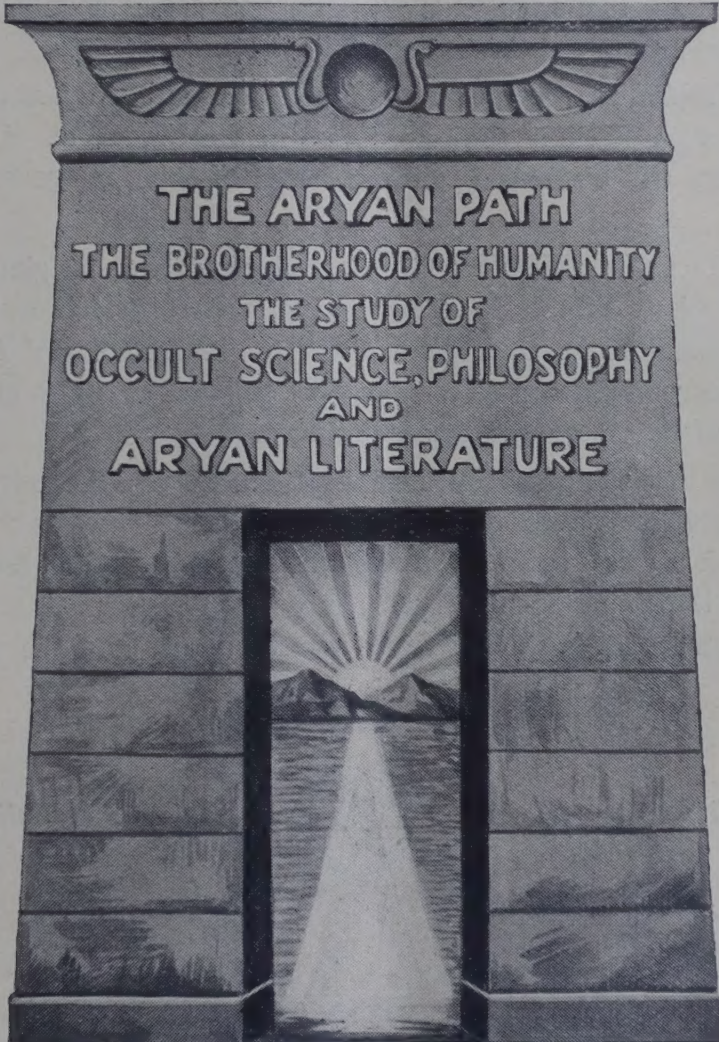




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Vol. VII No. 12

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October 17, 1937

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Remember that you stand before your Atma, which is your judge, and which no smiles, nor falsehoods, nor sophistries can deceive. Though you shed oceans of tears and grovel in the dust, this will not move a hair's breadth the balance of Justice. If you would recover the lost ground do two things: make the amplest, most complete reparation, and to the good of mankind devote your energies. Try to fill each day's measure with pure thoughts, wise words, kindly deeds.—MASTER K. H.



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

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

BOMBAY, 17th October 1937

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1937.

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## LISTENING AND SPEAKING

### A STUDY IN "LIGHT ON THE PATH"

*"Listen only to the voice which is soundless"*

#### II : SPEAKING

#### LEARNING TO SPEAK

As already noted, the birth of mind and the birth of speech were contemporaneous events in the story of evolution. Says *Light on the Path*, "Speech is the power of communication ; the moment of entrance into active life is marked by its attainment." When the mindless human form caught fire at the Hearth of the Fiery Fathers (the Agnishwatta Pitris) it also acquired the power to speak. Correspondentially, most people, in the present state of their consciousness, do not speak but prattle like so many infants. Just as the lower mind wedges itself into the fœtus at the seventh month, while the higher mind unites with the form at the completion of seven years, so also with speech. Present humanity, in its Manasic consciousness, speaking by analogy, is between its seventh month and seventh year. H. P. B. worked with the mind of the race as she found it and that work was an effort at transmuting that mind to enable the race to speak with knowledge and not to prattle fancifully, sentimentally and emotionally. Only a limited number of the human race have attained to the speech of the Higher Manas. When the United Lodge of Theosophists essays the task of changing the mind of the race, as advised by H.P.B. and W. Q. Judge, it is trying to bring to birth this higher speech.

We have already referred to the avoidance not only of obscene talk, but also of egotistic talk about one's self and about other personalities. But to avoid indulging in useless or harmful talk is insufficient ; such an exercise will not unfold the higher speech, of which it is written : "Speech comes only with knowledge. Attain to knowledge and you will attain to speech." To acquire this knowledge-speech is to become a Disciple. For a disciple is one who is "able to speak" and "to be able to speak is to have attained the power of helping others".

An earnest aspiring practitioner has to learn to speak this higher speech.

Corresponding to the three stages of learning to listen there are three stages of learning to speak. Having already referred to what not to utter (and without this abstention it is not only of no use whatever to try to acquire higher speech but also dangerous, for it is to court sure failure) let us turn to a study of what to speak and how we shall learn to utter the speech of the Soul.

(1) Learn to speak the teachings of Theosophy as recorded in the Message. To enable those who so desire to do this volunteers are invited to register their names for work on the U.L.T. platform. None is persuaded to volunteer, much less coerced.

(2) Learn to speak to other souls in the language of the Soul. What is learnt at the Lodge, when practised in life, brings opportunities, daily and hourly, to give and receive help of a spiritual kind. To pass on what the Inner Ego has taught to us, in simple sincerity and sincere simplicity, is the second stage.

(3) Learn to speak as the Channel of the Great Gurus, the Elder Brothers—the modern Heirs and Representatives of the Ancient Fathers, who sustain the institution of Chelaship in the Kali-Yuga.

But remember—

The tongue which speaks has a foe in the ears which are curious, which desire self-praise, which are open to the sounds of worldly humanity.

The Voice which enlightens and blesses needs the friendship of the listening ears.

But of that Voice it is written—"Before the voice can speak in the presence of the Masters it must have lost the power to wound".



## THE FIRST SPEAKING

As an aid to overcome the worldly habit, so strongly ingrained, of speaking impulsively, without thinking, of speaking without rhyme or reason because conversation must be kept up, and so on, the student is recommended to turn practitioner of the art of the higher speech. And as the very first step let him learn to repeat spiritual ideas, metaphysical thoughts, and charge his brain-memory with the words used by the teachers, so that the ideas enshrined in those words may be understood, mastered and assimilated. Very many students who volunteer to promulgate Theosophy from the U.L.T. platform recognize the service-aspect of that task. They are teaching, helping, serving—a good concept, but an incomplete one, and withal one which is subtly dangerous. The pupil-teacher should not overlook his pupil-aspect: he is *learning* when he reads, when he explains, when he talks on the platform. He is purifying his speech; he is acquiring the right tone; he is learning the preliminaries of the occult art *par excellence*. Most students do not even suspect that Occultism of the right kind can be learnt on the U. L. T. platform. The subtle pride which accompanies the “gift of the gab” parades in the handsome cloak of “desire only to help and to serve”!

The real way of testing one's own “service on the platform” is by examining the fidelity with which the teachings are *repeated*; not the fluency of speech and the beauty of diction—though these are valuable—but the ability to awaken the hearers to go in search of the Teachings, repeated or explained, in the Record itself. Secondly, in what proportion and to what extent is the right attitude of the platform held in life, hour by hour. One of the major ways of applying the teachings to oneself is by using them appropriately on every occasion. The Masters point the Way to us through the teachings; we should learn to find and walk the Way by the aid of the teachings, and further, whatever help we desire to render should be given by pointing to the teachings. This is learning to speak.

In this attempt the aspirant finds that most often it is his tongue which speaks and not his heart. He repeats his “head-learning” of Theosophy, for he has perceived the “eye-doctrine” and has not adequately attended to the “heart-doctrine”. His eloquence does not penetrate the hearts of others; they admire it; they are not awakened by it. His knowledge evokes praise of others, but does not set them as searching the Scriptures. If the aspirant recognizes his limitations he will practise his application of Theosophy to himself in a more strenuous and thorough manner. He will pay atten-

tion to the development of the second type of speaking.

## THE SECOND SPEAKING

It is impossible to help others till you have obtained some certainty of your own. When you . . . . have entered the Hall of Learning . . . . you will find there is a fount within you from which speech will arise.

To tap this fount of knowledge within we have to withdraw into the inner spaces where a garden blooms compared to which our world is a jungle and our civilization a wilderness. The enemy who bars the way to that inner retreat is the lower personal self whose power is symbolized in the phrase—“the power to wound”. Decent men and women, if they deserve the prefix “gentle” (which is applied as widely as it is inappropriately), do not “wound” the feelings or the flesh of others. But in Occultism the power to wound “includes much that men value, not only in themselves, but in others. The instinct of self-defence and of self-preservation is part of it”. Brood over this statement, for it contains the main clue to right practice. Consider it in conjunction with another: “To have lost the power to wound implies that the snake [of self reappearing in a finer form] is not only scotched, but killed.”

If our self-examination is intelligent we will begin to scrutinize our tones of speech, not only on the platform but also in ordinary conversation. The two extremes glamour the student in this as in other fields of labour.

A loud, strong and powerful voice may carry us to one extreme; to be emphatic where emphasis is not necessary; to be crushing when we mean only to be emphatic; to be dictatorial when we mean only to advise or to direct; and so on—these are expressions of the power to wound. To all such Sir Oracles the advice given is—“when you are strong you are wrong.”

At the other extreme are Spinster Sissies—so sweetly sentimental, so gently soft, so meek and mild that they are afraid to speak up, to raise their voice, to throw away their singsong soporific notes. They fear to hurt the feelings of others. But fear is an aspect of hatred; therefore here also is a manifestation of the “power to wound”.

We have to learn not to be enamoured with our own voice. Those who like to hear their own voice are centred in the lower, not in the higher nature. We should be using speech for the sake of others.

In daily self-examination we should include some analysis of not only what we said but how we said it, in conversation as from the platform. The



tone used, the sound emitted, the note struck—these are as important as the words used.

The Inner Ego is not able to whisper its message or even to strike a note while the lower is one mass of feelings—be they bad—rooted in the ternary of Lust, Wrath and Covetousness— or be they good—rooted in Personal Affection, Personal Forbearance, Personal Charity, *i.e.*, affection, forbearance and charity which satisfy one's own personality. While the mischief of evil feelings is easily perceived that of good feelings is not. It is not against affection, forbearance and charity that we are writing, but against their personal use and personal exploitation. Between righteousness and self-righteousness there is the difference which exists between *Buddhi* and *Kama*—Impersonal Love and personal affection. Therefore the currents of feelings which by their movements keep alive the Personal Self have to be given a different direction if the voice of the Inner Ego is to be heard by us and expressed by us. This transmutation of personal feelings into Impersonal Feeling—Compassion—is implied in this statement :

For the voice to have lost the power to wound, a man must have reached that point where he sees himself only as one of the vast multitudes that live.

It is impossible to learn from our own Inner Ego while feelings rule the Personal Ego ; equally impossible it is to speak and render help of a spiritual nature when feelings rise and fall in us like waves, and their ebb and flow is ceaseless. The complete calming of the raging torrents of feelings is possible only for the Adept, whose consciousness is like a limpid lake ; we have to learn at least to create occasionally, and increasingly in the process of effort, that calm condition. The most constant opportunity afforded to us is through our ordinary speech : keep watch over our casual talk or serious conversation and remove therefrom the tone of bitter or sour or sugary feeling ; even this is difficult and taxes the concentration of the practitioner—but all the same this effort has to be made. The platform worker, at any rate, can and should prepare himself, and prepare himself in good time, by quieting his feelings, by calming his consciousness, by concentrating his wandering mind and by a supreme effort seeking and securing the guidance of the Master within. We say so often, "There is a God in each human being". "Each human being is an incarnation of his God", and we are advised to "Feel the Presence of the God within to be saved from the misery of rebirth" ; what better occasion to practise all this than our opportunity to read or repeat from the U.L.T. platform some item of the great spiritual Message ?

One method by which we can check our own successful achievement in this effort is by noting to

what extent we are able to look upon others not as passing personalities but as immortal souls progressing into perfection. "As the individual has voice, so has that in which the individual exists." Make an application of this truth : humanity has a Voice and we live in the midst of human beings. What do we hear ? With what are we consubstantial ? Do we perceive and contact only ugliness, weakness, evil ? With what principle of our being do we so perceive and contact ? Are we able to hear sermons in stony hearts ? It is comparatively easy to see sermons in stones, but difficult to hear the message issuing forth from the stony heart. Complete the quotation and read it with this implication :

As the individual has voice so has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry : it is a song.

To get at the song of life behind the agonizing cries of the sufferer, the egotistic bombast of the ambitious, the loquacity of the hedonist, the harangue of the propagandist, and so on, we need the action of the Soul within us. "It is hard to guess where you will first detect the sweet voice in the hearts of others" but it is added, "Once having heard it [within yourself] you will more readily recognize it around you". When a soul is able to speak to another soul the learning of the second kind of speech is almost completed.

### THE THIRD SPEAKING

But in the process of acquiring this power of higher speech and of overcoming "the power to wound" and "the power to feel hurt" the neophyte finds himself in the Hall of Probationary Learning where "under every flower [is] a serpent coiled". The chances of mistaking the psychic for the spiritual, the egotistic for the altruistic, are innumerable. We shall not repeat, for the ground has been gone over under the subheading "The Third Listening". The most potent factor which strengthens egotism is related to this mistaking the speech of the denizens of the lower astral for that of one's own Inner Ego and more—for that of the Presences of the Divine Astral. If because of his psychic make-up the aspirant readily sees colours and hears sounds let him beware. The instruction from the Inner Ego does not reach the Personal Self readily and easily, much less do Messages from Masters do so. The one sure test, for the beginner the *only* test, is in remembering and applying this piece of wisdom already quoted : "To have lost the power to wound implies that the snake [of self reappearing in a finer form] is not scotched, but killed."

Self re-appearing in a finer form—this is a stage in the life of the Probationary Pupil ; soon or late



he will have to face this "finer" self—subtle and insidious; he may overcome its wiles quickly or he may take a long time; but it is a battle ground on which he must fight, be the result failure or success. If he succeeds, he will feel the hunger within and, feeling it, he will cry for light. "To ask is to feel the hunger within—the yearning of spiritual aspiration." Very many candidates feel the yearning but it is not genuine unless it is accompanied by the struggle to escape from the prison house of pain—to be wounded because we have the power to wound. Therefore it is written: "No voice penetrates to his [the adept's] inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self." And if the unwise aspirant tries to force his way and break into the "circle of ascetics", dire consequences await him. It is said: "If the demand of the neophyte is made without the complete purification, it will not penetrate the seclusion of the divine adept, but will evoke the terrible forces which attend upon the black side of our human nature." So—Beware.

"The demand of the neophyte remains unheard until the voice in which it is uttered has lost the power to wound."

When the purified Probationer has brought the beast of self well under his control he has another condition to meet:

The divine give, they demand that you also shall give before you can be of their kin. This law is discovered as soon as the disciple endeavours to speak. For speech is a gift which comes only to the disciple of power and knowledge. The spiritualist enters the psychic-astral world, but he does not find there any certain speech, unless he at once claims it and continues to do so.

Now, from the very start, because of the great emphasis which H.P.B. and W. Q. Judge laid on the service of orphan humanity, most student-aspirants evince a keen interest in rendering service. But Occultism refers to a different type of Spiritual Service; that mentioned in the above quotation. Appropriate to the requirement of the Cycle of our humanity the desire to help others is in manifestation; a thousand and one institutions exist to help lame dogs over the stile. They are avenues for ordinary souls to realize the value of service and indirectly to learn the law of brotherhood and interdependence. But the type of service here referred to is of a very different nature indeed. The right to serve and to sacrifice accompany the acquisition of true spiritual knowledge. Chelaship implies special soul-service rendered by the aid of special soul-wisdom.

If his [the disciple's] will is sufficiently resolute his power of speech comes; a two-fold power . . . . If he is to exercise his new gift, he must use it in its two-fold character. He finds in himself the power to speak in the presence of the Masters: . . . . but . . . . he cannot send his voice up to the heights where sit the gods till he has penetrated to the deep places where their light shines not at all.

Such a "deep place" cannot be found by ordinary devotees; they fail to perceive the existence of such "deep places" even when they touch their boundaries; often they pass by some one in "the last ditch", their gaze fixed elsewhere; it is well so, for the ability to pull out almost lost souls from that "last ditch" depends upon special knowledge, without which the helper himself is likely to lose his foothold and be smirched with the filth of that awful ditch. Therefore the pupil has to learn how to ask for special knowledge.

Those that ask shall have. But though the ordinary man ask perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts.

To acquire heart-wisdom we must ask with the heart-soul—the Higher Feeling, akin to that which the new-born babe feels for its mother-nourisher. There is in that babe the instinctive capacity to suck nourishment and a complete trust in the mother. There is mutual understanding between mother and child (and this is true even of animal mothers and their young), corresponding to which there is the mutual compact between the learning Chela and the teaching Guru. The former "encounters his equals, men of his own self-less character, and with them his association becomes permanent and indissoluble, because founded on a vital likeness of nature. To them he becomes pledged by such vows as need no utterance or framework in ordinary words." It is of this Esoteric Body that H.P.B. wrote: "The Esoteric Section is not of the earth earthy".

The culminating act which brings to the successful Probationer the right to ask for and possess Real Knowledge is thus described in *Light on the Path* and be it noted that Knowledge not only flows unto him but flows in with such a momentum that it passes on to "the deep places where their light shines not at all":—

In claiming the power of speech, as it is called, the Neophyte cries out to the Great One who stands foremost in the ray of knowledge on which he has entered, to give him guidance. When he does this, his voice is hurled back by the power he has approached, and echoes down to the deep recesses of human ignorance.

The hypocrisy of priests of the Church who condone war is condemned by Miss Storm Jameson in *The News Chronicle's* series, "What I Believe". Mussolini's hideous lie that "War alone puts the stamp or nobility on the human race", she says is repeated by the archbishops who call people back to religion with one mouth and with another say: "It can be a Christian duty to kill." I do not respect these compromising and State-suckled priests, who wish to retain the name of being Christians while finding themselves able to excuse war—to excuse phosgene. I believe that they are of less value to the world than the men who call every week to empty our ashbins, and would be less missed.



## CULLED FROM ARYAN SCIENCE

[Below we print an article which was first published by W. Q. Judge in the *Path*, Vol. IV p. 6, for April 1889.—Eds.]

### RAIN CLOUDS

In the Vishnu Purana it is said :

“During eight months of the year the sun attracts the waters and then pours them upon the earth as rain” ; and,

“The water which the clouds shed upon the earth is the ambrosia of the living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured and become the means of maintaining life.”

### JUPITER'S SATELLITES

In the Vishnu Purana Jupiter is named Brihaspati, and is described as having a golden car drawn by eight pale-coloured horses. This refers to his satellites.

### ORIGIN OF PLANET MERCURY

The Puranas have a legend that the moon was originally in Jupiter's house but was seduced into living with Tara (the present path of the moon), the result of which was the birth of Mercury, meaning that Mercury was withdrawn from its original orbit into its present one nearer the sun.

### THE END OF THE WORLD

This event is brought about, the Puranas state, by the rays of the sun dilating into seven suns which then burn up the world.

### THE EARTH'S SPHERICITY

The earth, situated in the middle of the heavens and composed of the five elements, is spherical in shape. *Aryabhattiyam*.

A hundredth part of the circumference of a circle appears to be a straight line. Our earth is a big sphere, and the portion visible to man being exceedingly small, the earth appears to be flat.

Some fancy that those on the other side of the earth have their heads hanging down. Just as we live here, so do the rest, and feel in no way uneasy.

Those at the north have for their zenith the north, and those at the south, the south, pole ; the equator forms the horizon for both, and both find the heavens move from left to right and right to left, respectively. *Goladhyaya*.

### THE ATMOSPHERE

The atmosphere surrounds the earth to the height of 60 miles, and clouds, lightning and the like are all phenomena connected with it. *Ibid*.

### POLAR DAYS AND NIGHTS

For the period when the sun is north it is visible for six months at the north pole and invisible at the south, and *vice versa*. *Ibid*.

### PLANETARY LIGHT

The earth, the planets and the comets all receive their light from the sun, that half towards the sun being always bright, the color varying with the peculiarity of the substance of each. *Laghvarya-bhattiyam*.

### CURRENTS IN EARTH AND ITS OCEANS : AND BLOOD CIRCULATION

Just in the same way as there are arteries for the circulation of blood in the human body, the earth has undercurrents lying one over the other. *Varahasamhita*. (We find now that the gulf-stream is a well-defined current in a great body of water, and in the Mediterranean two currents run out and in over one another. On land are many well-defined rivers running all their course underground.)

An *obiter dicta* in which many a soul-blind materialist will heartily concur appears in the review of Alan W. Watts's *Spirit of Zen* in the *June Journal of the American Oriental Society*. The reviewer remarks :

It seems questionable whether there is any value in talking about experiences which transcend the grasp of the intellect, attractive though such things may be to some people.

The brain-mind by itself is not all-powerful or all-knowing. There are as definite limits to its range as to that of the physical senses. The eyes of the flesh cannot penetrate the things of the Spirit. One who regards his brain-mind as his highest faculty is like a valley-dweller who believes his little cup in the mountains to be all the world there is. He has to leave his valley and climb the heights to gain a vision of the larger world. Higher than intellect is intuition, Professor Max Müller's definition of which can hardly be improved upon :—

“The faculty of apprehending the Infinite, not only in religion but in all things ; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense.”

One of the Masters wrote :—

These subjects (metaphysical) are only partly for understanding. A higher faculty belonging to the higher life must see,—and it is truly impossible to force it upon one's understanding—merely in words.



## THE KEEPER OF THE TRACK

I was in a despondent mood and I lay down to rest. I tried to compose myself and ere long was enveloped in a soothing slumber. I slept and on waking remembered this dream.

It was a land of Quiet. No living being seemed to be about. Calmness was the presiding genius. Suddenly I saw a humble structure—a simple home surrounded by dignity and majesty. The garden had a few flowering shrubs and some spreading banyan trees, besides an herbary. Who could be living there?

I saw an old man sweeping, cleaning the foot-path that led to the dwelling. I watched him for a while as he moved noiselessly doing one thing and then another. After a while he sat down with his book of palm leaves on his knees.

It was a strange sight. The serenity of the place, the aged man of solitary peace, absorbing joy and inspiration from his silent companion. Something urged me to accost him and inquire. What did it all mean?

My confused approach cast a shadow over his book.

“What ails thee, lad?” he inquired, as he looked up at me. “Remember, friend, despondency and despair are vital enemies on the threshold of life.”

“Father”, I answered, “your serene gentle face invites confidence and urges me to unburden my heavy heart. What shall I say? Failure and disappointment are my lot. My hope, my prayer, my earnest endeavour all seem in vain. Checked on all sides—the greater the desire to serve and sacrifice, and the fewer the opportunities. There seems to be no appreciation or gratitude in those I serve. My brothers and companions plunge into the fray, meet success and move onward. I toil in vain. Every morning I earnestly look around for some place where my services may be appreciated and every night finds me just where I was. Much is attempted but nothing accomplished. Among the needy none seek *my* help. Among the sick, no one looks for *my* soothing hand. I am lonely. I am forsaken. Alas, there is will to serve, but no field in which to act.”

The gentle eyes of the venerable man smiled a sad reproach.

“Child indeed”, he murmured. “The heart is good but the start made at the wrong end. I am very old, but never have I seen kind Mother Nature forsaking her own, and yet she never moves a hair’s breadth in the discharge of her benevolence. Sit down, boy; calm yourself.”

After a moment’s quiet he spoke—he seemed to be repeating what he had heard:—

“Disappointment, despondency, despair, is the three-headed devil and one needs must fight it single-handed. Disappoint disappointment. Down your despondency. Do away with despair. So damn the Devil.”

He became silent again and then talked to me.

“Tell me, whether in all your work of service, you have toiled and suffered for others’ welfare only? Have no ambition and self-seeking tainted your aspirations?”

He looked at me with a penetrating gaze, smiled and asked: “Do you know who dwells there? No? He is One of the Army of the Voice; one of Those who are men, not men as we are, but Super-Men. Though I am here I know Him and yet know Him not. I have seen Him and yet not seen Him. But my heart tells me that He is one of the Pure-hearted, cleansed of despair. One whose Light is never dimmed by despondency. One who is never disappointed when His Sacrifices are rejected. The disappointed find shelter under those Trees which surround His Ashram; the despondent lose their feeling of dejection inhaling the fragrance of those growing herbs; the despairer gains strength as he looks at the Star of Hope shining over the home. But all cannot reach the shade of the trees; the fragrance is too delicate for human sense; the Star of Hope shines only for him who has abandoned all hope. Gather experience, gather experience to prove worthy of the gifts which are here.”

I held my breath.

“But friend, surely you yourself are that Star of Hope. Why are you holding me in this outskirts? Let me go in.”

He smiled sadly but heroically.

“Lad, I am the gate-keeper of this Blessed Ashram of the Blessed One—gate-keeper of the gate that does not exist and yet it is there. Not I it is who stops you from entering; your own self holds you back—glued to the spot where you are. The Glorious One there needs workmen; and happy, thrice happy he whose efforts permit him the Divine companionship.

“I came the same way as you, have confronted the same demon—despair. But this is the Divine Assurance I received to my despondent query: ‘Can I, even I, hope to reach the goal?’ ‘Truly you may.’ ‘And how is the Path to be found?’ ‘There is but one way, the Way of Duty, *that* will lead you to the Path.’ ‘What particular duty?’ ‘Point out the Way to other men. Keep the Path visible to mortal sight.’

“These Blessed words sustain me, keep me alive and slowly but surely I have found the Path, and my present Duty, lad, is to keep the track visible for



those who desire to seek the track—which is lost in the wilderness of the world, but which begins here and welcomes every newcomer to the Lord's Land. Few be they who approach, but the track I keep visible in the hope that the setting sun may usher into this Divine Retreat some lonely footsore pilgrim. Waiting, watching I look on while now one, now another passes on into the House of Light, leaving me at my post. My time is not come; but I have the faith that it will arrive. The day is sure to dawn when I, the Track-Pointer, will find entrance, not as I go in now, but in a real sense. He who is within the Ashram needs me at *this* task. He keeps my feet from wandering—away into the jungle that you call the world; He guides my hands to point the Track to others.

"With heartiest welcome I usher in every weary traveller, and every such traveller returning home adds to my strength.

"Only entire forgetfulness of self draws one to the Sacred Hearth of this Ashram. Your very dependency shows that there lurks the idea of reward for work. Remove the veil of selfishness which dims the sight. Do any work that comes your way—see that it is divine. No effort is lost, no labour is in vain. But, active or silent, attune your 'mind and heart to the great heart and mind of all mankind.' Be ready to point the track and let others pass onward, while you remain behind. Try, friend. Be a true servant of the Great Servers and thus win your peace. This is what I do."

I awoke. My eyes wet with tears. A deep quiet in my heart unknown for many a long day. But I remembered. Verily a dream more real than most events of life and labour.

## "THE MAN INSIDE"

Half-truths, more dangerous than any falsehood, form the ideational background of a new novel, *The Man Inside*, By V. F. Calverton. The book is intensely materialistic and pessimistic, extolling suicide, for instance, as the noblest death. While conceding to man the exclusive possession of mind, the author explains that by "mind" he does not mean "an immaterial something which lives in and of itself, as a thing apart, but simply the highest centres of the brain...as material as flesh". The underlying concept is that "*suggestion* is the key to human reaction."

"Society with its various institutions functions as the suggestive mechanism, utilizing the church, the schools, the press, and the radio as its means of suggestion—which is really...nothing more than social hypnosis...Whoever can suggest with the greatest effectiveness that which people should think

are the dictators of the nation... Those who control the means of suggestion control the community."

Suggestion is claimed to be the only way by which rapport with the cosmos can be achieved.

"It is not logic but emotion which determines human conduct... To appeal to man's sub-rational instead of his rational mind, as religion does, is the only way to stir man into action... *People are not convinced by truth, but by suggestion.* In the hypnotoidal state... the checks, controls, or what we prefer to call inhibitions, are let down, and... the man inside is susceptible to immediate suggestion. If we are really interested in changing... human nature it is only by working in that inner world that we can do it. The best means that we have to date is hypnosis... We have to get *at the man inside*... by hypnosis—social hypnosis... To get control of the sources of suggestion, is the great task."

Some of the hypnotic experiments described in the book throw a lurid light upon the ominous prophecy in regard to hypnotic suggestion which appeared in "The Signs of the Times" reprinted from *Lucifer* in THE THEOSOPHICAL MOVEMENT for January 1935:—

"The keynote has been struck, and many are the ways in which this *black art* may be used—laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee."

All normal individuals, it is true, are suggestible in a certain degree. H.P.B. writes:—

"There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him.*" (*U.L.T. Pamphlet No. 13*, pp. 13-14)

"Hence, say the Adepts, the thoughts or the doctrines and beliefs of men are of the highest importance, because those that prevail among people of a low character are just as much and as easily reflected upon the earth as are the thoughts and beliefs of persons occupying a higher plane of culture." (*Echoes from the Orient*, p. 5)

Each of us, therefore, is influencing others all the time, whether we will or no, but there is a wide gulf between involuntary and unconscious suggestion and such deliberate interference with the free mental action of others as Mr. Calverton's hero contemplates.

Under the sub-heading "Ignorance not altogether Bliss" H.P.B. in her article on "Pseudo-Theosophy" (THE THEOSOPHICAL MOVEMENT June 1935, p. 119) has given the Theosophical view on the subject to which the reader's attention may be drawn.



## THE RUDE AROUSERS OF AHANKARA

There is a statement attributed to the Sage Vasishtha which startles the earnest endeavourer on the Path of the Spirit. It is this :—

Even the crushing of a flower is attended with some effort but it requires no effort to destroy your desire.

How can this be? Desires are as hard as iron; their depth is dark like that of a sunless forest from which access to light seems impossible; years of effort strengthen the perception that desires are the most difficult to overcome. How then is this statement of the great Vasishtha to be understood? He himself explains :—

Try to relinquish your desire and you will evade all difficulties; cease to think of a thing and your desire for it will disappear of itself. Even the crushing of a flower is attended with some effort but it requires no effort to destroy your desire, which vanishes of itself for want of its thought.

*For want of its thought.* Therein lies the secret. The strength of the desire derives from our own thought. Our mind is the feeder of the desires. The Sage continues his instruction of Prince Rama :—

You have to extend the palm of your hand in laying hold of a flower, but you have nothing to do in destroying your frail and false desires. Your thoughts being repressed from other objects and fixed in Brahman, will enable you to do what is impossible for others to effect.

In this text a very straight line of demarcation is drawn. We are told to make a clear distinction between our desire and our thought. It is our ideation which, becoming the soul of desire, keeps the latter alive, nay, gives it vitality to carry on. What do we do? What is the state of our mundane existence?

There is no other business of our lives but to desire and to be doing; and then back to the desiring again.

It is a round of desire, circling from thought to action and back to thought again. Unchecked, the force gains momentum and the spiral of desire is formed. In the process the mind feels delight and an increase of its own power, and unconsciously to itself its separative tendency transforms into egotism or ahankara. The mind's forgetfulness of its real source—the Soul—arises from the zest which desire produces. Like alcohol, which enhances the sense of life by taking the drunkard out of his normal consciousness for a while, so does desire

arouse in the mind a sensation of enhanced life which may be translated as a sense of self-importance. The Egotist is an intoxicated mind, and is very apt to lose all soul sense if he does not abjure. The term abjure is deliberately used.

*Yoga Vasishtha* does not stop with the description of the round of desiring and doing; it tells us how to jump out of this dizzy merry-go-round :

As all restless craving is rooted out of the mind it becomes free from all anxieties.

Forsake thy fond reliance on all visible phenomena; leave these things and remain rooted in the consciousness—*I am Infinite*.

In two stages the task has to be accomplished. Rooting out likes and dislikes from the mind is the first; using the sense of "I"—Egoity—on the divine plane is the second. The "I" exists as the Reality and that "I" is infinite. It is not nothing; It is the Ineffable Eternal. Just as our bodily limbs and organs, our senses and sensations, our desires fulfilled or unfulfilled give the false separative "I" a basis of reality, so also all the shadows of all objects cast on the Screen of Time, when that is pierced through, establish the fact that—All is I. All men, all women, all children are but projections of that "Real I"; the insect, the bird, the reptile, the mammal are also projections of the "Real I". The green in Nature which soothes and pleases our eyes is but a projection from our own mind; the blue dome of heaven which marks the periphery of our sight and mind is but a projection of our own Self-god, and the "Real I" has peopled that mighty expanse with Its myriad images.

The cultivation of the habit of perceiving this with the mind's eye and of feeling the Presence of the "Real I" within one's soul is recommended as a sure method of weakening, deadening and killing the enemy within. H.P.B. has outlined the practice to be adopted in the following :

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



## ASOKA'S MISSIONARIES

Dr. Radhakumud Mookerji, writing on "The Foreign Missions of Asoka" (*The Aryan Path*, September, 1937) calls them "undoubtedly the most important agency in the spread of Indian thought to the West". He shows that these missions were wholly unsectarian in character and intent, the missionaries having been deputed to preach "not the narrow doctrines of any particular sect or creed but the principles of the moral life which are common to all sects and creeds". Dr. Mookerji mentions the influence of Buddhism upon the Essenes, the Therapeutæ, Egyptian Hellenism and Gnosticism, upon which more light is thrown by H. P. B. in *Isis Unveiled*. An editorial footnote to Dr. Mookerji's article mentions numerous interesting references in that volume, of which it quotes one. (II. 42)

H.P.B. further tells us that "not only did the Buddhist missionaries make their way to the Mesopotamian Valley, but they even went so far west as Ireland." (*Ibid.*, II. 290, footnote)

Do we not learn that, as early as in the days of Plato, there were "Brachmans"—read Buddhist, Samanians, Saman, or Shaman missionaries—in Greece, and that, at one time, they had overflowed the country? Does not Pliny show them established on the shores of the Dead Sea, for "thousands of ages?" After making every necessary allowance for the exaggeration, we still have several centuries B. C. left as a margin. (*Ibid.*, II. 321)

The king of Eastern Hindustan, Asoka, had embraced the religion of Siddârtha, and sent missionaries clear to Greece, Asia, Syria, and Egypt, to promulgate the evangel of wisdom. The Essenes of Judea and Arabia, the Therapeutists of Egypt, and the Pythagorists of Greece, and Magna Græcia, were evidently religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus. These were wrought anew into the Mysteries and Gospels, and to them we owe the literature known as the *Evangelists* and the *Apocryphal New Testament*. They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might "show only to the wise," and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them... It is pretty certain that whoever wrote the *Pentateuch*... as well as those who wrote the *New Testament* had become thoroughly well acquainted with Buddhistic ritualistic worship, legends and doctrines, through the Buddhist missionaries who were many in those days in Palestine and Greece. (*Ibid.*, II. 491-2).

And we find in *The Theosophist*, (Vol. V, p. 6) the statement that "It can be proved that Buddhist missionaries were as numerous in Palestine, Alexandria, Persia, and even Greece, two centuries before the Christian era, as the *Padris* are now in Asia. That the Gnostic doctrines... are permeated with Buddhism. Basilides, Valentinian, Bardesanes, and especially Manes were simply *heretical* Buddhists."

## PSYCHICAL RESEARCH

The speech made by Mr. Arthur Findlay, O.B.E., Chairman of Council of the International Institute for Psychical Research, at its third annual general meeting early in June, contained an encouraging statement of the Institute's attitude:—

We stand for sanity and reason in dealing with supernormal problems, combined with sympathy and understanding.

Strict adherence to this fair and broadminded position is a long step in the right direction. Too often in the past the Western scientific approach to the study of supernormal phenomena has been blocked by prejudice and preconception. It is significant that after three years' work Mr. Findlay has to admit that so far their efforts to establish supernormal physical phenomena have been unsuccessful. Several cases of fraud were discovered, but fraud aside, if a genuinely open-minded attitude has been maintained, the reason for the failure to achieve positive results must be sought in the circumstances conditioning the involuntary occurrence of such phenomena and/or in the investigators' lack of a clue to their voluntary production.

The Western investigator is handicapped at the outset by the locale of his studies, uncongenial as it is to psychic manifestations:—

Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt... modify the physio-psychological nature of man. (*Isis Unveiled* I, 211)

In addition to this drawback, however, the Western investigator handicaps himself unnecessarily by ignoring accessible data. We can only reiterate that a preliminary acquaintance with the findings of Eastern psychology as summarized in Madame Blavatsky's writings would not only safeguard investigators and their subjects but also would save countless false starts and much wasted motion. To give but a single example, what does Western science know of the intimate relation which Eastern psychology declares subsists between the variations of terrestrial magnetism and the phenomena of mediumship? The powers of a medium for the production of physical phenomena fluctuate from one hour to another, depending almost wholly "on the degree of receptivity, and chance polarization of the body of the medium by the electro-magnetic and atmospheric currents." (*The Theosophist* II, 232-3)

Why not investigate the accessible records at the outset?



## THE THEOSOPHY OF THOMAS CARLYLE

Carlyle has long been known as "The Sage of Chelsea," but it has occurred to few, even up to this day, to accept Carlyle as a seer and a prophet. A sage is usually one of venerable years and known as a man of sound judgment, a serious philosopher; and, without doubt, Thomas Carlyle with his erudition was a particularly wise man well worthy of the title, Sage. But seers and prophets are thought of as occupying a different category, and with his rugged manner and cragged and rough-hewn prose, he has not often been looked upon as "a dreamer of dreams and a seer of visions." Much less has he been viewed as a prophet who speaks by divine inspiration. Yet those of his writings in which he reveals himself, *Sartor Resartus* above all, prove him to be of the order of Philaletheians; a hater of shams who sought with all his might to inculcate great moral truths. "There is no religion higher than truth" and, in *Sartor Resartus*, Carlyle cries: "Truth! though the Heavens crush me for following her." Fierce is his earnestness, yet flashing through the burning ardour is a brilliant play of wit, often cutting, then burgeoning into hilarious good humour. His uniqueness in this respect—humour in otherwise solemn affairs—is only matched by a woman, H. P. Blavatsky, who with a far wider sweep, salted her writings with Attic wit, sparkling vivacity and many a droll conceit; she was, indeed, the true laughing philosopher with a quip and a crank for every mood.

The key to Thomas Carlyle, the man, is to be found in *Sartor Resartus*, which he says was "written among the mountain solitudes in 1831"—the year of H.P.B.'s birth. Few books have been so misunderstood. Neither its Latin title nor the English equivalent, "the tailor re-patched or re-tailored," conveys much. It has been called "A Philosophy of Clothes," a sort of extraordinary fantasy which portrays man

thatched . . . over with the dead fleeces of sheep, the bark of vegetables, the entrails of worms, the hides of oxen or seals, the felt of furred beasts, walking abroad a moving Rag-screen, overheaped with shreds and tatters raked from the charnel-house of Nature.

With an extension of these ideas the book has been accepted as directed to the exposure of the illusions and shams which hold such unlimited sway over the human intellect and the social life of man. But there is a far greater significance behind it all, and it is this—that man and all things cognisable by him are only vestures of the One in our world of space and time.

The man who cannot wonder, who does not habitually wonder (and worship), were he President of in-

numerable Royal Societies . . . is but a Pair of Spectacles behind which there is no Eye.

The key to Carlyle's philosophic life is in what he himself calls the Baphometric Fire-Baptism which he received when comparatively young. As *Sartor Resartus* is largely the author's autobiography based on the symbolic personality of a whimsical "Professor Diogenes Teufelsdröckh," (literally translated, God-born Devilsdung), the scene being laid in Germany, it is interesting to trace the connection between the fire-baptism incident and an occurrence which Carlyle has stated is literally true.

In the book, the Professor tells how he at one time wandered through the streets of Paris

"in a continual, indefinite, pining fear; tremulous, pusillanimous, apprehensive of I knew not what." The crisis of his life was approaching. He asks himself: "What art thou afraid of? . . . Death? Well, Death and say the pangs of Tophet too, and all that the Devil and Man may, will or can do against thee! . . . Let it come then; I will meet it and defy it!"

And then there passed through his being something like a rushing cleansing fire and he shook Fear away forever. He was, he says, "strong, of unknown strength; a spirit, almost a god. . . The Everlasting No had said: 'Behold, thou art fatherless, outcast, and the Universe is mine (the Devil's),' to which my whole ME now made answer, 'I am not thine, but Free and forever hate thee!' " From that hour he dated his New-birth or fire-baptism, and "thereupon began to be a man." So it is. The indispensable prerequisite to enlightenment, even on the intellectual plane, is that there shall have been in some degree the mystery of rebirth.

It seems that before this takes place one must be aware of the potential powers within of achieving an opening to a new consciousness. "The fearful Unbelief is unbelief in yourself." The tide in his life referred to above, Carlyle tells us, took place not in Paris but in Leith Walk (Edinburgh), presumably when he was in his twenty-seventh year, as he was going down to the sands to bathe after weeks of total sleeplessness. Accounts of such experiences frequently occur in the literature of mysticism and Theosophy.

It has been said that Johann Gottlieb Fichte, the great German philosopher of idealism, had a marked influence on Carlyle. Fichte sought reality, not in the ego of personal consciousness, but in the divine idea which lies at the base of all experience, and of which the world of the senses is the manifestation. Professor Adamson, who, in 1881 wrote an interpretative work on the philosophy of Fichte, says:—

The guiding principle of all Carlyle's ethical work is the principle of Fichte's speculation, that the world of experience is but the appearance or vesture of the divine idea of life; and that he alone has true life who is willing to resign his own personality in the service



of humanity, and who strives incessantly to work out the ideal that gives nobility and grandeur to human effort.

At the beginning of *Sartor Resartus*, Teufelsdröckh is announced as "the Discloser... a Spirit addressing Spirits: whoso hath ears, let him hear." The disclosure is the same as that made by Jacob Boehme in *Signatura Rerum*, in which "he deciphers and represents in a lively manner the signature of all Things, and gives you the contents of eternity and time, and glances at all mysteries." Both would agree that God, the Soul and Man in their origin and in eternity are one in Unity, "the unknowable deific essence." Through Teufelsdröckh Carlyle says:—

The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both *are*. Pierce through the Time-element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all thinkers, in all ages, have devoutly read it there: that Time and Space are not God but creations of God; that with God as it is a universal Here so it is an everlasting Now....

Know of a truth that only the Time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, *is* even now and forever. This... ponder at thy leisure; for the next twenty years, or the next twenty centuries; believe it thou must; understand it thou canst not.

All through *Sartor Resartus* runs the thought of the *Upanishads*—Man is the microcosm in which are centred all the kingdoms of the Universe.

The Universe is but one vast Symbol of God; nay if thou wilt have it, what is man himself but a symbol of God; is not all that he does symbolical? a revelation to Sense of mystic god-given force that is in him, a "Gospel of Freedom"?

Man is the Messiah of Nature who preaches as he can by act and word. Of Jesus of Nazareth Carlyle says, human thought has gone no higher and in Christianity he sees a symbol, perennial and infinite, whose significance is eternal, to be inquired into and manifested in every age.

It is sometimes thought that the Western mind is constitutionally incapable of seeing beyond the immediate horizon of material interests, but Carlyle in many ways penetrated through the sophistries and illusions of life to the realization of the Eastern Theosophical ideas:

To the wisest man, wide as is his vision, Nature remains of quite *infinite* depth, of quite infinite expansion, and all Experience thereof limits itself to some few computed centuries and measured square-miles. The course of Nature's phases, on this our little fraction of a Planet, is partially known to us: but who knows what deeper courses these depend on; what infinitely larger Cycle (of causes) our little Epicycle revolves on? To the Minnow every cranny and pebble, and quality and accident, of its little native creek may have become familiar: but does the Minnow understand the Ocean Tides and periodic Currents, the Trade Winds, and Monsoons, and Moon's Eclipses; by all which the condition of its little Creek is regulated, and may, from time to time (*unmira-*

culously enough), be quite overset and reversed? Such a minnow is Man; his Creek this Planet Earth, his Ocean the immeasurable All.

*Heroes and Hero Worship* is another of Carlyle's books which deserves examination by the student of Theosophy. It was written a few years after *Sartor Resartus* and is a tapestry of profound thought. In it he amplifies a thesis of his earlier work—man's innate reverence for the Godlike when it reveals itself, however faintly, in his fellow-man.

Show the dullest clod-pole, show the haughtiest featherhead, that a soul higher than himself is actually here; were his knees stiffened into brass he must down and worship.

In the first few pages Carlyle's quality becomes evident; here the mystery of Time and Force—and the thousandfold complexity of Forces—are dealt with. Force everywhere and "we ourselves a mysterious Force in the centre"; not a leaf rotting in the highway but has Force in it: how else could it rot?"

"The true Shekinah is Man" and so the Highest Being reveals himself in man. Novalis is quoted: "There is but one Temple in the Universe and that is the body of Man." Carlyle approves the ancient symbol of the "Tree Igdrasil," the Ash-tree of Existence with its roots deep down in the kingdom of death, its trunk heaven-high, spreading its branches over the world, while at its foot sit Three *Nornas*, the Fates—Past, Present, Future. With wonderful imagery he again returns to the Ash-tree when he is dealing with the Hero as Poet.

The Tree Igdrasil buds and withers by its own laws—too deep for our scanning. Yet it does bud and wither, and every bough and leaf of it is there, by fixed eternal laws... Curious, I say, and not sufficiently considered: how everything does co-operate with all; not a leaf rotting on the highway but is indissoluble portion of solar and stellar systems; no thought, word, or act of man but has sprung withal out of all men, and works sooner or later, recognisably or irrecongnisably, on all men! It is all a Tree: circulation of sap and influences, mutual communication of every minutest leaf with the lowest talon of a root, with every other greatest and minutest portion of the whole. The Tree Igdrasil, that has its roots down in the kingdom of Hela and Death, and whose boughs overspread the highest heaven.

Enough has perhaps been written to distinguish Carlyle as an enlightened man who realized to the full the identification of God with the soul of universal Nature and that this divine soul is the only real existence; that outward things are but reflections, and that release from these delusions fostered by sense only comes when the mind is able in some measure to comprehend the all-embracing consciousness of the One. Does not Thomas Carlyle receive his imprimatur from this well-known aphorism from the *Upanishads*: "He who has seen, heard, comprehended and known the Self, by him is this entire universe known"?



## QUESTIONS ANSWERED

"Let us compare all things, and putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H.P.B.

चित्रं वटरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।  
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. In *Culture of Concentration* (U.L.T. Pamphlet 18, p. 8) Mr. Judge says that there is in us a power of discernment the cultivation of which will enable us to know whatever is desired to be known and that the way to acquire it is by cultivation of concentration. If this is so why is it that the business man despite his concentration which is not spasmodic but a deep and constant practice, fails to acquire this power?

Ans. Let us ask ourselves what is this discernment by the acquisition of which all knowledge becomes ours, and in which part of our being does it reside. Is it the power of the lower man, *i.e.*, of the man who lives and thrives by acquisitiveness? If so, it should develop in many men since many practise concentration, consciously or unconsciously, among them the business man, also the criminal. We know it does not. In their concentration selfish motive plays a part while ethics may be ignored. Obviously the discernment here spoken of is not the fruit of ordinary concentration, and must therefore pertain to some aspect higher than acquisitive mind.

Discernment results from the radiation of Buddhi-Manas in and through the lower mind. When the latter is extrovert it cannot catch that radiation. When our ordinary normal thinking consciousness turns inwards it hears the whisperings of Buddhi-Manas.

Such harmony is in immortal souls,  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.

As the perfume of the champa cannot be described to one with no sense of smell, so the radiance of Buddhi remains but a name to him whose feelings and thoughts are personal.

A Master has written that Wisdom springs up naturally within us when we lead the necessary

life. This life is the clean life which alone can open the mind to the wisdom from on high, while eagerly it is made to pursue *spiritual* knowledge. The story of Janaka shows us that the spiritual life may be one of active service in the world of affairs and requires no monastery or hermit's hut. It concerns itself only with the *inner* man. With the activities of the man of flesh it has naught to do. The discernment spoken of by Mr. Judge manifests as an unveiled spiritual perception, the vision of the Soul. The mission of Theosophy is to point the way to every prisoner-soul to the state of freedom and light, and the first glimpse of it manifests at spiritual discernment in the affairs of life.

Mr. Judge has written that our affinities anon bless and anon damn us. As kama-manasic entities we mistake infatuation for love and form attachments which can play no part in the life of the Ego. Egoic affinities ever bless, ever lead us on. Our progress in unfolding discernment is in proportion to our effort in subduing the carnal man.

It must be remembered, however, that to discern in the real sense of the word, the state of consciousness must be one of calmness. The ruffled surface of a lake even of crystal clear waters reflects but broken images. The radiance of Buddhi-Manas must fall on the brain-consciousness that is both pure and calm.

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Without casting doubt upon the good faith of the German zoologist, Prof. Karl von Frisch of Munich University, one may hold a mental reservation in regard to his claim, reported in *The News Chronicle*, that he has trained bees to distinguish colours blue, yellow and gray—and that he has differentiated between noises made by fish of different species. These particular claims may or may not be warranted, but the late Charles Fort assembled in *Wild Talents* a number of scientific claims that were true for their originator but for no one else and which he described as "realized imaginations"—in other words, results of what H.P.B. refers to as "the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise." (*Isis Unveiled*, I, 384)

The synthetic foods on which the discoverer's dogs and no others got fat; the rejuvenating serums that in the experimenter's own laboratory turned bald senile rats into hirsute and frisky specimens, only to fail outside; the countless cancer cures that apparently were effective in their finders' tests alone—what are all these, when *bona fide*, but a blind demonstration of the potency referred to above?



## BLACK MAGIC IN MEDICINE

In a recent conversation quoted in *Harijan* (3rd July 1937), Gandhiji left no doubt as to his views on Western medicine, which he called "the concentrated essence of black magic", adding :

My soul rebels against vivisection. . . . The West attaches an exaggerated importance to prolonging man's earthly existence. Until the man's last moment on earth you go on drugging him even by injecting. . . . I do not want that excessive desire of living that Western medicine seems to encourage in man even at the cost of tenderness for subhuman life.

Gandhiji does not despise all medical treatment. "I know", he said, "that we can learn a lot from the West about safe maternity and the care of infants." And he likes the emphasis the Western medical science places upon disease prevention. He pointed out also that he had said nothing in regard to Western sanitation.

On this matter of sanitation and Western medicine the Theosophist sees eye to eye with Gandhiji. Theosophy favours sanitation, individual as well as collective, as one direct application of a clean life. It minimizes not at all the importance of bodily cleanliness to regard magnetic purity as of even more importance, and to recognize that real and lasting purification is only from within without. We therefore heartily endorse such a proposal as is made editorially in *The Hindu* for 9th August, that the "sanitary conscience of the public should be aroused by the compulsory teaching of the elementary laws of hygiene in the schools."

But obedience to the well-established laws of health is one thing; vivisection is quite another. H.P.B. classed "vivisectionists" with the "Hypnotizers of the Faculties of Medicine" and called them both "unconscious Sorcerers". (*Raja-Yoga*, p. 31.) The Esoteric Philosophy is opposed to the Western system of polluting the human blood-stream with diseased animal matter known as serums and vaccines. That orthodox medicos favour such dangerous superstitions makes doubly true to-day an editorial remark in *The Theosophist* for June 1884 (p. 222) that "The majority of medical authorities, instead of being a benefit to mankind, are only a plague."

Any one who doubts that the supplying and the prescribing of drugs approaches being a "racket" in the American sense should read the leading article in *The Open Road* for June 1937, "The War Against 'Social Diseases'" which the writer contends incidentally are misnamed, the really "social diseases" being such as "arise out of insanitary dwellings, dirty streets and homes, filth, overcrowding, lack of fresh air and sunlight, pure water and wholesome food", and affect whole communities. One grave

danger of such an intensive and extensive campaign against venereal diseases as is proposed for the U.S.A. arises, as Mr. Bruce Calvert points out, from the suggestibility of the average man.

Tell a credulous, fear-spooked man he's "got it", and the chances are about a million to one for his having "it", or getting "it", such is the terrible power of the mind over the body. Nobody has ever yet plumbed the dreadful depths of what fear can do to the human heart. The first step in the development of any epidemic is fear, and a fear hysteria engineered consciously or unconsciously by health officials and the medical profession in general, acquiesced in, of course, by the drug and serum factories which will later earn millions on the sale of inoculating serums, disinfectants, immunizing products and specific drugs for the combatting of the epidemic.

H. P. B. has written :—

Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. (*Raja-Yoga*, p. 132)

In the present state of medical ignorance as regards both diagnosis and treatment, it would be the height of folly to force the entire population to submit to examination and to compel all whom allegedly unreliable tests show to be suffering from venereal disease to take a course of treatment whose efficacy is not generally conceded and regarding which it has not been established that it does not leave a worse disease in its train.

In *The News Chronicle* (6th July) Mr. Gerald Bullett expresses a view of Deity and a conviction of the unity of all life that to every student must speak eloquently of the gradual and hopeful change in the mind and heart of the race since the ancient truths were restated as Theosophy. Mr. Bullett, novelist, poet, and compiler of the religious anthology, *The Testament of Light*, which was reviewed in *The Aryan Path* for March, 1933, writes under the caption "What I Believe" :—

If by God is meant the God of popular theology, an Omnipotent Person, a Creator, a Heavenly Father who hears and answers prayer, then emphatically I do not believe in God. But if the word is used as a dynamic metaphor, if it stands for the all-pervading Mystery in which we live, or for that in ourselves by virtue of which we can transcend ourselves and become conscious of our participation in a universal life, then God is a cardinal fact of human experience. . .

I believe that we are members one of another, and this in a more than metaphorical sense. I believe that materialism, the mechanistic view of life and man, is the most perverse piece of theorising that man has so far achieved. Both instinct and reason incline me to believe that the universe is in some sense alive in all its parts, that this life is of the nature of consciousness, and that matter is the form and appearance of spirit itself. I believe that my own small, personal life is one with the life of the universe, and that I cannot hurt any living creature without hurting myself. . .



## SUSPENDED ANIMATION

An experiment which the Nobel Prize winner, Dr. Alexis Carrel, and Col. Charles A. Lindbergh are reported to be conducting on an island off the Coast of Brittany is said to aim at preserving glands so that tissues may be brought back to life at any time. According to a United Press despatch, the two scientists have made an artificial heart capable of keeping alive an organ taken from a living animal.

The main development of this experiment, if it succeeds, may mean that an animal that has been apparently dead for years can be brought back to life in exactly the same condition it was in when life was suspended. . . One day, according to Dr. Carrel, human beings may have their animation suspended for any period they desire and return to life at selected periods.

The remote objective of this modern Western experiment is apparently the discovery of the secret of suspended animation, which has been known for countless ages to the Raja-Yogis of India. In the first volume of *The Theosophist* (p. 314, September 1880), H.P.B. remarked that "Human hybernation belongs to the Yoga system and may be termed one of its many results, but it cannot be called 'Yoga.'" We find also the following unsigned "Comment" to "A Treatise on the Yoga Philosophy" (*The Theosophist* II. 6, October 1880) :—

The well-known peculiarity of the serpent to live for months together without food, and to cast off its skin, or to rejuvenate ; and its extreme longevity having suggested to the ancient naturalists and philosophers the idea that the secret and instinctive habits of the ophiidians might be tried upon the human system, they set to watching, and found that invariably before retiring for the cold season into its hole, the serpent rolled itself in the juice of a certain plant which it did by crushing the leaves. This plant—its name being a secret in Rája Yoga—brings on without any elaborate preparation or training for the occasion, as in the case of the *Hatha* Yoga—a dead coma, during which all the vital functions are paralyzed and the processes of life suspended. The Yogis have learned to regulate the duration of this trance. As, while this state lasts, no wear and tear of the organs can possibly take place, and hence they cannot "wear out" as they slowly do even during the natural sleep of the body, every hour of such a state generally produced towards night and to replace the hours of rest, is an hour gained for the duration of human life itself. Thus the Raja Yogis have been sometimes known to live the double and triple amount of years of an average human life, and occasionally, to have preserved a youthful appearance for an unusual period of time and when they were known to be old men—in years. Such at least is *their* explanation of the apparent phenomenon. For one who has seen such cases and assured himself that the assertion was an unimpeachable *fact*, and who, at the same time, utterly disbelieves in the possibility of magic, whether divine or infernal, unless the existence of its wondrous phenomena can be accounted for on the principles of exact science and shown as due to *natural*

forces, cannot well refuse to listen to any such explanation. It may be but little plausible, and the probabilities against the advanced theory seem great. Yet—it is not one *utterly impossible* ; and this, till we have a better reason to reject it, than our simple ignorance of the existence of such a plant—must be considered sufficient.

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Readers of the Article "Theosophist and Buchmanite" (*The Theosophical Movement*, October, 1936) and the correspondence based thereon, published under the caption "What is Charity?" in the January and February issues, will be interested in the account by Mr. Ernest Thurtle, M.P. of the salutary shock received not long ago by members of the Buchman or Oxford Group in London. (*The Literary Guide and Rationalist Review*, August, 1937.) The occasion was a "Literary Luncheon" at which Miss Margaret Rawlings, the actress, was guest of honour. When invited, Miss Rawlings was not told that the luncheon was to be a gathering of the Groupers. When she learned it was, she stipulated that if she attended she would say what she thought. When her turn to speak followed a number of the usual Group confessions, she had the courage to speak her mind frankly to that unsympathetic audience on the Group practice of "sharing," or public confession of sins.

I am going to make a plea which to the many hundreds in this room who belong to this Movement will seem quite astonishing. I want to make a plea for modesty. . . To me, personally, this public exposure of the soul, this psychic exhibitionism, with its natural accompaniment of sexual satisfaction, is shocking—shocking in the Victorian sense of the word—as shocking, indecent, and indelicate as it would be if a man took all his clothes off in Piccadilly Circus.

It is not only shocking. It is dangerous—as dangerous as psycho-analysis with its stirring up of the dregs of consciousness. Quite aside from the strengthening of egotism involved in public confessions, the less retrospective attention we pay to past sins and shortcomings the better. "As a man thinks, so he becomes." As Mr. Judge puts it in *Letters That Have Helped Me*, "While striving to do our whole duty to the world and ourselves, we will not live the past over again by vain and hurtful regrets." (p. 26)

Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. . . Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. (*Ibid.*, p. 21.)

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## IN THE LIGHT OF THEOSOPHY

The California Animal Defense and Anti-Vivisection League, Inc., recently protested earnestly to the Viceroy of India, against the exportation of monkeys "to American and foreign laboratories for the cruel and degenerate thing called vivisection". The appeal, contained in a letter of the 28th July, concludes thus :—

India whose immortal shrine of spiritual beauty and progress includes the teeming universe of animals as well as humans—India cannot violate that sacred covenant for the sinister and base exchange of American and foreign gold. In the name of all the religions of the World we appeal to you for Mercy, Truth and Justice.

A statement in the Simla Assembly on the 30th August shows ample justification for the protest. It was stated in reply to a question that 22,544 monkeys had been exported from India in 1936-37. The Government, it was said, was not aware of the purpose for which they were exported but that there was reason to believe that the main purposes were zoological and medical researches.

The idea of vivisection is repugnant to good human feelings; add to it the fact that impartial reason finds little justification in the actual results for the cruelty imposed on the animals and it is not difficult to conclude that the lust of the vivisector needs to be fought and killed.

An international congress of cremationists, meeting in London from 24th September to 2nd October, had as its chief objective the discussion of the proposal to found a permanent international federation of cremation societies. *The Manchester Guardian* thought it likely that delegates from at least fifteen countries would attend. A dinner was tendered the delegates by the Corporation of the City of London and a reception by Lord Horder (chairman of the Council of the Cremation Society) and Lady Horder.

A far cry indeed from the first scientific cremation in the United States, conducted under the auspices of American Theosophists in the seventies of the last century, over which the press made so merry! In several issues we have dealt with this question of the sanitary disposal of corpses, which has more than a merely physical rationale. In our November 1933 number in an article entitled "Cremation" were quoted the following two very pertinent statements, among others. The first is from an editorial in *The Theosophist* for February, 1880 (Vol. I, p. 108); the second from an editorial in *Lucifer* for May, 1890 (Vol. VI, p. 251) :—

The prejudice among Western people against cremation is not strong enough to withstand the

advancement of scientific knowledge, and it will not be very many years before this mode of sepulture will be widely practised.

There are occult reasons why cremation should be an imperative necessity, and all Theosophists should gladly welcome and hasten the day when this "purification by fire" will be an accomplished fact.

Mr. Jack Common, writing in *The Aryan Path* for September on "Individualism and the Wholly Ghost", stresses "the multiform nature of divinity". The unity of the masses, however, has been heretofore a negative unity. He would have men "begin to rejoice in their common humanity" and see "how their united host has possibilities before it which could never exist for the petty insecure fractions which previously have stood as a symbol of the human destinies".

Such a discovery would be a genuine revelation of God—of God the Wholly Ghost, the third phase of the Christian Trinity, the one which is most universal and least likely to be confined up in the worship of a sect... We are asked to live so vividly in our common humanity that common humanity everywhere becomes fully human.

The more the spiritual nature of man unfolds the more, we are assured, will weaken the "sense of separateness", which is the root of all evil. The more, too, will human and purely individual personal feelings give way to become blended,

into one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an immense Love for humanity—as a *Whole*! For it is "humanity" which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Poor, poor humanity! it reminds me of the old fable of the war between the Body and its members: here, too, each limb of this huge "orphan"—fatherless and motherless—selfishly cares but for itself. The body uncared for suffers internally, whether the limbs are at war or at rest. Its suffering and agony never ceases.

The child is helpless, ineffectual, pleasure-loving. Those qualities are appealing in the child but in a forceful article in *Good Housekeeping* Miss I. A. R. Wylie shows the folly of perpetuating them beyond their normal term. The world, and especially the Western world, is overrun with grown-up children. She refers to "half-baked adolescents crammed with undigested learning, false standards, false values and a childish incapacity to think for themselves".

We have whole nations of schoolboys (and school-girls) stampeded into schoolboy excesses and follies under the leadership of other schoolboys who, suffering from a secret inferiority complex, are hell-bent for power. Only schoolboys, with a schoolboy's sense of values, could have perpetrated the last Great War and will perpetrate the next.



Miss Wylie denies any beauty in the Peter Pan concept of a perennial childhood.

The storms that we have invoked by our own heedlessness are carrying civilisation to the rocks. If it is to be saved it can be only by full-grown men and women... The call to youth to-day is, in effect, not "Play the game," but "Stop playing the game and get down to living!"

Miss Wylie would have children made or allowed to "take responsibility, accept the bitterest consequences of ill-judged or anti-social actions, and generally face themselves and their world squarely and without illusions".

H. P. B. wrote that "A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith." (*The Key to Theosophy*, p. 226) She stressed self-reliance as the first quality a child should be taught, and free and unselfish men and women as the aim of educational effort. In the last analysis, what is it but ignorance of man's true nature and of the meaning and purpose of life that produces the "physically mature man with the heart and mind of a school-boy, bluffing his way through"? Parents who regarded their offspring as souls for whom they had furnished the present mortal garment would recognize their responsibility during their children's years of helplessness but would increasingly put the latter on their own as their development permitted. And the child taught to look upon himself as an immortal soul in a young body would not cling to the nursery and the playground overlong.

In his recent book, *The Higher Learning in America*, President R. M. Hutchins of the University of Chicago, has written:—

For three hundred years we have cherished a faith in the beneficent influence of facts... Our faith in facts grew with every succeeding century, until it became the dominant force in our society. It excluded every other interest and determined every procedure. Let us get the facts, we said, serene in the confidence that, if we did, all our problems would be solved. We got them. Our problems are insoluble still...

My thesis is that in modern times we have seldom tried reason at all, but something we mistook for it; that our bewilderment results in large part from this mistake; and that our salvation lies not in the rejection of the intellect but in a return to it.

If we can revitalize metaphysics and restore it to its place in the higher learning, we may be able to establish rational order in the modern world as well as in the universities.

Metaphysics is variously defined in the dictionaries, but its least startling connotation in the book of a front-rank Western educationist is the systematic study of first principles. That is exactly where Western education and Western scientific thought are weakest. They are essentially superficial, lacking in depth, for all their vast surface

extension. The crying need at the present time is for synthesising the scattered bits of information gleaned in various fields; in other words, for a philosophy of modern science which will bring to light the fundamental principles common to different branches of scientific thought.

So long as it is insisted that the inductive method is alone worthy of the name of science, it is only to the pooling of specialized knowledge in different fields that thinkers must look for the formation of a body of unified science which will deserve to be called knowledge. Admitting that such a science of first principles, supplying a thread upon which the scattered beads of fact could be strung in an orderly fashion, would be of infinitely greater value in the curriculum than the current presentation of isolated phenomena, where to pick up the end of the thread? The modern thinker stands, as it were, before a table strewn with the minute fragments of a vast picture-puzzle. Without a clue to the pattern, a glimpse of the finished picture, his task appears well-nigh hopeless. A pattern is outlined in Madame Blavatsky's restatement of the ancient Wisdom-Religion that can accommodate all of the facts.

*The Sunday Despatch* (11th July, 1937) reported to a threatened serious division among members of the National Trust over the question of prohibiting blood sports on the £500,000 properties which the Trust holds on behalf of the nation. Notice had been given that a resolution prohibiting hunting, shooting and other blood sports on such lands would be moved at the next Annual Meeting. The resolution, which had prominent supporters, including Lord Noel-Buxton, pointed out that

Trust lands being virtually public property, some regard should be paid to the rapidly growing section of public opinion which disapproves of the cruelties involved in hunting and shooting of wild creatures for amusement.

The number of members definitely opposed to blood sports is claimed to have been increasing steadily.

Theosophy opposes all cruelty as a sin against life and declares: "It is bad to kill any sentient creature for the sake of the savage pleasures of the chase," and the next sentence has a direct bearing on the attitude of those members of the trust who oppose the resolution because of the loss of revenue from shooting rights:—

It is bad, perhaps worse, to cause their destruction for the sake of coldly profiting by their slaughter. (*Lucifer* I, 211)

Theosophy unqualifiedly condemns blood sports of civilized men and women as a reversion to savagery minus the relative karmic immunity which irresponsibility confers upon the primitive man.



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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.

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