupils. Dacier, another biographer of Pythagoras, actually states that

the Egyptians were very jealous of their sciences; they very rarely imparted them to strangers and admitted not even their own countrymen in those studies, till after having made them pass through such austerities and severe probations as were capable of creating in them a loathing of those sciences for ever.²

Pythagoras heeded the warning of Thales and abstained from wine and animal food, curtailed the hours of his sleep and concentrated on keeping his soul vigilant and pure and his body healthy.

Thus prepared, he sailed for Sidon, his birthplace, on the first lap of his journey to Egypt. Here he contacted the Phœnician teachers who initiated him into their own Mysteries which were derived from the more sacred rites and erudition of Egypt. He thus ensured his chances of being admitted into the esoteric schools in Egypt. As he was waiting to depart, some Egyptian sailors about to embark homewards received him on their boat in the hope of making money by putting him up for sale. But when during the voyage they perceived with what continence and gravity he conducted himself in conformity with the mode of living he had adopted, they gave up their evil intent and were more benevolently disposed towards him. They were impressed by the silent meditation in which he sat in a corner, unmoved, for two nights and three days during the voyage, without food and drink, and recalled that, contrary to their usual experience, their journey was smooth and swift through a tranquil sea, as if some benign spirit were guiding their path.

During his long stay away from home he went from temple to temple and teacher to teacher to partake of the knowledge that each had to impart. His ardent spirit of sincere enquiry and ready submission to discipline met with the warm appreciation of the priests and prophets with whom he associated. He attained proficiency in astron-

² *The Life of Pythagoras*. By M. DACIER, p. 13 (Edition of 1707).

omy, geometry, arithmetic, music and all other branches of learning then available to man and was initiated into the mysterious rites and true worship, first by the Egyptian Hierophants and later by the Magi of Babylon, whither he had been removed by the soldiers of the Persian King Cambyses as a captive.

As regards his visit to India, his biographers Iamblichus and Dacier say nothing, but we learn from what Madame Blavatsky states in *The Theosophical Glossary* that "he studied the esoteric sciences with the *Brachmanes* of India and astronomy and astrology in Chaldea and Egypt." She adds that he is known in India to this day under the name of *Yavanacharya*, *i.e.*, "Ionian Teacher."

Pythagoras was over 50 when he returned home from his travels. He was now a great Initiate but he modestly gave himself the designation of *Philo-sophos*, meaning a lover of wisdom. Thus the word philosopher came into usage for the first time. H.P.B. refers to him in *The Theosophical Glossary* as "the greatest mathematician, geometer and astronomer of historical antiquity, and also the highest of the metaphysicians and scholars." He was the original propounder in Europe of the heliocentric theory. He also taught that the earth was round. Before his time it had been generally believed that the sun was moving round the earth and that the earth was fixed and flat.

He was eager to share his knowledge with other aspirants but did not receive encouraging response from his countrymen as their liberties were suppressed by the tyrannical ruler, Polycrates. When eventually he found a pupil to learn arithmetic and geometry it was on the understanding that the teacher should pay a fee to the pupil for every lesson that the latter learnt! Some time later he founded a school in Samos for the purpose of helping those who would care to meet him privately, but for the most part he continued his studies and investigations into the science of numbers and the movements of the heavenly bodies. Iamblichus says that this school, known as the semicircle of Pythagoras, was still in existence in his time, *i.e.*, about 900 years later,

and that the Samians met in it to discuss public affairs.

Pythagoras was now known throughout Greece. His townsmen called upon him for ambassadorial duties and put pressure on him to join them in the administration of the town. Such interruptions to his philosophical work, combined with the difficulties that he encountered in complying with the laws of his country, which would not allow him to teach or study in freedom, forced him to leave Samos for good. He went to Italy, conceiving that country to be more favourable for making a home, as there were many there interested in all branches of knowledge.

As he was travelling in Italy, towards Crotona, a wayside incident made his fame precede his entry into the town destined to be his permanent home and the centre of his spiritual activities. He met some fishermen dragging a heavily-laden net. Without seeing or counting the fish he gave them the number of the catch. The fishermen promised to do what he would ask them to do, if on count the number was found to be correct. After the fish were counted and his prediction was found to be true, he asked them to restore them back to the sea alive and keep their promise. It is said that not one of the fish died while he stood on the shore, though they remained out of the water quite a long time.

There are other instances of the mesmeric influence which Pythagoras had on animals, recorded by Iamblichus and reproduced in *Isis Unveiled*, which states:—

Scholastic skeptics, as well as ignorant materialists, have greatly amused themselves for the last two centuries over the *absurdities* attributed to Pythagoras by his biographer, Iamblichus. The Samian philosopher is said to have persuaded a she-bear to give up eating human flesh; to have forced a white eagle to descend to him from the clouds, and to have subdued him by stroking him gently with the hand, and by talking to him. On another occasion, Pythagoras actually persuaded an ox to renounce eating beans, by merely whispering in the animal's ear. (I. 283)

Refuting the disbelief of the skeptics, H. P. B. fully supports the translator of Iamblichus' *Life of Pythagoras*, Thomas Taylor, who remarks that looking to the occult knowledge and wisdom of Pythagoras

it is not at all wonderful that he was skilled in magic, or theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar. (Quoted in *Isis Unveiled*, I. 284)

What Pythagoras did to the animals, all aspirants of trained will can do some day. But for the present it will be enough if we try to control the animal within us. It being our creation, we are specially responsible for its harmful activities. If we fail to subdue it, our selfish tendencies will acquire more and more power over us and we shall be like beasts in human form, but morally worse than the beasts. Some zealous Pythagoreans misconstrued the teachings of the master and foisted on him a twisted form of the doctrine of metempsychosis, whereby it was given out that a bestial man would be reborn in the body of a beast. This, however, is not so. A wicked man must consciously bear the consequences of his wrong-doings, which would not be the case if he were reborn in an animal body, as animals have no self-consciousness. Pythagoras taught the doctrine of reincarnation as professed in India and as taught by Theosophy, which also teaches that the doctrine of metempsychosis properly relates to the animal kingdom alone.

(To be concluded)

WILL AND YOGA

Theosophically defined, "Will is a spiritual power, function or attribute constantly present in every portion of the Universe." This definition, given by Mr. Judge in his Preface to *The Yoga Aphorisms of Patanjali* (p. xiv), is necessarily general because Will is not limited to certain beings only, but is a universal principle. Because Will is essentially a *spiritual* power working through all planes of being from the most spiritual to the most material, it cannot be defined in terms of any finite thing. Human beings focalize only a portion or an aspect of it in themselves. Being "a colourless power, to which no quality of good-

ness or badness is to be assigned, but which may be used in whatever way man pleases"—with due consequences according to Karmic law—not much is said of Will alone. Its abuse can cause incalculable harm. Its constructive use in conformity with true and high ideals can give and sustain life and make for well-being. "Behind Will stands Desire."

Yoga is defined as Union with the Supreme. Perhaps the simplest and most understandable definition is: true devotion, *i.e.*, whole-hearted dedication in thought and action to true and high ideals. Patanjali defines Yoga as Concentration in the sense of "a firm position assumed with regard to the end in view, and unremittingly kept up." That end is a truer realization of the Higher Self or the Omnipresent Supreme Spirit.

There is nothing either vague or passive about Will and Yoga. Will is a supreme power and Yoga is true devotion. Neither can accomplish anything without the other. Krishna said to Arjuna: "Equal-mindedness is called Yoga." (*Bhagavad-Gita*, II. 48) He also said: "Yoga is skill in the performance of actions." (II. 50) Thus Raja-Yoga is far removed from the dangerous physical practices of Hatha-Yoga. This is true even of the simplest applications to daily life:—

The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking. When the man, so living, centers his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to Yoga. (*Bhagavad-Gita*, VI. 17-18)

"Spiritual union or devotion," which characterizes Yoga, "is to be striven after by a man with faith and steadfastly." (VI. 23) This is a task for everyday life. Mr. Judge once affirmed: "Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal." (*Letters That Have Helped Me*, Indian ed., p. 72.)

In the light of Theosophical ideals, the whole nature and purpose of life are seen to be vastly different from what is assumed by the "man of the world." The vision of life's higher meaning

can be like an awakening from a nightmare. It is heartening to know that, instead of one life, the Soul's pilgrimage extends over many lives. In place of chaos is beheld the reign of law and order. Not injustice but rigid justice rules the world, whether man chooses to be just or unjust. None can escape the Law of Compensation, for it works from within, not only from without. Spiritual knowledge illumines the individual and dispels ignorance as the Will is knowingly directed toward that which is higher, truer and more enduring.

The light of the Spirit can illumine the path of the Soul leading towards Self-realization when and as living according to the dictates of the Soul exhausts the law of Karmic retribution. Even glimpses of a higher life to be lived by man on earth can unveil the follies of lower or selfish aims and interests. Those glimpses expose the absurdities of erring human nature. Viewing the pageant of human folly in Shakespeare's *Midsummer-Night's Dream*, the fairy Puck exclaims: "Lord, what fools these mortals be!" Is there a living human being who has not at one time or another judged himself a fool? Whether soon or late, the light of the Soul is sure to reveal our every folly for what it is. In the light of that recognition better resolves are made. To carry these out wisely, patiently and perseveringly is to practise Yoga in daily life.

Endless possibilities for good lie in the knowledge and practice of Will and Yoga. But for the attainment of these possibilities, pretences, shams and subterfuges, selfish aims, domination of others, insincerity and the countless other masks of the egotistic personality must be discarded and right and true ideas gained of life and its meaning.

Because modern civilization has become so engrossed with effects and is ignorant of fundamental causes, false evaluations of things follow and self-deception is hard to overcome. Trouble is conceived to be due to systems rather than to the individuals who make those systems or become slaves to them. In the modern age, for instance, technology is being increasingly blamed for everything, whereas the soullessness of it and man's overemphasis upon it are at fault. The motion of anything, even the daily rotation of the earth, is not separable from the concept of movers com-

PELLING that motion. Thought, will and feeling all play a causal rôle. Such a concept reveals the whole universe, large or small, in a very different light.

The attainment of knowledge of the spiritual aspect of Man will enable us to live as brothers in the brotherhood of life. That there are deeper meanings behind the most familiar things is often suspected. Realization thereof can change human life to a very great extent for the better. The path to conscious immortality lies that way. It is said that the Great Ones live for ages by Will and Yoga to awaken mankind to a conscious realization of the true purpose of Life, which is the evolution of the Soul. To make Their aim its own objective is the vow to labour and achieve which is taken by the awakening Soul.

THE CONCEPT OF GOD

The majority of mankind has always believed in God. Yet what God really is, is veiled in mystery. This haziness about this highest of concepts has influenced man's actions and our books of history record the tragedy of monarchs and states alike who, professing faith in God, have but produced phantasmal forms of horror. The reason for this is evident. Man's actions have seldom expressed Divinity because he has rarely turned his face towards the Divine. Therefore, though we do come across records of good and even noble actions, we find that the actors have mostly failed to rise to the stature of Divinity. Those who have done so have been very few. The strange aberrations of the human mind have but too often asserted themselves and courses of action which at the outset seemed to be sublime have often produced the ridiculous. To protect themselves from these failings as from the roaring turbulence of the outside world, most of the Great Ones of all ages have worked in secret, leaving, however, clear footprints for such as would follow in these.

What, then, is God, to whom, according to all Scriptures, the utmost reverence is due? What is this Divine Power that has to be made the basis of all our actions? These questions take us immediately into the realms of metaphysics and idealized thought, as also of cosmogenesis. In order to prepare the student for an approach to the subject, he is asked to place his mind upon certain geometrical signs and glyphs. The first of these is a white disk on a dull background. It is the symbol of the periodically manifesting Universal Soul. The first Stanza of the *Book of Dzyan* deals with it.

The dull background remains for all time the Great Unknowable—the Deity that is above Spirit and Matter and therefore must remain unrecognizable by beings of Spirit and Matter as far as intellectual concepts are concerned. Of it, nothing can be postulated and nothing denied. The Great Ones, trying to bring this aspect within the range of human thought, have named it THAT or BE-NESS or SAT. Krishna, referring to this transcendent aspect of Himself, says: "I established this whole universe with a single portion of myself, and remain separate." This separate portion of Krishna is nowhere described in the *Gita*. It is not contained in the *Vishwarupa* nor is it mentioned among the *Vibhutis*. Yet it is the background of these—unfelt yet near, unseen yet the basis and spring of man's existence. The Ancients, realizing the sanctity of this aspect, never mentioned it. They held that every time this sacred Presence was spoken of, it took away something from Man's spiritual energies. The dull background must therefore be passed over in silence and secrecy. The Bible mentions "darkness" as forming pavilions about the Lord. *The Secret Doctrine* teaches that even the highest spiritual intelligences have not penetrated beyond the boundaries that separate the milliards of solar systems from the "Central Sun." How inscrutable, then, must be the mystery which lies beyond the white disk—the "Ring Pass-Not"!

To the man endowed with mind, the dark background remains a negation. The reasoning mind is a limited instrument and man yet lacks the command of those organs or powers which might enable him to sense spiritually that which

transcends thought. The mind can see contrasts. It understands darkness for the reason that it understands light; therefore, to solve its problem, the mind goes to that aspect of Deity which it can understand, albeit only in part. The white disk of our glyph becomes understandable because of its contrast with the surrounding darkness. It is on the plane of this white disk that manifestation periodically comes into being and subsides. Whatever knowledge is attainable on the plane of the white disk is the only knowledge attainable by man. It is for this reason that the God in manifestation is the only God of which the earthly mind of man can gain any concept.

The white disk by itself and containing only the totality of whiteness represents Space and Eternity in dissolution. It is the picture of the slumbering Kosmos in eternity ere the dawn of a fresh manifestation. The glyph shows that even while the Universe slumbers there is not merely one totality of darkness or another totality of whiteness. The dull background remains, the white disk remains and still God is ONE. The great heart of IT pulsates during the Eternities which must pass with mathematical precision ere the "out-breathing" commences. When the ALL is immersed in *Paranishpanna*, what intelligence works out the fashioning of a new plan for a new Universe? What intelligence makes the period of slumber exactly equal in duration the æons that elapsed during the *Mahamanvantara*?

Who knows the secret? who proclaimed it here?
Whence, whence this manifold creation sprang?
The Gods themselves came later into being—
Who knows from whence this great creation sprang?
That, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not.

If it is not possible to cognize the nature of IT or of THAT, if the Infinite cannot create just because it is the Infinite, how can we pass from this absolute totality to differentiation and even to creation? *The Secret Doctrine* teaches that

...in occult metaphysics there are, properly speaking, two "ONES"—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be

divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the First One (for it is the Logos, or Eswara, in the Universe of Illusion), can do all this. (I. 130)

The second glyph given for our consideration is the same white disk with a point in it. This symbolizes the dawn of the manifestation that is to be, for it is this point which will become "the Universe, the ALL, the boundless, periodical Kosmos." The glyph symbolizes potential space within abstract space. The process of becoming "Being" has commenced.

The point now extends itself into a horizontal diameter. The first manifestation of creative nature has begun its process of unfoldment from within outwards. "Nature is...feminine...and the spirit Principle which fructifies it remains concealed." From this feminine principle are therefore born as from a virgin (the father—the Spirit aspect—being hidden behind the veil of Matter) the seven Rays or Dhyān Chohans. Herein lies the origin of the Rishi-Prajapati of the Hindus as of Ormazd and his *Amshaspendas*, of Osiris, chief of the Seven great Gods of Egypt and the Sephirothal hosts of the Jews. These great Divine Hierarchies of Beings, high as they are, cannot be given the appellation of "God" for the simple reason that they all have had their birth in time and must after untold ages be reabsorbed in the source from which they emanated. These "Sons of Light" emanate from and are self-generated in the Infinite Ocean of Light. One pole of this ocean is "pure *Spirit* lost in the absoluteness of Non-Being." The other pole is "*matter* in which it condenses." Therefore matter is in one sense the illusive dregs of that light—whose limbs are the Creative Forces. Yet has this Light within it the full presence of that Principle which not even the "Sons of Light" will ever know.

It is for these reasons that no Hermetic work written by the Egyptians would speak of the one Universal God of the monothestic systems; the one Absolute Cause of all remained unnameable and unpronounceable. With the Egyptians, the God "One" was never the one God.

"THE KIND AND THE FOOLISH"

Previously published short stories by Mr. Laurence Houseman have recently been brought out by Jonathan Cape under the title *The Kind and the Foolish: Short Tales of Myth, Magic and Miracle*. Though the subtitle is somewhat misleading, as all 30 are at least in part works of the imagination, several, slight as many of the tales may seem, are suggestive to the student of Theosophy. The story, for example, of the old clown who could find "Joy in Heaven" only by using his halo as a loop to tumble through while Heaven laughed is quite in line with the subjective Devachanic state being of each man's making. That no man, however hard he may try, can purify another but each must conquer his temptations for himself is the impressive lesson of "The Tree of Guile." Several tales bring out how many of "the Kind and the Foolish" have a sympathy, an insight and a power to serve which the self-seeking and ambitious lack.

One of the most interesting stories is of Nahtipoo, "The Man Who Did Not Pray." He used to visit the temple, but his wants seemed so small beside the wants which he heard others there so passionately urge that always he hesitated to cause "the Eye of Heaven" to turn upon him from their greater need; and so he waited his turn, which never came. He noted that many prayers were not answered and for a while he sometimes tried to answer simple prayers which he had overheard. He saw, however, the suppliants' astonishment and how people quarreled over which one was the intended recipient of the answer and finally concluded that "the Eye of Heaven" made a better decision than he. Sorrows came to him, but unexpected good things too and despite priestly urging he brought neither petitions nor donations to the temple.

From his years of prayerlessness patience seemed to have become a habit; in seeking less from Heaven than other people he had, perhaps in the same proportion, found more. But whether it was much or little he did not talk of it; he took what came to him and was content.

When urged by all to pray as he lay dying he asked: "How can I will other than the will of God?" After dying, he was shown Hell where men seemed to be praying, but he saw that their torment consisted in their being "full of unsatisfied wants, and of desires that cannot be appeased; nor if they were, would it be good for them." Nahtipoo was welcomed then to Heaven, he, whose whole life had been a prayer.

IN THE LIGHT OF THEOSOPHY

A consideration of "Food Adulteration" and its menace to health, introduced by pertinent quotations from H. P. B., was published on February 19th as *Theosophical Free Tract No. 25*. It is available on request from the United Lodge of Theosophists, Bombay.

Lecturing on March 5th at the Indian Institute of Culture, Basavangudi, Bangalore, on "Iranian Culture: Pre-Islamic," Prof. M. A. Shushtery, a retired professor of the Mysore University, brought out the common descent of the Iranian and Indian branches of the Aryan Race. He showed by several examples the similarity of the language of the *Avesta* to that of the early *Rig vedic* hymns, the differences being due to natural phonetic changes.

Of special interest to Theosophical students were the parallels to which he pointed between the early Indian and the Zoroastrian scriptures, e.g., the "Asura" of the *Vedas* being the "Ahura" of the *Avesta*. H. P. B. mentions that

primarily in the *Rig-Veda*, the "Asuras" are shown as *spiritual divine beings*; their etymology is derived from *asu* (breath), the "Breath of God," and they mean the same as the Supreme Spirit or the Zoroastrian *Ahura*. (*The Secret Doctrine*, II. 59)

The *Asuras* have, however, she says, been degraded by the orthodox Brahmins into *A-sura*, "no gods," just as the Mazdeans have degraded the Hindu *Devas* (Gods) into *Dæva* (Devils).

Professor Shushtery reported that all the *Mahabharata* stories and various characters in Hindu mythology were reflected in the Zoroastrian scriptures and mythology.

Madame Blavatsky explains in her article on "Zoroastrianism in the Light of Occult Philosophy," published in *The Theosophist* for June and July 1883:—

Both the *Vedas* and the *Zend Avesta* originating from the same school, have naturally the same symbols only—very differently explained, still—having the same esoteric significance. (Vol. IV, p. 242)

The Zoroaster of some 4,000 years B.C., she writes, "taught not what he had learned 'from,' but with, the Brahmins, i.e., at Airyanam Vaego,"

the mythical land referred to in the *Vendidad*, which Professor Shushtery named as the home of the Aryan race and which H. P. B. suggests by implication may be still farther north than Lake Mansarovar. She wrote in *Isis Unveiled* (II. 142 3):—

The "schism" of Zoroaster, as it is called, . . . was no *schism*, strictly speaking, but merely a partially-public exposition of strictly monotheistic religious truths, hitherto taught only in the sanctuaries. . . .

In the above-mentioned article on "Zoroastrianism" she writes:—

The Western scholars may say: "the key to the *Avesta* is not the Pahlavi but the *Vedas*"; but the Occultist's answer is—"aye; but the key to the *Vedas* is the Secret Doctrine." The former assert correctly enough that "the *Vedas* come from the same source as the *Avesta*"; the students of Occultism ask—"Do you know even the A.B.C. of that source?" (*Theosophist*, IV. 241)

In his *Indian Philosophy*, Vol. I, Dr. S. Radhakrishnan wrote:—

Religion in India is not dogmatic. . . . From the beginning the Indian felt that truth was many-sided, and different views contained different aspects of truth which no one could fully express. . . . Reverence for the past is another national characteristic. . . . when confronted by new cultures or sudden extensions of knowledge, the Indian does not yield to the temptation of the hour, but holds fast to his traditional faith, importing as much as possible of the new into the old. This conservative liberalism is the secret of the success of Indian culture and civilization.

This generally tolerant attitude of Indians toward religion makes the hope expressed by Shri S. K. George in his article "Christianity in Independent India," (*The Aryan Path*, March 1953) that Christianity may become a part of Indian Religion, seem more likely of fulfilment. It also adds its weight to the observation made in the Editorial Note preceding the article that, just as an ethnical amalgamation is occurring in the U.S.A., so there is emerging in India a moral and psychological fusion of religious ideas and ideals.

Shri George writes that a few outstanding individuals, among them Jesus, Buddha and

Muhammad, " are the Master Minds of humanity . . . the Pioneers and Great Companions of mankind in its upward march," adding his conviction that " men and women of good-will of all religions and of no religion can unite." Such convictions are indeed essential for the re-arising of the One World Religion, the *Bodhi-Dharma* of the ancients. The next step is to realize that the record of the One Wisdom-Religion exists; that its Teachers live and their Teaching is in the world today, named Theosophy: that ocean of knowledge which in its deepest parts gives the greatest minds their fullest scope, yet which at its shores will not overwhelm the understanding of a child.

By popular request the *University of Chicago Round Table Pamphlet No. 758* of 5th October 1952 contains a reprint of a Round Table Discussion between Dr. John A. Schindler and Prof. Robert J. Havighurst on " How to Live a Hundred Years Happily!" That discussion, originally broadcast in November 1949, dealt with " psychosomatic illness," which Dr. Schindler said anybody of any age could get.

The cause for a psychosomatic illness certainly boils down to just one thing—unhappiness. . . . An emotion . . . a state of mind manifesting itself by a sensible change in the body.

It had, he said, been found that psychosomatic illness could " mimic any disease . . . and produce pain and malfunction in any organ or group of organs." Nine practical suggestions for the cure of any manifestation of the disease are recommended for the patient to follow; and four pieces of advice for the society in which the sufferers must live. Mainly, however, the sick person is made responsible for eliminating his unhappiness; the responsibility for getting well rests on him; he must change his emotional and mental condition to a contented one and health will follow naturally.

It is interesting to note how this most modern therapeutic system approaches India's ancient Ayurvedic science of medicine. Ayurveda has taught for ages that undesirable emotions and mental attitudes are diseases; and its prescription for their relief and cure is *detachment*; which is exactly what Dr. Schindler's nine suggestions

come to: namely—to keep one's attitude and thought as cheerful and pleasant as possible under any and all circumstances.

A friend in Germany sends us a translation of a review by Albert Wucher, in the *Süddeutsche Zeitung* of 26th February, of a new edition of a book by Ernst von Lasaulx, originally published in 1856. In this *Neuer Versuch einer alten, auf die Wahrheit der Tatsachen gegründeten Philosophie der Geschichte* (A New Formulation of an Old Philosophy of History Founded on the Truth of Facts) published in Munich by the R. Oldenbourg Press (DM 9,80) is presented an organological conception of history. It has much in it suggestive of Theosophical teachings. The author claims that all human institutions, political, religious or linguistic, have

their special characteristic vitality which, according to biological laws, develops, grows, prospers, reaches its climax and, after having reached it and having completely realized its purpose, gradually decays.

The ancient world completed its cycle of life and he holds that the Occident will have to do the same. No regeneration is conceded to be possible in this " biology " of history.

The life of nations is not like the movement of a clock, which can be regulated forward or backward *ad libitum*. . . . There are no paths leading backward, the gates are closed, the bridges broken—the watchword of history is: onward—even if it be to death.

The author stresses the duty of handing on the values of our civilization, the inheritance of former ages, adjusted and enlarged, seeing as the supreme values of our culture " the conviction of the inner Unity of Humanity and of the truly humane."

Theosophy, teaching the rise and fall of civilizations, and that men are cells in the national body, sharing the national Karma, strikes a more hopeful note, impossible to a philosopher who does not accept the teaching of Reincarnation. For, though civilizations decline after reaching their zenith, the souls which compose them go on, leaving for experience in races offering better opportunities for growth and progress. Attention may be invited to Mr. Judge's article, " Why Races Die Out," published in our pages in April

1933 (Vol. III, p. 46) and to the Theosophical philosophy of evolution as presented in *The Secret Doctrine* (II. 188-9).

In the *New Statesman and Nation* for 10th January Dr. C. E. M. Joad discusses the case of the recently appointed Pacifist Vicar of Holbrook who has been bold enough to express Pacifist views from the pulpit on "Remembrance Sunday" of all days, when the service is attended by the Mayor in robes of office, members of the Local Authority, the British Legion, Civil Defence Units, Boy Scouts, Girl Guides, etc. The Rev. Cameron Newell, the vicar who dared to express such heterodox views, apparently had the naïve opinion that the service was not to be arranged at the dictation of the British Legion.

In the eyes of the Holbrook Church Council, however, the offence to the British Legion seems to have been a much more serious offence than any that might have been done to the Prince of Peace. They complained to the Bishop of Norwich that Mr. Newell was unacceptable to them. The Bishop thereupon refused to install Mr. Newell and in defending his action is reported to have said that, in his opinion, to send Mr. Newell to this parish would be like "sending a rabid teetotaller to the parish of Burton-on-Trent."

To this the *Church of England Newspaper* pertinently retorted: "Is not that the very parish where a teetotaller ought to go?"

Meanwhile Mr. Newell claims his post. The issue seems squarely joined. Can a Bishop hold a priest unsuitable because he dares to accept Christ's views on non-violence in preference to those of the State Church, which has ever blessed the armies sent forth to war? Dr. Joad points out that

(1) It is the persistent neglect of Christ's teaching on this subject which has brought the nations of mankind to face the possibility of self-destruction if another war breaks out.

(2) Where non-resistance has been tried on a large scale (as in India) it has had much success.

(3) A Church which has now become so tolerant on dogma as to permit its priests to doubt the Incarnation, the Ascension, the Resurrection and even the uniqueness of Jesus, has missed a grand opportunity to answer its critics on its war endorsement policy by permitting Mr. Newell to continue his Pacifist preaching of Christ's teaching of non-resistance. The whole matter shows once more the wide divergence between the teachings of Jesus and those of the orthodox Church.

A splendid humanitarian dies with Dr. Josiah Oldfield, who passed away on February 2nd at his home in Sittingbourne, Kent. One of his major interests was the British Society for the Abolition of Capital Punishment, which he founded in 1901, and he was awarded the degree of Doctor of Civil Law by the Oxford University for his thesis on Capital Punishment. He was a powerful advocate of the vegetarian, or rather "fruitarian," cause, to which he lent the authority of his great knowledge of dietetics. But more than interest in hygiene inspired his efforts, as can be seen from his contributions upon the subject to *The Aryan Path* (Vol. XVI, p. 332 and Vol. XVIII, p. 309). In the first he wrote:—

The human body, differing from the body of all other animals, has the need, not only to develop in beauty of form and adaptation for its needs, but also its fitness for the reception of that spiritual guest which constitutes the essence of the Human.

Always conscious of the relationship of man to Nature, he expressed with feeling many Theosophical ideas out of his own experience and thought.

He had many other humanitarian interests and worked tirelessly for them. As the obituary in *The Times* said, to the end of his life he remained the passionate advocate of all good causes.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

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A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

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Raja-Yoga or Occultism

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Five Messages

By W. Q. JUDGE

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The Ocean of Theosophy

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OTHER BOOKS

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Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIst Volume

The Aryan Path—Bombay—XXIVth Volume

The Theosophical Movement—Bombay—XXIIIrd Volume

BULLETINS

Bulletins are available of Lodges in America as well as the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France upon request.

U.L.T. STUDY GROUPS

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Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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