

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

THE U.L.T. AND ITS PATTERN OF SERVICE	253
MAN, THE CREATOR	257
THEOSOPHY AND ITS PURPOSE	260
THEOSOPHICAL GLEANINGS: NOTES ON THE "SECRET DOCTRINE"—V	263
RECOGNIZING OPPORTUNITIES	270
THE ROOTS OF CONFLICT	272
THE PHOENIX ASCENDING:	
VIII.—THE MYSTERY OF THE CROSS	276
THE LIGHT OF THEOSOPHY	284

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

Publisher's Announcements

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

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

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 21.00 £3.50, \$11.00 per annum, post free.

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

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

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

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 57, No. 8

June 1987

THE U.L.T. AND ITS PATTERN OF SERVICE

[Reprinted from THE THEOSOPHICAL MOVEMENT, September 1956.]

“U.L.T.” is a name given to certain principles and ideas. . . . People need to grasp the message of Theosophy. . . . Let “U.L.T.” flourish on its moral worth alone.

—ROBERT CROSBIE

We cannot promulgate the doctrine and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. . . . Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the programme and refuse to become dogmatic or to give up common sense in Theosophy.

—W. Q. JUDGE

It is selfishness, the love of *self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. . . . The “personality” of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity and Self-exaltation.

—H.P.B.

IN many different ways the old-world Seers and the Living Sages have tried to impress upon the mind of man the need for each person to take his evolution in his own hands. They have constantly and consistently taught the Religion of Responsibility: man, the thinker, has a responsibility to his body and he is called upon to endow it with the light of purity and the strength of dignity. He has also a responsibility to his lusts—so to control

and transmute them that divine love comes to birth. Then there is his responsibility to himself, to his own soul, whose ambassador each person is; and, further, to the Universal Self, in which he himself as a soul is rooted.

The Third Fundamental Proposition of *The Secret Doctrine* teaches that human evolution depends on man's self-induced and self-devised ways; these also enable him to overcome the checks of the Karma of the past, generated in ignorance or in sin. Knowledge of certain facts, the acquirement of certain ideas and their correct application to daily living, is stressed by all spiritual teachers. In different eras this has been done in appropriate ways which on superficial examination seem different or even contradictory; but the soul of all teachings of ancient or modern Sages and Seers is identical.

When Robert Crosbie referred to "U.L.T." as "a name given to certain principles and ideas," he referred to the instruction of the hoary Wisdom-Religion which formed the Message of the Great Masters to the modern world. This Message, recorded in the writings of H.P.B., may well be defined as the very Spirit of our Theosophical Movement. W.Q.J. translated and interpreted those abstract and archetypal ideas by calling the attention of all to the method by which the facts and ideas can become embodied in a proper form. It took 34 years of trials and efforts of students, aspirants and devotees for the silhouette of the new Form to emerge: in 1909 Robert Crosbie was successful in materializing that Form. We know it as the Declaration of the U.L.T.

The Name and Form of the U.L.T. point to its real mission—continuously putting in motion true ideas and teachings so that its Associates and students can grasp the Message of Theosophy—not only comprehend the facts and the ideas but also apply them; and this is clearly and unequivocally enunciated by W. Q. Judge in the second of the above quotations. Mr. Crosbie says, "Let 'U.L.T.' flourish on its moral worth alone"; this can be done only by correct promulgation—not by learned minds, but by educated and cultured hearts. It is the example of embodied precepts which is needed. Therefore U.L.T. students and Associates must overcome their weakness of moral stamina. They should be humble enough to take the position—Theosophy is infallible; we, its students and votaries, are not. This humility is one ingredient necessary to endow the U.L.T., in the public eye, with "moral worth." To be technically accurate in promulgation is necessary, but not sufficient; that promulgation must be done by the *living* tongue and the *living* pen. Moral power is the living power, and

the U.L.T. will be judged by the public not only by what it teaches, but chiefly by the power which makes its Associates and votaries live and labour.

In the third of the above quotations H.P.B. pointedly refers to the disease of this civilization. Her Message was and is meant to combat that disease. When we, student-devotees, overcome "selfishness" and "vanity," "polite falsehood" and "self-exaltation," the Message we promulgate will shine with a supernal light. Our learned exposition of Theosophy as a Body of Wisdom derived from the Great Fraternity of the Sages; our erudite presentation of the Three Fundamental Propositions of *The Secret Doctrine*; our knowledge about Spirit and Substance, Rounds and Races, Cycles and Seasons, etc.—these alone cannot truly fulfil the mission of Theosophy. But they certainly will if the expounder and promulgator is earnestly and sincerely living the life of altruism and humility, truthfulness and unity. No one expects him to be perfect, but all should be able to see his sincerity, honesty, purity and brotherliness.

The Message of Theosophy aims at a far-reaching social reform. The true Theosophical reformer needs knowledge; he must become a seeker of the waters of life and immortality collected in the Message of the Masters to the 19th-20th century. Modern knowledge will not fulfil that purpose; it is shot through and through with false notions: whereas Theosophy says that man is rooted in the Divine, modern science asserts that he is descended from the animal; whereas the Sages teach that the birth of the human race is not from the womb of savagery but from the womb of the Divine Mind, the modern scientist avers that man is born of earth and slime; whereas the Wisdom-Religion instructs man to free himself from false knowledge, superstitions and taboos, modern science teaches him to accept the woes of heredity and the irresistible pull of determinism.

Associates of the U.L.T. must clearly perceive that the social salvation of the race cannot possibly come from mechanistic materialism, psychoanalysis or the psycho-philosophy of conscious complexes rooted in the "unconscious." They will be able to introduce true reform, but they must seek its pattern enshrined in our Esoteric Philosophy which teaches of the one Supreme Spirit, of the one Supreme Law, of the Moral Order of the Universe, of the existence of Perfected Men of Wisdom and Compassion, of human souls unfolding their divinity through the process of reincarnation, and so on.

The service which the U.L.T. should render should be for all

souls, all minds, all bodies, without distinction of their perception and enlightenment, their education or illiteracy, their ailments or health. Therefore our strength lies in strictly following the instruction given to each one of us: Be true to your own self and follow strictly the Lines laid down. H.P.B. wrote these words to Mr. Judge:

Remain staunch to the Master's programme and true to yourselves.

MEN seek retreats for themselves, houses in the country, sea-shores, and mountains; and thou too art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquillity; and I affirm that tranquillity is nothing else than the good ordering of the mind. Constantly then give to thyself this retreat, and renew thyself; and let thy principles be brief and fundamental, which, as soon as thou shalt recur to them, will be sufficient to cleanse the soul completely, and to send thee back from all discontent with the things to which thou returnest. . . .

Remember to retire into this little territory of thy own, and above all do not distract or strain thyself, but be free, and look at things as a man, as a human being. But among the things readiest to thy hand to which thou shalt turn, let there be these, which are two. One is that things do not touch the soul, for they are external and remain immovable; but our perturbations come only from the opinion which is within. The other is that all these things, which thou seest, change immediately and will no longer be; and constantly bear in mind how many of these changes thou hast already witnessed. The universe is transformation: life is opinion.

Take away thy opinion, and then there is taken away the complaint, "I have been harmed." Take away the complaint, "I have been harmed," and the harm is taken away.

—MARCUS AURELIUS

MAN, THE CREATOR

In all creatures I am desire regulated by moral fitness.

—*The Bhagavad-Gita*

If the "Secret Path" is unattainable this "day," it is within thy reach "tomorrow."

—*The Voice of the Silence*

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

—*The Sermon on the Mount*

MAN has always created according to his lights. The boor and the idiot create, as does the poet or the sculptor, the philosopher or the statesman. This creation may be concentrated and complete, or limited in its scope and varying in its quality. Yet is it creation all the same. The Mahatmas create consciously, through the power of a purified will, and their benign influence reaches out to encompass all beings. The labourer in the field creates, but is ignorant that each hour of his humble life creates things of beauty or things of darkness. So in their respective spheres of endeavour all souls create. And, though we can piece together the pattern of their creation when their life-span closes, we know that the sum total of that creation comes from the cumulative effects of the efforts of each living day. The common run of mankind does not make a daily concerted attempt towards one determined goal. Men weave their way through disjointed ends. But, however wavering the mind, the creations of each have always tended to flow, imperceptibly yet surely, in the direction of the dominating desire. Destinies of men and nations are the outcome of the combined creations of individual men. They are made in no other way.

History testifies that the more one's life is concentrated towards its goal, the more powerful is its effect, not only on the man himself, but also on those who surround him. The Buddha and the Christ, Lao-tse and Plato, Paracelsus and Hillel, Gandhi and Lincoln, have by the force of their creations not only affected their own lives but also left their mark on thousands of their fellow men. The highest creators have been those who have, with the power born of Wisdom, each created harmoniously and according to a set pattern. They have thus been able to extend their day into a life and have consequently epitomized their life's work in the creations of each living day.

Can we, who are of diversified desires and petty wants, colour

our day, albeit to a lesser extent, still in the same key as these great Masters of the art? That the humblest can by imitation succeed where by his own initiative he may fail is known to all who have had children under their care. Hero-worship has changed many a young life and has given it purpose and enthusiasm. The student-server, too, can profit by hero-worship. But *his* hero must have won his spurs in no lesser lists than those of spirit. We can therefore choose for our hero-pattern the character, the poise and the calmness of a high soul that has reached immortality or of one who has spent his life in honest strivings. Can we, with the image of their life and qualities, imitate them and copy their virtues line by line, colour by colour? Can we imagine how they would have coloured their day if they had met with the same circumstances and people that we do? Can we, fixing this imagining in our mind, make the colours of our day harmonize with those colours so that our colours appear but as projections or even approximations of the ideal?

But, before we proceed thus by imitation to copy our chosen pattern line by line, as do children their letters of the alphabet, let us assure ourselves that the pattern is the best possible and that we are not trying to copy that which is inimical to soul-life. Further, let us ask ourselves: How has our hero given objective expression to this or the other virtue? By what methods were the *Paramitas* made the substratum and the foundation of his efforts? The answers to these questions seldom come readily. They demand persistent effort, though the quest be long and arduous the task. But, even when this search continues, we can with the data readily available carry on our experiment of the colouring of our day. The model has been selected. Let the mixing of the colours and the handling of the brush begin.

The waking to a new day is itself an act of colouring. The saint does it in one way. The soldier, the tradesman, the sluggard and the drunkard do it according to their respective qualities. But, whatever be the colours of this waking, the moments that follow strike the keynote for the day. If the very act of waking does not find the Soul rested in the True, then the student has, by a deliberate effort of the will, to centre his consciousness upon the Spirit. This tranquil state attained, he has to project his vision on to the activities of the coming day. Acts of duty, of sacrifice, charity and austerity have to be distributed throughout the hours. They have to be planned now—at the beginning of the day—so that there is no hesitation, no thinking back, when the moment of action comes. So, too, with the thorny problems of

life. All fear has to be eschewed by picturing the worst and visualizing how even that worst can by patient, skilful acts be met and utilized for the glorification of the Highest. This prospective visualization over, the student is prepared to meet all eventualities. He has reduced the chances of being caught unawares in a difficult situation. The hours for transforming thought into action are now before him. The canvas is ready to the painter's hand.

So, the day begins with a sense of awareness. Before any major act is undertaken, there is the natural reference back to the plans already evolved during the moments of soul-equanimity. The hesitant approach, the fear of harm, get replaced by a definiteness of outlook. The colours can be laid on with a sureness of touch. The balance of composition, the pleasing aspect, the warmth of tones, cannot be achieved overnight. And yet, these but follow the richer imagining, the fuller vision. All these must come in their own time as practice matures into a blossoming of selfless action. But always there must remain the model which is to be copied *in actu*. The principles of the philosophy, the metaphysics of the Scriptures, have first to be sought in their ideal expression in the life of the Master and then demonstrated in our own life. It is only thus that we can learn to colour our day, knowing that no effort is wasted and that each sincere endeavour wins its reward in time.

Why does the student want to acquire this power to colour his day according to his own deliberate choice? If he desires glory for himself or a precedence among men, he is sure to be disappointed; for, where *yagna, dana, tapas* are absent, there the divine effulgence cannot penetrate. The desire for action has to be subservient to the desire to serve. The desire to progress has to yield to the desire to benefit mankind. When the great truth of this is understood, the necessity to give the appropriate colours to the day takes on a perspective hitherto unnoticed. And, as the years roll by in honest strivings, the little self draws closer and ever closer to the greater Self. The colours leave their earthly tints and become true. The life's picture and perspective conform in a larger measure to Universal Thought.

WE need to learn to set our course by the stars, not by the lights of every passing ship.

—OMAR BRADLEY

THEOSOPHY AND ITS PURPOSE

To the true believer, truth, wherever it appears, is welcome. Nor will any doctrine seem the less true or the less precious, because it is seen, not only by Moses or Christ, but likewise by Buddha or Lao-tze.

—PROF. MAX MULLER

NOT so long ago the "Riddle of the Universe" was a popular subject for philosophical speculation. Today it is seldom mentioned, we are too deeply immersed in mundane cares and our unhappy riddle is only too often one of bare existence in a troubled world. But there still remain some reflective people who, in search for truth, pause in their daily round to ponder the triple mystery of time, space and manifestation. Time (duration rather) which never began and will never end. Space without limit, its centre everywhere and its circumference nowhere. Within space and time the objective universe, an incalculable array of stellar phenomena. Then, as an infinitesimal fragment of the manifested universe, our own tiny world, a speck of mud, a microcosm. And lastly ourselves, the human race, microcosms of a microcosm. Contemplation of such great matters leads inevitably to the propounding of questions equally great. Why a manifested universe at all, why not just a void—nothingness? But there is a universe—then why? Is it the outcome of intelligent planning for a purpose, or did it just happen casually, urged by blind force from a beginning we know nothing of, to an equally unknowable end? What are we who make up the human race and why are we here? Is there cosmic intelligence shaping both universal and human destiny so infinitely beyond our finite comprehension that we can only assume divinity? Is there, in short, intelligent plan and purpose, or just chaos?

Basically, the problem is simple; it resolves itself into a plain choice between intelligent plan on one side and blind chaos on the other. One of them must be true. We maintain, and it is fundamental in all theosophical teaching, that logically, chaos is not only impossible, but ridiculously so. We hold that there is universal planning, controlled by directing intelligence, not beyond our belief and acceptance, but certainly beyond our finite comprehension. As we cannot mentally grasp the vast scheme of things we describe as the universe, we can hardly expect to comprehend the unknowable which brings it into being. If we reject chaos and accept plan, we must, in reason, accept that from which plan is evoked. As with the universe, so with humanity.

If all is planned, then the human race takes its natural place within the scheme. We do not believe that humanity came into existence as a casual efflorescence of physical evolution; we say that we are here for a definite purpose. If we are not here for a purpose we should not be here at all. Behind all manifestation there is intelligent plan, purpose and control. Is there a logical alternative?

To all who are confronted, or rather, who confront themselves with these questions, who seek for light which neither orthodoxy nor atheism provides, Theosophy may well give the answer. To an inquiring and reflective mind the doctrine makes its greatest appeal.

The word "Theosophy" is derived from two Greek roots meaning literally "divine wisdom"; or, as some prefer it, the "wisdom-religion." It is not a word of recent origin. So far as we know it was first used by that wise and saintly Neoplatonist, Ammonius Saccas, who formed his school of Eclectic Theosophy at Alexandria in the third century A.D. The Rosicrucians made use of the same word. It is also on record that a society for the study of Theosophy existed in London during the seventeenth century, and another about 1850. Little is known of these bodies, though they were both formed within the Church. They were probably suppressed as heretical. The name "Theosophy" was adopted by H.P.B. when the Theosophical Society was founded at New York in 1875. It was a good and arresting choice which would not have been made without careful consideration.

Theosophy as a doctrine can be defined in one word—to us it is *Truth*. Not relative, but eternal Truth. We do not say that eternal Truth was unknown before the advent of the Theosophical Society. We claim no revelation. It has always been known to some and it will continue to be known. It is not a religion, a philosophy, or a science, yet it is the essence of all religion, philosophy and science. As religion it imposes an altruistic way of life; as philosophy it deals with universals; and as science it is occult, accepting physical science so far as it goes, but really starting where the physicist ends. When any of these three are false they are not Theosophy; when true, they fall naturally into place as part of the Theosophical doctrine. For Truth, being one and indivisible, must embrace every aspect of existence. Truth has always been known to some in all ages, under many names, throughout the world. At the present time in world history it is being presented under the name of Theosophy.

Being Truth, the Theosophical doctrine stands or falls as a

whole. Some of its aspects are susceptible to proof, others are not; but though these others cannot be proved, they cannot be disproved. In all cases they appeal to reason, because there is nothing more philosophically reasonable. The whole teaching interlocks, as it must do, with one aspect leading naturally and inevitably to another. Disprove one part, or reject one part, and the whole doctrine as a philosophical edifice will collapse.

H.P.B. stated in her *Key to Theosophy*: "We have no two beliefs or hypotheses on the same subject." This is assertive and unequivocal, but not dogmatic.

The question, "What is Theosophy?" has but one correct answer. It lies at the very threshold of the real study of the divine in man and the world of Spirit stretching on all sides. Theosophy is a body of knowledge, the science of the soul, as exact, if not more so, than physical mathematics; its philosophy does not encourage speculations leading to fanciful abstractions, but proceeds from well-established universal principles to concrete facts and particulars, some, if not all, of which are analysable by the logical unbiased thinker. It is the religion of experience which discards blind belief, kills sectarianism and enthrones faith born of pure reason and intuitive intellection.

What is the answer that H.P.B. herself has made? How has she described this body of knowledge? Where lies its root? When was it first given on Earth? Why is it of the most vital importance to humanity that some few at least, if not the vast majority, study, apply and promulgate it? He who perceives the truth of the answers to these questions will have found a light that will enable him to extend his search, and, when he has proceeded a little farther in his quest, he will find the faith that will renew him.

THE man to whom the universe does not reveal directly what relation it has to him, whose heart does not tell him what he owes himself and others—that man will scarcely learn it out of books.

—GOETHE

THEOSOPHICAL GLEANINGS

Notes on the "Secret Doctrine"

V

[Reprinted from *Lucifer*, July 1890.]

WE have seen¹ the inferior Pitris who possess an astral body within an ethereal form, projecting that astral—their *chhaya*—to form the mould for physical man, the “delicate model for the Nature Spirits of matter to work upon” (Vol. I, p. 225). We have seen the Monad descending and brooding over the senseless shell—the “Double Dragon” as it is sometimes called—as Atma-Buddhi (see the Commentaries, as quoted in Vol. II, p. 57). We may regard this First Race, the “Sons of Yoga,” as possessing but the Linga Sarira, the astral body, of man: “The Breath (human Monad) needed a form: the Fathers gave it” (Sloka 17). The grosser body was moulded by the Earth forces through the first Three Races, growing denser and more compact as the ages revolved. Prana, the life-principle, the “electric fire,” came to it from the Sun: “the spirit of the Earth called to his help the Solar Fire . . . the Breath needed the Spirit of Life: the Solar Lhas breathed it into its form” (Slokas 16, 17). The Commentary has the same thought: “They were the shadows of the shadows of the Lords. They expanded. The Spirits of the Earth clothed them; the Solar Lhas warmed them” (Vol. II, p. 109). This gift of physical life, of electric fire, by the Sun must not be confused with the higher gift of the “Solar Angels,” who bring Manas to the making of man. We are here wholly on the physical plane, and are concerned only with the building up of the Quaternary. When the “Solar Lhas” had “warmed them,” “the Breaths had life, but had no understanding,” and so they continued till the Third Race. Nor was even speech found among the First Race, mindless as it was on our plane (Vol. II, p. 198). “The Monads which incarnated in those *empty* shells remained as unconscious as when separated from their previous incomplete forms and vehicles” (Vol. II, p. 80), and to an unconscious Monad and a mindless shell no speech was possible. (The reader is asked to remember here that the Monads are not “separate” entities, but rays from the One Universal Monad, which are conceived of by us as “separate” only because of our *avidya* or ignorance.)

¹ *The Theosophical Movement*, April 1987, p. 193.

THE SECOND RACE

The Second Race, born under Brihaspati (Jupiter) on the Hyperborean Continent, reproduced itself so far as the early portion of it was concerned—like so many other forms of early physical life—by budding, or gemmation, followed by expansion. Those who have seen the process, say in the Hydra, will understand how naturally from a form so much less solid than the Hydra, such gemmation would occur. It is universal in the early jelly-like forms of living things, and in more highly developed and more complex forms it is still preserved in the earliest stages of their existence. The egg from which the human foetus is to be developed has its mulberry stage, and everywhere we find fission among the primitive stages of living things. The idea of this universal form of reproduction as being that by which the Second Race appeared seems ludicrous only because people think of it as applying to the complex organism we know as “man.” But the beings of the Second Race preceded “man” by many a million years: they were on the path of evolution towards man, but those boneless, viscid, indeterminate forms had nothing of what we call human about them, although they were the seed out of which thousands of millenniums later man was to evolve. They were of “homogeneous substance,” with “structureless albumen body,” the very type for such reproduction, and in fact such beings, without organs, could only thus reproduce their kind. The physical form had to evolve gradually “from its ethereal, or what would now be called protoplasmic model,” and this primeval humanity, we are told, “had at first an ethereal—or, if so preferred, a huge filamentoid, jellylike, form, evolved by Gods or natural ‘forces,’ which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge physical form of the Fourth Race Man” (Vol. II, pp. 150, 151). Perhaps those who have ignorantly laughed at the “Secret Doctrine” will explain what method of reproduction, save fission or gemmation, was available for these jellylike structureless creatures. Mindless still they were, but the first faint dawn of a yet far-off consciousness appeared in them, for we read of their endowment “with the first primitive and weak spark (the germ of intelligence)” (Vol. II, p. 165), and of their making “chant-like sounds, composed of vowels alone” (p. 198).

As the Second Race was evolving, the First Race was disappearing before conditions unsuited for its continued existence: “When the Race became old, the old waters mixed with the fresher waters. . . . The outer of the First became the inner of the Second” (Sloka

21). The "men" of the First Race melted away, were absorbed into the firmer, though still viscid, forms of the Second Race, becoming the lower principles of the evolving bodies (Vol. II, p. 121). The later Second Race, progeny of those produced by the First Race, are spoken of as "Sweat-born" in the Commentary (Vol. II, p. 117), a poetical phrase for a form of reproduction which marks a step forward in evolution, but which may best be described in those with whom it was the characteristic type, the First Division of the Third Root Race.

THE THIRD RACE

The Third Race, which was to become really human, was evolved on the vast continent of Lemuria, the third of the great continents of the globe, and was significantly born under Lohitanga, the fiery-bodied Venus, or Sukra (Vol. II, p. 29). As the physical shape condensed and hardened, it was no longer capable of gemmation: hence in the later Second and in the early Third Race, reproduction consisted of the extrusion of a viscid cell, which by the process familiar to us as cell division without separation, grew into an oviform ball, developing—as does the spore of the plant—outside the body of the parent, into the mature form. As the Third Race evolved, the spore-like cell, or "drop," acquired the characteristic properties of the animal egg, such as we still find among oviparous animals, and the developing Humanity, from being sexless or asexual, became gradually bisexual or hermaphrodite, evolving organs, hardening in tissue and producing bones, passing in fact through what the modern scientist would call the reptilian and avian stages. The change to oviparous reproduction and to the growth of the endo-skeleton, marked during the two earlier divisions of the Third Race, leads on to the complete separation of the sexes in the third division, there being developed first "beings in which the one sex predominated over the other, and finally distinct men and women" (Vol. II, p. 132). In fact the Races passed, during millions of years, along the path of development now swiftly trodden by man in the early months of intra-uterine life: the cell gemmation, the cell multiplication, the asexual foetal form, the growth of bones, the stage of hermaphroditism, the separation of the sexes. All these are familiar to every student of physiology: very strange, very wonderful, veiled in mystery as to causes although obvious as to effects; but no more strange, no more wonderful, no more mysterious, in the evolving Races than in the evolving individual. Nor is it irrational to speak of the Races as "human." True, "men, during

the First and Second Races were not physical beings, but merely rudiments of the future men" (Vol. II, p. 108). But are not the germ cell, the sexless embryo, the hermaphrodite foetus, rightly described as human in that their goal is Perfect Man? Why then shall not the early stages of Humanity in the womb of Nature be recognized for what they are, and why should they not be named by their end, by the triumph towards which they are working, the building up of Man?

With this separation of the sexes comes the critical point of evolution: man has become "opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female" (Vol. II, p. 84). He has now reached his human form, though it be yet "gigantic and ape-like": he has evolved "the vehicle of desire, or Kama Rupa" (Vol. II, p. 116), taking on, in his progress, animal passions and physical organs, thus entering the field of struggle in which he is to "become as Gods, knowing good and evil," thus acquiring the knowledge without which perfection cannot be. Out of the sinlessness of unconsciousness, through the soil and the mire of evil, onwards into perfect righteousness, such was the path marked out for the feet of man. In this Third Race began the battle, some 18,000,000 years ago. For now the Quaternary is complete: the physical body has taken its shape moulded on the Linga Sarira; Prana vivifies it, Kama fires it, Kama the gift of Suchi, the Sun, the "Drainer of Waters" (Sloka 17), the last thing that the lower Powers could bestow on evolving man. Over this now perfected fleshly tabernacle still brooded the "Divine Pilgrim," awaiting the last touch which should unite the Quaternary with the Duad, the incoming of the Ego, that with one hand should cling to Atma-Buddhi, the Higher Self, with the other touch the Lower Self, and so knit the sundered together. This is the work of the "Fire Dhyanis," the "Solar Pitris," the Agnishwatta. The Esotericist speaks of these as the Heart of the Dhyan-Chohan Body (Vol. II, p. 91), and they are the three classes of the Arupa Pitris, intellectual and spiritual, while the remaining four classes were corporeal, material and devoid of intellect (pp. 91 and 93). These are the "one third of the Dhyanis" who were "doomed by the law of Karma and evolution to be reborn (or incarnated) on earth" (p. 93). Some, if not all of them, are alluded to as "failures" among the Dhyan Chohans: but "as these 'failures' are too far progressed and spiritualized to be thrown back forcibly from Dhyan Chohan-ship into the vortex of a new primordial evolution through the lower kingdoms," they "do not pass through the three kingdoms

as do the lower Pitris; nor do they incarnate in man until the Third Root Race" (Vol. I, p. 188). Elsewhere they are spoken of as "the Fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or Crocodile," whose task it is "to inform the empty and ethereal animal form and make of it the Rational Man" (Vol. I, p. 233). Yet again, they are "the Celestial 'Ancestors' (Entities from preceding worlds, called in India the Sishta)" who "step in on this our plane, as the Pitris had stepped in before them, for the formation of the physical or animal-man, and incarnate in the latter" (Vol. I, p. 248).

The gradual entrance on the scene of these Manasic entities is described in the 24th Sloka:

The Sons of Wisdom, the Sons of Night, ready for rebirth, came down; they saw the vile forms of the First Third. "We can choose," said the Lords, "we have wisdom." Some entered the chhaya. Some projected the Spark. Some deferred till the Fourth. From their own Rupa they filled the Kama. Those who entered became Arhats. Those who received but a spark, remained destitute of knowledge; the spark burned low. The Third remained mindless. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell," said the Lords of the Flame. (Vol. II, pp. 18, 19)

Here the student must note the phrases, "some entered," "some projected the spark." We are in the early part of the Third Race. Ere yet the sexes were separated, the incarnating "Sons of Wisdom" who "entered" produced by Kriyasakti the "Sons of the Fire-Mist" or the "Sons of Will and Yoga." Of these the first is the "Initiator," the "Great Sacrifice," of whom here we cannot speak; and in these incarnated the highest Dhyanis "to form the nursery for future human adepts" (consult Vol. I, p. 207). Kriyasakti is "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and Will) is deeply concentrated upon it; similarly an intense volition will be followed by the desired result" (Vol. II, p. 173). The men thus formed are apart from the course of human evolution; set apart ere yet the struggle had begun. They take no share save as guides, helpers, teachers, in the onward march; in past Manvantaras they had fought their fight; and they incarnate anew to help others, not to progress themselves.

On the other hand, the men of the Third Race who only received

the projected spark, as they were scarcely ready, are the average humanity (Vol. II, p. 167), now fighting its way upward; while the third section, who were "not ready," the most backward of the Third Race, "became narrow-headed" and are now the lowest human races, the Australians, the Bushmen, the least evolved South Sea Islanders. Of these the Australians are the only pure and direct descendants, the rest being mixed (Vol. II, p. 199, *note*).

With evolving ages came the separation of the sexes, and still many of the "Lords of the Flame" held back from incarnation and many of the men were still left mindless. They dwelt among the rapidly increasing lower animals, and in their senselessness they prostituted their newly-evolved sexual powers, mating with the brutes around them, and breeding monsters, "a dumb race to keep the shame untold" (Sloka 32). Then they who had held back from incarnation saw the evil: "The Amanasa [without Manas] have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen." "Then all men became endowed with Manas. They saw the sin of the Mindless" (Slokas 34, 35).

This incarnation of the "Lords of the Flame" marks the true beginning of Man, who is now the complete septenary—although the higher Triad is still latent, the full unfolding of Manas belonging to the Fifth Race, of Buddhi to the Sixth, and of Atma to the Seventh—and who has become an intellectual self-conscious being. In the early sub-races of the Third, man's language "was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals," but in the latest Third articulate speech was developed, monosyllabic only, but still articulate, something more than mere emotional cries (Vol. II, p. 198). This was the speech of "the 'golden-coloured' yellow-complexioned men, after their separation into sexes and the full awakening of their minds." The yellow colour here spoken of is "the colour of the first solid human race, which appeared after the middle of the Third Root Race—after its fall into generation" (Vol. II, p. 250); but the present yellow races (except the Australians) are descended from the early branches of the Fourth Root Race, and are of mixed Lemuro-Atlantean descent (Vol. II, p. 199, *note*).

With the appearance of intellectual life came "material progress." Ruled and taught by the "Sons of Will and Yoga," the Lemurians built cities and founded the earliest civilization, a civi-

lization whelmed under a flood, the memory of which gave rise to the world-wide traditions of a universal deluge.

—TWO STUDENTS

QUESTIONS AND ANSWERS

Q. The lower Quaternary is evolved in the first four races, Manas in the fifth race. Now, what is the position of Buddhi towards the present humanity? During the sixth race I can understand that it will incarnate in some way in Manas, as manasa-putra now does in the lower quaternary.

But what of the manasa-putras who are now undergoing incarnation in us, *ourselves* in fact; are we as manasa-putras at present unfitted to receive Buddhi, and only now preparing for its reception, as the lower quaternary did for manasa-putra?

If this be the case we are "Buddhiless," as the early races were "mindless."

Is this what it is to become "Dwijja"—twice-born, when Buddhi takes possession and illuminates Manas?

A. The lower Quaternary is evolved during the first *three* Races, the physical body not being regarded as a "principle" in the real sense of the term. The Monad—Atma-Buddhi—as has been so fully explained, broods over this evolving Quaternary, but cannot come into contact with it until Manas enters and draws them into connection. This month's article will, perhaps, make this clearer to you. Buddhi is latent in present humanity, but you cannot speak of it as "incarnating" in Manas: Manas is not fleshly. Further, Manas aspires towards Buddhi, Buddhi does not stoop to Manas. Buddhi will become active during the Sixth Race, but you do not seem to understand that the Monad is Atma-Buddhi.

If you refer to p. 167, Vol. II, "Secret Doctrine," you will see that it distinctly states that "those who were half ready," who received but a spark, constitute average humanity. Therefore it is incorrect to say that *we* are the Manasaputras. We are the Pitris and received a spark from the Manasaputras. Those in whom the Manasaputras, as such, incarnate, do not belong to our average humanity. Dwija means an initiated one—or a being whose Higher Ego is active; the initiated Brahmins of old were called Dwijas.

(To be continued)

RECOGNIZING OPPORTUNITIES

OPPORTUNITIES present themselves to each man under Karma and, having free-will, he may either accept them and go forward at a quickened pace, or deliberately reject them and so, perhaps, set himself farther back. Very commonly, however, students let their opportunities slip through their fingers through failure to recognize them as such, and so mark time and waste time that, for the sake of all, they should be utilizing to take them towards the goal. The missing of an opportunity may be chiefly personal misfortune for the ordinary man. For the student-aspirant it may mean a tragedy not only to himself but also to the Cause. It badly requires each of its earnest servers to gain as fast as possible the added power to serve, which subjugation of the lower self alone can give.

Valuable hints missed figure prominently among opportunities lost. They are lifts offered along the way. How often does the student disregard them and then, plodding his footsore way, express his disappointment and surprise that his progress is so slow!

Suggestibility, like everything else, has its good and its bad aspects, depending on whether it keeps to the Middle Way or is carried too far in the one or the other direction. When one becomes so passive that one's views are those of the last person to whom one has talked, suggestibility has become a serious weakness, if not an actual vice. That way lies mediumship. Such a man must force himself to independent thinking at all costs and insulate himself deliberately from influence by any dominating personalities at his own stage.

But the opposite weakness is only less disadvantageous, and perhaps more common among student-aspirants. It is a self-opinionatedness that is not interested in what others think or say. Open criticism such a student finds more surprising than offensive. He compliments himself upon exhibiting meritorious patience in overlooking it and holding no resentment against the critic; and so self-satisfaction grows. It never occurs to such a student to ask if there is any justice in the criticism. Almost impervious to direct criticism, such a student is naturally quite impervious to hints.

Each has his own garden to tend. Each has to eradicate in himself the weeds that are choking back the goodly harvest. But long familiarity with one's own weeds may have made one blind to their poisonous nature. If a busy neighbour raises his eyes

from his own plot to point out a dangerous weed that he has recognized in the plot of another, he may perhaps be going outside of his duty. That does not concern the other who should take his action as an act of mercy, whether done in a spirit of kindness or not.

Open criticism, however, is not often offered unsolicited by one whose greater wisdom knows the dangers lurking in good advice for him who disregards it. A man may take a wrong course ignorantly, or continue in it, without the same Karmic responsibility that would be involved in his "sinning against light." He does the latter when intellectual conviction is driven home before the moral impetus to self-reform is strong enough to make him translate conviction into action.

But hints may be safely given impersonally from a Theosophical platform or in an article, say, in these very pages, and indeed often are, leaving it to him whom the cap fits to put it on. The difficulty in such impersonal presentation is twofold. The hints not only very often roll off their intended recipients like the water off the proverbial duck's back. Too often, also, where self-knowledge is inadequate, they are seized upon by others to confirm a weakness in the opposite direction. Thus a hint against too feverish activity, too little thought, may be ignored by the over-energetic and hailed as justification by the lazy individual. That only shows, however, that the application must be made by each. Those with greater wisdom can give hints; they cannot furnish those with lesser wisdom with the brains to recognize and the earnestness to apply them.

There is another aspect of the question for the devotee who earnestly and reverently seeks the Masters' guidance, especially when some apparent conflict of duties has arisen. His development and his Karma are not such as to permit direct communication with the Great Teachers, or such a conscious relationship would be already his. But if he stands interiorly in a faithful attitude, on the alert with heart and mind to catch whatever indication of his duty may present itself, he will not wait in vain. It "happens" not infrequently that, opening at random our devotional or instructional books, his eye falls on the very passage that contains the clue to where his duty lies. Or a friend's casual words, perhaps in quite another context, may hold for him a veritable "message" from the World of Light. Well for him if he recognizes such a message when it comes, accepting it in gratitude, applying it in deepening devotion.

THE ROOTS OF CONFLICT

CO-OPERATION between individuals, groups and nations is the norm. It bears witness to their recognizing, however vaguely—perhaps “sensing” is a better word—the fact of interdependence, which is the other side of the medal of independence. Both are necessary to the harmonious unfoldment of the individual and to peaceful and fruitful relations between individuals and groups.

We are told in “The Synthesis of Occult Science” that physical health depends on the integrity of all parts of the body and especially upon their harmonious association and co-operation. And Mr. Judge adds:

A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man’s body is neither more nor less than the “sin of separateness.” (*U.L.T. Pamphlet No. 3*, p. 16)

It is stated in *The Secret Doctrine* that, “from Worlds to atoms . . . the world of Form and Existence is an immense chain, whose links are all connected” (I, 604). This being so, and everything in the universe following the law of Analogy, “the first key to the world-problem,” let us seek in the psychology of hostile nations, great collectivities of individuals, a clue to what happens psychologically when hostility arises between man and man.

It may be taken for granted at the outset that the common people in no country desire war, with its risks to life and happiness and to whatever hard-won prosperity, security and material possessions may be theirs. Every man, moreover, whose conscience is not atrophied, shrinks from killing or wantonly injuring his fellow man. The attitude expressed in the following dialogue imagined by Pascal and published in his *Pensées* is not natural to ordinary decent men:

“Why kill me?”

“Why kill me? Nay, do you not dwell across the river? My friend, if your home was on this side I should be a murderer, and it would be wrong to kill you like that; but since you dwell on the other side, I am a hero, and it is quite fair.”

No, it is necessary to convince the people of the righteousness of the national cause by discrediting the enemy nation, by conveying or allowing to be spread the idea that the war is not against a mere collectivity of other individuals across the border, but against Evil, on the side of which the enemy is supposed to have

shown itself aligned. Hence the atrocity stories condoned if not circulated against the enemy by the government, many of which are found, after peace comes, to have had no basis whatever in fact. *Falsehood in Wartime*, written after World War I by Sir Arthur (later Lord) Ponsonby, is a shocking and revealing book. Consider how a lying caption affixed to a picture of a merry crowd on some festive occasion before hostilities had even begun might give an impression of heartless, fiendish glee if it was indicated that the merriment was occasioned by some tragic happening!

The immediate effect of going to war with another country is so well known to end internal dissensions and pressure for the righting of wrongs, however serious, that a foreign war may well sometimes suggest itself to a harassed government to guarantee its own stability and peace within the country's borders.

No aspect of this comparison between nations and men in mutual conflict is more instructive than an examination of the fruits of victory of the two World Wars. A four-year war was waged "to end all wars" and the seeds of future, more hideous warfare were sown in the humiliating and vindictive terms imposed upon the vanquished, to bear their terrible fruits a generation later. Another war was fought, of nearly six years' duration, in the name of democracy, for which it was to make the world safe. But all can see the tightening of control in the democratic countries since the war ended, showing unmistakable signs of the infiltration of the very Fascist tendencies which the sons of those countries fought and died to extirpate. The words of the wise Lao-tse may be taken in more than one sense. He exclaimed:

Let the victors listen—
Those are funeral bells!

Now let us look at this question of the externalization of evil as it applies to the relations between individuals. Theosophy teaches us that the real seat of war is between the higher and the lower natures in each man. Each of us in his true nature is an unfolding God. But in each lower nature lurks the enemy, a devil truly in its potentialities for evil. Krishna answers Arjuna's question as to what it is that propels man to commit offences, "seemingly against his will and as if constrained by some secret force," by saying:

It is lust which instigates him. It is passion sprung from the quality of *rajas*; insatiable, and full of sin. Know this to be the enemy of man on earth. (*Bhagavad-Gita*, III, 37)

Describing this "constant enemy of the wise man" as "formed

from desire which rageth like fire and is never to be appeased," he calls upon Arjuna to restrain his senses at the very outset and to "conquer this sin which is the destroyer of knowledge and of spiritual discernment." (III, 41)

...knowing what is greater than the discriminating principle and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed from desire and is difficult to seize. (III, 43)

This is the foe against which the aspirant has to wage an unremitting fight. Many are its cunning disguises, requiring all his skill to pierce through to the sin of separateness and fancied self-interest or self-righteousness that lurks within. "On this plane," Mr. Judge has written, "the dark powers rely upon their ability to create a maya." And he also says:

If we can all accumulate a fund of good for all the others we will thus dissipate many clouds. The follies and the so-called sins of people are really things that are sure to come to nothing if we treat them right. (*Letters That Have Helped Me*, p. 126)

How then must the enemies of man's spiritual advance rejoice when, abandoning the struggle against the lower nature, or perhaps fancying he can pick it up again where he dropped it, man turns his gaze outward, upon the evil, real or fancied, in another! By directing the force of his energy outside, the unwise combatant not only makes an occult "break" but besides lends aid and comfort to the enemy within. Instead of pressing the attack on the real foe, who may have fallen back a little, the yielder to the temptation to externalize the conflict against evil in effect declares a truce in the inner war, giving the enemy a breathing space. This it will certainly use to improve its position, which will be further strengthened by the allies it will win. This is evident from the following excerpt from *An Epitome of Theosophy*:

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgement, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself."

The undesirability of externalizing the fight against evil is also made very explicit in "Some Words on Daily Life" written by a Master of Wisdom and published in *U.L.T. Pamphlet No. 22*. The Master writes:

No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life...the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. (pp. 12-13)

NEITHER numbers, nor powers, nor wealth, nor learning, nor eloquence, nor anything else will prevail, but purity, living the life, in one word, *anubhuti*, realization. Let there be but a dozen such lion-souls in each country, lions who have broken their own bonds, who have touched the Infinite, whose whole soul is gone to Brahman, who care neither for wealth, nor power, nor fame, and these will be enough to shake the world.

Here lies the secret. When a man rejects all the superhuman powers, then he attains to the cloud of virtue. He sees God, he becomes God, and helps others to become the same. This is all I have to preach. Doctrines have been expounded enough. There are books by the million. Oh, for an ounce of practice!

—SWAMI VIVEKANANDA

THE PHOENIX ASCENDING

VIII.—The Mystery of the Cross

They [the first Christians] never realized that the *Cross* was an evolution from “the tree and the serpent,” and thus *became the salvation of mankind*.

—*The Secret Doctrine*, II, 216

AS often stated in this series, profound and abstract ideas about Reality cannot be grasped by the mind; so symbols common to all traditions are used to facilitate apprehension of at least fragments of the Truth. The Cross plays a prominent part in archaic cosmogony, and that it is not a monopoly of the Christians is evident from the fact that the early Aryan initiation was symbolized by Visvakarma crucifying the Sun, “Vikkartana,” shorn of his beams—on a cruciform lath. Identical esoteric symbols, glyphs and numbers are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea and Central Asia—crucified men, and symbols of the evolution of races from gods.

Alone, among the Apostles of the Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the Cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have thus synthesized into one symbol—the central Point in the Crucifix—they have shown thereby that they have never seized the true Spirit of the teaching of Christ, and by their interpretations they have degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it—as though the Boundless and the Infinite can ever be limited and conditioned to one manifestation individualized in one man, or even in a nation! (*S.D.*, II, 556)

In the very beginning of *The Secret Doctrine*, we are told about an Archaic Manuscript on the first page of which is an immaculate white disk within a dull background. On the next page is the same disk, but with a central point, which symbolizes

the first differentiation in the periodical manifestation of the ever-eternal nature, sexless and infinite “Aditi in THAT” (*Rig Veda*), the point in the disk, or potential Space within abstract Space. In its third stage the point is transformed into a diameter. It now symbolizes a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. When the diameter line is crossed by a vertical one, it becomes the mundane cross. Humanity

has reached its third root-race; it is the sign for the origin of human life to begin. (*S.D.*, I, 4-5)

The union of Spirit and Matter, or of life eternal in Spirit, is symbolized by the Cross in all traditions. Metaphysically speaking, the horizontal line stands for differentiated matter, amplitude or extension in the development of several possibilities, and the vertical or spiritual line for exaltation or the hierarchical degrees of progress possible in the corporeal state. Usually the horizontal is regarded as the female, *Prakriti*, and the vertical as the male, *Purusha*.

The Cross has several other meanings in terms of astronomical courses, as the union of complements and also the resolution of opposites, as the World Tree, as the Svastika and the web of life, etc.

St. Paul alludes to the symbolism of the directions or dimensions of Space when he speaks of the love of Christ:

. . . that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (*Ephesians*, iii, 17-19)

In geometrical terms, this has a bearing on the three-dimensional cross, forming a system of co-ordinates to which the whole of space can be defined. Here space will symbolize the sum total of all possibilities, either of the individual or of universal existence. This system is formed by three axes—one vertical and two horizontal—which are three perpendicular diameters of an infinite sphere, and which represent the six cardinal points. These are (i) upwards and downwards corresponding to the zenith and the nadir, (ii) forward and backward to east and west, and (iii) right and left to the south and north. Corresponding to these three axes are the Central Sun, the polar Sun and the equatorial Sun referred to in *The Secret Doctrine* (II, 240-41). “Even the now *exoteric* Kabalistic teachings speak of a *Central Sun*, and of three secondary suns in each solar system—our own included.”

Regarding the three axes—the vertical and the two horizontal, making the triple cross of the sphere—the vertical is the polar axis, that is, the fixed line which joins the two poles and about which all things accomplish their rotation. The two horizontals are only secondary and relative. Of these two, the north-south axis may be called the solstitial axis and the other the equinoctial axis.

There is of course a correspondence between the cardinal points and the phases of the annual cycle.

The Cross is, however, considered usually in its two-dimensional form as a symbol of the union of complements. As already seen, while the vertical is taken as the active principle, the male, Purusha, the horizontal line becomes its complementary passive principle, the female, Prakriti. Prakriti is ever called in all traditions Maya or illusion, a plane of reflection, symbolically represented as the "surface of the waters." Nara is the Purusha brooding on the waters of Space (*ayana*). Hence Narayana, the "Universal Man." From this point of view, the union of complements is taken as constituting the Androgyne, who is in perfect equilibrium with no principle predominating over the other. In the Hindu doctrine it is called Ardhanariswara, the male and female principles in perfect union. According to Plato, the form symbolically assigned to the Androgyne is a spherical one. In the *Symposium* we find the nature of the Androgyne defined, almost identical with the Chinese concept of the *yin-yang*.

In this question of complementarism, it is interesting to note that the first two letters of the Arabic alphabet, *alif* and *ba*, are regarded respectively as active or masculine, and passive or feminine, since the former is vertical in shape and the latter horizontal, their union forming the cross. Another example of this union of complements is found in the Sanskrit word *Hansa*. A footnote in *The Voice of the Silence* indicates that the bird *Hansa* or Swan is symbolic of the Sacred Word AUM, and quoting the *Nadavindu Upanishad* it is remarked:

The syllable A is considered to be its (the bird Hansa's) right wing, U, its left, M, its tail, and the Ardha-matra (half metre) is said to be its head.

The Secret Doctrine has a philosophic interpretation of the Cross as signifying the separation of the sexes:

The Cross...became the very first fundamental symbol of Creative cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the Kabala the *curse on man came with the formation of woman*. [A footnote states: "The *curse* did not begin with the formation of either man or woman, for their separation was a natural sequence of evolution, but for *breaking the law*."] The circle was separated from its diameter line. "From the possession of the double principle in one, that is the Androgyne condition, the separation of the dual principle was made, presenting two opposites, whose destiny it

was, for ever after, to seek reunion into the original *one* condition. The curse was this, *viz.*: that nature, impelling the search, evaded the desired result by the production of a new being, distinct from that reunion or oneness desired, by which the natural longing to recover a lost state was and is for ever being cheated. It is by this tantalizing process of a continued curse that Nature lives." (II, 216)

Another aspect of the Cross is in the form of the Svastika, which seems to be directly attached to ancient tradition, as it is found in the most diverse and widely separated countries. *The Secret Doctrine* states:

The "double sign" [the Cross] is, as every student of Occultism knows, the symbol of the male and the female principles in Nature, of the positive and the negative, for the Svastika is all that and much more. All antiquity, ever since the birth of Astronomy—imparted to the Fourth Race by one of its divine kings of the Divine Dynasty—and also of Astrology, represented Venus in its astronomical tables as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross*. The esoteric meaning of this is: "Earth fallen into generation, or into the production of its species through sexual union." (II, 29-30)

This sign is found among the Celts and in pre-Hellenic Greece, and even among the early Christians who used it as one of the emblems of Christ, and this continued nearly till the end of the Middle Ages. In several places it is used as a talisman, for the word seems to be derived from the Sanskrit "*su asti*" which is a form of benediction, and most verses end with the blessing '*swasti bhuyasam*,' analogous to the Hebrew word "Amen."

The Cross is also a symbol of the Tree or the Tau. *The Secret Doctrine* gives its profound meaning when it says:

To the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed—its form,

colour, and substance—that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aswattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees—this is the only FORCE that has reality for him, as it is the never-dying breath of life. (II, 588-89)

Plato sees this manifested Force in the symbol of the Cross as the decussated circle and “not the antitype of circumcision” as does St. Augustine in his 160th sermon, says Madame Blavatsky, and she continues:

Tacitly admitting the All-Presence of the boundless Circle and making of it the Universal Postulate upon which the whole of the manifested universe is based, the Sage keeps a reverential silence concerning that upon which no mortal men should dare to speculate. . . . Man should be dumb on the CAUSE that produced both God and its logos. Otherwise, he becomes invariably the *reviler*, not the “revealer,” of the incognizable Deity. (*Ibid.*)

Symbolically speaking, the vertical line of the Cross represents the World Axis, a line forming the trunk of the Tree, whereas the horizontal lines, the equinoctial and the solstitial, form its branches—a three-dimensional world. In the Biblical paradise, there was not only the Tree of Life, but another playing a greater role, namely, the Tree of the Knowledge of Good and Evil.

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. (*Genesis*, iii, 3)

After having eaten of the fruit of the forbidden tree, man has also to take the fruit of the Tree of Life. But the Lord said:

Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. . . . Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. (*Ibid.*, 22-23)

The nature of the Tree of the Knowledge of Good and Evil is characterized by duality, the two terms not complementary but opposed. The same is not applicable to the Tree of Life which, being the vertical world axis, implies unity. Obviously, wherever there is duality, mortality is also implied. But the Tree of Life makes the man, as *Genesis* puts it, “live for ever.” The Kabalistic

Sephirothal Tree is expressly termed the Tree of Life. How could this be with its right-hand column and the left-hand column providing a representation of duality? But between the two stands the "middle column" in which the two opposing tendencies are balanced, and this in the Christian tradition stands for Christ, identified with the Tree of Life, or Immortality. For, "I am the bread of life" (*John*, vi, 35); "I am the resurrection, and the life" (*Ibid.*, xi, 25). This is the Paradise Regained, when the fallen man regains the sense of eternity, which is also the sense of unity—to return to the centre, by the restoration of the primordial state: "The pupil must regain the child-state he has lost," as the *Book of the Golden Precepts* affirms.

Further, the cross of Christ itself is symbolically identified with the Tree of Life. A tree of ternary form, such as the Sephirothal Tree, synthesizes within itself the natures of the Tree of Life and the Tree of Knowledge, since the ternary can be split into the unity and the duality of which it is the sum. Something similar is to be found in the depiction of the cross of Christ standing between the crosses of the two thieves. So do Chokmah, Chesed and Netzah stand on the right side and Binah, Geburah and Hod on the left of the Christ-like Kether, Tiphereth and Yezod in the middle of the Sephirothal Tree. The cross of Christ always occupies the central place which properly belongs to the Tree of Life; and when it is placed between the sun and the moon, as it is in most representations, it is then truly the World Axis. The same idea is noted in the Upanishads in the symbolism of the two birds perched on the same tree. Of these, the one eats the fruit of divergent tastes and the other looks on without eating. But the two are one, adds the scripture, in the process of universal manifestation: everything starts from unity and returns to unity, but in the interim there is duality, the division or differentiation from which manifested existence results. The ideas of unity and duality are thus combined here once again.

Talking of trees, who can fail to find *The Secret Doctrine's* discussion on the Trees of Life illuminating? We are told:

The Norse Ask, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the *Tzite* tree of the *Popol-Vuh* out of which the Mexican *third* race of men was created, all are one. . . . But the occult reason why the Norse Yggdrasil, the Hindu Aswatha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the Western scholars can tell?

...While the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All; the others are the *reflected* parts. The "tree" is man himself, of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth. (*S.D.*, II, 97-98)

Finally, we may look at the symbolism of the cross in terms of weaving, with its warp and woof. In the highest metaphysical plane, the Hindu *Shruti*, which is the fruit of direct inspiration, is called the warp, and *Smriti*, the product of reflection upon the contents of *Shruti*, is regarded as the weft or woof. As we all know, the warp is formed by threads stretched upon the loom, representing the immutable principal elements, while the threads of the woof, passing between those of the warp by the to-and-fro movement of the shuttle, represent the variable and contingent elements, *i.e.*, the applications of the principle to a set of particular conditions. This constitutes the formation of millions of crosses with the warp as the vertical and the woof as the horizontal lines. If the horizontal woof is taken as the human state, the warp represents the transcendent in relation to that state. A sloka in the *Mundaka Upanishad* (II, ii, 5) gives the relationship of the woof to the Self, which alone is the warp.

Know that Self alone that is one without a second, on which are strung heaven, the earth and the inter-space, the mind and the vital forces together with all the other organs; and give up all other talk. This is the bridge leading to Immortality.

In another sense, one can see that the thread of the weft, which the thread of the warp meets at a given point, corresponds to a definite state of existence, and the crossing of the two threads determines the relation of the being, as regards his manifestation in that state, with the cosmic environment in which he is thus situated. The resultant of the meeting of these two threads determines the individual nature of a human being.

Another form of the symbolism of weaving is found in the same Upanishad in the image of the spider weaving its web; this image is even more exact, since the spider spins the thread out of its own substance. The sloka reads:

As a spider spreads out and withdraws its threads, as on the earth grow the herbs (and trees), as from the living man issues out hair on the head and the body, so out of the Immutable does the universe emerge here in this phenomenal creation. (I, i, 7)

Shankaracharya, in his commentary on the *Brahma Sutra* (II, i, 25), writes:

On the authority of the *mantras* and other corroborative statements in scriptures, anecdotes and mythologies, it is a known fact in this world that the gods, manes, rishis and others, very powerful and sentient as they are, create by themselves through mere will and without any external help, being possessed of special powers. The spider also creates its threads by itself; the crane conceives without mating by hearing merely the roar of clouds, and the lotus stalk moves from one lake to another without waiting for any vehicle. Similarly Brahman, conscious though it is, may well create the world by Itself without looking for any external means.

The Cross, in terms of the symbolism of weaving, represents the world fabric and its threads may be described as the "lines of force" of the manifested universe and the directions of space represent them in the corporeal order. Thus, it has been seen in how many different ways the mystery of the Cross is capable of being interpreted; but what has been stated is only a sample, for the symbolism of the Cross is rich in meaning.

(*To be continued*)

TODAY there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine.

—SIR JAMES JEANS

IN THE LIGHT OF THEOSOPHY

Why do some people regard their work as drudgery while others really enjoy doing what they have to do, and do it exceptionally well? Do the latter have an inborn gift, or is it something that can be adopted and applied by most people? Sherrie Connelly, assistant professor of public administration at the University of Southern California, recently completed ten years of research on enjoyment in the workplace, finding that most peak performers are not necessarily gifted but, by the process of engaging intensely in their work, develop what she has dubbed "work spirit"—"the internal thing from which peak performance comes." (*Omni*, May 1987)

Connelly's research identified seven signs of "work spirit": "a sense of enormous energy; a positive, open state of mind; a sense of purpose and vision; a full sense of self; awareness of oneself as a creator and nurturer; a risking sense of living in the moment; and a sense of higher order and oneness."

People who dislike their work, Connelly found, tend to blame external factors. Those individuals, she suggests, should work on exploring and adjusting their "self-knowledge" (realizing one's skills and talents, developing self-esteem), "self-care," and "selflessness" (learning to be so involved in the work itself that one achieves a state of unselfconsciousness).

Metaphysically speaking, every type of action, including our routine, prosaic and worldly duties, proceeds from and is rooted in an archetype. With the help of the law of analogy and correspondence, we can see the ordinary things of life as reflections of the inner life of spiritual realities. Every day and as often as we can we should try to see our daily life and our duties as reflections of the Universal and the Divine. This is a fascinating exercise. Such recalling requires our consciously linking ourselves up with the World of Archetypes. Whatever our walk in life, whether we be clerks or professional people, manual workers or creative thinkers and writers, we should learn to look for the inner meaning, the spiritual reality, the invisible glory, behind all our visible, mundane and often irksome duties. This is what makes the prosaic poetic, makes drudgery divine, and endows the worldly with sacramental values.

According to a leading Soviet scholar, Dr. A. A. Gorbovsky, Brahmastra (the ultimate weapon) used in the Mahabharata war

may not be a mere legend. He is of the opinion that nuclear weapons were not unknown in ancient India and that they were used by a highly developed "proto-civilization" which once inhabited the earth and was swept away by the passage of time. (*Mirror*, May 1987)

To support his theory, Dr. Gorbovsky quotes the relevant passage from the *Mahabharata*:

...a blazing shaft possessed of the effulgence of the smokeless fire was let off....All the points of the compass also were enveloped by that darkness....the very elements seemed to be perturbed. The sun seemed to turn. The universe scorched with heat seemed to be in fever. The weapon, designed to mow down entire populations, reduces people to ashes. The use of this weapon leads to destruction of lives. The survivors lose their hair, nails; their food becomes unfit for eating....The lightning subsides and becomes fine ash....For subsequent years the sun and sky remain shrouded with clouds and bad weather.

Swiss author Erich von Daniken, in his work *According to the Evidence*, refers to a passage from the *Mahabharata*'s Mausala Parva (Book 16) which reads almost like a report on the atomic holocausts of Hiroshima and Nagasaki. The passages quoted by Gorbovsky and Daniken vividly describe, as claimed by them, the horrifying effects of ionizing radiation. Today we know how after a nuclear explosion radioactive isotopes spread through the atmosphere, enter into food chains and accumulate in the body, increasing the incidence of various forms of cancer and of genetic defects in babies.

Not only in the epics, but also in the Vedas and the Puranas, as the *Mirror* article goes on to show, there is ample evidence to prove that ancient Indians were well versed in the sciences, including atomic science and nuclear physics. The noted French scholar, Edouard Schure, says in his work, *The Ancient Mysteries of the East*: "The future perhaps still holds a final surprise which will be to find in the Vedas the definition of that secret power of nature which modern science is in the process of rediscovering."

In *Amsubodhini*, Bharadwaja discusses topics such as light and sound, physics and chemistry, electricity, aerostatics, solar energy and nuclear physics. Long before Democritus used the word "atom" in the fourth century B.C. and theorized that "everything is a collection of atoms, intricately assembled," the ancient Indian philosophers knew of this. Of the six oldest schools of Hindu philosophy, the Vaiseshika was called the Atomic School because

its teachings were based on the fact that our transient world is an aggregation of eternal atoms.

The Secret Doctrine speaks of:

the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give. . . . The Force itself is a fact doubted as little in India as the existence itself of their Rishis, since it is mentioned in all the secret works. It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to the instructions found in *Ashtar Vidya*, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorized in the *Vishnu Purana*, in the *Ramayana* and other works. . . . Is it this destructive agency, which, once in the hands of some modern Attila, *e.g.*, a blood-thirsty anarchist, would reduce Europe in a few days to its primitive chaotic state with no man left alive to tell the tale—is this force to become the common property of all men alike? (I, 563)

“The most amazing machine existing on earth is still the living body.” Thus Dr. Ramesh Bijlani, Associate Professor of Physiology at the All India Institute of Medical Sciences. In his article in *Express Magazine* for May 10, he stresses that the body’s own mechanisms for dealing with sickness are still the best, despite all the medical achievements of our age. If we allowed nature to take its time, it would see us through. What we really need are simple measures to improve the capacity of our body to meet challenges, and to reduce the extent to which it is challenged, by avoiding its overuse and misuse and by observing the laws of health. Dr. Bijlani writes:

The structural and functional unit of life is a cell. The body of a complex being like man is made up of millions of cells. Cells are bathed by a small amount of fluid from which they can consume nutrients, and into which they can dump their waste products. . . . In fact, the function of each part of the body can ultimately be analysed in terms of the contribution it makes towards keeping the fluid surrounding each cell of the body reasonably clean and nourishing. Constancy of the fluid bathing the cells is technically referred to as homeostasis. . . .

One way to look at health is to consider it as a state in which

the fluid bathing the cells of the body is in the right shape. Correspondingly, disease is a state in which this happy state is disturbed throughout the body, or at least in some part of the body. But there is a state between health and disease too. In this state, there is a tendency for disease, but the homeostatic mechanisms of the body maintain apparent health. We are in this state far more often than we realize, perhaps all the time. We may not wish to live dangerously, but we do. Surrounding us are innumerable challenges to our healthy state. The body responds to such a challenge by homeostatic mechanisms. If the response surmounts the challenge, we stay in health; if not, we succumb to the challenge and fall ill. . . .

The very same mechanisms which prevent disease continue the battle in illness, and are generally the victors as we all know through personal experience. . . . It is worth observing that the doctor works *with* nature, not against it. . . . The fact that in most diseases the patient recovers is a tribute to the marvellous mechanisms nature has built into the body rather than to the doctor or science. . . .

In short, the task of staying healthy is basically just as simple towards the end of the twentieth century as it has ever been. Although it is developments in biotechnology and microsurgery which fascinate us, the hope for maximum benefit to the largest number still resides in time-honoured simple measures.

Recent studies in epidemiology and immunology show that loneliness lowers one's resistance to disease, weakening both the immune and cardiovascular systems. The important factor is one's *feeling* of loneliness and not just social isolation based on lack of social contacts. (*Omni*, May 1987)

Various studies have established that there is a clear correlation between emotions and high risk in specific types of cancer. Because emotions affect hormonal regulation, the individual's perception of being lonely may have a direct impact on the development of these cancers. Still other studies show the link between speech and blood pressure and pulse rate. When we are lonely, we are disconnected. Speech keeps us connected to our bodies, to one another, and so, in tune with our health. "In human communications we literally project our hearts into what we say," says James Lynch, psychologist and codirector of the Psychophysiological Clinic and Laboratories at the University of Maryland

School of Medicine. "We want, physically, to be understood," Lynch adds. "Love is anchored in our bodies."

In an interview with astrophysicist Hubert Reeves published in the May *Reader's Digest* (Indian edition), he tells why, as we gaze ever more deeply into galactic time and space, our whole concept of the world is changing and expanding. Excerpts from the interview reflect the changing attitudes:

We are moving further and further away from the official position inherited from the 19th century that sees man as a stranger in the universe and regards the appearance of life as a highly improbable phenomenon. Existentialist philosophy is based wholly on the presumption that we are aliens, an accident in the cosmos. Today, on the contrary, we tend to think we are children of the universe, engendered by it. . . .

We are made of cells, which are made of molecules, which in turn are made of atoms, themselves made of elementary particles. Nuclei are manufactured in the stars, molecules in interstellar space. If we trace back along our genealogical line, well before the first living things—cells—we must go back to the molecules, the atoms, the nucleons, back to the beginning of the universe 15 thousand million years ago. In the beginning, the universe was homogeneous and chaotic, unorganized. Its history is one of growth and complexity. A bit like an alphabet of which the letters are grouped into words and sentences. . . .

Why do I believe there are other inhabited planets? No matter how far back into the universe we look, we find the same elements: atoms, molecules, stars, galaxies. We can show that the laws of physics have remained unchanged through 15 thousand million years. It is this homogeneity in the way the universe behaves that allows us to think that life is not an improbable phenomenon, but a normal property of matter at the highest levels of its organization. So we can suppose that life appears when conditions permit.

There are 100 thousand million stars in our galaxy, and over a thousand million yellow stars like our sun. We don't know if they all have planets, but we have good reason to think that planetary systems are common. Suppose there were only one planet like the earth for every ten yellow stars; that alone makes 100 million worlds comparable to ours—just in our galaxy! And there are billions of galaxies.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

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

By William Q. Judge:

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

By Robert Crosbie:

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

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
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

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great foundation 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 large 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 exemplification in practice of those principles, through a truer realization of the SELF and a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and whenever situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. 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.

U.L.T. LODGES

ANTWERP 2000, BELGIUM	Korte Clarenstraat 13, Bus
BANGALORE 560 004, INDIA	4 Sir Krishna Rao Road, Basavangudi
BOMBAY 400 020, INDIA	40 New Marine Lines
BOMBAY 400 019, INDIA	Anandi Niwas, Bhaudaji Road, Matunga
LONDON W2, 3AL, ENGLAND	62 Queen's Garden
LONDON, ONTARIO, CANADA	799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A.	245 West 33rd Street
MADRAS 600 020, INDIA	7 Twelfth Cross Street, Indira Nagar
NEW DELHI 110 049, INDIA	H-75 South Extension
NEW YORK, NEW YORK 10021, U.S.A.	347 East 72nd Street
OTTAWA, ONTARIO, CANADA	1001 Gregg Street
PARIS 75116, FRANCE	11 bis rue Keppler
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A.	77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A.	3766 El Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	166 Sanchez Street
SANTA BARBARA, CALIFORNIA 93101, U.S.A.	326 West Solá Street
THE HAGUE, HOLLAND	Jacob Catsstraat 80, 2274 GX Voorburg
TORINO 10121, ITALY	Via G Giusti, 10
WASHINGTON, D.C., U.S.A.	8525 Colesville Road, Silver Spring, Maryland 20910
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	118 West Gay Street