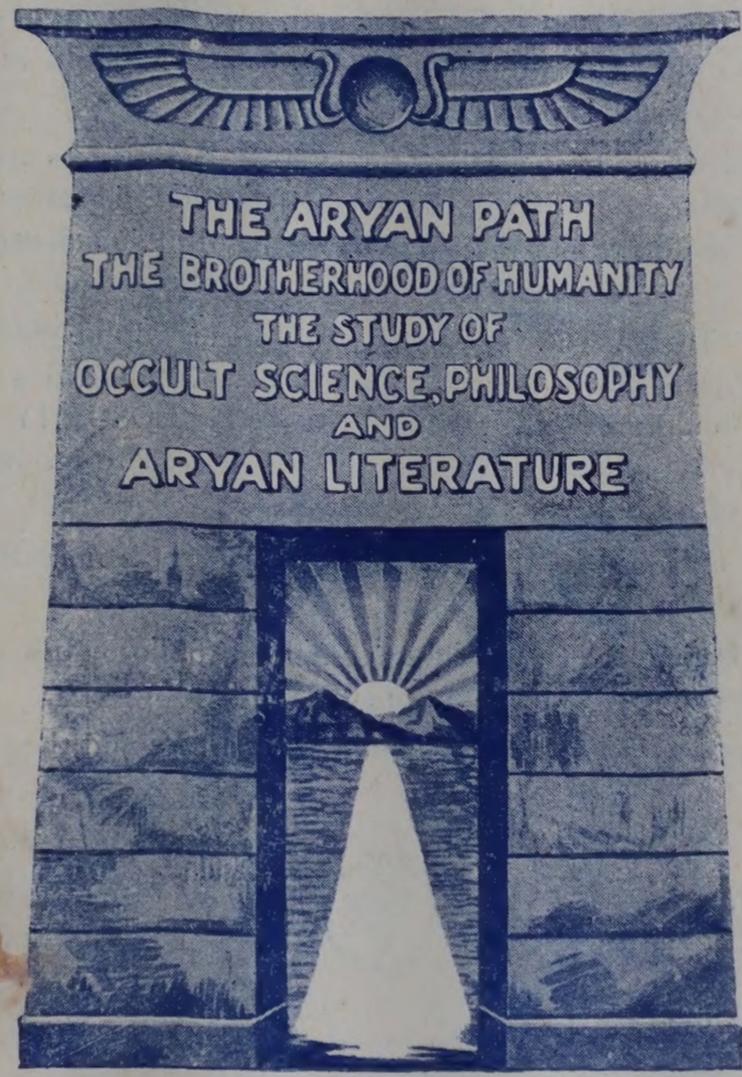




# THE OSOPHICAL MOVEMENT

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. XX No. 7

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May 17, 1950

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The modern Prometheus has now become *Epi-metheus*, "he who sees only after the event"; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature.

—H. P. BLAVATSKY

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- (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 May 1950.

VOL. XX. No. 7

### CONTENTS

Human Speech in Soul Life	..	..	..	..	121
From a Lamrin Compendium	..	..	..	..	122
Enter the Path! In the Garden of Life	..	..	..	..	123
Compassion Speaks	..	..	..	..	124
Zanoni—The Trials of Occult Life	..	..	..	..	125
Theosophical Fundamentals: A Dialogue—III	..	..	..	..	130
Peace on Earth	..	..	..	..	132
Soul Culture	..	..	..	..	134
Solidarity	..	..	..	..	135
Gentle Service to All Creatures	..	..	..	..	136
"Flying Saucers Over America"	..	..	..	..	137
In the Light of Theosophy	..	..	..	..	139

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1950.

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## HUMAN SPEECH IN SOUL LIFE

"They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding and in the seventh speech, an interpreter of the cognitions thereof."—*Ecclesiasticus XVII—5*.

The central truth of the Esoteric Philosophy, round which the whole system of practice revolves, is that Man is the Microcosm of the Living Universe. Man-Spirit is linked with Universal Spirit and between the two subsists an indissoluble link reproducing itself in many links between the two cosmoses. The one link reflects itself in innumerable ways, as many links.

The universe is living as is Man and the Law and laws governing both are identical; the body of man and the visible, material bodies of the Earth and the Sun are governed by the self-same Law and Its variants, natural laws. Human mind and Divine mind, the Spiritual and Psychic natures of both the Microcosmos and the Macrocosmos are similarly under the sway of the Law, and the laws. To comprehend the nature and action of these links, more than the reasoning faculty is needed. The intuitive faculty should function in some measure. To develop intuition the student has to learn the importance, value and use of the law of correspondence and analogy.

The Moral nature of the universe is a fact, though man's mortal mind and his perishable personal nature fail to perceive its working or to recognize its existence. But Esoteric Philosophy teaches that the Creative Logos manifests as the Great Cosmos. Also that spiritual forces act in matter and manifest in man as will-power, thought-power, etc.

In that Esoteric Philosophy human speech is accorded a high place. Man is a creator in several ways but in his personal nature his mouth has

been designated as corresponding to Vach, speech of the Creative Logos. The birth of self-consciousness in man is intimately connected with the birth of human word-speech. All men of the 20th century speak, but is their speech a manifestation of the Creative Logos, the Divine Purusha? Says *Light on the Path*:—

Speech comes only with knowledge. Attain to knowledge and you will attain to speech.

Speech is the power of communication; the moment of entrance into active life is marked by its attainment.

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.

There are other pregnant statements on the subject in the same book and its congeners, ancient and modern.

What is shown in the above three quotations is that words and ideas are like body and soul and that, unless words are idealized, ideas cannot be formed or patterned in words. The speech to which the human kingdom has attained is certainly not the speech of Wisdom. Many diverse tongues, the clashing sounds uttered as words by the ignorant egotists which most men are, cannot be that speech which comes with knowledge.

In the second quotation we move one step forward in the understanding of our subject. Has modern man truly entered into "active life"? Has he attained the real power of communication? His active life is gross and selfish and ends

in frustration, his very success turning to dust and ashes in his mouth. What portion of his active life goes to form a basis of spiritual communication for the soul in the future? What proportion of his active life will become the basis of his Devachanic ideation?

In the third quotation the place and time are referred to, at which true speech comes as a gift. Knowledge of the Esoteric Philosophy comes to us as a gift from the Immortal Sages. We have to learn to use it—reading with the eyes and hearing with the ears is the first step. Mental reflection and determined application of what is learnt is the second. The assimilation of what is learnt, reflected upon and practised is the third and flows in the earnest and zealous effort of the aspirant to promulgate.

Speech, *i. e.*, words spoken and written, form the basis and the buttresses of Theosophical promulgation. Study is the foundation; application the walls; promulgation, the protecting roof of the Temple of Wisdom.

The Esoterist's body is the Temple a-building; his feelings, his will, his words, his deeds are fashioning the various parts of the edifice. Man evolves fitfully, unconsciously to himself, through a few pleasures and many pains. The Esoterist evolves feat-fully by performance of deliberate and predetermined acts, concerned chiefly with words and sounds. Therefore are small talk and gossip condemned and moral conversation and Theosophical preaching recommended. The very purification of mind is done in a great measure by words and sounds; the enlightenment of speech sheds light and warmth of a particular power. Not to lie is a negative virtue; to sound the notes of truth is a positive function. He who studies comes to application; he who applies comes to promulgate. In this study of words the reader will find the great worth of our U.L.T. programme—study, application, promulgation.

## FROM A LAMRIN COMPENDIUM

BY TZON-KHA-PA

[This article is reprinted from *Lucifer*, Vol. II, p. 242, for May 1888.—EDS.]

*Arguments, from the consideration why Buddha's teachings should be explained on three planes; i. e., intended alike for the lowest, the mean or middle, and the highest capacities, since each man must believe according to his mental qualifications.*

1. Men of vulgar capacities must believe, that there is a (personal) God, and a future life, and that they shall earn therein the fruits of their work in this, their earthly life.

2. Those who have an average intellectual capacity, besides admitting the former position, must know, that every compound thing is perishable, that there is no reality in things; that every sin is pain, and that deliverance from pain or bodily existence is bliss.

3. Those of the highest capacities must know, in addition to the above-enumerated dogmas, that from the lowest form to the Supreme Soul, nothing is existent by itself. Neither can it be said that it will continue always (eternally) or cease absolutely, but that everything exists by a dependent or causal concatenation.

With respect to practice, those of vulgar capacity are content with the exercise of belief (blind faith) and the practice of the ten virtues (Ten Commandments). Those of average intellectuality, besides believing, by reason endeavour to excel in morality and wisdom. Those of the highest capacities, besides the former virtues, will exercise the six transcendental virtues (practical Occultism).

## ENTER THE PATH! IN THE GARDEN OF LIFE

"Thou canst not travel on the Path before thou hast become that Path itself."

"When this Path is beheld whether one sets out to the bloom of the east or to the chambers of the West, *without moving*, O holder of the bow, *is the travelling in this road*. In this path, to whatever place one would go, *that place one's own self becomes*."

The triple festival of Buddha during May naturally took the mind of the earnest Theosophical aspirant to the words applied by a Master to the Enlightened One: "the patron of all the adepts, the reformer and the codifier of the occult system."

In her *Secret Doctrine* (I. 271) H. P. B. speaks of the Buddha as "determined to save the whole world by popularizing" the Sacred Wisdom which before His day was "withheld from all but the Brahmins." In another place, in the same great book she refers to the Four Paths of Knowledge leading to Nirvana and gives their exoteric names.

There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Śrôtâpanna," "Sagardagan," "Anagamin," and "Arhan"—the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. (I. 206)\*

She further informs us that "There are two esoteric schools—or rather one school, divided into two parts—one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas." (I. 122) Each of these references hides more than one valuable hint.

The Fourth of the Four Noble Truths deals with the Noble Eightfold Path. For the semi-lay chelas many classifications of the Inner Way of Discipline are given and among them the Noble Eightfold Path is one. Different points of view on the One Goal are presented; each one from a place where the aspirant sometimes finds himself. "The Path is one for all, the means to reach the goal must vary with the Pilgrims." The ways all converge to the Narrow Entrance of the Path to the Shrine of Holy Enlightenment.

Here a note of caution must be sounded: there are attractive blue-prints prepared by spir-

itually unmaturing persons who presume to play the guru. There are money-makers and fame-seekers who offer Nirvana and Self-Realization. The earnest seeker must search with discernment; dispassion and courage will aid him to decipher where the True is enshrined.

We are going to examine one such plan with intimations of the True.

In the celebrated *Dhammapada*, in the Canto of Flowers (verses 44 to 59) the Master uses the image of the flower to delineate the efforts of the Wayfarer walking the Inner Path to Enlightened Nobility.

In the Chinese version of the *Dhammapada*, translated by Samuel Beal, the story appended to the Canto summarized runs thus:—

Sravasti was often the resting-place of the Tathagata. South-east of it, in mid-ocean, was an islet. Its population included some 500 Brahmana women devoted to their hearths and homes but weary of toiling and moiling in the round of life. They often foregathered at the sacred tree of the Island, plucked its flowers, and offered them at the village temple, praying for escape from the clutches of Yama, the God of Death; when, at length, the time came, they hoped to be transported to Brahmâloka, from which there is no return to hearths and homes, to duties and husbands. After prayer they talked about the boredom of Samsara and the Bliss of Moksha.

By His inward light the Master at Sravasti saw the possibility of their Conversion. And so with His Monks He came to the island. The women beholding the Shining One surrounded by strivers after Arhatship were amazed and exclaimed: "Our prayers are heard. Brahmâ Himself has come with the Devas." Then one of the

\* Cf. Foot-note about the four paths, on p. 50 of *The Voice of the Silence*.

elder Bhikkhus spoke: "This is not Brahmā. This is the world-honoured, the Buddha, He who follows in the steps of His Illustrious Predecessors."

Then with womanly devotion they approached the Master and said: "We are women, polluted beings. But we aspire to escape Yama, and to be born in Brahmāloka." "May you obtain your desire," responded the Lord, "Sorrows of earth are hard to bear, but so, my sisters, are the joys of heaven. Who is able to pluck the Blossom of Repose, Eternal Peace, Enlightened Bliss? Listen." And then He recited the Canto of Flowers. What is its Message?

Only the disciple can overcome the world—the pull of *prithivi*—because he is overcoming his senses.

Only the disciple can conquer Yama-loka, the world of death, because he is conquering the lusts of the flesh, the longings of desires, the thirst for possessions.

Only the disciple can pass beyond Deva-loka, the world of gods, because he is passing beyond the will-to-live.

The disciple is the clever gardener who knows what flowers to pluck, and how to weave them into a garland of perfection.

At first the mere listener, *Shravaka*, he pays heed to what he has heard. He may be gross and foul like unto a heap of rubbish cast upon the highway. But out of this he can grow the flower of beauty by cultivating the seeds of the Holy sayings of the Holy Ones which he has heard.

Born to a human lot, let the disciple weave a wreath out of the many variegated flowers of events and circumstances, using the thread of his discipline.

The disciple must eschew the flowers which fascinate and distract his mind while he is gathering them. Let him eschew those whose scent intoxicates the mind.

The disciple must be like the honey-gathering bee; he must collect only nectar from all experiences.

His words must square with his deeds and they must not be like colourful flowers which are

without scent. His speech should be full of colour but fragrant also.

The disciple should defy Death because he is conquering Evil. Yama uses Mara to trap the disciple to the death of the Soul. The arrows of Mara are flower-decked. The disciple must know the flowers which hide the arrows of evil.

The scent of flowers does not travel against the wind, but the fragrance of the good disciple does. It is pre-eminent among all odours. Of passing value are the passing scents of flowers—whereas the fragrance of those who live the excellent life ascends to the abode of the Shining Ones.

Thus living correctly in the garden of life, learning what not to pluck, what to gather, and how, the probationer enters the Stream. He himself ultimately becomes like "the holy flower that opes and blooms in darkness." The Compassion and the true Mercy which he has practised become the Soil on which grows that "blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree."

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## COMPASSION SPEAKS

Let thy Soul lend its ear  
to every cry of pain,  
like as the lotus bares its heart  
to drink the morning sun.

Let not the fierce sun dry  
one tear of pain before  
thysself hast wiped it  
from the sufferer's eye.

But let each burning human tear  
drop on thy heart and there remain;  
nor ever brush it off until  
the pain that caused it is removed.

(From *The Voice of the Silence*, a Tibetan Buddhist Scripture, translated by H. P. Blavatsky and arranged as English Verse by S. S.)

## ZANONI—THE TRIALS OF OCCULT LIFE

[The lecture published here, condensed to meet our space limitations, was delivered at the United Lodge of Theosophists, Bombay, on February 14th, 1950. We have omitted the able narrative of the story given in the lecture.—EDS.]

Theosophy, in its essence, is an ever-present body of true knowledge. It has been known in different ages and nations under different names. But it was always open to the seeker to "take Knowledge." Of the knowledge of the higher mysteries there is only a single condition—that the mind which seeks to know must be not only acute and diligent, but also pure and unselfish. Intuition brings to such minds great ideas from the realms of pure Akasa, and then they speak of "things invisible to mortal sight." Thus, though not consciously aware of any such knowledge, some devoted artist expresses truths drawn from this ever-present body of knowledge.

No wonder, therefore, that even in the works of men who lived in an age or a country where Theosophy was not promulgated under that particular name, we discover an insight into some of the aspects of occult philosophy. Hence a novel like *Zanoni* which refers unmistakably to occult life, though it was written before Madame Blavatsky once more brought the occult philosophy to the notice of the world. On the other hand, greatly perceptive minds of novelists did not possess an explanation of the total system; and therefore, while Theosophical ideas are scattered throughout their work, and often developed to a considerable extent, they are rarely found without admixture. Therefore, in attempting to see the working of these great ideas in the books of such novelists, we must carefully distinguish the intuitive aspect from the work of prejudice and conventional literary artifice.

Lord Bulwer Lytton is one of such inspired writers. His books make it quite clear that he was acquainted with the writings of profound mystics like Iamblichus and Von Helmont. His *Strange Story* contains a character clearly representing the soulless entities known as black magicians. His novels *The Coming Race* and *Zanoni* are referred to in *The Secret Doctrine*, and characters from *Zanoni* are mentioned in the

notes appended to *Light on the Path*. The author himself states explicitly that beneath the romantic narrative related in *Zanoni*, typical meanings are concealed. And if we were seeking a warrant for interpreting the story with reference to the occult life, nothing more would be necessary than the phrase at the close of the Dedicatory Epistle: "...the Everlasting Brotherhood of whose being *Zanoni* is the type."

Almost every character of any importance in *Zanoni* is connected, in some way or another, with the occult life. The chief ones are: *Zanoni* himself, the Adept of vision and compassion, not yet, however, beyond the touch of human passion; *Adon-Ai*, the high Spiritual Potency who counsels him; *Mejnour* the austere, without interests beyond high occult knowledge and attainments; *Glyndon*, the rashly daring neophyte who fails in the trials, evoking the dread Guardian of the Threshold; *Viola Pisani*, the pure and beautiful but unawakened soul, for whose sake *Zanoni* relinquishes his lofty status and to save whom, during the Reign of Terror, *Zanoni* meets his death upon the guillotine in Paris, in 1793.

The passage describing *Viola's* early feelings about *Zanoni* contains these significant words, that it was like

something found that had always been sought for by a thousand restless yearnings and vague desires, less of the heart than of the mind; not as when youth discovers the one to be beloved, but rather as when the student long wandering after the clue to some truth in science, sees it glimmer before him, to beckon, to recede, to allure and wane again.

*Zanoni* for his part fears for her the danger of linking her life to his:—

"If she fall to me, I know not what her lot may be but I know that there is a terrible ordeal which few can pass, and which hitherto no woman has survived."

We have said before that the narrative conceals typical meanings; and Lord Lytton adds that there are many hues which commingle in the

light the artist seeks to cast upon truth, so it is impossible to elucidate them all. To most men, the narrative appears a glorious fantasy; and naturally, for they know nothing of the truths that lie behind the work. Examining the story in the light of Theosophy, however, will yield some of these inner truths.

We shall carry out our examination from two angles. First, we shall regard each of the characters as typifying a principle in the human constitution; upon this interpretation, we may regard the story as the record of a psychological process within the human being. Secondly, each character will be considered as a separate intelligence, each at its own level of development; upon this interpretation, the story will yield a picture of the trials of the life of aspiration to hidden knowledge—a picture of the progress through that curve of evolution which may be called occult life.

No authority is claimed for these lines of interpretation. We will quote here the author's own words in a Note appended to a subsequent edition. He writes:—

The author of *Zanoni* gives, then, no key to mysteries, be they trivial or important, which may be found in the secret chambers by those who lift the tapestry from the wall; but out of the many solutions of the main enigma—if enigma, indeed, there be—which have been sent to him, he ventures to select the one which he subjoins, from the ingenuity and thought which it displays, and from respect for the distinguished writer (one of the most eminent our time has produced) who deemed him worthy of an honour he is proud to display. He leaves it to the reader to agree with, or dissent from, the explanation. "A hundred men," says the old Platonist, "may read the book by the help of the same lamp, yet all may differ on the text; for the lamp only lights the characters—the mind must divine the meaning." The object of a Parable is not that of a Problem; it does not seek to convince, but to suggest. It takes the thought below the surface of the understanding to the deeper intelligence, which the world rarely tasks. It is not sunlight on the water, it is a hymn chanted to the Nymph who hearkens and awakes below."

The interpretation follows under the caption "Zanoni Explained." What the present speaker is doing in offering interpretations is not claiming to make any authoritative pronouncement. He is trying to understand the great story by the

light of his own limited understanding of Theosophy as recorded in the writings of H. P. Blavatsky.

*The Psychological Key*, then yield, the following rôles for the several characters:

We may begin with the highest, Adon-Ai. The clue is obvious. He is called the "Son of Light" and "the Dweller of the Starbeam." Now, the "Sons of Light" in Theosophical literature are divine spiritual entities, from whose essence comes the ray that is the Ego in each human being. Among the principles of the human constitution, therefore, Adon-Ai represents the highest self—the ray of the Supreme Spirit.

Zanoni and Mejnour both possess wisdom, are rich in ancient lore, have pierced great secrets of nature. Obviously, therefore, they represent aspects of the thinking principle, Manas. Of the two, Zanoni is distinguished by a quick sympathy, and a desire to relieve distress. He also is a companion of Adon-Ai—the spirit. Hence, Zanoni is that aspect of the mind which is united to the sixth principle, Buddhi, through which alone the mind can seek communion with the Spirit. But he is also shown as being deluded and losing his power to communicate with Adon-Ai; the union of Mind with Buddhi, therefore, is as yet unstable and incomplete. Mejnour is the pure intellect that has won its wisdom through detachment from the life of the senses. So much may be concluded from his saying "I live but in knowledge,—I have no life in mankind."

Glyndon's behaviour throughout the novel is marked by restlessness, activity and desire. Thus, he can be absorbed in his painting for three days, and disgusted the fourth. He can relinquish Viola in his fierce desire for occult knowledge, but fall in the snares of a village-girl when he is near attaining it. He may therefore symbolize the Lower Manas entangled with the desire principle, stamped with the quality of Rajas, which, it is said in the *Gita*, produces "love of gain, activity in action and the initiating of works, restlessness and inordinate desire."

Viola, throughout the novel, acts on impulse. Whether in surrendering her life to Zanoni in spite of her former fears or in abandoning him when the superstitious fears are stimulated again, she shows very little rational consideration. She may

therefore, stand for personal instinct of that order which is fed by the quality of Sattva, as is shown by her beauty and her purity. The relation between her and Zanoni, according to the psychological interpretation, may be expressed in the words of the *Gita*: "The Sattva quality attaches the soul through happiness and pleasure."

The Dweller of the Threshold seems to be the same as Mara of the Buddhistic writers. The explanation is given in a foot-note in *The Voice of the Silence* that Mara, in Esoteric Philosophy, is "personified temptation through men's vices." And now we see the meaning of Mejnour's dark hint: "Dread its eyes most when thou beholdest them not." For temptation does not thwart the desire that is ignoble and debasing. It is when desire has a worthy object that fear and temptation try to deter it. So, aspiration is foiled by the temptation of the sensual, as discovery is, by the fear of the unknown. All men, says Mr. Judge,

are influenced by a "Dweller," which is the effect upon them of their own, their family, and national defects, and although they may never, in this life, see objectively any such form, the influence is still there, and is commonly recognized as "bad inclinations and discouraging thoughts."

So much for the Dweller.

The relations of Zanoni with Adon-Ai and with Viola represent the two attractions which act continually upon Manas. While it is in communion with the Higher Self, it possesses marvellous potencies, and is content with the serenity of wisdom. But when it associates itself with instinctual desires, however good and pure, it loses its perception of the higher principles. And if it yield to fear or temptation, it loses its link with the Higher Self. Suffering and hardship, however, teach it the "vanity of human wishes" and it turns back to find its true rest in the spirit. That is why, at the end, Zanoni is shown as overcome with realization of the vanity of his hope to raise Viola to his own existence.

The doings of Glyndon are a study of Manas caught up in the lower aspect of the desire principle. Desire should follow the purer impulses of nature, for thus it will gain a Sattvic addition to its Rajasic stamp. This is the meaning of Zanoni's repeated efforts to unite Glyndon with

Viola, and his saying that Viola's nature would purify Glyndon. But if the Lower Manas reject this, and take knowledge for its object, it will have the guidance of the contemplative mind—while it submits to its control. But it must overcome the temptation of the sensual and the fear of the unknown. If it succumbs to fear and temptation, the pure intellect can no more associate itself with such desire because the nature of the intellect is to be detached from the objects of sense.

To take up now the second, the occult line of interpretation.

The whole story represents the ascent along a curve of evolution at a high level. It begins at the point where a man asks to be taught the secrets, as Glyndon does. Mervale, Glyndon's friend, is used to contrast with the neophyte the dense, material man of the world, whom even Zanoni's presence cannot rouse to any consciousness of deeper truths. The process of development is expressed, not in the doings of a single character, but through several of them, each shown at its own level. The crown of this evolution is shown forth by Adon-Ai.

Glyndon, as we have seen, is a man just beginning the ascent. But his desire for knowledge is more fierce than sustained. He is spurred to renounce Viola and choose the path of occult life, by the desire to emulate Zanoni, by rosy dreams of everlasting youth and superhuman power. With such motives his failure is inevitable. His lower kamic nature has not been subdued; hence it is that he yields so easily to the seductions of the mountain girl who represents all sensual attractions. He has no reverence for his Master. With all these weaknesses it is no wonder that, when he rashly invokes the awful Guardian of the Threshold, his soul cannot overcome the horror. The whole wretched plight he falls into is the danger against which the Neophyte is warned in *The Voice of the Silence*:—

Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot; and like a bird caught in the wily fowler's lime, he will be stayed from further pro-

gress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army and bear him off a captive slave.

Kill thy desires, Lanoo, make thy vices impotent ere the first step is taken on the solemn journey. Strangle thy sins and make them dumb forever, before thou dost lift one foot to mount the ladder.

Glyndon is, therefore, an aspiring would-be chela, who fails in the test and is rejected by his master, Mejnour.

Mejnour is a high occultist and wise sage. He is not touched by human passions. Indeed the only times he comes into contact with other people are when the laws of the Fraternity compel him to. Zanoni sums him up, when giving Glyndon into his charge; he says.:

"I resign thee to a master who has the power and will to open to thee the gates of an awful world. Thy weal or woe are as nought in the eyes of his relentless wisdom."

But Mejnour's wisdom is of no benefit to mankind. "He asks no charity and gives none—he does no evil and seems to confer no good." We would say, therefore, in our scheme of interpretation that he is one of those souls, who, having attained to wisdom, deny their relation with the world. Indeed, such is the path that he points out to Glyndon: "Such is the world that Zanoni still cares for," he says. "You and I will leave it alone."

He continually warns Zanoni against involving himself in human affairs. And, though it may seem that his warnings are justified, we must count Zanoni's the nobler spirit.

For Zanoni has chosen the Path of Renunciation. He has sympathy for humanity, though that sympathy has yet to be purified into full intelligent compassion. That is why, in spite of his great powers as an occultist, his love for Viola is a fetter upon his soul. He strays from the path, for we see that after his union with Viola, he goes away with her to a pleasant island, caring no more for the rest of mankind. The happiness which he would have rejected for himself as selfish, he covets for Viola—and loses his universality of outlook. That is his true fall.

It is obvious that he has reached very far, for he is in actual communion with Adon-Ai. It is

significant that it is to Zanoni, even in his errors, rather than to the unfaltering Mejnour that Adon-Ai's presence is granted. It emboldens us to say that Adon-Ai represents the Nirmanakaya who ever cares for suffering humanity and lends his assistance to any one engaged in its true service.

But when Zanoni succumbs to his human passion, he forfeits his right to invoke Adon-Ai. And the reason is clearly stated by H.P.B. in her article on "Mahatmas and Chelas."

Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled.

It is precisely these mists of *Maya* that are clouding Zanoni's intellect through human passion, and Adon-Ai therefore cannot respond to his call.

The problem of love, indeed, is one of the highest tests that the occultist has to pass on his way to adeptship. Zanoni fails in this. The case is the same as one considered by Mr. Judge in his article on "Living the Higher Life":—

If at the time the pupil's affinities have become converted into devotion for the initiate, the latter becomes blinded in his philanthropic work and noble duties of a sage, and commits, through the infatuation of a love for the pupil, serious blunders, which result in a catastrophe to both of them and to humanity; and both the pupil and initiate fall down and have to mount their rugged pathway again with increased difficulties in the way.

The serious blunder is accepting a boon from the Dweller of the Threshold and the catastrophe is their untimely death.

At the end, however, Zanoni sees how vain was his hope of raising Viola to his own height, that is to say, he sees his mistake. The mind is cleared from *Mayavic* mists, and he once again holds commune with the great Nirmanakaya, who is his Guardian Angel. Having failed, however, Zanoni must face that problem in another life and conquer it before he can fully realize himself.

It remains to explain the Dweller of the Threshold. Mr. Judge declares that it is triune and depends upon three relations: (1) To our nationality; (2) to our family; (3) to ourselves.

The evil propensities common to oneself and one's family, one's nation, and humanity have to be conquered. The chela is aided by the noble qualities derived from each of these three. Seven elements enter into the consideration of the struggle with the Dweller of the Threshold. The three evil and the three noble tendencies mentioned, and our attitude to these six sets of effects of our past Karma.

Now, the Dweller of the story is objective, but as we saw it need not be so to every aspirant, being felt sometimes as, to use Mr. Judge's phrase, "bad inclinations and discouraging thoughts." But to those who have advanced very far, it is objective like as the apparition in the story. Its particular form will depend upon (besides one factor which Mr. Judge does not name):—

(1) the stage of development to which a chela has attained or is near attaining; (2) the mode of regarding elementals and the Dweller, peculiar to the chela or occultist... to the national, and to the family legends or religion; (3) which form, more or less monstrous or incongruous, would be the most frightful and overpowering to him at the critical period.

The Dweller is one elemental when the crisis comes at the very commencement of the chela's or the occultist's effort to elevate his own lower nature. The later he is waylaid on his path, the more numerous are the elementals of which the Dweller is composed.

So much for the Dweller of the Threshold. The precise conditions of its appearance and other implications may be studied with profit in Mr. Judge's article "Living the Higher Life" which is published as *U. L. T. Pamphlet No. 34*.

Before we close, some passages should be noted for their close parallelism to Theosophic thought. The first is on Karma and Free-will:—

Destiny is less inexorable than it appears. The resources of the great Ruler of the Universe are not so scanty and so stern as to deny men the divine privilege of free-will; all of us can carve out our own way; and God can make our very contradictions harmonize with his solemn ends. You have before you an option.

For "God," read "Karma," and it will answer well to the Theosophical conception. It has often been said from this platform that ideas rule the world. Zanoni repeats the doctrine in different phrases:—

"The conduct of the individual can effect but a small circle beyond himself; the permanent good or evil that he works to others lies rather in the sentiments he can diffuse. His acts are limited and momentary, his sentiments may pervade the universe and inspire generations till the day of doom."

The first of the ten propositions of psychology in *Isis Unveiled* is: "There is no miracle. Everything that happens is the result of Law." Mejnour repeats the idea in saying, "Magic or science that violates Nature exists not; it is but the science by which nature can be controlled."

Madame Blavatsky writes in *Isis Unveiled*:—

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic.

Mejnour tells Glyndon in his first talk with him:—

"Nature supplies the materials: they are around you in your daily walks. In the herbs that the beast devours and the chemist disdains to cull; in the elements from which matter in its meanest and its mightiest shapes is deduced; in the wide bosom of the air; in the black abysses of the earth; everywhere are given to mortals the resources and libraries of immortal lore. But... though all earth were carved over and inscribed with the letters of diviner knowledge, the characters would be valueless to him who does not pause to inquire the language and meditate the truth."

The Theosophical teaching that the highest Teacher is to be found within is recalled by Mejnour's statement in that same talk with Glyndon:—

"The music of the fountain is heard in the soul *within*... Not in the knowledge of things without, but in the perfection of the soul within, lies the empire of man aspiring to be more than man."

Of the need for purity in the aspirant to Occult Knowledge, Zanoni writes to Mejnour: "Rightly is it the fundamental decree of our order, that we must impart our secrets only to the pure." And he tells Glyndon towards the tragic end of the story:—

"In ages far remote,—of a civilization far different from that which now merges the individual in the state,—there existed men of ardent minds, and an

intense desire of knowledge... In the earliest ages, Philosophy... dwelt amidst the wonders of the loftier creation; it sought to analyze the formation of matter,—the essentials of the prevailing soul; to read the mysteries of the starry orbs; to dive into those depths of Nature in which Zoroaster is said by the schoolmen first to have discovered the arts which your ignorance classes under the name of magic... And if they sought, and at last discovered how, for the wings of the Spirit, all space might be annihilated, and while the body stood heavy and solid here, the freed *Idea* might wander from star to star,—if such discoveries became in truth their own, the sublimest luxury of their knowledge was but this, to wonder, to venerate, and adore!...

“Think not, young visionary, that to those who nursed unholy thoughts... that dawning was vouchsafed. It could be given then, as now, only to the purest ecstasies of imagination and intellect, undistracted by the cares of a vulgar life, or the appetites of the common clay.”

And Mejnour writes in his letter dismissing Glyndon as unworthy of receiving occult knowledge:—

...it needs a soul tempered and purified and raised not by external spells, but by its own sublimity and valour, to pass the threshold and disdain the foe... *Thou* one of us; thou a brother of the August Order; thou an Aspirant to the Stars that shine in the Shemaia of the Chaldean lore! The eagle can raise but the eaglet to the sun.

Of the basic Theosophical tenet of the omnipresence of Life, Mejnour tells Glyndon:—

“Man is arrogant in proportion to his ignorance. ...The traveller looks upon the tree, and fancies its boughs were formed for his shelter in the summer sun, or his fuel in the winter frosts. But in each leaf of these boughs the Creator has made a world; it swarms with innumerable races. Each drop of the water in yon moat is an orb more populous than a kingdom is of men. Everywhere, then, in this immense design, science brings new life to light. Life is the one pervading principle, and even the thing that seems to die and putrify but engenders new life, and changes to fresh forms of matter... The law of the Great System forbids the waste even of an atom; it knows no spot where something of life does not breathe.”

Another telling statement is Mejnour's to Glyndon, which the Theosophical teaching about real dreams confirms:—

“In dreams commences all human knowledge; in dreams hovers over measureless space the first faint bridge between spirit and spirit,—this world and the worlds beyond.”

There are numerous other passages scattered throughout the novel. The student who makes the journey will be rewarded with a rich harvest.

Now, we have applied two keys and seen some of the inner meanings of the novel. Many will still remain, for none can elucidate the mystery completely. To other minds, the novel will doubtless yield some other meanings. And it will be well worth the labour to make the attempt. It is a fascinating work of art, especially as it combines with beauty the wisdom of inspired ideas about the ways of those great luminous beings who watch over our fate even as Adon-Ai watches over Zaroni. We may prove unworthy of such angelic guardians, but when we strive to return to the path of light, their hand is always outstretched to help.

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## THEOSOPHICAL FUNDAMENTALS: A DIALOGUE

### III

“Now, son, before I try to ‘say’ the three fundamentals in a way which might be good for passing on to your friends, I want to ask you a question—and this is partly because it really does no one any good to listen to *anything* unless there are already questions in his mind that he wants to find answers to. This question is about how you felt in relation to your friends while you were thinking the fundamentals over last evening. Did you feel ‘closer’ to them or did you feel very far away from the point of view of belief?”

“Well, father, until last night I had never realized how different their religions were from Theosophy.”

“But isn't Deity, the Spiritual Principle, the essence of the first fundamental of Theosophy, and don't all your friends have some belief in this? And don't these friends, too, have some idea of what ‘justice’ is, and don't they all have a feeling that they ought to be better boys?”

“It seems to me that all your friends and my friends and all people everywhere are studying the three fundamentals. The difference is that

while one person may 'study' them for only a single moment in his life, others may 'Study' them in one way or another *every* moment. If we don't often study and therefore our study is interrupted we can't ever see more than a single portion of any Truth at once. That is what a religion is—a formulation of Partial Truth, and while a religion is occasionally a form of study for the soul as discipline, it is always *interrupted study*.

"If a particular set of beliefs is claimed to be perfect, it means that the mind tends to rest rather than to flow, that is, the creative mental fire burns only at rare moments. Perhaps that is a little over your head, son. I was thinking aloud. There *are* only three fundamentals of religion or philosophy. We call them Theosophical fundamentals because it is the tradition of Theosophy to give constant, conscious thought to them. I think this sort of beginning is necessary before one tries to state the 'first fundamental,' because *that* is simply the essential unity of all that lives and breathes, and the best way we can realize this is by trying to see ourselves and our thoughts in all other human beings and themselves and their thoughts in us.

"Everyone passes through moments in which he does feel a temporary sense of Universal Identity, or Oneness, with the living currents of the Universe. The 'first fundamental proposition' of Theosophy means that such feelings do not come from our emotions and sentiments, but from the actual fact that there is a Permanent Unity. The third fundamental proposition is that individuality is permanent, and the second is that the tendency to restore equilibrium and establish Justice is permanent because it is inherent in life itself."

"You make them sound so simple, father! But they say so many other things in Theosophy School about the three Truths."

"Yes, son, but all that is 'said' by anyone has the limitation of words. I think that the most important thing to suggest is some sort of Root Idea from which the mind can flow, and then the best thing to do, for those who are

caught up by the truth or majesty of the Idea, is to turn to the writings of H. P. Blavatsky and to study about the more complicated developments and implications of the Theosophists' 'three truths.' The word Permanence, for instance, seems a valuable seed idea for the mind; all our religions talk of a *partial* brotherhood of man, a *temporary* immortality for the individual soul, and a kind of justice which only the Gods are thought to be able to understand. But if there is *permanent* oneness, *permanent* justice and *permanence* of every individuality, we have the root of what some Western thinkers have called 'a sense of continuity,' we can base all our strivings to be better and nobler on those ideas. What is said about the three fundamentals in Theosophy is only a deepening and widening of things that all men partially believe."

"I just thought of something, father, that I have thought of before: how can there be both unity and individuality?"

"If there were not, son, there would be no such thing as 'evolution,' or growth or learning. There can only be an 'individual' when there are changing circumstances in the relationships of life, but it is also true that evolution or growth or learning is possible only because of the *permanent point of perception* within the being who is evolving."

"But what *is* individuality, father? It can't be in the higher nature and yet it can't be in the lower either."

"That leaves only the middle ground, doesn't it, son? All between pure spirit and pure matter you might call individuality. You are not different from your friends in your spiritual nature, for all have that in common; also we all have bodies of the same substance and more or less alike. You are 'different' because the *relationship* between the spiritual and the 'terrestrial' forces in you is different from that in others. This is because you, in your long past, have made a different use of your bodily and psychic instruments from the use other people have made of theirs."

## PEACE ON EARTH

The Reports of Commissions of the World Pacifist Meeting held in India in December 1949 have appeared. They form an interesting document with which Theosophical students will wish to be made acquainted. For, though light and darkness are the world's eternal ways, the great spiritual Teachers of our race and Their pupils are ever on the side of light and constantly seeking ways and means of restoring the balance of things and working with the great law of harmony; hence any movement that tries to establish peace with justice must have their interest and support.

The report is threefold, representing three Commissions on various subjects which may perhaps be classified roughly as (A) World Affairs, (B) Education and (C) The Character of Peacemakers. In some cases the statements and recommendations here presented do not record the unanimous opinions of all delegates, but they do show a representative cross-section of the thinking of the Conference.

The first subject dealt with is the many-sided and delicate one of world citizenship and world government. Two distinct views with regard to the latter are reported, stating, roughly speaking, the arguments for and against, respectively. Disarmament, War Criminals, and other burning questions were discussed by Commission A. "Prayerful consideration" was given to the India-Pakistan tension. Palestine, South Africa, Racialism and Colonialism, Refugees and Displaced Persons—the comments and suggestions given on all these subjects witness to the fact stated in the report, that in 40 years pacifism has passed from a policy of war resistance pure and simple to "one which calls for far-reaching social and economic reconstruction...."

Perhaps the most interesting subsection from the Theosophical point of view is that dealing with Satyagraha. The whole report is pervaded by the spirit of Gandhiji—whose absence physically at one point in the preparatory discussion of the Meeting caused some to doubt the wisdom of holding the conference in India—and here, on

p. 12, we find the Commission recommending research and training in the Science of Satyagraha. In the previous section it was suggested that serious and sustained attempts should be made to establish Satyagrahi units in different countries, the way to this being paved by a preliminary International Liaison Committee to co-ordinate the work of recruiting and training men along this line, and here, under the above-quoted heading, details are given as to method, equipment, rules and activities at the training centre and as to what is expected of the trainee when he goes back to his home.

Commission B reports at some length on another subject of special interest to Theosophists, namely, Basic Education—the well-known scheme worked out by Gandhiji for giving to the masses such schooling as would supply a basis for their lives and remedy materialism and its consequences. Basic Education envisages small social units in which the values on which this system is founded are borne in mind. Among these values are

responsibility, creative opportunity and community co-operation in various forms as a means of developing whole, self-reliant persons and a neighbourly community confident of its unity and inward strength, through its power to ensure a large degree of self-sufficiency.

The practice of Basic Education and all it involves, the Commission suggests, at one stroke removes the major causes of friction in the modern world, in which connection it is interesting to note that in the Ashrams where this new way of life is being practised "periods of silence for meditation come as naturally as sleep and waking, while silent or meditative spinning, in addition to this, symbolizes the sacredness of every common task."

Commission C's report on the Basic Principles of Peace Makers, Education for Peace and the Transcendence of Egotism is also full of valuable suggestions. The Theosophical student will feel himself very much at home in it. For the statement bristles with sound Theosophical teachings from the pronouncement that there exists a universal, underlying spiritual unity and that all human beings, irrespective of race, creed, religion,

language or culture, belong to one human family; to the personal advice given to the individual to examine his thoughts, feelings and actions daily in the light of the highest moral conception he knows of.

When we think over the report as a whole, with all its courage and idealism, its humility and excellent plans for bridging the gulf between the spiritual and the material sides of life, a question arises in our minds. The report quotes Gandhiji who, when contrasting war and Satyagraha, said that the former aimed at coercion, the latter at conversion. This word "conversion" gives us pause.

In spite of popular opinion to the contrary, it is not true to say that the people do not want war but are driven into it by their Government. Theosophy makes this amply clear. A nation breeds its leaders and gets what is consubstantial with its nature, what it wants, though, when life finally precipitates the result of all the passionate and chaotic "wanting" that brings on a catastrophe like war, the millions who are all parties to the wishes which engendered it stand aghast and repudiate all responsibility. "We had nothing to do with this; the Government has forced it on us."

The roots of war are in the minds and hearts of men and women. More people know that than one would perhaps suppose, from philosophers and statesmen down to the thoughtful among average people in every walk of life. But what is to be done? It is little good preaching and stating baldly that we must do and be this or that. Nor will any lasting benefit be derived from social reorganization, unless those who are to participate in the result sympathize with the spirit which inspires it. So often excellent measures become the basis of a racket, because the only interest the masses have in them is to see to what selfish ends they may be turned. The era of blind following of even the best of leaders is past; the era of inquiry and action consciously motivated is here. Man, the thinker, is becoming energized and must be fed and converted to honest co-operation with plans that will help to bring peace on earth.

This conversion is the work of Theosophy—

the soul-satisfying spiritual core of every great religion and—more—the accumulated wisdom of the ages that synthesizes religion, science and philosophy. This wisdom, worked out on a practical basis, gives men and women a reason for carrying out the commands of ethics, so that not only those who naturally respond to them but also those whose reaction is: "Why should I?" will realize the necessity of brotherliness, harmony, peace.

Theosophy says very little directly about peace. Its attack—if such a warlike term may be employed—on war is an indirect one. Cleanse the mind, it advises us, by the study of a philosophy of life which is the constant and consistent doctrine that has been promulgated for man's guidance at intervals all through history and restated for our times by Madame H. P. Blavatsky. In her *Key to Theosophy* a suggestion is made as to the basic principles most effective for binding humanity into one united family, thus promising to promote the conditions which will make universal peace possible. These are: Universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation. To work out, apply and promulgate these four doctrines is the special contribution of the student of Theosophy to the Peace Movement. How will doing so assist the work of the peacemakers? The answer is not far to seek for those who know something of the teaching of Theosophy about the identity subsisting between the natures of man and the Cosmos.

Peace abides within. All men are by nature lovers and makers of peace at the very core of their being, where the light of the One Spirit shines. That they are not such in their personal consciousness is due to their ignorance or non-realization of that fundamental Unity, and of the Inner God of the heart being the real ruler.

What room for doubt and what for sorrow can there be in him who knows that all spiritual beings are the same in kind, differing only in degree?

What room for hatred and for cut-throat competition and for war?

Because all spring from that One Source under the one Causation which periodically brings the worlds and beings into manifestation and is still operative, the solidarity of humanity is a fact,

and no man can injure another, as no nation can act unjustly towards another, without inflicting suffering in the long run on all men and all nations.

The Law of Karma teaches that there can be no action without its appropriate reaction; that which man sows he reaps; and violence breeds violence, though hopefully the converse is also true and, if warlike emotions can spread like wild-fire, the will to peace can also spread from heart to heart. Karma is the doctrine of responsibility; its twin doctrine, that of Reincarnation, is one of hope. The seeds sown today, if they do not fructify in this life on earth, will do so in another. National, racial, religious and every other type of prejudice are seen for the arrogantly that they are when the conviction dawns that the one who harbours the prejudice may have been a member of the despised group yesterday or may be such tomorrow. The Soul of man is above all such artificial distinctions, and the teaching of Reincarnation brings home that truth. Madame Blavatsky writes in her *Key to Theosophy* that once men are taught the

greatest of all laws, *Karma* and *Reincarnation*, ... besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger.

That enmity and hatred, violence and war are evils, no man of conscience questions in his innermost heart. When the peacemaker in a man gets the upper hand, he is in the way of becoming one of those who can help transform his nation and ultimately the whole world in such a way that lasting peace shall reflect the peace which is in human hearts.

## SOUL CULTURE

Whether there is or is not a soul in man is for modern science a matter of speculation about which there is no real knowledge in the scientific thought of the age. Belief is not knowledge. Neither is denial. It is too often assumed that, after all, however interesting the question may or may not be, it is of little consequence as compared with the practical problems of everyday

life. The "practical" outcome is the present determination to develop the hydrogen bomb with general annihilation looming on the horizon of the "scientific" mind.

If there is a soul in man there must be also faculties of the soul. If there are faculties of the soul they must be exercised to be of any use. But no one is going to exercise that which is denied. Therefore it is essential to investigate the subject open-mindedly and to get rid of overpowering bias before such questions can be honestly and truly answered. In this case both question and answer require to be propounded within the sanctuary of the soul. This must be so if the soul is the real in man, as Theosophy affirms:

What are the faculties of the soul? One of them is the power to look directly upon ideas. How the modern so-called "scientific" method smothers this faculty instead of cultivating it is evidenced by the endless "scientific" arguments over mere words when true ideas are presented. Meaningless blind "chance" or the equivalent is substituted. This failure is shown also by the inability of "scientific" thinkers to grasp metaphysical ideas clearly, reasonably and comprehensively. Hence metaphysics is still relegated largely to the realm of speculation, while speculation itself permeates modern science. The layman finds the latter fact hard to see or to believe because of the scientific achievements in mathematical physics and in technology.

Spirit is the power to perceive and the soul is the acquired experience. Were the reality of these principles realized even in some degree as facts in Nature, the absurdity of denying them would become evident. Substituting "hereditary mechanism" and "diversified environment" as supposed "essentials" does not lead to enlightenment. The cause of these effects remains as much a mystery as ever. Metaphysical causes are denied by Theodosius Dobzhansky in the "Genetic Basis of Evolution" (*The Scientific American*, January 1950). This is typical not only of materialistic soul blindness, but also of truth inverted. This author takes note of some objections raised against such mechanistic theories as his. He says, regarding the modern theory of evolution which he outlines:—

The most serious objection is that since mutations occur by "chance" and are undirected, and since selection is a "blind" force, it is difficult to see how mutation and selection can add up to the formation of such complex and beautifully balanced organs as, for example, the human eye. This, say critics of the theory, is like believing that a monkey pounding a typewriter might accidentally type out Dante's *Divine Comedy*.

Significantly enough, the author offers no real argument against this sound objection, but merely assumes it to be absurd! "Some biologists," he says, "have preferred to suppose that evolution is directed by an 'inner urge toward perfection.'" Precisely so, but our materialistic author writes:—

The fatal weakness of these alternative "explanations" of evolution is that they do not explain anything [to materialists]. To say that evolution is directed by an urge, a combining power, . . . is like saying that a railroad engine is moved by a "locomotive power."

Since even the engineer knows that a railroad engine is moved by such a power, furnished by steam, ignited gases, or electricity, the way should be open, if the comparison be accepted as valid, to the consideration of explanations of evolution better than those which speculative, all-denying and soul-blind materialism can offer.

Another instance of what failure in soul perception means is the great problem of peace or war now facing the whole of modern civilization. "War is bad, but we must not let the enemy overrun us." "The hydrogen bomb is terrible and at least a thousand times more devastating than the former atomic bomb, but we must not allow ourselves to be destroyed. Hence, its development is necessary." Such are the arguments that flow from failure to understand either the nature of the soul or the moral power latent in man.

In the West, soul culture has been obscured by objectives of sensuous enjoyment and a denial of the soul itself. In the East, soul culture has been obscured by the sophistry of the psychic nature of man. Materialism and psychism have thus eclipsed soul perception and realization. They have usurped the place of soul-based culture. Therefore the need is great to resuscitate a point of view founded on knowledge of the science of the soul.

It can be interesting and useful to mankind to pursue the investigation of Nature through the densities of matter to its finer forms and forces. But does this inspire, as it should, greater reverence for Nature and the sacredness of its inner workings? If not, why not? The fault is not with true science, but with failure to arrive at its eternal verities and their moral significance. False theories have taken the place of the true.

If it is possible to have spiritual ideals in business, and Theosophy affirms that it is, then industry need not mean militarization. The fact that the two go together in modern civilization is due to lack of soul perception and of moral education. Greed for profits need not be inseparable from production. There were adept kings in bygone ages who were the custodians of enormous wealth, but who owned none of it. Their detachment was complete because their soul perception was real and profound. The wealth of the people was administered wisely, for the people. Another kind of wealth undreamed of by materialism resides in that Self-realization which enables living souls to become co-workers with occult Nature. Hence soul-based culture is essential to the general practice of brotherhood. Without it no civilization can long endure.

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## SOLIDARITY

[ These remarks were published by H. P. Blavatsky in *Lucifer*, Vol. VI, p. 526, for August 1890.—Eds. ]

We are all members of one body, and the man who endeavours to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

ELIPHAS LEVI

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## GENTLE SERVICE TO ALL CREATURES

No one who has read the works of W. Q. Judge can be unaware of the importance of the relations between man and the lower kingdoms of Nature and particularly between man and the animal kingdom. The universe is a single whole, composed of innumerable, interrelated parts and hence the well-being of all depends upon the behaviour of each unit towards any other. Many people do not hesitate to accept this proposition, theoretically, but it becomes a motive affecting their actions only when they acquire some idea of how it is that all the widely varying units affect each other so strongly and with such palpable results.

The key to the mysteries involved in this great subject lies with the "elementals." These living centres of response and reaction are everywhere present, in every form, like the veins in a leaf or the nerves in the human body. This means that, "being unconscious, automatic and photographic...the elemental world...reacts upon humanity exactly as humanity acted towards it."

What a responsibility for man! Let us take serious note of the situation. Harmony is the fundamental law of laws. Man strives for perfection, works for humanity to the best of his ability, holds human brotherhood as the high ideal, the realization of which will bring him to the goal, and all the while he is multiplying the causes of unhappiness and disharmony by disregarding the rights and needs of our younger brothers of the animal kingdom! The man whose reaction it is to kill every little creature that flies or crawls into his ken on the vague supposition that it might bite or sting or in some way annoy him, is preparing unavoidable and inexplicable annoyances for himself in the future when the reaction to his conduct reaches him from the invisible world, as reach him it must.

In his article on "The Moral Law of Compensation" (*U. L. T. Pamphlet No. 6*) Mr. Judge illustrates how the results of broken harmony come home to roost, to the detriment and discomfort of the soul responsible for infringement of the Great Law. The elemental lives of the animal or flower wantonly destroyed or tortured

are impressed with the image of their torturer and, at the appropriate moment, rush upon him and cleave to him like barnacles to a ship, following him to his next incarnation and bringing about pain and frustration and failure, the source of which he cannot trace.

So long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole creation, there and then the elements begin to take on the new condition.

(*Vernal Blooms*, pp. 131-2)

This last sentence gives us hope, and makes us realize the value of the many efforts that are being made to impress the general public with the importance of recognizing the rights of living beings, other than human beings, to live and be free to search for their own variety of happiness. However thick the pall that hangs over our sorrowful star as the special contribution of the vivisectionists and the inventors and users of insecticides that neither deter nor even kill creatures outright, but simply incapacitate them and leave them to die a slow death, still, when and wherever even a few individuals try to strike a new note and to act from the stand-point of gentle service to all that lives, there and then a better day dawns.

Every type of effort helps—injunctions, exhortations, arguments, explanations. All these methods have been used to induce the right attitude as well as, last to be mentioned but not least important, comments and descriptions likely to arouse that sympathy with animal life which will naturally make us hold our hand when the "beast in us" would otherwise leap out to destroy.

We should like to call the reader's attention in this connection to a charming little volume which appeared not long ago. Under the title *Shakespeare and the Animals* Charles A. Westacott has compiled passages from the works of our greatest dramatist, showing his sympathy for animal life. To quote a few:—

'...the poor beetle that we tread upon,  
In corporal sufferance finds a pang as great  
As when a giant dies."

(*Measure for Measure*, III, 1)

"...he shall find  
The unkindest beast more kinder than mankind."  
(*Timon of Athens*, IV, 1)

On page 35 we find the description of bees beginning,

"...so work the honey-bees,  
Creatures that by a rule in nature teach  
The act of order to a peopled kingdom."  
(*Henry V*, I, 2)

Space forbids the reproduction of the discussion in *Titus Andronicus* (III, 3) on the "poor harmless fly" and whether to kill "but a fly" is reprehensible. But we cannot conclude without quoting the prototype of one of the great arguments used now-a-days against experimentation on animals. It is from *Cymbeline*, 1.5. The Queen proposes to try the effect of poisons, upon animals, she claims.

CORNELIUS: My conscience bids me ask—wherefore you  
have  
Commanded of me these most poisonous compounds,  
Which are the movers of a languishing death,  
But though slow, deadly?

QUEEN: ....I will try the forces  
Of these thy compounds on such creatures as  
We count not worth the hanging,—but none human,—  
To try the vigour of them and apply  
Allayments to their act, and by them gather  
Their several virtues and effects.

CORNELIUS: Your highness  
Shall from this practice but make hard your heart.

It seems a far cry from Shakespeare's *Cymbeline* to the modern anti-vivisection movement. Yet one cannot help wondering, however, whether the seed contained in the words of the physician Cornelius and sown broadcast by means of the theatre at the beginning of the 17th century did not contribute something to the force which finally found expression towards the end of the 18th in the organized protest against the nameless cruelties perpetrated upon helpless animals in the name of science and humanity. "The mills of God grind slowly," and who knows to what far-reaching results apparently insignificant causes may give rise? Be that as it may, the Theosoph-

ical student looks hopefully towards the future—"the glorious future"—and goes on calmly doing his bit, upheld by the knowledge that the cycle of human development has taken us beyond our lowest point so that now the evolutionary current distinctly strengthens all efforts to re-establish universal harmony.

## "FLYING SAUCERS OVER AMERICA"

When "flying saucers" first made their appearance over the United States in the first half of 1947 and were reported seen in many parts of the country they created great excitement. Fleets of discs, flashing in the sun, flying in formation and going very fast. Reports came in from all parts of the country, deplored by Science Commentators as "group-suggestion." Important papers closed their columns to further reports—the traditional ostrich reaction to the alarming and inexplicable. "The saucers were sunk with the sea-serpent," writes Mr. Gerald Heard in his article, "Flying Saucers over America" in *Enquiry* for January 1950. But reports and pictures continued to appear in the small papers. One strange object, like "an ice-cream cone topped with red" was pursued by an army plane whose pilot radioed before he crashed that the thing "looks of tremendous size and metallic." Two Eastern Air Line pilots swore to seeing a huge tubular flying ship which dived at them and then swung round and up above them, like a "super-jet plane without needing wings." The wash of its swing rocked their plane.

The early hypothesis of Russian origin was soon discredited, but even after an exhaustive investigation, by the U. S. Army Air Force at Dayton, Ohio, of hundreds of reports, the mystery is no nearer solution. About 30% of the reports apparently defy explanation. Mr. Heard puts forward the suggestion that "superior 'Men of Good Will'" may be making an attempt to save us from ourselves, though how such flying objects may be supposed to save us is a mystery. That "they are getting ready for a sortie to save our old sinking ship of a world," seems a too mate-

rialistic, if comforting, hypothesis. Based on the prediction by one of Tolstoy's characters in *War and Peace* that "the Masons will, by their brotherhood, be able to free the world from war and nations' deadly feuds," it is of value for the seed-thought which it holds—that "there are Masons and Masons—our own valuable breed—and others of stranger aims and maybe powers."

Mr. Heard presented in the March *Enquiry* "Further Considerations on the Great Flying Saucers Mystery," from which article it appears that the Air Material Command's Technical Intelligence Division, which had made the Dayton inquiry, has repudiated by implication its earlier concession that many of the reports appeared inexplicable and has dismissed them all as "mass hallucination," with some deliberate fraud. Mr. Heard suggests: "It certainly looks as though something had been found too serious to be encouraged."

That mysterious objects in the sky, including aircraft, are not new to the annals of baffling phenomena, however, is proved by Charles Fort's compilation in *New Lands* of newspaper reports published decades earlier than the appearance of these "flying saucers," etc. (See *The Books of Charles Fort*, p. 507 ff.) What appeared to be an airship with a tremendous searchlight was repeatedly reported seen over Massachusetts in December 1909, the reports coming from several cities. In England, early in 1913 there were repeated appearances of something in the sky that carried a brilliant light and also was going very fast. Charles Fort shows how little likelihood there was of German airships appearing far inland in England without being seen to cross the well-guarded coasts; Germany besides denied the rumour. The scientists had as little to offer in the way of an intelligent explanation as the later Army investigators of the "Flying Saucers." It was said in the *Bull. Soc. Astro. de France* (1913-178) that "the people of England were as credulous as the people of Cherbourg, and had permitted themselves to be deceived by the planet Venus"!

"Mass suggestion" seems inadequate, as Mr. Heard points out in his second article, for persistent appearances over a long period of time and a vast span of country, from Alaska to the very south-west and south-east of the United States, to say nothing of 30 good reports from abroad. Many of the cases, moreover, had been reported by military and civil aeronautical observers.

Two cases—which there was not room to mention in the above account—were made, one by a team of surveyors using a tripod-based theodolite so they could watch the disk and estimate its height and speed, and another by a couple of trained observers who were

detailed to watch through the telescope the flight of a trial rocket. In this case the disk was noticed to pay attention to the rocket, too.

It is good for scientific complacency to be shaken from time to time by manifestations of natural, though unrecognized, forces which decline to fit into their materialistic frame. As the evidence for extra-sensory perception grows, and phenomena inexplicable by the deniers of the supersensuous increase, orthodox science is bound to find its position increasingly untenable.

The long latent psychic and occult powers in man, once common to all humanity, are again burgeoning, and the number of sensitives receiving impressions of the superphysical is on the increase, especially in the West, so "collective hallucinations," with which the wiseacres seek to explain away such manifestations, will not long suffice.

A United Press of India despatch from Delhi reports President Rajendra Prasad's reply to the welcome address presented to him on 16th April by the All India Digambar Jain Communities of New Delhi. The President referred to community receptions such as the one at which he was speaking. He said that

he was rather worried and afraid to receive such receptions. Though he knew that they had called him out of love and respect, he thought that such community receptions were not proper. Their Constitution had laid down that they all lived as one nation and were one community. One should be allowed to follow his religion and there should be no hindrance towards that end. But if they met together not on a religious or community basis, it was better for them. He hoped they would forget all such religious differences in the interest and welfare of the country as a whole.

Every effort should be made to do away with sectarian and creedal manifestations in the different spheres of National life. If the President and the Government dignitaries made it a rule not to attend functions of Communal organizations and to discourage visiting Communal clubs, associations and institutions, very soon a better national atmosphere would come to prevail.

The youth in the colleges should set an example by endeavouring to bring about a fusion of communal youth organizations in a national one. It may be difficult for them to bring about a fusion for example, of Young Men's Hindu, Muslim, Christian and Parsi Associations in Bombay and other cities; but it would be easy and very highly desirable that they should combine to create a Young Men's Indian Association in Bombay. Madras set the example many years ago; cosmopolitan Bombay ought not to lag behind.

## IN THE LIGHT OF THEOSOPHY

The centenary of the birth of Edward Bellamy, the great practical idealist and humanitarian who dreamt of a better order and spent all his strength to prepare the blue print of it, fell on March 26th, 1950. His daughter, Mrs. Marion Bellamy Earnshaw, contributes a centenary article on her distinguished father to *The Aryan Path* for May, appropriately, for he died in the month of May of 1898.

It is an inspiring account of a life dedicated to the service of humankind and not only seeking nothing for self, in the way of gain or fame, but giving itself without reservation to the making practical of the ideal glimpsed. The result is highly praised by H.P.B. in her *Key to Theosophy*, where she declares that the state of affairs depicted in his *Looking Backward*, in which selfishness and individualism have been overcome, in the main, by the feeling of solidarity and mutual brotherhood, "represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood."

The indications of Indian influence on Bellamy's thought have been referred to by Dr. Arthur E. Morgan in his *Edward Bellamy*, and students of Theosophy will be especially interested in the glimpses which his daughter gives into the essentially Theosophical quality of his thinking as well as into the nobility of his life.

Shri G. Ramachandran, writing in *The Friendly Way* (Friends' Centre, 1, Upper Wood Street, Calcutta 16) for April about "India and Pakistan: And the Friendly Way," makes a most practical approach to the problem of relieving the present tension between the two neighbouring countries. It is the introduction of not only the personal touch but the Gandhian touch of unconquerable cordiality that he recommends for checking the momentum of mutual prejudice. He proposes a one-man peace mission from India to Pakistan to dispel in "a good talk" any fear about India's intentions that may be haunting Pakistan. Fear, he says, is the parent of the

present suspicion and anger. It is one parent. The other is sectarian exclusiveness.

There is, Shri Ramachandran urges, no time to be lost for reconciliation to avert catastrophe. He proposes as the ideal peacemaker in the present context Shri C. Rajagopalachari, who freely accepted the partition and who saw eye to eye with Gandhiji on the problem of Hindu-Muslim relations.

But why send one man only? Why not a Commission, an Embassy of Friendship, made up of men and women of sincere devotion to the principles of Gandhiji, whether Hindus, Muslims or others, who would command respect on both sides of the border, whose hand of fellowship and reconciliation none could spurn?

If the formula evolved by the Prime Ministers of India and Pakistan is to succeed in maintaining harmony and peace between the Sister States, active efforts are necessary to create among the people of both a sentiment of goodwill and friendliness where this does not exist, and to augment it where it does.

The Indo-Pakistan Friendship League (Ratilal Mansion, Parekh Street, Bombay 4), formed in March 1950 with Shri N. M. Joshi as its Chairman and Shrimati Maniben Kara as its Secretary, represents a step in this direction. However few its initial sponsors, they are imbued with a sense of individual responsibility and convinced of the fact of human brotherhood, on which they rightly believe the propaganda effort for peace and friendship must be based. At their first public meeting on April 12th, they called for sanity, for tolerance, for an attitude of friendly give and take.

This movement, started in a small way but on true lines, will, we hope, spread widely in both countries, the solution of whose problems in a peaceful way, as brought out at that meeting, would make its contribution to world peace.

Shri P. Chenchiah devotes his Editorial Notes in the March *Pilgrim*, quarterly organ of the Christian Society for the Study of Hinduism, to

bringing out the importance of the study of comparative religion "for the formation of universal faith" and to mentioning steps already taken towards inter-religious *rapprochement*. He mentions the successive Parliaments of Religion (now meeting periodically as the World Fellowship of Faiths), the work of the Inter-religious Section of the International Fellowship of Faiths of Madras, the Fellowship of Friends of Truth, the Symposium on "The Brotherhood of Religions" at the Indian Institute of Culture, Basavangudi, Bangalore, on August 11th last, and the efforts of the Theosophical Movement and the Ramakrishna Mission in that direction.

The common celebration of religious festivals, which he advocates, is excellent for promoting mutual sympathy between followers of different religions. With his proposition that "the contribution of religions to national regeneration must take the shape of fixing and shaping a national character" in terms of Dharma, we heartily agree. Especially apt is his adjuration to remember that

ideas and ideals cannot do any good till we reduce them to practice any more than a prescription can do any good till we get the medicine prescribed and take it. We have all in religions become worshippers of prescriptions. We need [to] become takers of medicine.

An inspiring excerpt on "The One Religion," from the pen of Madame H. P. Blavatsky, concludes the March issue of the *Pilgrim*.

Sramanera Sangharakshita, the English Buddhist monk who has resided for several years in India, and who contributed a thoughtful article on "Religion as Revelation and as Discovery" to the February *Aryan Path*, writes in its May issue on "The Path of the Inner Life." It is an illuminating article, which will repay study. It may be called a commentary on several key verses of *The Voice of the Silence*, especially on the statement which he quotes in closing:—

The Path is one for all, the means to reach the goal must vary with the Pilgrims.

He differentiates lucidly between the "Eye" and the "Heart" Doctrines, as also between the ideal of emancipation attaining the bliss of Nirvana for himself, and that of the Bodhisattva, seeking but to serve.

One of the striking points which he brings out is that the Middle Way is not a mere median between the pairs of opposites, but on a higher

level altogether, Escape from the swing of the pendulum from one to the other of each pair of opposites can be made only when the pendulum is at the perpendicular point, and that escape is then up it, to the pivot on which it swings.

The greatest value of the article, however, lies perhaps in the emphasis which it lays on getting rid of the strength of the personal idea, which makes the Path of the Inner Life "the Way of Emptiness," that is also Fulness ineffable, because the more the soul detaches itself from the personal, the more it realizes its oneness with the ONE and with all. It is therefore also the Way of Compassion, though when the great Unity is realized by the Soul it is no longer conscious of *others* whom it shall seek to help. The illusion that it is possible to help others as separate beings, from a personal point of view, is rooted in the officious egotism of the lower mind, which must have been discarded long before the goal is reached. We help best by becoming that which we truly are.

Shri Kaka Kalelkar had some significant things to say about the "new duty of the new age," in the article which he contributed to *Harijan* for March 19th, under the title, "The New Culture of Sarvodaya." The new age, he declared, is the age of service of humanity, superseding the age of conquest. The would-be leaders of tomorrow had to identify themselves with the least fortunate of men, the oppressed and the downtrodden, and, becoming aware of their own dormant powers, instil an extraordinary strength even into the ordinary man.

But for the creation of a whole and full life of man, for which the new age called, it was necessary to overcome the resistance of reactionary forces, which worshipped only the past.

With the *mantra* of "Service and humanity" we have to create a harmony out of all the conflicting forces.

He gave a good illustration of the folly of cultural barriers, when mutual give and take were needed to enrich culture and remove misunderstandings. Barriers of narrow-mindedness restricted the free flow of culture, and would mean self-deterioration and poisoning of culture, just as the air would be poisoned by attempting interference with its free flow in the effort to confine the air to a particular locality. The mind had to be kept open to fresh ideas and freed from prejudices.

Gandhiji has already initiated us for this, and he has also inculcated the habit of ceaseless effort in a few. That spirit has got to be diffused in every nook and corner, for this is the age of *Sarvodaya*.

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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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