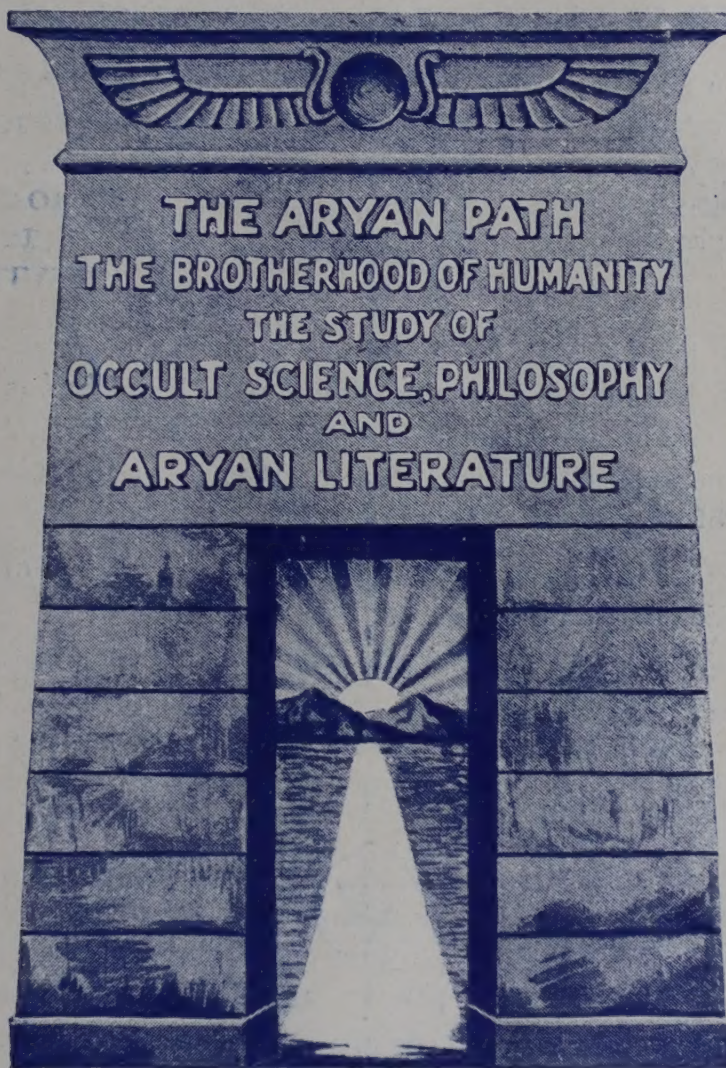




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXI No. 8

June 17, 1951

It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do. You should even as a simple member—much more as an officer—learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain.

—MAHATMA K. H.

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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 June 1951.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1951.

VOL. XXI. No. 8

ROBERT CROSBIE AND THE U. L. T.

The relationship between W. Q. Judge and Robert Crosbie was the most intimate one which subsists in the human kingdom—the relation between a teacher and his pupil. What the pupil learned and how he served with the teachings imparted to him by W. Q. Judge are best symbolized, correspondentially, in the relationship that exists between the Spring Equinox and the Summer Solstice.

The Theosophical knowledge acquired and the suffering and vicissitudes experienced by Robert Crosbie were utilized by him for the good of the Great Cause. He was able to give to all students who belonged to the Cycle of the U. L. T. the opportunity of reaping the crop raised by his sowing. The Movement at Mr. Judge's passing was like the day of two equal halves of light and darkness; Robert Crosbie left the Theosophical Movement in the full glory of the longest day in the year. The inauguration of the U. L. T. may well be regarded as having brought to its zenith the Theosophical Movement, however obscured it still may be by worldly feelings and thoughts, however poorly recognized the fact of that accomplishment. What he wrote in January 1916 about the Movement in retrospect and in prospect is worth reading, and we reprint it here from the magazine *Theosophy*, Vol. IV, page 98, for the benefit of our readers.

OUR RETROSPECT

Our retrospect begins with the purpose of The United Lodge of Theosophists and the magazine *Theosophy*. That purpose is the study, application, and promulgation of Theosophy as it was given by Those who brought it.

By every means in our power we have drawn attention to the indisputable fact that there is a body of knowledge given to the world by H. P. Blavatsky and named by her "Theosophy." We have put forward as a matter of justice to the Message and gratitude to the Messenger that *only that which She gave and so named should be entitled to the name "Theosophy"*; for any other course beclouds the meaning of the title, and permits any theosophical student to call his own peculiar conceptions by that distinctive name, and thus perpetrates an injustice upon all students and enquirers present and to come. To conserve that Message in its purity has been and will continue to be our earnest endeavour.

We have repeatedly called attention to the fact that without a recognition of the existence of Masters of Wisdom there is no assignable reason for the existence of such a body of knowledge. The existence of Masters was shown and proven by H. P. Blavatsky. She was Their Messenger; hence They chose her to deliver Their Message. Their wisdom in so doing may not be questioned, any more than the wisdom and completeness of the Message itself. From this it follows that the sign manual of Theosophy is H. P. Blavatsky; her attest, the only visible means by which the genuine may be distinguished from the counterfeit.

It is for these reasons that we speak with reverence, love and gratitude of the name that stands for Theosophy pure and simple, and defend that name from any and all aspersions cast upon it; and we utterly repudiate the charge that in so doing we deify or follow a person; we simply recognize a fact and govern ourselves accordingly.

The recognition of H. P. B. as the accredited

Agent and Messenger of Masters, carries with it her estimation of Wm. Q. Judge, her colleague from first to last. A study of the writings of both will show their full accord and complementary nature. H. P. B. presented the philosophy as a whole; Wm. Q. Judge exemplified its practical use in daily life; his writings for the most part are devoted to that purpose, hence their incalculable value. Therefore we have taken upon ourselves the task of rescuing from the obscurity with which theosophical schisms have covered them, his name, nature, mission, work and intimate relation with the founding and progress of the Theosophical Movement.

But to what end? That personalities may be exalted and worshipped? Perish the idea. The sole end in view is, that a right appreciation, understanding and use of the philosophy as given by the Teachers may become more general. There is sore need of this. There has been a failure on the part of theosophical exponents and their adherents to make broad or universal applications of the Teaching. For instance, the universal application of the law of Karma has not been followed; it applies to all beings, to all circumstances and conditions. The Masters became such under Karma; H. P. Blavatsky became the transmitter of Their Message under Karma; the Message delivered to the world was all that the world's Karma permitted; better conditions would have permitted more. In regard to this, note the following. In the closing paragraph of Vol. II, *Secret Doctrine*, H. P. B. wrote:—

These two volumes should form for the student a fitting prelude for Volumes III and IV...it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

H. P. B. did not publish them, and strange to relate, later editions published in London show the above original statement so changed as to entirely obscure the author's meaning. Students who are entitled to the un mutilated text may well ask why this fact was concealed? Nevertheless, the manuscripts must be in someone's hands, and no doubt will be published when the tendency to put the Messenger in the background

is destroyed, and when the practice of making universal applications of the doctrines is prevalent among theosophists and mystics in general. All of which is Karma.

So again with the doctrine of Cycles—the Law of Periodicity given in the Second Fundamental Proposition of the Secret Doctrine. The advent of the Messenger of Theosophy was in accordance with the law of cycles. That Messenger stated explicitly that the Masters would not come Themselves nor send any one until 1975; thus giving an exemplification of the hundred year cycle many times stated. If this had been understood and applied by theosophical students in general, no such folly as the early coming of "a Christ" would have obtained a moment's credence.

Applying the doctrines to the form of Man, we find that it is a collection of molecules, or *lives*, each striving with the other, and all affected for good or evil by the spiritual aspirations, or want of them, in the man who is the guide, or god, so to say, of his little universe. When he is born, the molecules or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life, they pass through a smaller manvantara just as the lives in the universe do; and when he dies he leaves them all impressed with the force and colour of his thoughts and aspirations, ready to be used in composing the houses of other egos.

During a period of manifestation, or manvantara, the egos incarnating must use over and over again in any world upon which they are incarnating, the matter that belongs to it. So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed upon it. And similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

How enormous then is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.

THE COMING YEAR

What then of the coming year? The cycle for the settlement of karma between nations is upon us, a karma in which we of America are involved. Were our principles not those of self-interest, we might hope to escape much of the pain of re-adjustment, but unfortunately our policies exhibit nothing else, and we will not be able to avoid the consequences. Much of this might have been mitigated had theosophists in Europe and America taken Theosophy as the message of Masters and given it all the consideration that such acceptance demanded, for the object of Theosophy is to so change the mind of the race that strife will give place to friendly emulation, unbrotherliness to mutual helpfulness. So, let all who realize this, resolve to study and promulgate the teachings of Theosophy in every possible direction; making a universal application of all the doctrines to ourselves, our surroundings, our peoples, the world in general and to all beings, while taking advantage of the rising cycle of the New Year to give strength and persistency to our aspirations and efforts.

To carry forward the work of the U. L. T. we need to copy the two great virtues that shine in the life and writings of Robert Crosbie. The spirit of friendship that animated him and expresses itself in his writings, lectures and answers to questions, is of tremendous practical value to every student who stands on the Theosophical platform or writes for the Theosophical magazines. He had acquired by self-effort that inner suavity which came naturally to W. Q. Judge; gracing the heart and the words of Robert Crosbie, it makes him the friend of all, including those who had not the good Karma to know him when alive.

But he could never have attained to this friendship towards all creatures without practising the Paramita of *Vairagya*—dispassion, desirelessness, detachment. *Vairagya* is the attitude of appreciation of the good, the true and the beautiful, and of silent and unaffected turning away,

without self-righteousness, from that which is evil and ugly. This spirit of detachment, which attaches the soul to all other souls, was a fine characteristic of Robert Crosbie, who passed away from his physical body on the 25th of June 1919.

All the Associates of the United Lodge of Theosophists everywhere will be celebrating U. L. T. Day on Sunday, the 24th of June. It will be appropriate to remember in connection with that celebration the Founder of the U. L. T. and to consider what he has said about the work of the Theosophical Movement. Friendly in action, wise in ideation, Robert Crosbie was a noble-hearted server of the Servants of Humanity.

POETS AND INTUITION

Mr. Meyrick H. Carré, writing in the April number of *Philosophy* on "Poets and Their Philosophies," deplors the dissection—almost he might have called it the vivisection—of poetry for the extraction of its philosophic content. He objects to collecting "the scattered utterances of a poet relating to man and his place in the cosmos" and attempting laboriously to compose a coherent system of thought from the pieces. This objection seems valid only up to a point. It would seem unreasonable to deny philosophical validity to truths intuitively glimpsed; but Mr. Carré is right in insisting that critics should not "impose a spurious precision and consistency on the affirmations of poets."

In the production of any genuine work of art, the artist's consciousness rises to a higher level and receives intimations from that higher faculty of intuition which, as H. P. B. puts it, "soars above the tardy processes of ratiocinative thought." Mr. Carré himself seems to be approaching this concept when he calls for inquiry into the poetic imagination, declaring that

those who ignore its extraordinary function in human experience, who dissolve it into philosophic ideas, are shelving the task... We must enter into the poetry itself to discover the fresh ranges and subtleties of experience that the poet reveals.

But actual knowledge can be acquired by the exercise of the spiritual faculty of intuition; and truth conveyed by the poet to the heart attuned to his own intimations of unity, of justice and of immortality.

“THE THEOSOPHICAL MOVEMENT: 1875-1950”

[Among the services rendered to the Cause by the United Lodge of Theosophists a special place is occupied by the careful preparation and publication of the history of the Movement inaugurated by H. P. Blavatsky in 1875 in the city of New York.

The first and detailed narrative of the eventful story appeared in the magazine *Theosophy* (Los Angeles) in Vols. VIII, IX, and X, from 1920 to 1922. Then it was revised and condensed and was published in book form by E. P. Dutton and Company—*The Theosophical Movement, 1875-1925*. Then was published the “Aftermath” in *Theosophy*, Vol. XXIII, and now a revised edition, brought up to date, is made available. This volume, published by The Theosophy Co., Los Angeles, is worthy of its contents for it is a joy and a delight—paper, printing and binding are all choice.

Every student of Theosophy should familiarize himself with the contents, which are an important running commentary on the successes and failures of the numerous votaries of the Esoteric Philosophy during the last 75 years.

Opening the Third Volume in September 1888, at p. 84 under the caption “Thoughts on the Birthday of *Lucifer—Ever Onward*,” H. P. B. wrote:—

In its ceaseless and, also, too rapid flight along the path of Eternity, Time has taken one mighty stride more: a step of twelve months’ duration toward the last day of our present age; also of the lives of many of us within, and of all of us beyond—the ultimate frontier of our senile century. In twelve years more the curtain will have dropped, shutting out the foot-lights from the actors and all the latter from the public view....

It is only then that many a scene enacted in the sad drama of life, and many an hitherto misunderstood attitude of some of the chief actors in that Mystery of the Age Called Theosophy and its Societies, will appear in its true light.

This review has been specially prepared for THE THEOSOPHICAL MOVEMENT by a keen student of the present generation.—EDS.]

Those Theosophical students who have found it difficult to give an inquirer a clear and concise account of the history of the Theosophical Movement will welcome most warmly the publication of this book. The strength and vitality of the Movement run from cover to cover like a strong, deep stream, and the petty quarrels, the personal successes and failures, which have at times looked so overpowering, assume their proper aspect as small ripples and eddies along the banks, serving only to emphasize the power of the central current.

The Theosophical Movement is no mere recording of events. The first few pages invite the reader to consider the whole field of man’s search for truth. Theosophy—its aims, purposes, and teachings—then becomes a subject for calm and intelligent investigation. Students who may have attempted to present Theosophical ideas to inquirers will appreciate the unique opportunity afforded by such an introduction. From a

thoughtful reading of this book alone, one could gain an understanding of what the Theosophical Movement represents, and, although there is no attempt to present the doctrines themselves in any detail, the fundamental principles and objects involved form the groundwork of the narrative.

One of the most significant features of the Movement which began in 1875 was the vitality and enthusiasm which made possible its tremendously rapid and world-wide spread. The names of H. P. Blavatsky and Theosophy penetrated into the farthest corners of both the Eastern and the Western worlds, attracting minds of countless persuasions and unlimited variety, and arousing every human feeling from simple curiosity to fervent devotion. But, as the Theosophical philosophy recognizes, humanity is of a dual nature—one nature being that divine aspect impelling man to strive toward and expect to achieve Godhood; the other, the infernal and

selfish aspect which so often blinds man to his divine origin. The apparent triumph of the latter was what gave rise to the second most significant feature of Theosophical history—the ease with which this seemingly unstoppable movement became paralyzed under the blows of internal bickerings, personal animosities, and selfish ambitions. The movement that held Universal Brotherhood as its goal had failed to achieve it among its own members—which was not remarkable, considering that Theosophical students were no special race, but only a certain cross-section of general humanity who had accepted the challenge to attempt a Theosophic life.

But the third and most significant chapter remained to be written. From the ruins of the Theosophical Society, from out the various side roads and byways in which the vitality and energies of the Movement had been dissipated, there began to emerge a few who recognized the value of the original teachings and methods. Due to the efforts of those steadfast few, the world today can appreciate a phenomenon greater than any that the old-time wonder-seekers could have hoped for. This phenomenon was simply the return to the original teachings and their spread along the *old* lines—the method and system recommended by the Messenger, H. P. Blavatsky.

Those students who “looked back” in an effort to determine what had first been taught, and who were searching for the initial inspiration, had an opportunity denied to similar seekers in other ages. The followers of Christ, Buddha, and Krishna had to rely on the accounts and narratives of preceding disciples, for their teachers had left no written words of counsel, doctrine, or admonition. In H. P. Blavatsky’s many books, articles, letters and messages, however, are to be found the clear and explicit outlines of the philosophy which she brought, as well as directions and warnings. In short, there is available in print everything necessary to insure that the earnest seeker shall find.

The Theosophical Movement: 1875-1950 succeeds in making the pattern evident to the reader. But every inquirer must realize for himself the importance of that pattern. If the Movement is actually proceeding as originally planned, then it

has achieved what no other philosophy or religion or teacher has ever been able to do. And, further, if it has lived through the strong trials and struggles recorded in this book, then we may thoughtfully consider the future of the Theosophical Movement—what that future may be, and what our each and individual part may be in helping to make it a present reality.

No earnest student, however “incapable” in his own eyes, can afford to ignore the lessons contained in the history of the Theosophical Movement. For, if it was the leaders, the great speakers and writers, whose heads were turned by flattery or adulation or who were silenced by public scorn and ridicule, there were also the rank and file in the original Theosophical Society, who had not studied and assimilated the philosophy to the point where they were able to distinguish between Theosophy and personal interpretations—who could not stand on the Principles and Fundamentals of Theosophy, regardless of whether or not others remembered the “lines laid down.”

Yet it was from the unglamorous and unpublicized few that the energy came which has re-established the Movement on a firm and steady basis. Perhaps it is the Humble Student upon whom the work of Theosophy must eventually rest. Humble—because he must always be ready to step aside or to admit and correct his mistakes. Student—because the philosophy, “bound” in books and volumes, is but a silent witness to the cries and needs of the world to which it came. Only the efforts of the individual students can make Theosophy come alive in the ears, eyes and hearts of the world—and only through such efforts can the Theosophical Movement continue to exist as a direct work among mankind.

Many have claimed to be or have been acclaimed as leaders and “successors” to Mme. Blavatsky and to the other Founders. If the story of their endeavours to forward the Movement now makes sad reading, it is well to reflect that their mistakes and failures were not due to some unique flaw in their natures, but stemmed in every instance from our “common failings.” Selfishness, Pride and Vanity—these three. To the extent that we recognize the smallest bit of any one of these in our own nature, to that extent we should

be able to understand, for example, the "betrayal" of H. P. Blavatsky at the Convention of 1884, and especially by Colonel Olcott, after the the Coulomb Conspiracy; also, with respect to Judge, Annie Besant's refusal to acknowledge publicly what she admitted in private—that false charges had been brought against Mr. Judge. It should be said that those who deserted their Theosophical colleagues were moved by something more than personal mistrust or suspicion. Such desertions represented a basic lack of reliance upon *Karma* as the true adjuster in human affairs.

We can be grateful to every predecessor, recognizing the good intentions behind their efforts as well as their errors. The value of recounting the trials, successes and failures consists in an impersonal examination of the principles involved, and in the opportunity thereby afforded the student or inquirer to better fit himself to help and teach others. The reader of *The Theosophical Movement* will appreciate the force of H.P.B.'s own declaration that she "*is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy alone can bind the whole of Humanity into one Brotherhood.*"

"JUNGLE FEVER"

[Reprinted from *Theosophy*, Vol. XII, p. 561, for October 1924.—EDS.]

There comes a time in the life of every Disciple—and all students are Disciples once they have recognized within themselves that there is a Higher Life—when a sort of disillusionment pervades the nature. Instead of pressing eagerly on, or waiting with equanimity for the moment to proceed with their journey on the small, old Path, they hesitate and falter. Looking about for the old and familiar landmarks, they discover that these are no longer comfortingly at hand. A species of panic supervenes. They look back down the years of their journey of life—for that is what the Path *is*: the journey of life as the Pilgrim searches out Himself—and see far behind the old, well-loved monuments and milestones, the old lures and attachments and environments—physical and metaphysical—of other days. And

they discover that an abyss, deep and impassable, has opened up behind them, so there is no retreat—no going back. It is then that panic comes—a sort of an inward running in circles—as with a man lost in the forest; or with the lost desert traveller who strikes out at his would-be rescuers, mistaking them for foes.

This condition is the common lot. Its manifestations vary with the mental and psychic idiosyncrasies of the Disciple. Those who do not know it by experience have not travelled far on the Path. But there are many students who are presently suffering in this area of disillusionment without being fully aware of it. They are there but do not know it, because they have not worked out their latitude and longitude for themselves—have not rationalized their condition. Once this is done, the Disciple is on his way out and on; and though many a time as he proceeds on his journey he will feel for the moment the old sense of panic—the "lostness" in the jungle of passions, desires, doubts and fears—the assurance born out of the travail which preceded his first self-readjustment and consequent orientation reasserts itself. He cannot un-know what he knows, nor lose the spiritual strength he has gained by his successful wrestling with the personality. His stamina is such that it will not permit him to remain "off-balance" for long; so he laughs at and with himself, effecting a speedy readjustment—and listens to the song of life. He knows that he will never turn back, whatever wanderings, stumbles and falls may temporarily engage him.

But what of those who are in the "jungle" and unaware of it?

The whole of a life's experience is a series of pictures. Even words, however plain, are but symbols; and the ideas which their groupings are intended to convey are so many allegories. Knowledge does not consist in perceiving them, but in their *understanding*. "Metaphorical writings" are an effort to express inner experience in terms of *form*. It is only because we are all somewhat alike that this can be done at all; and the fact that no two are quite alike accounts for the difficulty we experience in our communications. Is it any wonder that the highest development of

knowledge consists of being able to enter into another and see what he sees as he sees it—feel what he feels as he feels it? All this talk of “Discipleship,” the “Path,” “Initiation,” and the like, is obscure, esoteric, provocative, unsatisfactory—how could it be otherwise? Things metaphysical cannot be described in terms of things physical; that is why correspondence and analogy have been prescribed by the Teachers as the sole process by which comprehension may be had.

So to those students now in the “jungle” the usual cryptograms are fairly maddening—often worse than meaningless. Even the exact words, spoken in a significant way, often fail. “Just what do you mean?” they ask in puzzled irritation. And when other moulds of expression are sought and found, they are considered merely masks again. “Book definitions” provide only another set of synonyms; they do not explain anything.

Can the symptoms characteristic of the period of disillusionment be outlined; and would some consideration of their nature tend to awaken some students now wandering in the “jungle” to their condition? Each reader must make his own applications for himself and to himself. The judgment-seat is in each one’s own nature—is that imperishable nature in fact. No one is wise enough to judge another; but actions may be examined. Here are some symptoms. All active students have, or will have, some of them.

Characteristics of “jungle fever,” together with some prescriptive suggestions:

Indignant and seemingly sincere repudiation of the suggestion that anything is the matter with him—this is the common and primary symptom. Patient displays unerring precision in pointing out defects in fellow-students, things, institutions, men and methods. *Prescriptive suggestion*: Since everybody has *something* wrong with him, that must be a common attribute of humanity. Can it be that I have arrived at such an eminence? If so, how does it happen in a lawful universe that I remain in this mundane sphere?

Dissatisfaction with environment, physical and metaphysical. Others are so “free” and

favoured, have had better early advantages. “If only circumstances were different—.” *Prescriptive suggestion*: Careful examination of the true situations of most of the “others” would disclose inhibiting circumstances as great as those which surround the patient.

“Nobody understands me.” *Prescriptive suggestion*: This is the well-known “superiority complex.” Is it not curious that although the patient can understand everybody else, nobody can understand him? *Intelligent* action can be universally understood. Can it be...?

“I was so happy before I came into Theosophy.” Longing for the old irresponsibility, old pleasures, old self-indulgences, old points-of-view. *Prescriptive suggestion*: Was I happy? If so, why was I searching—and why did I “come in”? Were those old days, when I was living through them, lovely and care-free? A child has to grow up, and who would be a child again? No sorrows and griefs are so poignant, even if evanescent, as those of a child. I can still enjoy pleasures—more intelligent ones. The very essence of progress is *change*.

Disbelief in the sincerity of others. *Prescriptive suggestion*: Am I the only sincere one? What basis have they for belief in me?

“My abilities are so slight.” This is usually not sincere, but a pose to one’s self, an excuse for laziness and a cloak for jealousy. *Prescriptive suggestion*: Sustain with equanimity the feelings engendered within when somebody takes you at your own valuation.

“Theosophists are so cold and unsocial.” *Prescriptive suggestion*: Outward gush and inner warmth do not manifest similarly. If your Lodge atmosphere is cold, the one who feels it is thereby elected to inject a little warmth—it will spread. But the study and application of high philosophy is not conducive to the accentuation of ordinary social amenities—they are purely personal. There is fire in Theosophy itself.

“I am not getting anywhere; I guess I will drop it.” *Prescriptive suggestion*: Try it!

“Can all the rest of the world be wrong, and Theosophy alone be right? All these great minds

and recognized authorities...." *Prescriptive suggestion*: Go back and study, and try to assimilate the Three Fundamental Propositions of *The Secret Doctrine*.

"My wife (or husband) is so unspiritual; it makes things so difficult for me." *Prescriptive suggestion*: What is spirituality? Try to define it. Are any of us wise enough to judge the spiritual condition of another?

The foregoing represent but a few of the characteristics of "jungle fever." Their number actually is legion. Into whatever weird maze of thought, will and feeling the personality can twist itself in the battle with the Warrior, there it will enter and abide.

How can one "stand aside in the coming battle," or while the battle is on? Who is the Warrior? The Warrior is the MAN HIMSELF, the higher nature. One stands aside by mentally taking the position of that ONE and from this eminence watching the gyrations of "that thing"—the personality—evaluating them, and then as *Warrior* seizing in his metaphysical grasp the fluctuating and amazingly resourceful personal idea and bringing it into line with things as they are. One Teacher wrote, "It would be a contest of smiles, if we knew our business." It is easy to see that this must be so, for if there is anything ridiculous and absurd, it is the personal basis. Once we see that, we can well laugh within ourselves at the imp-like mask and its performances. Deliverance from the thralldom of this obsessing "dweller" is well advanced, when we reach that place where we can laugh at it!

Happiness—abiding happiness—follows. We hear the song of life. We know the Path is real, and no metaphorical journey. We know the Teaching is true, and can be learned. We busy ourselves at study and application finding a full, rich, interesting life that fairly dazzles us at times with its possibilities. Our conviction and radiating influence stimulate others to persist on their journey. We have become constructive forces in Nature.

PATIENCE

"In Kshanti's essence bathe thy Soul."—*The Voice of the Silence*.

Patience is a much misunderstood quality. To most of us it means quiet waiting for things to happen, not being impatient, *i.e.*, not trying to hurry things up. A "placid" person, we think, is a patient one. He who "suffers all things meekly," as mentioned by St. Paul, is thought to be the one who never retaliates, never "gets cross," never agitates.

But, to use a phrase of H.P.B. in a different context: "Elephants and cows are that." Also many of the half-witted and the intensely self-centred are that. Mother Earth with her mountainous rocks does not get as agitated as the waters of the river and the ocean, while the air may become a roaring hurricane, but certainly earthquakes and volcanoes cause much disturbance. And yet the one truly patient Being is Mother Nature.

We can, in fact, trace the duality of all Nature in the dual aspects of patience, positive and negative. What we ordinarily call patience is a negative quality; spiritual patience, *Titiksha*, is positive, even dynamic. The destroyer of ordinary negative patience is fear; the opposite virtue to fear is fortitude, which is the virtue of *Titiksha*. To move from fear to fortitude, from ordinary patience to spiritual patience, we must pass through impatience, *i.e.*, rajasic patience, if the term may be employed; we must pass from *tamas* through *rajas* to *sattva*.

The lower patience must be achieved, but it must be achieved from the higher level, *i.e.*, through knowledge.

Tamasic patience allows anything to happen, does not exert itself for any purpose and is not "ruffled" even if it sees impending disaster which, with the use of a little *rajas*, could be avoided. The rajasic patience begins to see the need for hurry if anything is to be achieved, begins to be ruffled if its outgoing force is stopped by the adamant will of Nature or by another's will or his tamasic nature. Neither of these sees the causes behind the workings they are watching,

and both are in the clutches of that mysterious factor, TIME.

The tamasic patience says: "It will come at its right time"; the rajasic patience says: "It must come now or it will be too late." Only the sattvic patience knows when is the right time, letting great Nature work, but alert to catch the cycle at its right moment. With the rajasic, impatience results because it is "our" plan that has gone wrong through "others'" dilatoriness—an admission that we do not know the rules and scientific laws of the operation which we have planned. We "fear" the result—or lack of result.

It may sound unethical but the sooner we learn that impatience is infinitely preferable to tamasic patience the earlier we shall get to sattvic patience.

There are two kinds of sattvic patience; both are due to a knowledge of the laws operating, and the recognition of responsibility, together with an appreciation of the "ultimate divisions of Time." There are times when sattvic patience *is* patience; times when it is impatience, *i. e.*, when full exertion has to be made if the operation is to be achieved in its proper time. It may be very necessary to hurry. It may well be that "there are but a few short years more." Cycles are actual powers, up-going and down-going, and, unless caught in their upward soaring will draw us down. Impatience with those who, if they would be saved from danger, must do thus and so, and yet who do nothing, may achieve the result of stirring them to action. The general of an army may, at the right time, achieve success through impatience; at another time through patience. Indeed, the greater the responsibility, the greater the knowledge, the greater, the more vivid, the results of action or inaction.

It will be easier for us, beginners on the path from *tamas* to *sattva* and beyond, to think of the vices and virtues which *result in* and are the *result of* patience.

Fear kills the will, we are told, and without fearlessness we cannot have patience. What has

the will to do with patience? It does not mean the so-called strong will that forces down the rising impatience in order to appear patient on the outside, but is that energy which grows out of a firm conviction that nothing can destroy the soul; nothing can destroy the will. We usually apply our will power to the body, yet we are told that the body may be agitated with the mind tranquil and the soul as placid as a mountain lake. So with fear; the body may be fearful, but if the mind and soul are free from fear, that is all that matters. Why? Because in time the body will follow the thought-feeling.

It may be noted that it is in Kshanti's *essence* that we must bathe; and that it is not the body which has to be bathed in it but the Soul. To endeavour to centre the consciousness in the Soul will right all things.

Patience grows out of Shila and Dana; without love for our fellow-men, without harmony in *thought* and in act, we have no soil in our character on which patience will grow.

Fearlessness, which is the result of a conquering of fear, is by no means the virtue of patience. The latter virtue, we have seen, is fortitude, which is quite a different thing from fearlessness. Fearlessness is the absence of fear; fortitude calls for the possession of strength. The very word implies strength, a rock-like quality, with its roots in the depths of Being. Rocks do not sway in the wind, they are the symbol of fortitude, although the analogy breaks down at one point. Fortitude is positive; endurance may be said to be the negative side of fortitude, fortitude the positive side of endurance. Fortitude reminds us of the battle between immovable matter and irresistible force, which results in perfect balance. Until that state is reached we have not attained to patience. Therefore our endeavour should be to develop fortitude. To do so we must find "our own base," some spot in us or some teaching on which we feel sure, and then increase our faith in that. Only from that sure basis can we practise patience, either as regards our own life or the life around us.

THE SACRED RIVER

The great-hearted Alph, feeling the woe of the little village, became troubled. Such was the compassionate nature of the broad old river, which cared for its children, the towns and villages along its banks, as a shepherd watches over his flock. Ever since its infancy in mighty ages past as a hidden mountain stream, this friend to man had sacrificed even for the least of creatures, that the birds of the air and the beasts of the field might drink freely of its life-giving waters, that the soil should be more fertile, that the body and soul of man should be cleansed and purified. Those who saw the Real, the Ego seated in the hearts of all beings, knew Alph to be the form of a great spiritual healer.

The trouble which had overtaken the village was a childish quarrel between two friends. The cause of it was slight, but as small sands make the mountain, so had it grown until relatives and others of the village became unsettled. Fearing further spread of wrong feeling, the parents, according to ancient custom, sought advice of the wisest in the village, he who had counsel with the Spirits of the elements, the air, the fire, the water and the earth.

"Let our friend, Alph, mend the quarrel," whispered the Air. "Many happy hours have they played together on the river," echoed the Earth. "Alph will dissolve their differences and unite their hearts," responded the Flame. So the wise man, heeding this counsel, bade each youth prepare a bark and make ready for a long journey upstream, to the unknown source of their beloved river.

When the nature of the adventure became known, each thought it was to be a race: whoever reached the head of the river first would be acclaimed victor and the quarrel would thus be settled. But little did they guess the wisdom of Alph.

For several weeks all went well. The travellers, full of zest for the race and intent on the goal, paddled and rested alone. Before long, however, they began to feel the vast power surging beneath the surface of the water. Sensing the presence of an

intelligent, understanding Soul, they became aware that this was an experience with Reality. Alph was not merely a river to conquer and use; it was a Being with powers matching their own. Instead of competing with each other, they now had a common opponent, because no matter how great the effort put forth, neither one could remain ahead very long. Also, the desire to win lessened as strange territory unfolded new and wondrous sights before their eyes. A new and unknown sense of community of interest dawned in their hearts.

One day dark clouds gathered, and a heavy storm broke in fury over the river, forcing the youths to head their barks for shore and to seek shelter. Both succeeded, but unknown to each other, for they were swept in different directions, one to the left bank, the other to the right. Thus, when each peered through the gale across the rough water, the other was nowhere in sight. Panic suddenly struck their hearts. The violence of the elements rent asunder the dead wall of animosity and released all the pent-up feelings of good-will and affection. Memories welled up of past companionship, differences, and hasty tempers. Remorse and forgiveness possessed them as they despaired. "How wrong have I been!" "My friend may be lost, all because of a foolish, selfish quarrel."

In the evening, calmness returned to the elements. The stars shone brilliantly through the cool, clear air, transforming the quiet ripples of the river into swirls of gleaming treasure. Sleep drew aside her soft curtain, and Man entered his other world.

As a great fish swims along one bank of the river, and then along the other bank, first the eastern bank, and then the western, so the Spirit of man moves through both worlds, the waking world and the dream world.

The healing work of Alph was nearly finished. When dawn moved over the horizon, two wayfarers, sadder and wiser, prepared for the homeward journey. It was then they caught sight of each other; the lesson had been learned. Alph, the sacred river, had united them.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER II

Q.—The *Ocean* says, "In place of 'the Absolute' we can use the word Space." Since the One Reality or the Absolute is beyond the range and reach of thought, unthinkable and unspeakable, it would seem that Mr. Judge must have referred to Absolute Abstract Space, which is just as inconceivable to our mind as Absolute Abstract Motion. Could we infer, then, that Space of which we can have any thought or conception whatever is the first aspect of the One Reality, Law the second aspect, and Evolution the third?

Ans.—Why, yes, we can have any conception we want to or that we are capable of, but why not go back to first principles? In her discussion of the First Fundamental in *The Secret Doctrine*, H. P. B. gives us Space as a symbol, but she tells us why she gives that symbol. She says Space is the one thing that no being can exclude from his mind or include in his mind. Don't we see that that is a perfect symbol of the omnipresent, eternal, boundless, immutable principle? We can't exclude from our minds the Source, and we can't include It in our minds. It is the Source not only of our mind but of all the other minds in Nature.

The Christian takes one horn of the dilemma—he puts the Source outside himself in outer space, and the personal god is the legitimate offspring of this idea. The philosopher or the Stoic tries to find his idea of the Source within the limits, the horizon, of his own thinking; he includes by excluding.

Space is within and without; it can neither be included nor excluded; and that is why it is given as a symbol of the One Reality. Read the *Transactions of the Blavatsky Lodge*. H.P.B. says that people are forever talking about Space as if it were either an absolute void or a plenum. It is neither, because it is both. We can see that there are things that our minds cannot grasp. No matter who we are, a great sage or an angel, there

are things that our minds cannot grasp; and yet we reach out for them. Does this not tell us that there is something higher than the human mind? Then, why not rise to that plane of life and thus see things that are mysteries to us? To try to grasp with our mind that which is beyond mind is just as if an animal were to try to reduce human consciousness within the terms of its rudimentary and lower plane of life.

The purpose of Theosophy, then, is to arouse man, that is, to wake him out of the psychic somnambulism which we call human nature, to shake him up from this waking dream, to the reality of his own being, and then he is on the plane of Higher Manas. What then? Why, with respect to that, H.P.B. says that it is only by means of the Higher Mind that we can ever hope to reach into the depths of the all-pervading Absoluteness; that is to say, once in the true awakened state of mind, we can reach into the all-pervading depths of Absoluteness.

The whole of Theosophy is merely an attempt to wake men up by turning their attention to the fact that there is something higher in them than they can ever dream of. No wonder people say, "Wake up!"

Q.—Chapter 2 says that each of the seven principles of man is derived from one of the seven great first divisions of the Universe. What are the seven great divisions of the Universe?

Ans.—Do we not recall the statement of the seven great divisions of the Kosmos given by Mr. Judge in this chapter? Does he not say that the universe evolves in seven ways and seven planes in all worlds, and that the divisions may be thus roughly stated: The Absolute, Spirit, Mind, Matter, Will, Akasa and Life? These are represented in everything that is, with this distinction, that in the Kosmos as a whole, all seven of

these great Principles are inherently universal and therefore impersonally active; in the case of the beings below Man, they are not individually active but sporadically active, as in the four lower human principles; while in any man, whether considered as a human being or as a Mahatma, all these seven principles are actually active individually; that is, he can operate them, divert them, direct them himself.

Q.—"The Great Breath goes forth and returns again" (p. 17). What is meant by that term as here used?

Ans.—Let us seek an analogy in our own experience: We say, "He gave up the ghost." That is, he gave up the breath; he breathed his last breath. What does that mean? Dissolution, the death of that which was an active form. We say, "He drew his first breath"; he took breath. If the newborn babe does not do that, he does not become viable; he is dead at the beginning of the journey instead of at the end. Apply that to the whole universe: There is the birth of a universe; that is the beginning of the Great Breath; there is the life of the universe, or the continuance of the breathing; and then there is the death of the universe, or the dissolution of the Breath, the return of life to its original condition.

Q.—What might we denominate the Father and the Mother of the Universe?

Ans.—The incoming and the outgoing Breath. All breath consists first of an inception, next of a retention, and finally of an exhalation; then of a new inception, a new retention and a new exhalation, and so on, over and over again. There is reincarnation, or re-embodiment, or change, applied to everything that is, from a solar system down to the minutest conceivable atom. What causes this? Polarity, attractive and repulsive forces, the affinities of Nature, positive and negative attractions; and those are personified as "Father" and "Mother." In every one of us there are positive forces; in every one of us there are negative forces; we are anon active and anon

passive—receptive in this, that or the other direction. Personify that and you have the "Father" and the "Mother." They are both in us and may alternate; that which is at this moment positive may the next become passive.

Q.—Might not "giving up the ghost" refer to the leaving of this body, which is impermanent, and the assumption of another body, which is permanent?

Ans.—Actually the expression is one coined by the translators of the Bible, the King James version, the common Bible of the Protestant sects: "He gave up the ghost," it says in one place; "He yielded up the ghost," in another. You know, all over the world amongst every kind of people there has always existed, and there persists now, the idea that at death something which is the counterpart of the living, visible, physical body, and which ordinarily is invisible, leaves the body. This "invisible" form is often spoken of as the wraith. And so at the departure of the astral body, its separation from the physical, we say "He gave up the ghost."

Q.—On p. 18: Why did the Hebraic tradition become such an apparent drag on the mind of the West?

Ans.—Well, one answer is that it is Karma, of course. It is evident that the egos who are not Jews in religion or nationality or tradition have been tremendously or powerfully affected by the egos who have constituted in the past the Semitic or Hebraic race. We see that everywhere. In another sense, the answer is that they fastened the personal god on us.

Then the next question is, What is the connection between the Jews and the Egyptians? It is probable that Mr. Judge is referring there to the story in the Old Testament about how the Jews went down into Egypt; his older brothers sold old Jacob's second youngest son—Joseph—into slavery because they were jealous of him. Afterwards, in time of famine, the whole Jacobite clan moved to Egypt where Joseph had become a popular

politician, you might say. They multiplied exceedingly, and finally, according to the Old Testament and according to such traditions in history, the Egyptians enslaved and frightfully abused the Jews during many centuries. The Theosophical teaching is that those Egyptian egos are the very ones who form the advance guard of civilization in Europe, and particularly in America; and so the Jews came back. The pendulum reverses and we have been enslaved; we, who enslaved them physically, have been enslaved by them financially and religiously—the two meaning the same thing.

Q. The Jews are said to have merely had one part of the Secret Doctrine taken from the ancient Egyptians; what is that one part?

Ans.—If we were familiar with our Bible, could we not answer that ourselves? The Jews had the idea of a creation, that is, an evolution; then they had the idea of a destruction by flood, fire or whatnot; and then, the renovation. But the doctrine itself is that this process is periodic, without beginning and without end; in the procession of cycles—that is, of creation, of preservation, of destruction or regeneration, over and over again. So the Jews had only the idea of one particular creation, one particular flood; they had no idea of cyclic law.

Q.—What is meant by the term "Universal Mind"?

Ans.—What is meant by the term "Universal Matter"? It is that substance of which all bodies are composed, but the bodies are not one thing and the matter something else. So Universal Mind is that which consists of and includes all intelligence of every degree in the manifested universe, high or low, visible or invisible.

Q.—What is the difference between Brahma and Brahmā?

Ans.—The same distinction that there is between man the perceiver and man the creator.

Q.—Pages 21-2 :—

And when the rough work was completed, when the human temple was erected, many more ages would be required for all the servants, the priests, and the counsellors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes.

Would you please say something about the meaning of the expression "servants, priests and counsellors"?

Ans.—Imagine a condition similar to space as we see it now, in which there is no manifestation at all; in which all life, all consciousness, all matter, is in one homogeneous condition. What steps would be necessary with that cosmic dust, what work would have to be gone through, before a universe such as we have now would be evolved? Manifestly, we would have to separate or differentiate that immense mass of inchoate matter into seven distinct streams, and then we would have to take the Monads or lives or embryonic souls that make up those seven streams of matter and use them until their ancient knowledge returned. In other words, we would have to set up the atomic kingdom, the molecular kingdom, and the intermediate or astral kingdom out of which to erect the cellular and the crystalline kingdom—four immense steps. That takes between one and a half to two billion years. Not till then would we be able to constitute a mineral kingdom, even in its incipient rudimentary state, the chemical elements.

Next, we would have to combine and recombine those lives or forces of nature in the state we now know as the mineral kingdom—combine and recombine them until we could form out of the most advanced of them a vegetable kingdom; then erect an animal kingdom; and then take the organic structure, the cellular and crystalline basis of all three kingdoms, and erect out of that a form that we could use as a sending and receiving instrument—an acting instrument—in every one of the seven kingdoms. That is what is meant by the "priests" and the "counsellors" and the "servants"—the training of the non-self-conscious lives, their combinations in the kingdoms of the forces or elementals, and in the kingdoms

of nature known to us, until it would be possible to build out of them one single form in which all the activities of the whole solar system could be independently reproduced; and that is the body and nature of man.

016
Q.—Three primary divisions of Life are spoken of on p. 16: Spirit, Mind and Matter. Do these represent unvarying qualities, or does man become spirit or matter, and *vice versa*?

Ans.—Matter never becomes man; man never becomes spirit; and spirit never becomes matter. These are just terms for the three great states of Life. What is it that becomes matter? Life. What is it that, when it knows enough, becomes mind? Life. What is it that, when it knows still more, becomes spirit? Life. It is Life that passes from spirit to matter to mind and returns again to spirit, just as it is man who passes from waking to dreaming to deep sleeping and back to waking again; but the waking state never becomes the dream state; the dreaming state never becomes the deep sleep state, or *vice versa*.

017
Q.—P. 17:—

Wherever a world or system of worlds is evolving, there the plan has been laid down in universal mind; the original force comes from spirit; the basis is matter—which is in fact invisible—Life sustains all forms requiring life, and Akasa is the connecting link between matter on one side and spirit-mind on the other.

H. P. B. says that Spirit is always descending into matter and matter is always evolving into Spirit. Is not original or primordial matter in reality Spirit? Could you amplify that quotation as to how Universal Mind evolves these worlds?

Ans.—Analogy is always, says H. P. B., our best guide. What do we consider as the final form that all experience takes with us? It is one of two things—knowledge or memory, and either the knowledge or the memory, or both of them, may be latent or active. Suppose we substitute for

the words "Spirit and Matter," *knowledge* and *memory*, and there is the final form into which everything is resolved. Now, at the beginning of manifestation, Spirit, which is knowledge, stirs up Matter or memory, and thus the plan is brought over, since nothing perishes either in the form of Spirit, Consciousness, or knowledge, or in the form of latent memory or Matter. Memory as the basis of action is merely the tendency to repeat. All mechanical action, all chemical action, all electrical action, is the clearest picture in the world of the action of memory. If we study the question from this stand-point, into what is everything finally resolved with us? Into memory or knowledge. Memory takes many forms when stirred up—tendency, habit, instinct, impulse, the imitative faculty. What stirs up memory? Consciousness or knowledge.

SCIENCE AND KARMA

Science furnishes more than one example of the Karma of any indiscriminate interference with nature. The wholesale slaughter of one pest may prepare the way for worse ravages by another whose natural enemy the first pest was. The unwise use of powerful drugs to hinder some of nature's processes in order to satisfy man's greed may, apparently, have its attendant nemesis in the shape of undesirable mutations, or changes in heredity, in the species concerned.

In connection with one such drug, Maleic Hydrazide, Dr. P. C. Koller of the Chester Beatty Research Institute writes in a letter published in *Discovery* for February 1951:—

But we should not forget to ponder about the repercussions which any interference with Nature may bring in its wake. . . . The facts of genetics as we now know them do not allow us to consider only the immediate effects and advantages of using it; we must also study the heredity implications before embarking on any large-scale project for regulating plant development by the application of Maleic Hydrazide.

PAIN AND SUFFERING

Pain or suffering can be said to be of three kinds: unavoidable, and therefore necessary; avoidable and therefore unnecessary; and a further kind which is voluntarily accepted for the good of others, leading to the final sacrifice of the Compassionate Buddhas, symbolized in the Christian Scriptures in the *voluntary* acquiescence in the death on the Cross for the sake of others.

The seeds of this third kind of suffering are being sown here and now, even while we are in the throes of the first and second kinds, when we voluntarily accept suffering for child, friend, community, race, or all living things. This kind grows into what is called bliss in suffering, quite a different thing from the ecstasy felt by those who torture their bodies in the name of religion, for it is a regenerative power. "Let the sins of the world fall on me," said the Buddha. By some process some of the force of evil generated by the sins of men is gathered, as it were, into the Great One and changed or disrupted by the Power of Spiritual Love and Sacrifice—but this Mystery has never been explained.

For us it is the first two kinds in which we have consciously to deal with the sub-note of voluntarily accepted suffering for others. For the overcoming of pain and suffering in ourselves it is necessary for us to divide them into the two kinds mentioned, for each demands its own method of approach.

Unavoidable and therefore necessary sufferings. These are the effect aspect of past actions, whether of previous lives or previous days in this life. Once the action is performed the effects are unavoidable. Since the effect is the putting right of the disharmony of the cause, it is necessary. (The fact that Karma can be mitigated deals more with the causal aspect and modifies the effects before they are manifest.) Effects must be let run their course, we are told; but this is not a passive acquiescence; it is a positive realization that the effect is, at the moment of its manifestation, a cause.

Avoidable and therefore unnecessary sufferings. There are two aspects of this kind: Those produced

through unnecessary actions in the present; and those avoidable through our correct reaction to existing effects. To take the latter first: There is no need for us to suffer through environment of body, emotion, or capacity; or through outer environment. These are effects, the putting right of wrongs done. Pain may be caused in the straightening just as pain is caused when a dislocated shoulder is put right, but there is no need to suffer more than the *actual* pain. Pains become more intense as the mind-brain dwells on them, as they are revitalized by our brooding over them, recreating the feeling or becoming absorbed in it. (This is a theory which is hard to put in practice in times of pain, physical, emotional or mental, but it *is* applicable.) More suffering from the past effects is unnecessary. To emphasize the necessary aspect instead of the pain aspect is a great step forward. A mother giving birth to a child suffers, but, except for today when fear is implanted in her mind, she is willing to accept the pains in order that a child shall be born. So must we be willing to see that the suffering of effects from the past is necessary and not turn them into unnecessary pain.

With regard to avoidable actions in the present, it is, in fact, from these that we suffer most. We like to blame our "Karma." Instead we should blame ourselves for actions done here and now! We strew our path with misery by *today's* actions, feelings and thoughts. All this is avoidable. To recognize that shifts a great burden from life. It is, at our stage, *the most important factor in the teaching on Karma.* To realize it means that we have only the effects from past lives to suffer from. What a relief! Since we are not perfect we shall not always act perfectly but the effects of wrong actions through lack of knowledge are nothing compared to the effects of wrong actions due to carelessness, stupidity or egotism!

Suffering as a concomitant of growth. "To realize joy in suffering" can come only when we see suffering through the breaking of the chains that bind us down to earth, so that the spirit may be free. This aspect shows itself only when we go through a period of emotional, mental or physical suffering of intense quality. As Max Plowman

put it: "To assimilate the whole of suffering and then to know the spirit's triumph over it." In suffering of this kind Hell merges into Heaven, or Heaven into Hell. It is from the dark night of the soul that is born the triumphant realization of the boundlessness of the Spirit—that mathematical ONE which occupies no space, is not in time, but ever Is, boundless duration.

As the bud bursts to open, the seed to germinate, the shell to free the chicken or the womb opens to free the child, so the surrounding wall of limitation must burst to free the Soul. But it is the movement within the bud, the seed, the shell, the wall of limitation, that bursts them. To reach a new idea is a struggle, to learn anything is a struggle, to free ourselves from dogmas, from worldly concepts, from egotism—all these are struggles but they presage birth. Shelley's lines:—

...to hope, till Hope creates
From its own wreck the thing it contemplates

do not refer to fancy, but to that intensity of hope or faith which presses its way by sheer force to its goal.

Let us not be afraid of pain and suffering, but let us take care not to bring avoidable, *i.e.*, unnecessary and therefore wasteful pain and suffering to ourselves or to others.

Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes....

RELIGION TODAY

The Hibbert Journal for April publishes, under the title, "What Is Happening to Religion Today?" the substance of the address delivered by Lord Samuel in inaugurating the London School

of Religion, recently established "for the free and disciplined study of all aspects of Religion." Many of his words are very much in line with Theosophical thought, but, since he leaves Rein-carnation and the immortal Ego out of account, his discussion of fate and free-will, admirable as it is, lacks completeness.

He recognizes two sets of causes at work to influence choice, but concedes only to the external ones a tremendous sweep throughout history. "The internal," he writes, "are active from childhood to death." But surely the infant comes to birth not only with physical but also with mental and moral characteristics? That seems a legitimate application of George Eliot's lines, which he quotes with agreement:—

Our deeds still travel with us from afar,
And what we have been makes us what we are.

It could even be argued from his own words:—

The mind is influenced by its own thoughts and emotions. And not alone by those of the moment. In the past many have been recorded and stored by memory, and can be evoked now to take part... So the days build the years, and the years make the character, and the character decides the choice.

Though the choice, he insists, is free. And he sees the problem of Evil as "a question of the responsibility of man rather than the responsibility of God." How Theosophical and fundamentally upright is his demand that men refrain from looking about in every direction for someone or something to blame!

Let us not invent scapegoats for our own errors, faults and crimes—wayward Olympian gods, a malignant Satan, a sinful Adam; or figments, such as Chance, Destiny, "our stars"; or, at last, a callous and indifferent God. Let us not cry out that we are like animals caught in a trap, and dart about, this way and that, to find an escape. If there is Fate, we ourselves, in large measure, are that Fate. If there is a trap, we are both the trappers and the trapped.

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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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