

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE THEOSOPHIST AND THE THEOSOPHICAL MOVEMENT

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“See thyself by thyself” and learn the true meaning of *Atmanam*,
Atmana pasya:

“To know *itself* e’en as a shining light
Requires no light to make itself perceived”

—MASTER K.H.

MODERN psychology is as yet ignorant of man’s true constitution. The Theosophical sevenfold classification is unknown to most psychologists, and the few who have looked at it put it aside with a whisper—“Fantastic!” If the metaphysician who philosophizes about pain is not able to bear a toothache, equally the psychologist, the psychiatrist, or the psychoanalyst knows next to nothing about his own pride and his own passions, while he rushes out to cure the pride and passions of others. The Theosophical student is not very much better—so much the worse for him! While he can enumerate the human principles—three, seven or more—he is weak in his application of the knowledge; many fail to see the intimate relationship subsisting between their own *prana* and their own *kama*; between *tanha*, the will to live, and the many sensuous longings of day-to-day life.

One method recommended by the Esoteric Philosophy is suggested in the words of a Master:

It is the custom among some good people to glance back at their life’s path from the hillocks of time they annually surmount.

It is opportune this month to engage ourselves in this beneficent exercise. In the second week of August some true devotees will utilize H. P. Blavatsky's birth anniversary to re-consecrate themselves to the Cause she served with a deep insight born of soul-sacrifice. All men, all women, aspire to offer sacrifices in money or in love, in good works or in useful instruction; each does so according to his light.

The light of sacrifice, however humble or dim, is the light that shineth in the darkness of our civilization where poverty, envy, rivalry and ignorance flourish. But the light of spiritual sacrifice is the highest and the best of lights. Smaller sacrifices are rendered by the light of the senses or of the feelings or of the mind, but the sacrifice of the Soul enables one to think and to feel, to speak and to act with spiritual discernment. Wisdom is the Light of the Higher Self, which may be likened to that of the Sun; while the light of many sacrifices is like the borrowed light of the planets or of the Moon, and that of still others is like the light of the man-made electric bulb or the cotton wick.

One great object which the devoted Esotericist aspires to realize is to become as pure a channel as possible, so that through him in some measure the Power of Wisdom may flow, unifying him with the Movement as H.P.B. was completely unified. She and the Movement have been and are one. H.P.B. without the Movement is inconceivable, like the Logos without the Absolute. She attained this position by assimilating the Immemorial Teachings of the Great School, the Great Lodge of Masters; the Seers, the Contemplators, the Sage-Servers. She saw early that the lights of this world would not save our civilization; she turned student-searcher and for 20 years blazed the trail for all who were to follow her. She revealed in herself the Great Pupil, the Great Learner, the Great Devotee. And then, for the last 20 years of her incarnation, she taught. Her knowledge, her experience, her precepts, her example above all, are there. If to understand her knowledge is difficult, to comprehend the nature of her experience is still more difficult. If her precepts are most difficult in self-application, her example in speech and in behaviour is baffling and has caused heart-burning in some, given birth to doubts in others, and sent many weak-hearted persons to the house of sloth and worse.

Those who have in their Hearts the Tathagata Light—the small flame kindled at the Great Flame of the Mighty Illustrious Predecessors—will not discard as false or mistaken that which they do not understand in H.P.B.'s life and mission. Tracing her acts

to the principles of the Esoteric Philosophy, of which she was a consummate master, they will correct their own thoughts by study and reflection, their personal feelings by discipline and persistent application, their deeds by the true sacrifice of Spiritual Wisdom. This triple exercise brings the humble devotee within the periphery of his own Higher Self. Then he finds that he too has made himself a channel, however humble, of the Great Light of the Lodge and he has been enabled to do so because H.P.B. lived, laboured and loved humanity. She saw the radiance of the Self by the Radiance of her own Divinity. Of her the Adepts and Mahatmas, including her own Blessed Guru, can say:

Of all devotees he is considered by us as the most devoted who with heart fixed on the Light Within, full of faith, has made himself worthy of relationship with us. He is the devotee, he the worshipper, worthy of relationship with us.

THE true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

—*The Secret Doctrine*, I, xx

MAN'S VAST POTENTIALITY

IT is the purpose of Nature that man be the crown of its evolutionary process. Therefore, when man appears upon the scene, in him are focused all the energies existing anywhere in the universe. For Nature, man becomes the synthesizing unit. Because he is thus related to the whole, man can acquire all the knowledge pertaining to any portion of the universe. He can do so by awakening to activity that portion of himself which is consubstantial with that part of Nature from which he seeks to draw his knowledge. This is his divine heritage and he remains free to choose whence he will draw his inspiration and enlightenment. He can, by exercising the powers that reside in his diviner principles and which link him to the divine elements in Nature, lift himself to a position of conscious godhood. He may, however, with equal strength of purpose choose to live in the gross and sensuous atmosphere of himself and of Nature. But there are few who have the strength to pursue steadfastly either of these two extremes. For the majority of mankind, life remains a hidden and an unpredictable power which makes men oscillate between the two poles of the Divine and the Demoniatic.

Can man by the power of his awakened perception check these oscillations and make his life move towards a determined end? Were this not possible, it would be severe in the extreme to impose a rigid discipline on the neophyte. There have always remained with humanity living examples of men who have proved that there resides within each the potentiality of lifting himself from out of the shadow into the shine. They have demonstrated that man can by deliberate effort put himself in the current of the Divine and the True. By embracing nobler aspirations, by yearning to touch Divinity, any individual can create within himself a centre of energy which by endosmosis and exosmosis draws in and gives out those beneficent forces which reside in the luminous side of things.

When man goes on adding strength to this aspiration, when his thought, like the homing pigeon, returns to it in moments of leisure and freedom, when he broods upon it in action and repose, in sport or at meals, he gives strength to that newly awakened centre. So nourished, it not only starts pulsating but becomes the central organ, the motivating heart of the reawakened man. It is true that the potentiality of these nobler acts had always remained in the individual—else he would not be a human being—but they become apparent only when he has created within himself

a focus for the newly awakened power. Such a centre, when made active in man, opens up channels on earth which the Divine may enter and work through.

But the functioning of the higher centres in man depends upon one important factor—the proper discharge of his moral responsibilities. Behind man's outer actions lie the motivating forces of desires and aspirations. In these reside moral values and as they seek a channel of manifestation, they work through only such types of matter as are congenial to their natures. Man, therefore, continually surrounds himself with the type of matter which is the one most needed for the expression of his dominant desires. Since in this cycle the lower desires are uppermost, man uses largely the grosser types of matter, which in their turn have a reflex action on him and induce in him a desire to perform acts consubstantial with their nature.

It is no doubt true that even if the man is steeped in sensuous existence he has the power to gather knowledge from the outside world. But his perception remains dim because the limitations of sense restrict the knowledge acquired to that of the grossest aspects of matter. For gleaning these crumbs of knowledge, morality is not a necessary condition. Thus, a man may be intensely selfish and his motives vile, and yet he may become proficient in the various arts and sciences.

The sensuous artist who wields his brush to arouse the vilest passions in the gazer is as much a worker against Nature as the scientist who, for the purpose of annihilating his fellow men, pilfers from Nature her secrets. Both are enemies of the good law and must, according to the degree of their offence and of their knowledge, be held accountable. Therefore a man may, because of his contact with Nature, amass knowledge of a kind and still remain unfit to enter the Hall of Wisdom. His impure motive and perverse morality are as much a barrier as idiocy is to an entry into the world's academies.

To reach to the true knowledge that resides within any form in Nature, the consciousness of the Adept breaks through its outer shell and penetrates to that state of its matter which corresponds to the Noetic within himself. For the vast majority of us who do not yet possess this power, there is a further differentiation to be made. At our present stage of evolution, we contact only matter that has been used over and over again by men, and which in consequence has become charged with a magnetism that may be either congenial or inimical to the higher vibrations. Therefore, in our outer contacts we have to discriminate continuously be-

tween influences that are sympathetic and those that are antipathetic to the aspirations which we hold. This discrimination must extend even to such commonplace items as food; even in certain vegetable products there reside influences which had better be left alone.

With this vast potentiality in him to contact the universe, man can broadly draw upon three different sources of knowledge and of force.

The first is the outer physical crust of things which is made of coarse physical atoms and can be directly contacted by the physical senses of man. It yields knowledge which has a value of its own. The knowledge of the properties of physical substances, as also of their chemical and electrical reactions, falls within this category.

Beyond this, and obeying laws peculiar to itself, is the great psychic realm. To contact this deliberately, man has to use an altogether separate set of senses, and function in a sphere where the physical concepts of time, space and matter do not apply. Pre-eminently the realm of desires, the psychic sphere, has, through its continuous storing up of man's emotions, become surcharged with the memory and magnetism induced by the lower passions. It may thus entangle certain types of men within its vicious influence and induce in them a tendency to seek an outlet for their energy on the darker side of life.

Sensitives, mediums and Spiritualists, not recognizing the dangers to be encountered on this plane, rush into it because of its novelty and soon get tainted by its exhalations. Many a psychic aberration and much moral perversity is traceable to this nefarious influence. Yet, for the trained person, even this dangerous plane yields knowledge, for in it is stored the record of all that has occurred in the universe. Sensitives unconsciously touching this record have rediscovered many an aspect of knowledge which had been known centuries before, but which had been forgotten with the lapse of time. The knowledge of this plane is important because any spiritual knowledge acquired on the higher planes of consciousness has to be brought down safe and intact through the psychic into objective or waking consciousness. The greatest safeguard in the psychic as in the physical realm is virtue and a firm desire of benefiting mankind.

Behind the physical world of forms, behind even the invisible, formative world of desires and emotions, lie hidden the great spiritual and archetypal planes of consciousness. Men who have touched them have left evidence of so doing for the encourage-

ment of others. In the *Bhagavad-Gita* as in the *Eddas* and the *Popol-Vuh*, the *Tao-te-King* and the *Brahmasutras*, may be perceived the pattern of a consciousness that is ideal. To reach to it and understand its great message, man has to decipher the *Akasic* records.

In that world of supersensuous matter, the awakened soul discerns the object of its search. Herein is stored not only the memory of each selfless act and of every sacrifice, but also the power to know the essence of things. But this impersonal record can be touched only by the impersonal in us. The medium and the sensitive are personal and can, therefore, have no access to it. It is on this plane and this plane alone that the Master or the Guru can be contacted.

It is a mistake to think that the impersonal can be cognized through the personal. The very nature of impersonality forbids it. To reach to the spiritual powers that reside in Nature, to step into their current, to borrow from them their great vital force, man has to paralyze his own selfish, personal self. Dwelling upon spiritual ideas and cosmic ultimates helps the process considerably. Then, with more intense practice, the calmness of the moments of impersonality begins to overspread his active life.

He has, by deliberately inducing in himself the impersonal state, now created within him a centre or focus of impersonality wherein he can take refuge at will. With assiduity in devotion, he can now saturate himself with pure Alaya, can put himself in complete tune with the Divine Will. In the impersonal state he can gather the knowledge that can be his and, because he has established a spiritual focus in waking existence, he can bring the knowledge down with as little distortion as possible during the transit through the psychic world. He then becomes a valuable link between the world of mortals and the world of the Elect.

Ultimately he merges "the Ocean in the drop, the drop within the Ocean." But most important of all, he becomes one more living witness to the fact that man is but a projection of Nature, its most valued part; and that higher than a perfected man there is nothing.

THE words "never" and "impossible" ought to be erased from the dictionary of humanity.

—H.P.B.

THE SUSTAINING UNDERCURRENT

LOYALTY is a sum, not a fraction. In things spiritual, loyalty cannot be divided. None can serve God and Mammon at the same time. But the test does not come openly, nor in so simple a form. In the student's first few years of contact with the philosophy of Theosophy he comes across other teachings that have glamour, other teachers who dazzle him with a show of their lower *iddhis*. It is a test of his strength. Subtle thoughts arise in his mind of studying Theosophy and of yet following a mortal Guru acclaimed high or holy. Caught in this delusion, the student sometimes barter his inheritance for a mess of pottage, and divides his allegiance to the Highest with that which is often mediumistic and psychically unclean.

This obvious defection comes mainly through ignorance. The meaning of loyalty is not understood, the *de facto* existence of the Masters is not recognized. For such an one, the Declaration remains mere words on paper. And yet that document exhales the life-breath of the Movement. Impersonality is its keynote; service and sacrifice are the logical applications of its message of brotherhood and fundamental unity. But behind all these, sustaining them and making the edifice strong and noble, is the undercurrent of loyalty. There is not a sentence but gains added import in the light of that quality. In the beginning, the impersonality of the Declaration puzzles. The newcomer wants personalities to worship just because he himself is intensely personal. He substitutes the Masters for God, Theosophy for his dogmatic creed. He forgets that loyalty without knowledge is fanaticism, blind and sterile; and that loyalty without perception is a bubble that will not survive the slightest prick.

The difference between loyalty to mundane teachers and loyalty to the Founders of the Theosophical Movement is one of quality. When the student lights his lamp at the Masters' flame, he feels the strength of devotion surge up within him. Its potency cannot be denied, and once it is firmly established, it will ultimately force him to face his own soul. The time comes when the student deliberately places his devotion on record, be it in writing or mentally. By so doing, he brings about certain results. He deliberately chooses a mode of life which he promises himself will colour all his actions. Karma, which was hitherto acting in a general manner, now acts more swiftly and precipitates effects in a greater measure. This is so not because something miraculous has happened, but because the student's changed attitude furnishes a fo-

cal point through which Karma can act. The heat thus engendered is the direct outcome of true loyalty. It is the heating agent applied to the student in the crucible of life. It brings out the best and the worst in him. So potent is the effect of becoming loyal even in the abstract that life changes its very timbre and pitch; existence becomes more purposeful. The very opposite effects result when homage is paid to strange gods and self-styled gurus, the reason being that attachment to the fallible and the mortal can never arouse the immortal and the divine.

True loyalty is therefore a seedling that springs up only in the heart of the faithful disciple. It represents the capital in his life-ledger. The beginner is a *Sudra* working and toiling to amass that capital. The student, like the *Vaishya*, trades his other wares to acquire it. The *Chela-Kshatrya* fights for its preservation in himself and others. The *Brahmin* Twice-born, the *Narjol*, he of the aristocracy of the Soul, points to others the way to its acquisition and use. Without devotion to H.P.B. and to her Masters, the Theosophical Movement must remain a club of intellectuals formed for the study of metaphysics and occult lore. The history of the Movement shows the failure or the success of students measured by the quality of their loyalty. Some have taken the husk for the kernel and worshipped their organization; others have sought other "masters" who had promised quicker results. Their loyalty was a shifting quantity, rising and falling with the measure of their own visible progress. The Declaration of the U.L.T. was intended to be and is a help, and stands today as the emblem of hope for the future. It shows that true loyalty can be nurtured by promulgation of the Masters' philosophy, by exemplification of Theosophical principles in practice and by a truer realization of the Self. This is the work of each member as a unit and the extent of his success is to be measured by the strength of his loyalty to the Masters. With the personality thus kept in abeyance, true loyalty can sift the good from the bad.

It is said that the disciple's life is a series of progressive awakenings. His loyalty becomes progressive too and expands *pari passu* with his awakenings. Its import deepens with study, its potency widens with service. The loyal student becomes bound in brotherly bonds with other students as loyal as himself. Far apart though such students be, they represent collectively the band of the faithful, who, loyal to the Founders' programme, have offered themselves as candidates for woe throughout the coming cycles, and are builders of joy as members of a deathless spiritual Family.

AE AND THEOSOPHY

[A dynamic character, George William Russell (AE), passed away half a century ago, on July 17, 1935. As a convinced Theosophist, a writer of moving poetry and prose, a painter, a patriot, an organizer of rural co-operative societies, a practical mystic, his energy was poured out in many channels; but all of his activities flowed from the perennial spring of his spiritual vitality. It was contact with the Theosophy of the ancient East that released and sustained that fountain of energy. His friend Captain P. G. Bowen's article, reprinted here from *The Aryan Path* for December 1935, places on record the facts of AE's unbroken relationship to the genuine Theosophy from which he drew his inspiration from his first contact with it until his death.—EDS.]

THE death of George William Russell, better known to the public and even to his friends by his pen-name, "AE," has deprived the world of one of the most outstanding examples of a practical Theosophist known since the passing of W. Q. Judge. His life was a perfect answer to the criticism so often urged against Theosophy, that however beautiful the ideals it teaches, they cannot be realized or applied, and that he who clings to them must remain an unpractical dreamer. Far beyond the average devoted Theosophist, AE was a Mystic, yet this did not prevent him from winning world-wide recognition as an economist and statesman; on the contrary it helped towards this achievement, for it gave him a sure knowledge of universal laws which he applied to the solution of many problems which perplex the world.

Doubtless he will become the subject of biographies which may attempt, more or less successfully, to appraise him as a man of letters, or a man of affairs; but his true life history can be written only by a Theosophist who knew the real man, and shared his ideals. I who write make no pretence to be such an one, for, apart from some casual contacts forty years ago, when I was a mere youth, and he a young man beginning to achieve recognition as a writer, I knew him only during the last few years of his life. Yet though our earthly friendship was brief it was very real and deep, not, I felt, and he insisted, a new growth, but one with roots extending into a remote past. He therefore confided in me very fully concerning his attitude towards, and relationship to, Theosophy, and of those prominent, and gave me many illuminating details of the early history of the movement and of those prominent in it, from out

of his own extensive first-hand knowledge. From this material I select the following items as likely to be of interest and perhaps be of some help to the Cause of true Theosophy.

The Dublin Lodge, T.S., was founded by Charles Johnston in 1886. AE was not one of its foundation members, but was introduced into it a year or two after its establishment by his friend and fellow poet, W. B. Yeats. Although, according to himself, at this time a diffident and inarticulate youth, AE assimilated Theosophy with almost miraculous speed, just as though it were "a familiar lesson temporarily forgotten, but now recalled with fuller understanding." Soon he was taking part in discussions with old students, and giving lectures on his new-old studies.

His grounding in Theosophy was received from W.Q.J.'s articles in *The Path*, and H.P.B.'s in *Lucifer*. Through them he was led to the *Bhagavad-Gita* and other Eastern classics. Then came the great series by H.P.B.: *The Secret Doctrine*, *The Voice of the Silence* and *The Key to Theosophy*. Having (to quote his own words) "bathed in these, I marvelled what I could have done to merit birth in an age wherein such wisdom was on offer to all who could beg, borrow, or steal a copy of those works." He added: "If a man stole my *S.D.* because he valued its contents, I should commend him and feel I was serving humanity."

AE's direct contacts with H.P.B. were few, and not intimate, achieved through the good offices of Charles Johnston and Mrs. Johnston. Of his impressions of H.P.B. he would say little: "I was too immature—too small, and she too remote—a Cosmos in an ailing woman's body." It was through her message that he knew her, as she would have the world know her.

AE never tired of expatiating upon the "miracle of *The Secret Doctrine*." Once I was present when an acquaintance, a prominent member of a leading Theosophical organization, urged the claims of a certain modern book to be a preferable substitute for the *S.D.*, containing extended teachings. He smiled gently—he was gentle and tolerant to all and "suffered fools gladly"—and said: "Man, I would recommend your author to study the *S.D.* seven hours a day, from now until 1975, and if he has dug out the last of the wisdom hidden within it, by then, I will hail him as the next Messenger."

When W. Q. Judge visited Dublin in 1892, AE had his first meeting with the man whose writings had already impressed him as illuminated teachings. I quote from a letter his own account of the occasion:

"I suppose you expect me to talk," W. Q. J. said, and began

to speak in a quiet conversational way. Before a minute had gone I became convinced that he was addressing his remarks to me exclusively. More than that he was answering my unspoken questions, and unravelling problems that had long perplexed me. When he stopped I was overcome with compunction that I should have thus monopolised his attention; but on mentioning my feelings to others I found that almost all had felt exactly as I had.

To AE, and to practically all the members of the Dublin Lodge, W.Q.J. became a spiritual Hero. Without a dissentient voice being raised, the Lodge followed him at the time of the deplorable "split." At his untimely death a few years later, AE penned a tribute in *The Irish Theosophist* which deserves quoting *in extenso* as showing how a great man and a great Theosophist appreciated a great Teacher:

It is with no feeling of sadness that I think of this withdrawal. He would not have wished for that. But with a faltering hand I try to express one of many incommunicable thoughts about the hero who has departed. Long before I met him, before even written words of his had been read, his name like an incantation stirred and summoned forth some secret spiritual impulse in my heart. It was no surface tie that bound us to him. No one ever tried less than he to gain from men that adherence which comes from impressive manner. I hardly thought what he was while he spoke; but on departing I found that my heart, wiser than my brain, had given itself away to him; an inner exaltation lasting for months witnessed his power. It was in that memorable convention in London two years ago that I first glimpsed his real greatness. As he sat there quietly, one among many, not speaking a word, I was overcome by a sense of spiritual dilation, of unconquerable will about him, and that one figure with the grey head became all the room to me. Shall I not say the truth I think? Here was a hero out of the remote, antique, giant ages come among us; wearing but on the surface the vesture of our little day. We, too, came out of that past, but in forgetfulness; he with memory and power soon regained. To him and to one other we owe an unspeakable gratitude for faith and hope and knowledge born again. We may say now, using words of his early years: "Even in hell I lift up my eyes to those who are beyond me and do not deny them." Ah, hero, we know you would have stayed with us if it were possible; but fires have been kindled that shall not soon fade, fires that shall be bright when

you again return. I feel no sadness, knowing that there are no farewells in the True; to whomsoever has touched on that real being there is comradeship with all the great and wise of time. That he will return again we need not doubt. His ideals were those which are attained only by the Saviours and Deliverers of nations. When or where he may appear I know not, but I foresee the coming when our need invokes him. Light of the future aeons, I hail, I hail to thee!

AE himself drew my attention to this tribute, assuring me that thirty-five years of thought and study had served but to show with greater and greater clearness that "W.Q.J. was one of the great revealers of all time."

After the death of Judge, AE found himself less happy in his membership of the T.S., until, upon its merging into the Universal Brotherhood under Katherine Tingley, he felt compelled to resign. He was convinced, he declared, and events have amply justified the conviction, that with the passing of W.Q.J. the cycle ended, and the "flood of spiritual Light which had filled the world since 1875 faded into deeper and deeper twilight." The various leaders and teachers that emerged "showed nothing of the Divine Fire so evident in H.P.B. and W.Q.J."

But he remembered H.P.B.'s injunction to "keep the link unbroken," and to this end gathered round him a few earnest seekers under the name of *The Hermetic Society*. Led by him, this group met weekly, with very few breaks, down to 1933, when, on leaving Ireland on business which, in fact, prevented him from ever again resuming permanent residence there, he delegated his leadership to myself. . . .

An early letter which he wrote me concerning the *Hermetic Society* is extraordinarily interesting and significant. Space does not permit me to quote it in full, but the following passages are particularly germane to the present article.

Speaking of present-day Theosophical organizations he says:

H.P.B. indicated that there would be a new Teacher in the latter end of the present century; and the main thing is to keep a familiarity with her teaching as widely spread as possible until the new Messenger appears. I am convinced that once the Messenger appears all the real Mystics will gather round him, just as an atom of pure crystal flung into a bath where the elements are in solution will start the process of crystallization.

Of the *Hermetic Society* he says:

Sometimes it had a large membership and sometimes a small. It waxed and waned and waxed again, and I felt inwardly satisfied that they all more or less passed through a bath of Theosophical ideas. I had no private doctrine, nothing but H.P.B., W.Q.J., the *Bhagavad-Gita*, *Upanishads*, *Patanjali*, and one or two other scriptures. . . . I did my best to keep to the study H.P.B. and W.Q.J. initiated. . . . I could get little or nothing out of Annie Besant and Mrs. K. Tingley . . . neither seemed to me to have surety and wisdom or deep knowledge. My own writing is trivial, and its only merit is that it was written in a spiritual atmosphere generated by a study of H.P.B. and the sacred books.

It would be a blind soul who could study AE's writings and call them "trivial." He did not, except in his numerous articles in *The Irish Theosophist*, which ought to be collected in a volume, write of Theosophy under that name, yet he never wrote a line of poetry or of prose that does not breathe the spirit of true Theosophy. His *Candle of Vision*, a work greatly neglected by students to their loss, deals wholly with the Inner Life. Its great value lies in the fact that it was written by a Theosophist who besides being a natural seer was also a practical observer who subjected his visions to minute analysis.

Few, if any, among the followers of H.P.B. have made Theosophy a more living power in their lives than AE did; nor was there one more charitable to the weaknesses of others. The ideal of a Universal Brotherhood of men was the ruling spirit in his life, and he worked for it in his own way, caring nothing how others worked if they worked wholeheartedly for the same ideal. His attitude was one which makes easy membership in the average Theosophical Society impossible to its possessor; for societies are apt to make loyalty to their own private ways and doctrines and leaders the King of all Virtues, and to regard with tacit, if not outspoken, disapproval those who are loyal only to Truth. Mr. Frank O'Connor, the Irish author who delivered the graveside oration at the funeral of AE, struck a true note when he put the words of the wise old Eastern poet into the mouth of his departed friend:

He saw the lightning in the East, and longed for the East. Had it been in the West, he would have longed for the West. But I seeking only the Lightning and its Glory care nothing for the quarters of the earth.

—P. G. BOWEN

OUR WANTS

OUR wants! Two simple words, common to all of us who live upon this globe. The babe in arms and the octogenarian are equally aware of having "wants." Granted they vary to a vast extent, vary in urgency and worth and sensibility, but they are there with us from first to last at every stage of our life, well or ill controlled as the case may be, but a very real, very active part of our mentality.

It is through mentality that all comes forth. "Man," Mr. Judge reminds us, "is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts" (*U.L.T. Pamphlet No. 5*). Mr. Judge underlines this fact with the short statement that "every act proceeds from the mind" (*U.L.T. Pamphlet No. 6*), and goes on to point out that "we cannot promulgate the doctrines and the rules of life found in Theosophy and at the same time ourselves not live up to them as far as possible. We must practise what we preach."

In all the above, simple seeming though it be, there is a chosen gem of Mr. Judge's wisdom, something to meet those "wants" referred to, so that meaning and value and the use they can be put to is all made plain to us. How necessary such information is! Yet a few simple words can bring the plain facts home to us. "Each and every one," he writes, "is here for a good and wise reason," and when we find these words recurring elsewhere, we have a renewed assurance as to the value of these articles of Mr. Judge's, which, picked out at random as they may often be, convey some wonderful life-giving truths to us.

But stop! What is the quality of our "wants"? What is their value to us and do we recognize it? Mr. Judge replies to this with a negation. "It is not *what* is done but the spirit in which the least thing is done that is counted" (*Letters*, Indian ed., p. 10). With Mr. Judge that "thing" would undoubtedly be the spirit of service, for in that he was perpetually active, employing every opportunity of guidance to those with whom he came in contact, so that they in turn might benefit others similarly. Alike for them and for himself the "cheerful performance of duty" was what mattered, great as might be the difference in fact between them. When doing any duty put your whole heart into it, he urged. No more and no less than that. Yet, following so simple a rule can satisfy many of our wants and those of others with whom we are in contact. For, says Mr. Judge, "our duty is to never consider our ability, but to do what comes to be done in whatever way we

can, no matter how inadequate the work appears to others.”
(*Letters*, p. 8)

Given the work, let us proceed with it, doing our best. No more than that is asked of us, no more and no less, and, invariably, by tackling it, we learn. Free of our “wants” for the time being, we take a step forward, or, to change the metaphor, quickly absorb the new inflow in our mind as a wayside flower might absorb dew.

That many of our wants are innocent or even admirable is not to be denied. We would be the poorer without them. But—this also goes without saying—many are superfluous, a mere distraction of the mind which we should not hesitate to dismiss, expelling it if need be by some quiet reading and readjusting the themes that we prefer to dwell upon. For Mind, as we know it, is ever active and cannot be left wholly to its own devices without incurring a wastage of time and thought. It calls for direction if its activities are to be of profit to us.

Our wants are many. We have remarked on this already. And for most of us they are reasonable and helpful, which is as it should be for students of Theosophy, but not to be counted upon infallibly in all circumstances. All too well do we know that a quiet mind (a blessing to be cherished) can be decoyed, more or less unawares, into activity, the latter often of no particular value. This though Mr. Judge reminds us of “the eternal duty of right thought, act, and speech.” (*W.Q.J. Series*, No. 12, p. 7)

How simple some wants can be! “All I ask,” writes Mr. Judge to an Indian brother, “all I ask of another is, to do his own duty and let me do mine” (*Ibid.*). Yet, how many a time that is denied us! Interference sets in and spoils all. Our want becomes a source of vexation and disappointment, possibly leading to a breach between friends and fellow workers, yet that it was a legitimate want and a helpful one who can deny? Does not *all* our helpful action in life rely upon our wants, their value depending, however, on what we seek from them as we move to and fro among our associates, they in turn having the right to wants of their own, for only so can daily life be carried on normally.

What should concern us regarding our wants is their purpose. Do we keep them on the level that would win approval from our own inner Self? Do they affect others, either helpfully or harmfully? Are they a worthwhile part of our Theosophic life? We cannot get rid of them, that is certain. This or that is bound to be a “want” in the course of time as our thought and interest (or lack of it) develop. Some day, however, the purpose may present

itself clearly, fitting into the pattern of our inner life, so let us not turn away from it hastily. It could prove in due course to be the key to much that lies beyond.

Here is Mr. Judge's guidance for us, Mr. Judge who never fails us. He commends "an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in us while awake" (*W.Q.J. Series, No. 11, p. 8*). But the question is, do *we* know how to treat these? Can they be more to us than simply inspiring words? Yet, such and such, being our task, is inevitably brought before us, and, inevitably, by tackling it, we learn. In a sense we have not included it among our wants as known to us, and, free of these for the time being, we take a step forward, or, to change the metaphor, quietly absorb the new influx.

In the course of his endless correspondence Mr. Judge had to deal with many "wants," and today we students reap the benefit as we turn the pages of *Letters That Have Helped Me*, and indeed of all that comes from the pen of this wise teacher. Time and again, do not the Letters seem to speak to us directly, solving some problem of our own or opening up some new vista of thought, while there is invaluable reading to be had in all his writings, from which, whatever the theme, the sense of living teaching is never absent.

Let us make its message our own primal "want." Mr. Judge will give us such guidance as is needful.

EXCEPT for those rare spirits that are born without sin, there is a cavern of darkness to be traversed before that temple can be entered. The gate of the cavern is despair, and its floor is paved with the gravestones of abandoned hopes. There self must die; there the eagerness, the greed of untamed desire must be slain, for only so can the soul be freed from the empire of Fate. But out of the cavern the Gate of Renunciation leads again to the daylight of wisdom, by whose radiance a new insight, a new joy, a new tenderness, shine forth to gladden the pilgrim's heart.

—BERTRAND RUSSELL

COMMUNION WITH THE DIVINE

IT is often said: "Theosophists do not believe in prayer." Because the concept of Theosophy in reference to God or Deity, and therefore in reference to prayer, differs from what the ordinary person understands by these terms, the misunderstanding arises that Theosophists do not pray. But students of Theosophy do believe in *true* prayer. So much so that Theosophy endorses the advice of St. Paul: "Pray without ceasing." The *Gita* has very much the same to say. Emphasis is laid throughout on fixing our heart and mind on the Krishna within, the Higher Self, "the Ego which is seated in the hearts of all beings," and, full of faith and devotion, worshipping Him, as the New Testament puts it, "in spirit and in truth," *i.e.*, becoming worthy of relationship with that higher aspect of Krishna. We are asked to become men of meditation and to be "constantly employed in devotion to meditation upon the Supreme Spirit." And what is meditation but "silent and *unuttered* prayer, or, as Plato expressed it, 'the ardent turning of the soul toward the divine' "? (*The Key to Theosophy*, p. 10)

When we say that prayer must become a continuous process, or that we must engage in constant meditation, the implication surely is not that we are to abandon the duties of life and attempt the impossible task of ceasing to act, for, though the senses and organs may be restrained, if the proper attitude of heart and of mind be not formed, such a course will eventually make of one only "a false pietist of bewildered soul." The correct implication, therefore, of praying without ceasing is that all that we think, feel, speak or do should be offered, with humility of soul and purity of heart, on the altar of the Divine Presence at the very core of our innermost consciousness, which means that we must take care that all our actions are in harmony with the law of that Divine, which is the law of our true being.

If our concept of the object of our worship is a limited or an exclusive one, then necessarily our prayers and our worship will also be limited and will retard the progress of the aspiring soul. There is no supreme power outside of and separate from us to whom prayers can be offered for special favours and from whom responses can be expected. Besides, such forms of worship awaken certain forces which would better be left alone unless one has a pure motive and true knowledge and understanding. Says H.P.B.:

...woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher Spiritual Ego* immersed in Atma-Buddhic light, "Thy will be done, not mine," etc., send up waves of will-power for selfish or unholy purposes! For this is black magic, abomination, and spiritual sorcery. (*Key*, p. 68)

A proper understanding of the law of Karma will reveal to us the uselessness of personal prayer. For, if every man reaps the consequences of his own acts, does it not logically follow that it is futile to seek aught "from the helpless gods by gift and hymn," or to bribe them "with fruits and cakes"? Karma, the retributive law, the unfailing redresser of wrongs, is no respecter of persons, and can neither be propitiated nor turned aside by prayer. "Therefore," says H.P.B., "we try to replace fruitless and useless prayer by meritorious and good-producing actions" (*Key*, p. 70). And it is said:

...the "service of man" and what is more or less accurately described as the "Worship of God" must go hand in hand, until they finally become one and identical. It is this final unity which we desire to bring into prominence. (*The Path*, Vol. III, p. 373)

Man, being the highest manifestation on earth of the Unseen Divine Principle which is universally diffused, has a portion of that Divine reflected in him. The inner man, our "Father which is in secret," is the only God we can have cognizance of, if we turn within, in the "inner chamber" of our Soul perception. So true prayer is an inward exercise, an inner communion with the Divine Presence in the only shrine where that Presence can be worshipped, and that is in our own heart.

It will be seen how different this idea of prayer, as communion with that part of man's own nature which is ordinarily unrecognized and ignored, is from what usually passes as prayer and that demands the turning of the consciousness without, and which, Jesus shows, sometimes finds hypocritical expression. And hypocrisy, H.P.B. has warned us, is an unpardonable sin.

What happens within ourselves when we turn the consciousness within and enter the chamber of the heart? Having gone there we shut the door and reverently fix our consciousness upon the Spiritual Self. The "ardent turning of the soul towards the divine," as Plato says, is

...not to ask any particular good (as in the common meaning of

prayer), but for good itself—for the universal Supreme Good” of which we are a part on earth, and out of the essence of which we have all emerged. Therefore, adds Plato, “remain silent in the presence of the *divine ones*, till they remove the clouds from thy eyes and enable thee to see by the light which issues from themselves, not what appears as good to thee, but what is intrinsically good.” (*Key*, pp. 10-11)

We, therefore, pray to be guided by that Light, to be illuminated by the Self within, so that we may curb and discipline completely our lower personality. And then our prayer, instead of being a petition to some power outside, becomes an act of will, an internal command to the lower man to obey the behests of the Divine in acting for and as the Self of all creatures. The inner man confirms his position as a spiritual being, and, on that firm position assumed, demands cheerful obedience from the lower self. Says H.P.B.:

The *Atharva-Veda* teaches that the exercise of such will-power [as the Adept is able to exercise] is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity. (*Isis Unveiled*, II, 592)

The inner communion in the sense of union with the Divine is true *Yoga*. The *Gita* teaches us that wisdom springs up within him who is perfected in devotion, and true prayer opens up the way for those aspiring to hear the “still, small voice” of the God within us. “Prayer opens the spiritual sight of man, for prayer is desire, and desire develops Will” (*Isis Unveiled*, I, 434). It puts the mind *en rapport* with great and noble ideas, with the laws of Nature and with superior intelligences, awakening our intuition or inner sight, which makes possible our being transported “beyond the scenes of this world, and... partaking the higher life and peculiar powers of the heavenly ones.” Therefore inner communion in a higher sense means communion not only with our own inner nature or Spiritual Self, but also with higher powers and potencies residing in the infinitudes of space.

Among the preliminary steps necessary for preparing ourselves for spiritual prayer or meditation are purification, concentration and eradication of selfishness and egotism. When asked what was the greatest obstruction in the way of meditation and that most frequently present, Mr. Judge replied that it was “memory or

recollection." To prevent images, impressions and sensations of the past from trooping through the brain and disturbing the meditation, Mr. Judge emphasized "the need for less selfishness, less personality, less dwelling on objects and desiring them—or sensation."

Those training themselves for true prayer or meditation should maintain an attitude of steady watchfulness with regard to their thoughts. Constant practice in dispassionate refusal to harbour evil thoughts, and in immediately replacing an undersirable thought by a good one of the opposite character, will so tune the mind that by degrees it will spontaneously think on a high level. And when a man's thoughts are pure and noble he will attract around him beneficent influences.

When he hath abandoned every desire that ariseth from the imagination and subdued with the mind the senses and organs which impel to action in every direction, being possessed of patience, he by degrees finds rest; and having fixed his mind at rest in the true Self, he should think of nothing else. (*Bhagavad-Gita*, VI, 24-25)

Our task will be easier if the effort is kept up unremittingly and definite hours are fixed at which, for a few moments, we may withdraw inwards. The most suitable times for so doing are at the beginning and the end of the day. Beginning with the night, it is very necessary for one who desires to have a spiritual influence in his life to undertake, as a daily exercise or prayer, self-examination of four departments of his activity—thoughts, feelings, words and deeds. This review of our personal actions must be pursued in the light of the great philosophy which we call Theosophy and, noting our good points and our defects, we should resolve to strengthen the good ones and eliminate the others. This review need not be very long. But in examining ourselves we must act, not as a lawyer trying to defend the lower self, but as an impartial judge who reviews the proceedings dispassionately and passes fair judgment on that lower man.

Having completed our self-examination, we should think of the nature and character of our Spiritual Self, the thinker and the discernor, the seat of true compassion, which hardly gets an opportunity to express itself in our mundane existence. Next, we may read a passage from one of our devotional books, selecting perhaps one verse or statement and repeating it mentally so that we go to sleep with it in our mind.

On waking in the morning, it is well again to prepare ourselves for a period of prayer or meditation or inner communion. We should try to remember the verse or the passage we had taken up the night before and attempt to understand its full implications, finding applications of its contents to the affairs of daily life, so that it will recur to the mind again and again during the day that has just opened. To gain a clear perception of what is implied in that verse we should think of our own inner Self as our real friend, refuge and guide. Then, making the mind tranquil, let us attempt to fix our Soul's gaze upon the star whose ray we are, that star which is our goal and which burns overhead.

Such inner communion will bring us understanding, contentment and peace, but we should ever remember that "the way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will."

In *The Secret Doctrine* (I, 280) H.P.B. has described the highest aspect of prayer:

The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

I daily examine myself on three points:

- (1) In planning for others, have I failed to be conscientious?
- (2) In my dealings with friends, have I failed to be sincere?
- (3) In teaching, have I failed to practise what I have taught?

—CONFUCIUS

THE DREAM OF RAVAN

THE THREE GUNAS

[We reprint here yet another extract from the mystery-allegory, *The Dream of Ravan*, originally published as a series of papers in *The Dublin University Magazine* of 1853-54, and later in book form. In this exposition of the three *Gunas*—*Satva*, *Rajas* and *Tamas*—the unknown author gives us what is said to be “an authoritative utterance on Hindu psychology.”]

ANYONE who has ever dabbled in Hindu philosophy must have been somewhat puzzled by the three radical, shall we say prismatic, qualities, into which the primordial and eternal unity divides itself, when reflected in time, through the prism of Maya, into the multitudinous universe; and of which every soul, while in this estranged state, partakes in greater or less degree. These qualities, *Tamas*, *Rajas*, and *Satva*, have been translated generally, the first, Darkness; the second, Passion or Foulness (Turbidness?); the third, Truth or Goodness. Schlegel renders them *caligo*, *impetus*, *essentia*, the word *Sat* meaning primarily *Being*, and secondarily, *Truth* or *Goodness*, because that which *beeth* is alone *true*, and alone *good*. The *Bhagavad-Gita* goes briefly into the subject of their nature and influence in the fourteenth Lecture.

“There are” (says Krishna, addressing Arjuna) “three Goon or qualities arising from Prakreetee or nature: *Satva* truth, *Raja* passion, and *Tama* darkness; and each of them confineth the incorruptible spirit in the body. The *Satva*-Goon, because of its purity, is clear and free from defect, and entwineth the soul with sweet and pleasant consequences, and the fruit of wisdom. The *Raja*-Goon is of a passionate nature, arising from the effects of worldly thirst, and imprisoneth the soul with the consequences produced from action. The *Tama*-Goon is the offspring of ignorance, and the confounder of all the faculties of the mind, and it imprisoneth the soul with intoxication, sloth, and idleness. The *Satva*-Goon prevaileth in felicity, the *Raja* in action, and the *Tama*, having possessed the soul, prevaileth in intoxication. When the *Tama* and the *Raja* have been overcome, then the *Satva* appeareth; when the *Raja* and the *Satva*, the *Tama*; and when the *Tama* and the *Satva*, the *Raja*. When Gnan, or wisdom, shall become evident in this body at all its gates, then shall it be known that the *Satva*-Goon is prevalent within. The love of gain, industry, and the commencement of works, intemperance, and inordinate desire, are produced

from the prevalency of the *Raja-Goon*, whilst the tokens of the *Tama-Goon* are gloominess, idleness, sottishness, and distraction of thought. When the body is dissolved, whilst the *Satva-Goon* prevaieth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the Most High. When the body findeth dissolution whilst the *Raja-Goon* is predominant, the soul is born again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the *Tama-Goon* is prevalent, the spirit is conceived again in the wombs of irrational beings. The fruit of good works is called *Satvika* and pure; the fruit of the *Raja-Goon* is pain, and the fruit of the *Tama-Goon* is ignorance. From the *Satva* is produced wisdom, from the *Raja*, covetousness, and from the *Tama*, madness, distraction, and ignorance. Those of the *Satva-Goon* mount on high; those of the *Raja* stay in the middle; whilst those abject followers of the *Tama-Goon* sink below."

But in other authorities the *Tamas* quality appears more clearly explained, and from this it is evident that its demerit is negative. It is the absence of all knowledge, feeling, motion, penetrability, transparency. It is, in fact, what may appear a strange expression, the moral basis of matter; or, in other words, that stolid state or form of spirit which causes it to appear and be what we call matter.

Makunda Raja, in his relation of the order of creation [*Viveka Sindhu*, Section III, v. 72, 73], says:

Know the threefold egoity or self-consciousness (*Ahankara*) to be the *Satvika*, or self-consciousness of Truth or Goodness; the *Rajasa*, or self-consciousness of Passion; and the *Tamasa*, or self-consciousness of Darkness; in each of which, respectively, a power or energy peculiar to it appears radiantly developed.

In the self-consciousness of Truth or Goodness, is the power or energy of knowledge or wisdom; in the self-consciousness of Passion, resideth the power or energy of action; in the self-consciousness of Darkness, existeth incessantly the power or energy of substance or matter (*dravya*).

The *Tamas* quality, therefore, we may consider as the great characteristic of brute matter, insensibility, opacity, cold obstruction, immovability; in optics, the dark purple or violet ray; in morals, the sluggish, material, brutish tendency. Its highest form of organic development goes not beyond the mere animal life and the region of sense.

The *Rajas* is the characteristic of moral life, or soul; the dark

opacity is penetrated with a fiery and turbid glare, but not yet rendered purely transparent; the cold obstruction and insensibility are wakened into pangs of painful movement; the dark purple or violet has kindled into the red ray. The sensational has struggled into the emotional; sentiment has supplanted sense and blind impulse.

The *Satva* is the characteristic of spirit; spirit indeed still in antithesis to body and soul, to matter and life; and, therefore, though bright, luminous, and glorious, still partaking of distinction, and bound in the chains of individuality and limitation; the orange ray in optics, ready to escape and lose itself in the pure light. The feeling soul compelled by suffering into a profounder self-consciousness and reflection, passion has risen into reason and knowledge. Self-knowledge, reasoning outward, progresses into universal sympathy. The life of emotion reaches its consummation, and all other passions expire in giving birth to an eternal sentiment of justice and love, which are ultimately one.

Thus, as sense was wakened into passion or sentiment—sentiment itself has risen into eternal principle: and, as the sensual life of blind animal impulse was kindled into the heroic life of passion, the latter is, in turn, by reflection and knowledge, elevated into the calm regions of ideal or spiritual life, in which Rishis, and Munis, and Kavis, sages and saints, prophets and poets divine, live a life of eternal labour in unbroken tranquillity; labour “unhasting, unresting”—not demiurgic, but sabbatical, (in that sense in which it is said “The father worketh hitherto”).

Still beyond the isolated *Satva* quality is a sphere called the *pure Satva*, which must be considered to denote *essentia pura*, pure being, pure truth, pure goodness—viewed as one simple essence. This seems attained only when all isolation is renounced; when the *Satva*, re-entering predominant into the *Rajas* and *Tamas*, and penetrating them with its influence, all three isolated prismatic rays coalesce into pure universal light, and a consciousness of divine reunion. Or, as Hippolytus says—if Hippolytus be the author of the Oxford MSS.—“when man becomes God”; or, as Alfonso Liguori, therein translating the Spanish of St. Theresa, expresses it in his theology [*Oratio Meditationis*], “Anima fit unum quid cum Deo”—when the plastic, and the emotional, and the ideal, become absolutely one, and there is, properly speaking, neither matter, nor soul, nor spirit, but something which is all and yet none of these—call it Bramh; call it the constant or eternal Life [*nitya*]; call it, if you will, that true Hindu trinity in unity — Sach — Chid — Ananda-Ghana — “Solidarity of Being.

Thought, and Joy," in which the eternal going-forth and re-intro-
 cession of the One, is expressed in the most perfect harmony with
 the deepest speculation of Platonism, and still more so with the
 profoundest development of Johannic Christianity.

Sat—absolute self-existing Being—develops in itself self-con-
 sciousness [Ahankara]; instinctive Being or Life becomes Chit,
i.e., Thought, or Reason reflecting on its own nature—the inter-
 nal Word or Logos, which says, "I am Bramh or the Self-existent."
 From the self-conscious Thought contemplating its own eternal
 Being, from the eternal Being developing into perpetual self-
 consciousness, Thought, or Reason, is an eternal breathing forth
 of Ananda, Joy, or Love, and these three are in one Ghana or
 Solidarity.

Out of the purple or dark Violet has struggled the Red; out of
 the Red is breathed the Orange. The movement of the Orange
 Joy is threefold. If, holding to its root in the Red, it goeth forth
 in a circle according to *Pravritti*, or procession, till it re-enters the
 primordial Violet, it produces the glad Green of universal nature,
 wherein all living things rejoice, and on which the fairies love to
 dance. If, preferring the way of *Nivritti* or retrocession into itself
 —it re-enters its fountain, the Red, and their common fountain
 the Violet, all three coalesce, and merge into pure light—then the
 Red is subject unto the Violet, and Light is all in all.

If casting itself off from its fountain the Red, and not tending
 towards their common parent the Violet, it seeks to stand alone,
 it becometh, in its proud isolation, a deadly, venomous yellow,
 the colour of serpents, and dragons, and irredeemable Bramha-
 Rakshasas.

The Titanic nature is not of this kind: for, though the *Tamas*
 nature immensely predominates, it still partakes largely of the
Rajas, and in lesser measure of the *Satva* quality. The problem to
 be solved in the case of Titanic Ravan—and in greater or less
 degree of every human soul, in proportion as it partakes of the
 Titanic nature, as all in their emerging must in some measure—
 is, how shall the *Tamas* be changed into the *Satva*, or penetrated
 and ruled by it?—how shall matter reascend and become
 spirit?—the gross darkness and stolid stupidity of the tree or the
 animal be illumined into self-consciousness, reflection, reason,
 knowledge?—the brute self-concentration be kindled into uni-
 versal sympathy and love?—the blind instinct and coarse desires
 of the Titanic man be sublimed into the eternal conscious prin-
 ciples, self-renunciation, and pure ideality of the divine life?

This can only be accomplished in one way, and that way lies

through the *Rajas*—the life of passion—the life of suffering. The result of every passion of our nature, even love, nay, of love more than of all others, is suffering and sorrow. The first awakening of unconscious matter into the consciousness of mere animal life is through physical pain; and the process is carried still further by the mental suffering which is the very nature of the soul's emotional life.

Through the anguish of the fire alone can the black coal of the mine become transmuted into light. And so the sorrow and anguish, which result inevitably from the passions in the *Rajas*, or emotional life, constitute the purifying fire designed to purge away the dross of our Titanic nature, and transmute it into the pure *Satva*, where purity, goodness, and truth are predominant. Brute appetite and blind impulse are first superseded by passion; and passion working, through sorrow and the reflexion and sympathy which sorrow begets, its own extinction, finally merges in and is swallowed up in love and absolute resignation. This philosophy seems to rest on a basis of unquestionable truth.

Upon this psychological basis the Chorus offers consolation to Mandodari. She is the complement of the *Tamas* quality in Ravan's nature. The *Tamas* too partakes of good: it contains within itself potentially both the *Rajas* and the *Satva*, which only require to be evolved from it: nay, it is the necessary basis or *Adhishthan*, without which they could have no place. Like the black flint of the desert, it is cold, dark, insensible, motionless; but within it is the movement, the fire, and the anguish of the *Rajas*, and the light and joy of the *Satva*. And in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Satva* light, which movement can evolve: a view in remarkable harmony with the conclusions of modern phrenology, where it is found that, for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient, without a powerful basis in the organs of destructiveness, combativeness, and the other animal or *Tamas* energies of man. The *Tamas*, in a word, to repeat a former illustration, is the coal, without which there is no fire, no steam, no light. The *Tamas* portion, therefore, of our being, for its normal development, requires its appropriate guardianship of love; for in the very lowest spheres of existence, in the plastic and even the seemingly, but only seemingly, dead atomic region, love is ever manifest in some cognate and there cognizable form; and is the worker and preserver of existence there.

THE STRUCTURE OF THE MIND

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Abandon every desire arising from the imagination.

—*Bhagavad-Gita*, VI, 24

THE sixth song of the Great Master contains the first of the lessons in Yoga—control of the senses, desires, thoughts. In verses 24-25 the beginner is told what to do, how to start on that long ascent which ultimately brings him to the summit from which the entire universe is seen. It will take him some time to catch the first view which will convince him beyond doubt that the climb is worth it; it will take him numerous lives before he comes to experience the dazzling splendour of the Universe of Light; and then, acclimatizing himself to it, he will realize the radiance and the glory which is the source of that Light Itself. But a beginning has to be made and the earlier we start the better for us.

One of the main difficulties in the control of the senses and the mind is our fanciful imagination. The sights and the sounds from outside are easily shut out when the Soul takes hold of the mind and begins to use it for his own purposes. But sights and sounds also arise within ourselves and disturb the work of the Soul with the mind, and these are formidable. They are memory pictures which have deposited in the mind, during the course of work and play since the body was born, and as we go on we find out that they are even of previous lives. The mind is called the sixth sense and its threads and fibres are interwoven with and in the five senses. All the sense functions, trivial or important, colour the mind and affect its texture. Sense impressions are of the nature of images: every impression produces an image and changes the structure of the mind; every new image affects the old ones—some are wiped out, others fade out, and so on. Now these images result from the five senses and therefore possess the properties of each of them—they have colour, tone or note, smell, feel and taste. A similar but second class of images inhere in us as a result of the function of the organs of action. Between these two sets of images there is a difference, but for our purposes it is sufficient to say that they affect the mind—refine or coarsen its texture, brighten or dull its stuff, make for melody or discord.

Now, these images are also vehicles of karma. Just as we have the whole complex machinery we call the brain, which is a unit.

though every thought, will, feeling and deed changes it by affecting particularly one part or another, so also all these images compose a unit which represents karma. In esoteric language, karma is compared to a lotus—it grows out of mud and water; its stem and leaves belong to the earthly part of man; the bud with its capacity to drink the dew of night, to inhale the light of dawn, to absorb the morning sun, represents the celestial part of man.

Therefore these images are the old soil from which new karma, new images come forth. Our ripe or prarabdha karma is a natural product of our past; but our present outlook, our discrimination, our inclinations and choices acted out, give each man a chance to improve himself—the slowly blossoming lotus bud. But, for the aspirant who has chosen to tread the path and climb the mountain, a new factor arises: he is called upon to abjure from creating new images; neither to dwell with past memory-pictures, nor to create by fancy, imagination, anticipation, new images, thereby strengthening his inner world of mirage. This is real renunciation: it is not the actions which are to be renounced, but the force which compels actions. Similarly, our verse does not say that sankalpa-imagination is to be renounced, but that the desires (kama) arising from it must be abandoned. This is important; for, just as a man renouncing action falls into the path of passivity, so also the man who refuses to treat his imagination correctly, and will not use it, believing that thus his desires will vanish, takes a wrong course.

We possess the power of imagination (kalpana-tarka-shakti). It is the highest power of man, because it is a compound power in which desire, thought, resolve, and will, all function. These others create partially, but imagination creates completely. The other forces create in one state (loka) or another, but imagination is kriya-shakti, creative power, in every loka. Only one or other aspect of imagination is functioning at present; the true Magician alone uses to the full his faculty to build living images. Human evolution may be described as the process by which the Soul who is man recreates himself in order, in symmetry, in harmony, in beauty. This can only be done by imagination-sankalpa, not that fanciful tendency of Shaikh-chilli, but that faculty by which the Soul makes a matrix in matter and builds an image by filling up that matrix with the life-essence of his own being. This is utpatti, emanation.

Now if you go to our mythology you will find that sankalpa is called one of the Prajapatis, Creators of a whole race of beings.

This power ignorantly used, or misused, is but a shadow of real Sankalpa, which is personified as a Prajapati. Again it is said that Sankalpa is one of the daughters of Daksha. Now Daksha is ability, dexterity and creativeness personified, and is the title of the parent-creator, lord of creatures, the father of celestial and terrestrial progeny, one of whom is Sankalpa, Imagination—a daughter who is married to Dharma, Law, Order, Wisdom. When Dharma, knowledge and wisdom, woos and weds Sankalpa, Imagination, then are born Dhyanis, true contemplators, who are also called Sankalpa-Siddhas, perfect makers or builders of Living Images. Just as our artists make pictures and statues, so these Dhyanis fill Akasha with pictures and portraits, idols and images, and we, by ceasing to create our own pictures of kama—passionate sense—learn first to see and understand, and then to copy within ourselves, these images. Just as we see constellations in the night-sky, so do we see shining-pictures in the soul-sky, and gazing at them, contemplating them, we become like unto them. The Akasha is the real Temple of the Universe in which all Powers of Nature are Living Idols or Statues and if we worship our parents, Dharma-Wisdom and Sankalpa-Imagination, we will become each an Idol in that Temple.

—B.M.

MUCH happiness is overlooked because it doesn't cost anything.

What a man *is* contributes much more to his happiness than what he *has*.

What a man is in himself, what accompanies him when he is alone, what no one can give him or take away, is obviously more essential to him than everything he has in the way of possessions, or even what he may be in the eyes of the world.

—ARTHUR SCHOPENHAUER

IN THE LIGHT OF THEOSOPHY

The Heritage (Madras) for May 1985 publishes Dr. Karan Singh's reflections on Vedanta, not just as a philosophy of the past, but as the beacon-light for our voyage into a meaningful future. He considers the moral and spiritual vacuum within the heart of 20th-century man to be "the most dangerous of all the black holes that exist in this cosmos." The power of the Atom and the power of the Atman are pitted against each other, and it is to the latter that we must turn to meet the challenges that confront us. According to Dr. Karan Singh, our response to the human crisis in this nuclear age lies in a restatement of five fundamental concepts that are embedded in the Vedantic tradition:

The first great concept is the fact that this entire cosmos, whether it is this tiny planet or the billions upon billions of galaxies which are in the universe, are all pervaded by the same divine power. There is no ultimate duality in human existence or in consciousness. . . . Ultimately it is the same power that exists everywhere. . . .

The second concept is that this divine which permeates the entire universe is found in the heart of every human being regardless of race or culture, religion or nationality. . . .

Flowing from that is the principle that if the divine is in each one of us, then we are all members of a single family. This is mine, that is yours—this is the approach of people with small minds. For those of the greater consciousness, the world is a family. . . .

And then, flowing logically therefrom is the concept of the unity of all religious faiths—the Truth is one, the wise may call it by many names. The *Mundaka Upanishad* has a beautiful mantra: "As streams and rivulets arise in different parts of the world but ultimately flow into the same ocean, so do all faiths, all the cravings of mankind arise differently but ultimately go to the same goal." . . .

And the fifth concept is—the welfare of the many, the happiness of the many. Not one class against another, but the welfare of entire humanity, particularly the weak, the neglected, the exploited. . . .

A most remarkable photograph is that of the Earth taken from the moon. It shows us as we really are, a tiny speck of life and light against the unending vastnesses of outer space. Will we convert this beautiful jewel into a burnt-out cinder, or will we

cherish it as a cradle of the higher consciousness? . . . Let us remember that prayer that has echoed and re-echoed down through the corridors of time: "From the unreal, lead me to the Real; from the darkness, lead me to the Light; from death, lead me to Immortality.

What is peace? Every day there is more talk of it, because paradoxically it appears more alien to our reality. Violence is gaining ground even outside the sphere of war and becoming more deeply ingrained in our daily lives. In the June issue of *Development Forum* (published by the U.N. Division for Economic and Social Information and the United Nations University), Luz Mari Hernandez Moralis writes of the growing cult of violence in the world today:

Violence is not something altogether new. It has followed humankind throughout its history, has been a part of its history, has been a part of everything human that creates and recreates. It would be virtually impossible to speak of living beings without referring to it. But it is man who has brought it to the peak of its manifestation: wars, martyrs, heroes; justice, freedom; ambition, hatred, love; power, fear, anxiety.

Would we understand peace without grasping violence?

It is not easy to understand violence. Many authors consider man to be naturally good and speak of a contaminating factor within the historical process (Rousseau) that subsequently corrupts him. Other authors, however, believe in a human being that is evil and violent in origin (Hobbes), and the Judaeo-Christian tradition tells us that man is born in sin (original sin) and must be redeemed through suffering. Thousands of millions of beings live on the basis of this premise. . . .

Of all the forms of violence that exist, we should like to refer to one in particular: institutional violence—because we feel that it is more sophisticated and prevalent in modern societies than in any society in the past.

Institutional violence is violence exercised through the institutional organizations originally created for the purpose of making order, which subsequently exceeded the individual, repressing and castrating him. They include, among others, the state, corporations and companies, religions, political parties and groups, and the military.

These institutions are able to use the immense capacity they have as large organizations which, in many cases, is backed up by technological richness, to impose their will and interests on individuals, exerting for this purpose, both in parallel and alternately, explicit violence (generally physical) and implicit violence (of an intellectual character), the former being aimed at eliminating the individual, and the latter at transforming him. . . . We believe that the time has come to fight the violence which wants to lead us from the "individual man" to the "mass man."

Man can aspire to freedom and peace if he does not lose his individuality and his awareness that he belongs to a collectivity. . . . Peace can be found in the "world of the individual," yet it will require much maturing, much awareness, much predisposition on the part of all.

Till comparatively recent times, it was believed that the history of medicine began with the early Greeks and that Greece was the wellspring of all medical practice and medical thinking. All evidence points to the fact that doctors and medical thinking existed thousands of years before the first Greek physician appeared on the scene.

In an article in the March *Heritage*, the amazing genius of the celebrated surgeon of ancient India, Susruta, is revealed by Dr. K. P. Misra, well-known cardiologist and an expositor of merit much in demand in medical as well as non-medical spheres. Susruta was among other things a plastic surgeon, eye surgeon, and urologist, and author of the *Susruta Samhita*, a compilation of surgical techniques and achievements.

Susruta was not only one of the greatest pioneers in surgery in the world [Dr. Misra writes], but also one of the earliest ones to study the human anatomy. In his *Samhita*, he described in detail the study of anatomy with the use of a dead body, which was certainly the oldest lesson in dissection known to history. . . .

Perhaps the greatest contribution of Susruta was the operation of rhinoplasty (restoration of a mutilated nose by plastic surgery). He was no doubt the most ancient and greatest plastic surgeon of the world of yore. The detailed description of the rhinoplasty operation in the *Susruta Samhita* is amazingly meticulous and comprehensive. There is evidence to show that his success in this kind of surgery was very high, attracting people

from all over the country and perhaps even from outside. . . .

“Surgery,” the *Susruta Samhita* declares, “is the first and highest sub-division of the healing art, the least susceptible to deception, most noble in its application.”. . . The vast variety of Indian surgical instruments which have come down to us from the first millennium A.D. suggest that surgery had developed to an extraordinary extent in early India. . . .

One of the fields of surgery where Susruta achieved excellence was urinary bladder surgery. . . . There is also mention of the so-called Caesarean operation in the *Susruta Samhita*. . . .

Susruta described surgery (*Sastrakarma*) under different heads: *chedya* (excision), *lekhyā* (scarification), *vedhya* (puncturing), *esya* (exploration), *aharya* (extraction), *visravya* (evacuation) and *sivya* (suturing). The surgical instruments described included a hundred and one varieties of blunt instruments and twenty kinds of sharp instruments. . . . Details were given of how they should be made from metals, of their dimensions, handles, etc.

Tabulating the achievements of the ancient Indians in philosophy, the arts and sciences, including medicine, H.P.B. states in *Isis Unveiled*:

Their knowledge was truly astonishing. In Tcharaka and Susruta, the two princes of Hindu medicine, is laid down the system which Hippocrates appropriated later. Susruta notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine—too often, according to him, empirical. Are we more advanced today? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the middle ages—Averroes among others—constantly spoke of the Hindu physicians, and regarded them as the initiators of the Greeks and themselves. (I, 619)

The lotus is among the oldest of symbols, with a profound and sacred meaning attached to it. William Warren's article on “Divine Lotus” in the *April Reader's Digest* recalls its universal and enduring meaning as a religious and philosophical symbol. It has variously represented divinity, beauty, purity and integrity, resurrection and the sun. The Confucian scholar Chou Tun-yi (11th century) saw in it the vision of perfection: “It rises from the muddy soil but is not contaminated. It aspires high to daylight

and reveals an immaculate beauty undefiled by the darkness it traversed. . . . The noble flower typifies the soul of the perfect man."

The first written record of the Indian lotus goddess [the article states] occurs in a supplement to the *Rig Veda*—hymns to invoke gods—and describes her as being born of the lotus, standing on a lotus and garlanded with lotus. . . .

In Hindu mythology, the Creator was said to have sprung from a lotus that grew out of Vishnu's navel as he lay in rapt meditation. The Birhor tribe, who live in Chotanagpur, and in its neighbouring districts, followed the same symbolic line in their explanation of how the world began: "In the beginning all was water. A lotus plant stood with its head above the waters. The Supreme Spirit was then in the nether regions. He came up to the surface of the waters through the hollow stem of the lotus and took His seat upon the lotus flower."

The Buddhists adopted the lotus as one of their primary religious symbols. . . . With Buddhism, the lotus spread to almost every corner of Asia. It appears on the great temples at Borobudur in Java, Pagan in Burma, Sukhothai in Thailand and Angkor Wat in Cambodia, on stupas in Sri Lanka, funeral baskets in Bali and amulets in Tibet. In Tibet, the flower inspired the famous mystic incantation "*Om mani padme hum*": "May my soul be like the gemlike dewdrop that lies on the lip of the lotus leaf before it falls into the peaceful obscurity of the lake."

The Secret Doctrine devotes a whole chapter to the exoteric and esoteric significance of this great symbol and shows its identical parentage in all the religious systems.

It is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature. . . . Whether in the lotus or water-lily shape it signifies one and the same philosophical idea—namely, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form. For, as soon as DARKNESS—or rather that which is "darkness" for ignorance—has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto con-

cealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent. (*S.D.*, I, 379-80)

With the risks of surgery complicated by risks from blood transfusion from a donor, doctors are looking for alternatives. AIDS and a common form of hepatitis are two of the risks. There is a five to seven per cent chance of victims developing cirrhosis or becoming carriers of the disease before it is recognized.

The solution in many cases is to use the patient's own blood (*Science* 85, April). Autotransfusion, often called autologous transfusion, bypasses the risks. It could be used in a good many cases requiring transfusion, according to Ronald Gilcher, director of the Oklahoma Blood Institute, U.S.A., but physicians resist: "It's so easy to not do it."

There are two kinds of autotransfusions. Blood ordinarily lost during surgery, in particular open-heart procedures, can be recycled, a procedure called intra-operative salvage. A machine collects, processes and returns the blood to the patient. Or a patient scheduled for elective surgery can have his own blood drawn and stored beforehand. Development of new preservatives has extended the storage life of whole blood.

There are also recently devised bloodless surgical techniques which need to be popularized as alternatives to blood transfusion.

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
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AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
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By Robert Crosbie:

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UNIVERSAL THEOSOPHY
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Other Publications:

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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 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 long 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, and a profounder conviction of Universal Brotherhood.

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

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

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished 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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