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We should all be able to give a reason for the hope that is within us, and we cannot do that if we have swallowed without study the words of others.

—W. Q. JUDGE

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सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th August 1950.

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# THE THEOSOPHICAL MOVEMENT

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## THE PATH OF SACRIFICE

The Great Circle of Necessity is governed by the One Law. Universal Causation or Karma is "the emanation which causes the existence and reproduction of creatures." The Circle of Necessity represents space; the Law—the Eternal Motion.

In the human kingdom the cycle of evolution, a part of the Circle of Necessity, is made up of two curves. Man grows to perfection by self-induced and self-devised ways checked by Karma. His progress is on the curve of Duty—Dharma. Travelling thereon he makes great headway. Then he enters the curve of Sacrifice—Yagna—the closing curve which, ending in perfection, spirals higher to begin another and more advanced cycle on a new field of evolution.

Man travels on the Path of Duty but the curve of sacrifice represents the Path of Sacrifice. To be mindful of one's own duties and not be weaned away by those of another. To be mindful not to commit mistakes of omission or commission. And to be mindful that we concern ourselves with duties without calculating the ensuing results. These three are the chief aspects of the Path of Duty. The proper performance of duties, without attachment, detaches and then frees the Soul from the bondage of the personal self. Heedful of delusions and illusions man, discharging his duties without attracting reactions from works to himself, becomes a free and liberated Soul. The bliss of being is his and for an immensity of years he enjoys that experience. But this liberation is not that true kind of which the *Gita* speaks. It is not the superior liberation experienced by that perfected One who treads the Path of Renunciation.

Feel the Presence of the God within if you wish to be saved from the miseries of rebirth.

This is Freedom; the joy of Emancipation is felt when the burden of sense-life is shaken off. But that feeling, having begun, will end; the Divine Experience must come to a close.

Krishna speaks of his Highest Place, reaching which one is not disturbed at the manifestation of a new universe. Prabhava and Pralaya do not affect that Soul who has chosen the Martyrdom of Self-Conscious Existence. The Liberated Soul who dons the Robe of Supreme Glory for the sake of Serving Nature in all her kingdoms has attained final Perfection. He weaves the fabric of wisdom on the loom of reincarnation and with the aid of compassion sews the robe. He is a Being of truth and wisdom whose Will is Compassion. Alaya's Self is in His safe custody and He uses the supreme wealth, as a trustee, for the benefit of those who suffer and pass from death to death.

The Path of Renunciation begins where the Path of Duty is drawing to a close. The *Gita* reiterates that Dana—Charity, Tapas—Meditation or Austerity, and Yagna—Sacrifice, should be undertaken even by the man of the world who aspires to liberation. Merits accumulated help the overthrowing of demerits. Performance of these three acts for the Krishna within awakens in the Duty-full Soul the deep desire to Serve. The power gained by works performed without an eye to reward makes the Divine in man master of his human nature and the Impress of Compassion stirs him to serve his fellow-souls. A proper response to this urge starts him on the Path of Renunciation. Very soon the meaning of suffering takes on a profounder significance. That which is implicit in what is called the Path of Woe and what is described as the Martyrdom

of Self-Conscious Existence are perceived—dimly at first but more and more clearly as time marches forward.

Yagnas or sacrifices are of many types, as even a casual student of the *Gita* has noticed; of outer sacrifices that of Spiritual Knowledge given with assiduous devotion is considered the highest. But the culmination of outer sacrifices is the offering of one's own Spiritual Ego on the altar of Human Brotherhood. H. P. B. has defined Yajna thus:—

“Sacrifice,” whose symbol or representation is now the constellation Mriga-shiras (deer-head), and also a form of Vishnu. “The Yajna,” say the Brahmans, “exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*.” It is the key to the *Trai-Vidyā*, the thrice sacred science contained in the *Rig-Veda* verses, which teaches the Yajna or sacrificial mysteries. As Haug states in his *Introduction to the Aitareya Brâhmana*—the Yajna exists as an invisible presence at all times, extending from the *Āhavanīya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of devas, “and even ascend when alive to their abodes.” It is one of the forms of *Ākâsa*, within which the mystic WORD (or its underlying “Sound”) calls it into existence. Pronounced by the Priest-Initiate or Yogi, this WORD receives creative powers, and is communicated as an impulse on the terrestrial plane through a trained *Will-power*.

This sounds mysterious. It is. It contains magical aspects of importance and on the Path of Progression to Perfection implies that the Living Man makes of Himself a Bridge, not for ascending to the World of Spirit, but for descending to the World of matter. The Immortal assumes Mortality. The Being of Light enters the Darkness of crime and sin to beckon if only a few, to make their way out of the hades of world deception.

Each Avatara is a Sacrificial Victim who limits himself in matter, however subtle, plastic and magnetic, which Matter is a limitation just as the Orb of Light is a limitation on which Abstract Light focusses itself. The Abstract Light of Full Wisdom is for a time focussed in the limited being who is born as an Avatara. In and through Him the Knowledge and Love of the Great Holy Ones, the Wise and the Compassionate, stream forth. The Avatara is the temporary Personality of the Grand Lodge of Masters, the Fraternity of Adepts—the Fathers and Elder

Brothers of the Human Race. These latter are the Soul, the deathless Individuality—the Seed of Glorious Trees, the Nursery of Divine Teachers.

Students of Theosophy have just a few days ago celebrated the Birthday of One such Being—H. P. Blavatsky. The world does not recognize her as grand or glorious but those who have studied her Message know that the Veil of Isis can and should be lifted, that the Voice of the Silence can and should be heard. H.P.B. is too near our era; when a few centuries have rolled by she and her Message and her Love will be recognized. Let her friends and devotees remain true to their Vision and serve both portions of the public—that small one which feels the worth of H.P.B., also that large one which does not even know that a Great One has been among us, who is now invisible though her mind and heart are still throbbing with Compassion and Service for all.

## CLARENCE DARROW FOR AHIMSA

Is it conceivable that automatic and unfathomable processes of organic life, working through generation after generation, could occasionally produce a man whose heredity and environment moulded him into a champion of justice, a tireless fighter for tolerance and brotherhood, a crusader dedicated to the proposition that all men are deserving of mercy? Adapting Clarence Darrow's professed philosophy to the phenomenon of his own appearance on the human scene would demand admitting that possibility, for Darrow believed himself a behaviourist. He once said, “No matter what system we will be under, men will be essentially beastly. All a fellow can do is preach charity rather than forgiveness, to be tolerant because we will all eventually do something wrong, and what I mean by charity is love.”

In pursuance of his philosophy that man—unfortunate enough to be the nominal captain of a ship built without his knowledge, manned by an unknown crew, and directed by an unseen hand on the helm—should not be held accountable for the course taken, Darrow “hated vile traits, but never the person who displayed them.” The poor,

the oppressed, the misfits, and those he thought of as betrayed into violence and crime by the conditions of their lives and the functioning of their glands—all these found in Darrow a sympathy and a fellow-feeling as warming as a hearth-fire. Irving Stone, his biographer, writes of him: "Rarely did he attempt to convert the courtroom merely to the innocence of his client; rather he converted them to a mellow and tolerant philosophy of life in which all mankind was innocent as charged."

This is the man forthrightly presented in Stone's long but engrossing study: *Clarence Darrow for the Defense* (Garden City Publishing Co., Inc., Garden City, New York, 1943). Stone, with a meticulousness Darrow himself would have approved, builds up by graphic bits, by the savouring of significant details and the noting of broad purposes, the picture of a man and his life. This is no personal memoir, but rather the gathering of all opinions, views, and revealing anecdotes and setting them to reflect upon each other until, as from a coruscant surface, we are conscious of the original source of all the separate gleams.

Irving Stone's own deductions appear briefly, almost as if they were silent musings, but that he has encompassed the whole with a unifying characterization there can be no doubt. This is a biography in the great tradition, for, whatever its incidental discrepancies of style, Stone's book allows its reader to look upon a human life completed—so far as any life is completed—a story with a beginning, a middle and an end, to be viewed and reviewed by others of the human family who are able to find something of themselves, either past, present, or to come, in this, their fellow-man.

Yet—and this also would have delighted Darrow's soul—the tale here told is without a real beginning, nor does mere death write a satisfactory or wholly consistent *finis*. True, Stone points out that

children brought up in book-loving homes rarely get the dream out of their eyes; the exultation in clear, philosophic thinking, the joy in the pure line of poetry, the delight in a character come to life, a story well told, the music of the lyrical passage swelling across the page in vivid black notes, these add a third dimension

of understanding and beauty to the two-dimensional eat-and-workaday world.

And Darrow, it is shown, had such a home, with parents who taught him by precept and especially by example, that "The Truth is your friend; it shall set you free." The Saturday-night debate was the most popular entertainment in the county, (in the halcyon days before canned and tinny substitutes), and there Clarence early distinguished himself.

But it is no use trying to assign obvious origins to Darrow's fundamental traits: the attempt raises more mysteries than it settles. If we are not allowed the resolving magic of reincarnation and karma to illumine the greater whole of which one lifetime is a single bright spot, we must of course appoint a generous Predestinator, skilled in the construction of intricate human personalities, and accept as our starting-point a nature already strongly polarized and bound to persist with but minor alterations throughout an intense and often stormy career. By so doing, however, we must perforce deprive the soul of Clarence Darrow of its will and freedom, its self-determination and its sense of responsibility. More, we must blind ourselves, at every turn, to the impact of this will and energy upon the mind of the time.

Darrow the determinist was "determined" a reformer—and the incongruity of an automaton wishing to renovate the factory of which it is a minor cog never came home to him with sufficient force to loosen his ideological bonds. Evidently, he was not conscious that his crusading was a poor illustration of his thesis, for such is the dichotomy of the human mind that a man may intellectually harbour hypotheses he controverts with every aspiration and motive. With Darrow, Stone tells us, "bouts of introspection were rare." It is a question whether or not Darrow, in this respect, is unique. Usually, it is other people whom we know best and see most clearly, even though we see them in one or two facets only. The man who is aware of that in himself which constitutes the business of his immediate evolution, is extraordinarily impersonal.

At best, the ordinary individual learns in far-apart flashes, when he remembers to turn upon himself the analyses he makes of others. Quite

aside from hypocrisy, it is remarkably difficult to believe that we are not wholly consistent beings, that our actions do not represent our intentions and that our practice does not harmonize entirely with our expressed convictions. The deception, as said, is by no means all on the side of hypocrisy, for often—and this was certainly the case with Darrow—our practice has outrun our theories and the course of our life most fortunately belies our neat dogmas.

Perhaps every life is divided into two parts—the genuine accomplishments in the cause of human progress, which are appreciated by friends and associates (and later by the readers of biography), and the newly-opened field of experience we are just beginning to cultivate. Here, if we choose, we can distinguish the fruits of the past and the seeds of the future. The full biography, in the best sense of the word, should make us aware of both sides of the scale, thus adding to our understanding that human existence is a balance between known and unknown, between wisdom already gained and knowledge still to be acquired.

The testimony gathered by Irving Stone covers both these phases in Darrow's life.

The reader may discern both the service and the disservice of a strong psychic nature, which permitted Darrow to enter passionately the sufferings of others, to communicate eloquently their needs, and to pour overpowering enthusiasm into multiple minor causes in behalf of the betterment of civilization, while, inevitably, his very partisanship blinded him to deeper and more fundamental issues, made him somewhat impervious to the demands of certain principles, and left him helpless more than once in the face of problems that could not be erased by pity. Perhaps a realization of this did not altogether escape him, for there is a revealing passage in his description of Voltaire:

Voltaire's works abound in cynical statements. He seemed to approach the world with a sneer, but often it is a protective covering against the pain and anguish suffered by the man who feels the sorrows of the world.

Of course he joked and laughed and sneered in his deepest miseries. When haunted by the profoundest tragedies that move the sensitive man he wore his mocking grin and cynic's smile, but his tireless brain, his constant energy, even his mocking grin, have done much to rid the world of the cruelty and intolerance that have blasted the lives and destroyed the hopes of millions of human beings since man came upon the earth.

Charles A. Beard, the historian, has in fact said as much of Darrow:—

His alleged cynicism was really nothing more than calm irony—the irony of keen judgment which could not fail to take note of differences between men's professions of righteousness for public consumption and things they actually did. Yet Darrow was among the gentlest of persons. He could fight when he had to, but there was no rancour in his soul. He felt sorry for the world—its cruelties, its sufferings, the huge injustice of man to man. He would have wiped away its tears if he could and made the world a joyful and beautiful place in which to dwell. Despite his hilarity over the antics of his fellow creatures, he seemed to me to be grief incarnate in his solemn hours.

Nevertheless, Clarence Darrow is not exactly to be pitied, however much one may sympathize with his sense of his own inadequacies. It should not be forgotten that there is the fruit of karma which sages dare not still, and that, while pity is instinctive in the presence of "karmic sorrow," the philosopher may regret the circumstances without wishing their so-called "victim" a thoughtless escape from them. Pity, when it goes so far as to imply that one overtaken by misfortune is being needlessly persecuted and is hopelessly oppressed beyond the possibility of himself changing his lot—is of doubtful value in human relationships, unless, indeed, we must suppose that man is not his own "Maker."

The life of Clarence Darrow is a document of hope, despite the dark hours he himself experienced. And if, after all, it goes to disprove the determinism which he liked to think was his fundamental conviction, we may be grateful that the open heart is stronger than the intellect, and that the motive is the man.

H. P. B.

## H.P.B. AT ENGHIEU.

[ This article by Mr. Judge is reprinted from *Lucifer*, Vol. VIII, pp. 359-361 for July 1891.—Eds. ]

In the spring of 1884 H.P.B. was staying in Rue Notre Dame des Champs, Paris, and in the house were living Col. Olcott, Mohini M. Chatterji and the writer. Part of the time Bertram Keightley was also there. As always since I have known H.P.B. during the past seventeen years, she was there as elsewhere engaged daily with her writing, save for an occasional drive or visit. Many visitors from all classes were constantly calling, and among the rest came the Countess d'Adhémar, who at once professed a profound admiration for H.P.B. and invited her to come to the Château owned by the Count at Enghien, just outside the city, including in her invitation myself and Mohini Chatterji. Bertram Keightley was also invited for a few days. The invitation was accepted and we all went out to Enghien, where H.P.B. was given two large rooms downstairs and the others slept in rooms on the upper floors. Every convenience was given to our beloved friend, and there she continued her writing, while I at her request carefully read over, sitting in the same room, *Isis Unveiled*, making indices at the foot of each page, as she intended to use it in preparing the *Secret Doctrine*.

A lake was at one side of the house and extensive grounds covered with fine timber hid the building from the road, part being a well kept fruit and flower garden. A slight description of the rooms is necessary. Wide stairs led up to the hall; on one side, which we may call the road front, was the billiard room, the high window of which opened upon the leaden roof of the porch; the dining room looked out at the back over the edge of the lake, and the drawing room opened from it on the other side at right angles to the side of the billiard room. This drawing room had windows opening on three sides, so that both garden and lake could be seen from it. In it was the grand piano at the end and side opposite the dining room door, and between the two side windows was a marble slab holding ornaments; between the windows, at the end near the piano, was the fire-

place, and at that corner was one of the windows giving a view of the lake. Every evening it was the custom to spend some time in the drawing room in conversation, and there, as well as in the dining room, took place some phenomena which indeed were no more interesting than the words of H.P.B., whether those were witty, grave or gay. Very often Countess d'Adhémar's sister played the piano in a manner to delight even H.P.B., who was no mean judge. I remember well one melody, just then brought out in the world of Paris, which pleased her immensely, so that she often asked for its repetition. It was one suggestive of high aspiration and grandiose conceptions of nature. Many lively discussions with the Count on one side and H.P.B. on the other had place there, and often in the very midst of these she would suddenly turn to Mohini and myself, who were sitting listening, to repeat to us the very thoughts then passing in our brains.

Count d'Adhémar did not ask for the production of phenomena, but often said that could he and a few of his friends be convinced about Theosophy perhaps much good would result in France. Some of us desired in our hearts that in the home of such kind friends phenomena might occur, but none suggested it to H.P.B. But one day at dinner, when there were present the Count and Countess, their son Raoul, H.P.B., Mohini, the Countess' sister, myself, and one other, the strong and never-to-be-forgotten perfume which intimate friends of H.P.B. knew so well as often accompanying phenomena or coming of itself, floated round and round the table, plainly perceptible to several and not perceived either before or afterwards. Of course many sceptics will see nothing in this, but the writer and others well know that this of itself is a phenomenon, and that the perfume has been sent for many miles through the air as a message from H.P.B. or from those hidden persons who often aided in phenomena or in teachings. At this dinner, or at some other during the visit, we had all just come in from the

flower garden. I had plucked a small rosebud and placed it upon the edge of the tumbler between myself and the Countess' sister who was on my left, H.P.B. being seated on my right. The lady began to talk of phenomena, wondering if H.P.B. could do as related of the Indian yogis. I replied that she could if she would, but did not ask her, and added that she could make even the small rose-bud bloom at once. Just then H.P.B. stretched her hand out towards the rose, not touching it, and said nothing, continuing at once her conversation and the dinner. We watched the bud until the end of the meal and saw that it grew in that space of time much larger and bloomed out into a rose nearly full grown.

On another evening after we had all been in the drawing room for some time, sitting without lights, the moon shining over the lake and all nature being hushed, H.P.B. fell into a thoughtful state. Shortly she rose and stood at the corner window looking over the water, and in a moment a flash of soft light shot into the room and she quietly smiled. Reminding me of this evening the Countess d'Adhémar writes in this month of June:—

H.P.B. seemed wrapped in thought, when suddenly she rose from her chair, advanced to the open window, and raising her arm with a commanding gesture, faint music was heard in the distance, which advancing nearer and nearer broke into lovely strains and filled the drawing room where we were all sitting. Mohini threw himself at H.P.B.'s feet and kissed the hem of her robe, which action seemed the appropriate outcoming of the profound admiration and respect we all felt toward the wonderful being whose loss we will never cease to mourn.

This astral music was very plain to us all, and the Count especially remarked upon its beauty and the faintness of it as it sank away into the unknown distance. The whole house was full of these bell sounds at night when I was awake very late and others had retired. They were like signals going and coming to H.P.B.'s room downstairs. And on more than one occasion as we walked in the grounds under the magnificent trees, have they shot past us, sometimes audible to all

and again only heard by one or two.

The lead roof of the portico was a place where after dinner we sometimes sat, and there on some of those delightful evenings we were joined by the Countess Wachtmeister, who afterwards did so much for the comfort of H.P.B. at Würzburg and other places. Many chats were held there about occultism. In one of these we were speaking of images in the Astral Light and H.P.B. said: "Well, you know that it moves as other things in Kosmos do, and that the time comes when it floats off, as it were, letting another mass of the same 'light' take its place."

It was with a feeling of some regret that we left this delightful place where such quiet reigned and where H.P.B. was able to work amid the beauty and the stillness of nature. It cannot be blotted from the memory, because there our friend and teacher was untroubled by the presence of curiosity seekers, and thus was free to present to us who believed in her a side of her many-sided nature which pleased, instructed and elevated us all.

One incident remains to be told for which we must depend on others. I took away with me a book which could not be finished there, and just before leaving France went out to Enghien to return it. There I met the Countess d'Adhémar who said that the peculiar and unmistakable perfume of which I spoke above had come in the house after we had all left. It was one evening about two days after H.P.B.'s departure and the d'Adhémar had some friends to dinner. After dinner they all went into the drawing room and soon noticed the perfume. It came, as they said to me, in rushes, and at once they began to hunt it out in the room, coming at last to the marble slab described, where, from one spot in the stone they found the perfume rushing out in volumes. Such was the quantity of it that, as the Countess said to me, they were compelled to open the windows, since the odour was overpowering in large masses. In returning to Paris I told H.P.B. of this and she only said: "It sometimes happens."

WILLIAM Q. JUDGE, F.T.S.



## THE ASTRAL BODY AND THE SENSES

All students are aware of the fact that the existence of the astral body is taught in the philosophy of Theosophy. There are many reasons for accepting its existence. Some accept it because of blind belief in all that is said to be Theosophical. Others see that without this portion of the Teaching the whole philosophy would crumble; they see that it is the only logical answer to many so-called miraculous phenomena. Still others know it directly because they are conscious users of the astral body.

One way to explain the necessity for the astral body is by a study of the statement which says that man's real senses are not in the physical body but in the astral.

Man has, at present, 5 senses:—sight, hearing, touch, taste, and smell. By examination of the functionings of the outer organs of these as we observe them and as a physiologist knows them to work, we find that we know most about the senses of sight and of hearing, less about the sense of touch and very little about the senses of taste and of smell.

We all see. In physiology and physics courses we have been taught about the retina and its capacity of reflection, so that in our eye we have the miniature reproduction of the objects before us; we also know that the nerves carry the vibrations of the picture thus seen to the brain. There is an important point here: that one sees only those things which are consubstantial with the matter of the eye, *i. e.*, we see even the distant stars, but we do not see the air in front of our faces because it is not consubstantial with our outer organ of sight.

Of what we see also there is a method of tabulation. We see colours and shapes. Colours are divided into the 3 primary and the 4 secondary colours forming the spectrum, white reflecting all colours, and black, the absence of all colour; but the possible combinations of these give an almost infinite number of hues. Arising from some understanding of colour has sprung the art of painting, but even to the artist the true symbolism

of colour is a closed book.

The same applies in general to sound, and the 7 notes of the musical scale. The mechanism of the ear is different, but the manner in which the impressions received through it are transmitted to the consciousness, *i. e.*, the vibrations of air striking the tympanum of the ear and setting up delicate tremours in the auditory apparatus which communicate themselves to the brain, have their correspondence with the process of seeing. The ear likewise hears only those sounds which awake a vibration in the eardrum; other sounds are not heard. These sounds which are heard have also their very definite classification, first into octaves and then into the notes in the octave. The understanding of the harmony of sounds has underlain all real music down the ages. And Sound itself is a tremendous power, "when directed with *occult* knowledge."

With physical science's explanation that vibrations are the cause of the sensations of sight and of hearing Theosophy agrees—as far as the immediate cause is concerned, while maintaining that there are more recondite factors which are themselves the causes of those vibrations.

Similarly the shapes or forms about which we receive information from the sense of sight and also from that of touch, which has sculpture as its field of artistic expression, are not to be correctly understood in themselves, as physical forms. These are but the concretization of prototypal forms, which have "existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections." (*The Secret Doctrine*, I, 282.)

The organ of the sense of touch is the skin, which not only covers the entire surface of the body, but is present also within the body, as in the mucous membranes, the lining of the stomach, etc. An interesting point in this connection is the fact that the other organs of sense, the eyes, the ears, etc., share in the skin and are not lacking also in the sense of touch. The exact rationale of the sense of touch is not so clearly explained by physiology as are that of sight and that of hearing. Nor is there a clear-cut picture shown to us of the different kinds of touch. The most that we know physically of touch is in terms of the pairs

of opposites. We say that a substance or a surface is hot or cold, hard or soft, rough or smooth, with a few grades between the two extremes.

The psychic aspect of the sense of touch may be said to be pleasure and pain as a higher pair of opposites; whereas its spiritual aspect would seem to be the "one sense, . . . that of the inner touch" into which the other senses blend and by which alone "the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes."

Very little is known of the mouth and the nose as the organs of taste and of smell, respectively. We do not understand their method of operation, nor, though there are synthetic flavours and synthetic perfumes, are the tastes and smells arranged in any sort of order whereby a composite thing of beauty like a picture or a musical composition can be produced.

We get a possible hint as to why less is known about taste and smell than about the other senses from H. P. B.'s tabulation of the order of development of the senses, paralleling that of the elements. In *The Secret Doctrine* (II. 107), she explains that hearing is the first sense, corresponding to ether; followed by touch, corresponding to air; and by sight, corresponding to fire, or light. Taste, corresponding to water; and smell, corresponding to earth, make up the five which man at present has. It is these newer senses about which least is known by modern science, though tastes are classified as sweet, salt, sour, bitter and pungent, and there are many distinctive scents which the trained olfactory nerve can recognize.

There are, however, very interesting suggestions, in some of our books and articles, in connection with scent. For example, a German scientist, Professor Yaeger of Stuttgart, had christened the inherent odoriferous element contained in the vital substance of living organisms "odorigen," and another scientist, Dr. Salzer, had suggested that the scents inherent in the protoplasm were perhaps the life principle itself. H. P. B. wrote in a note in Vol. IV of *The Theosophist*:—

Dr. Yaeger's "odorigen" is not *Jiva* itself, but is one of the links which connects it with the physical body; it seems to be matter standing between *Sthula Sarira* (gross body) and *Jiva*.

Dr. Yaeger, it may be mentioned, had demon-

strated the possibility of producing the characteristic smell of an animal by treating the blood or "blood meal" with a certain concentration of sulphuric or any other decomposing acid. This was followed decades later by a Canadian invention which detected and recorded an individual's distinctive smell, so that it could be filed with his finger-prints for future identification, implying a person's characteristic odour to be an inherent personality trait, which could be changed only by changing one's personal qualities.

A French scientist has claimed to have photographed scents (*The Theosophical Movement*, Vol. IX, p. 17, "Scent Photography") and experiments are said to have shown that scents affect the growth of plants, the smell of ripe apples stimulating growth and that of peppermint causing the plants to shrink. (*T. M.* Vol. VI, p. 172, "Sound and Scent.")

Odours, moreover, like sounds, can be carried thousands of miles through the Astral Light. Mr. Judge's article, "H. P. B. at Enghien," published in the *H. P. B. Memorial Volume*, describes some remarkable phenomena connected with the super-physical production of scent.

The study of the functioning of the nose and mouth on the physical plane will not explain the fact that we smell or taste, for instance, in our dreams. We know that there are no miracles in nature, and if the physical will not yield the explanation there is light to be got from the teaching about the astral body and the astral light.

Where you prove the necessity of the astral organs there must be an astral body and where there is an astral body there is an astral world.

There is a double set of senses. The Vedic Aryans knew of "mental as well as physical correlations of the seven senses," writes H.P.B. in *The Secret Doctrine* and she explains in a foot-note:—

The division of the physical senses into five, comes to us from great antiquity. But, while adopting the number, no modern philosopher has asked himself how these senses could exist, *i. e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense—mental perception to register and record them; and (this for the Metaphysicians and Occultists) the *Seventh*—to preserve the spiritual fruition and remembrance

thereof, as in a Book of Life which belongs to Karma. (I. 535)

The astral senses are not at present developed as definite centres and functioning independently in the average man of the present day. There was a time when clairvoyance, clairaudience, etc., were normal to humanity in general, but with the evolution of physical man the divine powers and attributes were abused and ultimately lost to the majority.

The *Inner sight* could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians," sensitives and mediums, as they are called now. (*The Secret Doctrine* II. 294 fn.)

A very interesting point in connection with the senses is their interchangeability, which also points to a correlation beyond the present concepts of physical science. H. P. B. explains in *Transactions of the Blavatsky Lodge* how, the senses of touch and sight being interchangeable, a clairvoyant in trance can read a letter placed either on the forehead, at the soles of the feet, or on the pit of the stomach. She insists that this involves only the exercise of senses on the physical plane, whereas telling the contents of a letter with which the person has not been brought in contact demands the exercise of the sixth sense, on a higher plane. "The whole scale of senses," in fact, she tells us, "is susceptible of correlations" and they are therefore interchangeable (pp. 43-4). She refers in that connection to the reference in the Vedas and the Upanishads to sounds being perceived.

H. P. B. mentions in *Isis Unveiled* (I. 145) the phenomenon that, at certain stages of physical prostration,

instinct—the spiritual *unity* of the five senses—sees, hears, feels, tastes, and smells, unimpaired by either time or space.

And in a foot-note in *Lucifer* for May 1891 (Vol. VIII, p. 219) she explains:—

Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internum* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through

other organs, *e. g.*, the stomach, the soles of the feet, etc. The "sensing principle" in us is an entity capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.

## PARAMITAS—DIVINE VIRTUES.

Of all the psychological phenomena which we have experienced during the last war, there is none so significant as this: it is the knowledge, the very great knowledge, which modern science has put into the hands of politicians and militarists which has become the channel of murder and bloodshed. Scientists may not all have meant their special knowledge to be so abused, but they are part and parcel of modern civilization and one marked feature of that civilization is the worship of Head-learning, which makes morals and virtues subservient factors.

Now if we study the history of numerous human civilizations we very often find that a disturbance of balance between moral impulses and mental knowledge produces, first, internal disturbances and then wars and bloodshed ultimately leading to the destruction of civilization. Is not that what we can observe in European civilization, say, from the dawn of this century? There were struggles between classes—the capitalist and the labour groups. All over Europe and the U.S.A. strikes, lockouts, etc., were the order of the day. The part of this class-struggle in precipitating the war of 1914 has not been generally understood. The disturbed balance between the Head-learning of reasoning practical men (so-called) and the moral impulses and ethical principles preached by every Prophet since the Dawn of Humanity was not adjusted, and the result is—what we see today. The peacemakers of Versailles helped to create these awful conditions without meaning to create them. And is it not amazing that even today the errors of 1919 threaten to repeat themselves?

Now, there are many ways and means suggested—mostly economic and political; social reforms are talked about; an international police force and

like ideas are being discussed; but the fundamental truth is completely overlooked: Head-learning must be balanced by Soul-wisdom. Emphasis must be upon the fundamental worth of ethical verities and of moral principles. Virtue and Knowledge are the two wings on which the Bird of Human Progress rises to heavenly heights.

In ancient India, from the Age of the Vedas onwards, we find a healthy balance maintained between these two until mediæval times when the children of the Great Mother became impractical, neglecting sometimes knowledge and philosophy, at other times morality and ethics, and so India fell. If India's civilization is still a living one and not dead like that, say, of Assyria, it is because this balance is still recognized by some, not consciously, but instinctively—and if we can fan the flame of what slumbers in the Heart of India, she may rise again to her true stature, and be able to perform her mission to the world. This task pertains to the subject of the Paramitas, which are not virtues as ordinarily understood, but Divine Virtues—virtues which make men immortal, which make cultures enlightened and civilizations peaceful.

Paramitas is a Buddhistic term and in the Mahayana tradition there is what is called the Paramita Path—the Way of Divine Virtue leading to the Great Renunciation. Every religion inculcates virtues, but these religious virtues are practised without a basis in knowledge, and therefore can only be partially observed at best, and very often wrongly practised. Many talk of Brotherhood, and all they really mean is a creed, a club, a clique. Everyone talks of Love, even when they mean personal affection, even when they do not mistake lust for love. Everyone talks of Charity or generosity—while looking on it as a business proposition, a patronizing proposition; and even then what blunders are committed in the name of Charity!

The first point to understand is that most men and women have virtuous instincts—to be kind, to be just, to be charitable, to be truthful, to be self-sacrificing. The creeds of churches and temples have little to do with virtues. There are liars and thieves in every community and sect as there are good and true men in each. Modern education

and civilization tarnish and vitiate these virtuous instincts. Therefore we come upon this strange phenomenon—simple-minded, uncivilized village folk are more usually honest and moral; but when they are touched by civilization they deteriorate. Civilized men have given to innocent savages tobacco, alcohol and ugly venereal diseases. Today a good man is good not because he has acquired education and Head-learning, but because of his native instincts. The cultivation of virtues, conscious and deliberate, is not undertaken. It is that which is necessary and which we are going to consider. So, the Life of the Divine Paramitas is not some kind of religious life, it is *spiritual living*, which any man or woman, irrespective of his or her religion, can undertake and, Theosophy says, should undertake. Students of Theosophy try to combine knowledge and virtue, but let it be understood that if knowledge is sought it should be because the aspiration is to unfold virtue.

To undertake this spiritual living it is necessary to analyse the Divine Virtues or Paramitas, as given in *The Voice of the Silence*, and to show their relationship to the constitution of man—the human principles. The Virtues are seven and we can consider them in three groups. The first four—Dana, Shila, Kshanti, and Viraga are to be cultivated in our embodied existence, so that the lower man or personality may be able to fix his mind on the Higher, which is practising Virya. When the lower man, by practising these virtues, has become a *centre* worthy to catch the Light of the Higher Self, the Dhyana Virtue enables him to live in light and peace, then alone the higher occult knowledge brings him to Prajna, the Key to the Temple of Perfect Wisdom.

So, for the practice of the Paramitas, theoretical knowledge of our philosophy is essential. We must not only know the names of the virtues, but also why these particular virtues are named. Why not Kindliness? Why not Sacrifice? Dauntless Energy is mentioned, but where is Chastity? and so on. First, we have to learn that for good reasons rooted in psychology and metaphysics there are Five, Seven and Ten Paramitas named. These are the souls or wombs of all other virtues and good qualities. Secondly, to practise these fundamental Paramitas, we must understand a

little more precisely, from the point of view of practical occultism, not only man's sevenfold constitution, but also the construction of his personality. Look for a moment—each at himself or herself: Our physical body carries within itself the marks, the signs, the symbols of our psychic as well as of our spiritual make-up. Each wills, thinks, feels and acts by methods which are similar. Just as we all see with our eyes, however different the power of sight; just as we all digest food in the self-same way, however different our capacity to digest; so also all of us express feelings, thoughts, desires and aspirations through the self-same organisms, however different our powers to feel, think, desire and to aspire. Let us understand this:—

There are three chief centres in the human body for the three chief forms of human activity. These are, in the order of their importance, the heart, the head, and the navel. Our heart is the centre of spiritual consciousness; our head the centre of psychic or mental self-consciousness; our navel is the centre of feeling or Kamic consciousness. Beginning with the lowest: All our desires and feelings, good or bad, when they are personal, are related to the navel. It is the centre to which all the bodily feelings of heat and cold, pain and pleasure, etc., are directed. It may be called the seat of animal feelings—from mother's love to selfish ferocity. The instinctual feelings shown by birds and beasts are not soul-qualities in the sense of pertaining to a self-conscious soul. The seat of the animal soul is the navel—not only in animals but also in us. So when people are angry or patient, lustful or loving, greedy or generous, these feelings proceed from the animal-man or Kama-Manas. We have moods of anger or patience, of lust or affection, of greed or generosity. The good moods have to become permanent to become virtues, Paramitas, which are divine. Now man is superior to the animal in possessing the thinking, reasoning, comparing and contrasting mind. Animals cannot control their moods which result from their instincts; but man can control, purify and elevate his moods, make permanent his good feelings by knowledge and effort and thus bring to birth the Divine Paramitas.

Often ordinary virtues are mistaken for Divine Virtues. How shall we know the difference between the two? When are virtues ordinary human virtues and when are they Divine Paramitas? We have seen that ordinary virtues relate to the Kamic man whose seat is the navel; the Divine Virtues belong to the spiritual man enthroned in the recesses of the Heart. When ordinary virtues become permanent habits we have succeeded in raising them from the plane of Kama, of animal-man, to that of Buddhi-Manas, the Spiritual Man.

It is easily inferred that the head, the seat of the thinking-man must play the most important part in this transfer, in this transmutation of animal-soul expressions into Divine-Soul expressions. The head is the crucible in which the lead of the passions can and should be turned into the gold of the Divine Paramitas. We learn this when we practise curbing and controlling our vices; we say, I will not be angry but patient; I will not be lustful but loving; and very soon we are able to determine that only by using our knowledge do we succeed. Therefore it is said: "the fight is in the mind"; why? Because the animal soul, from its base in the navel sends all its soldiers to the head; the animal soul instinctively feels that if the activity of the Head were stopped it would reign supreme. The first fight is between the head and the navel; what are they fighting for? The navel says: if I lose the battle and if the head wins, my very kingdom vanishes. It tries to appease the head. Kama fools the thinking faculty and takes us unprepared. Why do hundreds upon hundreds of men and women fail to overcome Kama? They have not acquired sufficient Knowledge of the right kind. Our head possesses knowledge which proves absolutely inadequate to overcome Kama.

Theosophy teaches us: (1) to purify, (2) to strengthen and (3) to elevate the mind by philosophical study. Such study brings us the weapon of Impersonal Force against which Kama becomes powerless. Once the head has freed itself from the glamour of sense-data and head-learning it can easily overcome the animal soul or Kama. When philosophical knowledge touches the ordinary human virtues there is a revolution in the kingdom of the navel. Many soldiers, numerous

battalions made up of ordinary good human instincts leave their chief, the animal soul, and come over to the Human Soul to aid it to overcome Kama. Why? Because the Human Soul, Manas, the Thinker, approves of and helps the *good* animal instincts. When affection and generosity arise, the human soul aids them by right knowledge and right understanding, and so wins them over to its side and the animal soul encounters defeat. So, good human feelings, though they are personal, have a use—a fine use—and those who say “good fellow feeling is no use,” “Honesty is the best policy,” “Everything is fair in love and war”—blunder in a colossal fashion. On the other hand—make no mistake—mere personal good feelings will not take us anywhere, and serious dangers lurk for the human soul when a person thinks “I will be good, and let him who wishes go after Wisdom.”

Having thus laid our ground, let us examine some of the Paramitas, one by one. We may not take them all up here. The first is Dana, ordinarily translated Charity, and our modern notions of charity are such that in common parlance it means chiefly giving money to individuals or to causes. It is a symptom of our materialism—that mere money giving is called Charity, and why the money is given or how, is not taken into account. But *The Voice of the Silence* defines Charity as “Love Immortal.” The practice of charity is not the giving of our possessions—it is giving of love of the immortal kind. So, charity must be a mental virtue before it can be made actional. We must practise Love in our own consciousness, and even before we speak of love we must have thought about it. Now the mental process purifies ordinary human love of its personal bias, because the moment we begin to love others in the highest sense of Dana, we come upon our motive. Ordinary people hardly apply the test of motive to their actions, because the mind is not made the starting-point of actions. Love is said to be blind—it is, when it is not purified by knowledge which questions motive and *therefore* determines method. Immortal Love, the Dana Paramita, is *not* blind—it is all-seeing. Love enables us to see, it is hate which blinds. So, to *practice* Dana we must *think* of it as Immortal

Love and begin to love impersonally those whom we have loved before personally, and expand the circle of loved ones, gradually and deliberately. We shall not be able to do this without proper Theosophical knowledge. Why should we love our kin and friends impersonally? Why should we try to love all and sundry? If Christendom does not obey the injunction “love thy neighbour as thyself” it is because the metaphysics underlying that proposition is not understood. This Paramita is related directly and intimately to the third Fundamental Proposition of *The Secret Doctrine*. Similarly, in spite of Dana being defined in the *Gita* as threefold, Hindus are not practising Sattvic Dana and for the same reason. So to be charitable to others means to love others with love that does not pass nor perish.

The second Paramita is Shila—Harmony. Our words and acts often do not go together, and more, our thoughts and words often go in opposite directions. Thus are beings disintegrated, but by the practice of this Paramita we can become *integrated*. The vice opposed to harmony is hypocrisy. As love and hate make a pair, so do harmony and hypocrisy. H. P. B. calls hypocrisy an unpardonable sin in Occultism. Why? Because hypocrisy bifurcates our consciousness, divides us, and we may go so far in becoming hypocritical that it would be impossible for us to become whole or integrated. But if the injury done by hypocrisy is growing and tremendous, so are the benefits accruing from the harmony Paramita. Its practice is the means whereby Karma is exhausted. “Shila, the key of harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.”

The practice of the Shila Paramita also must proceed from thoughts to feelings, from these two to words, then from these three to deeds. No outer adjustment will serve if inner harmony is not created. If we are harmonized within, we shall act harmoniously with humanity and the whole of Nature. There is a higher aspect to Shila—the capacity of the practitioner to face and to adapt himself as his own Karma precipitates. He learns the art of handling the Devatas or Elementals as he practises Shila. The *Gita* names

as the fifth factor in the accomplishment of every work "the presiding deities" and the *Voice* says that if the Disciple lacks the Shila virtue he trips and "Karmic pebbles bruise his feet along the rocky path." For the beginner it is a very difficult Paramita to practise, and so we are told to bathe our soul in Kshanti's essence.

That is the third Paramita—Patience. A Great Master once wrote "Great man is he who is strongest in the exercise of Patience." This Paramita is directly related to the Law of Cycles and so to the second Fundamental Proposition of *The Secret Doctrine*. But we must not mistake Tamas for Kshanti! If Karma is not Kismet or fatalism, patience is not mental and moral lethargy. "Procrastination is the thief of time." If we squander money we can perhaps make up for it, not if we waste time. Theosophy does not believe in the mental attitude of Mr. Micawber "Something will turn up." Time is most patient but it is always and ever active. So true Patience means action—doing things deliberately, taking advantage of the Law of Time. We often become impatient with ourselves and with others and then blame our own lower nature and the world. Patience, once again, has to be practised mentally first and then outwardly. Note the peculiar importance and the unsuspected value given to Kshanti: When we have passed the Gate of Patience, our body has become our slave. If we cannot practise Shila without Kshanti, it is equally true that we cannot practise patience without a higher indifference.

The fourth Paramita is Viraga. Viraga means without Raga-attachments: No attraction to things, no aversion. The exercise consists in rising above the pairs of opposites, it is at this stage that "the rude arousers of Ahankara," Egotism assails the practitioner. Viraga is *not* indifference to the world; every so-called Hindu

Sannyasi or Muslim Faquir claims to be a Viragi. That is false Viraga. The higher indifference is the capacity to *evaluate* every man, every object, every event at its true value, its correct worth. A whole article could be devoted to this Paramita.

It will be noticed that these Paramitas are not to be practised one after another, but simultaneously. The world needs the cultivation of the virtues; masses of men do possess good feelings—poor reflections of Great Virtues; but even these are better than Head-learning, possessed by so many of the so-called "leaders," without fellow-feeling of the right type. Making use of good feelings is not taught, while using Knowledge *is*. Cultivation of the Virtues, so that these become Jewels of the Human Heart—that is necessary, most necessary, today.

Dhyana and Prajna we will not consider here in detail as they cannot be practised at the stage at which most aspirants are. Enough to aspire to possess the first five Paramitas, while contemplating the sixth and seventh as attributes which will finally crown the efforts of the spiritual man. A glimpse may thus be obtained of them.

Practitioners of the Paramitas may use these seven virtues named in the *Voice* as making up a perfect photograph of the Masters, who are Men of virtue. In Them these Paramitas shine forth as *Vibhutis*—Excellences. They are Lovers of all Humanity, whose embodied existence chants Divine Harmony. They are Patience Incarnate, waiting and watching for individuals to come out from civilizations as they rise and fall. Indifferent to the mighty magic of Prakriti, They are co-operators with the mightier magic of Purusha. And Their Energy is that of Immortality which is Truth. They are the Wise Ones—Buddhas—who sacrifice for all. May the Power of Their Paramitas protect the world and help humanity!

# FEELING AND THOUGHT IN SELF-ANALYSIS

## II.—SELF AND THOUGHT AND FEELING AND THOUGHT

[ The first instalment of this study appeared in our last issue.—EDS. ]

### SELF AND THOUGHT

The postulate that feeling-experience and thought-experience are basically opposite in nature, can be demonstrated best by comparison. Having defined, however briefly and inadequately, the elements of feeling-experience, it becomes necessary now to turn our attention to thought-experience, or, to express the phrase more accurately, Self-experience through Thought.

It has been said that the characteristic which marks Man as distinct from Animal, is the presence of thought in his consciousness. Perhaps a more complete statement would be that a self-conscious Being functions in man's mind through thought. Viewed thus, the mechanical aspect of thought may be studied as used by Self.

Such a study has long been the preoccupation of the West in its own peculiar way. From its point of view, "mind" is the strange action of the brain, a vague realm where "thought" abides, moved by mysterious levers. Mental action is also considered as being of the nature of an automatism. Observation leading to any theory of causation has resulted in (1) the idea that thought is fashioned and directed by nerve impulse, originating in or outside the body, leading to (2) the conditioned reflex now popularly associated with Pavlov; or, (3) psycho-analytic theory. But to control, or direct, any of these "controlling" factors necessitates a thought first. Where does this originate? Can there be thought without a Thinker? Prof. L. A. White believes there can. To quote: "Whether a man 'believes in' Christ or Buddha, Determinism or Free-Will, is not a matter of his own choosing. His philosophy is merely the response of his neuro-sensory-muscular-glandular system to the streams of cultural stimuli impinging on him from the outside."

To refute this, one need merely choose not to accept it. The "mechanism" that is constructive and potentially powerful, that stands out in greater relief of dignity and skill against the background

of materialistic opinion—is the life of Self in Consciousness, expressing and experiencing through Thought, Will and Feeling. As Will in the highest sense acts, for the present, beyond the conscious direction of this Self, for most men it remains outside the scope of this study.

The purpose in now pursuing the question "What is the relation between Self and Thought?" is not only briefly to cover what is well-known ground to many, but also to lay a foundation for a discussion of the related functions of Thought and Feeling in regard to Self. Thus, Mind is often used as a synonym of thought. From *The Voice of the Silence* comes a pithy and exact description of the function of Thought: "For mind is like a mirror...it reflects." And this mirror possesses mysterious magic powers. For not only will it dutifully reflect, for the Self's consideration, the realm of the personal and practical, as well as the abstract and metaphysical; but towards any idea or picture held fast in concentration will soon troop associated and related thoughts. From what fastness of Nature, and what power is it that demands their presence? This commonplace and well-tabulated mental action is yet remote from our understanding, replete with mystery.

As the reflective function of Thought, in relation to the personal and practical, will be included in the discussion of Thought and Feeling, let us now briefly consider the value of abstract or universal thought, always remembering that, from the point of view of this study, Self is the dominating Power, seeing through the mirror, pondering, choosing, judging, discriminating.

When Self focuses attention upon abstract or universal subjects, important results develop and profound implications are set up.

(1) As a foundation for producing concrete results we have such spokesmen as Whitehead and Weaver, who speak, respectively, for mathematics and for universal concepts or principles; the first in its rôle leading to discoveries in the physical



sciences, and the second as the dominant cause, the absence of which has permitted the gradual coarsening and vulgarization of our present culture.

(2) Self through Thought concentrated upon the subject of Universal Cycles, as example, is a refutation in action of the materialistic dictum that "mind" is merely an end-organ in a chain of neural impulses. The desire of the embodied Self to be freed from the domination of its physical environment, finds here a promise and a partial solution. Were "mind" really dependent for existence on outer stimuli, it could never separate itself from its "cause." Therefore, in the act of refusing thought to one division of life in favour of another, Self asserts a power which, through attachment or detachment, may bind or free the Self.

(3) The ability to transfer one's consciousness to the consideration of a general or universally applicable concept, while at the same time withholding the constriction of a pressing personal desire, or ambition, seems to constitute the basis for self-healing. This "strange" power responds often, even to the logically untenable affirmations of certain healing cults.

(4) But Thought on Universal Ideas will not finally solve the problem of regenerating man's lower nature. Such a practice can and does act like the fabled Magic Carpet, whisking us away from the line of battle for rest, invigoration and re-visioning the Picture of the True, but we must return to the struggle. To quote W. Q. Judge (*Letters That Have Helped Me*):—

Then there is the lower self, great in its way, and which must first be known. When first we see it, it is like looking into a glove, and for how many incarnations may it not be so? We look inside the glove and there is darkness; then we have to go *inside* and see that, and so on and on.

Some may believe that all of the lower, selfish, despicable or mixed impulses and plans that comprise the lower nature may be entirely wiped out, destroyed, by the successful act of transferring one's attention to Ideal, Abstract subjects. Were this true, then such thought-practices would assuredly constitute the Key to the Gates of Gold; and the accomplishment of one of life's great purposes would prove relatively easy. But for those who

mistakenly hold to such a belief and follow such a practice, there is a warning in "Occultism vs. the Occult Arts" where H.P.B. writes of those who,

imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes; namely, *until their collective and unexpanded strength enables their possessor to enter the true sanctuary of the Soul and stand therein in the presence of the Master—the HIGHER SELF!* For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will, put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries! As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. . . . Strange aberration of the human mind. (*Raja-Yoga*, p. 33)

In the light of this passage, it becomes obviously imperative that direct measures be employed upon the fury, fire and passions of the animal nature, so that we do not unwittingly follow the example of the Spartan boy.

Granting the willingness, the desire, to pursue such a task, then arises the important question, How? And in this connection there should emerge the paramount reason for striving to distinguish between the functions of Thought and Feeling. If Feeling-recognitions are the answer to this problem, and if an interpretation of Thought is being used which excludes such recognitions, the outcome must prove unproductive of the desired results. Possibly as pointing in this direction are the following examples, or symptoms:—(a) In younger students, the erection of a theoretical structure in regard to psychological problems, which to a pressing inquirer seems vague and remote from the point in need of clarification; (b) in older students a sense of bafflement, of frustration, leading to the acceptance of the *status quo*, psychologically speaking, because it seems hopeless to try any longer; (c) in some, who,

despite and because of the thwarted feeling, persist in pushing the thought-mechanism far beyond its normal capacity, there comes a serious impairment of the concentration function.

Mindful of the seriousness of our task, let us now seek hopefully, in a comparative study of Thought and Feeling, for an answer, that like the road builder's mighty bulldozer, may clear away some boulders from our path. However incomplete or inconclusive the following treatment, a sincere effort to satisfy what is felt to be a crying need is herein attempted.

### FEELING AND THOUGHT

Thought—the exercise of the power by which the images in the mind come to the consciousness of the latter. Man creates no ideas; he merely grasps the ideas which are already existing and whose images are reflected in his mind as in a mirror...

This quotation from an article, "Letters on Magic and Alchemy," succinctly defines the function of Thought and at the same time suggests several questions. One of these is: What impels the action of Thought in any given direction? Desire, of course. But, more specifically, the Self's desire for some object through the attainment of which the sought-for Self-sensation may be gratified. In the following paragraphs, consideration will be given to that type of mental action wherein the Self's desire uses the channels of Thought as a means. "Thought" will include (1) the Self in reason—seeking to infer a method, a fact or an excuse; (2) the Self in concentration—receiving a train or a barrage of ideas, in degree; (3) the Self in imagination—projecting all conceivable concatenations of events, or brushing fantasies on the astral canvas. In pursuing this course certain distinguishing characteristics of the Self in desire offer themselves in a general threefold classification. Each of the three may mark the status of the Soul in evolution or represent merely the phase of a passing experience.

First there is that desire which impels Thought into action—seeking, scheming, planning for self-interest in its myriad forms. Aside from the needs of subsistence, there are, for example, the easy satisfactions of success in acquisitiveness, of victory in competition, of boastfulness, loud or quiet. And, beneath and around any of these, lies the

web of consciousness, teeming and fervid with plans, hopes and sorrows—for Self. The outstanding characteristic of this class is its total disregard of other Selves, with the usual exceptions of family, etc. And not because of active malevolence, but because interest in Self is so absorbing, so satisfying. There are the educated selfish, just as there are the ignorant selfish, often wistful after education. But whether the former or the latter, in this category the primary aim of life is held to be the gratification of Self-interest.

In our second class are grouped the intellectuals, scholars, etc., all those who take a major interest in the action of Thought. Until the advent of Einstein's relativity, "pure objectivity" was the ideal aim and the boast of scientific investigation. The obvious impersonality of the reasoning process as such, its cool machine-like quality, does, by its very nature, aid in producing impartial judgments. But the naïve belief in "pure objectivity" received a double blow. First, by demonstrating "objectively" that the observer was part of the total picture described (Einstein) and therefore not a "pure" observer, a basic assumption of the scientists was rendered untenable. Secondly, in the psychological demonstration that, except for the rare few, Self-interest leans in the direction of prejudice and preconception, to pack the evidence along desired lines—even as our esteemed science, with its determined devotion to Materialism. "Rationalization" in this, as in more personal pursuits, is a wide-spread symptom of the subservience of Thought to desire.

It is undoubtedly true that, in the acquirement of culture, one learns to recognize the overt traps that Self-interest lays for the manipulation of Thought; emphasizing the desirable, ignoring the unfavourable; and, on principle, one seeks to avoid them *in toto*. But, unless intellectual honesty is of a tough quality, and the love of truth is unalloyed, some form of desired Self-satisfaction will steer the craft of Thought into its previously selected haven. And today, because Idealism is at such a low ebb, Thought has nothing to work for except the restless, shifting shades of personal gratification; "Mine" vs. "Yours." Since the disappointment in "pure objectivity," the pendulum of opinion has swung to an almost

parallel naïvité in the presently held contempt for Thought as an instrument for impersonal judgment.

It is recognized that Self-interest is for most people the controlling agency of the mental process; but, while it is conceded that the overcoming of Self-interest may perhaps provide a topic of entertainment in abstract speculation, it can scarcely be considered seriously from the viewpoint of "realistic problems." Why? Because austerity and asceticism attack the love of life which is fed and sustained in desire gratification. "Why destroy Life," they argue, "for the empty pleasure of reaping a 'purely' abstract reasoning?" Prejudice against the Self, as an Idealistic Concept, here reaps its inevitable harvest. For, in the absence of any faith in the power of Self to effect a change for the better in the quality of Self-satisfaction, there remains only one alternative. The prison gates of the personal nature close around the consciousness of these ignorant sophisticates, and soon the jungle becomes their dwelling.

But, one may ask, what of those few who have not surrendered their allegiance to Idealism? In them, does Thought preponderate over Feeling? Or is there another quality of Self-feeling, for the sake of which the usual or "personal" type is willingly sacrificed? The latter explanation seems the truer one. For the struggle between man's higher and lower natures is a death struggle between two kinds of Life or Feeling, for the Self. To serve, to be devoted, to sacrifice, are expressions of the action and Feeling of the Self, in regard to the beloved Ideal. Herein is the crux. To how many is the Ideal not at all beloved? The progress of the Soul in evolution is measured by its level in experience-involvement; and experience is a Feeling-relation of the Self, expressed and resulting in the placement of desire, attitudes involving hopes and fears, and in expectancy of the longed-for Self-satisfactions.

What part, then, does Thought play? For both the Idealist and the so-called Realist, Thought presents a picture or an image to the vision or consciousness of Self in response to a need, a demand, or a fear (Feelings). The Realist—who is so named because the avenues leading

to his Self-satisfactions are close at hand, in body-responses or the domination of others—finds only a limited use for Thought, principally to scheme and plan or to amuse him. But the Idealist has a more urgent need for the facilities of Thought, primarily because he has outgrown or out-suffered the usual object-attachments of Self and their consequent resultants in the average levels of Self-feelings. He seeks to widen and deepen the area of possible experience, so that the subtle and profound satisfactions he longs for may be realized. Or perhaps he is moved to action by the stirring of an ancient memory, deeply placed in his consciousness, which whispers insistently of a state or a world where happiness, beauty and goodness are pure, unalloyed, and where Self may feel complete. And so he plunges into his imagination and into the imaginations of others *via* books and conversations. He lays a train of reason which he hopes will explode into the answer desired. His interest acts as a focus for concentration; and ideas, suggestions, come to him. He seeks a Way, a Path. Should it be his good fortune to find a body of true knowledge such as Theosophy, he is then faced with a choice that will determine whether or not he joins those few who constitute the third class in our category.

The Idealist, having travelled so far, is virtually a member of Class III. And yet, equivocation or refusal to accept the responsibilities of this choice will inevitably set him down behind an impregnable wall, separated from all the lovely dreams that he has dreamt for Self alone. For this choice determines the essential difference between the true Disciple and the Idealist; the basic motive, "for me alone" or "for me, first" must be abnegated. "Give up thy life if thou would'st live."

There are many Idealists who mistakenly think of themselves as Disciples. Ignorance of the differing values of Thought- and Feeling-experiences within their own consciousness, might be justifiably pleaded as the true cause for this confusion. For one may observe many instances where the thought, the imagination and the expression partake of the selfless and the sublime, while the satisfactions of that Self remain held fast in old forms of personal Feeling. The young

man will, in a manner militant and pugnacious, expound the doctrine of peace. The young woman will draw a word-picture of the sublimity of sacrifice and resignation, full of atmosphere created by voice and "feeling," and within a matter of moments coldly snub her neighbour.

The extent to which such "uneven development" is due to this misplacement of value may be determined only when the fault is recognized as such, and steps are taken to remedy it. While it is readily conceded that a fertile and vivid imagination can and does outstrip one's ability to exemplify and embody the Ideal, this question of degree assumes a different and less agreeable contour, when over a period of time one remains seemingly indifferent to one's personal nature that shows little sign of real development, while Thought glories in fantasies of self-sacrifice.

To repeat a vital point—many, in a sincere effort to analyze and effect changes in the lower nature, confuse the differing functions of Thought and Feeling as expressed by the Self. To eliminate from primary consideration ( 1 ) the fact that any and all "feelings" of the lower man are Feelings of the Self, and ( 2 ) that they exist and thrive in the mind or consciousness—to ignore these factors, whether from ignorance or bias, must predetermine failure in gaining results of understanding, or regeneration, of the lower man, whatever else may be achieved. It is true, of course, that conflict of desires, those for the Ideal, and yet too, for some of the dear personal ones—will determine the level of development of Disciples on the Path, at differing stages. But when stamina and aspiration are strong and determined, the symbol of the Spartan boy may apply, only because of confusion of understanding in regard to the functions of Thought and Feeling. In such cases, it were a pity not to seek for clarification.

( To Be Concluded )

## STUDIOUS VISUALIZATION

Everything in the manifested universe evolves from within outwards. This is one of the most practical and important teachings given us by Theosophy. The inner, invisible world produces the outer and visible by a natural process which is universally operative. Man produces nothing in the way of tangible and visible objects consciously unless he first has a thought as to what he is planning to make and the will to accomplish. The mind is the cause and creator of all and though the vast complex of results which eventuates gives rise in its turn to other results, as "the gunas play among the gunas," real changes, reforms, new impulses are always initiated in the mind. This point is brought out in an italicized sentence in an article in the August issue of *The Aryan Path*: "In the sphere of ethics to try to determine what one should do before one has found out what to think and how to feel, is a case of 'putting the cart before the horse.'" The question under discussion is non-violence (*ahimsa*) and the author, Sramanera Sangharakshita, warns against efforts to apply *ahimsa* by rule of thumb and gives an interesting analysis of the type of mind which can act non-violently, being of that peaceful nature from which peaceful words and peaceful acts naturally flow. The doctrine he expounds is a Buddhist one and rather startling to those who meet it for the first time. The "perfection of emptiness" which is also the plenitude of compassionate activity, is a paradox which conveys a profound truth.

## IN THE LIGHT OF THEOSOPHY

The Korean outbreak has brought the possibility of a Third World War very much to the fore. So much talk, so many fears and such potent astral light pictures have been engendered, that some great precipitation seems almost inevitable. Some of us hope that the peace-loving people will be able to somehow prevail and prevent the outbreak. Meantime with almost the precision of a Greek Tragedy, the doom which we, the peoples of the world, have made for ourselves, rises to engulf us. It is time for soul-searching. What have *we* done to prevent war and divert such a world catastrophe? Of course we can blame the Communists and the Democracies, but what about the totalitarian lower self in each one of us? Are *we* ourselves free from selfishness, blatant argumentation and egotistic pride? Do we not let our desire-mind enslave our working hands and as a result does not Nature restore the balance by means of ill-health. Do not our greedy, grasping hands lead us into mischief too, and then we go against the dictates of our conscience? Of course all this is evident, but who is right and who is wrong and after determining that, what should we do?

For one thing we cannot remain idle. It is no idle saying that the devil makes smart use of idleness. Nor will it do to repine and make fine resolutions during our day-dreaming. The road to hell is paved with good intentions. We must commence to learn to work for others in the immediate circle of our relatives and of our friends. Yet not because they are personally close to us but because they are closest at hand and an economy of energy must be used with discrimination.

By beginning at home, we will build up in ourselves courage, stamina and discrimination. Courage grows as the result of rebuffs encountered and surmounted. If they are met in our immediate circle, our lot will not be immediately too severe and we will find ourselves tempered gradually by long standing acquaintanceships. Stamina is gained little by little through a series of minor triumphs and is developed almost imperceptibly. Finally,

if we did not learn fearlessness and patience, how could discrimination be gained? Surely the beginning of right and true world revolution begins in the home and in the correct fulfillment of family responsibilities and obligations. In the home, if duties are assiduously performed—the small plain duties and drudgeries of daily life—we will not only rise to greater heights but we will let loose a force which should enkindle the desire to do likewise in some of the hearts and minds of our fellow pathfinders.

Under the caption "The Ruin of India" H. P. Blavatsky gave a warning in 1879 which is timely even now. India's present condition would be better than it is if notice had been taken of her words. *The Aryan Path* quotes them in its August, 1950 issue in connection with the effort being made officially to plant trees and we hope Government really means to re-forest the country. Few laymen have the faintest idea of the tremendous importance of this question of re-forestation. That which many great thinkers through the ages have regarded as the root-base of all that men need for health, wealth and happiness on earth—the agricultural system—is left unconsidered. Like the lady who, when asked where her husband's money came from replied: "The bank," we, many of us, are apt to go no further back in thought than the retail tradesman when considering where we get our food from, not realizing how much depends on the treatment accorded the soil. In an extremely interesting article referred to in the issue of *The Aryan Path* mentioned above, the writer, George Godwin, quotes Socrates as saying: "When agriculture flourishes, all other industries flourish," and then himself adds: "Had the great philosopher spent less time in Athens and more on the banks of the Ilissus beyond the city, he might have said more,—said, perhaps, that when agriculture flourishes among sister states there is little talk of war." And H. P. Blavatsky draws the strings of destiny still tighter, saying: "We need only glance at the pages of history to see that ruin and ultimate extinction

of national power follow the extirpation of forests as night follows day."

Apropos of tree-planting. *The Indian Social Reformer* (8th July, 1950) has made some wise remarks about the wide publicity which Shri K. M. Munshi organized.

But one wonders how wise Mr. Munshi is in associating the publicity with religious thought as intensely as he has done.... There would be little to be regretted in all this but for the fact that Mr. Munshi is making his whole campaign unintelligible to Indians who are not Hindus. Surely there are non-Hindus among Indian agriculturists and surely they are neither more literate nor less superstitious than the others?... There is a sense of frustration abroad among the minorities—Parsi, Christian, Muslim—and Mr. Munshi with his increasing poetic effusions is doing little to dispel it.

We agree that there is a sense of frustration; that high officials of our Secular State ought to be more careful in their expressions. As students of Theosophy who belong to no cult or sect yet belong to each and all, we could have no objection to any religious appeal by any official. There is truth in Hinduism as there is in Islam and other creeds; but also neither Hinduism nor Islam or any other creed is free from falsehoods and superstitions which degrade the very soul of man. A new religious outlook based upon real spiritual insight should emerge if the Soul of India is to unfold its true Native character on the basis of the Immanence of Deity and the solidarity of Man.

One of the great fears that besets mankind is that of death. Advancing age, usually brings with it tragedies to health and opportunities. A deepening shadow seems to cross our path and gradually engulfs us with a certain albeit intangible gloom. We begin to fear the future pains and nameless uncertainties. We for the most part try not to know anything about the process of death, and by ignoring try to forget its ap-

proach. Yet the Great Sages have always taught that what we mortals deem life is from the Real Ego's position, death, and so when it is time for our body to die, Death comes as a deliverer and a friend. However we are so imbued from childhood with the need for so-called scientific evidence, that before we can have faith and confidence, we must have some one of established learning to pronounce. Here then, is what Dr. B. F. Miller, M.D., of the Massachusetts General Hospital, Boston, has to say:

Nature wisely provides before death a gentle curtain of coma and sleep which descends so softly and quietly that seldom does the family or the doctor know when the patient entered the final period of unconsciousness. Therefore, for minutes,—or sometimes days, as the sleep deepens, the patient's heart or other organs gradually lose their vital force, until death finally occurs. The coma which precedes death is painless.

Even victims of automobile accidents, terribly torn and battered, do not necessarily feel pain. They drift into a state called shock. When in a state of shock, the patient no longer experiences pain, even though he may be partially conscious.

Some months ago, John Gunther wrote a very moving and informative book entitled *Death Be Not Proud*. Therein was related the achievements and the hopes of his son, who was ultimately to die of a tumor of the brain. The fear and the anxiety, even the pain seemed more the burden of the parents, than of the son. We require both impersonality and detachment but that does not mean loss of compassion. Compassion however is only gained through knowledge and understanding. It is through the birth of wisdom in the heart that our passion is transmuted into compassion. When mankind learns that for each struggling mortal learner on earth there is a *Father in Heaven*, and that death is the process of ingathering and the harvesting of but one lifetime's experiences out of many, then will man begin to cease to live and act like a social animal and become in an ever-quickening process an unfolding *god*.

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

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

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

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

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

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

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

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