













# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### THEOSOPHY AND THE THEOSOPHICAL MOVEMENT

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THE Theosophical Movement can be attributed to no one individual. “Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated,” there is to be discerned that great upsurge of moral evolution which H. P. Blavatsky described and named as the Theosophical Movement.

Knowledge and ignorance, wisdom and folly, god-like and demoniacal natures play their parts on the battleground of human struggle and soul evolution. A tree, a plant, a flower grows by virtue of an impetus from within. Similarly, the Theosophical Movement is ensouled and impelled to action by the forces of Spirit within. Being of a transcendental nature and having their roots in the eternal, the forces and powers of Spirit and Soul can, and ultimately do, overcome selfishness and evil. Hence Mr. Judge, from a knowledge and conviction of Universal Brotherhood and the Masters of Wisdom, positively affirmed that “the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers.” In substantiation of this affirmation he pointed out: “A mighty Triad acting on and through ethics is that composed of Buddha, Confucius, and Jesus.”

He also named others. Regarding Them he declared:

The Theosophist says that all these great names represent members of the one single brotherhood, who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents for the doing of the work of the Great Lodge

at the proper time. (*Ocean*, p. 11)

The true nature of the Theosophical Movement has to be discerned in the light of Theosophy itself. Hence the most vital question: What is Theosophy? Not everything that goes by the name is Theosophy. Therefore the next question follows: Is this Theosophy? Students have to determine for themselves whether or not Theosophy, the Secret Doctrine, is "the accumulated Wisdom of the Ages" (*S.D.*, I, 272). To understand a Movement which exists to enlighten superstitious man, human nature has to be seen and understood for what it is. But that is not all. The potentialities of the godlike and the perversity of the demoniacal natures—both under the Law of Karma—have to be discerned. Possibilities of Divinity lie in all. This is no mere figment of imagination. It is the sole hope for mankind. Aids to living a higher life are the guiding principles of Theosophy. One of these has been set forth as follows:

The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. (*S.D.*, I, 273)

That which is truly Real, Absolute and Eternal is completely free of all limitations, qualities or attributes. Such is the everlasting foundation of all philosophy, religion and science worthy of the name.

Impersonality, as applied to human attitude and behaviour, does not mean indifference to persons. Personality, as the derivation of the term implies, is a mask of the real person or individual within. It is the false "I" conjured up by fancy and pretence that obscures the true "I" which is immortal. Impersonality means without a mask. In human life its degree of realization is marked by the approach to the real, the true and the beautifully genuine.

On the rock of personality individuals and organizations often founder. This is because the personal element in any situation can be so ceaselessly self-deceiving. Therefore in Theosophy so much emphasis is placed on the profound fact that "TRUTH . . . is alone eternal and supreme" (*Isis Unveiled*, I, v). It is all too easy to believe absolute Truth has been mastered when only some degree of illumination may have been achieved. From observation and experience H.P.B. warned:

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they

might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind.

(*Isis.*, II, 635)

H.P.B. had the requisite strength of impersonality not to make that mistake. Refusing to pose "as a crow parading in peacock's feathers," she insisted that her work was but "a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation." (*S.D.*, I, vii-viii)

This does not mean that H.P.B. had no greater or more profound knowledge than ever appeared on the surface. It means simply that she represented the Theosophical Movement as an agent, a messenger, a transmitter of the teaching and its lines of force. The essence of these was approved by the great Founders of the Theosophical Movement. Hence, she said, "Follow the Path I show—the Masters that are behind—and do not follow me or my Path."

The status of H.P.B. is not improved or made any greater by ignoring the Movement as a whole in which she played so great a part. Full recognition of H.P.B. as an integral part of the Theosophical Movement gives strength, depth and perspective to her wisdom and power and the sustaining part she played in it. The Path she showed can be ascertained from the synthesis of the original message given.

The true meaning of impersonality is not easily understood, especially by the personal man. There are true and false concepts regarding it. The practical ideal is that of Universal Brotherhood. Impersonality is achieved to the extent that limitations of personality are overcome. If they are not overcome, these limitations lead to partiality and injustice. Impersonality does not imply any indifference to the performance of duty. Nor does it mean ceasing to love the good and the noble among men. Non-self-identifying attachment for the members of a family, for instance, never meant a disavowal of Karmic human relations. The ancient Golden Precepts of priceless ethical Wisdom have strong words for such delusions:

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him "householder"; for man and beast all pity to renounce—tell them

their tongue is false. (*The Voice of the Silence*, pp. 30-31)

To appreciate the Theosophical Movement at its true worth it is of paramount importance to keep in view the distinction between Theosophy and all human endeavours to apply and practise it. Lack of due consideration for this distinction leads to incorrect evaluations, misunderstanding of Theosophy and unfounded criticisms. H.P.B. positively affirmed: "...it cannot be too often repeated that between the abstract ideal and its vehicle there is a most important difference." This was elucidated in *The Key to Theosophy* (Indian ed., p. 56):

Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal GOOD; and in its concrete sense it is the sum total of the same as allotted to man by nature, on this earth, and no more. . . . The Society can be regarded as the embodiment of Theosophy only in its abstract motives; it can never presume to call itself its concrete vehicle so long as human imperfections and weaknesses are all represented in its body; otherwise the Society would be only repeating the great error and the outflowing sacrileges of the so-called Churches of Christ.

This applies equally to *all* Theosophical societies, organizations or associations. There are no exceptions. "Human nature prevails generally." When Theosophical endeavours are recognized to be just such, and no more, then there is less likelihood of Theosophy being misconceived or students led astray. The history of the Theosophical Movement unfortunately reveals a multitude of mistaken notions resulting from identifying Theosophy with the follies of human nature. The consequence is a confusion of what has all too often gone under the name of Theosophy with Theosophy itself. Hence the question "Is this Theosophy?" becomes a vital one for deep and thorough search and meditation.

Theosophy is Spiritual Knowledge, the science of life and the art of living. Hence it demands devotion to the light that comes from *within*. It is higher Self-realization. Therefore genuine loyalty is above all due to that which is True, while gratitude is that sterling quality of character which manifests itself as true devotion. These things come from the heart, not by approval, disapproval or sanction.

Theosophy can be made a living power in life when it is realized that "living truth" is the truth we live, not what anyone may think or say or do about it. Looking to the heart of things, depth and breadth of vision follows naturally. These qualities or facul-

ties are essential to the proper performance of any action. Motives *can* be purified. Great failures have been caused by "the rush for Chelaship," as shown by the history of the Theosophical Movement. The rush for Guruship can be no less disastrous. Let each one strive simply to be and do his or her best. Keep in view the true and highest interest of mankind, or that portion of it which under Karma we may truly serve. Then will be forwarded the Cause of Theosophy and the Theosophical Movement.

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THE claim is made that an impartial study of history, religion and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. It is at once religious and scientific, asserting that religion and science should never be separated. It puts forward sublime religious and ideal teachings, but at the same time shows that all of it can be demonstrated to reason, and that authority other than that has no place, thus preventing the hypocrisy which arises from asserting dogmas on authority which no one can show as resting on reason. This ancient body of doctrine is known as the "Wisdom Religion" and was always taught by adepts or initiates therein who preserve it through all time. Hence, and from other doctrines demonstrated, it is shown that man, being spirit and immortal, is able to perpetuate his real life and consciousness, and has done so during all time in the persons of those higher flowers of the human race who are members of an ancient and high brotherhood who concern themselves with the soul development of man, held by them to include every process of evolution on all planes. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which grows obscured in various nations and places. This is the Wisdom Religion, and they are the keepers of it.

—W. Q. JUDGE

## THE SECOND BIRTH

THE idea of the Second Birth which the human Soul experiences is an ancient one. In this Second Birth the Guru or Teacher plays the same important part that the mother plays in the birth of the body. What the mother and father are to the body, that the Guru is to the Soul; what the elder brother is to the younger, that the Guru is to the Soul; what the friend, loyal and faithful, is to the person, that also the Guru is to the Soul; what wealth and knowledge are to the senses and the mind, the Guru is to the Soul.

The subject of Gurus and Chelas is a holy and sacred one. It is only with the Heart that we can comprehend its true meaning and feel the Power of the Immortal Wise Ones, the Living Guru-Jnanis, the Bearers of the Torch of Truth across the ages.

Theosophy sounds a warning so that we may avoid the confusion in the matter of Gurus and Chelas that too frequently prevails. These are sacred words much degraded. There are false gurus—fakes, frauds, charlatans and claimants; those who teach for money, those who boast of their powers, those who claim to lead and order others to follow. When a person says, "Come, I am enlightened and I can enlighten you; do what I say"—Theosophy says, "Beware!" When a claimant proclaims, "I know the Way; follow me"—Theosophy again says, "Beware!" The very first mark of the real Guru is that He gives, and the receiver knoweth it not; He opens the eye to Vision, yet Himself remains invisible. He speaks not, yet the disciple's ears hear. The True Guru is the most sacred of Ideals and it has been sadly degraded.

In modern India so much confusion exists, the standard is so lowered, the true facts are so forgotten and misunderstood, that Theosophical exposition on the subject sounds like something new. Before the days of Madame Blavatsky the belief was prevalent—and it still persists—that in this Kali Yuga, this dark age, real Gurus cannot be found; They have all disappeared. One of the grand missions of modern Theosophy and its Founder and Mother, H. P. Blavatsky, was to resuscitate the true view about Gurus—Their status, Their work, and the Path to Them.

These Gurus, Teachers, Mahatmas, Adepts form a Centre, a Lodge of Perfected Men, which is ever ready to guide and befriend the human family. These are Living Men, all of one mind, one will, one aim and one purpose; They are a United Body and form the Great Fraternity of Adepts.

Just as there is the invisible Spiritual Soul in the visible, tangible body of man, so also there is the invisible Spiritual Soul

of the human kingdom. We all see a great deal of vice, incessant competition, minds trying to dominate other minds, as the forces of one country try to defeat the forces of other lands. Only rarely do we see virtue undefiled; only rarely do we meet with innocence in all its purity; and rarer still do we find virtue and wisdom, innocence and knowledge, joined together. But when we look for this combination in the pages of history we come across certain singular figures like Rama and Krishna, Buddha and Shankara, Lao Tzu and Pythagoras, Tsong-kha-pa and Paracelsus. In them do we find both virtue and wisdom; in them do we find the child-like innocence and the dynamic power of the Sage. Theosophy says that though virtue and wisdom make a rare combination in ordinary life, yet even a faint expression shows that the Spiritual Soul exists and is at work; so also, however few in human history are those mighty figures, They reveal the fact that there is in existence the Invisible Spiritual Soul of the human kingdom. This Invisible Spiritual Soul is made up of those Renouncers and Sacrificers who have realized Their own Pure Nature—*Suddha-Sattva*—who are Masters of life and death. As a Unit, as a Brotherhood, as a Fraternity, They exist and labour. Therefore Theosophy does not despair of the human race, for it knows that at the Centre of the stormy Ocean of *Samsara*, peace and quiet and serenity abide.

This is the central teaching: on this physical and visible earth, a Fraternity of Adepts is working, exactly as within our body of flesh and blood a Spiritual Soul is labouring. Just as only a few recognize the divinity within their own hearts, so also only a few know of the Fraternity of the Enlightened Ones quietly working in the world where passion rageth like fire never to be appeased. There is an intimate relation subsisting between the Spiritual Soul hidden in the innermost recesses of the heart and the Great Gurus, the Spiritual Fathers of the Race, the Elder Brothers of the human family. Once this psychological correspondence is grasped, much of the existing confusion will disappear.

This Fraternity of Emancipated Souls or *Jivanmuktas* is composed of two kinds of beings: first, those who incarnate in physical bodies; and second, those who live in their purified astral bodies or starry sheaths—bodies of subtle electrical and magnetic substance which shine like veritable stars—*Hiranmaya Kosha* of the Hindu Philosophy, or *Nirmanakaya* of the Buddhist. Mahatmas is the name specially given to those Adepts of the first class who build round their astral body or *Hiranmaya Kosha* a physical body, and live and labour in that body. They take birth or

incarnate again and again, and with this class we have specially to do in the study of our subject. The second class is given the name of *Nirmanakayas*—Those who have no physical bodies but who help the race, living in touch with it through their Astral body or *Hiranmaya Kosha*. This second class, the *Nirmanakayas*, do not teach individually; Their work is different and They affect human culture and civilization in a variety of ways. The first class, that of the Mahatmas or Masters, take on physical bodies for certain reasons, one among them being to teach individuals who become their pupils or chelas.

It is a logical line of study to trace the stages in the life of chelaship by examining the method employed by the real Gurus in fulfilment of Their own purpose and Their own mission.

The first purpose is to inspire and to awaken human Souls to a recognition of their own divinity and dignity. They achieve this purpose by keeping the Light of Wisdom ever burning in the world. It is said that the Voice of the Masters is ever in the world. Never in the whole cycle of duration is Their Light extinguished or does Their Voice become dumb. There are two ways in which this is done. First, the Adept-Fraternity, possessing accurate knowledge of the Law of Cycles or Yugas, send a suitable Messenger to the world of men. These Messengers spread the true knowledge, more or less privately and secretly when fanaticism and ignorance are too strong in the world; the Rosicrucians, Alchemists and Fire-Philosophers, for example, did that during the dark ages of Europe. At other times these Messengers work openly, as Paracelsus and Mesmer did, but without revealing their intimate connection with the Adept Fraternity. But there are special occasions when a full public declaration of facts and source becomes due under the Law of Periodicity, and then the Wisdom and the Lords of Wisdom are openly spoken of. Such was the case with H.P.B., herself an Adept-Chela of a Great Guru, as also the accredited Messenger of the Great White Lodge.

The second method is that these real Gurus, the Mahatmas or Masters, establish an individual relationship with evolved human Souls and make these Souls Their chelas. It is not the personality, the animal soul and the physical man, who becomes the chela, but the inner Ego or Individuality who has earned the privilege of this connection. Inspiring Their own individual chelas, the Great Ones awaken other human Souls. The Messengers leave behind the record of the Teachings of the Adept Fraternity, while the chelas are living embodiments, however partial and fragmentary, of that Wisdom.

The one characteristic of the mission of the Adept Fraternity is Unity. Its Message is for *all*. The Philosophy of the Great Gurus recognizes Souls, and all men and women are Souls, whatever their station in life, whatever the colour of their skin. When an individual has sufficiently absorbed and assimilated the Ancient Teaching so that he attempts sincerely and earnestly to kill in himself pride of race, religious exclusiveness, social snobbishness, he is taking the first step towards the Path of Chelaship. Only a man or woman as a thinking Soul, *manushya*, is fit to be the chela of a Great Guru. Such an one has risen above the distinctions of caste, class, community and creed. When a person raises himself to the place of a brother and a helper to others without any distinction, he has taken the great step. He has come out from among the warring, clashing kingdom of animal-men and has entered that of the human. By such a transformation the Light of the Soul is lighted in the Heart. It is worth noting that not by some mysterious practices does the ordinary man or woman come near to the Great Gurus, but by this inner change, by this courageous recognition of oneself as a Soul, above all distinctions and differences of personality.

The second purpose of the Adept Fraternity is to draw near to Itself those human Souls who have by Soul-resolution come out from among those who live a sense-life; who, rising above the differences of their own personalities, are aspiring and endeavouring to live not as bodies but as Souls. But the Great Gurus look not only for this resolution and action, but also for the motive behind it—why a human Soul desires to live the higher life. If it is for the purpose of gaining emancipation or Mukti, then for such the Path to the Great Ones is closed. But if the motive is service of humanity, service of human Souls, irrespective of any distinctions and conditions, then the Adepts are interested in such an aspirant. What They are looking out for are aspirants willing to renounce the bliss of *Mukti*, the joy of *Nirvana*, and willing therefore to be trained for effective service of humanity. Therefore even when an individual tired of the worldly life desires to lead the higher Soul-life, that desire *per se* is not sufficient. He must see the ideal. Our humanity is called "Orphan Humanity"; it badly needs father and mother, and the aspirant to Divine Wisdom must perceive that he needs training to become a father and a mother to all human Souls. Just as a father labours and toils for his children, just as a mother suffers and sacrifices for them, so must the aspirant and the would-be chela prepare to labour and to toil, to suffer and to sacrifice. Therefore it is the

Inner Ego of the aspirant which goes under training. When we come out from among the rank and file of worldly men and women, and resolve to give our all, our very life to the spiritual service of human Souls, regardless of consequence to ourselves, then even though unknown to ourselves we kindle a light in our heart which shines forth and is seen by the Great Gurus, just as we would see a light in a dark valley when we are standing on the mountain top. The aim, then, is to come to this spiritual resolution.

In the plan of training of the chela by a Guru, what is under training is not the body and the brain, not the lower self, but the Incarnated Soul, the Spirit in the body. By his own resolution and altruistic motive, the aspirant has taken the first step in the direction of the Adept Fraternity, and one or another of Its Members, a Perfected Mahatma, makes a response; that is, takes a step in the direction of the aspirant. Let us remember always Their Promise—"Every step made by one in our direction will force us to make one toward him." Now the aspirant is no more an aspirant, he has become a "lay-chela." At this stage, the lay-chela does not know which particular Master has drawn him nearer to the Heart of Reality. As a lay-chela there is no interference, no direct instruction from the Guru; help or inspiration is given as is deserved, from the inner planes of being. On his purity of life, on the power of virtue, depends the aid a lay-chela receives. The Guru never abandons a chela; but disciples of all ranks and degrees may go away from the Guru. A lay-chela, by his own impurity, may throw himself out of the range of spiritual help, but whenever he regains the status he finds the connection intact on the side of the Guru. So a lay-chela's sole weapons are purity and virtue of life. While he is gathering knowledge, while he is learning, his test is a pure and virtuous life, and definitions of purity and virtue are to be found in the philosophy he studies. Slowly, he learns to live within himself, and the task before him is to blend his Mind and Soul.

By virtuous living he separates the mind from all passions sufficiently for that mind to become the vehicle of his Soul. In an ordinary good man, the mind and feelings have become one: a bad man has bad feelings to which the mind falls prey; a good man has good feelings, but to them also the mind falls prey. There is a distinction between goodness and spirituality. A good man is a man of feelings, and often because of lack of knowledge he blunders. A spiritual man has nought to do with feelings; he has separated his mind from feelings and it is the Soul who uses the mind, creating virtues and all good feelings. So the inner training

of the lay-chela is never to give way to vice, but also never to act by mere feeling, however good. Knowing himself as the Soul, he must initiate action by reason and thought, and learn to use the mind as his instrument. Of course he will not succeed all at once, but every effort draws him nearer to the Invisible Guru, whose presence he may and will feel though he does not see the Guru or hear His voice. "Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest," says *The Voice of the Silence*. In this training, all life is a school. The lay-chela makes his own record day by day as he thinks and feels, by what he says and does. Life-events are all tests, and patiently and silently he learns from them. The one and only right of a chela is the right to be tested and tried by the Guru.

Thus it is the Soul who is under training, who unfolds slowly, like the flower opening its petals. There are nine great stages, corresponding to the nine-gated city of the Soul's abode mentioned in the *Gita*. When all the nine petals of the Soul open within, at the centre is the Jewel—the Real Chela, building himself in the likeness of his Divine Guru. Enough has been said in Theosophy for any one of us to rise to the height of our grand opportunity. Who is there among students of Theosophy whose heart does not respond to the cry of human pain? Who is there who does not wish to live nobly, to sacrifice gloriously? Who is there who does not aspire to make virtue his life-partner and wisdom his life-friend? Who among us can be so dull and un-human that he wishes not to glimpse the vision of the Mighty ones? "Arise," says the Upanishad; "arise, awake, seek the Great Ones, and learn!" Let us have faith that our sincere effort will be answered, our earnest endeavour will receive a response.

What a wonderful and inspiring piece of knowledge! When a chela in his agony and bewilderment about the right way of service, thinks of his Guru and Master, promptly the response comes. Our pride and selfishness alone shut the door; but our consecration opens the door of the heart and the blessed influence of the Guru flows in and floods that heart. Not lack of knowledge only, but lack of consecration, is the bar. Inner adaptability results from true consecration. Adaptability is the power to meet any and every situation, the power to turn to good the forces of evil. The chela's progress depends upon increasing consecration and his growth shows in his capacity to adapt himself to any and every circumstance—not by giving way when faced with difficulties, but by overcoming them. Not passive

resignation to do with whatever is, but an active effort to change for the better everything that surrounds us. So it is not outer things, not so-called powers, but the inner stability, the inner stamina to live purely, to help knowingly, to consecrate completely, which makes for real Chelaship.

To seek and find a real Guru, to do His bidding and be devoted to the Cause of Humanity for His sake, is not only the most powerful of blessings, it is also the most peaceful experience. For him who in his heart has felt the Touch of his Guru, death loses its terror, fear its very existence. Peace is wedded to strength, Wisdom is wedded to Compassion, Sacrifice is wedded to Action. Difficulties become matters of joyful discipline; labour and recreation become one; past and future lose their glamour as the chela works in the Present—the Eternal Now. Like lightning comes the answer when clouds of difficulties foregather and make a reverberating thunder. Not that troubles cease and pain is nought! But troubles and pains become stepping stones to Peace and Glory and Repose.

And so in closing, let us evoke, each one within himself, that deep gratitude for the ceaseless service of the Compassionate Ones. Like the Ganga flowing to the ocean, Their Wisdom-Compassion issuing forth from the Head of Shiva, the Maha-Guru, assuages the thirst of millions of Souls. These Great Ones are high Souls, calm and magnanimous, who regenerate the world like the coming of Spring. Having crossed the sea of doubt and death, They are like the beauteous full moon cooling the earth parched by the heat of the day. May Their Eye as it sweeps over slumbering earth fall on the deserving! May Their Hand extended in protecting love rest over the heads of their devotees!

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How present and sensible to my inner sense is the unity of everything! It seems to me that I am able to pierce to the sublime motive which, in all the infinite spheres of existence, and through all the modes of space and time, every created form reproduces and sings within the bond of an eternal harmony. From the infernal shades I feel myself mounting towards the regions of light; my flight across chaos finds its rest in paradise. Heaven, hell, the world are within us. Man is the great abyss.

—HENRI FREDERIC AMIEL

## THEOSOPHY

[A LETTER FROM A FRIEND]

[The thought-provoking letter reprinted here from *The Path* for May 1886 appeared at an important juncture when there was a renaissance of Theosophical work and duty in America. The name of the "Friend" from whom the letter came was not disclosed. The concluding "Note" was apparently written by Mr. Judge himself.—Eds.]

Dear Brother:

It rejoices us all here, more than I can tell you, to know that you have made such a start in America with Theosophy. We have had so many things to pull us back that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends. It is strange to me to see how little faith there is in the power of truth, even among those who ought to realize this most strongly. Why should we fear and fold our hands when men speak evil of us or of the cause? Why should we imagine that any attack on individual members can affect the position we take as a group or that Theosophy can be endangered thereby? How few understand what Theosophy is! They look upon it as solely an intellectual movement that can be damned by the folly of its adherents; they little dream of the strength that underlies the apparently inconsistent workings of this manifestation of truth which we call the Theosophical Society. And there is one thing which I believe establishes, more than any other, the fact that the Society as a whole has true vitality within it, and that is the visible action of Karma in its developments.

See how the mistaken value given to phenomena in the early history of the Society brought immediately its Karmic development in the troubles then, and whenever any undue importance has been given either to individualities or any particular line of practice, it is always on that particular point that the next attack comes. So that while fully realizing that, as an organization, the T.S. is defective in some things, I yet believe that there is a power within it that will purge it from its defects and carry it on in spite of the attacks of its enemies and, what is worse still, the follies of its friends. What I do feel more and more is the necessity that we should remember and constantly keep before us what it is we are working for and not think we accomplish our end when

we number our converts in the world of fashion, and gather around us men and women who vainly hope for psychic powers and the arts of fortune-telling and reading the future. I do not fear black magic in our midst, but I do feel very strongly that there are many who will sink to the level of mere wonder-seekers and that they will become the prey of elemental influences.

What can be done to make men realize, as you say, a sense of universal brotherhood and the true meaning of Theosophy? Well, let us join you in America and the few here who do realize that psychism is not spirituality, and let us try to stir the hearts of men with the living truths of Theosophy.

I am most anxious, and have been for a long time, that we should address ourselves to another stratum of society than that (the intellectual and the fashionable) which we have sought. It is not that I would depreciate intellect; if I err in that matter it is in putting too much stress on intellectual development. But I am beginning to realize that the lower intellect can only deal with physical facts and that it can never develop ideas; these can only be apprehended by the higher intellectual faculties, and the ethical and emotional nature of man has also its higher and lower aspects.

I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to this object. I think the little book that Dr. Buck has just published very useful and I should be glad to see many more such little works treating of the various points of doctrine such as Reincarnation, Karma, etc. It is also encouraging to see such efforts as that contained in the small book lately out—*What Is Theosophy?* Doubtless, in connection with that, for it seems to have been written for the author's children, you will call to mind what was written by one of the adepts, not so long ago—"there is a great likelihood that the sons of theosophists will become theosophists"—and will quite agree with me in the idea that we need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary commonsense minds who are really fainting for such mental and moral assistance which is not reached by the more pretentious works. Indeed, we all need this. It is fortunate that we have been able to live through the tide of mere psychism and bare intellectuality which threatened nearly to swamp us. And you know to whom we owe our escape, and now that there are ten or twelve members left who are prepared to work on independently of perturbation, I think it a clear gain. What does it matter to us whether H. P. Blavatsky has or has not fulfilled all of her duties,

or whether investigation has cast doubt into the minds of some? In so far as she has done her duty, her work will remain, and if perchance she has come to the end of her capabilities—which I do not admit—it is for us to carry on what she has thus far done.

In America I hope you will not fall into running after wonders and psychic gifts to the detriment of true philosophical and moral progress.

Believe me to be, fraternally yours,

A.

NOTE.—The whole of this letter should be carefully studied, and in particular the point that Karma brings its attacks just on the point or persons where or by whom stress has been laid on phenomena. It may be accepted as almost axiomatic by our members, that if any group or single person has paid too much undue attention to phenomena, to astralism, psychism, or whatever it is called, there will develop the next trouble or attack upon the Society. It has been authoritatively stated by one of the great Beings who are behind this movement, that *it must prosper by moral worth and philosophy, and not by phenomena*. Let us well beware then. Phenomena, powers—or *siddhis* as the Hindus say—are only incidental. Our real object is to spread Universal Brotherhood, in which task we necessarily explain phenomena, but the Society is not a *Hall for Occultism*, and that has also been asserted by an adept in India in reply to letters written him by certain well-known Englishmen who desired to establish a Branch then which should control all literature and phenomena. There are no secrets to be given out to any select persons, for no one receives a secret inaccessible to the rest, *until he has acquired the right to it*, and the proper sense to know when and to whom it is to be given out.—[ED., *The Path*]

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It is political and commercial egoism which is the evil harbinger of war. By different combinations it changes its shape and dimensions, but not its nature. This egoism is still held sacred, and made a religion; and such a religion, by a mere change of temple, and by new committees of priests, will never save mankind. We must know that as, through science and commerce, the realization of the unity of the material world gives us power, so the realization of the great spiritual Unity of Man alone can give us peace.

—RABINDRANATH TAGORE

## WORKING WITH THE CYCLE

MR. JUDGE, when asked, "What can true and earnest Theosophists do against the Black Age or *Kali Yuga*?" replied, "Nothing *against* it, but a great deal *in* it."

Those words contain a good practical lesson. Though *Kali Yuga* is the great cycle in which we find ourselves at present in our evolutionary journey, by the law of analogy we can understand those cycles of unhappiness, stress and trial which come to us in life to be small *kali yugas*. And if we can do but little against the great cycle but much in it and with it, it follows that we can do but little against the minor cycles or troubles which come to us, but much in and with them.

Let us consider what we can do *in* and *with* the present cycle.

No one, not even the most insignificant of us, is entirely helpless. No tragedy, no trial or stress comes to us which we are not strong enough to bear. In times of difficulty a great deal can be done, for the human will is greater than any force in Nature. This is shown in many of the *Jataka Tales* (Birth Stories of the Buddha). Animals and birds figure in these tales. In one, a little quail, left alone in a forest which was being consumed by a fire, made an "act of faith" and *demande*d of the fire to be quenched. It was quenched. In a larger measure, men of science by their will-in-action have forced Nature against her will and have gone against her laws; the consequences have been dire indeed. But if they were to keep within limits and respect the laws of Nature, they could well make of the Great Mother their "ally, pupil and servant." Though the rain may descend and the floods come and the winds blow, though man may seem to be on the point of losing all, even his self-respect, still he can avert all evils and work out his own salvation. So, we can do a great deal in and with the most dreadful set of circumstances in which we may be placed, by an "act of faith." Granted that we are checked by our Karma—*i.e.*, our past ill deeds and lack of developed powers—but by our self-induced and self-devised efforts we can and must exert ourselves to the best of our ability.

Being able to do nothing *against* a cycle, then, does not mean passive acceptance of any circumstance or of our lack of capacity, but conscious, virile, will-full acceptance and use of whatever comes to pass. We cannot *use* what we do not accept and take in our hands. The *Kali Yuga* is here; we can do nothing about that; but we can accept its laws and redouble our fight against the dark powers which, ensouled by our own past actions, feelings

and thoughts, make a *Kali Yuga* and shut off the light. Krishna came at the beginning of the *Kali Yuga*. His influence lies hidden, yet it is potent, throughout this whole cycle. It keeps the balance of spirit *versus* matter-mind, white *versus* black. Every attempt of ours to unite ourselves with Krishna dispels the darkness and sheds light on our Path.

The ancient epic heroes went to the forest or to the mountain to practise austerities in order to gain spiritual powers. Others gained powers for evil. The powers are the same; the use to which they are put differs. In *Kali Yuga* we have a chance to gain powers with greater rapidity than at any other time.

Let us not therefore complain because times are hard, because people annoy us. If no one annoyed us how could we develop the Compassion of the Buddha and learn that control which made it possible for Him never to let an unkind word escape His lips or an unkind thought enter His mind? The impact of the *Kali Yuga* can be felt not only in our environment, but in our own natures too. As storms rage without, as the speed of life gains increasing rapidity, we fail to go along with it and then grumble. We grumble about the weather, about the cost of living, about lack of money; we grumble about our work, about our companions. The attitude of blaming and grumbling is a great destroyer of happiness, for true happiness is true contentment, true gladness at being alive, at meeting friends—even meeting enemies, for we recognize that one day they too must become friends. They are not enemies if we do not count them as such. The evil they do to us becomes the means of further growth in us. Here we have an opportunity to practise and prove for ourselves the great law: “Hatred ceaseth not by hatred, but by love.” All grumbling is selfishness and self-centredness. All happiness is a welling up from within which radiates out to all and draws forth a response. Evil and grumbling also radiate forth and gather dust as they radiate, till we become lost in an avalanche of evil which rushes on to its own destruction.

*Kali Yuga* helps us to reach our goal quicker. Our little *kali yugas* do the same. Let us work on with Nature and she will become our “ally, pupil and servant.”

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## THE INNER WORLD OF THE IMMORTAL SELF

THE hardships and suffering that people go through lead them to seek after something other than the pleasures and satisfactions of ordinary life. All who are in any way concerned with movements that aim at offering men and women spiritual guidance and inspiration will admit this. The student of Theosophy sees in this condition of things a corroboration of the teaching that suffering is a great awakener; hence, from the occult standpoint, a valuable factor in man's life. "Woe to those who live without suffering," warns *The Secret Doctrine* (II, 475), adding, "Stagnation and death is the future of all that vegetates without a change." All change involves a period of dissatisfaction, and destruction of the old before the new can become familiar and take the place in our hearts and minds of the outworn to which we still cling, often against our better judgment.

To those who are awakening from an absorption in the acquiring of all that is regarded as necessary for happiness in our age: money and all that money can buy, power, a long life in the body, health and some field of endeavour in which one can shine—Theosophy has a serious word of warning. This philosophy tells the "seeker" that he has reached a point along the pathway of evolution where the road forks. He is looking for new aims, a new world, new instruments, and an answer to the question: Am I merely a creature driven by the wind and tossed, or am I a being who has an aim to achieve? And what he first finds—and he must find something, if he is in earnest—may not be in the least what he is really seeking, though it may seem to his ignorant and uninstructed mind a treasure-trove.

As every tyro in Theosophy knows, the inner, invisible, intangible real Man has two aspects, the one personal, mortal and fallible, and the other impersonal, immortal and infallible. What the "seeker" is athirst to find is the immortal Centre in himself, but very often the first result of his new open-mindedness and conviction that life holds more than men usually suppose, is to provide an introduction to the world of the pseudo-occult, which is the habitat of the personal, mortal and fallible though invisible aspect of himself. H.P.B. warned the Theosophists of her day of this.

Many think that the new world which they seek is that of the clairvoyants and the spiritualists, and they run for help and comfort to fortune-tellers, to self-styled prophets of various kinds, and to mediums seeking knowledge from the "spirits" of the dead,

the ghosts that visit spiritualistic séances. Thousands, too, are fascinated by some personal psychic experience—slight perhaps, but seemingly full of promise. All this proves that a hitherto invisible, intangible world is becoming open to human senses.

However that may be—and the student of Theosophy has been told to expect a development of this kind—the ancient Wisdom-Religion makes it quite plain that those who expect lasting satisfaction from cultivating the astral senses and exploring the world to which they give access are predestined to disappointment. It will not bring us inner peace and happiness to become aware of the astral aspect of the life around us any more than study of the mysteries of the physical life now so familiar to us has done. Either world might supply material for the spiritual life, but neither will procure us what we really need unless and until we have travelled some distance along the other of the two roads at the forking of the way, the one that leads to the inner world of the immortal Self.

What the seeker is really after is to find and further awaken the “starry” aspect of himself; to penetrate to the inner watch-tower from which he can survey the world, both astral and physical, impartially—that Self within the core of his being around which all he knows as himself turns and without which he would have no existence. Man may be compared to a wheel.

The centre—not the hub or the spokes or the rim—is the thing without which a wheel is not. So your innermost being isn't your character, which may be likened to a wheel's spokes, or your actions, which are its rim, or even your observable personality which may be thought of as a wheel's hub; it is that upon which they all depend; it is that without which you are not. It is that being which tells you of the single origin of all beings, of the single law governing all laws, of the single value from which all values spring. You can't describe it. . . . But there is never a time, waking or sleeping, in which the idea “I am” is not alive in you, unaffected by time, deeper than thought, deeper than feeling, the very spring of instinct and intuition, the original, the unsilenceable whisper of the soul.<sup>1</sup>

And what will one gain by trying to become aware of this centre? For that is very evidently what Theosophy advises one to do. The last words of the above quotation give the clue: “the unsilenceable whisper of the soul.”

The great scriptures of the world all suggest, more or less overtly, that there is in man an organ by means of which he

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<sup>1</sup> *The Judge's Story*, by Charles Morgan, Chapter XXXI.

obtains spiritual inspiration, strength and knowledge; an inlet through which these may come to him from the spiritual aspect of himself; a place wherein resides that Divine Being, of which his personal self is a representative or servant sent out to till the field of everyday life in the material world. That place is the refuge, the resting place, the seat of power. Archimedes is said to have remarked, after he had discovered the principle of the lever, that he would raise the earth itself if he could only find somewhere to stand. So, too, every one of us could raise his small world, himself, if he would but discover this inner "place," standpoint, or attitude. This "place" is our Life Centre of which the Spiritual Teachers of our race have ever tried to give us some inkling.

How can we find it? To answer negatively first: Our search must not be promoted by turning our backs upon the world of everyday life. To retire to some quiet place, away from that world's problems and distractions, will not help us. Nor must the seeker turn ascetic. The ancient Wisdom teaches that the "Silent Self" can best be found in the workaday world of our natural duties. "The trivial round, the common task, would furnish all we ought to ask," says the old hymn. In a sense Theosophy teaches the same thing: the small, plain duties furnish the necessary material for spiritual development and for the building of a bridge between our ordinary centre of consciousness and our spiritual "Centre."

But, as H.P.B. has pointed out, the mere performance of all our tasks is not sufficient to lead us to our goal. We cannot discover "the soul of things," or our own Soul, unless we labour, not only faithfully, but also in the light of knowledge. Whether we wash dishes or floors, tend the sick, teach children, do the "donkey work" in an office or preside and speak at important meetings—whatever our job, we must see to it that our attitude and methods are applications of fundamental principles. And how shall we know what these principles are? The answer is: study and try to assimilate that constant and eternal doctrine which in our day is known as Theosophy.

This philosophy sets forth "universal ideas" that "touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law."

The teachings of Theosophy thus summed up may at first sight

seem very far away from our daily duties. What has this to do with the thousand and one details of the humdrum existence we call the workaday world? Nothing; until we begin to study seriously—to study, not with our eyes glued to the pages of a book for hours on end, but with quiet attention paid as continuously as possible to the application of the principles learned during the short period devoted regularly every day to “study” in the ordinary sense. This constant awareness of the fundamentals of our philosophy gradually puts the student “in tune with the infinite” or, in other words, transfers his point of view from the mortal to the immortal in himself.

The following passage, if thought over carefully, clause by clause, may perhaps awaken ideas in the student’s mind which will lead to the development of “the faculty of spiritual intuition, through which direct and certain knowledge is obtainable,” and thus illumine his path through life, wherever it may be.

When we see the matrix of pralayic space in the bed in which our body sleeps and on waking recognize its potency to refresh and build that body; when we see the water with which we bathe the body as the purifying nature with which consciousness rejuvenates itself; when in every morsel of food eaten, every drop of water drunk, every breath of air inhaled, every affection absorbed, every word of knowledge assimilated, we see the “mighty magic of prakriti” strong to devour as to regenerate; when in every idea put forth, and every word spoken, and every love given, and in every deed done, we see the creative power of consciousness; when in every child we see the Divine Babe, in every woman Devaki, the mother of Krishna, in every father the mighty Prajapati, in every faithful wife the peerless Sita; when in every melody we hear the music of Orpheus and in every movement perceive the grace of Terpsichore; when in every enlightened mind we see Hermes, in every virile body Heracles, and in every Nara, man—Narayana, god, aye, even in the sick and infirm, that which is named Daridra-Narayana, the God who elevates through illness; when in our every virtue we see the incarnation of Vishnu, and in every vice that of Ravana, and in every overcoming and change that of Shiva—then only do we raise the self by the Self unto the SELF.<sup>2</sup>

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<sup>2</sup>Studies in “*The Secret Doctrine*,” Book I, p. 107.

## THE WORKINGS OF KARMA

That which ye sow ye reap. See younder fields!  
The sesamum was sesamum, the corn  
Was corn. The Silence and the Darkness knew!  
So is a man's fate born.

He cometh, reaper of the things he sowed,  
Sesamum, corn, so much cast in past birth;  
And so much weed and poison-stuff, which mar  
Him and the aching earth.

—*The Light of Asia*

THE one thing that cannot be denied in this world is the existence of fundamental laws. Even the materialist, whose law is financial gain, cannot deny that there is a law governing all things and actions. Some sort of law is absolutely necessary for organized existence, whether of a body or of society. If there were no laws there would be chaos, not cosmos; there would be neither sequence nor consequence. But what is the sole law that ultimately governs the universe? The supremacy of any one law has been disputed and different groups have different notions as to which is the Great Law. Nowadays, the dispute has narrowed down to Free-Will and Determinism. The general belief is that man has free-will, but it is claimed by some that even "free-will" is working under a Law, though there is contention as to what that Law is.

Theosophy, however, not only names the Law as the Law of Karma, but also gives certain definitions of Karma. It is very difficult to define and innumerable definitions have been suggested, in accordance with the qualities attributed to Karma. We shall deal with one of its aspects, *viz.*, Karma as the Law that Compensates.

The Law of Karma asserts that you will receive in return the same that you give—you will be paid back in your own coin. The basis of Karma is action and action is prompted by desire. Desire is influenced by our senses, intellect, emotions and moral discrimination, and so it is ultimately these that form the basis of our action and the consequent reaction. Thus Karma is a continuous process, from desire which is the cause leading to action and its compensation which is the effect.

The chief function of the Law of Karma is to maintain and sustain harmony in the universe. Nature creates harmony and Karma restores it wherever it has been disturbed. If we by any act of ours break this harmony, Karma as a fundamental law of

nature becomes instrumental in restoring the broken harmony by making us pay for the wrong done. Karma means cause and effect and there is a harmony maintained between these two. This harmony implies progress, growth, evolution.

Thus the Law of Karma is also the Law of Motion, producing change, growth and unfoldment, as only by change and adjustment can it maintain harmony. The universe is constantly changing, yet "to us, . . . resting not advancing, resisting not co-operating with the divine expansion, this growth comes by shocks."

Everywhere in the manifested universe, the power of Fohatic Will creates, sustains and, regenerating, produces harmony. Fohatic Will is for ever active and its action spells ultimately harmony. In the human kingdom, Man's free-will overrides natural impulse, the Fohatic Will, as it also overrides the voice of conscience, and so discord and contention are brought about. But, according to the Law of Karma, these must be ended, and thus it is that there is compensation or adjustment so that each reaps the harvest of the seeds he has sown.

All of us, whether learned or ignorant in the philosophy of Karma, believe subconsciously, so to say, in compensation. But generally we have a notion of it other than the real effect which the Great Law produces as compensation. We labour in order to be rewarded. We work for money, but the law brings us dust and ashes. We labour for victory, and the law produces defeat. Defeat and pain and suffering were not what we toiled for. Then, how did these visit us? There must have been a certain defect or flaw in our labour. We must have toiled unintelligently and have been unmindful of the harmony of Nature. We have wanted "to get only one side of Nature—the sweet, without the bitter." But Nature has a dual capacity of action and reaction and so we cannot grasp the one without drawing the other along with it.

The Law of Ethical Causation is one aspect of the Law of Karma; with man's action goes its counterpart—reaction, just as everything in Nature has its complement or counterpart—light-darkness, flow-ebb, heat-cold. There are countless other pairs of opposites: pleasure-pain, joy-sorrow, beauty-ugliness.

Cruelty and wrong action bring sorrow and misfortune; kindness and good bring bliss and joy. Christianity teaches: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." The Prophet Muhammad said: "Whatever misfortune befalleth you is sent by Allah, for that which your hands have deserved."

Crime and punishment go together. Emerson has said:

Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. . . . The effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

The smallest act carries its compensation, for thus only can the balance in Nature be maintained or restored. You must pay a tax of some sort for every benefit you wish to receive. And it is foolish to think for a moment that you can get something without paying for it. As Emerson says: "In nature nothing can be given, all things are sold. . . . first or last, you must pay your entire debt."

If the prosaic materialist thinks only in terms of money, then he loses all sense of the beautiful and artistic in life. If a person fosters sensuality, he impedes the growth of his mind. Thus, one way or the other, Nature insists on balancing herself.

It is useless to be sceptical about the working of this law. We may not understand the theory; we may not see exactly how it works; but we can be sure it is always and ever operating, as certainly as the law of gravitation works.

There is no escape from the relentless hand of the fatal law of Compensation, which follows you at every turn, with a passionless, remorseless step.

We cannot defy the law of gravitation; so also we cannot challenge the Law of Compensation, or avert the judgment which it metes out.

But we must remember that, as the Law is just, so is it merciful, and man suffers no punishment save that which he himself inflicts. It is best, therefore, to aspire to a high aim, a beautiful ideal, and to canalize all activities in that direction. The senses and the desires hinder, but right thinking helps. For all pain and sorrow to cease, free-will must be exercised in conjunction and in conformity with the Fohatic Will in the manifested universe. With good seeds sown, the harvest is bound to be rich and bountiful, breeding bliss and content. Yet *Light on the Path* reminds us:

Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself.

In this way alone is the individuality raised from "the shadow into the shine," from mire into space, sun-filled and clean; hating evil and refraining from vice, it kneels to worship the trinity of Truth, Goodness and Beauty.

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## MANAS—ENSLAVER AND DELIVERER

IN *The Secret Doctrine* (II, 254 fn.), we are told that “Manas is triple . . . i.e., as a principle *per se*, which gravitates, in its higher aspect, to Atma-Buddhi, and follows, in its lower nature, *Kama*, the seat of terrestrial and animal desires and passions.”

Have we not here some good practical points for daily living? Left to itself, Manas *gravitates* to Atma-Buddhi. That is to say, it *tends towards* Atma-Buddhi, or Atma-Buddhi attracts it. As water runs downhill, so Manas, if not interfered with, is without effort drawn to Atma-Buddhi.

But the lower aspect of Manas *follows* Kama. To follow implies a kind of deliberate action. It is not Kama that attracts Manas by some natural law inherent in itself, but Manas follows the attractions of Kama, willfully and consciously.

So we have Manas *per se*, awareness or consciousness of itself and in itself; Manas gravitating to Atma-Buddhi; and Manas following Kama.

But “Kama is pre-eminently the divine desire of creating happiness and love,” says *The Theosophical Glossary*; “and it is only ages later, as mankind began to materialize by anthropomorphizing its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane.” Kama in its spiritual form is “the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative One Force, as soon as it came into life and being as a ray from the Absolute.” Have we not here the key to the transformation of personal desires and emotions into universal desires and emotions, of personal love into universal love? Manas, instead of succumbing to the temptations of Kama in its degraded form, has to elevate it to its primeval spiritual form. Passion has to be transformed into compassion. Only then can we touch Buddhi. Perhaps if we think of Kama in this way we can make a friend of it and begin to sense the joy of feeling at one with the All.

We gain knowledge of the Self (the little self and the great Self) by performing “loving deeds.” Let us bring Buddhi out of the misty heights and see that by our loving deeds we are transforming the Kamic aspect of our nature into the Buddhic aspect.

Let us centre our Kama, our desires and feelings, on things spiritual, on the good of humanity, away from selfishness, and Manas will follow. In fact, we cannot so centre our Kama without

the aid of Manas. "The inner and divine man" must adjust "his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two." (S.D., II, 268)

This is our present work, for "it is only in the actual *mid-way* Round" that man "develops in himself entirely the fourth principle as a fit vehicle for the fifth." (S.D., II, 161-62)

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How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battleground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet there lurks in them their old but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awaken but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

—H. P. BLAVATSKY

## THE VITALIZING POWER OF THEOSOPHY

HAVE students of Theosophy put into practice the teaching they profess, and which they are told must be applied in daily life, and thus helped to realize the wish expressed by their Teacher, H.P.B., who said in her Third Message to the American Theosophists: "May Theosophy grow more and more a living power in the lives of each of our members"?

Before we can answer this question we must ask another. Which of the many approaches to our philosophy will make it a vitalizing power in us? Cosmology, anthropology, metaphysics, parapsychology—which? The same Message quoted above gives us a hint: "The Ethics of Theosophy are more important than any divulgement of psychic laws and facts." Why? Because, whereas the latter relate wholly to the material and evanescent part of man, "the Ethics sink into and take hold of the real man—the reincarnating Ego."

The ethics, then, are evidently what we need: the aspect of Theosophy which will awaken the immortal portion of ourselves. Those other teachings which educate only the mortal and therefore impermanent part of us, important as they are, can really contribute to our becoming true Theosophists only when apprehended by a mind cleansed by the light from within. Hence our course is clearly defined—to apply the ethics of Theosophy, that is, the law of universal brotherhood, in order to enable the immortal man in us to reflect himself in the lower. This means that the personality has been able to unite itself in some degree with the higher consciousness or ego. In so far as this is achieved, the student has made Theosophy a living power in his life. To what extent have we achieved this?

The ancient doctrine of the two souls in man—the mortal and the immortal—has been emphasized in the modern Theosophical Movement from its inception. So has also the fact that to reach the goal of our evolution it is absolutely necessary that we humans so direct our lives and control our minds and emotions that the "Silent God" within may become a conscious presence and an active potency.

Nor is the student left without hints as to the method to be employed in the effort to reach the end in view. He cannot go far in his search without lighting upon passages which deal with this subject. We have been generously supplied with advice for our guidance. Many illuminating facts have been given to us, and we have not been denied the warning that time, energy and persever-

ance will be needed to produce results.

And a good thing too, for without determination and the will to hold grimly on, we shall never be able to make use of the privilege of guidance, inspiration, comfort from our higher ego. "Let me again insist," says Mr. Judge, "upon your trying to realize in yourselves that you are a part of the All. That is the constant subject of meditation, and will bring the best results." A gigantic task!

On the other hand very definite encouragement is also given to the student. In the Preface to his rendering of *The Yoga Aphorisms of Patanjali* Mr. Judge writes:

... 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.

The wise thing to do, therefore, is surely to make the attempt. "We have one word for all aspirants," wrote one of the Masters—**"TRY."**

Most people believe that criminals are solely responsible for their guilt. Society, from the earliest primitive cultures until our own, has been more intent on punishing the wrongdoer than in understanding why he broke its laws.

My work has, for years, led me into the study of the maladjustments of individuals, especially delinquents, and through them to the riddle of crime itself. I found that I was faced not only with the problem of handling those unfortunates who were truant or who had stolen or raped or even killed. I was also faced with a necessity for complete reorientation of our basic understanding of criminal behaviour.

I reached the inescapable conclusion that society, with all its ramifications of family, school, community and government agencies, had to share the responsibility of guilt together with the particular individual involved. I had to believe that the offender becomes guilty because of the influence of his family, his education, and of society. This is not to say that there is no weakness in the person who commits the crime. But as we examined case after case we invariably asked ourselves: "Where were the parents, the school, the community, when this crime was committed?"

—DAVID ABRAHAMSEN

## BECOMING AN ASSOCIATE

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1947.]

THE United Lodge of Theosophists is no organization, yet it has Associate cards. This is sometimes considered an anomaly, or, at least, puzzling. Yet the cards have a purpose, since they denote, when signed in the right spirit, a definite stage of growth. Those who, after a trial period of observation and work with U.L.T., realize that they are in sympathy with its aims, policy and methods, and who find themselves naturally taking on such obligations as their own karmic opportunities and limitations afford, are those who benefit most by the signing of the cards. Yet they cannot be refused to any who wish to sign, however deeply a hasty decision in the matter is to be regretted; nor, on the other hand, is persuasion brought to bear on those who, while sharing in the benefits and work of the Lodge, do not see any necessity for signing the cards, and even look askance at their use. Yet, as said, there is a purpose behind it.

In the early development of a child, there comes a stage of greater awareness of itself as a personal being in relation to other people and the world around. It begins to say "I" instead of using the third person—"Baby likes this," "Billy wants that." In the same way, there is a stage in the life of the Theosophical student when there comes an increase of self-awareness—not as a step towards a greater sense of *personal* consciousness, as in the case of the child, but as a step towards the *impersonal* consciousness of the world of spirit.

We can accept the philosophy as the only rational explanation, the only soul-satisfying basis for life. We can revere the Masters as helpers and exemplars of mankind, and seek to follow Them. All this is absolutely necessary, but it is still not enough. To see that there is a life to be lived, and to endeavour to live it, is good and right, but there is something more. There is something more, even, than the personal gratitude and friendship felt towards those directly near us, to whom we owe our knowledge of the philosophy. There must come a time when we become aware of the Theosophical Movement as a movement, and of ourselves as having to take our place in it, because we cannot do otherwise. That Movement has been the living undercurrent of all progress, the energizing spirit that works through all the pageantry of history—the fantastic nightmares of wars and the selfish strife and struggle of "peace"—as in man's victories over tyranny and

ignorance.

And with the right desire to take our place in the ranks of those who work for that Movement, there must come also the desire to place the fact on record. Why? All power, to become operative, must be focused into a point of expression. Spirit, omniscient and omnipotent on its own plane, yet has to be condensed, confined and concentrated in this little frame of the human body, before it can know and express itself. The wisdom of Theosophy, though it is burned deep into the minds and hearts of humanity, though all its vast stores of knowledge are to be found on the inner register of the higher astral light, still has to be expressed, either on graven stone or in painted hieroglyph, in spoken word or written manuscript or printed book. All these are the "points of stimulation" that awaken the corresponding knowledge in the searcher for truth.

So there comes a stage when this searcher for truth awakens to the fact of himself as a student-server, becomes aware of having an object greater than his own personal self to consider and to work for—the service of humanity. He becomes more intimately alive to the fact that U.L.T. is the field of service for him, the channel for his efforts. And with that growing recognition of his place in the scheme of things, the need is felt, even if half-consciously, to place the fact on record. The child who thrills with the discovery that *he* has acquired this or that piece of knowledge, has to tell others about it, has to do something to *fix* it, to make it "real" and unfadable.

The child's instinct is right, and when the greater sense of Self-awareness comes, it must also find expression. Yet there is a time to speak and a time to keep silent. To talk about one's spiritual growth, one's place in the Work, one's intentions and ideals, is the very opposite of this one avowal from the heart. The latter strengthens the resolve. The former sucks the energy that should be used in spiritual service into the windy inflation of personal egotism. As for those who sign on impulse, without considering or testing U.L.T., and themselves, they are like children who, holding a book upside down, mimic their elders' reading, by nonsensical sounds. How can their signing have the same meaning and power as others' signing may have?

What does becoming an Associate imply?

Giving up notions about *our* development, *our* Theosophical career, or *our* way of working and, instead, making the most intelligent use we can of our particular karmic inheritance to further the Cause. The Work is not carried on only by the lime-

lighted jobs. Speaking and writing capacities are valuable, but business, social and even domestic abilities are equally so.

Becoming an Associate implies giving up the human tendency to hold on to ideas, not because they are good, but because they are *ours*. It means giving up what we have grown up with, and absorbed without question, yet keeping unshaken our hard-won conviction of the wisdom of Those who know, since scepticism is as foolish as credulity. It implies giving up the partisan spirit that rushes devotedly out to defend or to attack, on the least provocation, and, instead, judging events and actions by the test of the Teaching and the Movement.

It implies giving up secondary activities to conserve energy—those that give perhaps harmless pleasure, but serve no real purpose, or those methods of service that are palliative only—and putting our strength into one line of action, which offers scope for all types of activities, for that one line of action is the realization and service of the Self in all beings.

Becoming an Associate implies relinquishing the idea that unity can be brought among Theosophists, or any other group, by means of organized formalities, or formal “fraternization,” and instead endeavouring to see where real unity lies. No machine will work unless the diversity of its parts is resolved into a unity of function. People cannot function together as Theosophists unless they study and follow the same teaching. They cannot function as a unity if some follow the glamour of psychism, some, the Open Path of Liberation, and others seek to tread the Path of Renunciation and Service.

Becoming an Associate implies giving up the belief that Theosophy should be given in a simpler, easier fashion to satisfy the untrained thinker and the man in the street, or that, contrariwise, its presentation should be more scholarly, more thorough and definite in its metaphysics and science, in order to appeal to the best intellectual minds; or again, that it should pay more attention to Hindu—or Christian, or Jewish, or Moslem, or whatever else it may be—culture and achievements. In other words, it means giving up the feeling that Theosophy was intended for one section only of the community, and, instead, attempting in one’s service of mankind to be all things to all men—to give to the learned what will stimulate their thought without arousing their ridicule for one’s naive assumption of learning; to present the practical aspects of the philosophy to the uneducated, without swamping their undeveloped intelligence; to find, in short, some common ground of agreement with those of every creed and condition, to

serve as a starting-point of arousal.

Becoming an Associate means giving up mere spectatorial sympathy, and seeing that, since there is work to be done, one must make oneself fit and willing to do not merely the tasks that come easiest, but even those that, at first sight, seem almost impossible. "I can, therefore I ought" may refer to our natural talents, but the other half of the maxim is "I ought, therefore I can." It does not mean inevitable success, by any means, but even if the attempt fails, it may energize others with greater capacity for that work. It means giving up dependence on the things and the faiths that we depended upon and found dear in the past, while discovering in them meanings that enlarge and transform them.

Becoming an Associate implies dropping the illusion that "giving up" means a cutting-off, a mutilation, a deprivation, and seeing instead that it is a necessary prelude to a greater expansion of power. For all that we give up is simply the fetters we have worn so long without knowing it. We alone can file them through. Each alone can determine what obligations he assumes as an Associate, treating these obligations not as fresh fetters, but as useful aids to his skill, to be cherished as a good workman cherishes his tools.

Finally, it means relinquishing the lurking hope that achievement is only around the corner, and, instead, cultivating the patience of impersonality and the contentment of knowing that the value of the deed lies in the motive and the effort, and not in the result desired.

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WE are all members of one body, and the man who endeavours to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

—ELIPHAS LEVI

## IN THE LIGHT OF THEOSOPHY

The theory so far held by astronomers was that galaxies were formed within a relatively short time after the so-called Big Bang that began the universe. All galaxies, each containing anywhere from 10,000 million to 100,000 million stars, formed from hydrogen clouds that gradually condensed to form stars and planets. The general belief has been that such formations halted thousands of millions of years ago.

Astronomers have recently discovered a gigantic, slowly rotating hydrogen cloud that they believe is a primeval galaxy in the very early stages of development and capable of forming stars and planets. Researchers at Cornell University in New York State and the Arecibo radiotelescope in Puerto Rico report that the discovery of the proto-galaxy shows that it is possible that galaxies are still being formed in the universe and were not produced only in some early epoch. The discovery, astronomers say, "could reshape the current view of the history of the universe." (*Span*, October 1989)

The hydrogen cloud, relatively close in astronomical terms at 65 million light-years from Earth, provides astronomers an opportunity to study galaxy formation. The cloud seems to have formed independently, in a pocket of space isolated from other galaxies. "Such isolation is the key to its significance," the astronomers say.

The discovery of a new galaxy in formation, and the acceptance of the idea that the universe is a continuous creation, seem to bear out *The Secret Doctrine's* assertion regarding "the Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing'..." Life takes on a new meaning when viewed from the perspective of the vast expanses of space teeming with universes, with new ones appearing from time to time and old ones dying out.

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*Social Sciences*, Vol. XX, No. 3, 1989 (published by the USSR Academy of Sciences), is devoted to the study of man. The opening article by Ivan Frolov discusses the need for the humanization of science, which is becoming ever more closely connected with people, society and nature. The question of the purport and responsibility of science, its place in society and its attitude to social issues, is being heatedly discussed in our day. The

tendency toward the integration and interaction of sciences, and a holistic approach to the various disciplines, is now quite pronounced. Scientific and technological progress has had its impact on all spheres of life and is becoming ever more closely connected with social development.

The author writes:

Quite a few years ago an idea was put forward to create an integral science about man. This idea has been discussed more than once, including at broad scientific forums.

Today, an urgent need has arisen for the formation of a new type of science, in which research would not be isolated from axiological and socio-ethical foundations, and the results of investigation and its trends would receive, as we say, human measurements.

The emphasis made exclusively on science and technology (which was characteristic of the 1960s), without due regard for their interaction with society and, above all, man, has produced a host of negative consequences. . . . Modern high technology can only be effective if it is closely connected with the individual. We must shift emphases: in the first place there should be the human being as the principal value, a measure of all things, as Protagoras said, and also a measure of all sciences and any progress. . . .

We now return to the question whether there could be an integral science about man. . . . Opinions differ as to what scientific discipline should take upon itself the role of integrator and organizer of comprehensive research, and the creator of future science. . . .

It appears that philosophy would best be able to take upon itself such a role. The three most important functions which it is fulfilling in modern scientific knowledge give it, in my view, this opportunity. Philosophy contributes, above all, to posing new problems at the junction, as it were, of various sciences and spheres of human culture. Its integrating, synthetic function could be very useful. Philosophy also fulfils a function of critique (that is, an analytical research function) in a broad sense. It analyses, among other things, the development ways of science, the dialectical method, which especially interests us, and can yield much in this respect. Finally, in the present conditions the value-regulative function of philosophy is of great significance, which relates the aims and ways of knowledge to humanistic ideas in their socio-ethical evaluation. It is especially important to unite research and value approaches into a single whole now that science is increasingly turning to humankind and its problems. . . .

In this scientific age, many are apt to consider science to be

more important than religion or philosophy, and this has led to an imbalance in the total view of life. Ancient Wisdom is not any one of these but is the synthesis of all three. Any one of these branches of knowledge is incomplete if divorced from the others, yet the need to synthesize all three is not always appreciated. People are glamoured by the researches of science and by the discovery of knowledge pertaining to the physical world, knowledge that the ancients are supposed to have been ignorant of. However, much that is unknown to us today or that we think has been newly invented was known in ancient times. Let us pause and remember that, besides the need for a right approach to knowledge, there is also to be considered the use of the knowledge gained and the reason for acquiring knowledge, the goal towards which we are evolving, which should lead us to philosophy and religion.

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For years, it has been believed that the always-in-a-hurry kind of people—clinically called “Type A” personalities—are the ones most prone to heart attacks. New evidence, however, proves that it is anger that is the real culprit; for anger causes aggressive, hurried behaviour, which in turn causes heart disease. Dr. Redford B. Williams of Duke University Medical Centre said at a meeting of the American Heart Association that it is time people concentrated and understood the destructive effects of anger on the heart. He referred to a study done on 118 students of a law school. Twenty-five years later, the research proved that those among these 118 people who harboured cynicism or mistrust, which triggered off anger, were more prone to heart attacks. (*Wockhardt Medical Times*, July-September 1989)

The *Gita* names anger as one of the three gates of hell “which destroy the soul” (XVI, 21); and the *Vishnu Purana* states: “Anger is the passion of fools . . . the destruction of all that man obtains.” If anger is bad for bodily health, it is worse at other levels in the progress of the human individual, and is one of the greatest hindrances for him who attempts to live the higher life. As explained by Mr. Judge in “The Culture of Concentration” (*U.L.T. Pamphlet No. 18*), anger has the effect of violently shaking, or pulling apart, or bursting into fragments, the inner man and hindering all progress. It debases the human being, making of him worse than a beast. It effects nothing, and hurts the one who is possessed by it more than the one against whom

it is directed. As a Chinese proverb puts it: "The fire you kindle for your enemy often burns yourself more than him." We often suffer much more from anger than from the very things at which we are angry.

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Archaeological discoveries are bringing to light the high civilization of the early inhabitants of the American continents and the immense antiquity of their land. Archaeologists working in Peru have unearthed stunning evidence that monumental architecture, complex societies and planned developments appeared and flowered in the New World millennia ago. According to the *International Herald Tribune*:

Stepped pyramids and huge, U-shaped temples more than 10 stories high, bright multicoloured friezes with jaguar and spider motifs, broad plazas flanked by residential areas—all these have been uncovered, or partly so, in the first few excavations, made in the last decade, by a number of archaeologists working among literally scores of sites in more than 50 narrow river valleys that plunge from the Andes to the Pacific along the length of Peru. . . .

The biggest Andean monuments predate the rise of the Mayas in Central America by nearly 2,000 years, and the Aztecs by nearly 3,000. Those civilizations, like that of the Incas, came relatively late.

The emerging picture of this earliest American civilization is that of a people tied initially to the sea, living off its bounty, but then moving abruptly—no one knows why—into the Andean highlands to build a flourishing economy based on irrigated agriculture that prospered in spite of the harsh, cold, arid climate at altitudes around 10,000 feet (3,000 metres) . . . .

Some scientists believe the most advanced settlements were urban city-states, governed by a powerful elite that controlled the economic assets, principally its food stocks.

Further findings may well vindicate H.P.B.'s assertion that "man has lived in America at least 50,000 years ago" ("A Land of Mystery"), and that from an ancient Atlantean civilization of high cultural attainment various colonies spread over the American continents. America, the "new world," is in fact older than Europe, the "old world." (*The Secret Doctrine*, II, 407 fn.)

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

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

## By William Q. Judge:

THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
THE BHAGAVAD-GITA  
NOTES ON THE BHAGAVAD-GITA  
THE YOGA APHORISMS OF PATANJALI  
VERNAL BLOOMS  
THE HEART DOCTRINE  
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AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED  
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THE ETERNAL VERITIES  
THE TELL-TALE PICTURE GALLERY  
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LIVING THE LIFE  
THE BUILDING OF THE HOME  
"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
THE U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
U.L.T. PAMPHLET SERIES, Nos. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

## U.L.T. LODGES

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