

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

WHITE LOTUS DAY	181
THE HELPING HAND	187
THE GARDEN OF KARMA (POEM)	188
THE DREAM OF RAVAN: THE FOUR STATES AND TABERNACLES	189
THE ENDOWERS OF MIND	193
THE DIVINE PRESENCE	197
THE TEACHINGS OF SHANKARA	203
THE WISE ONE	207
IN THE LIGHT OF THEOSOPHY	210

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.
40 New Marine Lines, Bombay 400 020, India

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 21.00 £3.00, \$10.00 per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to **THEOSOPHY COMPANY (INDIA) PRIVATE LTD.**, which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 55, No. 6

April 1985

WHITE LOTUS DAY

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1950.—EDS.]

THE Earth's revolution marks the month of Vaisakh, sacred to the Hindus because therein fall celebrated anniversaries of Avatars like Narasimha, and Gurus like the great Shankara. To the Buddhists also is it sacred, for on the Full-Moon Day of the month Siddhartha was born, became the Enlightened One and cast off his garb of flesh to don the Nirmanakaya Robe. By the Theosophist also the month of Vaisakh is to be remembered, for during this month falls the anniversary of the passing of H. P. Blavatsky—the personality known as H.P.B. to the world (but otherwise to us),” a Master wrote.

Twenty-one days from today, on the 8th of May, all Theosophists, affiliated to different organizations and of differing schools, will celebrate the Day—each one and each group according to his and its understanding of the Message and appreciation of the Messenger. On one point all are at one—reverence for the Soul who was the Inaugurator of the Theosophical Movement of the 19th-20th century, though different views exist as to the exact nature and character of the Great Sacrificer and of the Work she planned, as also of the exact purpose and purport of the Teachings she recorded.

True students of Theosophy care only to be united on the basis of similarity of aim, purpose and teaching. Of these three, the teachings are the most important. For it is by the comprehension of those teachings that the target of the aim can be erected and the purposeful motion of the arrows determined.

Between the wide abstraction called tolerance and the narrow dogmatism called faith, the real tolerance and faith suffer. This

has happened in the past in the ever-lengthening history of the 'Theosophical Movement, including that of H.P.B. Theosophy is as wide as the ocean and its genuine appreciation demands man's humble tolerance and persevering search. But its depth is so great, so profound, that at times its width looks restricted and even narrow. Being the mathematics of the soul, it has precise and definite views and instructions. Thus, at a time when an insistent request was made that the notion of a Personal God be made part of Theosophical exposition as an attraction to the *hoi-polloi*, a Master wrote—"Never will they find *us* compromising with and pandering to public prejudices." Along the same line of reasoning H.P.B. has stated in her *Key to Theosophy*—"We have no two beliefs or hypotheses on the same subject." This sounds like dogmatism; it is assertive and unequivocal, but not dogmatic.

The question—"What is Theosophy?"—lies at the very threshold of the real study of the Divine in man and the world of Spirit stretching on all sides. The real knowledge is concerned with eternal verities and primal causes. The student of Theosophy must learn this; he must lead himself to see this. His very first task is to perceive clearly that Theosophy is a body of knowledge, the science of the soul, as exact, if not more so, than physical mathematics; that its philosophy does not encourage speculations leading to fanciful abstractions, but proceeds from well-established principles of the universal to concrete facts and particulars, some, if not all, of which are analyzable by the logical unbiased thinker; that it is the religion of experience which discards blind belief, kills sectarianism and enthrones faith born of pure reason and intuitive intellection.

Unless the preliminary question, "What is Theosophy?" is raised for study and the line of reasoning leading to unavoidable deduction is perceived, confusion will persist, acceptance of ideas which are not Theosophical will take place and the precision and accuracy of Theosophical doctrines will be neglected when not rejected.

What is the answer that H.P.B. herself has made? How has she described this body of knowledge? Where is the root of the tree of Theosophy? When was the tree planted in the Earth? Why is it of the most vital importance to Humanity that some few, if not the vast many, study, apply, and promulgate It?

Whether he accepts them or not, it is the solemn duty of the earnest beginner to note the answers to these five questions. On the comprehension of these answers, culled from the recorded writings of H.P.B., very much, aye, all, will depend. In collecting

and collating these answers, he must ultimately come to accept them and their implications or to reject them as interesting but worthless talk.

As a preliminary preparation for this task, we offer below a few important extracts for the serious consideration of the new inquirer as well as of the student who is plodding through earth-life but, not seeing the way, is marking time, going round and round the grooves of worldly existence. He who perceives the truth of the answers, as dimly silhouetted in these extracts, will have found a light which will enable him to extend his search. When he has proceeded a little farther in his quest he will come upon the key to unlock the gate of the outer court of the temple. By using the key he will find the faith and the tolerance which will renew him and enable him to say:

Master, go on, and I will follow thee
To the last gasp, in truth and loyalty.

Here are the extracts:

Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not*, as it is to learn what it *is*. (*U.L.T. Pamphlet No. 17*, p. 9)

Theosophy is the substratum and basis of all the world religions and philosophies taught and practised by a few elect ever since man became a thinking being [18 million years ago]. (*The Theosophical Glossary*: "Theosophia")

Are we to regard Theosophy in any way as a revelation?

In no way whatever—not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *super-human beings*; but only in the sense of an "unveiling" of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge. (*The Key to Theosophy*, 2nd Indian ed., p. 36)

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore,

now made public for the first time in the world's history. (*The Secret Doctrine*, I, vii)

The "Wisdom Religion" was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused. "All the old worships indicate the existence of a single Theosophy anterior to them. The key that is to open one must open all; otherwise it cannot be the right key." (*Key*, p. 4)

. . . whither can we turn to trace these theosophic ideas to their very root—better than to old Indian wisdom? We say it again: archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*. (*S.D.*, I, 668)

In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any [religion], as they knew no dogma, nor had they to believe *on faith*. (*S.D.*, II, 272)

What is claimed is simply the fact that the wisdom imparted by the "Divine Ones"—born through the *Kriyasakti* powers of the Third Race before its Fall and Separation into sexes—to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. (*S.D.*, II, 636)

What I do believe in is: (1) the unbroken oral teachings revealed by living divine men during the infancy of mankind to the elect among men; (2) that it *has reached us unaltered*; and (3) that the Masters are thoroughly versed in the science based on such uninterrupted teaching. (*Lucifer*, October 1889, p. 157)

. . . the writer is, of course, expected to furnish *historical* instead of *legendary* evidence in support of such claims. Is this possible? Yes: for evidence of this nature is plentiful, and has simply to be collected and brought together to become overwhelming in the eyes of the unprejudiced.

Once the sagacious student gets hold of the guiding thread he may find it out for himself. We give *facts* and show landmarks; let the wayfarer follow them. *What is given here is amply sufficient for THIS century*. (*S.D.*, II, 742)

But what are your data for this assertion?

. . . the cumulative testimony of an endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled

by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. (*Key*, p. 85)

Out of the seven virgin-men (*Kumara*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, "He is dead," behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge (*Gnyana*). (*S.D.*, II, 281-2)

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. (*U.L.T. Pamphlet No. 33*, pp. 1-2)

The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind. . . . They *have* to prove . . . *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind *with* and *through* the higher *planetary Spirits*—the only "Spirits" we believe in. . . . The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fra-

ternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds. (Mahatma K.H.)

. . . if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. (*S.D.*, I, 644)

When that knowledge comes, all dogmatic religions, and with these the demons, will die out. (*S.D.*, II, 415)

What better preparation for a real and consecrated celebration of White Lotus Day can there be than this? To seek and find the lost key, to attempt to open the gate, to enter the outer court of the temple of Divine Wisdom, to meet companions and, together with them, press forward till H.P.B., her Peers and her Masters are found? Will you take the first step today?

THERE are many fine things which you mean to do some day, under what you think will be favourable circumstances. But the only time that is surely yours is the present, hence this is the time to speak the word of appreciation and sympathy, to do the generous deed, to forgive the fault of a thoughtless friend, to sacrifice self a little more for others. Today is the day in which to express your noblest qualities of mind and heart, to do at least one worthy thing which you have long postponed, and to use your God-given abilities for the enrichment of some less fortunate fellow traveller. Today you can make your life . . . significant and worth while. The present is yours to do with it as you will.

—GRENVILLE KLEISER

THE HELPING HAND

THE world is obviously in need of help. Humanity is suffering individually and collectively—from lack of food, of employment, of moral stamina; and, more serious still, from lack of knowledge of the way out of the manifold difficulties which beset modern society.

How he can help in the general distress is the question which confronts every right-minded person. He cannot evade it. But he knows, if he is a student of history and of life, that good intentions are not sufficient to ensure beneficent action. Wisdom is also needed. The boasted gold of our modern wisdom has proved to be but a thin layer over our ignorance, and the base metal is showing through disconcertingly, more and more. We admittedly stand baffled before the riddle that the situation, like the fabled Sphinx, demands that we solve or perish. What light can the ancients throw upon our problems?

The wisdom of the past, restated in modern Theosophy, posits a deeper root of human existence than parental heritage. It teaches of an immortal soul in every human being; a soul which has been through many lives such as this, in which it has garnered to itself the fruitage of vast experience. It teaches the unfolding of powers and potencies, during the long course of evolution, from within outward. It holds the assurance of growth by self-devised efforts to a moral, intellectual, and spiritual perfection little dreamed of today. Underlying and pervading Life in its multifarious aspects is a Law of Justice—exact, undeviating and impersonal. The well-known law of cause and effect of the phenomenal sciences is a reflection of this Law which operates in the unseen realms of the moral and spiritual. "As a man soweth, so shall he also reap," is one formulation of its ethical aspect.

Tremendous problems face us, but there is an ancient saying that every problem contains within itself its own solution. A little reflection in the light of the ancient teachings brings the realization of the truth of this statement. Any situation or condition is the result of commensurate cause. If we can trace back, by the Ariadne thread of logical thought, through the maze of effect to the causative factors, we shall have the clue to what to avoid and what to do to ensure better future effects.

Man as a thinking being is a dynamic creative agency. Acts flow from thought, and the mathematically accurate results of his thinking and acting flow back to the individual as the centre

from which they emanated. As he sets up causes in combination with other men—in family, community, nation, race—so the collective results affect individuals and the mass. And selfishness is the root of all evil.

On this basis, we become aware of who the producers are, and what the reasons for the present world conditions of disorganization, international tensions and apparent inability to bring about the harmonious balance necessary to recovery. What man needs more than all else is the saving knowledge of his own nature and his relation to Life manifested in and about him. Only as he gains and applies this knowledge will he be able to raise himself out of the mire of material thinking and his preoccupation with his little personality. Then only, when he has himself gained a firm foothold, will he be able to lend an effective helping hand to others.

THE GARDEN OF KARMA

In that old garden of forgotten things
I planted long ago, what roots lie hid!
From its dark depths at times a blossom springs,
But all too often thorns arise unbid.

I cannot change it now; the seed is sown,
And multiplies with every passing year,
Though what, alas, my careless hands have strown,
I only know when autumn fruits appear.

'Tis all beyond my keeping. But the ONE
Who bends His gaze alike on weed and flower,
The radiant, mighty, life-bestowing Sun,
Works in my garden with creative power.

And what is good shall ripen in His sight,
And what, through heedlessness, was sown to shame,
Shall own no less the golden Lord of Light,
And yield its being up, and pass in flame.

THE DREAM OF RAVAN

THE FOUR STATES AND TABERNACLES

[The following is extracted from *The Dream of Ravan*, which originally appeared as a series of papers in *The Dublin University Magazine* of 1853-54. This remarkable and thought-provoking mystery-allegory has since been published more than once in book form. The name of the author has not been disclosed, but whoever he was, he must have been a profound student of genuine occultism. In the extract reprinted here and to be continued in our subsequent issues, Ananta Rishi gives his symbolic interpretation of Ravan's dream at the Titan's court. "Seeking, according to my wont," the Rishi says as a prelude, "not for the occasional individual application of its symbols, but for their universal and eternal meaning, I have found revealed in this singular dream a series of the profoundest spiritual truths."—EDS.]

THROUGH all the scenes and incidents, oh Titan! pictured in the succession of visions—for it is vision upon vision which compose thy mysterious dream—there is a foreshadowing and representation of real events, that lie embosomed in the far future, far beyond the precincts of thy present life, but a representation that is dim and indistinct, wrought out in the capricious lines and hues that constitute the hieroglyphic language of fantasy, into which the events of this outer, solid world must generally be translated, before they can be either foreshadowed or reproduced in the phantasmal sphere of dreams.

For know, oh Titan! the true nature of man, and the various conditions of being under which he exists, and of consciousness under which he perceives.

These are represented to us in the Vedanta system under three distinct aspects, which, however, contain really one and the same idea, more summarily expressed, or more fully developed.

In the first, most summary view, man is a *duality*; he comprises two modes of existence—one natural, one reversed. The original, normal, and true mode of his being, and which is therefore characterized by the term *Sva-rupa*, or *Own-form*, is the *Spirit-condition* (*atma-dasha*): in this his substance or being is consolidated Being—Thought—Bliss—in one [*sach-chid-ananda-ghana*]. His state eternal Turya, or ecstasy. The opposite or reversed mode of his being is the *Life-condition* (*Jiva-dasha*), comprising a subtle inward body or soul, and a gross outward body

of matter, existing in the two states of dreaming and waking. Between these two conditions lies a gulf of Lethe, or total unconsciousness—a profound and dreamless sleep.

In the second view, which is given in the *Tattva Bodha*, and many other works, the idea is further expanded: man is there represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross outward body; subtle internal body or soul; a being neither body nor soul, but absolute self-forgetfulness, called the *cause-body*, because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life-condition. These three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed, and watched, by the spirit which standeth behind and apart from them, in the unwinking vigilance of ecstasy, or spirit-waking.

This prepares us for, and conducts us to, the complete and fully-developed view of man as a quaternity, in explaining which we must retread the same ground we have already gone over, but with more care and deliberation.

There are four spheres of existence, one enfolding the other—the inmost sphere of *Turya*, in which the individualized spirit lives the ecstatic life; the sphere of transition, or Lethe, in which the spirit, plunged in the ocean of *Adnyana*, or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency [polarity?]; and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethean boundary to a false or reversed knowledge of things (*viparita dnyana*), under the influence of an illusive *Pradnya*, or belief in, and tendency to, knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realize—whereas the true knowledge which it had in the state of *Turya*, or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of *Pradnya*, or outknowing—this struggle to reach and recover outside itself all that it once possessed within itself, and lost, to regain for the lost intuition an objective perception through the senses and understanding, in which the spirit became an intelligence—it merges into the third sphere, which is the sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of *Abhasa*, or phantasm. There it imagines itself into the *Linga-deha* (*Psyche*), or subtle, semi-material, ethereal soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness, radiating into

four different forms of knowledge—the egoity or consciousness of self; the ever-changing, devising, wishing mind, imagination, or fancy; the thinking, reflecting, remembering faculty; and the apprehending and determining understanding or judgment. The breathing or undulating pentad contains the five vital auras—namely, the breath of life and the four nervous aethers that produce sensation, motion, and the other vital phenomena.

From this subtle personification and phantasmal sphere, in due time, it progresses into the fourth or outermost sphere, where matter and sense are triumphant; where the universe is believed a solid reality; where all things exist in the mode of *Akara*, or substantial form; and where that, which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagined itself into a conscious, feeling, breathing nervous soul, prepared for further clothing, now out-realizes itself from soul into a body, with five senses or organs of perception and five organs of action, to suit it for knowing and acting in the external world which it once held within, but now has wrought out of itself. The first or spiritual state was ecstasy; from ecstasy it forgot itself into deep sleep; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams; from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. Each state has an embodiment of ideas or language of its own. The universal, eternal, everpresent intuitions that be eternally with the spirit in the first, are in the second utterly forgotten for a time, and then emerge reversed, limited and translated into divided successive intellections, or gropings, rather, of a struggling and as yet unorganized intelligence, having reference to place and time, and an external historical world, which it seeks but cannot all at once realize outside itself. In the third they become pictured by a creative fantasy into phantasms of persons, things, and events, in a world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber, and is a prophecy and forecast shadow of the solid world that is coming. In the fourth the out-forming or objectivity is complete. They are embodied by the senses into hard, external realities in a world without us. That ancient seer [Kavi Purana] which the *Gita* and the *Mahabharata* mention as abiding in the breast of each, is first a prophet and poet; then he falls asleep, and awakes as a blindfold logician and historian, without materials for reasoning, or a

world for events, but groping towards them; next a painter, with an ear for inward phantasmal music too; at last a sculptor carving out hard, palpable solidities. Hence the events destined to occur in this outer world can never be either foreshown or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastical language.

But besides this dim, prophetic character, referring to isolated events in time, thy dream, like all other dreams, has a more universal and enduring significance, setting forth, as it does, in a series of vivid symbols, a crowd of spiritual truths and allegories that are eternally true to the human soul. The prophetic hieroglyphics it is not given me to read. That may lie within the compass of Maricha's powers, for he treads the difficult and dangerous paths of thaumaturgy, and ventures on the perilous gaze into the dread future. Mine be it simply to unfold before thine eyes, oh king! the symbolic and moral interpretations of the vision, which, if thou be wise, will have for thee a profounder, because a more eternal interest, than the mere foretelling of transitory events.

(To be continued)

HE who says, "What is mine is mine and what is yours is mine," such a man is called wicked.

He who says, "What is mine is mine and what is yours is yours," such a man has a neutral character.

He who says, "What is mine is yours and what is yours is mine," such a man is called a boor.

He who says, "What is mine is yours and what is yours is yours," such a man is a saint.

—JUDAIC SCRIPTURE

THE ENDOWERS OF MIND

THE question of the "lighting up" of Manas is a perplexing one to many. Does "Ego," as used by H.P.B. and Mr. Judge, mean a self-conscious unit, or are some Egos self-conscious and others not? Does the "lighting up" of Manas mean that stage of the evolution of the soul when "self-induced and self-devised efforts" take the place of "natural impulse"? Are there "new" units of consciousness coming into existence, either right along or at some particular stage or state or time in evolution?

We approach these, as well as all collateral questions, from that plane of perception or attitude of mind which we know as human consciousness, while the Masters deal with them from the Divine state or plane. The higher includes the lower; the lower excludes the higher—hence we have to set aside our point of view and adopt Theirs. The difficulty and the solution lie here. The problem is insoluble only when we adopt a partial or separative basis. For something to be fundamental it must be universal; otherwise something is left out, and that omitted or excluded portion of the great whole, like Banquo's ghost, "will not down"—hence our difficulties.

The three fundamental propositions of *The Secret Doctrine* are Masters' attempt to aid us to perceive and adopt a universal point of view in dealing with any and all particulars. The great chain of Teachers and sacred lore repeat these basic ideas and apply them to the facts as observed and experienced by us, to show us another point of view from which to deal with nature and with ourselves. A few applications made by *The Secret Doctrine* may help in the present instance.

Ego, Monad, Soul, Self, and other terms for the Spiritual or unchanging Being, are often used interchangeably for the reason that human language, built within our range of consciousness, is referring to that which is *beyond* it, beyond manifested existence of any kind. So, always the Perceiver in no matter what state or form is the basic meaning implied—implied because it cannot be expressed. Turning to pages 275 and 277 in the first volume of *The Secret Doctrine*, we read that every Spiritual Being either is, or was, or will be, a *man*—that is, a Thinker as well as a Perceiver, a "self-conscious unit" of Life—and hence, may be called an "Ego," whether in retrospect, in prospect, or in present actuality here in human existence. On page 175 of the same volume we read:

But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

“Monad” here clearly means the Spiritual being; and as clearly the evolutionary cycle of descent and ascent through all the states and planes and forms of being other than the Spiritual.

This evolution—viewed from its several standpoints—*i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation—the purely Spiritual, the Intellectual, the Psychic and the Physical—may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a reascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero-point,” and beyond. (S.D., I, 620)

Immediately preceding, on page 619, the various “classes” of Monads, *i.e.*, the various stages through which they must pass, and in which they are to be observed at any given period, are carefully charted. It is shown that at a given point, the “median point,” the “mineral kingdom,” they “lose their individuality” in the descending half of the cycle; from this median point there is an ascent “through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and *Deva* (divine) consciousness.”

This “point of correspondence” is the “lighting up” of Manas—and must necessarily be the same stage on the reascent as the one on which the individuality was “lost” during the descending half. In a cycle of seven stages down and seven up, the median point is the “fourth” stage. At that middle-point both the higher and the lower stages are within the range of perception; hence the sense of contrast and of separateness—*reason*—the *active* aspect of Manas.

What is Manas, and how is it “lighted up” in the individual Monad? Manas, in itself, is a state of consciousness—not a being; hence, presents three aspects: as a “principle” *per se*; as related to Buddhi and Atman, the two higher states or principles; and as related to any or all of the lower principles or states (S.D., II, 254)

fn.). How Manas is lighted up in the individual Monad is shown in the first footnote on the next page:

! Men are made *complete* only during their third, toward the fourth cycle (race). They are made "gods" for good and evil, and responsible only when the two arcs meet (after $3\frac{1}{2}$ rounds towards the *fifth* Race). They are made so by the *Nirmanakaya* (spiritual or astral remains) of the Rudra-Kumaras, "*cursed to be reborn on earth again; meaning—doomed in their natural turn to reincarnation in the higher ascending arc of the terrestrial cycle.*" (*Commentary IX*)

The *how* of the lighting up of Manas is further expanded in the footnote on pages 232-33 of the Second Volume. Speaking of the "fallen angels," of the Gods or progressed entities of a previous period of evolution, whose Karma had not been completed, it makes clear that

there are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or Devas, as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyan-Chohans are borne in by influx "ahead" of the Elementals (Entities . . . to be developed into humanity at a *future* time) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by the little the full type of humanity.*

That is to say, to develop in, and endow man with his Self-conscious mind, or Manas. In this commingling they lose their high intelligence and spirituality of Devaship to regain them at the end of the seventh Round.

Keeping in mind that these "incarnating Angels" are our Gods, our "Fathers in Heaven," whose Karma is not comparable to ours as aspect-entities in the great chain of incarnations, we might turn to a further statement from *The Key to Theosophy*:

All our "Egos" are thinking and rational entities (*Manasaputras*) who had lived, whether under human or other forms, in

the precedent *life-cycle* (Manavantara), and whose Karma it was to incarnate in the *man* of this one. It was taught in the MYSTERIES that, having delayed to comply with this law (or having "refused to create" as Hinduism says of the *Kumaras* and Christian legend of the Archangel Michael), *i.e.*, having failed to incarnate in due time, the bodies predestined for them got defiled (*Vide* Stanzas VIII and IX in the "Slokas of Dzyan," Vol. II, *Secret Doctrine*, pp. 19 and 20), hence the original sin of the senseless forms and the punishment of the *Egos*. That which is meant by the rebellious angels being hurled down into Hell is simply explained by these pure Spirits or *Egos* being imprisoned in bodies of unclean matter, flesh. (Indian ed., p. 136 fn.)

There are thus two opposite viewpoints of evolution: studying it from below up on the plane of appearances, or from the universal plane of perception. "We and every other person *are* the Self, and must think and act from that basis," says Mr. Judge; or, in the words of Robert Crosbie, "There is nothing but the Self; the Self *acts* only through the creatures (beings): act *for* and *as* the Self." Every true deed of altruism is an affirmation of the Perceiver, the One Self within. "The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind." (W.Q.J.)

WE who now live are parts of a humanity that extends into the remote past, a humanity that has interacted with nature. The things in civilization we most prize are not ourselves. They exist by grace of the doings and sufferings of the continuous human community in which we are a link. Ours is the responsibility of conserving, transmitting, rectifying, and expanding the heritage of values we have received that those who come after us may receive it more solid and more secure, more widely accessible, and more generously shared than we have received it.

—JOHN DEWEY

THE DIVINE PRESENCE

THE materialist is unconscious of the transcendental side of his own being. The spiritualist is unaware of the substantial nature of his own soul. Each can maintain his position only by shutting eyes and ears to the testimony of his brother. Half-truths *are* fatal—to the convinced believer as to the convinced sceptic. Nature, essentially a Unity, appears hostile to the faith of the one, the calculations of the other, because inevitably upsetting them both.

The greatest, and the still unsolved problem of all alike, is the physical and substantial nature of Life itself. By a most strange paradox the materialist is, in this respect, a genuine spiritualist, for the whole trend of our modern science has been a denial of the *independent* nature of Life—whose presence it has to admit, yet whose origin it cannot account for, whose destination it cannot explain. How could it, on the assumed basis of *objective* Reality?

The counterpart of this paradox is easily seen in all popular religions and the theologies on which they repose. The spiritualism of them all is grossly materialistic. All are, practically and actually, intensely anthropomorphic and egocentric, unable to conceive of Gods or Saviours, Heroes or Demi-gods, with any concern other than human. That all Nature is *both* spiritual and material, *both* subjective and objective, is beyond their sphere of vision. That this is a living Universe, an *honest* Universe, never enters their heads. How could it on the assumed basis of *subjective* Reality?

The fundamentally opposite assumptions of the reality of either the objective or the subjective universe are equally dishonest because equally exclusive of the Omnipresent Spirit.

The philosophy of materialism regards Reality as *within* space, time, and causality. It deals only with the phenomenal, yet would have the hardihood to speculate and reason upon the noumenal. This is the very essence of intellectual dishonesty.

Despite their assumed revelations, theology and popular superstition are everywhere found imprisoning their God and Gods within the narrow confines of their own human and earthly interests, passions and desires. This deified unconscious selfishness is the last word in moral dishonesty.

The civilizations built up on the foundation of materialism, the religions erected on the foundation of spiritualism, are alike transitory—as perishable as “human nature” itself. The dying words of Gautama Buddha to his mourning disciples are a protest against both religion and science, against both materialism and spiritualism: “All compounds are perishable.” “Human nature” is a com-

pound of true and false, of good and evil. How, then, outside of miracle, could it persist any more than the body in which it is housed? Whenever the Ego, the Soul, the Self which is *man*, identifies its own being with the one or the other, with object or with subject of contemplation, by that act and fact it loses true consciousness of its own individuality.

Conscious immortality is as necessarily contingent as is conscious mortality. The latter is the inevitable sequence of Self-identification with body or mind, both of which are compounds. The former is contingent upon *Self*-perception and *Self*-realization independent of body but not of Matter or Substance, independent of ideas or forms of thought, but not of Spirit. In short, the "annihilation" of the materialist, equally with the "personal immortality" of the spiritualist, is a dream, a mirage, a phantasm of the human mind—unless the basic nature of the Universe is miracle, not law. In which case, what is the use, either of knowledge or of faith, of reason or of revelation? Reduced to terms, neither materialism nor spiritualism *can* be honest, for despite their professions they both incessantly reason, plan, act, with knowledge and with faith.

Unity in the midst of Duality, the manifested in the midst of the unmanifested, the Identity in the midst of both subject and object of perception—this is the Pythagorean Triad which animates Gods, Heroes, and Men along with the rest of Nature in the vast inclusive Original. Upon this conception of "three in One and the One in the three" is based all the philosophy of Plato. His pupil, Aristotle, seizing only the corpses of Plato's words, embalmed them as his own concepts of "privation, form, and matter." This "holy Trinity" of materialism lay dormant during the long centuries of the rise of the forms of spiritualism now lumped artificially together as Christianity—until the Renaissance was well under way. Modern materialism is but a recrudescence, a transmigration from pre- to post-Christian re-embodiment. Newton's famous "three laws of motion" are nothing else than a presentation of the mechanical application of the Pythagorean Triad to all objective phenomena, and are but a rebirth of Archimedes' principle of the lever. The "three hypostases of the Deity" in the theologies of the Christian Church Fathers are the psychic counterpart of the same materialization.

The same basic principles lie in the far background of all theologies. The Hindu Trimurti, the Christian Trinity, are but apotheoses of "human nature." Thus, whether as to religion or science, the descent from the transcendental to the concrete, from the region of ideals to the grossest mental idols, can be clearly traced by

anyone disposed to "begin at the beginning" of the workings of human consciousness on the materials provided by Nature and by Revelation alike. It is well known that the range of human physical existence is extremely narrow. A few degrees in temperature from normal, up or down, and disease, delirium or coma ensues. A few more, and dissolution of the compound results. Human mentality in general exists within a psychic range as narrow as physiological limits. It could not be otherwise so long as mind and body are swaddled in the merely personal perspective of both.

The psychology of the common self-consciousness of Gods, Heroes and Men, the identity of the powers inherent in all alike, the sameness of the matter with which all are clothed and in, on and through which all perform their respective cycles of activity—all this stupendous background is ignored. The laboratories of science, the seminaries of religion, the educational halls of the common people are all alike founded on the notion of ineradicable separateness as the root and container of all things. With such a basis, the scientist inevitably sees only opposing forces, only antagonistic states of a multiplicity of compounds, and back of these a horde of "elements."

The deity of materialism is the God of Power, and hence modern science has been directed to the *conquest* of Nature—not to understanding the cosmic Life everywhere active before glazed eyes which perceive only "forces" and naught of the Intelligence within and behind every minutest change. The most hopeful and inspiring sign in this field of human research is the number of first-rate scientists who are venturing publicly to speak of *intelligent* laws, intelligent forces, other orders of consciousness which work with a perfection difficult for us to visualize intellectually. This intelligence is beginning to be noted in mineral as well as in plant and animal organisms, in their constituent cells, crystals, colloids. Once some scientist single of heart as of mind adopts a flash from some higher source and devotes himself to a reconsideration of the vast fund of data already at command—instead of the lifeless terms, "correlation of forces," "metamorphoses of matter," "laws of nature," he will boldly adopt the ancient occult designations. He will assert transmigration and reincarnation, and henceforth speak of Elementals, not "elements," of Karma, not "law," of the Omnipresent Life, not "nature."

Everyone can now see the immense change in *basis* behind the Renaissance. The word itself means literally *rebirth*. Is anyone so foolish, or so credulous, or so materialistic of mind as to fancy that there was no prior, that there will be no succeeding Renaissance

of "human nature" in the mass, of glimpses into the light of super-sensuous worlds by individuals? On all this, the thoughtful would do well to remind themselves of Buckle's summarization in his *History of Civilization in England*. He there wrote:

Owing to circumstances still unknown, there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time until the minds of men are ripe for its reception.

As Buckle goes on to show, every science as well as every religion has had its martyrs. That "friction" by which mechanical motion is possible at all, is by the law of paradox the same resistance to change which in the end reduces "motion" to "inertia." The same law operates in the mental and moral world. All progress is against the current of the established order of travel. The time comes when even the dullest wonder why such opposition should ever have been aroused, and equally how intelligent men should ever have regarded as established truth what a child should have seen to be a fiction of the human mind.

It is well known that Plato divided the history of mankind into fertile and barren periods. This alternation of action and inertia is but a veiled reference to the law of cycles in the worlds metaphysical as in the world physical. We know but little of its mathematical principles and operations, but that little should teach us the uniformity of Nature in the field of minds as well as of bodies. The same lack of interest in genuine psychology has prevailed in religion as in science. The phenomenal has absorbed layman and theologian quite as much as the scientist. Within the current generation, however, men of the highest repute in the several religious divisions have dared to espouse self-responsible freedom of thought as the essence of moral and intellectual progress. When the spirit of true inquiry into all life's problems and mysteries shall bring into student-relation the most open-minded of the two hitherto divergent and antagonistic schools—then one may reasonably conclude that the time is at hand for "a new era in the affairs of mankind."

That Buckle and others neither knew nor inquired into the possible sources of those "flashes of intuition" which permit an insight lacking or denied to the great majority of men, is a phenomenon in itself, showing how great as well as small men are so carried away by an idea as to lose all sight of its supersensuous relations and values. In active experiments and concentration of mind by great students of science, consciousness of the moral consequences of their discoveries has but too often been lost. And so with great and learned theologians. They have been able to conceive of god and gods, angels, demons and what-not as inhabitants of extra-corporeal worlds. They have visioned the souls of the dead as becoming "citizens, denizens, aliens or naturals" in those other worlds. Further, they have been able to conceive of some sort of interaction and intercourse between living men and these worlds of the disembodied. But throughout the Jewish, the Christian and the Mohammedan world it has but rarely occurred to any that their Scriptures, their facts and alleged facts, are all interpretable in quite other and more coherent terms than those hitherto allotted to their basic conceptions.

If Life is to be *intelligently* studied at all, it has to be studied in the entire series of its manifestations. In this unbroken series, Man is self-evidently but one of many Kingdoms of being. Below him are the animal, plant and mineral hierarchies identical in substance, their identity not lost by absorption, not extinguished by any of the changes to which these are subject along with man. That in all their forms there is resident a Something which responds to impact from without, which maintains activity within the structure, cannot be rationally accounted for on any other theory than that of intelligent Life.

By the simplest of induction he who perceives a continuous line of ascent from the primary to the complex, from the chemical "element" to man, with no loss of identity, but an accumulation of *experience*—will begin to search within *Self* for the "missing links" in the visible chain of being. More, the same induction will lead him, the moment he turns to Self-contemplation, to the analogical conclusion that the same Principle of progression does not stop with man, that the chain extends as certainly upward as downward—not to "infinity," but to *repetition*. Thence the expression "the law of cycles" will assume a psychological, a transcendental value in the mathematics of the Soul. When that happy awakening comes to pass, it will be easily perceived that the ground the leaders of our civilization are now traversing with greater and greater difficulties is very old soil indeed. Souls in

bodies and out of bodies have made the journey before us. Their spiritual, intellectual and psychic artifacts remain invisible and nonexistent only to the self-absorbed in their own pursuits, the self-complacent and self-satisfied—in short, hidden only from the unready and unworthy, as the consciousness of man may be said to be actual but inscrutable to the animal.

Applying the same law of analogy and correspondence to the religious mind, the glimpses had by the seers and ecstasies of every sect of every faith will be approached, studied, weighed in quite other than theological scales. The common nature of all, the similarity of experiences, the identical effect produced on the minds of visionaries of every description, will be scientifically analysed. Instead of being reduced to “articles of faith,” they will be made subjects of dispassionate survey on equal terms. Such consideration will infallibly lead to some degree of Self-revelation. Here and there one will come who will draw near enough in his deepest and most reverent but watchful moment to—

The light that never was on sea or land
The consecration, and the poet's dream.

He will return to earth from that inner and inmost vision with quite another assurance than that of any poet, any saint, any ascetic or any theologian. Heaven and hell and earth, Gods, Heroes and Men, Spirit, Mind and Matter—will all alike have spoken to him in another language. The “Voice of the Silence” will remain within him, and henceforth he will live in the communal Life of the One SELF. The Scripture of Nature and the Scripture of Self-realization will unite him consciously to the Universal Brotherhood which eternally is, whether we are aware of the fact or not.

The source of all religion, as of all science and of all philosophy, is the Trinity in Nature and in Man, the microcosm of the great macrocosm. “The trinity of Nature is the lock of Magic, the trinity of man the key that fits it.” Until the Divinity resident in all things, active in everything, self-conscious in man—until the Presence is recognized in Self and as Self, the Perceiver, the Experiencer, the ever-becoming Identity, man, can never know himself as the Knower. “The sin against the Holy Ghost” is the denial of the consciously divine in all Nature, the Self-consciously divine in man. That denial is the assumption of ignorance, not of the Spirit which would “prove all things and hold fast to that which is good.”

THE TEACHINGS OF SHANKARA

THE month of April-May coincides with the Hindu-Buddhist month of Vaisakh (this year from 21st April to 19th May), during which the Buddhists celebrate Buddha Jayanti—the triple festival of the birth, the enlightenment and the passing of Gautama, the Buddha—which falls this year on 4th May. The Hindus also regard this month as sacred because during it fall several important mythical and historical anniversaries.

Early in Vaisakh falls Parasurama Jayanti. Parasurama was the sixth Avatara of Vishnu and took birth to reform the Kshatriya caste and to teach it its Dharma, the religion of righteous service. He incarnated to teach the Kings, the generals and soldiers, the administrators and others belonging to the caste that their function was to govern and to protect the people, not to oppress, not to use the weapon of tyranny and highhandedness. He, of the Axe, fulfilled his holy mission in twenty-one campaigns and this mission culminated in the advent of Rama, the seventh Avatara—the Incarnation of Kshatriya Dharma. In him, the Divine King, because of the labours of Parasurama, the Word of Righteous Royalty became flesh. The India of today should remember Parasurama because we need to purify government houses and secretariats, barracks and police stations, and to raise them all to a higher standard of justice and duty; we need to establish a standard of righteousness in government which if it cannot be on the same level can at least approximate the Kshatriya Dharma of old.

The birthday of Ramanuja is celebrated on the fifth day of Vaisakh. Vaishnavas of South India look upon this day as very sacred.

It is said, too, that the peerless Sita's Natal Day is celebrated by many on the ninth day of Vaisakh. Janaka is said to have found her in the field when he was ploughing it to make it ready for a holy sacrifice—*yajna*—and that the event occurred on this day.

On the 14th day of Vaisakh falls Narasimha Jayanti—the Birthday of the Man-Lion, the fourth Avatara of Vishnu. The story of Prahlada revolves round this Incarnation.

Let us now turn to the Birthday of the Great Acharya, Shankara, which too falls during this month. Scholars may dispute the era and the year, but the day of his birth has been systematically observed. Shankara was a giant metaphysician, a practical philosopher, an infallible logician, and a stupendous moral force. Not

only did he write peerless commentaries on the Upanishads and the *Gita*, he wrote also original treatises for aspirants to practical Soul-life and Yoga, and more—he established four potent seats of learning and culture for the spiritual use of real devotees.

For learning, logic and metaphysics one can with profit turn to Shankara's commentaries; for gaining practical knowledge which unfolds and strengthens devotion, his *Vivekachudamani*, *Atma Bodha*, *Aprokshanubhuti* and *Ananda-Lahari* are priceless; then the esoteric basis of his instructions begins to reveal itself. He did not neglect to provide nourishment for the devotion of man. But he knew, perhaps better than any other expounder of esoteric lore, that Devotion of the true kind *follows* mind-culture. The emotional *Bhakti* is like flowing water—beautiful and pleasing to one's consciousness. The higher *Bhakti* is like blazing fire which not only consumes every blemish in the devotee, but furthermore shines forth giving light and warmth to others who contact it from outside. As he was *par excellence* the teacher of *Nivritti Marga*, the Path of Return of the Human Soul to its Native Home of Pure Existence-Knowledge-Bliss (*Sad-Chid-Ananda-Ghanna*), he advocated contemplation, through study and worship (in the right sense) of the Regenerating Principle of Nature known as Shiva. Not that Shankara did not recognize the value and importance of the Preservative Aspect named Vishnu; but he stressed the Path of Resurrection or Regeneration and explained the ancient texts from that point of view. In fact, it is believed that Shankara was an incarnation of the Regenerative Principle, an Avatara of Shiva. There is much foolish and useless talk about the opposing teachings of Advaita and Dvaita; they are not inimical to each other; they offer two different points of view, two needed avenues for the progression and perfection of the human Soul. That this is so can be demonstrated from his writings.

Shankara is the champion of Advaita philosophy and its central teaching is that the principle of Life underlying every form of matter is One and Impartite. He does not deny that differences exist in the manifested universe, but he insists that these differences are unreal, not in themselves, but when compared to the Great Reality of the One Indivisible Spirit of Life which endows every being with its selfhood or consciousness. Within and behind distinctions and differences is the One Self, the Great Self.

From that naturally flows the doctrine of Universal Brotherhood; there is a kinship not only between all members of the

human kingdom, but, further, between all beings belonging to every kingdom in Nature.

Leaving aside the metaphysical and philosophical aspects, let us confine ourselves to the moral and ethical teaching implicit in Adwaita or Monism—Unity. Consider the implication of this Unity when we are face to face with such problems as religious divisions or Untouchability. For a real Adwaitin, the same Atman or Self is the guiding principle within a Brahmana and a Chandala, a Hindu and a Muslim. While Adwaita philosophy recognizes that differences do exist between a Brahmana and a Chandala, these differences are temporary and varying. But the basis and the background of these changing distinctions is one and the same Self.

We cannot do better than quote a few statements gathered together from Shankaracharya's teachings which outline this Master's philosophy:

Self is within, Self without, Self before and Self behind, Self on the right hand, Self on the left, Self above, Self below.

As wave, foam, eddy, bubbles are all in reality water, so from the body to the "I" all is consciousness which is the one pure essence.

The whole world of which we speak and think is Spirit, for nought is but Spirit resting beyond nature's confines. What are all jars and pots and earthen vessels but clay? (*Vivekachudamani*, 389-391)

The thought of "I" in what is not the Self brings the Spirit into bondage; this bondage, springing from unwisdom, brings on us birth and death and weariness. He who identifies himself with his body, thinking the unenduring to be the real, and therefore feeds it, anoints it, guards it, is enmeshed in things of sense as the silkworm in the threads it spins. (*Ibid.*, 137)

Just as a dream is real to the dreamer but proves unreal on waking, so this *Samsara*, our world, which is *Ahankara prapancham*, a web fashioned by the cunning of egotism, is real to him who is caught up in it through attachment-aversion. Awakened to wisdom, it proves unreal. (*Atma Bodha*, 6)

Slay in this vesture of decay the hopes aroused by the thought of the "I," then slay them in the Astral Design Body—*Linga Deha*. (*Vivekachudamani*, 395)

So long as he loves this body of death, the man remains impure; from his enemies [the six—lust, anger, greed, delusion, pride and jealousy] come all the pains bound up with birth and

death and sickness. But when he discerns the pure Self, benign and unwavering, then he becomes free from those enemies. (*Ibid.*, 396)

In measure as the mind obeys the hidden Self, it frees itself from the impress of outer things; when it has rid itself completely of outer desires, the realization of the Self arises, free from all impediments. (*Ibid.*, 276)

Drawing near to the Teacher in reverent devotion, with the loving service of one who seeks the Eternal, and thus winning his good will, let him ask what he seeks to know concerning the true Self. (*Ibid.*, 34)

The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun. (*Ibid.*, 37-38)

ATOMS are called "Vibrations" in Occultism. . . . Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. . . . As described by Seers—those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly—they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis*. The sight is so marvellous that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean.

THE WISE ONE

[Reprinted from THE ARYAN PATH, July 1933.—EDS.]

Unto the Supreme Spirit (Brahman) goeth he who maketh the Supreme Spirit the object of his meditation in performing his actions.

—*Bhagavad-Gita*, IV, 24

THIS verse ends the description of the Sage (Buddha).

The Buddha is one whose buddhi is lighted by the Light of Gayatri or Mahachaitanyam, i.e., of the Spiritual Sun hidden in our visible sun. Just as our minds are enlightened by wisdom, so in the course of evolution our intuitive-soul (buddhi) is enlightened by super-wisdom, the soul of wisdom, the secret wisdom, which solves the mystery of the universe. Then man becomes Super-man or Buddha.

Ordinary knowledge may be compared to prose, but the other is like poetry and song. Gayatri is the spirit of poetry, and real poetry of sound and words is composed by intuitive-souls and is fully grasped by intuition; prose is born of and can be grasped by mind. The true words of any Sage possess poetic rhythm and beauty; to understand that, we must feel them.

Again, there is philosophy, which gives us principles and details of what human minds have thought out, and such philosophy helps our mental growth. But there is super-philosophy: the pure intellect (buddhi) reflects within itself Divine Images or Ideas, and such intuitive-souls make a record of them. Such a record of super-philosophy is like a mirror in which Nature reflects herself.

Therefore the Sage (Buddha) is a poet and a philosopher.

Then Buddha is the Aged One—old of Soul, hoary with experience. That experience is so profound that its possessor is able to penetrate directly and simply all problems and phenomena. The child is direct and simple in questioning; the Sage is direct and simple in answering; mental questioning, fretting, doubt, puzzlement, worry, exist not in him, and so this Aged One is ever young.

This description of the Sage is in the fourth discourse in which Krishna speaks of the mysterious doctrine of Avataras, Divine Incarnations. In verses 16 to 24 we are given a picture, a description of the Sage whose goal is the Source of Avataras.

Gupta-Vidya, Occultism or Esoteric Philosophy teaches that there are four classes of Jivan-Muktas, Emancipated Beings. All

such have overcome Karma, *i.e.*, they need not perform any action, they need not exert themselves, because for them nothing remains to be known or obtained. They know themselves as impartite Universal Beings, and experience the joy within their own consciousnesses while reposing in the ocean of peace.

Of these four classes of liberated souls there are some who resolve to follow the Path of Krishna, the Path of Avatars; they resolve to descend to earth, and out of their own choice live in bondage for the sake of the race. That kind of a Sage is very rare—he who lives ever awake, ever active. It is said that the idea and ideal of performing Karmas produce the four classes of Jivan-Muktas. Just as by Guna-Karma, qualities of past deeds, the four castes arise in the human kingdom, so also by a similar process four classes of Jivan-Muktas arise. They are: (1) Those who live in Turya—a state of deepest trance; (2) Those who live in Sushupti—highest meditation; (3) Those who live in Svapna—exhilarating dream condition. Then there is the *fourth*: Those who live in Jagrat—in the waking, active state on earth. This last type of Jivan-Mukta, Free Man, gives up his Impartite State of Turya, his Meditative State of Sushupti, his happy and exhilarating state of Svapna, and assumes the active life of Jagrat. He is the real Living Mahatma. By special discipline and training he fits himself to serve the three worlds throughout Ananta-Yuga, the Boundless Age. In Buddhistic terminology he is called Bodhisattva: he who incarnates in his pure buddhi or intuitive-soul the truths of Adi-Buddha, the Primeval Buddha.

The Sage described in the fourth discourse which deals with the Doctrine of Avatars is the Living Mahatma, who is active for the sake of others. The Path of Krishna, which He says is superior to all other paths, treading which this last class of Sages reach Him, and having attained never never fall, but are ever engaged in revolving His Wheel—that Path one in a million treads. It is of such Mahatmas difficult to find (VII, 19) that Krishna enumerates the qualities.

We who are attempting and learning to walk that Way must use these nine verses. They provide a channel for us who aspire to sense inwardly the nature of the living Mahatma, the Wakeful, Watchful, Active Mahatma. These verses make a Picture, a mental Image; what an idol is to the physical eyes, an object of contemplation and adoration not because of its substance but because of its symbology, that too is this description to the eye of the Soul. Reading these verses, memorizing them, thinking about them, using them to build an image, to paint a picture, to carve an idol, we

will glimpse the Spiritual Face and the Lotus Feet of the Living Mahatma.

Let us look at these verses. They deal with action and an actor of a particular kind. Actions bind; actions set free; inaction deludes, inaction enlightens. In the first of these verses, the sixteenth, Krishna says that even bards and poets (कवयः) who possess insight and intuition are confused as to action-inaction. Therefore Krishna explains the nature and mode of that particular kind of action whose performance produces no bondage, nay more, the Living Mahatma engages himself in such performance. In that performance we are able to feel that no action has been committed. It is effortless action, because it comes easily to us, is natural. When one strains oneself in the doing of a deed it is of the nature of Rajas, the motion of desire.

Now, all the actions of the Living Mahatma are such easy, flowing, natural actions, and two characteristics are common to all of them: (1) the action of the Sage is never rooted in desire; (2) the action of the Sage is begun, carried on and ended by the Light of His philosophy and wisdom.

In performing actions day by day we must be guided by this Picture of the Sage, whose hands bless us; whose head creates the thought-dreams which impart knowledge to us; whose heart-meditation rays forth compassion which brings us His Vision; and drawing us into His innermost high trance state, He makes us the gift of gifts—opening our sight for a moment, He makes us behold the Glories and Excellences of the Temple of the World.

—B.M.

To me there is in happiness an element of self-forgetfulness. You lose yourself in something outside yourself when you are happy; just as when you are desperately miserable you are intensely conscious of yourself, are a solid little lump of ego weighing a ton.

—J. B. PRIESTLEY

IN THE LIGHT OF THEOSOPHY

In October 1984, the Unesco Prize for Peace Education was awarded to the movement called International Physicians for the Prevention of Nuclear War (IPPNW). The story of how the movement came into being four years ago and what its aims and objects are, is narrated by Dr. Evgeni Chazov in *Unesco Features* (No. 807, 1985):

Einstein said that if we wished to remain alive in the modern world we should have to follow rigorous criteria in our thinking. Those criteria can only be truth, courage and honesty. They are the criteria that have prompted tens of thousands of doctors to join our movement—men and women from East and West, irrespective of their nationality, religion, or political convictions, who have one thing uppermost in their minds, the protection of health and human life. . . . Doctors from no less than 53 nations attended our fourth congress last summer in Helsinki.

Our movement was always intended to be the mouthpiece of the medical profession. We doctors have assigned ourselves the task of studying the effects of nuclear war so that, with the help of accurate scientific data, we can show peoples and governments just how a nuclear war might affect mankind and the planet. . . . Today, all political and public figures, as well as many ordinary people, are aware of the terrible effects a nuclear war would have. They owe that knowledge to scientists, including doctors. . . .

The IPPNW has come to the conclusion that nuclear war would be “the last epidemic” in the history of the world, a quite unprecedented ecological disaster. There can be no hope of survival for those who are geographically far removed from the places where the nuclear explosions take place. There can be no protection for those who are citizens of a neutral country or who live at a great distance from strategic military targets and the world’s industrial centres.

The combined power of nuclear arsenals at the present time is 5,000 times as destructive as all the ammunition used during the Second World War. Data available to our movement shows that the use of only one tenth of the total nuclear stockpile would result in 340 million casualties in Europe alone from the Atlantic to the Urals. . . .

The most important—and tragic—conclusion drawn by members of our movement is that the medical profession would be

unable to offer even minimal assistance to the millions of wounded, sick, and victims of burns.

The slogan of IPPNW's last congress was: "Doctors say that nuclear war can be prevented." The congress noted the mounting danger of nuclear war. Participants declared: "As practising doctors, we occasionally find ourselves having to tell a patient's family that he or she is in a critical state. After carefully examining the steady pace at which the nuclear arms race has continued over the last year, we are forced to issue a collective warning that what is at stake is the critical state not of one human life, but of all living creatures on earth." . . .

The activity of medical scientists and the medical profession as a whole is supported by huge sections of the population, as well as by political and religious leaders in various countries of the world. The doctors' appeals have been heard, understood and backed by millions of human beings. . . . We do indeed face the future with optimism.

Recent studies of certain extremely ancient Sanskrit texts have shown that past civilizations may have reached greater heights of achievement than our own. Legends abound of men with god-like powers, flying craft and fabulous cities. Previously dismissed as fairy stories, the texts are now considered to be historical accounts filled with poetically veiled descriptions of fantastic technological skills and vast psychic development.

The above is from Avanti Kumar's article in the June 1984 *Prediction*. The author traces the source of most modern cultures to the ancient East. Western society was built on the Graeco-Judaic tradition; and the Greeks derived their inspiration from old India.

Various Sanskrit texts are compressed treatises of technological knowledge—the epic poem *Ramayana*, for instance. Scholars believe that it was composed about 3000 B.C., although the actual events occurred in far antiquity, some 100,000 years ago. Homer's works, particularly the *Iliad*, bear remarkable resemblances to the Indian epic. Soviet scientists are reported to be poring over the *Ramayana* and many other works in an attempt to rediscover the scientific and technological wonders known to the ancients.

The *Ramayana*, as also the *Mahabharata*, has several allusions to aeroplanes, referred to poetically as birds, giant swans, gold

metal eagles, chariots and cars, and even mother-ships. A text from the prehistoric past, called *Aeronautics*, has been translated by Maharshi Bharadwaja and published by the International Academy of Sanskrit Research. The text, consisting of eight chapters, sets out instructions for the manufacture of a harmonious craft called *Vimana*, meaning a flying car, which works by its own force, without fuel, by magnetic energy manipulation. Further secrets are outlined: how to manufacture a craft which is indestructible, will not catch fire, can become invisible, is able to hover motionless, hear sounds made by other craft, detect conversations in an enemy plane, photograph the interior of enemy craft, and so forth. There follows a programme of diet and discipline required of the pilot; his physical, psychic and mental power was vital to piloting the craft.

The Secret Doctrine (I, 563) affirms the existence in antiquity of flying vessels from which the terrible destructive force known to the Atlanteans as *Mash-Mak* was directed against enemies:

The Force itself is a fact doubted as little in India as the existence itself of their Rishis, since it is mentioned in all the secret works. It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to the instructions found in *Ashtar Vidya*, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorized in the *Vishnu Purana*, in the *Ramayana* and other works.

H.P.B. mentions, also, that it was from the Atlanteans that the early Aryans learnt aeronautics, "*Vimana Vidya* (the 'knowledge of flying in air-vehicles')." ."

Avanti Kumar's article refers to some of the other technological wonders described in ancient Indian texts:

Drona Parva describes an immense destruction of three vast mother-ships, referred to as three cities in the sky: "Each of these cities was vast and large and belonged to three kings. . . . When the three cities came together in the sky, the Adept-Warrior, Lord Mahadeva, shattered the craft with the mighty ray consisting of three twists and solar energy. . . ."

Chandra Roy's translation of *Bhisma Parva* tells of the war between two princes, Arjuna and Bhisma. The weapons used must have been supercolossal: "This Brahma-Danda, meaning Brahma's Rod, is infinitely more powerful than even Indra's Weapon; the

latter can strike only once, the former can smite entire nations from generation to generation”—a chilling similarity to our hydrogen bombs, multiple-armed missiles, the radiations of which can mutate future generations.

The ultimate weapon was called “Agneya,” more powerful than nuclear energy, and bears a similarity to the “mash-mak” from Atlantis. Certain occultists believe the Sanskrit text *Drona Parva* to be an account of a war in Atlantis. . . .

The Sanskrit texts are filled with greater philosophies and descriptions than the above examples. They point to a worldwide civilization in the past, far greater than our own achievements. Indeed, commentators have remarked that the present civilized culture appears to be very deficient from a spiritual as well as technological point of view; as if on a downward pendulum swing: Lemuria, Atlantis, and now this.

There is much wisdom and technical information in the ancient documents. A small team of occult researchers have commenced a long-term project examining the texts. Not to revel in long-past glorious civilizations, but to use the wisdom, coupled with present action, to prepare for a future which can be far greater than anything yet seen in this world.

“How Colour Affects Your Moods and Health” is the title of Lowell Ponte’s article in the February *Reader’s Digest* (Indian ed.).

Colours possess magical powers, many ancient peoples believed [says the author]. Even today we commonly assume a link between colours and our mind. The optimist, we say, views the world “through rose-coloured glasses.” When sad, a person is in a “blue mood.” And now, scientists are discovering that certain colours indeed have a profound influence on our bodies, moods, thoughts and behaviour.

It was believed, till lately, that colour is electromagnetic-light energy rippling through space in waves of certain lengths, and our eyes simply have the ability to distinguish and identify these wavelengths of light emitted or reflected by things around us. But, according to some research scientists today, there is more to colour and to eyesight than just this. One experimenter, Edwin Land, the inventor of Polaroid instant photography, believes that “our eyes

and brain have the remarkable ability to paint the world in its 'true' colours *inside* our heads, even when the wavelengths of light colouring that world suddenly change or are partly missing." Scientists have yet to answer how we perceive these colours, but recent discoveries have given them insights into the complexity of eyesight:

Light falling on the eye is focused by its lens on to two general types of receptors. Every eye contains 120 million rods, each of which carries inside it 130 million molecules of a chemical pigment called rhodopsin that changes electrically when light hits it. . . . Every eye also holds 6 million receptors called cones. They come in at least three varieties, each of which contains a pigment that differs in sensitivity to light. . . .

The brain has been called an enchanted loom. Somehow it is able to take the shifting electrical signals from 252 million rods and cones in your eyes and, moment by moment, weave those tiny snippets of information into a tapestry portrait of what is before you. . . . But even before signals from the rods and cones reach the brain, they pass through a switchboard of ganglion cells. These cells sort, compare and encode the information. . . . Cells in specific areas of the brain, it seems, process the signals associated with individual colours.

Businesses have paid millions to psychologists for research to discover which colours and patterns will prompt people to buy their products. . . . According to Swiss psychologist Max Lüscher, lecturer at the University for Artistic and Industrial Design in Linz, Austria, and an expert widely consulted by manufacturers and advertisers, colours arouse specific feelings in people. Blue conveys peace and contentment, but those who favour dark blue are motivated by a need for security. Blue is widely used in the symbols of banks and car manufacturers. Yellow, says Lüscher, is associated by most people with modernity, achievement and the future. Red conjures up power, an urge to win, vitality. Green and red together stir feelings of strength, reliability and incorruptibility. Greenish-blue invokes a sense of security and self-esteem, according of Lüscher. . . .

Can colours and patterns also induce direct biological changes in people? The answer appears to be yes. Indeed, in numerous tests where violent prisoners were put in pink cells, the results proved that a particular pink colour has the power to tranquilize, to replace aggressive impulses with passivity. . . .

Light and colour cause startling changes in many living things.

A single flash of red light can alter the biological clocks of algae, and prolonged exposure to such light can arouse the mating impulse in birds and raise the hormone levels in mice, for example. Scientists have found that people, likewise, can be profoundly influenced by exposure to colours.

The effect of colour on emotional and physical health was known to the ancients, and H.P.B. writing in *Isis Unveiled* and *The Secret Doctrine* called attention many times to the power and significance of colours. Colour-therapy is now coming into its own. Colour, sound, scent, all have their direct effect on man's psychological nature; the elemental lives also are affected by these means. It is for each one, especially the student of Theosophy, to observe his own nature and thus learn how sense impressions affect his emotions and his health.

The human eye has been called by H.P.B. "the most occult organ on the superficies of the body." The mysteries of colour are as profound as are the mysteries of sound; and between them they hold the secrets of all creation. Says *Isis Unveiled*:

Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colours; some excite us, some soothe and please. The nun clothes herself in black to typify the despondency of a faith crushed under the sense of original sin; the bride robes herself in white; red inflames the anger of certain animals. (I, 275)

We see that under the blue ray both vegetable and animal life manifest an inordinate development, while under the yellow ray it is proportionately arrested. How is it possible to account for this satisfactorily upon any other hypothesis than that both animal and vegetable life are differently modified electro-magnetic phenomena, as yet unknown in their fundamental principles? Sir David Brewster, in his *Treatise on Optics*, showing that "the colours of vegetable life arise . . . from a specific attraction which the particles of these bodies exercise over the differently-coloured rays of light," and that "it is by the light of the sun that the coloured juices of plants are elaborated, that the colours of bodies are changed, etc . . .," remarks that it is not easy to allow "that such effects can be produced by the mere vibration of an ethereal medium." (I, 137)

It is a Hermetic axiom, that "the cause of the splendour and variety of colours lies deep in the affinities of nature; and that

there is a singular and mysterious alliance between colour and sound." . . . Recent discoveries have proved the wonderful properties of the blue-violet light—the *seventh* ray of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory, that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colours are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN. . . . Happy is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun! (I, 513-14)

“Do you believe that there is valid evidence for paranormal phenomena?” was the question asked by *Psychology Today* (U.S.A.) to its readers. A list of items from ESP to the Loch Ness monster was provided. Almost 600 people responded to the question and the findings are given in the September 1984 issue.

Extrasensory perception was far and away the most believed-in item; 88 per cent of the respondents said that there is valid evidence for it. A good percentage said that they believe in reincarnation, UFO's, faith healing, ghosts, etc. People were most skeptical of astrology and mythical creatures, such as Bigfoot and the abominable snowman. Women were more willing than men to believe in all kinds of phenomena. In general, acceptance of the paranormal was high, only 10 per cent of the respondents being complete nonbelievers. The less skeptical mentioned other beliefs, including the Bermuda Triangle, numerology, out-of-body experiences, time travel, thought transference from human to animal, and the existence of people on Earth originally from other planets. *Psychology Today* comments:

Many researchers believe that increased acceptance of the paranormal is a reaction against scientific and technological achievements that are beyond the understanding of the general population. Other researchers have pointed out that belief in the occult rises during times of economic hardship. For many, belief in the paranormal is a way to explain an unpredictable or threatening world.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY
A BOOK OF QUOTATIONS

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
STUDIES IN "THE SECRET DOCTRINE (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
THE BROTHERHOOD OF RELIGIONS
HEALTH AND THERAPY—PROBLEMS AND DECISIONS
STATES AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED
CYCLES OF PSYCHISM
MORAL EDUCATION
HYPNOTISM—A PSYCHIC MALPRACTICE
THE U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, NOS. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

Magazines:

THE ARYAN PATH (BOMBAY)
THEOSOPHY (LOS ANGELES)

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 founders of the Theosophical Movement, but does not concern itself with dissensibilities or differences of individual opinion.

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

It holds that the unassailable *Basis for Union* among Theosophists, wherever and whenever 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*. 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 purpose and who desire to fit themselves, by study and otherwise, to be the better able to help and assist 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 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.

U.L.T. LODGES

AMSTERDAM, 1008 AC, HOLLAND	.. .. .	c/o Postbus
ANWERP, 2000, BELGIUM	.. .. .	Korte Clarenstraat 13,
BANGALORE 560 004, INDIA	.. .. .	4 Sir Krishna Rao Road,, Basava
BOMBAY 400 020, INDIA	.. .. .	40 New Marine
BOMBAY 400 019, INDIA	.. .. .	Anandi Niwas, Bhaudaji Road, Ma
LONDON W2, 3AL, ENGLAND	.. .. .	62 Queen's C
LONDON, ONTARIO, CANADA	.. .. .	799 Adelaide
LOS ANGELES, CALIFORNIA 90007, U.S.A.	.. .. .	245 West 33rd
MADRAS 600 020, INDIA	.. .. .	7 Twelfth Cross Street, Indira
NEW DELHI 110 049, INDIA	.. .. .	H-75 South Exten
NEW YORK, NEW YORK 10021, U.S.A.	.. .. .	347 East 72nd
OTTAWA, ONTARIO, CANADA	.. .. .	1001 Gregg
PARIS 75116, FRANCE	.. .. .	11 bis rue K
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	.. .. .	1917 Walnut
PHOENIX, ARIZONA 85003, U.S.A.	.. .. .	77 West Encanto Bou
SAN DIEGO, CALIFORNIA 92105, U.S.A.	.. .. .	3766 El Cajon Bou
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	.. .. .	166 Sanchez
SAN LEANDRO, CALIFORNIA 94577, U.S.A.	.. .. .	579 Foothill Bou
SANTA BARBARA, CALIFORNIA 93101 U.S.A.	.. .. .	326 West Sola
THE HAGUE, HOLLAND	.. .. .	Jacob Catsstraat 80, 2274 GX Vo
TORINO 10121, ITALY	.. .. .	Via G Gi
WASHINGTON, D.C., U.S.A.	.. .. .	8525 Colesville Road, Silver Spring, Maryland
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	.. .. .	118 West Gay