

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### MIND AND SOUL

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The truth is obscured by that which is not true, and therefore all creatures are led astray. (*Bhagavad-Gita*, V, 15)

BEYOND all thought there is “the Knower in every mortal body,” “the Watcher and the silent Thinker.” The brain is but an instrument of the mind. The mind itself is but an instrument of the Soul which is the Self. “For the sake of the soul alone, the Universe exists.” This eternal truth the Wise Ones teach from age to age. To repeat it is one thing; to realize it is quite another.

The mind cannot determine its own competence. We can change our mind. Therefore we are above and greater than the mind. What are we? Nothing less than the inmost Soul itself. Only that which can look directly upon ideas can determine the mind's competence. That is the Higher Consciousness. The mind will be philosophically used according to the degree of realization of this profound fact in great Nature.

In the constitution of man, Manas or mind is the link between the Spirit above and the personal self below. It is the Knower, the Perceiver, the Thinker. But above the power of the mind is the power of spiritual discernment. Above that is the Spirit itself. In “The Synthesis of Occult Science” Mr. Judge wrote:

...as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. (*U.L.T. Pamphlet No. 3*)

Great and noble possibilities lie within the Soul. This is sensed by those who dwell upon high ideals and strive to realize in some degree their practical significance in daily life. The nature of Manas or mind is dual. The contrast of spirit and matter gives rise

to the endless variety of existing things. But there is need to remember the underlying purpose of life.

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored.

The true nature of mind and soul emerges from a comprehensive consideration of the three lines of evolution—spiritual, intellectual or psychic, and physical.

Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. . . .

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and ap-perceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every “form,” from the “mineral” monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. (*S.D.*, I, 175)

The “almost endless gradations” in “the plane of Mentality” can be fascinating, but also as endlessly deceiving. Self-identification with the mind is an impediment to Self-realization, and an obstacle in the way of knowing the real. What the Disciple requires is what every man will require—an awakening of that power of spiritual discernment which will enable him to distinguish truth from error, reality from illusion. For this purpose *The Secret Doctrine* sets forth fundamental principles and basic essentials. True knowledge of these enables the aspirant to penetrate beneath appearances to the soul of things.

“The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.” This does not imply a surrender of the intellectual principle. It means the conquest of fancy by a clear apprehension of the Real. Mr. Judge gave expression to this idea in another way:

. . . those who are spiritually wise are on the path that leads to the highest, which is the Self.

This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reincarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of

ideas which separated them from the Self. Now they begin to return fully at rest in the Self and working out their long-accumulated karma. And at last they become... a Mahatma or great soul. (*Notes on the Bhagavad-Gita*, p. 136)

Communication can be by means of the spoken or written word, by way of music, pictures, symbols, architecture, gesture, expression, intonation, etc.; they all serve to convey something of thought, will and feeling. But they cannot convey everything. The Adepts have other and better means. They can also see directly the thought and nature of another, undisguised—a power They will never use against Nature's law. And in the realms of great Nature, the *Akasa*, the Astral Light, and the Elemental worlds are open to Them. But the potentialities of the hidden Self are infinite and unfathomable.

What is it that conveys thought? And what is thought? We know that, so far as our thoughts are concerned, they are either our creation—but not out of nothing—or are adopted. They may be said to be made of mind stuff, erroneous notions or true ideas. "The whole of the universe is evolved through Sankalpa [thought or ideation] alone; it is only through Sankalpa that the universe retains its appearance." (*Bhagavad-Gita*, IV, p. 31 fn.) The power to see with inner sight into the Astral Light is not limited to the faculty of clairvoyants. Mr. Judge points out: "...occultism asserts that were it not for the germ of this power slightly active in everyone, no man could convey to another any idea whatsoever." (*The Ocean of Theosophy*, Indian ed., p. 151)

What most concerns the devoted student of Theosophy is the spirit in which anything is done. Intellectual giants make little or no deep impression for good on the soul of man. But men of wisdom and compassion, of strength of soul and integrity, profoundly affect the soul-evolution of mankind. Even the simplest of natures whose devotion to what is good and true remains loyal and steadfast may be far beyond the intellectually gifted who have not these qualities. "For Manas alone there is no immortality possible." But when the Thinker imbues his life and thought with the enduring qualities of heart and soul, the potentialities for good are unlimited. The possibility of immortality exists but for Buddhi-Manas—the compassionate mind and nature inwardly warmed and illuminated by a ray of Atma or Spirit—the Higher Self in all.

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## BROADENING OUR MENTAL HORIZON

The mind needs breadth and depth and points to draw it towards the Diamond Soul.

—*The Voice of the Silence*

IT is fairly easy to understand what is meant in the *Book of the Golden Precepts* by "depth," for we are familiar with the idea that study (which is essential for growth) implies the energetic endeavour to get at the inner, deeper meaning of any statement or tenet. It is also fairly easy to understand what the "points" mentioned are, for we know of aspiration, which is a searching upward, beyond Maya's realm, in the heights of spirit. But when we try to understand the meaning of the *breadth* necessary, we often fail, for our life of application lacks breadth.

Hence it is that we do not understand the right relationship between ourselves as soul-personalities and our fellow soul-personalities, and between our personality and its personality-friends. We either ignore all our old ties, misunderstanding the injunction, "Come ye out and be ye separate"; or we try to live our lives as before, *i.e.*, as personalities in relationship with personalities, whether students or ordinary friends of the world. It is because of this that so many fall by the wayside in the early part of their new life as students of Theosophy.

Yet, there is enough in the writings to teach us what is the breadth necessary. The Mahatmas have written: "Broaden instead of narrowing your sympathies." "It is only he who has the love of humanity in his heart" who can become the true Theosophist. H.P.B. has said: "There can be no local Theosophists."

Though it is true that we cannot find the "points" referred to in Maya's realm, yet it is there that we must find the "breadth" necessary, for it is in Maya's realm that we live with the other units making up humanity, and it is there that sympathy must be expressed. Though we must come out and be separate, yet we must work in and with those who are caught in Maya's web. It is the method of work there that needs attention, not how to escape from that realm.

The relationship between depth and breadth and the "points" in question can perhaps be expressed by the triangle which symbolizes manifestation, whether of a Universe or of a Solar System, an ordinary birth or any action. From the One the force radiates downward into matter, until stopped by the base line, which is the field of work. But as the rays fall they spread outward, falling on a larger area, so that the depth is in direct

relationship to the breadth; and the deeper the rays fall, the wider the area covered.

So with man and his spiritual life. From the point of aspiration radiates down the strength necessary; and the deeper it falls, the wider will be the field of service.

We say we love humanity, we want to serve it. But how can we if we do not know it, *i.e.*, notice it, think of it, love it? And how can we do these things if we withdraw into the "carapace of selfhood," cutting ourselves off from it?

The point is that we do not try to understand humanity. If we think of it as composed of souls, and stop there, we cannot help; if we start with the alternative assumption that all men are acting, thinking and feeling animals, we cannot help; but if we try to see humanity as composed of souls, ideating and acting in terms of that ideation, we shall have the clue to helping humanity in the true sense. For, if we know what a man thinks, we can know how he will act.

Conversely, we can know what he thinks as we watch his actions. Therefore the Mahatmas have said we should study the world around us and learn to know the hearts of men, because the work of Theosophy is to change the Buddhi-Manas of the race. It is not the results of actions with which we have to work, but thought and the aspirations of the heart.

Students often relax on the phrase that to "live the life necessary" is all that is required. It is, but what is the "life necessary?" Ethics divorced from world-sympathy will produce the Pratyeka Buddha in time; ethics spread over a wide area, an ever-increasing area, will bring that broadening of our sympathy which is required of us.

It is to be noted that the breadth is the field over which the mind works, not necessarily the field over which the hands work. Breadth to the student, therefore, means a widening knowledge of the thought of the world, *i.e.*, of his brother man. If the true way to help towards self-help is to find the next step necessary for the one we wish to help, then we must have gained the power to know what that next step is, as the true educator knows the next step on the path of knowledge which his student needs to take. This can only be attained through sympathy with the student or the world. Hence we must be familiar with the world of present-day literature, present-day ideation; and spread in the thought-world just what is needed to warn and to guide.

A knowledge of Karma should not produce an unsympathetic attitude, but a deeper sympathy. Study of Theosophy and the

new life required should not produce lack of sympathy with that portion of humanity made up of our personality-friends, and our soul-friends. But that sympathy should be expressed by us as soul-personalities, not as mere personalities of name and form. We cannot help either our soul-friends or our personality-friends if we have not become soul personalities. And we cannot help humanity *en bloc* unless we have come out from among them and begun to let the "waters born on Sumeru" pour forth through ourselves.

When personal life takes precedence over soul life, tragedy will eventually arise, for the balance is wrong. When soul-friends ignore that which is due to personality-friends, loneliness will result, loneliness and limitation, *i.e.*, absence of breadth. When the love of humanity makes us ignore both soul-friends and personality-friends, we are leaving our immediate field of Theosophical service untended.

We must learn to give to each group and each unit of each group its *due* of time, money, energy, and seek from the peak of aspiration to broaden our field. "Put no one out of your heart," says Mr. Judge. Self-centredness of the mind creates the "haughty fool"; centredness in the personal idea of oneself and its place in life leads to stagnation. To open the heart and the mind to the great heart and mind of the ALL—that is Bliss.

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THE men who set out to capture all under heaven and make it their own, according to my observation do not succeed.  
 What is under heaven is a sacred vessel,  
 Not to be treated in such fashion,  
 And those who do so bring it to ruin.  
 Those who hold on to it, lose it.  
 The truth is that some creatures go before and others follow behind,  
 Some breathe one way, and others breathe another,  
 Some feel strong, and others feel weak,  
 Some like constructing and others like destroying.  
 This is why the sage has nothing to do with the excessive, the extravagant, or with being exalted.

—LAO TZU

## STATES OF HUMAN CONSCIOUSNESS

DREAMS are a common, everyday experience. It is a many-sided subject of interest to all. A single dream experience has numerous ramifications and, without the proper key, no one can hope to solve the mysteries of dreams. Theosophy has that key.

Let us leave aside modern speculations and theories and grasp the principles and their applications which form part of this subject of Dreams. It is a vast subject and in a short article we can deal with only a few fundamental ideas, leaving readers to acquire further knowledge by way of individual study.

We shall base our consideration largely on the passage in *The Voice of the Silence* about the three—in reality four—Halls. But before we go to that passage it is essential that we understand some important related principles. Here they are:

(a) The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body. (*Transactions of the Blavatsky Lodge*, p. 60)

(b) Our senses are all dual, and act according to the plane of consciousness on which the thinking entity energizes. (*Ibid.*, p. 71)

Let us dwell on these two propositions so carefully worded by H.P.B. First, it is implied that there are other than “real” dreams, dreams which can be understood without the acceptance of these propositions at all, *e.g.*, digestion dreams. Physiology explains them. But what H.P.B. calls “real dreams” cannot be understood unless we recognize the existence of “an immortal Ego in mortal man.” Note again the phraseology. It does not speak of an immortal Ego in a mortal body, but of “an immortal Ego in mortal *man*,” which immortal Ego is “independent of the physical body.” The mortal man referred to here is the whole of the Personal Man, *i.e.*, the Lower Quaternary. The physical body is intimately connected with the personal or mortal man.

Next proposition: The physical body has its senses and organs, but Theosophy teaches that these have their invisible psycho-spiritual counterparts. These two sets of senses act and react upon each other. But we have to note an important point—that all the time this dual set acts under the influence of the thinking entity. Manas is the thinking entity and the senses always act energized by Manas. That Manas may be Kama-Manas or Manas *per se* or Buddhi-Manas—but the senses function only when the energy of Manas in one of its aspects is there. When Kama-Manas energizes

the senses we have selfish and sensuous men and women. When Manas proper energizes the senses we have reasoning logicians and men of science who compare and contrast and who, in proportion as Manas is freed from Kama, are able to perceive and to express truths. When Buddhi-Manas energizes the senses we have soul-full men and women, philanthropists, lovers of humanity, true geniuses. But do not be misled by this simple threefold classification. Remember what H.P.B. has written:

Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes? (*Ibid.*, p. 78)

Keeping in mind this basic teaching, let us turn now to *The Voice of the Silence*, pages 4-9. Five places or localities are mentioned: the Hall of Sorrow, the Hall of Ignorance, the Hall of Learning, the Hall of Wisdom and, beyond the last, the seven Worlds of Rest Eternal which are described as the shoreless Waters of Akshara and also as the indestructible Fount of Omniscience. These seven worlds may be called the seven states of Turiya or Samadhi. We shall consider each of these five—what they are, what their purpose and use, and what practical application we can and should make of all these ideas.

To begin with, let us not be misled by the word "localities." They are not localities in the ordinary sense. These Halls are allegorical and stand for states of human consciousness. Any attempt to divide them into compartments would be wrong. For example, when we speak of the worlds of sight, of sound, of smell, etc., we do not fancy them to be distinct localities; so also with these Halls. In waking consciousness people indulge in dreaming—we call it day-dreaming; good students of Theosophy engage themselves in meditation and, if they are really and profoundly successful they go into that state of consciousness which corresponds to dreamless sleep.

Now the point which we must clear up first is the relation between sleeping and dreaming. Ordinarily we speak of dreams which we have had in sleep, and which we remember on waking. As everyone has dreamt it is not difficult to distinguish between waking and dreaming states; but this has misled many of us. Waking is taken to be a bodily state, and dreaming consequently is not correctly understood. To convey the teaching we must emphasize that *all* of these are states of *consciousness* in each of which the body plays its own part—some of which parts we understand and others which we do not. Remember the principle

laid down by H.P.B.: "The thinking entity energizes." Consciousness is primary, it has its states; the body is secondary and follows the changes in consciousness.

The Hall of Sorrow is the Earth—the man-bearing globe. In *Isis Unveiled* it is said that "the state of man in this world is probationary"; we say also that "Life is a school." All of us as souls are here to learn and as consciousnesses we are all learners. Having arrived on earth, having assumed forms which in the process of evolution hardened into bodies of flesh and blood, we have become entangled—the Great Heresy has worked its evil magic upon us and so our very waking consciousness does not see the earth as it is. What is the difference between the Halls of Sorrow and of Ignorance? Note the footnote on page 6. The Hall of Avidya (Ignorance) is "the phenomenal world of senses and of terrestrial consciousness—only." All sense-knowledge, all sense-data are Ignorance. Even the world of physical matter is not really known to us. The great scientists of today are ignorant of what the universe of matter is. A few years ago it was a world of molecules and atoms; then of electrons and protons.

So our waking consciousness or Jagrat is our own terrestrial consciousness, manufactured, so to speak, by us. The Hall of Ignorance has become for us the Hall of Sorrow because we have fallen into the million traps that the "Great Heresy" has laid for us. We are like rats caught in traps, like birds shut up in cages. The rat or the bird desires to make an escape—but most men and women do not even know that they are trapped or encaged. The rat-traps are the pains of life and the bird-cages are its pleasures. We can see how in the waking consciousness or Jagrat we give false names and false values to things. People call their lusts love; in public life politicians speak untruths and call it diplomatic language. Why do nations fight? To put it metaphorically, because of the quantity of gold they possess and want to increase; yet they do not know the real value of gold—it is a commodity whose price fluctuates, and men and nations buy and sell it!

When we recognize that we are trapped by the dire Heresy of Separateness, we awake. Awake from what? From the dream of Avidya, Ignorance. Most of us are dreamers in waking life, engrossed in pains and pleasures, in nightmares of disease and death of true values. A few have awakened from that nightmare of sights and sounds and smells—false, all false, because mis-valued, and in and through their study they are seeking for true values—the True Names of all objects. In our ignorance we

identify people by their names and form and we fancy that we know them.

But when we recognize that this is the Hall of Ignorance, what do we do? What does a person awakened by Theosophy do? He recognizes the waking state as a state where consciousness can be known as mortal, as a bodily state to which we come and from which we depart. How can this coming and going be really understood and used? "Let not thy mind mistake the fires of lust that burn therein for the sunlight of life." This is the real waking; that waking which we experience every morning is but a poor reflection of the real. If we are wise we shall not tarry in the pleasure-grounds of senses. But, if Jagrat or waking consciousness is such an evil trap, why are we here? Why has Nature herself provided such a trap? The answer is that Nature did not provide it, but *we* have made a trap of the conditions Nature furnished. A short quotation will answer this question:

*Jagrata*—our waking state, in which all our physical and vital organs, senses and faculties find their necessary exercise [note, please, *necessary* exercise] and development, is needed to prevent the physical organization from collapsing. . . In our ordinary waking state, attachments, desires, etc., are the very life of our physical senses, and in the same way the emotional energies manifest themselves on the astral plane in order to feed and fatten the seer's astral senses. ("Seership," *The Heart Doctrine*, p. 92)

From this we see what is necessary, which Nature has provided, and what unnecessary, which men's pride and prejudice have manufactured.

So we are all dreamers in Jagrat, *i.e.*, when the body is awake; our dreams of Jagrat are of waking and sleeping, eating and drinking, buying and selling, loving and hating—of the body being born so that it may die. We awaken by listening to the voice of Theosophy, and then we are dreamers of another kind—we dream of immortality, of the Spirit which we are, each a drop in the vast ocean of Spirit supreme. But, because we know these teachings, we recognize that this world is probationary and we guard ourselves against Illusion. What is the duty of a person who has found out that he has been living in ignorance? Not to succumb to the false valuing of men and women, of things and objects, or events and happenings. We are already in the Hall of Probationary Learning. *Swapna* has two meanings—dreaming while the body is awake and dreaming when the body is asleep. To comprehend what we do when the body is asleep we should learn what *Swapna* is when the body is awake—the state which

is called the dream state of consciousness or the state of Probationary Learning. The Pupil on Probation must be distinguished from the man of the world: the former knows that the life of the senses and of separativeness is foolish and is foredoomed to failure; the latter does not.

And so we pass on from the Hall of Sorrow and of Ignorance to the Hall of Probationary Learning—from Jagrat to Swapna. We have referred to dreaming or Swapna in the waking state; now let us turn to what it is when the body is asleep. H.P.B. says that “in dreaming, the brain is asleep only in parts”; this implies that *pari passu* with the change in state of consciousness, the state of the brain also alters. In Jagrat the brain and the consciousness are in one state; in Swapna they are in another; in Sushupti they are in a third. When the consciousness is in the Swapna or dreaming state the brain is also in a parallel state. And as there are two classes of men, one living as trapped rats or caged birds and not knowing the fact, and the other regarding life as Probationary, so too when the body sleeps, the state of Swapna of these two classes differs. The sensuous man is caught up in his ignorance and lives ignorantly; the Probationer, while the body is asleep, begins to learn in consciousness to distinguish between the flowers of thought, word, deed, and the serpents coiled under them. Just as the student of Theosophy, practising it awake, falls under the glamour of the world of the senses—of money, of fame, of power, of love—so while his body is asleep his consciousness comes under the glamour of what H.P.B. describes as “the world of the *Great Illusion*.” To understand how the Swapna state of consciousness is but an extension of the Jagrat state, we have to memorize the words of H.P.B.: “Generally dreams are induced by the waking associations which precede them.” (*U.L.T. Pamphlet No. 11*, p. 8)

Mr. Judge’s words are enlightening:

*Swapna* . . . is necessary for the physical faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active, and develop.

These processes differ for the ordinary man of the world who lives his own sense-life of Avidya-Ignorance and for the Probationer who is under training. The probationer is teaching himself—awake or asleep—to “heed not the sweet-tongued voices of illusion”; having learnt the truth about his ignorance, he is ready to “flee from the Hall of Learning,” so “dangerous in its perfidious beauty.” But note, it is also said that it is needed for our probation. Mr. Judge states that the unholy state of waking thoughts infects our dreams and lays us open to evil influences. This is true of all

ordinary men, but especially of the student who has taken the direction of his life in his own hands; also, he may fall under the glamour of the serpentine astral light.

And so we come upon the third state of consciousness, Sushupti, the dreamless state, because the condition of the brain which parallels it is unable to register its impacts and impressions. It is a pure beneficent state into which everyone enters. The ordinary man of sense-life enters it, enjoys rest for a short or a long period and gets opportunities to develop his Manasic faculties, for Manas becomes active in Sushupti, unhampered by the senses, unhindered by passions. Mr. Judge states that, in Sushupti,

no disturbances come from the brain action, and the being is a partaker *to the extent his nature permits* [italics ours—note this conditional clause] of the “banquet of the gods.” (*U.L.T. Pamphlet No. 11, p. 13*)

Sushupti is the Hall of Wisdom and much of its beneficence is missed by the ordinary man; for the student it is vital—a matter of life and death. Why? Because it is here, and here only, that the aspirant comes upon the Being who is to give him birth—his spiritual or second birth—as the footnote on page 8 of *The Voice of the Silence* points out. In Sushupti we can and should hunt for and seize knowledge.

The knowledge acquired during Sushupti state might or might not be brought back to one’s physical consciousness; all depends upon his desires, and according as his lower consciousnesses are or are not prepared to receive and retain that knowledge. (*The Heart Doctrine, pp. 92-93*)

The Key to the Temple of Sushupti, the Hall of Wisdom, is—Right Thinking. But we must always bear in mind that Sushupti, like Swapna, is intimately connected with Jagrat; therefore H.P.B. says that “highly spiritual persons will see visions and dreams during sleep and even in their hours of wakefulness. (*U.L.T. Pamphlet No. 11, p. 6*)

To sum up: In Jagrat, we must awaken ourselves from the dreams of the senses; the sensuous man is the dreamer. When he awakens himself, he uses the senses, and the Soul is the dreamer who dreams in right action, every hour of the day. In Swapna, the man of senses gets entangled in emotions from which he must free himself, overcoming the elementals who guard “the avenues of the ideal world” or Sushupti. In Sushupti, the man of senses gains in proportion as he is *not* sensuous, while the Probationer must learn that he must get at “all truths through but one source

or path, viz., through the divine world pertaining to his own lodge (or teacher)" (*The Heart Doctrine*, p. 104). In Swapna our desires become the dreamer, while in Sushupti our holy aspirations and true understanding become the dreamer.

Thus we see how true is the poet's intuition. Omar Khayyam has sung:

I sent my soul through the Invisible  
Some letter of that After-life to spell;  
And by and by my soul returned to me,  
And answered, "I myself am Heaven and Hell."

We are in Jagrat and yet we are asleep; tied by our passions, we are in the hell of Swapna; aspiring to reach Purity and Wisdom, we are in the heaven of Sushupti. Living in a false world as dead units, we go from death to death. By a single step we can awaken ourselves—and that is the beauty and the worth of Theosophy. The same poet has written:

A Hair perhaps divides the False and True;  
Yes; and a single Alif were the clue. . . .

If we could find it, we should find the Treasure-house, and find the Master too. Theosophy gives the practical advice and instruction to awaken ourselves. When we go to sleep tonight, we should dwell on some of these ideas, and who can tell that tomorrow may not bring the Real Awakening?

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THE farther we get from the accidents and the vicissitudes of earth life, and the closer we come to the universe with its regular movements of the tides, the days and nights, the seasons and the heavenly bodies, the more clearly we see that it is a work of perfect unity, in which all its essential elements operate in obedience to the laws of an eternal order. It is the Eternal Mind which gives this Grand Unity to the cosmos; and it is within this unity that all of the forces and movements of life are comprehended.

—MERTON S. YEWDALE

## THE END OF PHYSICAL LIFE

MANY people are afraid of death, or perhaps of that "something after death" which, as Hamlet suggests, makes them prefer bearing the ills they have to flying to others that they know not of. To all such, Theosophy comes with a word of encouragement. There are many things about what we call death that must remain incomprehensible to us at our stage of mental development, but one thing is sure and easy to grasp: There is no more to fear in death and the period of our lives to which that event is the door, than there is to tremble at in the thought of another life on earth. Both are uncertain for the ignorant and uncontrolled, but of the two, the part of our existence ushered in by our leaving the body is by far the happier. In the words of H.P.B.:

Happy those . . . by whom Death is regarded as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. *Post-mortem* oblivion of every evil—to the smallest—is the most blissful characteristic of the "paradise" we believe in. Yes: oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one's sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy-seven times sevenfold . . . . (*U.L.T. Pamphlet No. 28, pp. 2-3*)

Of the very few who, either instinctively or because they have become acquainted with this ancient and reassuring teaching, are not in constant dread of death, again only a small minority realize the importance of studying and considering with attention this subject of the great change through which we all must at some time go. Their attitude is generally one of passive confidence that all will be well, but they feel in no hurry to ponder the question seriously. Time enough, they think, really to consider the matter when, because of illness, accident or old age, the mighty event seems imminent.

Theosophy teaches differently. A little attention to the above-quoted passage will show that there is a causal connection between the life of a person on earth and the nature and intensity of his joy in the after-life state. Bliss is the general tone in any case, but the depth and evolutionary value of the experience depends on the material collected for it here on earth. Theosophy

emphasizes this and stresses the effect of the views and the moods which we cultivate while still in the body. Our experiences after death as well as those of our next incarnate life are coloured by the general results of our activities and preoccupations in our present existence. Hence the advice to let the thought of death influence us during life. A passage in W. Q. Judge's *Notes on the Bhagavad-Gita* is interesting in this connection:

A little reflection shows that what is seen and noted by physicians and spectators [at death] is but the withdrawal of the soul and energy from the outer envelope called "body." . . . All now depends upon the whole course and kind of thought in which he indulged during the life of the body. For the soul has to pass along the road by which it came, and that way is lined with the memories of a lifetime; as these memories rise up they affect the departing entity, causing it to be either disturbed from concentration on the Supreme Being, or assisting to a greater perfection. If, then, some few years only near the close of life were devoted to the sort of practice inculcated by Krishna, the memories of the years previously spent in following after desires will throw a cloud over the soul and absolutely prevent it from attaining that state from which return to earth is impossible without our consent. It is more perfectly illustrated by considering life as a grand musical movement that is brought to a close by using at once all the tones sounded throughout the whole preceding portion. The result will be a combined sound, expressing neither the highest nor lowest notes, or the sweetest or less sweet, but the resultant of all. And this last sound is the fixed vibration that governs the entity, sounding all through him, and throwing him into the state to which it corresponds or of which it is the key. Thus it is easily seen that in each thought lie the possibilities of a harmony or a discord for life's conclusion. (pp. 80-81)

As Mr. Judge says, the moment when medical science pronounces a man dead is, from the occult standpoint, just the beginning of the change which ends in the liberation of the man from his body. It is a most holy and important moment, because it sets in operation the process by which the real man gathers in the harvest of the life just ended. Theosophy sees in the widespread respect for the "blessing" of one about to pass away from this sphere of existence an echo of a true occult fact. By the spiritual effort he makes at the supreme moment, each human soul gives a blessing to the world—perhaps the greatest he has ever bestowed. One of the Teachers of H.P.B. wrote:

At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for ever, but to reappear in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body—the brain thinks and the EGO lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future. (*U.L.T. Pamphlet No. 25, p. 1*)

A practical piece of advice given to Theosophical students in connection with the above is to avoid disturbing the body for at least twelve hours after it is pronounced dead by the doctor, so as to leave time for the "review" to be accomplished under the most satisfactory conditions.

When death occurs with the full acquiescence of both factors in the combination that makes "life" possible, namely, the Soul and the body, it may be said to be normal, natural and propitious for the future. The Soul no longer desires to continue its activities by means of a worn-out instrument, and the docile body, now incapacitated by disease or old age, reflects this attitude. Death is then peaceful, with no regret or protest on either side, and all is well.

But there are also many cases where there is no such accord between the body and the Soul, where perhaps the Soul longs to be quit of a garment no longer fitting, of an instrument now quite incapable of serving its purposes, but where the consciousness in the body is still so passionately attached to earth-life, to sensation of some kind and to the familiar environment, that it clings to these even after existence has become merely one long struggle

to remain alive. When the final unavoidable separation comes, the struggle may be very painful.

A third type of death is that in which the lower elements in man—a close combination between the body and the animal soul—take the initiative. It happens sometimes that the personal man becomes intoxicated by the poisonous products of ill-digested experience—fear, depression, contempt of life—with the result that he gets entirely under the domination of those deluding passions which lead to death. In such cases the Ego, or real man, completely loses hold of the personal man and cannot save his instrument. The crudest form of this type of death is suicide.

Thus we see that, given the right attitude to death, the right relation between body and Soul, there is nothing terrible about dying. Besides, we must try to realize that we have gone through the process many hundreds of times already. When the hour comes for sleep after a full and active day, we welcome the opportunity to rest and expect to reawaken in due course refreshed and full of zest. The same should be our attitude when the end of physical life approaches with its promise of repose and renewal. We should prepare to appreciate this good thing, whether for ourselves or for others—especially when it comes as the crowning reward of a well-spent, active life on earth.

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WHEN the self-evolving ascetic—whether in, or outside the active world—has placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Sarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Dukkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, *i.e.*, spirit; when he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching *Apavarga*—emancipation from the misery of repeated births.

—H.P.B.

## THE REAL AND THE APPARENT

THEOSOPHY teaches that every effect has an antecedent cause; the application of this principle shows us that, this being so, we can never see the original cause of any effect. The eternal problem of which came first, the hen or the egg, remains unsolved.

In the attempt to solve this difficulty, we are driven backwards to the limit of thought, and then must *postulate* a First Cause for any particular cycle of cause-effect-cause. But behind this First Cause there must logically be the Causeless Cause. Whatever we do, we can never break the sequence from the Causeless Cause to the present effect; but neither can we break the sequence from the present effect to the Causeless Cause.

At any intermediate stage we centralize on the effect and see it in its two aspects only, as effect-cause—then to us a tangible reality. But behind any effect-cause are thought-feeling and experience, and what we see is the actional aspect only. For example: someone loses his temper—an effect. An effect from two points of view: (1) His own uncontrolled temper and (2) the action that provoked it. The first the bystander sees—and blames the actor; the second more often is unseen by the bystander and no blame is attached to the perpetrator of the action. Neither does the bystander see the cause why the temper was uncontrolled, nor why the perpetrator was the cause of the action, nor what brought the two beings into conjunction at that moment. The bystander is therefore seeing but a portion of the whole occurrence, while he thinks he is seeing the whole.

This half-knowledge or perception runs through life and nothing is what it appears to be. Yet, at every step what the perceiver sees is real to him. His physical eyes see the action; his understanding *may* sense the cause behind, but the long line of causes producing the character of the actors is unseen. Thought is more punishable than action, says H.P.B., so that the thought behind the action is actually more real than the action itself, for the action could not be without that thought-feeling. All of us therefore suffer from the effects of illusion, Maya, and, thinking illusion to be the real, are deluded in our judgments.

To understand the relationship of the real and the apparent or illusionary, a study of metaphysics, *i.e.*, the physics of the hidden side of Nature, is necessary. We see the present universe; we dissect it, we analyse it and find out the laws pertaining to it. Occult science continues the process and dissects, analyses and finds out the laws pertaining to the invisible side of Nature, the “soul of

things," and has the whole knowledge of antiquity behind it to help it in its search.

Occult science teaches that our search for the Real, the True, can never end while we study manifested objects only, for these appear and disappear, and are non-eternal. The Cause, or the Causeless Cause, for them lies in the Eternity or Absoluteness, beyond Time and Space. Nevertheless:

. . .if there were no Maya there would be no differentiation; or, rather, no objective universe would be perceived. . . .

Maya is everywhere, and in every *thing* that has a beginning and an end; therefore, every *thing* is an *aspect* of that which is eternal, and in that sense, of course Maya itself is an aspect of SAT, or that which *is* eternally present in the universe, whether during Manvantara or Mahapralaya. (*Transactions of the Blavatsky Lodge*, p. 31)

Hence, Maya is not to be despised and the whole of manifestation, ourselves included, thrown aside as of no account. We are, and everything is, "as an aspect of that which is eternal," and as there are seven planes of manifestation and seven states of consciousness, we need to remember that "whatever plane our consciousness may be acting on, both we and the things belonging to that plane are, for the time being, our only realities." (*The Secret Doctrine*, I, 40)

The last phrase here is important, for unless it is understood, we shall succumb to the "illusion" of earth life and scorn the "illusions" of Devachan. If any good is to be gained by living, it is by realizing that something can be done by us with both these illusions, for recognizing them as such, in itself will not avail us. To try to see them for what they are, and to use them for the purposes of evolution, should be our task. We can never get away from Maya, illusion, but we can try not to be deluded by the illusions. Then we shall see Maya to be as it is—"simply something coeval and coexistent with the manifested Universe or the heterogeneous differentiation of pure Homogeneity." (*Transactions*, p. 31)

Everything, therefore, has only "a relative, not an absolute, reality" (*S.D.*, I, 39). How shall we try to see the relationship between Maya and Reality, ourselves and the One Absoluteness? H.P.B. tells us that "the unity and mutual relations of all parts of Kosmos were known to the ancients" (*S.D.*, I, 480). They can be known by us also, theoretically now and practically in the course of time, for, though it is true that "alone the Initiate, rich with the lore acquired by numberless generations of his predeces-

sors, directs the 'Eye of Dangma' towards the essence of things in which no Maya can have an influence" (*S.D.*, I, 45), yet:

as we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (*S.D.*, I, 40)

In the process of awakening we can find great help if we separate "form," matter, from Life, consciousness, provided we remember that "Spirit is matter *on the seventh plane*; matter is Spirit—on the lowest point of its cyclic activity; and both—are Maya." (*S.D.*, I, 633). Atoms and Monads are not just specks of matter, but they, associated or dissociated, simple or complex,

are, from the moment of the first differentiation, but the *principles*, corporeal, psychic and Spiritual, of the "Gods,"—themselves the Radiations of primordial nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects: the subjective—as *influences*, and the objective—as mystic FORMS, which, under Karmic Law, become a *Presence*, Spirit and Matter being One. (*S.D.*, I, 633)

Our vision is not that of a Seer, and the real Maya for us is "the perceptive faculty of every Ego which considers itself a Unit separate from, and independent of, the One infinite and eternal Sat or "be-ness" (*Transactions*, p. 31). Also, "all labour more or less under . . . the great illusion (Maya) that they are, as personalities, distinct beings from other beings." (*Ibid.*, p. 32)

To overcome the illusions of life, we must, therefore, concentrate our attention on the "beginningless and endless Whole, or that which ever was, is, and will be" (*Transactions*, p. 32), while striving to realize that all phenomena are the shadow or reflection of that Whole, each shadow having within or behind it the "influence" and the "Presence" of the "Gods" themselves.

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OUR state of mind must be to want what the universe wants, in the way it wants it, in that place, at that time. This wanting *is* the Way.

—R. H. BLYTH

## RISE AND FALL OF CIVILIZATIONS

THE lesson which the long history of the human race teaches is that civilization and culture have ever graced mankind—one country or more in every cycle. Never has there been a period of total barrenness in every continent simultaneously. Asia was enlightened when Europe was steeped in the darkness of ignorance. India supplied her fabrics to Egypt and Rome when Lancashire was not on the map. And so on. From the dawn of humanity, mankind has never been without its light, though that light did not always shine the world over at one and the same time.

It is prophesied that European civilization will one day perish—may be centuries hence. But civilization as such will never die. Its centre will be transferred to the Americas—from Canada to Argentina. This transfer of civilization began when groups of Europeans sailed Westward to settle in the newly found lands. British and French, Portuguese and Spaniards and others who colonized those continents and settled thereon were the first germs who carried European thought and tradition to those new lands. These were old, old lands on which grand and mighty civilizations had flourished, decayed and died in the distant past. The Red Indians, the Aztecs, the Incas were not savages; they were the final remnants of human family races very highly cultured as their architecture and religious traditions well show. Early European settlers in their ignorance did not realize that these native tribes were not bands of savages, but that they were the last survivors of races who had built mighty civilizations. The treatment meted out to these heirs of ancient cultures, then in their downward cycle, was unfortunate, to say the least. Cruel wrongs have the European settlers and their progeny perpetrated on the sons and daughters of the soil, and whatever the Karma that brought this suffering upon them, there is no doubt that cruelty perpetrated and injury done must be paid for by the modern Americans and their heirs. The mighty Spanish Empire perished and its South American colonies became instrumental in dealing it a deathblow, thus working out part of the Nemesis.

The Law of Justice rules the invisible sphere of morality as its material counterpart of cause and effect infallibly governs the visible. The decay of any civilization and its ultimate death does not come from outside; the seeds of death are within that civilization itself. Very definite signs are there to point to the fact that

the Americas will provide the guiding forces of civilization in the future.

Those who have the knowledge of yugas or cycles, of the days and nights of Brahma, ought to know that the rise and fall of empires and civilizations matter little. All forms of matter disintegrate, and only the spiritual Soul survives; that immortal Soul ever builds new forms, new bodies. Not only is this true for men, but also for molecules; and equally true of kingdoms which men build, as of the myriad forms of minerals and vegetables and animals which Nature builds. That which is born is bound to die; that which is uncreate, birthless and deathless, never perishes. And so, civilizations rise and fall, and on old soils new transformations take place when time has worked its healing and cleansing tasks.

The regret of Europe should not be that its civilization is waning; but that in its strength, in its palmy days it did not build itself on selfless, spiritual lines. That as an elder and leader it taught and exemplified incorrect ways of life and labour. That it rejected Pythagoras and Plato and the Neo-Platonists and adopted the lore of the Aristotelians. That it rejected Jesus and Paul and accepted the Popes and the Bishops. That it rejected its idealists and followed the plans of rank materialists. In their dealings with the natives of Africa, America, Asia, Europeans played the role of the exploiter instead of that of the trustee. They looted the poor instead of helping them to live out their destiny and serve the world in their company.

Like Europe in the past, North and then South America will rise to eminence and power; but what will they do with their eminence and their power? Inheriting European tendencies, will they fall prey to the darkness now threatening the old continents? Or will the Americas, rejecting selfishness, avarice, the right of might, and adopting the ways of Jesus and Pythagoras and their illustrious predecessors, live in might of right, labour in the strength of righteousness? That is the question which the citizens of the Americas will have to answer in the coming centuries.

What about India? For thousands of years this vast country has been called the Land of the Nobles. It was able to maintain that position because its people—rulers and ruled alike—followed the Religion of Duty and Law enshrined in the single word Dharma. When selfishness, ambition and sensuality gathered force and nobility waned, they attracted ambitious Alexanders and others—selfish and sensual and arrogant. Her poverty and degradation do not seem to have sufficiently impressed the sons and

daughters of India for the last thousand years and more, and so India's poverty continues to grow grim, her degradation to become worse. Unlike the Americas, India is not called upon to build a brand new civilization on a soil that is new; it is called upon to transform its social polity, uprooting what has been foreign to Dharma—the Religion of Duty and Law, of Order and Beauty. When creedalism—religious, social or political—became powerful, foreign invasions began, but even these failed to destroy the Soul of Aryavarta. That Soul, with its capacity to assimilate the true, the good, the beautiful, has absorbed what the Greeks brought, what the Muslims and the Moghuls brought, what the Europeans brought.

History points to a new civilization arising out of the proper blending of Eastern and Western thought and cultures. If the task of the Americas is to free themselves from the weaknesses inherited from Europe, that of India is to wipe out whatever false distinctions there remain rooted in creedalism, in sectarianism, in religiosity. The true in Buddhism, Christianity, Hinduism, Jainism, Islam, Sikhism and Zoroastrianism is the same; the good built in our polity by Rama, Ashoka, Akbar is common heritage; the beautiful created at Ujjain, Ajanta, Agra inspires us all. That spirit of unity must enter our minds and reveal that India is one, indivisible and immortal in her Soul, and that differences of areas and eras confirm that truth. Such a realization will unfold in us the strength to serve our fellowmen.

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EVERY man is the builder of a temple, called his body. . . . We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.

—HENRY DAVID THOREAU

## BROTHERHOOD AMONG THEOSOPHISTS

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.

—MAHATMA K.H.

RECRUITS to Theosophy come from the great world outside. They belong to all strata of society. They are of diverse races and were born in widely separated continents. At one time or another, they have been touched by the religious beliefs of various creeds, have owed allegiance to strange gods. Yet, they came—and are still coming in—a motley band of men and women, dissimilar in appearance and intellect, in language and beliefs, in cravings and achievements. Where had Theosophy touched them? In intellect? In emotional content? In its delineation of the Path toward spirituality? It may be any or all of these and much more, for behind an exterior that pleases and a content that reveals depth upon depth of mystery, there lies in Theosophy the promise of an ultimate goal—a knowledge and a fulfilment of the very aims for which humanity was born.

Theosophy offers this knowledge to achieve a very definite purpose. He who would discount that purpose and yet seek the profundity of the philosophy but cheats himself and is playing at blind-man's-buff—a dangerous game where the stake is the soul, his own as well as that of others. From the first, each aspirant is told that he is welcome if he is prepared to work in the cause of Brotherhood and the elevation of the Race. If he can pay his price in this coinage, then only does he become entitled to possess the Higher Wisdom. Even this condition does not deter the aspirants and they have come in by their hundreds and their thousands—the would-be martyrs, in a future incarnation, to the cause of Universal Brotherhood; each an aspirant to a nobler life, each a volunteer for years and lives of holy striving. May the burden of humanity's pain lie light upon their shoulders!

What is this Universal Brotherhood that is spoken of? What, translated into intelligent action, is this idea of the "elevation of the race"? Important questions these, and mostly unanswerable except by each one for himself. The Western thought of the 20th century may not agree with the Theosophical interpretations of these terms; but then this Western thought is not going to agree with quite a few Theosophical propositions and those quite

elementary at that. Yet there should be no great mystery attached to this inability of modern thought to grasp ancient wisdom. If a man wear tinted glasses, he may see objects in a colour which is neither of the objects seen nor of the glasses worn. His observation will thus go on varying with each new tint upon his glass. So long as the tint remains, his vision—at least of the colour content of objects—is not trustworthy. Data, however laboriously collected, with the limitation of tints is a waste and in some cases a very misleading and therefore a dangerous achievement. So too with our abstract notions. Universal Brotherhood looked at with tinted glasses of one colour may yield one definition. With another tint substituted, it may appear totally different; and since the tint combinations are endless, the views on Universal Brotherhood become endless in their variance.

In man, the tinting media can be found in his mind, his desires, his psychic and mediumistic propensities and even his physical make-up. Religious inclinations, scientific bigotry, fanaticism, and a general inability to think for oneself are additional bars to knowledge. The minds of men afflicted by any of these are not open nor receptive of true ideas. Several who come to Theosophy soon part company with it because of the great difficulty of transcending prejudices and set beliefs which adhere to the mind because of the faulty methods of modern education.

What then would Universal Brotherhood mean in practice? To understand its implications and the vast fields of its application, it can, for the moment, be seen in its ramifications within the brotherhood of co-disciples. Between one brother and another—if of course the brotherhood is not a mere sham—there exists the very real bond of a sympathetic tie. A brother is born into Theosophy because he forges a vital link between himself and others (whom he may not even have seen) by the acceptance of a common aim, purpose and teaching. He thus enters a brotherhood, has taken the first step, which probably millennia hence will make each unit of that brotherhood of one speech, one mind and one heart. This link of sympathy is no idle abstraction. Emotional, moral and psychic bonds are forged by it over the years, which in their turn lead to psycho-physiological changes in the make-up of each unit of the aspiring group. It is along the invisible nerve-channels which now bind brother to brother that will pass and repass continuously the magnetic currents generated and coloured, vitalized or weakened by actions the entries of which each brother makes in his daily ledger of life. No brother can yield to a failing and not affect each of the others. No one can

advance along the Path and not benefit the whole group.

If these channels of sympathy are a reality, and we are told unmistakably that they are, then several important considerations arise. The foremost of these is that a decline in effort, virtue or aspiration in any single brother would doubtless pass down the entire length of the sympathy channel and adversely affect each single aspirant who is connected to that channel. Backsliding and even an easing of the effort is ruled out, because with each forward step that a disciple takes, a wide chasm immediately opens up behind him. He dare not falter lest the precipice swallow him up and his failure leave an indelible scar on those others who have a vital interest in his advancement. For these others, too, it is a moment fraught with perils, because unless they prevent the brother from sliding back, they too may feel a tremendous drag upon their powers.

Stemming from this fact of an intimate and sympathetic ebb and flow between co-brothers, rules of conduct have to be framed by each one for himself. In such a relationship as this, the possibility of a brother working for the doing of harm to his co-brother becomes ridiculous if viewed in the correct perspective. Yet, how often do we not come across slander, reviling, unjust criticism, malice and jealousy springing up between brother and brother and making a mockery of the teachings! And the greatest casualty is not any one brother but Theosophy. Repentance and tears notwithstanding, the channels of sympathy have carried the lethal current of each such harmful act to everyone connected with the failing brother. Each must now share the stigma of his shame—the innocent as the guilty. Each must now strive to do all in his power to counter the effects of the stigma and to help rebuild the shattered harmony of his particular group.

It therefore becomes the solemn duty of him who has constituted himself a brother, not only to refrain from injuring a co-brother or hindering him on his way upwards, but to help him actively so that even the glimmer of an unworthy thought does not enter his mind. The living of the life must become a joint responsibility, easier of discharge because of the strong hands which share it. Backsliding and stoppage of effort by a brother is therefore not the concern of that brother alone. Each co-brother must devise ways by which to give instant succour and help, and not wait for the failing brother to make an obsequious request. Further, and here humility is tested, each brother, however advanced, must be ready to receive advice and help, and not consider himself so exalted as to be not needy of either. In a large

group of fellow aspirants, each has to support the other; each sooner or later will become needy of the support of that other.

This movement to and fro of psychical currents does not obtain among co-disciples only. The channel of sympathy extends to and includes the Teacher. He who is advanced enough takes upon himself the great self-sacrificing task of being a teacher. It is a position where one sets oneself up in a pillory. But this is not all. For, to assume the position of a teacher means that one deliberately links oneself to one's pupils by a common sympathetic channel. He who has conquered the ebullitions of his lower self has now to feel the vileness and the filth of earthly taints which for the time being mar his chelas' lives. The degree of self-sacrifice demanded is tremendous, for he slows down and delays his own progress to the ultimate goal by thus taking on himself the sins and faults of his pupils. It becomes his duty to set the example. It is his duty to make adjustments, to induce a greater and more enthusiastic effort and to lend a helping hand where help is deserved.

If the channel of sympathy can become a medium through which a disciple may feel the adverse effects of his brother's lapses, it can also become a conductor along which may pass the higher knowledge, the secret instruction. It is thus that help and spiritual guidance are transmitted to the disciple on the higher planes of his being at an hour when his spiritual needs and aspirations make him deserving of that help. The ideal of brotherhood between co-disciples extends itself to include the high Guru-Chela relationship. The Guru remains for all time the most precious link in the chain. The chelas are therefore expected to sacrifice their interests, even to forgo their advancement, so as to preserve the Guru from harm. They are his wards or vassals who enter upon that relationship to learn, among other things, the lessons of loyalty, humility, obedience and service. Such a bond forged among earthly brotherhoods (when free of taint, it portrays true love) establishes even at lower levels a replica in miniature of the great Brotherhood of White Adepts.

In a relationship such as is being considered, there do arise occasions when a brother as it were "gets on the nerves" of another brother. Rightly or wrongly, a brother may feel that an act of personal injustice has been done against him. He may feel that the injury was intended. If under the agony of that wrong, the suffering brother insists on his right or desire to avenge the wrong, he sets up a violent psychic storm all down the lines of sympathy. The co-disciples—even those who are far apart and know nothing about the strife—are affected and for the moment

all is confusion and chaos. In such a case, the Guru can hardly influence a body of students who for long days are concentrated in their personal bickerings. Such co-disciples are like persons in high fever when a sort of haze descends upon the thinking apparatus, and the sufferers, not being able to extricate themselves, insulate their minds from all considerations save those which arise directly out of their own overpowering pain.

Therefore, between brothers, there can be no righting of wrongs by violent means, no enforcement of individual claims, no cures for a co-disciple's jealousy, resentment and vanity save along the lines of psychic sympathy and by means which do not violate the laws of harmony. Since it is the higher force alone which can subdue the lower, the true brother has to find the balm for his injury in the peace that pervades his soul. When he does this, he sends along the links of sympathy his contribution towards the re-establishment of psychic stability. The higher force generated on the planes of mind and soul possesses the potency of repairing the damage done to the lines of communication. The adjusting process may require time and effort, but the force of true altruism generated by the injured brother contributes not a little to the general well-being of the group, and therefore of himself.

It is such a relationship that has to be set up in group nucleoles the world over. Until this is done, no parliaments of nations, no machinery set up by the tainted mind of man will be capable of conferring a lasting peace upon humanity. The very fact that the League of Nations and the U.N.O. have not been able to stop violent human conflagrations demonstrates that within those well-intentioned organizations there were units who were not divorced from violence. The truth of the statement that hatred can be stilled by love alone has to be demonstrated to a doubting public by souls who dare to dream bold dreams.

The experience that a small brotherhood of co-students offers is not meant to be limited to the securing of one's own advancement nor even that of the group. Universal Brotherhood would be of little value if its beneficence did not reach out to the entire race of men. True, the measure of beneficence shared by each will vary with the receptivity of the individual; still, in its own way, the effect, whether in one form or another, will be felt by all. Therefore, when the brother works in a group, he at the same time affects like-minded individuals outside the group by the potency of his example. In the words of the *Gita*, he has to try to bring the world to duty and benefit mankind. But his duty is not yet over. After he has reaped, he has to sow; and this is done by planting

fair seedlings in clean places. The wisdom which he has won must now be made to percolate through to the great world outside. His own discipleship would be futile if the power and force of its lofty ideal were not strong enough to bring others to the path of discipleship. For this, he has to preach and to popularize the concept of Universal Brotherhood. Humanity in the mass still needs educating into an understanding that no human Soul is isolated and that the influence of one, if powerful enough, can affect the many. And though the world knows that the exaltation of a Buddha or a Jesus has brought millions nearer to salvation, it has still to learn the rationale of the very real links which bind man to man. The infinite potency of the human soul has to be demonstrated like any other problem of Euclid.

Even today, scattered around the habitable portions of our globe, there exist men high in development who assume birth for the sole purpose of achieving the spiritual regeneration of humanity. With their help, there still continue in this storm-tossed world schools and brotherhoods where the teaching is centred round the cultivation of the higher life. The pupil's training may require him to render service to men outside the precincts of the sanctuaries. Such an one, therefore, goes out into the cold harsh world so that he may touch a soul here and there and light its light and kindle its flame. He, on the way to a higher emancipation, lays aside for the time being his own chances of advancement and assumes to himself the torture of making his abode among men who hourly violate the laws of brotherhood. And the world, always ready to make martyrs of its prophets, sets him up in a pillory, calls him names, makes fun of his philosophy and crucifies him a hundred times over, figuratively, if not actually. Are there volunteers for such effort? Then let them come forward. Theosophy has need of such.

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WHERE thine infinite sky spreadeth for the soul to take her flight, a stainless white radiance reigneth; wherein is neither day nor night, nor form nor colour, nor ever any word.

—RABINDRANATH TAGORE

## IN THE LIGHT OF THEOSOPHY

Developing countries of the East are apt to ape the manners, customs and opinions of the West. There is so much that they should not copy, while there are other things it would be good for them to adopt. There is, on the other hand, much that the West can learn from the East, say anthropologist Margaret McMahon Ellis and physicist William N. Ellis in their article "Cultures in Transition" (*The Futurist*, March-April 1989). The authors, who are observers of the global cultural transformation and founders of a transnational network on alternatives, urge that the West's search for a "new" paradigm of co-operation and community should begin with an examination of non-Western cultures and values. Intercultural contacts could open new vistas for all. World problems and tensions have a better chance of being resolved if people know and understand one another on a global, grass-roots basis.

We need to understand other cultures [the authors state] so that we can understand and reform our own culture. We need to re-think our concepts of health, resource conservation, ownership, family, clan, universe, person, etc., from a non-Western viewpoint.

We need to use intercultural understanding to provide us with a platform from which we can see ourselves. There is much in other cultures that fits well with our current attempts to design a better future for ourselves. There are "new future" concepts already conceived and still practised by various peoples around the world that we need to understand, adapt, and adopt. . . .

Erik Dammann's *The Future in Our Hands*, Alvin Toffler's *The Third Wave*, James Robertson's *Sane Alternative*, John Naisbitt's *Megatrends*, E. F. Schumacher's *Small Is Beautiful*, and other books have suggested that Western society is approaching a major paradigm shift toward an outlook that is more co-operative, participatory, holistic, and anticipatory.

But the thinking in these books, and our own individual ideas as well, comes from our history, our families, our institutions, from which we cannot escape. The only way to properly assess our own life and thought processes is by searching other, non-Western cultures for paradigms different from those in which we are enmeshed.

In a recent visit to People Development Organizations throughout the Pacific, the authors were most impressed by various expressions of "community" and "co-operation" they found still

extant. This concept of sharing in indigenous cultures is reflected in some publications, as for instance in *Cultural Transition*, a collection of eleven essays:

Richard Katz compares the “synergistic” economy of the African !Kung with the “scarcity” economy of Westerners. The !Kung function as guardians, not possessors, of resources and are guided by the motivation of service to others. Rather than assuming that resources are scarce and individuals must compete to gain access to them, the !Kung assume that resources are interrelated and that a greater whole is created through synergy. Collaboration rather than competition makes more available to all.

Sumiko Iwao notes that the Japanese place more emphasis on good human relationships than on money. Whereas “in American culture, achievement and affiliation are seen as antagonistic, in Japan the two are joined,” writes Iwao. And B. K. Ramanujam describes the Hindu concept of the individual as being a “field” of relationships. A change for the individual results only from a change of the “field.” The individual’s goal is then to integrate into society and to improve society . . . .

The Australian aborigines have no concept of land ownership. They are the “ownees” of the land—the land owns them. . . . They are part of the land and cannot conceive of being separated from it. . . . The idea that land is something that can be owned by an individual is almost unique to Western culture.

Many “economic” concepts are similarly unique to the West. In Ghana, “trade,” “barter,” or any other Western form of “economic exchange” is not practised except where introduced by the colonials. Ghanians merely give with no measure of what might be returned but know that the more they give the more will be given to them.

Both the developed and developing countries have the opportunity to design their own future. To seize that opportunity, they must find ways to escape the biases inherent in their current cultural paradigms and institutions. Studies of other cultures could open their eyes to the options for a more positive future.

Students of Theosophy should note that in the fourth of her Five Messages to the American Theosophists, H.P.B. made pointed reference to the task of drawing together the East and the West, “so that each may supply the qualities lacking in the other,” and of Aryanizing the thought of the Western world. It is in the realm of philosophic thought that the East can make the greatest contribution. In the words of a Master of Wisdom:

You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. . . guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. (*U.L.T. Pamphlet No. 29*)

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Only in recent decades has science fully recognized the almost unlimited applications of microbiology and created mechanisms to safeguard microbial resources and extend their benefits to all. Microbes are recognized as man's "invisible allies," and their low-cost, low-waste services are being promoted by Unesco's global network of Microbiological Resource Centres developed in collaboration with a number of scientific organizations and other UN Agencies. *Unesco Sources* (April 1989) offers an insight into the manifold contributions of microbes to the quality of life:

Where high technologies have failed to improve human welfare, lowly microbes are already helping to meet the world's agricultural, energy, food, health and waste-management needs. . . .

Microbes are our oldest ancestors. No life could exist without them, even though a tiny minority (about 0.1%) of disease-carrying pathogens seem at times intent on its destruction.

These microorganisms, such as bacteria, fungi, yeast, algae, and viruses that inhabit our air, soil, water and bodies—the number of bacteria in and on one person is said to be greater than earth's total human population—have over the ages helped ferment food, fertilize fields, manage wastes, purify water and improve health. . . .

In the developing countries, a wide range of what Unesco programme specialist, microbiologist Dr. Edgar DaSilva, calls "*task-tailored microbes*," their skills upgraded by a blend of traditional and modern technologies, bring constant improvements to agriculture and food-processing. . . . But perhaps nothing is more useful to human beings and their environment than the recycling by these invisible alchemists of agricultural and domestic wastes into valuable resources.

In the economy of Nature, the minutest of microorganisms, or "lives," have a role to play. They are "elemental centres of force, the microcosmic aspect of the macrocosmic Tattvas."

These *lives* surrounded us *then* [during those long centuries of dreary ignorance] as they do now. They have worked on, obedient

to their own laws, and it is only as they were gradually revealed by Science that we have begun to take cognisance of them, as of the effects produced by them. (*S.D.*, I, 608)

Each particle—whether you call it organic or inorganic—is a *life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. (*Ibid.*, I, 261)

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The environment we live in has myriads of microorganisms and we are in constant touch with them from birth to death. They multiply fast and establish themselves, constituting the native microflora of our body known to science as “microbiota.” These microbiota “play a very significant role in maintaining the health of the human being,” writes A. Subrahmanyam, Reader in Microbiology, Kakatiya University, Warangal (*Science Reporter*, November-December 1988). They are the “invisible biological soldiers” guarding every part of the body:

Each part of the human body, with its special environmental conditions, allows only a particular variety of microorganisms. Further, the composition of microbiota of any particular organ at a particular time in one’s life varies depending upon the general health conditions, diet, hormonal activity, age, hygienic conditions and other habits of an individual.

In general most of the microbiota establish an intimate relationship with their hosts and live as commensals utilizing the secretions and waste products of our body. They do not cause any harm to their hosts. Others live in a mutualistic association where both the partners derive benefit. . . . The microbiota being well established natives do not allow the invasion of pathogenic organisms, foreign to the native flora. This protective effect can be brought about in several ways.

Theosophy explains that the life-force pulsating all about us flows into us without ceasing. When a babe is born, the “lives”

flow in and build new cells. In this function they are called "builders." As the child grows, the used cells are replaced more quickly than they are destroyed, and the curve of life rises. At middle age the balance is reached, when the use and renewal of cells is equal. But as one approaches old age, the action of the "builders" slows down, the destruction is greater than the renewal, and the life curve tends downward. At last, the limit of usefulness of the body is reached; the time is ripe, the descending curve touches the zero level again, and the body is dead.

The Theosophical teaching about the building and destruction of the body needs to be understood:

Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria. (*The Secret Doctrine*, I, 225)

We are taught that every physiological change, in addition to pathological phenomena; diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes. (*Ibid.*, I, 262)

One of the mysteries of physical life is hidden among these "lives." Their action forced forward by the Life Energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. In this struggle the Life Energy itself ends the contest because it is life that kills. This may seem heterodox, but in Theosophical philosophy it is held to be the fact. (*The Ocean of Theosophy*, Indian ed., pp. 38-39)

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H.P.B.'s warning in her editorial note on "Children Allowed to Train Themselves for Murder," reprinted from *Lucifer* for December 1888 in *The Theosophical Movement* for November 1966, finds an echo in an article in *Saturday Times* for May 27. Do today's toys and games encourage the concept of violence? Is it right to feed young, impressionable minds on an inane and

wholly undesirable fare of games of violence? Why are there not more games where a child can play and learn at the same time? The article deals specifically with the Indian toy market:

Is this what our future generations are going to be educated in, through toys and the visual media? The argument presented is that it is the concept of good over evil, with the former triumphing. But, as Ruby Cabral, a primary school teacher, argues, "Do children of five know the difference and understand the moral at the end of the episode? They glorify Skeletor and his cronies as much as He-Man and his crusaders. The violence attracts them more than the moral." . . .

Fire and Destroy, Clash of Power and Hold Up (termed as board games) project static war games. Violence and war are serious business projected as fun to impressionable minds.

Meena Shah, mother of two boys aged seven and ten, laments, "Toys today consist of guns, swords, knives, bows and arrows and rifles with monsters and evil creatures. Why can't we have more human interest games which can teach boys to become kind, gentle human beings with feelings, rather than animals in a vicious jungle? Parents can impart the right values at home, but it is the environment that makes all the difference. As it is, TV programmes, movies and books promote the concept of violence. Now toys are adding to it."

H.P.B. warned forcibly against giving children knives for playthings and laughing at their innocent rehearsals of crimes. In the note referred to, she points out how indelibly childhood impressions are recorded in the memory:

The capacity of children for the storing away of early impressions is great indeed. And, if an innocent child playing at "Jack Ripper," remarks that his *sport* produces merriment and amusement instead of horror in the lookers on, why should a child be expected to connect the same act with sin and crime later on? It is by riding wooden horses in childhood that a boy loses all fear of a living horse in subsequent years. Hence, the urchin who now *pretends* to murder will look on murder and kill *de facto*, with as much unconcern when he becomes a man as he does now.

Concerted efforts need to be made, a century after H.P.B.'s warning was sounded, to arouse public opinion against this misguided and dangerous practice. The role of the adult is that of a bridge between the growing child and the outer world. It is a role fraught with Karmic responsibility.

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Part of the total work of Amnesty International is to seek the abolition of the death penalty in all cases and without reservation. A leaflet issued by this organization, whose activities are focused on prisoners, states in part:

The international human rights standards that have been adopted by the United Nations and by regional organizations since 1948 prohibit all forms of "cruel, inhuman or degrading treatment or punishment." . . .

No matter what reason a government gives for executing prisoners and what method of execution is used, the death penalty cannot be separated from the issue of human rights. The movement for abolition cannot be separated from the movement for human rights. . . .

The experience of countries which have abolished the death penalty gives ample evidence that the punishment is neither desirable nor necessary. But it is the people and leaders of each country who must take the decision that a commitment to human rights and to finding genuine solutions to the problems of crime is furthered by an end to the death penalty. . . .

The most recent survey of research findings on the relation between the death penalty and homicide rates, conducted for the UN in 1988, has concluded that "this research has failed to provide scientific proof that executions have a greater deterrent effect than life imprisonment. Such proof is unlikely to be forthcoming." . . .

The case for abolition becomes more compelling with each passing year. Nowhere has it been shown that the death penalty has any special power to reduce crime or political violence. Today 35 countries have abolished the death penalty for all crimes. Another 18 have abolished it for all but exceptional offences such as war-time crimes. Another 27 countries and territories no longer carry out executions. Some 80 countries, therefore—over 40 per cent of all countries in the world—have abolished the death penalty in law or in practice.

Apart from cogent Theosophical reasons for abolishing the death penalty, the idea that a government can justify a punishment as cruel as death conflicts with the very concept of human rights. The significance of human rights is precisely that some means may never be used to protect society because their use violates the very values which make society worth protecting.

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## THEOSOPHICAL PUBLICATIONS

### By H. P. Blavatsky:

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

### By William Q. Judge:

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

### By Robert Crosbie:

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ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY  
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### Other Publications:

LIGHT ON THE PATH  
THROUGH THE GATES OF GOLD  
THE DHAMMAPADA  
THE LIGHT OF ASIA  
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING  
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY  
THE ETERNAL VERITIES  
THE TELL-TALE PICTURE GALLERY  
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)  
LIVING THE LIFE  
THE BUILDING OF THE HOME  
"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
THE U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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