

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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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. 30.00 £4.00, \$12.00 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:

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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

Vol. 60, No. 5

March 1990

MR. JUDGE'S BOOKS—A STUDY

I.—Introduction

[Reprinted from THE THEOSOPHICAL MOVEMENT, May 1945.]

THE place of Mr. Judge in the Theosophical Movement is unique, for he bridges for us the gulf between the Mahatmas and H.P.B. and ourselves, struggling student-servers. H.P.B. called him the *antaskarana*, the bridge, and as a bridge carries traffic across some chasm without imposing itself on that traffic, so Mr. Judge carries the Teaching from the Great Ones to us, and from us to Them, without imposing himself on it or on us. A bridge may be beautiful or ugly, safe or dangerous, but Mr. Judge stands out as tested and tried throughout the last many years, and, as his character unfolds before the student's gaze, it is seen to be beautiful.

He always associates himself with his fellow students, and though, as H.P.B. wrote in 1888, he was a “chela of thirteen years' standing,” yet in the first of the *Letters That Have Helped Me* we read:

Now let me elevate a signal. Do not think much of me, please. Think kindly of me; but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road.

In his books and articles we find the material of which the bridge is made, and there are many strands of thought that bind those materials into safe and secure means of transport for us. One such thread deals with the relationship between the Message, the Mahatmas and the student.

In the first pages of *Notes on the Bhagavad-Gita*, we have a reference to the Sages and Their Work. He also defines clearly his

attitude to Them and to the *Gita*, his own rendition of which is most interpretative and inspiring, and shows us the basis of his study. The *Gita* is, he writes:

The Holy Song of God Himself, who, at the beginning of Kali Yuga, or the dark age, descended upon earth to aid and instruct Man.

Acting on the assumption that this statement is true, he defines his attitude:

What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it.

He sums up the basis for this attitude in words that could only have been written by one who had sensed the *reality* of the Spiritual World. They are wonderful words and dwelt upon in the mind form a strong link between that spiritual world and our own.

His attitude towards the Teachers, and the willingness to search diligently the scriptures because they are Their Message to mankind, runs throughout his writings. It comes out strongly in many places in his *Letters* and again in the Preface to the *Yoga Aphorisms of Patanjali*:

When a firm position is assumed with the end in view of reaching union with spirit through concentration, He [Ishwara] comes to the aid of the lower self and raises it gradually to higher planes.

It was this recognition of the relationship between the Teachers and Their Teaching that made Mr. Judge always approach the Teaching with the thought and dignity it deserves. It is to him something offered to us from the Great Ones for our analysis and absorption. Because it is "founded upon knowledge acquired by the Sages of the past, more especially those of the East," it is worth our earnest study. "It has existed from immemorial time" (*An Epitome of Theosophy*); the Adepts keep the Record, and the recording still goes on. These Adepts are

wonderful persons who are said to be of immense age, and who keep themselves secluded in places not accessible to the ordinary traveller. (*Echoes from the Orient*, p. 1)

"They have always existed as a body" (*The Ocean of Theosophy*, p. 3), and they "now and then descend from other spheres to aid and benefit man" (*Patanjali*, p. vii). They are:

the highest product of evolution through whom alone, in co-operation with the whole human family, the further regular and workmanlike prosecution of the plans of the Great Architect of the Universe could be carried on. (*Ocean*, p. 14)

The greatest contribution to the subject of the relationship between the Great Ones and ourselves is the idea of co-operation. In Their great work They need "companions," companions who will "rediscover and promulgate" the Message. Perhaps here is the reason for the faithful transmission by Mr. Judge of the Message as given out for our century by those Great Ones. Though all may wish to become "companions," such is no easy task. It is necessary to comprehend fully that in spiritual things "nothing is gained by favour, but all depends upon . . . actual merit." "The end to be reached is self-dependence with perfect calmness and clearness" (*Echoes*, p. 32). Only those who understand this and are willing to "stand alone" can attain to the condition of disciples and be trained as such according to the methods of the teachers of the school to which the Theosophical Adepts belong.

From his experience he shows us what to do. First, he tells us that the "process takes place entirely within the individual," but, "however personal and interior . . . is not unaided, being possible, in fact, only through close communion with the supreme source of all strength." In fact, "the essence of the process lies in the securing of supremacy to the highest, the spiritual, element of man's nature." (*Epitome*, p. 25)

There are, then, two aspects to this work: (1) It takes place in and on ourselves and (2) it is possible only through close communion with the supreme source of all strength. Help is always present, but we must reach the place where it can be received. Help comes from Buddhi and the Buddhas, but we must reach up to it to receive it. Buddhi is like the lovely mountain stream. Its moisture feeds the earth, but if it is to assuage the thirst of the traveller, he must dig deep down through the earth till he reaches the level from which it can flow to him. So it is with Buddhi, Universal Compassion, Alaya's sweet running waters. It is there always, but that which receives it is Manas. Manas, the real Thinker, pierces upwards with its "points" and draws down the spiritual help to itself, and then passes it to the Ray struggling in the personality of darkness. The channel is made by thought. We must, as *Letters That Have Helped Me* emphasizes, "think, think, think," that we "are That . . . the Supreme Soul."

We can gain much help by a synthetic study of Mr. Judge's books. Though they all deal with the main tenets of the philos-

ophy, in each can be found special help along one particular line. *The Ocean of Theosophy* is primarily knowledge-giving. A thorough study of it will form a basis for all further study and application. *Echoes from the Orient* tells us more of the work of the Adepts and disciples in the world and points to the influence of the Astral Light. *An Epitome of Theosophy* gives us information along the lines of training for discipleship. *Notes on the Bhagavad-Gita* contains priceless help in the living of our daily life in our environment, internal and external, while *Letters That Have Helped Me* aids us to reach self-control in the daily round. The Prefaces to *Patanjali* and the *Ocean* contain deep hints as to the function and powers of Will.

These we will take up in turn in succeeding articles, following the same thread, the Message, the Mahatmas, and the student.

THERE is nothing but the SELF—using the word as Max Müller does to designate the Supreme Soul—and its environment. The Aryans for the latter use the word *Kosams* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the most intangible and coming down to the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self. . . .

It is a mistake to say—as we often hear it said—“If he only had a fair chance; if his surroundings were more favourable he would do better,” since he really *could not* be in any other circumstances at that time, for if he were it would not be he but someone else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these *Kosams*, or sheaths, are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit, by knowing that everything, good and bad alike, is the Supreme. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

—W. Q. JUDGE

THE SCREEN OF TIME

[Mr. Judge's magazine, *The Path*, changed its title to *Theosophy* with the April 1896 issue (Vol. XI, No. 1). The article reprinted here appeared as the opening editorial in that issue and was one of the last written by Mr. Judge before his passing on March 21, 1896.—EDS.]

THIS magazine enters upon the eleventh year of its existence with the present number. Its new name will in no way alter its purpose or character, but, as stated in the last "Screen of Time," *Theosophy* will more explicitly proclaim these to the general public than the old title—*The Path*. Already the good results of the change have become evident, for soon after the announcement of the alteration had been made, new subscribers came forward and will doubtless continue to do so. But the efforts to increase the circulation of this magazine are made with the sole aim of spreading a true understanding of the Theosophical philosophy among the people, and only in so far as *Theosophy* can be of use in that giant undertaking will it fulfil its mission. It is to be hoped that readers will keep the same aim in view, and will make the watchword for the present year that given elsewhere in these pages by Dr. Buck—Organize and Work; for work, unfaltering work, is the first expression of brotherhood, and organized work is the second as well as the last expression of the same ideal. Masters, knowing how to work with nature, are the most perfectly organized body in the world; for nature as a whole and in all her departments is the faultless type of organization, and, as one of the Masters wrote, they "but follow and servilely copy nature in her works." Let this year, then, be one of Work and Organization.

There are several hindrances to the doing of good work by individuals, with resulting loss to the movement. These are all surmountable, for hindrances that are insurmountable are nature's own limitations that can be used as means instead of being left as barriers. One of these surmountable and unnecessary hindrances is the prevalent habit of reading trashy and sensational literature, both in newspaper and other form. This stupefies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be—a generator of cosmic power. Many people seem to "read from the pricking of some cerebral itch," with a motive similar to that which ends in the ruin of a dipsomaniac: a desire to deaden

the personal consciousness. Sensation temporarily succeeds in drowning the voice of conscience and the pressure that comes from the soul that so many men and women unintelligently feel. So they seek acute sensation in a thousand different ways, while others strive to attain the same end by killing both sensation and consciousness with the help of drugs or alcohol. Reading of a certain sort is simply the alcohol habit removed to another plane, and just as some unfortunates live to drink instead of drinking that they may live, so other unfortunates live to read instead of reading that they may learn how to live. Gautama Buddha went so far as to forbid his disciples to read novels—or what stood for novels in those days—holding that to do so was most injurious. People are responsible for the use they make of their brains, for the brain can be used for the noblest purposes and can evolve the most refined quality of energy, and to occupy it continually with matters not only trivial but often antagonistic to Theosophical principles is to be untrue to a grave trust. This does not mean that the news of the day should be ignored, for those who live in the world should keep themselves acquainted with the world's doings: but a fair test is that nothing not worth remembering is worth reading. To read for the sake of reading, and so filling the sphere of the mind with a mass of half-dead images, is a hindrance to service and a barrier to individual development.

When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a "single word may ruin a whole city or put the spirit of a lion into a dead fox" will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by

anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.

The French press has recently been thoroughly aroused by the tragic fate of young Max Lebaudy, the multi-millionaire. Inheriting a huge fortune from his father while quite young, he soon became notorious on account of his eccentric extravagance and folly. On reaching the age of twenty he was obliged to serve his time in the army like any other of his countrymen, rich or poor. As he had already succeeded in gaining an unenviable notoriety he was constantly watched by newspaper reporters, especially by those of the radical and socialist press, for fear he would not be treated like the son of some poorer man. But he was not strong, and though his health soon gave way his superior officers did not dare allow him relaxations that would have been granted to other conscripts, for fear of the outcry that would have been raised by the radicals. So Lebaudy had soon to be sent to a hospital, well-nigh dead. The press, disbelieving in his illness, at once proclaimed this an outrage, hinting that he had bought up the officers and doctors and was shirking active service by means of his wealth. Afraid of newspaper disapprobation, the doctors sent him from hospital to hospital, trying to pass on the responsibility to others, till at last Lebaudy died. Then came the usual reaction in the public mind and he was soon glorified as a martyr by the opposing section of the press. As pointed out by Francisque Sarcey in the *March Cosmopolitan*, the whole story well illustrates the abject fear of public opinion in which so many people stand. They will abandon any duty and almost commit a crime to avoid condemnation or harsh criticism by a majority of their fellow men. They act and talk with one predominating idea in their minds—what other people will say. As a failing this is more marked in some parts of the world than in others, it being

particularly active in the more conservative countries where class distinctions are a matter of much greater moment than they are in America. But even in America this failing is not unknown, though there is less excuse for it here. Such pandering to the opinions of other people is despicable, and should be eradicated from the mind where questions of right and wrong are concerned. It is one thing to conform to custom in matters of form, so long as the form is not harmful, and this should be done as an acceptance of the environment in which one is born. Freedom does not consist in violating either national or social laws, written or unwritten; but in boldly living up to one's standard of what is right, in the strict performance of duty in spite of any condemnation from others, and in unswerving obedience to principle rather than to precept. Such freedom absolves men from mental allegiance to the daily press. The question "What will they say?" then ceases to be of any importance, since in no case should it be a factor in the determination of what should be done.

Max Lebaudy's case further offers a good example of Karmic action in one of its aspects. His great wealth was derived in the first place from the French people. Its possession placed him in a prominent public position, so that he no longer belonged to himself; he belonged to France. He was played upon, as it were, by the Karma of France. His follies, his deeds, and especially his misdeeds, appeared on a proportionately large scale. His prominence, due solely to his wealth, caused his destruction; and though people envied him for this wealth they would not have accepted it if they could have foreseen to what it would lead. In the same way a person of international reputation shares to a certain extent in the Karma of the nations that look upon him as a celebrity and whose thoughts are turned towards him. He has to suffer for it, while the poor man and the man of apparent insignificance are affected in correspondingly less degree by national and international Karma.

Another lesson that can be drawn from Lebaudy's history is the one-sidedness of the brotherhood proposed by people of all nationalities who make a great parade of "Liberty, Equality and Fraternity," but whose brotherhood is one of hate rather than of love. With them it is too often a question of forcibly depriving the rich man of his possessions for the supposed benefit of the poor man, and of inspiring the poor man with hatred for everyone who is better off than himself. A great many political movements whose party cry is brotherhood actually produce the reverse

effect, and, instead of working for a universal brotherhood, they work for a carefully selected brotherhood exclusive of most.

It is fortunate for the Christian Church that every now and then a popular preacher comes forward to vindicate truth at the expense of orthodoxy. It would be difficult to find a successor in this respect to Henry Ward Beecher, whose oratory was famous throughout the English-speaking world, and whose fearlessness of thought made him at once a terror to all straight-laced believers in verbal inspiration and a religious saviour to those who wished to cling to a church, but who had been embued with the then novel theory of evolution. A not unworthy successor seems, however, to have appeared in the person of Dr. Lyman Abbott, the pastor of the large and influential church in Brooklyn to which Beecher used to draw such an immense congregation. He preached a sermon a short time ago on "The Theology of Evolution" that was widely reported in the press. In it he ridiculed the idea of a manufactured universe, strongly supported evolution, and attempted to prove that a man might still "hold the Christian faith" while believing in the gradual development of humanity and the rest of nature. Telling his congregation that it was not uncommon in past centuries to discuss at what season of the year God created the world, he is reported as having quoted one mediaeval writer who argued that it must have occurred in the autumn because apples were ripe then—at which there was naturally "a laugh all over the house," as the reports state. If this liberal preacher continues to think as well as to talk, he may yet discover that reincarnation is the outcome of a belief in evolution, and that this doctrine is as much a part of Christianity, in the true sense of that word, as it is of Buddhism and Hindūism.

—WILLIAM Q. JUDGE

ALL bodies together and all minds together and all their products are not equal to the least motion of love; that belongs to an order higher by infinity.

—PASCAL

FIRST STEPS OF DISCIPLESHIP

WHAT is a human being in reality? In his span of three score years and ten, what is he expected to achieve? If on this head sure and definite knowledge can be put forward, much of the world's misery would vanish into thin air. Yet, no real attempt has been made to approach the problem, and just because the study is not easy, the problem is shelved as insoluble.

Few will deny that on a correct understanding of the stature and powers of the human being would depend the answer to the social, economic, political and racial problems that plague our century. The importance of a quest into his origin and purpose would therefore seem so logically pressing as to engage the thoughts and energies of the highest intellects. It is, however, a reflection on the paucity of modern ways of thought that during the century no great treatise has emerged which bears even remotely upon the problem. This is still more surprising when we see that the *Upanishads*, the *Brahmasutras*, the *Gita*, and the voluminous literature of Buddhism are readily available to the West in translations into different languages.

Theosophy asserts that the entity we call human has the potentiality of functioning on seven distinct planes of consciousness and therefore has the power of integrating in his individual consciousness the knowledge available on each of these seven planes. Since they range from the spiritual to the elemental, he has the possibility of expanding his knowledge of each plane and of effectively functioning in it if he comes to acquire such instruments as are consubstantial to the plane he visits. The region where abides "the Father in Heaven" is thus as approachable to the right person as is the region of matter where gnomes, sylphs and undines abide. If such a power is latent in him, why is it that he fails to exercise it? It is not difficult to arrive at an answer. For long incarnations he has got enamoured of sense-life, and as he progressively entwined himself in the meshes of matter, he lost remembrance of that part of himself which cannot manifest through these very dense forms of matter, which are generated by an indulgence of sense-life. Therefore, as *Light on the Path* puts it, the individual "becomes that strange thing, a being which cannot see its own light, a thing of life which will not live, an astral animal which has eyes, and ears, and speech, and power, yet will use none of these gifts."

The habit of ignorance about this starry part of the individual has perforce to be broken and a philosophy presented to the West

so as to awaken it to diviner possibilities. Theosophy asserts that to function effectively, on any plane, consciousness requires a vesture or instrument which is consubstantial with the matter or substance on that particular plane. The fully developed individual is he who has fabricated the vestures appropriate for functioning on the higher planes and has thus found his ease of expression through them. In centuries past, there have been men high in development who have achieved in larger or smaller measure the ultimate in human endeavour. Though these have passed on, they have left for disciples of successive generations unmistakable glimpses of the Path. Patanjali in his *Yoga Sutras*; Krishna in the *Upanishads* called the holy *Bhagavad-Gita*; Jesus in the mutilated fragments which are called the Gospels; the Buddha in his *Suttas*—all gave out (some in language more veiled than others) the powers and potentialities that the awakened spirit is capable of. Peary Chand Mittra writing on “The Psychology of the Aryas” stated:

The *Sankhya* inculcates that the Soul (*i.e.*, astral body) has the following powers: shrinking into a minute bulk to which everything is pervious; enlarging to a gigantic body; assuming levity (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs, as touching the moon with the tip of a finger; irresistible will (for instance, sinking into the earth as easily as in water); dominion over all things, animate or inanimate; the faculty of changing the course of nature; the ability to accomplish every desire. (Quoted in *Isis Unveiled*, II, 592)

The writer goes on to describe the various powers which include: predicting future events; understanding unknown languages; curing diseases; divining unexpressed thoughts; understanding the language of the heart; the power of converting old age into youth; the power of restraining passions and emotions; the power by which the Yogi becomes full of God.

Patanjali, in his chapter on powers obtainable through concentration, mentions among others the following: The knowledge of the past and the future; the knowledge of all uttered sounds; the power to become invisible; the power to know the exact time of one's death; the power to acquire the strength of an elephant; the power to see and hear things at a distance, even though they be the most minute and even if mountains and barriers intervene. The Yogi can thus acquire the knowledge of the sun, the moon and the stars; of the constitution of bodies and of the Soul itself. The man using one or the other sheath of his Soul is able to

acquire these powers, but Patanjali warns that though they are powers in the worldly state, they are obstacles to *Samadhi*. (See Book III, Verse 38.) These wondrous powers increase as the Yogi moves onward on the Path. He can enter another's body. He does not sink in water or in swamps, he can walk on thorns, and can die at will. His body can be made as light as cotton-wool. He can discriminate between *Sattva* and *Purusha*, and when he renounces even these, he attains to the destruction of the very seed of evil. Whereas the Eastern mind accepts the possibility of a person developing these powers, the Western counterpart rejects it and refuses to countenance what it calls "hallucinations." For such, the philosophy of the East must always remain sealed.

Such powers seem phenomenal, even miraculous, for they cannot be obtained nor understood by the norms which science applies to the grossest forms of matter. They are capable of being exercised by the individual working in one or another capsule of matter from its grossest to its most refined forms. But familiarity with the wielding of the sheaths is not our end nor our purpose. None of these powers have the potency to show us who we are. With the indrawing of forces at *pralaya* (the great dissolution), all these will pass away and we will remain bereft of all power, unable to know ourselves, unable to pass on. How then can we attain our full estate, each as an individualized and yet a quasi-ubiquitous consciousness? What ingredients do we have to mix in our alchemical crucible which will provide the material for the fabric that will serve as a vesture on planes where only finer densities of matter prevail? Theosophy says that the master craftsman is the image-making faculty, and the force which gives life and function to that faculty of the imagination is our purified will. It thus becomes important even at the initial stages that the will be unfettered and made to move with the force of a thunderbolt in the desired direction and with no deviations.

Many a student has allowed himself to hope that he will receive a little treatise, a published manual, an instruction against an oath of secrecy which when studied and digested will confer the powers of an adamant will. Thus, in idle hopes, is one year allowed to chase out another, till, the wished-for revelation not coming, the student starts losing interest. The true and the only key to an advance in the right direction is the cultivating of a habit of concentration (one form in which the will may be exercised) and though the student receives this advice at the very early stages of his discipleship, he rarely gives it the importance it deserves. "Cease from evil, do good" is an axiom learnt at his

mother's knee by every child. When it is held up for consideration and implementation by the grown-up, his reaction is one of disappointment. He had hoped for strong food and when he gets what he considers to be nourishment fit for a baby, he inwardly resents it. It offends his pride, his grown-up manhood. Many a student has thus lost opportunities and has blamed it on all and everyone but himself.

Could he but grasp it, he would acknowledge that quite early in his discipleship he had passed by—nay rejected—the chief instruction which would have given him the pure strong will without which he is powerless to take even a solitary step forward. To cease from evil—to maintain a constant struggle against one's lower nature—is not the work of an hour. For most, the discipline will have to be mastered through successive lives on earth. For long and weary incarnations, the force of unclean desires has been allowed to move from strength to strength, until, having subjugated and enslaved the mind, the unclean force has succeeded in fascinating the person into accepting inverted values. Therefore, even though in moments of sanity he realizes that he is steeped in vice and abhors himself for it, he readily succumbs to the beckoning desire, and so succumbing, he abandons himself to its lure and joyously loses himself in an orgy of satiety. And this is true not only of the gross forms of vice. Jealousy, the desire to retain places and positions, the hunger for power, love and name can enslave him as effectually as sexual lust or fratricidal hatred.

Now, when Theosophy asks the disciple to wage a war on these undesirable tendencies, it actually expects him to do several things. For instance, he has to choose the most favourable time and place for attack. Kurukshetra had a location and a name. He has to choose the appropriate weapons. His generals and soldiers have to be recruited from among those most skilled in strategy and who because of their skill and daring are expected to fill with terror the hearts of his opponents. No mercy need be shown to the powers of darkness though these be kinsmen and erstwhile companions in pleasure. For similar situations arising within himself, *The Voice of the Silence* admonishes the disciple thus: "Strive with thy thoughts unclean before they overpower thee. Use them as they will thee." To achieve this, he requires a stability that cannot be shaken by earthly conditions nor made to deviate from its fixed purpose by considerations of joy and sorrow, shame and anger. Running through all these efforts and making them purposeful must be the uniting thread of an unflinching will—a will which in the beginning will withstand

any onslaught, and then, when it has attained its stature, will move forward, despite all obstacles, for the establishment of righteousness. It is by these preliminary skirmishes with the lower self that the disciple attains to the beginning of true concentration; for it is this awakened will which must compel sight and hearing not to differentiate between things pleasant and things unpleasant. With each effort at purification, one citadel of evil falls and the will advances in strength and firmness.

When the concentrated will has stopped even the thought of slander, uncharitableness and sloth; when it has imposed a rigid control over the fluctuations of the lower self, then does it come to play a still higher part—that of a transmitter and an enforcer of the guidance of the admonishing and sustaining soul to its earthly counterpart. When this is to some extent accomplished, then is the disciple ready for further instruction. Not till then.

THERE are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods*.

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—*e.g.*, by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward*.

—H. P. BLAVATSKY

KNOWLEDGE AND ITS APPLICATION

KNOWLEDGE is one thing, action is another. Between these two is the heart, or the motive for acquiring knowledge or performing an action. This motive can be a good or a bad one—altruistic and unselfish, or egocentric and selfish.

Knowledge must be applied in action before we can realize its truth and make it a part of ourselves, all our being vibrating in terms of it so that we *cannot* act in a contrary way. So the Theosophy we study must be applied in our daily lives, and this means exertion. What we seem to want today is more and more information about more and more things rather than the realization of what we already know intellectually. Too much familiarity with words and too little thinking about their meaning leads us to this desire for “more.” It is thought leading to application that we need, especially with regard to what we have learnt about ourselves, our own environment, inner and outer, our own actions and our own reaction to events. Why do we not apply this knowledge? Probably because we are too preoccupied in our daily life with our emotional reactions to events, our likes and dislikes, our desires, good and bad. Therefore it is necessary for us to begin to apply the knowledge we have acquired about ourselves and about life in general. This means we must search for the inner meaning of what we have learnt.

For example, how can we make practical use of that statement in the First Fundamental Proposition which says that “Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to conditioned existence”? Are we then not an integral part of Parabrahm? Is there something outside of Parabrahm? If so, then Parabrahm is not the Whole. So what can we find out about this statement? What does “conditioned existence” mean? It means limited existence, subject to change, having attributes and qualities. The Absolute can never be conditioned, can never be subject to divisions of any kind, but remains unaffected by them. Conditions, attributes, qualities must always be out of all relation to Unity, for Unity implies a Wholeness that contains all that ever was, is, or will be. The undivided Whole must remain out of all relation to parts, just as Krishna, the One Self, remains separate from all manifestation though permeating all. Should any unit in manifestation become at one with the Whole, it must, *ipso facto*, lose its identity as a separate unit but maintain it as the Whole.

The reflection of this great Truth can be seen in our daily life,

and meditation on it will help us towards a truer realization of the Self.

We see ourselves always as out of all relation to the whole Universe. We are ourselves, separate from the rest. And so we create nations, races, castes, etc. But all these are one in essence, the manifested One. Therefore, just as through the process of evolution we must reach final union with Parabrahm, so we have to reach final union with all units, all manifested beings. When this is achieved, we are united, as conscious units, with Parabrahm, for it is at the root of all and every being, great or small.

Where shall we begin if we aim at achieving this Union one day? Where else can we begin except in our present life, in our own environment, internal and external? Our first endeavour must be to realize what the First Fundamental states, that Parabrahm is the Rootless Root, the Causeless Cause from and in which is the Cause and the Root of all. Life itself, the inner core of all beings, is the great *Fohat*, and all souls are one with the great Over-Soul, which is itself an aspect of the unknown Root. Therefore the beetle I tread on, the mosquito I kill, are just as much parts of the One as I am myself. Only in degree of awareness of the Self is there a difference. All things have feelings or sensations; that is, all things feel our hurtful emotions and actions, and respond to our helpful emotions and actions. We are asked to seek the hearts of men. We must also learn to look into the heart of the mineral, the plant, the animal, for not only does the One Life animate all beings, but also the matter composing the outer bodies is the same. To look into the hearts of men means trying to understand them, their motive and their possibilities. But equally we are to watch for the different reactions to actions and feelings in varying environments. Let us try to practise the First Fundamental in our daily life.

Another idea that we have accepted mentally but do not live up to by any means is that of Karma, the law which lays down that there is no effect without a cause, no cause without an effect. Theoretically we admit this, practically we do not. If someone hurts us physically or emotionally we do not automatically say to ourselves, "I deserved that." Gandhari did not connect the death of her sons with something done by herself many lives ago; nor did Arjuna connect his duty in the battlefield with his past. But this we must try to do more earnestly if we would avoid doing wrong to others. How else can we get rid of resentment, hatred, etc., which sow seeds for the future which will grow "weeds and poison stuff"?

We also do not see how we can practise what is said in the Third Fundamental Proposition, that we have to progress by self-induced and self-devised ways and means. H.P.B. showed us the way, but *we* have to walk it. We have to decide how we can apply what we need to apply. The way is shown to us; we must find out *how* we can follow it. Everything needed for our guidance is to be found in the Message the Great Teachers delivered through H.P.B. We do not have to look elsewhere. Why rail at fate, that is, circumstance, when we know that we are "checked by our Karma"? We check our progress, both by our attitude today and by our past actions, feelings and thoughts. No one else checks us. The so-called obstacles in our way, *i.e.*, other people or circumstances, are merely goads to greater effort, and thus help our progress. They are really helpers, though we treat them as hindrances.

How easy this is to think of, but how terribly difficult to put into practice! But a beginning must be made.

"WHAT do people get 'mad' about?" I think, generally, at something another has done, or failed to do; or at some fancied slight. We feel annoyed at the circumstances, really, not the person; although we foolishly confuse the two. Now a thing done, is done; no amount of irritation can change it. What is needed is a consideration of what led up to the doing; this should be taken up as calmly as any other proposition. If someone annoys you or irritates you by manner or action, it is to be assumed that he is not doing it on purpose to annoy. Try to understand his viewpoint; examine the man's machinery, just as you would a machine. Some people have been known to get mad at a machine, and feel destruction in regard to it; but where is the fault? The machine cannot learn anything; the man can, and needs to. The main trouble, I think, is that most people consider it perfectly proper to make their likes and dislikes a basis for action, everything being judged from that basis. This, of course, is altogether wrong, although very common. *We are not called upon for judgment, but for right action; to act rightly ourselves, and by precept and example induce it in others.* If we essay this task, it will at once appear that we cannot act rightly unless calmly. We have to cultivate Calmness under all circumstances. Calmness is like a rock; waves of irritation may dash at it, but cannot affect it; it can be attained by seeing the necessity for it, and by endeavour which is constant. It comes from "resting in the Real," which is never moved, but moves all things, sees all, without being involved.

—ROBERT CROSBIE

OUR UNIVERSE—REALITY OR ILLUSION?

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 Aristotelian 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.

—*Isis Unveiled*, II, 157-58

MAYA, Illusion, is defined in *The Theosophical Glossary* as “the cosmic power which renders phenomenal existence and the perceptions thereof possible.” In Hindu philosophy, all that is subject to change through decay and differentiation, and which has therefore a beginning and an end, is regarded as *maya*—illusion.

It would seem that H. P. Blavatsky's *Secret Doctrine*, in spite of characterizing the world as *maya* or illusion, lays more emphasis on its positive reality than on its unreality. For (1) it calls a finite object *maya* more on account of its transience than because of its inherently self-contradictory nature; (2) it emphasizes the relativity of existence as due solely to the individual's degree of spiritual development or to the state of his consciousness; (3) it says nothing about *maya* “covering up” or “distorting” reality. Quotations from the immortal work bear out these contentions.

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. (*S.D.*, I, 274)

Again:

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)

In these passages the world is said to be illusory mainly because it is evanescent, but there is no suggestion in them that *maya* hides reality, much less that it distorts it. Again:

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. . . . All things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself. . . . 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. (*S.D.*, I, 39-40; see also *S.D.*, I, 295-96)

Comment is superfluous. The struggles and strivings of finite creatures on a certain plane appear to be illusory not to themselves but to beings on a higher plane of consciousness, but this does not invalidate the existence of the creatures themselves or their aspirations in the scheme of the universe as a whole. Nay, H.P.B. goes much further:

Matter existing apart from perception is a mere abstraction . . . 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 [Cosmic Substance and Cosmic Ideation] 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. . . . 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 [*Maya*]; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatise 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. (*S.D.*, I, 329)

This passage suggests that things on other planes of existence may not put on the phenomenal character which they assume for our consciousness on *this* plane, that in fact the higher and higher we ascend in the scale of development, the more and more will things appear to us in their true colours. *Maya* then, on its subjective side, is only a name for our finiteness and imperfection of apprehension. The universe itself is not self-discrepant, not a *mere* shadow or illusion, a *vivarta* or appearance, much less a distortion or perversion. No doubt *maya* has also an objective side, but objectively it is nothing more than "an element which enters into all finite things" (I, 39), "the illusive appearance of the marshalling of events and actions on this Earth" which "changes, varying with nations and places" (I, 638), according to their degree of development, of course. In short, it is the innate Power of *Mulaprakriti* and, as such, the cause of human *maya*. (*S.D.*, I, 10)

Everywhere *The Secret Doctrine* is more anxious to maintain the reality than to stress the illusoriness of the world. Tired probably of repeating the same thing again and again, H.P.B. answers a last question on the subject:

"Is the *Jiva* a myth, as science says, or is it not?" ask some Theosophists. . . . What is matter? Is the matter of our present objective consciousness anything but our SENSATIONS? . . . To all such arguments Occultism answers: True, in *reality* matter is not independent of, or existent outside, our perceptions. Man is an *illusion*: granted. But the existence and actuality of other, still more illusive, but not less *actual*, entities than we are, is not a claim which is lessened, but rather strengthened by this doctrine of Vedantic and even Kantian Idealism. (*S.D.*, I, 603 fn.)

What particular variety of that idealism does *The Secret Doctrine* represent? While Vedantic Idealism is generally known as Absolute Idealism, Esotericism teaches an *Objective* Idealism according to which "the Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of . . . Parabrahm." (*S.D.*, I, 281)

Everything that *is*, *was*, and *will be*, eternally is, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. (*S.D.*, I, 282)

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this, that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation. (*S.D.*, I, 282 fn.)

That is, our ideas are *ectypes* of Divine Ideas. The universe, we may say, is empirically unreal, but *transcendentally* or ideally real. All finite things continue to exist in their ideal forms in the bosom of the Infinite. The Absolute then is not a negation but a fulfilment of the finite; differences are not superseded but reconciled in the All.

It is from this standpoint that Esotericism suggests a triple classification of reality different from that of Adwaita.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING, and the PHENOMENAL—the world of illusion. . . . The last is but the symbol, in its concrete expression, of the first *ideal* two. (*S.D.* I, 278)

Here we have reality graded into what we may call the Eternally Real, in which existence and non-existence are identical; the Subsistent-Real, the realm of essences or universals; and the Existent-Real—surely a more philosophical conception of degrees of reality than the usual division into transcendental, phenomenal and illusory!

Next, what is the relation between the Universe and *Brahman*? *Brahman* expresses itself in the world neither in part nor as a whole, but just as, to use Plotinus's similes, an infinite spring expresses itself in the stream which flows from it without exhausting its infinite source, or the sun expresses itself in the light that radiates from it without loss to itself. Such a view would make *Brahman* pre-eminently the material (*upadana*) cause of the world though the efficient (*nimitta*) cause may be sought elsewhere. This is just the position which *The Secret Doctrine* adopts.

If, in the Vedanta and Nyaya, *nimitta* is the efficient cause, as contrasted with *upadana*, the material cause, (and in Sankhya, *pradhana* implies the functions of both), in the Esoteric philosophy which reconciles all these systems . . . none but the *upadana* can be speculated upon. (*S.D.*, I, 55)

Which means that *Brahman* is really the material cause of the

Universe. And well it can be, for Mulaprakriti in Esotericism is not as it is in Adwaita, an illusion; it is one with *Brahman* (*S.D.*, I, 62, 273), and it is Mulaprakriti that undergoes real transformation resulting in the evolution of the universe. That the world is a real expression of *Brahman* is admitted by H.P.B. in the following words:

The summation of the Stanzas in Book I showed the genesis of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and absolute UNITY. In its primary manifested aspect we have seen it become: (1) in the sphere of objectivity and Physics, Primordial Substance and Force. . . . (2) in the world of Metaphysics, the SPIRIT OF THE UNIVERSE, or Cosmic Ideation. (*S.D.*, II, 24)

Putting it more metaphysically, she writes:

At the commencement of a great Manvantara, Parabrahm manifests as Mulaprakriti and then as the Logos. (*S.D.*, II, 24)

THERE is one god, supreme among gods and men; resembling mortals neither in form nor in mind.

The whole of him sees, the whole of him thinks, the whole of him hears.

Without toil he rules all things by the power of his mind.

And he stays always in the same place, nor moves at all, for it is not seemly that he wander about now here, now there.

But mortals fancy gods are born, and wear clothes, and have voice and form like themselves.

Yet if oxen and lions had hands, and could paint with their hands, and fashion images, as men do, they would make the pictures and images of their gods in their own likeness; horses would make them like horses, oxen like oxen.

Ethiopians make their gods black and snub-nosed; Thracians give theirs blue eyes and red hair.

Homer and Hesiod have ascribed to the gods all deeds that are a shame and a disgrace among men: thieving, adultery, fraud.

The gods did not reveal all things to men at the start; but, as time goes on, by searching, they discover more and more.

There never was, nor ever will be, any man who knows with certainty the things about the gods and about all things which I tell of. For even if he does happen to get most things right, still he himself does not know it. But mere opinions all may have.

—XENOPHANES (about 580-485 B.C.)

AVENUES OF SERVICE

The poet sheds upon the world the Light he has found because he loves the Light; the teacher strives to evoke Light in the world because he loves the world.

—P. G. BOWEN

THE above-quoted passage is worth thinking over. The distinction made between the poet and the teacher seems like the far-away echo of an echo of the distinction drawn by Mr. Crosbie, quoting an Indian teacher, between the activities of the *Siddha Purusha* (the perfect man) and the *Avatara*. The former gives salvation to those who have the waters of piety hidden in themselves, but the latter "saves him too whose heart is devoid of love and dry as a desert." So the poet inspires and energizes those who are already able to respond to the Light, while the teacher energizes those who are hardly awake yet to inspiration from any source, but only know that they need it.

It may seem a far cry from these reflections to our work in a Theosophical Lodge, but there is food for thought in them for active students who might do well to ask themselves which line they are following—the poet's or the teacher's? Do we study and pass on the teachings because we love them? Or do we, because we love the world, try to find ways and means of arousing interest in the world and helping others to discover the treasure which is so precious to ourselves?

There are many students who have found what they need in Theosophy, attend and enjoy the classes provided for study, try to apply such teachings as appeal to them, and gratefully give sporadic contributions of money in support of the Work. They are often enthusiastic propagandists among their friends and acquaintances. They love the Light and are happy to shed it on the World. As far as the Movement is concerned, they belong to "the few who listen" and through whom, as Mr. Crosbie says, we serve the many.

Then there are others—the "we" referred to as serving the many through the few. They also study, and apply what they learn as far as they are able, but their attitude towards the philosophy is such that they do not confine their interest in the teachings to points which appeal to them personally. They wish to have a share in the responsibilities involved in providing the opportunities and privileges freely offered to all, and this naturally tends to extend the field of their study to cover all the various subjects which the founders of the Movement considered

suitable for dissemination in the present era. They wish to prepare themselves to answer the questions of enquirers and to face the objections raised by beginners, and they attend meetings unfailingly, rain or shine, even when, as may easily happen occasionally, they would personally prefer to take an evening off.

Collectively this group is the source of the energy which makes a Lodge persist; it is these students who see to the publishing of books and periodicals, to the collecting of books for a lending library and so forth, themselves making *regular* contributions—large or small as their finances permit—to the funds required. Thus they help not only to spread abroad the ideas that are improving and purifying the general condition of men's minds, but also to ensure that there is a well-prepared field in which new seeds may be planted when the time is ready.

Both groups are valuable to the Cause. H.P.B. wrote:

Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses.

Everyone who asks a question in regard to the meaning of life, or answers one in terms of the "accumulated Wisdom of the Ages," takes part in the great forward movement.

But those students who belong to the second group are the most fortunate. They give much and therefore receive much. And if, as happens now and then, they wonder how it is that the results of their efforts are not greater, the all-round Theosophical education they have given themselves in the course of their work will have blossomed into enough appreciation of the significance of the Movement to enable them to follow the advice to "watch and wait" at such a juncture without for one moment ceasing to offer the triple sacrifice of time, money and work.

LET us see to it . . . that our lives, like jewels of great price, be noteworthy not because of their width, but because of their weight. Let us measure them by their performance, not their duration.

—SENECA

NOURISHING THE MIND

A GREATER incidence of mental sickness seems to be part of the price we have to pay for our industrial civilization, which deprives so many of the opportunity for creative activity and gives them in its place a meaningless routine. Part of any social planning should be an investigation of ways and means of reintroducing craftsmanship into our industrial processes and of encouraging creative leisure activity instead of a passive enjoyment of films, submission to mass emotion at a football or cricket match and so on.

Theosophists cannot afford to wait for any such attempt. Upon them is placed the duty of stressing in every possible way the universal validity and application of the Third Fundamental Proposition of *The Secret Doctrine*. In particular, they must show that, as vaccination and immunization are no substitutes for obedience to the laws of hygiene, so psychoanalysis, hypnosis and the application of "group psychology" by works managers are no substitutes for obedience to the laws of mental hygiene.

Psychologists are apt to see man as a super-animal and the primitive instincts as the fount of his driving energies. Freud stresses the sex instinct and Adler the will to power, any other motivation being considered a sublimation of these. A thwarting of their normal satisfaction by religious or social taboos, or by persecution, forces them into the unconscious, or the underground world of human consciousness, from which, like a volcano with its normal outlet dammed, they break out with renewed violence at some other point. The result is some form of mental abnormality. For example, a child with an inferiority complex, induced by a hostile environment, may satisfy his desire for power by torturing helpless animals and gloating over their impotence.

Jung differs from Freud in distinguishing between what he calls the personal unconscious, the region of repressed impulses, and what he calls the archetypal unconscious, containing a record of all human experience in certain archetypal ideas, those of "God," of the "Father," of the "Mother," of the "Wise Old Man" and so on. The archetypal unconscious is the womb out of which comes the individual Ego. The first half of a mentally healthy life is a period of outward-going activity, in which the conscious Ego achieves a harmonious relationship between his own needs and appetites and his environment; the second half is a period of in-turning activity in which the individual Ego learns of its roots in the unconscious and experiences the many-faced meaning of the

archetypal ideas. Thus the "Mother" is understood not only as the female parent but also as the womb of any form, mental or physical; the "Wise Old Man," not only as the teacher but also as the individual's own inner and higher potentialities.

Mental ill health, according to Jung, arises out of a disharmony between the individual and his environment, or out of a disharmony between him and the parent unconscious. The outgoing and in-turning activities do not balance, or one aspect of an archetypal idea excludes the others. Thus, without experiencing the deeper significance of the "Mother," the individual may become unduly dependent on his physical mother, with disastrous consequences in his married life. The symptoms of mental ill health are indicative of the attempts of the unconscious to restore harmony. One form which these may take is that of dreams with symbolic significance which, if interpreted correctly, will show the cause of the disharmony.

There is much in Jung's ideas which deserves correction in the light of Theosophy, but psychologists tend to seize hold of some aspects of the truth and to magnify their scope and importance. In the short space of this article we will attempt a presentation of the principles of mental hygiene based on the teachings of Theosophy and using the analogy of the laws of bodily hygiene.

It is obvious that we share many impulses with the animal. While, however, the animal hunts, sleeps, mates and tends its young by the compulsion of instinct, man can choose not to follow his natural impulses, to follow them in a certain way with a clear conception in his imagination of something that he wishes to create, or to play with those impulses for sensuous pleasure. It should be equally obvious that no process of strictly logical reasoning can arrive at the conclusion that this power of choice can be a sublimation of the instincts. It must be essentially of a different nature.

The power of choice is the light of self-consciousness or of mind individualized, kindled in the human animal many millions of years ago, as one candle lights many, by high intelligences who had received the gift in their turn. In its essential nature it is heaven-aspiring and intuitive, close to its divine parent, the spiritual Monad. In its functional aspect, as tiller of the fields of experience, it hears, sees, touches, smells and tastes through the channels of the senses, analyses and classifies sense impressions, stores those impressions and is coloured by them. It may and does fall under the sway of impulses in its animal nature, but, in doing so, by means of its own inherent quality and energy, it gives to

those impulses a peculiar power and complexity which they do not possess in the animal. Mind is master and servant in one, master as the directing intelligence within the carriage, servant as the driver controlling or learning to control the horses, or the senses. Mind is not a useful excrescence or a rider clinging precariously to an untamable steed, and sound mental hygiene is based on an understanding of this.

Consider the elements of bodily hygiene to be detachment, good food, harmony and exercise; remembering that by health Theosophy implies well-being, bodily grace and uprightness, precision of movement and a responsiveness to the driver's lightest touch.

To take up first detachment: trained horse and driver are one, yet, if the latter were not at the same time detached he would lack perfect control. Something of this detachment is achieved by the gymnast, the craftsman and the actor who at the beginning of their training become conscious of a bodily clumsiness and a lack of response, and have to learn to assume the position of one who controls the body as the driver controls the horse. Exactly the same consideration applies to mental health. Higher and lower mind are one, yet the higher is detached and the lower mind, the driver, has to become responsive to his commands and not be distracted by events around him. To ensure mental health in the midst of the mental conflicts which are bound to arise, we must learn that we can control the senses by listening to the voice of our inner ruler.

Our next element is good food, and for simplicity we will include with this fresh air and cleanliness, since these ensure that we do not absorb into the body substances inimical to it. The body grows and renews itself by what it feeds on and unless we give it good food all other efforts to sustain it in health will be unavailing. Analogously, the mind grows and renews itself by what it feeds on, and we must give it the right kind of nourishment. Good food is not sufficient in itself. It must be eaten in a contented frame of mind. We must not overeat and opportunity must be given to the body to digest what it has taken in. According to our nature we will assimilate the *sattvic*, the *rajasic* or the *tamasic* elements in the food. Sattvic food for the mind invigorates, strengthens and tranquillizes it; rajasic food inflames the passions, and tamasic encourages mental sloth and superstition.

Many psychologists and doctors, in warning of the alleged dangers of chastity, for example, seem unable to discriminate between the true ascetic who controls the mind and feeds it on

right ideas and the "false pietist of bewildered soul, restraining the senses and organs, yet pondering with his heart upon objects of sense." Naturally the latter is building up the conditions for a mental explosion. Assimilation of sattvic food for the mind requires discriminating reading and listening; the discarding of preconceived ideas and prejudices; the concentration of all faculties to the end that we may suck out the essence or nectar of the nourishment received; and lastly the application in action of what is taken in.

The third element in mental as in bodily hygiene is harmony. Organic well-being, uprightness, precision of movement, imply a harmony of bodily activities, a regularity of bodily habits, like the harmony of a finely rendered piece of music, in which each note is given its correct quality and intensity but all contribute to a transcendent theme. Perfect physical health implies not only a proper exercise of each faculty, but also a dedication of the whole to some wholesome purpose. The making of bodily health an end in itself is not conducive to the greatest harmony. Once more, the same consideration applies to mental health. That requires the harmonious development of all our psychic faculties and their dedication to a noble purpose. Far from our higher motives being a sublimation of the instincts, there is but one will or energy, the force of Spirit in action; all energies are expressions of the one; and all the creative powers of the body have their counterparts in the inner man.

By directing the mind and aspirations to the lower plane, a "fire" or centre of attraction is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence of sense gratification. On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality.

Only by learning to take the position of the Higher Self can we subdue all our psychic and bodily functions to the theme of a noble life.

Our last element is exercise. The gaining of that detachment which is skill in action and not lack of interest demands practice. Food clogs the unexercised body; a lack of balance of function results from a sedentary condition. Mental health requires more than mental gymnastics; it requires the development of the will to do, the mental energy to realize in action our highest thoughts. The cold indifference of the intellectual who is lacking in this will

to do is far from the compassionate detachment of the sage; mental food clogs the mind; a lack of balance results when this will to do is absent.

Such are the changeless laws of mental hygiene and even a little of their practice "delivereth a man from great risk," as Shri Krishna says of Buddhiyoga (*Bhagavad-Gita*, II, 40). Our children deserve to be forearmed against the stress and frustration of modern civilization. Instead of much learning by rote, great ambition and little thought about problems abstracted from their daily lives, they need to be taught the quality of detachment, the simple soul verities, faith in their own souls, that they may develop that will to do and partake of the aroma of spiritual knowledge which arises from even a little soul-action in the midst of any evil that may befall them today.

COMMON men and vulgarians are submerged either by poverty or wealth, or by high or low position, or by benefit or injury, or by profit or loss, or by sounds and colours, or by sensuality and Desire. They thus destroy their "virtuous Mind," and have no regard for Righteousness and Law. How very lamentable it is!

If scholars of today could only concentrate their attention on Truth and Law—in every affair being observant of the right, and refusing to follow the Passions and Desires—then, even though their understanding were not wholly complete and clear, and their conduct were not entirely according to the mean and moderate, yet they would not fail to be the successors of good men and correct scholars (*i.e.*, of the sages and worthies of ancient times) . . .

Those who follow Material Desires gallop after them without knowing where to stop. Those who follow superficial opinions also gallop after them without knowing where to stop. Therefore, "although the Way is near, yet they seek for it afar; although a thing is easy to deal with, yet they seek for it in its difficult aspects." But is the Truth really remote or the things really difficult? It is because their opinions are unsound, that they make difficulties for themselves. If one fully realizes one's error, then one's becloudings and doubts will be dissipated and one will reach the place in which to stop.

—LU WANG (1139-1192)

A SERMON OF THE BUDDHA

THE venerable Upali came to see the Exalted One and said:

“Sir, I desire to frequent woodland haunts in the forest, to be a lodger in solitude.”

“Upali, to frequent woodland haunts in the forest and to be a lodger in solitude are things hard to compass. A hard thing it is to dwell secluded. It is hard to find delight in living alone. The woods strain the mind even of a monk who has not won concentration of mind. Whoso, Upali, should say, ‘Though I have not won concentration of mind, yet I will frequent woodland haunts in the forest, I will be a lodger in solitude,’ of him it is to be expected that either he will sink to the bottom or float on the surface.

“Imagine, Upali, a great pool of water. There comes an elephant seven or eight cubits in height. He thinks thus: ‘Suppose I plunge into this pool of water and amuse myself with the sport of squirting water into my ears or over my back. When I have enjoyed this sport and washed and drunk and come out again, suppose I go whithersoever it pleases me.’ So in he goes, enjoys and comes out and proceeds whithersoever it pleases him. How can he do it? The great bulk of his person, Upali, finds a footing in deep water.

“But suppose a cat should come and say to itself, ‘What difference is there between myself and an elephant? Suppose I plunge into this pool of water and amuse myself. When I have enjoyed this sport and washed and drunk and come out again, suppose I go whithersoever it pleases me.’ So he springs into that pool of water hastily and without consideration. Then this is to be expected of him: Either he will sink to the bottom or float on the surface. Why so? The smallness of his person, Upali, finds no footing in deep water.

“Just in the same way, Upali, whoso should say, ‘Though I have not won concentration of mind, yet I will frequent woodland haunts in the forest, I will be a lodger in solitude’—of him it is to be expected that either he will sink to the bottom or float on the surface. Learn to obtain concentration-footing ere you enter the woodlands.”

IN THE LIGHT OF THEOSOPHY

Till lately, the scientific community had dismissed astrology as mediaeval superstition. But things are changing. Now, an eminent British astronomer with a serious professional standing, Percy Seymour, has gone public with a daring theory that proposes a scientific basis for the ancient practice of astrology. Though the astronomy community denounces his ideas, he is firm in his conviction that heavenly bodies can and do influence earthly beings. Seymour's book, *Astrology: The Evidence of Science*, has become a new battleground for a centuries-old debate. An article titled "Dr. Zodiac," by Dava Sobel (*Omni*, December 1989), comments on his theory:

Ever since Galileo turned his telescope skyward in 1609, the science of astronomy and the art of astrology have drifted further and further apart. To reverse the historical trend now, as Percy Seymour has done—to use the findings of astronomy to vindicate the teachings of astrology—shakes up everything we know about the progress of science. . . .

In sum, Seymour's theory holds that astrology is not mystical or magical but magnetic. It can be explained, he says, by the tumultuous magnetic activity of the sun, churned to a lather by the motions of the planets, borne earthward on the solar wind, and perceived by us via the earth's magnetic field while we grow inside our mothers' wombs. . . .

It is no accident that this or that child is born with certain planets in primary positions. According to Seymour's theory, the positions of the planets set off the magnetic signals that children are waiting to hear as their cues to enter the world. And each child responds to the signal that his genetic makeup has programmed him or her to receive.

Astrology, in this view, has put the cart before the horse by crediting the planets with the power to predict personality. For Seymour feels certain it is the *genes* that set the personality on course, and the genes that determine which planetary signal will herald the individual's birth. Astrology merely labels what nature has already ordained, but the effects that astrology describes are not trivial by any means, nor are they limited to the first moments of life. . . .

"It's really three theories in one," Seymour says of his concept. "It's a theory of how planets can affect solar activity, how solar activity affects the magnetic field of Earth, and how changes in the earth's magnetic field affect the fetus to determine the moment

of birth." . . .

Most serious astrologers agree that astrology columns in newspapers are misleading, based as they are on a simplistic view of astrology and of life—the idea that all members of each sun sign share a common heritage and therefore a common future. Theosophy would say that the secret knowledge of the science of astrology is still secret, and even the little that is known has a real and a false use. As stated in *Isis Unveiled*:

Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit. (I, 259)

It is upon cyclic law and the mystic and intimate connection between the heavenly bodies and mankind that genuine astrology is built. The key to the value of its knowledge is the twin doctrine of Karma and Reincarnation. As stated in an article on "Astrology" in *The Theosophist* for June 1884 (reprinted in *The Theosophical Movement*, January 1943):

Although a study of this science may enable one to determine what the course of events will be, it cannot necessarily be inferred therefrom that the planets exercise any influence over that course. The clock indicates, it does not influence, the time. And a distant traveller has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of the man, still their position may indicate what that destiny is likely to be. This hypothesis leads us to the question, "What is destiny?" As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects. . . . Our physical and spiritual conditions are the effects of our actions produced on those two planes in previous existences. Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature—the *Akasa*, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the

nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life. Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual—which event is the aggregate result of the causes already produced—gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the “astronomer who catalogues the stars cannot add one atom to the universe,” so also can no astrologer, no more than the planet, *influence* the human destiny.

Epidemiologists in Kiev, the capital of the Ukraine, have been trying to ascertain a rhythm of epidemic diseases on the basis of the periodicity of the epidemics of dysentery in the Ukraine. They have discovered three-, six-, nine-, and eighteen-year cycles. Similar cycles have been established for other diseases, such as diphtheria and measles. It is interesting to learn, as stated in the December 1989 *Sputnik* (Digest of the Soviet press), that “many natural factors, such as the mean air temperature, the indices of geomagnetic perturbation, and what is most important, solar activity, have almost the same cycles of change.”

H.P.B. suggested in her article, “The Last Song of the Swan” (*The Theosophical Movement*, January 1941), that the causes of epidemics, such as those of influenza, were cosmical rather than bacterial, and that they ought to be searched for in abnormal atmospheric changes—a clue which was long spurned, but which is at last being vindicated. Quoting a writer of the time (1889), the article states:

The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general*, separated officially and substantially from medical men.

Robert Crosbie has something valuable to say in the matter of epidemics:

Theosophy shows that there is a state of subtle substance that surrounds our earth, as it does every other, an envelope as it were, which is the receiver and container of the moral and physical

emanations of the earth and its inhabitants; these are all converted into their subtlest essence, and radiated back intensified, thus becoming *epidemics*—moral, psychic and physical. Persons subject to epidemics, or any disease, are the very people who had a hand in producing them, either in this or a previous life.

Writing in the December *Omni*, Norman Cousins stresses the need for increased individual knowledge of the inner resources that can be mobilized in combating illness, and a deeper understanding of the interrelated roles of patient and physician. The writer is a faculty member of the UCLA School of Medicine and author of several books, including *The Pathology of Power*, *The Healing Heart*, *Anatomy of an Illness*, and the recently published *Head First: The Biology of Hope*. Having been through a serious illness himself, he speaks from personal experience and conviction:

Communication and understanding between a physician and a patient are critical for successfully treating a disease or illness. Sir William Osler, one of the great contributors to medicine a century ago, taught medical students that treatment begins with a carefully developed relationship with a patient. . . .

We are not altogether helpless when facing serious illness, yet individuals are timid, uncertain, and insecure about the way their own bodies work. Increasingly, we become oblivious to the relationship between causes and effects, both in illness and in good health. We often equate pain with disease, instead of seeing it as the body's early warning system, calling attention to potential problems. Instead of learning how to interpret the signals, people grab the nearest painkiller. The warning signs are then ignored and the symptoms are treated, sometimes allowing the problem to escalate. People need to be taught that the healing system is connected to the belief system—a belief in our own abilities to understand and help heal our bodies.

Confidence, determination, and a strong will to live are not a substitute for competent medical attention, but they do help create an environment in which medical service can aid the patient most effectively. It is not necessary to believe that every illness is reversible; it *is* necessary to reach out for the best—the best that the physician has to offer and the best within oneself. The predictions of experts about the course of illness have been proved wrong often enough to justify putting hope—the life force—to work.

We need to be better informed on how to care for and interpret our own bodies, instead of being too dependent on medical testings and procedures. We have separated ourselves from essential knowledge about the working of the human body, which is interlinked with our life-styles, habits and emotional states. We are unaware of the inner resources waiting to be put to use.

When there is ignorance of the law of cause and effect, there is ridicule at the misfortune of another instead of love and mercy, derision instead of sympathy and compassion. Ignorance of the power of thought may even lead to ill feeling for others; and the one who is affected most is the one who harbours such thoughts and feelings.

To have hope for one that might seem to be a hopeless case is a good gift of charity. All too easily thoughts and words of ill wishes emerge and in a world filled with negativity they are accepted with ease. When a large number of people all have the same hopeless thought for an individual like "He will never change," it is as if they are putting a nail in his coffin. Pure thoughts and wishes bring benefit to others as well as to oneself. We cannot afford to use the most powerful tool we have in a destructive manner. Our thoughts can make or break others, and whatever we do, we actually do to ourselves. (*Purity*, January 1990)

The potency of thought can hardly be exaggerated, but people do not recognize the fact, because they are not able to trace the visible effects to the invisible cause. People are more careful about the use of words, but a thought deliberately thought and controlled is a power greater than speech or writing. Students of Theosophy will recall these words of a great Adept:

The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. (*U.L.T. Pamphlet No. 29*)

This is the metaphysical basis on which rests the entire structure, many-sided, of thought-transference. What the Adepts do consciously and scientifically, that ordinary men and women

do mechanically or automatically and unconsciously to themselves. But because the ordinary mind is not trained, the result is weak, lop-sided and dispersive. This is not an unmitigated evil, for unless a person has an unselfish character and altruistic tendencies it is well for him and for the world that he does not possess the power to create more clear-cut and powerful thought-images.

The United Nations General Assembly has proclaimed 1990 as International Literacy Year (ILY) and has invited Unesco to assume the role of lead organization for its observance. Alarming figures, as given in *Unesco Sources* for November 1989, show the staggering proportions of the problem:

Around the world there are an estimated 889 million illiterates, age 15 and over, or about one adult in four. Nearly 98 per cent of illiterates live in developing countries. The highest rate of illiteracy, about 54 per cent, is in Africa. Asia alone counts a population of 666 million people who cannot read or write. More than 100 million children of primary school-age (6 to 11 years) are not enrolled, and one woman in three is illiterate.

Among the objectives of International Literacy Year: increasing action by governments of Member States afflicted by illiteracy, particularly through education in rural areas and urban slums, in favour of women and girls; increasing public awareness; increasing popular participation, particularly through activities of voluntary associations and community groups; intensifying co-operation among inter-governmental and non-governmental organizations; and finally, using ILY for launching a 10-year Plan of Action centred on the reduction of primary-school drop-out and the establishment of post-literacy programmes to prevent relapse into illiteracy.

Illiteracy is a major problem because, for nearly one thousand million women and men, the illiterate adults of the world, the right to education proclaimed in the Universal Declaration of Human Rights is not yet a reality. The success of the Year will not be measured in terms of speeches or declarations, but in the forces it generates. Many illiterates are better human beings than those blessed with the "benefits" of education; but on the whole they are among the world's most backward, exploited and abused people. It is hoped that ILY will be a summons to action.

Statement about ownership and other particulars about the magazine
"THE THEOSOPHICAL MOVEMENT" to be published in the first issue
every year after the last day of February

FORM IV

(See Rule 8)

1. Place of Publication: Theosophy Hall
40 New Marine Lines
Bombay 400 020
2. Periodicity of its Publication: Monthly, 17th of the month
3. Printer's Name: Gopal G. Thakur
Nationality: Indian
Address: Theosophy Hall
40 New Marine Lines
Bombay 400 020
4. Publisher's Name: Gopal G. Thakur
Nationality: Indian
Address: Theosophy Hall
40 New Marine Lines
Bombay 400 020
5. Editor's Name: M. Dastur
Nationality: Indian
Address: Theosophy Hall
40 New Marine Lines
Bombay 400 020
6. Names and addresses of individuals who own the magazine and partners or shareholders holding more than one per cent of the total capital: Theosophy Co. (India) Private Ltd.
40 New Marine Lines
Bombay 400 020
(A Charitable Company)

I, Gopal G. Thakur, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(*Sd.*) GOPAL G. THAKUR
Publisher

17th March 1990

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
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LETTERS THAT HAVE HELPED ME
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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 founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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

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

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

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

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

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

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

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