

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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WILLIAM QUAN JUDGE

A TRUE ASCETIC

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THE Spring Equinox is an important day in Nature's calendar. The Good Law determined that W. Q. Judge, who ever respected karmic decrees, should pass out of his borrowed body on that day in the year 1896. The age of his body was 45; who can say what was the age of the soul which occupied that body? That is measured by the aspirations, efforts and achievements of the embodied spirit in any given cycle of Nature.

W. Q. Judge contacted H.P.B. at the age of 24 and saw with his eyes the Eye of the teacher, friend and colleague. For 21 years he lived his inner life and laboured for the Cause of the Great Lodge in the outer world. His inner life was a persistent endeavour to think righteously according to the Wisdom of Theosophy and to build by imagination the feeling of loving service of mankind. Inner thought and feeling showed him the Path of Duty. He walked that Path; he taught others to walk it. Naturally, the Scripture of Duty, the *Bhagavad-Gita*, became his favourite book. Though the English translation of the book had existed for a century, it was not much known at the time. Mr. Judge made it his very own, and helped others to make it their own.

Mr. Judge never found fault with his environment. Early he acquired the art of turning the forces of evil to good. He did not procrastinate in transmuting what he perceived or felt to be his limitations into faculties and virtues.

Mr. Judge was a man of action, wherever he found himself.

He had a very resourceful heart and he followed the guidance of that heart in moulding his mind and in doing his deeds. His Occultism was first, last and all the time to act from within without. He emphasized the fact that what one felt and thought was causal and consequential; deeds were but effects. The activity of consciousness was on the planes of thought and feeling; its active force was the force of speech; deeds were but material effects of the combined expression of consciousness and force. This was the metaphysical basis of the great Chela's visible life.

Sense-control, necessary for the concentration of the mind, was a novel idea when Mr. Judge began his practice of Occultism in the incarnation which came to a close in 1896. In the East, especially in India, spiritual life meant religious formalism; aspirants to the inner life were told to retire to the forest or to the mountain, disdaining society and the world of the senses and of activity. The result was injurious to the country; yet, even now this mistaken notion of the spiritual life prevails in India. Theosophy taught differently, and H.P.B. pointed to the dangers of becoming "a false pietist of bewildered soul." Her pupils like Damodar and Judge osmosed, from the real inner life of H.P.B., the truth about Occultism.

H.P.B. was an Ascetic and her pupils learnt the right asceticism. In *Letters That Have Helped Me*, in his numerous articles, in *Notes on the Bhagavad-Gita*, Mr. Judge has taught the asceticism of *The Voice of the Silence* and the *Dhammapada*. Many are the quotations we can cull to point to his view of the right practice of asceticism. Only one will serve our purpose. Writing to an aspirant, Mr. Judge said:

My view is that a man should always face his karma which is then of use to him, but if shirked it is not useful. If one is in a business not liked and can get no other, by sticking to it and acquiring the ability to be in it but not *of* it great good results. . . .

"There is no world upto Brahma's that is free from Karma." Hence we do not escape it but only change one sort for another when we "kick against the pricks" and seek for new environment.

It was by remaining steadily in business that I have been able to keep up the *Path* and other matters where the helpers were few; and I still stick to it. One needs a counterbalance and business gives it; and it also gives to the T.S. the strength derived from the very fact that its members continue to do all their duties.

He preached what he practised. We have purposely quoted the above because the extracts point to some important principles

of the endeavour to make Theosophy a living power in our lives. Mr. Judge continued his legal business as duty called, but it should be noted that he earned his livelihood not only to feed himself and his wife, but also to nourish the Cause of Theosophy. He did not give to Theosophy what was left over after personal use; nor, let it be pointed out, did he overlook to gain, from the performance of business duties, experience and power for the good of the soul and the world of souls. "A man should always face his Karma which is then of use to him, but if shirked it is not useful." Learning while earning not only means acquiring knowledge of the art or the craft of business, but also implies the gaining of that knowledge which every business effort and incident offers to the soul. He pointed the way to earn for and feed the soul and not only the body.

Students of Theosophy of the present generation will find in Mr. Judge's letter quoted above a practical message for daily living. Theosophy can be and should be learnt and taught in the office and in the home, and not only at the U.L.T.

Real asceticism is the inner change which naturally leads to the outer change. What W. Q. Judge taught and exemplified can be summed up in these words of the Great Buddha:

Rouse your self by your Self, examine your self by your Self.  
Thus self-guarded and mindful you will live happily, O Bhikkhu.  
(*Dhammapada*, Verse 379)

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REMEMBER ! Things in life will not always run smoothly. Sometimes we will be rising toward the heights—then all will seem to reverse itself and start downward. The great fact to remember is that the trend of civilization is forever upward; that a line drawn through the middle of the peaks and the valleys of the centuries always has an upward trend.

—ENDICOTT PEABODY

## THE FORCE THAT BINDS

“Seek, O Beginner, to blend thy Mind and Soul.”

—*The Voice of the Silence*

UNITY is seen at its best in harmony. It does not consist in the monotonous striking of a note endlessly so that the identical vibration repeats itself to the point of satiety. It is pre-eminently achieved when there is generated a cohesive force which permeates heterogeneous elements and binds them into a compact and harmonious whole. Unity has the ability to thread its way through discords and still retain its compact nature. Its characteristics are balance and equipoise. Its binding force can be weakened only by a corrosion or a sapping away of the elements which made the union possible.

The parable of the bundle of sticks illustrates this truth from one angle of perception. Any act or omission which unties the bundle makes unity fall apart and then the individual sticks can be broken one by one by a force which probably would have had no marked effect on the bundle as a whole. This force which springs from unity is not only to be seen where like substances are made to cohere. It is also to be perceived when things which are not identical are gathered into a union. A study of alloys shows that the product obtained by the fusion or union of one metal with another manifests startling qualities not otherwise perceptible in the metals as they existed prior to fusion. Similarly, the centrifugal and centripetal forces are contrary the one to the other. Yet, when the one supplements the other, the united action of both sustains the Universe. Their unity is the more subtle because they, as Shakespeare put it, work by contraries. The fire and the water elements in our own bodies do not destroy each other. They co-exist and unite to make us live.

When ill health comes to our bodies, it is produced always by an agent which is inimical to the prevalent unity. If health is to be restored, the disease has to be ejected from the system; and blood, lymph, bones, tissue and muscle have to pool their resources to drive away the invader. When they fail, ill health (physical malaise or disorder) rules despite the best medical efforts. To put it metaphysically, the centripetal force is no longer balanced or harmonized and death comes that much nearer.

The student of Theosophy has to seek this unity in all the departments of his complex being. Since the physical is the mere

outward shadow of the inner man, the unity has to be established primarily on the inner planes of consciousness. The eye rarely fights the ear, or the nostrils the liver. Yet eyes, ears, nostrils and liver may be so disunited from the inner man that they may toss him about and make him helpless against the tempests that infest his tumultuous desires. The too acute mind and the sharpened reasoning faculty when divorced from the guidance of the Soul have been known to be the slayers of the intuitive faculty in man. This destructive bias comes from their disunity with Soul and Spirit. In like manner, the lopsided development of the psychic faculties has produced mediums and sensitives who, not being united to the True, have become diseased derelicts and moral bankrupts.

For experiments in unity, the laboratory is vast and is always ready to the student's hand. The Divine Unity which is symbolized by the "Great Breath" is reflected on earth in the centrifugal and centripetal forces. Body, mind and heart must now master the know-how by which balance is established in the "in-breathing" and the "out-breathing" forces. Have you a bodily ailment? But how wonderful and opportune the circumstance! Nature is giving you your first great experiment to try out. Learn how to tune the organ back to its natural vibration and to make it contribute again to the vital unity of the whole. Herbs and salves may be aids in the process and will yield to you their secrets of electrical and magnetic effects on living organisms. Have you a mind which runs away with you? Tame it to be united in action to the Soul. Teach it to jump to instant obedience at the Soul's direction so that the mental vibrations but echo back the vibratory pulse of purified desires or the majestic harmony of great thoughts.

The particular type of union that the disciple covets is termed "Yoga" in Sanskrit literature. It is the aspiration towards the higher by the lesser light. It signifies a union and a merging back of the lower into the higher. It is command of the one and prompt execution by the other in circumstances where, to use a paradox, there is neither the one nor the other but a united whole wherein command and execution cannot be differentiated. It is in this sense that Yoga is seen established in equalmindedness as it is in the practice of devotion and in the state of exemption from attachment to desires. When the student has to some extent succeeded in viewing and establishing unity within himself, he becomes ready to widen his practice deliberately to include other human beings.

It is in these wider fields of endeavour that the disciple's under-

standing of unity is tested. It is in the congenial company of like-minded earnest students that unity can be fostered and maintained by a joint effort at touching the universal essence of harmony. Now, if he so chooses, he can become part of a cell which makes up an organ in the living organism of a vibrant Brotherhood. His first efforts at unity are not the performance of strange rites and stranger observances. They are directed to the discharge—faithful and sincere—of his duties in the light of a newly awakened consciousness. Each act obligated by duty has to be performed at the proper time, in the right place, for the correct objective and with an unselfish motive. The disciple's faltering steps and failures in performing the simple duties of the threshold may not do great harm to the organism, but such failures indicate the degree of instability to be expected of him.

Each Soul incarnates in an environment suited to its stage of development. It inherits its duties from the Karmas of numerous past incarnations. The student-disciple is bound to discharge these, and as he succeeds in fulfilling his obligations he generates the only true cohesive force that links him to the divine in himself and in nature. Adjusting his bearings among his co-disciples, he learns from experience that unity does not come from friendship or sympathy or the lesser emotions. It comes only where two or more students subscribe to the identical *aim, purpose and teaching*. No hammering out of compromises, no shutting of eyes at divergences in any of these three fields can achieve unity. The identity of outlook in regard to each of these departments must be complete. Duties then provide the talisman for forging unity. Each departure from duty, each breakage of the discipline—even though it be completely unknown to other co-disciples—undermines and wrecks unity. When the senses run away as do maddened horses, they fail in their duty to the mind. Action bereft of a spiritual basis can no longer become a cleansing agent and, being disunited from the True, clogs up the inlets of the sublime. Emotions become the destroyers of unity because the performance of duties requires an equilibrium which through emotions is dissolved in tears of pain or of pleasure. In the resulting turbulence, the light of the Higher Mind is dimmed and ignored. When the mind, feeling irked under the governance of the Soul, leaves its father's house to seek its pleasures in the perishable things of the earth, it leaves its true anchorage and, forming false attachments, seeks its union with perishable things. This unity with the elements that reside in the night-side of life fascinates the unwary

and pollutes their desires, till to them stench is like perfume, and graveyards, heaven.

Each act of escapism, each departure from duty, becomes a seed of disunion, a jarring, discordant note that screeches violently across harmony and turns beauty into ugliness. It is from little acts of discord that stem the great disorders that disrupt harmony. A chill neglected can cut short a whole life-span. A harsh word can for one incarnation at least make friendship impossible. A weakness pampered in ignorance may bloom into a vice and a whole incarnation may prove a costly failure.

Unity which is Yoga has to be achieved because all life depends on it, because in fact it pervades the vast manifested whole and in its entirety has strength enough by Karmic adjustments to neutralize in the long run the tremors that disunity sets up. Unity is not established as some imagine by the militant strength of right over wrong. Unity gets established in the unhindered and stately rotation of the wheel of the Good Law. The turbulence that upsets equilibrium finds its master and subduer in the all-pervasive Self. Calmness is a force, an energy. It is not a mere negation of violence. "Thy strength is in thine Soul and thy Soul's strength is in the calm and not in the storm revealed."

True unity has its roots in the Highest. It flies from falsehood even though for a time unrighteousness triumphs and an Empire built on the blood of countless victims may seem to flourish. Metaphysically, unity exists in the Wisdom-Religion and in the complete esoteric and exoteric code. Morally, ethically and practically it exists in the Lodge of White Adepts. Initiates, Rishis, Masters, Mahatmas, Dhyan Chohans, Adepts are each in their respective spheres emblems of the Higher Unity. The student can only hope and aspire and strive. When his efforts become altruistic, when his union with other disciples gets established, he becomes part of the divine life and a receptacle of the great cohesive force of a Unity which is noble and a nobility which is sublime.

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HAPPINESS is a perfume you cannot pour on others without getting a few drops on yourself.

—RALPH WALDO EMERSON

## THE DOCTRINE OF MAYA

(Collated from the writings of H. P. Blavatsky)

THE Universe is called, with everything in it, *Maya*, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. (*The Secret Doctrine*, I, 274)

All that which *is*, emanates from the Absolute, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—whose hallucinations make *the victim either happy or supremely wretched*, as the case may be—illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. (*S.D.*, I, 295-6)

*Maya* or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyān Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cognizer is also a reflec-

tion, and the things cognized are therefore as real to him as himself. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (*S.D.*, I, 39-40)

Matter existing apart from perception is a mere abstraction. . . . In strict accuracy—to avoid confusion and misconception—the term "Matter" ought to be applied to the aggregate of objects of possible perception, and "Substance" to *noumena*; for in as much as the phenomena of *our* plane are the creation of the perceiving Ego—the modifications of its own subjectivity—all the "states of matter representing the aggregate of perceived objects" can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon. But this does not necessarily lead to the conclusion that it is the same on all other planes; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena which are likewise non-existent *per se*, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the standpoint of a physicist, though unreal illusions of sense from that of the metaphysician. It would be an error to say, or even conceive such a thing. From the standpoint of the highest metaphysics, the whole Universe, gods included, is an illusion; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatize about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in *its* mode of consciousness. The pure object apart from consciousness is unknown to us, while living on the plane of our

three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thralldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves* (or *Substance*). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the All, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyan Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins, the Parabrahmam. (*S.D.*, I, 329-30)

Esoteric philosophy, teaching an *objective* Idealism—though it regards the objective Universe and all in it as *Maya*, temporary illusion—draws a practical distinction between collective illusion, *Mahamaya*, from the purely metaphysical standpoint, and the objective relations in it between various conscious *Egos* so long as this illusion lasts. (*S.D.*, I, 631)

The objective phenomenal world is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more. (H.P.B.'s footnote to "The Tide of Life": *The Path*, May 1888)

The term *maya*, just like that of "*agnana*," expresses only a *relative* notion. The world... "its joys and evils, its gods and devils," and men to boot, are undeniably, when compared with that awful reality *everlasting eternity*, no better than the productions and tricks of *maya*, illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an

approximately correct conception of this inconceivable eternity, for us, who are just as much an *illusion* as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions—human life in the universal *mahamaya*—for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one “illusion” does not help another “illusion” of the same kind to study and recognize the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *maya*. (H.P.B.’s reply to Dr. Hübbe-Schleiden: *Lucifer*, October 1889)

Life is a dream, rather than a reality. Like the captives in the subterranean cave, described in *The Republic*, the back is turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Maya*, or the illusion of the senses in physical life, which is so marked a feature in Buddhistical philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited. (*Isis Unveiled*, I, xiii-iv)

The profoundest and most transcendental speculations of the ancient metaphysicians of India and other countries, are all based on that great Buddhistic and Brahmanical principle underlying the whole of their religious metaphysics—*illusion* of the senses. Everything that is finite is illusion, all that which is eternal and infinite is reality. Form, colour, that which we hear and feel, or see with our mortal eyes, exists only so far as it can be conveyed to each of us through our senses. The universe for a man born blind does not exist in either form or colour, but it exists in its *privation* (in the Aristotelean sense), and is a reality for the spiritual senses of the blind man. We all live under the powerful dominion of phantasy. Alone the highest and invisible *originals* emanated from the thought of the Unknown are real and permanent beings, forms, and ideas; on earth, we see but their reflections, more or less correct, and ever dependent on the physical and mental organization of the person who beholds them.

Ages untold before our era, the Hindu Mystic Kapila, who is considered by many scientists as a skeptic, because they judge him with their habitual superficiality, magnificently expressed this idea in the following terms:

“Man (physical man) counts for so little, that hardly anything can demonstrate to him his proper existence and that of nature. Perhaps, that which we regard as the universe, and the divers beings which seem to compose it, have nothing real, and are but the product of continued illusion—*maya*—of our senses.”

And the modern Schopenhauer, repeating this philosophical idea, 10,000 years old now, says: “Nature is non-existent, *per se* . . . Nature is the infinite illusion of our senses.” Kant, Schelling, and other metaphysicians have said the same, and their school maintains the idea. The objects of sense being ever delusive and fluctuating, cannot be a reality. Spirit alone is unchangeable, hence—alone is no illusion. This is pure Buddhist doctrine. The religion of the *Gnosis* (knowledge), the most evident offshoot of Buddhism, was utterly based on this metaphysical tenet. (*Isis*, II, 157-8)

“Whoever is unacquainted with my law,” says Buddha, “and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of *Maya*”—Illusion; matter in its triple manifestation in the earthly, and the astral or fontal soul, or the body, and the Platonian dual soul, the rational and the irrational one. . . . “He must comprehend the religion of *annihilation*.” . . . What Buddha meant to say was, that the primitive substance is eternal and unchangeable. Its highest revelation is the pure, luminous ether, the boundless infinite space, not a void resulting from the absence of forms, but, on the contrary, *the foundation of all forms*, and anterior to them. “But the very presence of *forms* denotes it to be the creation of *Maya*, and all her works are as nothing before the *uncreated* being, Spirit, in whose profound and sacred repose all motion must cease forever.”

Thus *annihilation* means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, *Maya*; for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the

Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual *entity* breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvana. He exists in spirit, in *nothing*; as a form, a shape, a semblance, he is completely *annihilated*, and thus will die no more, for spirit alone is no *Maya*, but the only Reality in an illusionary universe of ever-passing forms. (*Isis*, I, 289-90)

Nidana means the concatenation of cause and effect; the twelve Nidanas are the enumeration of the chief causes which produce the severest reaction or effects under the Karmic law. Although there is no connection between the terms Nidana and Maya in themselves, Maya being simply illusion, yet if we consider the universe as Maya or illusion, then certainly the Nidanas, as being moral agents in the universe, are included in Maya. It is Maya, illusion or ignorance, which awakens Nidanas; and the cause or causes having been produced, the effects follow according to Karmic law. To take an instance: we all regard ourselves as Units, although essentially we are one indivisible Unit, drops in the ocean of Being, not to be distinguished from other drops. Having then produced this cause, the whole discord of life follows immediately as an effect; in reality it is the endeavour of nature to restore harmony and maintain equilibrium. It is this sense of separateness which is the root of all evil.

Maya is the Cause, and at the same time an aspect, of differentiation, if of anything. . . . If there were no Maya there would be no differentiation; or, rather, no objective universe would be perceived. But this does not make of it an aspect of the Absolute, but simply something coeval and coexistent with the manifested Universe or the heterogeneous differentiation of pure Homogeneity. . . . Maya is everywhere, and in every *thing* that has a beginning and an end; therefore, every *thing* is an *aspect* of that which is eternal, and in that sense, of course Maya itself is an aspect of Sat, or that which is eternally present in the universe, whether during Manvantara or Mahapralaya. Only remember that it has been said of even Nirvana that it is only Maya when compared with the Absolute.

Maya is the perceptive faculty of every Ego which considers itself a Unit separate from, and independent of, the One infinite and eternal Sat, or "be-ness." Maya is explained in *exoteric* philosophy and the Puranas, as the personified active Will of the

*Creative God*—the latter being but a personified Maya himself—a passing deception of the senses of man, who began anthropomorphizing pure abstraction from the beginning of his speculations. Maya, in the conception of an orthodox Hindu, is quite different from the Maya of a Vedantin Idealist or an Occultist. The Vedanta states that Maya, or the deceptive influence of illusion alone, constitutes belief in the *real* existence of matter or anything differentiated. The *Bhagavata Purana* identifies Maya with Prakriti (manifested nature and matter). Do not some advanced European metaphysicians, such as Kant, Schopenhauer, and others, assert the same? Of course they got their ideas about it from the East—especially from Buddhism; yet the doctrine of the unreality of this Universe has been pretty correctly worked out by our philosophers—on general lines, at any rate. Now, although no two people can see things and objects in exactly the same way, and that each of us sees them in his own way, yet all labour more or less under illusions, and chiefly under the great illusion (Maya) that they are, as personalities, distinct beings from other beings, and that even their *Selves* or *Egos* will prevail in the eternity (or sempiternity, at any rate) as such; whereas not only we ourselves, but the whole visible and invisible universe, are only a temporary part of the one beginningless and endless Whole, or that which ever was, is, and will be. (*Transactions*, pp. 30-32)

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BUT all our best is of our own doing; such is our nature as long as we remain detached. The wise and good do perform acts; their right action is the expression of their own power; in the others it comes in the breathing spaces when the passions are in abeyance; but it is not that they draw this occasional wisdom from outside themselves; simply, they are for the time being unhindered.

—PLOTINUS

## THREE TYPES OF CONSCIOUSNESS

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress. . . . Theosophy teaches the animal-man to be a human-man.

—H.P.B. in *Five Messages*

THEOSOPHY teaches that the man of matter can be animated by three distinct types of consciousness—animal, human and divine. The species of intelligence peculiar to the human kingdom is that consciousness which has attained to awareness of itself. When that Self-consciousness identifies itself with the body, with sensuous desires and with brain cerebration, the “animal soul,” Kama-Manas, is born, the manifestations of which are desire, anger and covetousness. Where the individual consciousness is active along the intellectual line and energized by “good feeling” or unselfishness, the “human soul” or Manas is functioning. That embodied consciousness which manifests itself in Brotherliness which is universal, Wisdom which is altruistic, Service which is disinterested, is the “Spiritual Soul,” Buddhi, assimilated by and reflected in Higher Manas. These three types of intelligence meet and mingle in every human being who is not subnormal or Supernormal. Every normal individual possesses within himself or herself the potentiality of all three consciousnesses, but when any one of these functions, the other two become inoperative. The animating principle forms the basis of a man’s thoughts and feelings, words and physical plane deeds, and that which applies to individuals is equally true of nations, which are but collectivities of men and women.

Looking around us, what do we find? Is the predominating consciousness of “civilized” peoples today the “animal soul” or the “human soul,” leave aside the “spiritual soul”?

The death of compassion and of love is the death of humanity in man, the slaughter, by the beast in the blood, of the God in the Heart. In every sphere of “civilized” life, deception and make-believe are the indispensable requisites. “Name, if you can, that blessed Eldorado, that exceptional spot on the globe, where Truth

is the honoured guest, and Lie and Sham the ostracized outcasts! *You cannot,*" challenged H.P.B. as far back as 1888, and the challenge remains unanswered to this day. Respect for Truth has been dethroned by the ideal of Respectability, a *deception* under which masquerade the triple sins of Sham, Humbug and Falsehood.

Students of Theosophy, who are in and of the world, share in the Karma of the Race to which they belong and of which they are a part. "Wherever there is evil or a tendency to evil of any kind in the race, every human being in the race possesses the germs of those evils, and needs only the conditions to make them sprout"; and the reverse is equally true. It is the realization that human nature is the same *in* a Theosophical organization as outside of it, that brings the intelligent student of the Divine Wisdom to the next step, that of effecting race-revolution through self-reformation. The resolve to live to benefit mankind is the starting-point; its full realization, the goal of spiritual evolution; and the transformation and transmutation of the ideal resolve into a manifested reality is by and through the performance of *Duty*—that which is due to Humanity.

The very first obligation to be discharged by every unit of the Race is to strive *incessantly* to kill the germs of evil and selfishness in his own personality by actively encouraging thoughts and feelings which are the opposites of these. The exhortation of the great Buddhas to overcome anger by love, evil by good, greed by liberality and the liar by truth, is to be applied first and foremost to the work in and on ourselves; for God and Devil, Good and Evil are within our own being. Each one as a human, individual, self-conscious soul, occupies a midway position between the animal or the Self of Matter, and the Divine or the Self of Spirit, of which it is an emanation and an incarnation. Every blow given the beast by the God within weakens the hold of the animal over the human in the Race—every aspiration towards the Divine stirs the Spirit of Humanity.

Faced with a crisis which threatens to destroy not only our material civilization, but moreover that which is human in us, we know no need more pressing than that of a change in the mind and the heart of the Race. No one—man or woman, young or old—can have a greater duty to perform than to make clean and clear his or her own nature, to make it *true*, to make it accord with the great object of all life, the evolution of the soul. Self-reform through self-energization is the only royal road to salva-

tion, and all those, whoever they may be and however situated, who thus strive in faith and love, are the real benefactors of mankind.

May each sincere student-server of Theosophy make of himself an impersonal force for good through a truer realization and a profounder conviction of the following propositions of Occult psychology:

It is a law of occult dynamics that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.

The individual cannot separate himself from the race, nor the race from the individual.

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THERE is a great fact known to us more certainly than the existence of matter: it is the unity of consciousness. I know that I exist, and that I am One. I know that I am *I*, and not *you*; and I know *this* to my very finger-tips. That finger is part of my organism, not of yours. To the last extremity of every nerve, I know that I am One. The unity of consciousness is a fact known to us by much better evidence than the existence of matter. I am a natural realist in philosophy, if I may use a technical term: I believe in the existence of both matter and mind. There are two things in the universe; but I know the existence of mind better than I know the existence of matter. Sometimes in dreams we fall down precipices and awake, and find that the gnarled savage rocks had no existence. But we touched them; we felt them; we were bruised by them. Who knows but that some day we may awake, and find that all matter is merely a dream? Even if we do that, it will yet remain true that I am *I*. There is more support for idealism than for materialism. . . . I know that there is a co-ordinating presiding power somewhere in me. I am *I*. I am One. Whence the sense of a unity of consciousness, if we are made up according to Spencer's idea, or Huxley's, of infinitely multiplex molecular mechanisms? We have the idea of a presiding power that makes each man one individuality from top to toe. How do we get it? It must have a sufficient cause. To this hour, no man has explained the unity of consciousness in consistency with the mechanical theory of life.

—JOSEPHUS FLAVIUS COOK

## ON OCCULT STUDY

There are very good and pure Theosophists who may believe in the supernatural, divine *miracles* included, but no Occultist will do so. For an Occultist practises *scientific* Theosophy, based on accurate knowledge of Nature's secret workings; but a Theosophist, practising the powers called abnormal, *minus* the light of Occultism, will simply tend toward a dangerous form of mediumship, because, although holding to Theosophy and its highest conceivable code of ethics, he practises it in the dark, on sincere but *blind* faith. Anyone, Theosophist or Spiritualist, who attempts to cultivate one of the branches of Occult science—*e.g.*, Hypnotism, Mesmerism, or even the secrets of producing physical phenomena, etc.—without the knowledge of the philosophic *rationale* of those powers, is like a rudderless boat launched on a stormy ocean. . . .

Many may be the men and women in the very midst of our Society who have begun this uphill work toward illumination several incarnations ago, and who yet, owing to the personal illusions of the present life, are either ignorant of the fact, or on the road to losing every chance in this existence of progressing any farther. They feel an irresistible attraction toward occultism and the *Higher Life*, and yet are too personal and self-opinionated, too much in love with the deceptive allurements of mundane life and the world's ephemeral pleasures, to give them up; and so lose their chance in their present birth.

—*The Key to Theosophy*

OCCULTISM is an even more misunderstood word than mysticism. It is associated in the minds of many with trickery, with psychic claptrap; to others, Occultism means hypnotism, incantations, palmistry, astrology and the like. Only a few interpret the term correctly and recognize that there exists a body of knowledge of the invisible and the hidden which is within every object and being, every planet and star, every solar system and cosmos. Occultism has its philosophy, its science, its arts, and, like ordinary knowledge, can be used beneficently or maleficiently. All this and much more has been fully explained by H.P.B. (see *Raja-Yoga or Occultism*) and by W. Q. Judge, whose series of articles entitled "Conversations on Occultism" has been reprinted in *Vernal Blooms*. And there are other works by them that could be cited.

Occultism deals with the secret laws and forces which govern both the universe and man. Those forces play in the outer world

and are known only in part by the men of our day, who admit no invisible real nature behind, which is the model of the visible. Is the student afraid to admit anything beyond the five senses? Then he is a student of mundane science and not of Occult Wisdom. The latter exclaims, "Seek for the true Self that knows all Occultism and all truth and has in itself the protecting shield from all dangers."

There is a vast unknown country in each human being and the earnest student of the Esoteric Philosophy teaches himself the method of exploring it. Self-Knowledge—*i.e.*, knowledge of the lower and the higher selves and of their interdependence—is the means to the final goal of human evolution—Self-Realization. Modern knowledge is mundane and its findings are dependent upon the five senses and the cerebration of the brain directly related to those senses. It is nearing the gateway to the Occult. But the student-server of Theosophy recognizes that man is more than his body, that human consciousness is not born of the latter, but that, on the contrary, the body is born of that consciousness and is its vehicle, therefore he sees that unless he finds his own Self, he cannot understand Nature. Very early in his quest the student learns that as man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater.

There are many events which occur in the day-to-day life of everyone, for which modern science offers no explanation—from the trivial to the great, from the unaccounted-for failure in perception of "lost" objects right under one's nose to the awe-inspiring mystery of the antenatal and post-mortem states of man. It is the duty of the seeker of truth to find explanations for all the phenomena of life. Modern science cannot wipe out, any more than it can explain, events connected with Natural Magic in which the Astral Light plays a predominant part. It is wise to increase our knowledge of Nature's laws, but always remembering that it is unwise to attempt to force open the Gates of the Temple of Secret Wisdom. We must prepare ourselves and wait and watch for the Magicians in charge to open the Gates. But the student must take the first step, never overlooking H.P.B.'s remark that he and others like him are "only beginners, preparing themselves in this life to enter in reality upon that path in lives to come." In spite of the warnings given in the quotations with which this article begins, there are those who throw caution to the winds and rush into the "circle of ascetics." On the other hand, there are the timid, who hold themselves back from

the study of occult principles, forgetting that one must study to know, know to understand, understand to judge.

The student must learn to study in theory the principles of Occultism and there is no danger in practising its ethics, which naturally leads to a greater knowledge. How is this to be done? Where should one begin? To gain the attitude of mind which will enable it to look into the reality of things, the brain-mind has to be purified from sense-perception. The truest way to do this is by combining the study of Theosophy with the highest outward and inward virtue. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent to which this is realized will be the clearness of the perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. Occultism explains the importance of the student's cultivating a brotherly feeling and love for the whole of creation, and why he must do so, which ordinary ethics and morality do not.

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READERS may be divided into four classes:

1. Sponges, who absorb all they read and return it nearly in the same state, only a little dirtied.
2. Sand-glasses, who retain nothing and are content to get through a book for the sake of getting through the time.
3. Strain-bags, who retain merely the dregs of what they read.
4. Mogul diamonds, equally rare and valuable, who profit by what they read, and enable others to profit by it also.

—S. T. COLERIDGE

## SELF-HELP

SOME human beings call for help in times of difficulties, some struggle to overcome them, and some become apathetic and drift. The first turn to their fellow men or to some "god"; the last drift with the tide; between these two extremes is the middle course—self-help.

Only this middle course helps us in our soul evolution. We learn that the "Dhyān Chohans . . . refused to create, because they wanted Man to become his own creator and an immortal god (*The Secret Doctrine*, II, 246). That man might achieve this goal, those great Dhyān Chohans "preferred the *curse of incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery (even if *unconscious*) of the beings (evolved as shadows out of their Brethren) through the semi-passive energy of their *too spiritual* Creators." (*Ibid.*)

The Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free-will to passive slavery, intellectual self-conscious pain and even torture . . . to inane, imbecile, instinctual beatitude. Knowing that such an incarnation was premature and not in the programme of nature, the heavenly host . . . still sacrificed itself to benefit thereby, at least, one portion of mankind. (II, 421)

Do we not see here an analogy to our own Theosophical Movement, the launching of which in 1875 was considered to be premature by all save two of the Adepts, who decided to sacrifice themselves in a deliberate effort to help mankind in this way and at this time?

Also, do we not see why the Adepts did not interfere in times of crises within the Movement, as so many thought They should, for each man *has* to progress and judge for himself? Have They not said that all They can do is to *suggest*, for, if They forced us to any line of action, no benefit would accrue to us who obeyed Them mechanically and unthinkingly, and our progress as evolving souls would not be helped? Where there is no struggle, there is no merit. If "average humanity . . . has to acquire its intellectuality during the present Manvantaric evolution" (II, 167), man must "wake up" and by *personal exertion* win through all difficulties.

We owe each of the principles of our constitution to a "progenitor." "Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence,

which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual.*"

It is the four orders or classes of Dhyān Chohans out of the seven, says the Commentary, "who were the progenitors of the *concealed man*," *i.e.*, the subtle inner man. The "Lha" of the Moon, the lunar spirits, were . . . only the *ancestors of his form*, *i.e.*, of the model according to which Nature began her external work upon him. (II, 102)

We should learn to separate in our mind these Creators, some of whom gave us our vehicles and others our self-consciousness. Between the Divine Ego and the vehicles we have the conscious unit in incarnation, having the power of progress and choice. We need to learn that it is this conscious unit—we speak of it as "I"—which has to control the vehicles on the one hand and to reach up to its Parent Ego on the other. If we could realize that we owe our vehicles to other higher entities or consciousnesses who were moved by the great evolutionary urge, and that our consciousness itself is a gift from a Dhyān Chohan, we might begin to see how we should think and act, keeping in mind the Oneness and inter-relationship of the whole Universe.

The training of the vehicles by the Manas, the conscious unit or the "I" in incarnation, goes on side by side with the training of the conscious unit itself by the Higher Ego through the voice of conscience and the still, small voice. All life involves training towards one purpose—to reach the human stage; and, having reached that, to attain perfection.

In her article "Psychic and Noetic Action" H.P.B. helps us to see what our duty to the lower kingdoms of Nature is. We must not regard them as inanimate but as composed of "lives," sentient points of life, each point having its own goal to reach. We have to help and to guide those lives, without force. Working on with Nature in this way, we shall make her our ally, pupil and servant. Thus together we shall progress.

Evolution requires living in harmony, and therefore the disharmonious must go. The battle between harmony and disharmony, light and darkness, good and evil, must always rage, for all life is dual—spirit and matter. But, without the action of spirit on matter—force, friction—there is no growth. Friction alone brings about a change of form—better and better, or worse and worse.

In trying to work out for ourselves our relationship to our Ego and to our vehicles, let us bear in mind also that the personal man

has to cling to the Monad as a plank of salvation so that it may partake of that Monad's divine nature and gain immortality. It is not through the destruction of vehicles (without vehicles the Monad cannot function on this earth) but through their purification that we reach that aspect of immortality which enables us to function on the earth for the sake of suffering humanity.

Nothing is achieved without personal exertion. True progress is gained when, keeping in mind the requirements of our own character, we find out those self-induced and self-devised methods of improvement which are essentially our own. Rules can be given, but it is their adaptation to special conditions that is our task. This is true self-help. This is making Theosophy a living power in our life.

If we begin our task in earnest we shall find that the first necessity is to develop the faculty of awareness of all things around us and within us. These include dirt, untidiness, slovenliness, inaccuracies, as well as anger and evil thoughts. We have to be aware of our physical surroundings as well as of our emotional and mental background, of our country and its needs, its right and wrong principles of action. How can we learn if we do not devote thought to these matters? We must put our understanding of the law of Karma into operation and refrain from judging others just as we do not like others to judge us. Though Karma brings us much that causes us sorrow, mere regret and acknowledgement of our own wrong actions is not enough; we must reason out the *why* of things and do what we can to counteract the evil effects.

Law and order, harmony and compassion towards all, are essential to growth. Our reactions to affairs and to people have to be watched, for only thus can we know our own character. The reactions of others to ourselves are also a mirror in which we can see our character and where we cause disharmony. Information-knowledge, for example about Karma as the law of action and reaction, has to become for us a proven fact by our awareness of all things.

We have learnt about self-dependence, self-growth, self-analysis, self-examination. If we *examine* ourselves to find out how much we have learnt, we shall be helped. There are no degrees given in this examination, but we do learn what we *know* and *are* in fact. We are our own monitors. But before we examine ourselves we need to learn to discriminate between our two selves, the personal and the impersonal, or the individual. When the latter functions in the former we are on the way to becoming a Buddha

of Perfection. The way is slow but sure. Conquering ignorance by knowledge, applying that knowledge bit by bit, seeing our wrong ideas and delusions behind our despondency, we free the spiritual power or energy of *Virya* in us, and that conquers all, because it is the energy of the ALL.

That each man is his own saviour and the creator of his destiny must become for us a fact. At our stage we are self-creative beings. In earlier ages the Dhyan Chohans and Nature's forces created our vehicles and endowed us with self-consciousness; but what use we shall make of our powers and vehicles now lies in our own hands. None can help us if we do not help ourselves and make use of the teachings and advice and examples before us. The effort is indeed worth while.

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PHILOSOPHY, at the present day, can do only one of these three things:

Either abdicate, renounce its independence, submit again to the ancient authority, return to the Middle Ages;

Or continue its troubled motion in the circle of worn-out systems which mutually destroy each other;

Or finally disengage what is true in each of these systems, and thus construct a philosophy superior to all systems, which shall be no longer this or that philosophy, but philosophy itself in its essence and in its unity. . . .

The third course remains. In the absence of fanaticism for this or that specific system, which a tendency to enthusiasm and an incomplete view of things would perhaps produce, and of which we must almost despair with our present characteristics, both good and bad, I see no resource left to philosophy, if it is unwilling to pass under the yoke of theocracy, but equity, moderation, impartiality, wisdom. . . . It is condemned to a new part, the most humble in appearance, but the most elevated and important in reality—that of being just towards all systems, and the dupe of none of them; of making them all the object of study, and instead of following in the train of any one, whatever it may be, of enrolling them all under its own banner, and thus marching at their head to the discovery and the conquest of truth. This procedure, in a single word, is ECLECTICISM.

—VICTOR COUSIN

## EASTERN ADEPTS AND THEIR METHODS

[In *The Theosophist* for September, 1882, H.P.B. published a letter from "H.X." (A. O. Hume), an eminent Englishman and former Secretary of the Government of India, who had offered himself as a "lay Chela" to the Theosophical Mahatmas and was in the early days of the Theosophical Movement in India privileged to receive communications from them. By 1882, however, he became disaffected, his vanity making it impossible for him to understand why the Adepts would not meet him on *his* terms instead of their own. His letter to the Editor of *The Theosophist* reflects his arrogant state of mind and is in the nature of a complaint that the Adepts do not communicate to the world all the knowledge they possess, calling this "a *sin* on their part." The writer is critical also of their *method* of imparting such knowledge as they deem it fit to give out, stating, "From my point of view, from the point of view, I believe, I may say, of every educated European gentleman, nothing can, in certain respects, be more unreasonable and unsatisfactory than the position they take up; but, from an Oriental point of view this position so repulsive to me. . . would seem to wear no such aspect, since many of my native friends seem to look upon it as not only natural and what was to be expected, but as actually reasonable and right. . . . We have to deal with a set of men almost exclusively Orientals. . . . Their aims, their objects, their habits of thought, their *modi operandi*, even their standards of right and wrong, where many questions are concerned, differ entirely from ours; and the sooner European Theosophists understand all this and square their expectations and demands accordingly, the better it will be for all."

We reprint here H.P.B.'s note voicing her "strong personal protest" against the stand taken by "H.X." It is followed by another "Protest" signed by several "Accepted" and "Probationary" Hindu Chelas. The above title is our own.—EDS.]

WE publish the following letter from "H.X.," under a strong personal protest. Another paper signed by several Chelas—all accepted pupils and disciples of our Masters—that immediately follows it, will show to our readers that we are not alone in feeling pain for such an ungenerous and uncalled-for criticism, which we have every right to consider as a very one-sided expression of a merely personal opinion. If it is never fair or just in a European to judge of an Asiatic according to his own Western code and criterion, how much more unfair it becomes when the same standard is applied by him to an exceptional class of people who

are—owing to their recognized learning, wondrous powers, and especially their great purity of life—exempted from judgment even by their own people—the teeming millions of Asia, of whatever nation, religion or caste. Our correspondent must surely be aware of the fact, known to every child in India, *viz.*, that they, whom the numberless masses of Asiatics call *Mahatmas*—“great souls”—and reverentially bow to, are subject to neither the tyranny of caste, nor that of social or religious laws. That so holy are they in the eyes of even the most bigoted, that for long ages they have been regarded as a law within the law, every ordinary and other law losing its rights over such exceptional men. *Vox populi, vox Dei*, is an old proverb showing that the intuition of the masses can rarely fail to instinctively perceive great truths. Nor can we really see any reason why a hitherto unknown and profoundly secret Fraternity, a handful of men who have strenuously avoided coming in contact with the outside world, who neither force themselves upon, nor even first volunteer their teachings to anyone—least of all Europeans—why, we say, they should be so unceremoniously dragged out before the gaze of a perfectly indifferent public (that is neither interested nor does it generally believe in their existence) only to be placed in a false light (false because of its great incompleteness) and then cut up piecemeal by one dissatisfied student for the supposed benefit of a few who are not even lay chelas! However, since it is the pleasure of our Masters themselves, that the above criticism should be placed before the Areopagus of a public, for whose opinion they must care as much as the great Pyramid does for the hot wind of the Desert sweeping over its hoary top—we must obey. Yet, we repeat most emphatically that, had it not been for the express orders received from our great Brothers, we should have never consented to publish such a—to say the least—*un-  
generous* document. Perchance it may do good in one direction: it gives the key to the true reason why our Brothers feel so reluctant to show favours even to the most intellectual among the European “would-be” mystics.—ED. [*The Theosophist*]

### A PROTEST

We, the undersigned, the “Accepted” and “Probationary” Hindu *Chelas* of the Himalayan Brothers, their disciples in India, and Northern Cashmere, respectfully claim our right to protest against the tone used in the bold criticisms of H.X.—a *lay* Chela. No one who has once offered himself as a pupil has any right to openly

criticize and blame our Masters simply upon his own unverified hypotheses, and thus to prejudge the situation. And, we respectfully maintain that it befits ill one to whom positively *exceptional* favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men.

Belonging, as we do, to the so-called "inferior" Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as *slavish*. The Western races would however do well to remember that if some of the poor Asiatics arrived at such a height of knowledge regarding the mysteries of nature, it was only due to the fact that the Chelas have always blindly followed the dictates of their Masters and have never set themselves higher than, or even as high as, their Gurus. The result was that sooner or later they were rewarded for their devotion, according to their respective capacities and merits, by those who, owing to years of self-sacrifice and devotion to *their* Gurus, had in their turn become Adepts. We think that our blessed Masters ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while two of the undersigned live with the venerated Mahatmas, and therefore know how much of their power is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating "to the world all the knowledge they possess" it is no reason why "lay Chelas" who know yet so little about them should call it "a sin" and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. Nor does the fact that they are "educated European gentlemen" alter the case. Moreover our learned Brother, who complains of receiving so little from our Masters, seems to lose sight of the, to him unimportant, fact that Europeans, no less than natives, ought to feel thankful for even such "crumbs of knowledge" as they may get, since it is not our Masters who have first offered their instruction, but we ourselves who, craving, repeatedly beg for it. Therefore, however indisputably clever and highly able, from a literary and intellectual standpoint, H.X.'s letter, its writer must not feel surprised to find that, overlooking all its cleverness, we natives discern in it, foremost and above all, an imperious spirit of domineering—utterly foreign to our own natures—a spirit that would dictate its own laws even to those who can never come under *anyone's* sway. No less painfully are we impressed by the utter absence in the letter we are now protesting against, of any grateful acknowledgment even for the little

that has confessedly been done.

In consequence of the above given reasons, we, the undersigned, pray our Brothers of *The Theosophist* to give room in their Journal to our Protest.

DAVA MUNI . . . .  
 PARAMAHANSA SHUB-TUNG . . . . .  
 T. SUBBA ROW, B.A.B.L., F.T.S. . . . .  
 DARBHAGIRI NATH, F.T.S.  
 S. RAMASWAMIER, B.A., F.T.S.  
 GUALA K. DEB, F.T.S.  
 NOBIN K. BANERJEE, F.T.S.  
 T. T. GURUDAS, F.T.S.  
 BHOLA DEVA SARMA, F.T.S.  
 S.T.K. . . . . CHARY, F.T.S.  
 GARGYA DEVA, F.T.S.  
 DAMODAR K. MAVALANKAR, F.T.S.

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A PROVERB says what man thinks. (Swedish)  
 Sour, sweet, bitter, pungent, all must be tasted. (Chinese)  
 Want a thing long enough and you don't. (Chinese)  
 Accept the bitter; fear the sweet. (Hindi)  
 No one is all happy from his beak to his tail. (Indian)  
 I had no shoes and I murmured, until I met the man who had  
 no feet. (Arabic and Chinese)  
 Before everyone's door there is a part of heaven. (Chinese)  
 There's crust and crumb in every loaf. (English)  
 One must be either an anvil or a hammer. (German)  
 He who has the earth for a bed must have the sky for a coverlet.  
 (German)  
 A shroud has no pockets. (Italian and Scottish)

—ANCIENT PROVERBS

## IN THE LIGHT OF THEOSOPHY

The UN General Assembly has designated 1986 as the International Year of Peace (IYP). Kinhide Mushakoji, Vice-Rector in charge of the United Nations University's regional and global studies division which has been very active in preparing for the year, said in the course of an interview with him (published in the January-February *Development Forum*) that IYP's three themes—peace and disarmament, peace and development, and preparation for life in peace—are all interlinked and require attention by the UN system in its entirety. UN failures in peace-keeping perhaps derive from the abyss between its peace-related efforts and its economic and social development activities. In other words, problems cannot be compartmentalized.

Dr. Mushakoji summed up the meaning of IYP for the people of the world in general:

With the exception of a very few warmongers, people on this earth all yearn for peace. But this aspiration is associated with interests. All the good intentions are crushed and put together to represent so-called national interests or those of blocs. We have to break the hard shell of ideologies which claim to be the only route to peace. . . .

Without the support and active involvement of the common people and without returning sincerely to the inspiration of those words of the UN Charter, "We, the Peoples of the United Nations. . .," the UN will never be able to realize its peacekeeping vision, its role to make peace and also build peace. The philosophy is—preparation for life in peace. That is the core. Survival is merely a minimal condition, it is not the whole story.

People themselves must formulate what security is to them, how to feel secure today and tomorrow, about yourself, for your family, village, community and nation. If we don't start there, we cannot achieve true peace. The danger of global holocaust must be related to the individual problem of the search for security, of all kinds. This is the message of the International Year of Peace.

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The World Congress on Sexology held in New Delhi attracted 700 experts from over 30 countries and focused on the changing sexual mores and attitudes in present-day society. The choice of venue could not have been more appropriate. With India throw-

ing itself open to influences from the West and the new generation coming into its own in the cities without roots in traditional Indian culture, almost everything—habits, life-styles, aspirations—is in the melting pot. Over the past decade, traditional taboos have been crumbling before the new onslaught. A report in *India Today* for December 15 examines the implications of the sexual revolution that has arrived in India.

Apart from the more visible level of permissiveness in cinema and the media, recent surveys conducted by experts in the field go to show the drastic and far-reaching changes in prevailing mores and attitudes towards marriage and relationship between the sexes. Especially in evidence is a new sense of sexual liberalism on campuses throughout the country. The *India Today* report, based on interviews with a wide range of sexologists, psychologists, sex education teachers and a cross-section of people of all age groups, presents a sorry picture of the erosion of values:

The unprecedented sex explosion has had its biggest impact on the 16 million students in the major cities. Abetting it has been the rapid urbanization which is altering the basic family life structure. . . . With families becoming nuclear the traditional social controls are fast disappearing. . . .

Mahinder Watsa, director of the FPAI family life education programme, observes: "I have noticed a sea change in the attitude towards sex in this group. The lack of proper extra-curricular activities and easy availability of pornography, coupled with peer group pressure to do the in things, have steadily eroded their values. Pre-marital sex is becoming increasingly accepted among these circles." . . . .

While the younger generation looks upon the changed attitude towards sex as an emancipation, the elders regard it as an erosion of values. In fact, most parents find themselves unable to comprehend the dramatic changes in their children's behaviour; and as the generation gap really widens, conflicts at home are common. . . . With the media cashing in on the sex boom, schools and colleges in most cities have started regular sex education classes. . . .

Among the older generation, too, urban women are beginning to redefine their roles in marriage because of the parallel emergence of a new-found independence.

It is downright dangerous for people to think that because many commit an act it is "all right." The real criterion of right and wrong is to be sought at another level. Sex research rarely goes to the root of the matter, nor does it bring into the open the evils

ensuing from sex decadence to the nation, the family and the individual. Knowledge is lacking that the sex act is not merely physical; also that human beings are old souls working in and through new bodies, checked by Karma. Understanding of this fact sets a different ideal and standard for all human activity. The body is then regarded as an instrument of the soul and all bodily activity is made to serve the purposes of the soul, the higher nature, not to pander to the lower.

The second volume of *The Secret Doctrine* discusses "this vast problem of sex." It is a fascinating study and the point to be noted is that the human race as a whole has evolved at different stages different modes of procreation, and that the present method of sexual reproduction "is but a passing phase, a physical means of furnishing the conditions to, and producing the phenomena of life which will alter with this, and disappear with the next Root-Race." (S.D., I, 406)

Readers of *The Secret Doctrine* know, moreover, of the immense harm resulting from the casual and irresponsible use of the creative potencies, of the deterioration of the moral perceptive capacity and the mental creative faculties, as also of the growth of physical diseases which followed in the train of such misuse of power.

Creative powers in man were the gift of divine wisdom, not the result of sin. . . . The curse of KARMA was not brought on mankind. . . for seeking *natural* union, as all the mindless animal-world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. . . . In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones "in sorrow." Since that period, however, during the evolution of the Fourth Race, there came enmity between its seed, and the "Serpent's" seed, the seed or product of *Karma* and divine wisdom. For the seed of woman or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification; hence the law of Karma "bruised the *heel*" of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind, until, from the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelli-

gently bestial of all animals! (*S.D.*, II, 410-11)

The subject is adequately treated in the article "Living the Higher Life" (*U.L.T. Pamphlet No. 34*).

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Electromagnetism, gravity, the strong force that binds together the protons and neutrons in an atomic nucleus and the weak force that can cause subatomic particles to shoot out of the nuclei of atoms during radioactive decay, are held to be the four basic forces of nature. Scientists have believed for a long time that there exists a theory which unites all these forces and that at the time of the birth of the universe only one single all-powerful force existed. So they have kept looking for what they call a theory of everything (TOE), a single mathematical model that would describe the fundamental unity of the forces. After partial successes and many failures, according to a report in *Time* magazine, some physicists believe that they may have at long last found such a theory. They call it the theory of superstrings.

Superstrings have been conceived by physicists as infinitesimally small one-dimensional bits of energy. These strings interact in two ways—either two strings coalesce into one, or one string splits into two. And depending on how the strings are vibrating and rotating, they can represent any kind of known particles of matter—from quarks to electrons. And it is the nature of the interacting particles, it is believed, that in turn determines which of the four fundamental forces is manifested.

From the occult standpoint, the forces of Nature are the "purely immaterial perceptive effects—without, of substantial and essential Causes—within."

There are six Forces in nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh—the *all-Force*, or the absolute Force, which is the synthesis of all. (H.P.B. in "Classification of 'Principles'": THE THEOSOPHICAL MOVEMENT, September 1962).

"The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven. . . . *Fohat* [the "Builder of Builders," the Force that he personifies having formed our Septenary chain—fn.] is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is

the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. (*The Secret Doctrine*, I, 139)

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Most mammals are surrounded by a penumbra of odours which are a part of their social personas, and there are diverse structural and behavioural devices to help broadcast these odours. The past few years have seen a burgeoning of suggested functions for social odours, to embrace all those functions served by other methods of communication and more.

Two researchers in the field of social odours and mammalian behaviour, David Macdonald and Richard Brown, write in *New Scientist* of the ingenious use of bodily secretions by mammals:

The secretions of glands, and the smelly products of other organs, were grist to the evolutionary mill which turned them into messages: the so-called social odours of mammals. Social odours are unique forms of communication: they alone can continue to convey information long after the sender has departed. . . .

Charles Darwin proposed two functions for the odours produced by scent glands: defence and reproduction. . . Other functions were soon suggested. Beddard proposed that scent glands might be useful "to enable a strayed animal of a gregarious species to rejoin the herd." Perhaps the most pervasive suggestion for the function of odours revolved around that special quality of social odours, namely the ability to signal in the owner's absence. In 1955, Hediger wrote, "In this way [scent marking] the whole living space is virtually impregnated with the individual scent of the owner. Any other member of its own species is thus warned off by these signals, as soon as it enters the occupied territory." The principle behind this idea is that the mark symbolizes the whole animal and thereby has the same aversive effect on an intruder as would a face-to-face encounter. . . .

Smells, researchers have suggested, could signal facets of identity as well as physiological and emotional state. Odours might distinguish species, group membership, personal identity, age and

sex. They might also indicate changes of social status, reproductive condition and fear. Odours might repel predators, protect infants and facilitate orientation. They may even function as *aides-mémoire* . . . .

In 1908, Helen Keller wrote that despite her blindness she could identify individuals by their "person-odour." Although members of many cultures disguise the odours of their skin, hair, armpits, feet and genitals with deodorants or mask them with perfumes, experiments suggest that it is possible to identify a person's sex by their odour, to identify the odours of family members and, with practice, to recognize individuals by their odour alone. Mothers can identify their own babies by their odour within six hours of birth, but it takes the babies 10 to 14 days to discriminate between the breast odour of their own mother and that of another lactating woman.

There are thought-provoking hints in Theosophical literature about scent, its rationale, its significance and its correspondences, and the interchangeability of the senses. Attention may be invited, for example, to the statement in *Transactions* (p. 94): "An orthodox Occultist goes so far as to say that the smell of a flower emanates from it 'consciously'—absurd as it may seem to the profane." Also to John Worrell Keely's discussion of the non-physical character of the "substance" of odour, and its extreme tenuity (*S.D.*, I, 565). A single grain of musk, for instance, will impregnate a large area of atmosphere for a long series of years. Mr. Judge's *Echoes from the Orient* implies that odours can be impressed upon the astral light and that they can be carried thousands of miles through it (p. 53). Experiments have proved that scent affects even the growth of plants.

Though it is a well-recognized fact that all beings, including men, animals and plants, have a specific odour, *how* it is produced is a question not easily answerable by science. Scent is correlated with sound and colour and all are in terms of vibration as far as their immediate cause is concerned. A note in *The Theosophist* for July 1883 suggested that the odoriferous element inherent in the protoplasm or vital substance is "one of the links which connects the life principle with the physical body." That seems to be borne out by the resistance of distinctive bodily odour to the most scrupulous physical cleanliness; for scent is an expression from within without, which it is not easy to alter.

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The following is from physicist Claude Curling's paper at the Lucis Trust/World Goodwill seminar, held in London last December:

What do we find written on the wall these days? One of my favourite graffiti is the following: Time is Nature's way of preventing everything happening at once. An alternative insight could be put this way: Time is for the learning of love, eternity for the living of love. We are therefore each of us given time: time for evolving; time for manifesting; time for constructing new thought-forms, creating new realities; time for restoring the Plan on Earth.

Now, I am a physicist and recent physics has changed our picture of reality. It has asserted the non-separability of events, the non-separability of observer and observed, and now refers to a realm more fundamental than space-time. This last has opened the transcendent in a new way to the human imagination. The first two link us, each of us, to every event in the Universe; make us participators in Genesis, co-creators of the world by an act of participation; lay on us a new responsibility both for ourselves and our world.

In the new picture of reality, physics and psychology are welded together and the movement of soul, the inner movement, follows the same way as the movement of body and matter, the outer movement. The way in is the same as the way out. Of course the language is different and we describe the scenery in different ways, but at one level the involutory journey to the depths of matter and the evolutionary journey to the depths of spirit are one journey. There is at least one level in which the left-hand path and the right-hand path are one.

In terms of service in today's world, that means we need to learn that the transformation of the world is deeply related to the transformation of the self. The sun cannot rise on the new age unless it also rises on a new world. Whatever purity, dedication, love and service is given to one makes no sense unless it is given to the other. (*World Goodwill Newsletter*, 1985, No. 4)

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Sarvodaya Shramadana, a successful grassroots movement in Sri Lanka, is actively working in some seven thousand village communities. It aims to build a "no-poverty, no-affluence society" with a decentralized decision-making system which takes into

consideration the good of small communities working with self-confidence for their self-development.

The founder and president of the movement, Dr. A. T. Ariyaratne, said in an interview with World Goodwill that one of the first things we have to reject is the artificial quantitative measurement of development; instead we should emphasize quality:

One of the major causes of hunger and poverty is a lop-sided development pattern. We do not measure development by the peace that prevails in a society; by the spiritual level of the people; the love and co-operation that exist between members of a family, or between members of a community; the co-operation that exists in society as a whole; or the extent to which people abstain from evil and cultivate goodness. These factors are not included in our measurement of development. Instead we have accepted a criterion that was used by greedy and ambitious people who are out to make a profit, who said that if you increase the gross national product and the per capita income then that is development. . . .

Sarvodaya Shramadana means the awakening of all by a mutual sharing. Sarvodaya is the awakening of all. Shramadana is the sharing of our effort, our thought, our time, with others. Sharing of "dana" is the exact opposite of acquisition/possession. Shramadana symbolizes the idea that we are trying to build a spirit of non-possessive co-operation and this is expressed in concrete terms by people sharing their physical labour, their knowledge, their wisdom, whatever skills they have acquired in life for the benefit of all in society. . . .

In our work every aspect of the human personality is involved. The needs to be met are physical, emotional, mental, intellectual, spiritual. So when you build a road you not only connect a village with a trading centre or a hospital or a school—that is what you see physically—but, by working together, the road builds you. The people who are going to use the road are more important than the road itself. Therefore human development is at the centre of Shramadana need-satisfaction activities. In our movement when people work to construct a road, or build health facilities or irrigation canals it is meditation expressed in concrete physical action. (*World Goodwill Newsletter*, 1985, No. 4)

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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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