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June 17, 1952

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The Karma of many is such as to leave no mental or physical doors open directly, yet even they may be reached indirectly through the efforts of others in affinity with them who may take hold and find the way. What we should do is rather to convey the information that the opportunity to understand and apply Theosophy comes under Karma to the very few, not because it is withheld from anyone, but because their prevailing tendencies are not of a nature to leave the mind open to the consideration of new truths, or to enable them to take advantage of the ways and means afforded. This comes from neglect or misuse of opportunities in former lives, in many cases. Especially is this true in this age when so much of the ancient Wisdom is once more made available to all who *will*. All get this chance, some more favourably than others. It is the height of unwisdom to neglect the opportunity again, most especially in those cases where it is brought home to them without effort. In our daily lives we mingle with people as they are. This enables us to show human sympathy with their life, to understand their conditions, without getting involved in either, while in indefinable ways giving the impression of the serious side of life and the necessity of real knowledge as to its meaning.—ROBERT CROSBIE

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

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th June 1952.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1952.

VOL. XXII. No. 8

## OUR U. L. T.

### WHAT OF THE FUTURE?

Robert Crosbie, the Founder of the U.L.T., died on the 25th of June, 1919. Ten years of sincere and silent labour were years of sowing the seeds and the full harvest is not yet. Meantime literally hundreds upon hundreds have deepened their insight and increased their courage because of the sage instructions of this friendly philosopher.

In numerous places the United Lodge of Theosophists radiates its beneficence—One Lodge united by similarity of aim, purpose and teachings. Its aim has a target, the human mind; its purpose is to pierce the mind of man with the arrows of knowledge which purify and elevate it; for this purpose it uses the true teachings of Theosophy.

The U.L.T. has been called orthodox and fundamentalist because its main activities revolve round one centre—promulgating the teachings of Theosophy as recorded in the writings of H. P. Blavatsky and W. Q. Judge. Because it finds that single task highly absorbing and lofty it confines itself to it and has no time left to participate in other studies or to initiate other activities. Its conviction is implicit in its Declaration: Theosophy is a Body of Ancient Knowledge; what H.P.B. recorded came from the Perfected Masters of that Wisdom; the supreme duty of every student of Theosophy is to assimilate that knowledge and repeat it, by pen, by tongue and otherwise, ever and always stating "Thus Have I Heard."

The Associates of the U.L.T. endeavour to free themselves from the slavery of thought which modern science imposes and of human feelings

which illogical theologies fasten upon mankind; they learn to distinguish between Divine Religion and human dogmas. They try to follow a Way of Life in which control of mind, heart and senses brings graciousness and enlightenment, by degrees, however slow. As students and devotees of the Divine Science they are naturally the friends of all good movements which elevate the mind, enlighten the heart, or work to make the physical body a healthy temple of the Soul.

Individual freedom in the greatest possible measure is the prerogative of every Associate—freedom to live his life, to serve his fellow men. Each determines for himself what he will give of his time and money, what labour and service he will offer to the Lodge. Not by the use of his privilege, however, but by the proper discharge of his responsibility or his failure to discharge it does he brighten or darken the status and name of the Lodge, as well as his own as an aspirant.

These principles have worked satisfactorily during the past years, and will continue to benefit us all, if we all remain true to the Lines laid down at the founding of the U.L.T. in 1909. No Associate would deliberately weaken those Lines, but scientific, religious and social notions influence the personal bias of each and thus mischief is done by some unconsciously to themselves. Our aim and purpose will be true and uniform if we all establish ourselves firmly on the Teachings.

In the coming cycle the rallying centre should be the "Text-Book of the Twentieth Century"—H.P.B.'s *Secret Doctrine*. To promulgate its profound teachings the Light of the Heart (not the clamour of the argumentative lower mind) is

needed; and is there a better programme for any, to develop and use that Light, than in these words of *The Voice of the Silence*?

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

Saith the pupil:

O Teacher, what shall I do to reach to Wisdom?

O Wise one, what, to gain perfection?

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT, mistrusting fancy's false suggestions.

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha.

## WORLD BROTHERHOOD AND FOOD

Compelling practical proofs of the need for united world action against hunger are assembled in a new book of urgent significance, *Geography of Hunger*. (Victor Gollancz, Ltd., London. 288 pp. 1952. 18s.) The author, Josué de Castro, Chair-

man of Executive, Food and Agriculture Organization, estimates, on the basis of a regional analysis, that two-thirds of the world's population are living in a state of hunger. He includes among these not only sufferers from famine but also the victims of chronic malnutrition, which claims many times more victims, lowering disease resistance and productive capacity besides causing deficiency diseases.

He demonstrates convincingly that hunger is entirely unnecessary, requiring only the facing of the situation and its causes, the will to end hunger and united action to do so. He repudiates birth control as a solution, offering statistics to prove that, instead of hunger being excusable on the plea of overpopulation, *chronic starvation increases fertility, whereas a high protein intake, of more expensive foods, decreases it*. Relieve undernourishment and the birth-rate will not be excessive.

The possibilities of increasing the world's production of food are shown to be vast. Though Mr. de Castro sees in the failure to explore more adequately the possibilities of domesticating additional edible plants "one instance of man's withdrawal from nature" (*cf. The Secret Doctrine*, II. 74), some important discoveries in this field are cited. Also, he mentions successful attempts to obtain food-energy from inorganic substances, *e.g.*, fats from oil synthesis. This possibility had been accepted by the mediæval Theosophists but was still "unthinkable for men of science" in the early 80's of the last century. In the same letter wherein it was mentioned (*U.L.T. Pamphlet No. 29*, p. 6), the Master K. H. referred also to the indifference of science at that time to human welfare. Mr. de Castro shows that science is still more interested in the problems of physics and of chemistry than of biology, but enough beneficent discoveries have been made to warrant his claim that Nature and science are ready to co-operate in increasing food production.

All that is needed to eradicate hunger throughout the world, he declares, is to liberate backward areas from economic colonialism and transform them into "zones of high productivity and full employment, within an expanding world economy." All would benefit from raising the buying power and the consuming capacity of the

marginal two-thirds of humanity, but this demands concerted action, and today nations have the false idea that by attacking other nations' prosperity they can defend their own. Hunger can be eliminated but "what with customs barriers, antagonistic economic blocs, policies of agricultural nationalism and economic autarchy, an international balance of food consumption will be an arduous achievement."

In 1946 Lord Boyd Orr, then Director General of FAO, proposed to the United Nations' governments the creation of a World Food Board "to provide financial and other technical arrangements necessary to convert human need into effective demand in the markets of the world." It was welcomed by most Governments, he tells us in his Foreword, but was blocked by the U.K., the U.S.A. and the U.S.S.R. Unless countries co-operate, how can there be the necessary provisions of convertible currencies and multilateral transactions as the basis of world trade, to say nothing of the reduction of trade barriers? As Mr. de Castro remarks, "...world problems can hardly be solved on the basis of closed economies." He suggests that "an interest in man and in the rehumanization of culture is the common denominator" of the two great economic blocs of Russia and the Western democracies, but, alas, "*a large part of the world is not yet entirely convinced of the necessity of doing away with hunger once for all.*"

Human selfishness seems to be the chief stumbling-block in the way of the "Geography of Abundance," with health and security for all, which he paints in glowing colours in Part III.

Mr. de Castro recognizes two schools of thought as really dangerous—that which offers a forced reduction in the world's birth-rate as the only solution of world hunger, and that which accepts famine as a natural and incurable phenomenon. The neo-Malthusian doctrine, he declares, teaches a "dehumanized economy," which would leave the sick and the weak to die. One writer, William Vogt, had suggested denying the more miserable populations medical and sanitary

resources, and accepted extensive prospective famines in China as "from the world point of view...not only desirable, but indispensable." Mr. de Castro does well to condemn "the mean and egotistical sentiments of people living well, terrified by the disquieting presence of those who are living badly."

Every Theosophist will sympathize with Mr. de Castro's earnest plea for the amelioration of the lot of the under-privileged, and with his effort to arouse the conscience of the world to practical steps demanded by the brotherhood of man. The duty of each in the matter of influencing public opinion and helping to spread the ennobling ideas which are the cure of selfishness has been clearly pointed out by Madame Blavatsky in Chapter XII of *The Key to Theosophy* and elsewhere.

The time will come, she wrote,

when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. (*S.D.*, I. 563)

Then will ebb back again "the great roaring flood of starvation, misery, and underpaid labour." But she held out no hope of its coming in our time. The race as well as the individual is checked by Karma. Mr. de Castro has made out an excellent case for world co-operation for an altruistic end. His book should be widely read. Self-interest as well as compassion dictates action to replace hunger and its threat with the "Geography of Abundance," but, as he sadly recognizes: "We have to reckon with human cussedness." A reform in human nature, such as Theosophical teachings can bring about, is very necessary. Madame Blavatsky wrote:—

Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself....No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old. (*The Key to Theosophy*, 2nd Indian ed., p. 229)

# QUESTIONS ANSWERED

## AT AN INFORMAL "OCEAN" CLASS

### CHAPTER VI

#### HYPNOTISM, SUGGESTION AND THE ASTRAL LIGHT

*Q.*—At the time the *Ocean* was written in 1893, much attention was devoted to hypnotic experimentation as demonstrated by Charcot in Paris. This interest declined, and seems not to have been revived until the last decade or so. What is the explanation?

*Ans.*—This question relates to the cycles of psychism. Now, in the last century, Charcot demonstrated that hypnotism was not a safe method to use. Yet much of what is called Behaviourism and Psychoanalysis is nothing but a modified form of hypnotism. Another thing found out very quickly was that Charcot ruined his subjects—in body, mind and soul—and so his school fell into disrepute. Have we ever thought, however, with respect to this modern form of psychoanalysis, that its power, psychologically, is in its *confessional* element? In some degree, at least, the power of the psychoanalyst is a renewal of the power of the priest.

*Q.*—Is there an element of suggestion in Psychoanalysis?

*Ans.*—Always the suggestion is that the man unburden himself—and most of us are very willing to do so. The psychoanalyst listens and then he suggests forms of gratification, so that these suppressed tendencies may be given their normal field of exercise—physically, if it is safe; otherwise, in the man's thoughts.

The truth is that most of us are hypnotized, not by some person but by the influence upon our astral natures of the thoughts, desires and feelings of all mankind for millions of years. We have been incarnated, let's say, a thousand times since the beginning as an entirely distinct race of our Aryan Race, and before that we had tens of thousands of incarnations in Atlantean days. That experience hasn't perished; it is the substance of the astral light, and every one of us is hypnotized by it. To whatever extent our wills

are not instantly operative, just to that extent we are hypnotized by the astral light. For example, there isn't one of us who is not constantly seeing his own mistakes of every kind and constantly desiring or resolving not to repeat those mistakes; we continually wish to do better and yet find our will ineffectual. This is due to the paralyzing effects of the astral light, which light is the crop of thoughts and desires raised by us all throughout this whole period of evolution, and that paralyzing influence has to be recognized, has to be faced, has to be torn out by each individual for himself.

*Q.*—Don't the Mahatmas themselves use suggestion?

*Ans.*—Well, the very words, Spirit and Matter, black and white, light and dark, or, as with us, good and evil, show that there isn't a relation, a function, a faculty, a power that can't be used for benefit as well as for injury. *Suggestion*, as we use the word, is employed for selfish purposes. We suggest to a man that he do this or that, for our benefit. On the other hand, you can suggest to a man that such-and-such a course of conduct is dangerous. That isn't suggestion in the sense in which it is used by the advertising fraternity, by the politician, by the psychoanalyst, by the priest. There is just as much difference between that form of suggestion and the suggestion that the U.L.T. is a good place to come and study, as there is between black and white. So, we can truly say that Masters use suggestion all the time, if we understand the meaning of the term as applied to Them.

Take another instance. You know we are accustomed to *argue*. Now, the difficulty of arguments is that they are always over differences. Arguments never produce anything but a breach in the discussion. Yet the word *argue* originally means "to make clear." And *dispute*

was once a synonym for the word *discuss*. Today, we have three different words: to dispute, to argue, to discuss. What is the difference between them? Attitude. So with suggestion.

Q.—If we are hypnotized largely by the stored-up evil thinking of the race in the past that is held in the astral light, aren't we also equally affected by the stored-up reservoir of good thoughts, good deeds, good resolutions, good relations?

Ans.—Yes, and no. Originally, when we incarnated, there was no life at all as we now know life. There was no violence, there were no storms, there was no hatred between man and the rest of creation; there was no hatred between man and man. It was a Golden Age, which means only that the state of matter in which we incarnated and of which our bodies were composed was homogeneous matter as compared with the matter that now exists. Since that time, little by little, the buried past—not merely of Atlantean days but also of former *manvantaras*—came to the surface, and the astral light today reflects the dregs of the thinking of mankind.

Suppose we use the word *Akasa* or Ether. When we first incarnated, our bodies were bodies of ether—matter in a state now altogether unknown to us—and the bodies of the animals were ethereal bodies, only not in the same sub-state as our own. We are familiar with the words, solid, liquid, gaseous and so on. Now, imagine that ethereal matter has four states, that astral matter has four states. Actually each one of them has seven. Thus, we were then in one state of ethereal matter; the animal kingdom was in another state of ethereal matter; and so on with the other states and kingdoms. There was no more friction between the kingdoms than the friction in media. Now, little by little, the "water" began to get muddy, and you know how dirt settles to the bottom of water, making the lower part of it dirty. The astral light represents the muddy part of the ether. If we rise to the higher strata of the astral light, we shall not be in the astral light—we shall be in the astral ether.

For years and years in that early period, there was no birth, no death, no *Kama Loka*, no sick-

ness or disease. It was continuous existence in a pure state. Of course, we still go through the three states of ether. We go through this state, which is a mixture of the good and the bad—all of us being affected, but very few "hypnotized" by the good with which the light is stored. Most of us are hypnotized by the other side. Now, we die. What is *Kama Loka*? It is that existence in which the man's consciousness is completely hypnotized by the pictures in the astral light. And what is Devachan? It is the state in which the Ego gets out of that light into the upper ether. The Ego in Devachan is not in the astral light, although we speak of the "higher" and "divine" and the "lower" and "infernal" astral light. When we go to Devachan we go to the same state of consciousness *subjectively* in which—during the latter part of the Third and the early part of the Fourth Race—we lived *objectively*.

Q.—What relation have hysteria, epilepsy, scrofula, and other such diseases to the astral body? (*Ocean*, p. 45)

Ans.—Let us consider the physical body. We have first the bony system. We know that that is related more directly to the mineral kingdom than to any other kingdom. Then we have the circulatory system, the blood. What is that related to? Manifestly, to a mixture, you may say, of air and water—two of the kingdoms of nature which we regard as inorganic. Next, take that vast unknown field we call the nervous system. What is that directly related to? It is clear that its more immediate relation is with that unknown field we name magnetism and electricity. So the nervous system is the chief connecting link between the astral world and the body. There is another system in the body, sometimes spoken of as the glandular system, which has some kind of a mysterious circulation of its own. Perhaps it is the human salvage from the same kind of circulation that we see going on in the vegetable kingdom, and in the fish, or a relic of the time when we were cold-blooded creatures—that is, when our bodies were of another kind altogether, or even were the opposite of what they are now.

Certain diseases are related directly to the blood circulation, and blood impurities are manifested directly in certain forms of disease. Other forms of disease are directly connected with the nervous system; still others, with the glandular system. The nerves and the glands are closely related—although our physiologists, apparently, are as yet not too sure of this fact. The truth is that these two systems represent the positive and the negative poles of the same kind of magnetic circulation throughout the body. So, then, hysteria, epilepsy, scrofula, and other such diseases represent in fact a short-circuiting—an improper *induction* between some of the elements in our physical body, so that matter is displaced. These diseases, then, may be said to be related directly to the astral body through the glandular system.

*Q.*—What about the sterilization of those who have such diseases, of the insane, or of an enemy nation? This has been suggested as a means of protecting future generations, yet it hardly seems right to take such a means without the individual's consent—as is sometimes done. Wouldn't this be going against Karma?

*Ans.*—Let us begin by saying that whatever position a man is in, or whatever happens to him, the thing to do in trying to understand it, is to come back to first principles, that is, to bases. Now, whether a man is hung or sent to the penitentiary for life, or sterilized, or robbed, or any other calamity befalls him, either that happening had a cause or it didn't—a *cause* in the sense that it is the inevitable consequence, so far as that man himself is concerned, of his own past conduct. Either that is true or it isn't. If the Law of Karma is the secret of the Universe, then it does not make any difference what happens to a man, whether of good or evil fortune—it is the reaping by him of what he sowed; to the extent that he sowed, he reaps. Often, we do not remember that we may not see all the successive links in the chain of events that have transpired since the sowing and the reaping.

To take the opposite view, if the law of cause and effect is not true, then this whole Universe is a moral iniquity; there is no justice, there is no squareness and no fairness anywhere. Now, he

is a bold man indeed, and a terribly ignorant one, who would make such an assertion. We do not see all, but all that we see tells us that it's just as true today as it was when Jesus spoke it, that we do not harvest grapes from thorns or figs from thistles; or, as Buddha said, from sesame you harvest sesame; from corn, you harvest corn. When a man gets back to that basis, he can understand—no matter if a person is sterilized with his consent or against his consent, or hung in the name of the law, or commits suicide—in each case he is reaping what he sowed. There is no getting away from it, either on the basis of our intuition, on the basis of such knowledge as we have, or on the moral basis.

Actually, one has to study the history of the so-called "third sex" to understand why it is that sterilization is becoming a great thing of propaganda and of argument today. It has not been so very many years since large numbers of the male population were eunuchs. An eunuch was not in most cases made such by his own will; he was enslaved by those who were stronger and who for their own purposes emasculated him. Now, under Karma, what would happen to the ones who did that emasculating? They would reap what they sowed. When the wheel turns, that would happen to them which they had inflicted on others, if in the meantime they hadn't atoned, hadn't learned better, hadn't done better.

*Q.*—What is true equilibrium?

*Ans.*—Walking on the water—that is, treading our path between the pairs of opposites. Let us illustrate. Suppose a man wants to go due north; if he verges the least bit to the left, he is going west by north; if he verges the least bit to the right, he is going east by north; in either case, he isn't going north. East and west, then, represent simply the two sides of perfection, but perfection is neither one of the sides. Equilibrium is self-control in the individual; it is balance; it is poise. True equilibrium is that poise which nothing can upset.

The strangest joke in the world, when you come to think of it, is the dictionary definition of *equilibrium*. It speaks of "stable" equilibrium and illustrates it by a pyramid; "unstable"



equilibrium is represented by a sphere, and "equal" equilibrium by a perpendicular line which would be upset by the least oscillation. Now, as a matter of fact, you can't upset a sphere; a sphere is the only thing that is always in *stable* equilibrium, although the dictionary calls it "unstable." A man who is unaffected, who is calm, who is able to see, to choose, to act or refrain from acting without the possibility of error, would be in equilibrium, wouldn't he? And if he acted that way all the time, it would be true equilibrium.

Q.—What would true equilibrium be in the universe as a whole?

Ans.—A perpetual balance of forces. Take the statement in the *Gita* (VII. 4):—

Earth, water, fire, air, and akasa, Manas, Buddhi, and Abankara is the eightfold division of my nature. It is inferior; know that my superior nature is different and is the knower; by it the universe is sustained.

Whenever the sustaining power of Spirit is withdrawn, what becomes of manifested nature? It dissolves instantly, just in the same way as darkness disappears upon our striking a light. What maintains darkness? The absence of light. It is the unmanifested Spirit which is the counterpoise of manifested nature. That is what keeps the universe in equilibrium.

## A LIVING DREAM

An interesting psychical happening is recorded by Sir Roderick Jones in *A Life in Reuters* (Hodder and Stoughton, Ltd., London. 25s.) When a Government House guest in Singapore, early in 1924, he had a startling dream, the setting being the very guest suite which he occupied. In his dream he entered the bedroom, to find in his bed Lord Northcliffe, convalescent from an illness. The latter, glaring at him and harsh of speech, leapt from the bed and chased Sir Roderick,

a man of much slighter build than he was, down corridors, up stairways, a veritable nightmare, from which Sir Roderick awoke with relief in the very bed of his dream.

It was, he writes, "a queer and extraordinary dream, and had in it a high and awful quality of reality." He was not addicted to nightmares, and had not thought for months of Lord Northcliffe, who had long been a foe of Reuters, though reconciled with Sir Roderick before his death in August 1922. Sir Roderick did not remember at all that Northcliffe had visited Malaya and stayed at Singapore on his round-the-world trip the year before his death, till the Governor recalled the fact to him when he recounted his dream at the breakfast table the next morning, "the most living dream I have ever had in my life!"

His host pronounced it a most extraordinary story, worth reporting to the Psychical Research Society:—

Because two years ago Northcliffe slept in that room. He was making the same tour round the world that you are, and staying here he occupied that suite. One night he was taken ill in that very room and in that identical bed!

The vividness of the dream and the violent animosity displayed by the entity encountered would seem to make most plausible the explanation that Sir Roderick had dreamt of an entity in *Kama Loka*, probably not a mere floating shell, but a shade of the dead "infused with galvanic and extraordinary action by the Brothers of the Shadow." (*Vernal Blooms*, p. 184) He may be thankful to his freedom from passivity that he came out of the encounter undisturbed and able to go to sleep again and sleep quite soundly. For H.P.B. has said:—

The dreamer of an entity in *Kama Loka* would probably bring upon himself a nightmare, or would run the risk of becoming "possessed" by the "spook" so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. (*Transactions of the Blavatsky Lodge*, p. 77)

## ATMA-BUDDHI-MANAS

[ Reprinted from *Theosophy*, Vol. XIV, p. 255, for April 1926.—EDS. ]

Students often think that Buddhi is something different from Manas. The two blend into each other: the higher aspect of Manas and the lower of Buddhi are identical. Buddhi is called the discriminative principle, but that is also the higher quality of Manas; it is said to be ethical in nature, but ethics without the higher mental quality becomes merely emotion, Kama, however beautiful. And for purposes of true concentration the union of both Buddhi and Manas is essential.

Students complain that they have not the power of concentration. This is because they have not begun with the negative stage of elimination. In the lower mind and nature there are numbers of "mental deposits" of which the mind has to be emptied before any true concentration can take place. Sense impressions are the great obstacle to meditation, whether those that proceed from without, or those which come from the inner deposits of which we have not yet rid ourselves. It is very easy to lose oneself in all these inner impressions, and possibly through it be able to write a book or a poem, but this is not the clear perception of the Ego, much less the activity of Buddhi-Manas.

The first consideration must be the method of elimination. Elimination must take place gradually, by an introspective process. The mind full of unnecessary deposits must be given new material on which to work, material that is in harmony with Buddhi. That is why the student is told to meditate on the Masters, or on some great problem, no matter what the subject, so long as he keeps to it, and it does not evoke the old deposits already there. Krishna, in the *Gita*, thus adjusts the mind of Arjuna by putting before him thoughts that were unfamiliar, those problems which are the great metaphysical truths.

People often complain that they have not large views of life, or liberal minds. It is for this reason: the modifications of the mind in the past have been along petty lines evolved through contact with the objects of sense. The mind has played with these things and become active, but

on these lines alone. The profound teachings of the Three Fundamentals, of the rounds and races, of cycles, etc., will elevate and free the mind from these lower desires and incline it naturally toward the great, the noble, the deep, and thus modify it on a universal basis. The practical value of these metaphysical truths will be found when the mind in lifting the burden of everyday existence is able to view the small things of life in a large way because it has been trained to take the enduring point of view. Thus appear the two great characteristics of Buddhi, impersonality and universality, in contradistinction to the personal point of view that moves in a narrow circle of likes and dislikes.

By taking the universal outlook the student is able to destroy hundreds of lower desires. Says *The Secret Doctrine*: "The suppression of one single bad cause will suppress not one, but a variety of bad effects." Not only do spiritual ideas modify the mind in the direction of all that is universal and impersonal, but they help to get rid of its kamic environment of likes and dislikes. Then arises the higher reasoning faculty by which one is able to evaluate all things at their true worth, to criticize in terms of the good, the true and the beautiful, to understand how it is that their reverse forms part of the Circle of Necessity. This is the higher criticism, founded on dispassion—Vairagya.

The injunctions to choose, to induce ourselves, to act by self-devised ways and means, often confuse people who are desirous of practising this teaching because they do not ask *who* chooses, who induces, who is the particular Self which devises ways, means and methods. Some have desires for self—Kama-atman—; some let their minds be ensouled by Kama, *i.e.*, they are Kama-Manasic; some are encrusted with materialistic ideas and rarely use their discrimination or true judgment. The Self who devises, who judges, who discriminates and finally who acts is Atma-Buddhi-Manas. The "awakening of the Self" within this body of sensations depends on the study and practice of universal and impersonal truths.

## THE KARMA AND RATIONALE OF PLANETARY INFLUENCES

The whole Kosmos is governed by natural inherent Law. No cause is without an effect. No effect is without a cause. Both are related to their producer in the One Life that sustains all.

These propositions are simple. They are fundamental. Yet they are extremely difficult of realization by irresponsible human nature. So prevalent are the personal God idea and its endless ramifications that masses of human beings have come to think that they can either "get away" with some things or throw the blame for consequences on a power or a force, an influence or a circumstance outside themselves. If it is not the whim of a God or the caprice of a Devil that is blamed, then it may be anything from "the enemy" to "the weather." By this pseudo-psychology men deceive themselves and either attempt to dominate others or live in fear. An awakening from this nightmare of a supposedly lawless Universe is required to solve the problems of Life.

Nothing ever just "happens." "Dumb luck" and "blind chance" are terms devoid of meaning. They represent modern superstition, not the acquirement of knowledge.

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it." (W. Q. J. in *Notes on the Bhagavad-Gita*, pp. 40-41)

From the point of view of essentials and the great, generally unknown, achievements of the ancients, modern science is endlessly superficial when not destructive; while the childish dogmas of so-called "religion" are absurdly immature. This is so despite the pride in "modern progress" and technological achievement. The great human need is for philosophical education in the eternal verities of Life itself, and a practical working knowledge of the Laws of Nature. Such knowledge attained reveals most effectively by comparison the utter uselessness of panaceas or expedencies to accomplish anything worth while.

...the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. (*S. D.*, I. 145)

The would-be astrologer who attributes everything to the influence of the stars, as if a man were born with a stereotyped destiny and no free-will or power to choose, is just as absurd as the materialist who blindly labels anything and everything astrological as so much "hokum." This he does even in the face of his own admission that the vital power of the Sun sustains life on Earth. Theosophical teachings, however, are clear on the subject. Science

has not yet learned to look outside of this ball of dirt upon which we live, and its heavy atmosphere, for the hidden influences which are affecting us day by day, and even minute by minute. But the ancients, whose "ignorance" is assumed...fully realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtile forces radiated by them in certain aspects of the heavens. (*Isis Unveiled*, I. 275)

The rationale of planetary influences is plainly intimated in this passage. How does the Law of Karma operate in such case? "There is no Karma unless there is a being to make it or feel its effects." (First Aphorism on Karma) On the other hand, Egos who have no Karmic connection with an influence cannot be affected thereby any more than rain can wet a duck. In other words, the nature and consequences of any sort of Karma are determined by the being or beings who make it and feel its effects. Thus the Law is impartial and just. "We may sometimes appear to reap the effects of the actions of others, but this is only apparent. In point of fact it is our own action." Similarly, the Karma of the Earth is made by the

beings in and on it. No planetary influence can affect the Earth or any being thereon except in accordance with this immutable and eternal Law.

Speaking of the seven terrestrial *pralayas* that occur during this Round of evolution, *The Secret Doctrine* observes:—

It is a law which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with *Karmic* law. In Occultism this inexorable law is referred to as "the great ADJUSTER." (S. D. II. 329)

In a talk on "Planetary Influences" Robert Crosbie explained in a very simple way:—

The Sun shines on all the planets, but the effects received differ for each planet according to the conditions presented....

The Moon, the nearest planet to us, influences us physically, astrally and psychically, for of like nature are the forces in the Moon....

We are influenced by other planets just as we are influenced by other people in our daily walks in life.... According to our attitude, and according to our understanding that all things material and physical evolve from and are ruled by the spiritual, will we—the real Thinkers—receive the effect of any planet....

If we have made up our minds not to be so influenced, then we cannot be: we simply do not follow those tendencies in ourselves which we have discovered to be wrong. So, we make another kind of birth possible. (*Teacher's Manual*, pp. 122-126)

True astrology depicts what H.P.B. has referred to as "the grand panorama of the ever periodically recurring Law." (S.D., I. 269) This is vastly different from the merely personal and materialistic nonsense that too often passes in its name. Theosophy shows genuine astrology to be the soul and spirit of astronomy (S.D. I. 645) and in the same relation to astronomy as psychology is to exact physiology. (I.U. I. 259) "Humanity and the stars are bound together indissolubly, because of the intelligences that rule the latter." (S.D. II. 352)

Therefore, the *sidereal* "prophecies" of the zodiac, as they are called by Christian mystics, never point to any one particular event, however solemn and sacred it may be for some one portion of humanity, but to ever-recurrent, periodical laws in nature....

Why see in the *Pisces* a direct reference to Christ—one of the several world-reformers, a Saviour but for his direct followers, but only a great and glorious In-

itiate for all the rest—when that constellation shines as a symbol of all the past, present, and future Spiritual Saviours who dispense light and dispel mental darkness? (S. D. I. 653)

The world physical is a symbol of the world spiritual. To read that symbol with the eye of Spirit is the first requisite for an understanding of true astrology. When physical phenomena are viewed in this light, their hidden meaning and occult significance can be perceived. Mr. Judge, because of what he was and knew, had a way of throwing out hints now and then for those who could see and take them. That he was a thorough student and knower of *The Secret Doctrine* is shown by such of his writings as *The Ocean of Theosophy* which epitomizes both *Isis Unveiled* and *The Secret Doctrine*. His *Hidden Hints in The Secret Doctrine* (U.L.T. Pamphlets Nos. 15 and 16) reveal not only his thoroughness in study but even more his realization of the subject. One such hint was given in a talk on "Cyclic Impression and Return and Our Evolution" in which he noted that when we look into our *moral character*, we find that "as we have the tides in the ocean, explained as they say by the moon,—which in my opinion does not explain it, but of course, being no scientist, my view is not worth much—so in man we have tides..." (U.L.T. Pamphlet No. 24, p. 10)

The meaning of this affirmation and its bit of sarcasm has been misconceived even by some students of Theosophy. It has been imagined that there was a discrepancy between Mr. Judge's observation and certain passages in *The Secret Doctrine* on the moon and tides. The apparent discrepancy is due to misinterpretation.

If the tides in the ocean were due to the attraction of the Moon, in the gravitational sense of the term, then there would be only one high tide on the side of the Earth facing the Moon (with due allowance for retardation or time lag.) This is not the case. There is also another high tide on the opposite side of the Earth away from the Moon. Modern astronomy and geology presume to explain this by centrifugal force and an angular component of the force of gravitation. Since the centrifugal force of rotation is exerted

equally all the way around the circle of the Earth, and gravitation is considered as acting at the centre of gravity or mass, this is no explanation at all.

...there is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion... (*I.U.*, I. 271)

Gravitation is only half of a law. The Oriental sage admits gravity, if one wishes to adopt that term; but the real term is attraction, the other half of the law being expressed by the word repulsion, and both being governed by the great laws of electrical force. (*The Ocean of Theosophy*, Ch. XVI, 2nd Indian ed., p. 145)

Can we not conceive from this that, as in the case of heat induced *in the earth* by the Sun, according to the explanation of General Pleasonton (*I.U.*, I. 272), so the dual forces of attraction and repulsion may be induced in the Earth "by the great laws of electrical force"? This, of course, requires that we understand attraction and repulsion to be explained somewhat differently in Theosophy from modern science. Attraction and repulsion are not a mere pull and push. They are due to electrical and magnetic polarities induced in whatever exhibits them. Even a magnet cannot attract anything but that in which magnetism can be induced. The bit of iron attracted to the magnet is so by virtue of its becoming temporarily a magnet. When this magnetization is made "permanent," and the poles are reversed in their position relative to the first magnet, then there is repulsion instead of attraction between them. A similar dual force is exerted in the case of the tides, for there is more than one kind of magnetism.

"The sun, planets, stars, and nebulae are all magnets." (*I.U.*, I. 272) The Earth is a magnet. (*Ibid.* I. 282) "The sun, moon, planets, and stars...are highly magnetic; but they have become so by induction from living in the universal magnetic fluid—the Spiritual light." (*Ibid.* I. 209) Can science explain "why the tides follow the moon in her circling motion"? (*Ibid.* I. 273) The fact is that modern science still cannot demonstrate even so familiar a phenomenon as this.

The Moon is far older than the Earth;...it is the latter which owes its being to the former, however

astronomy and geology may explain the fact. Hence, the tides and the attraction to the Moon, as shown by the liquid portion of the Globe ever striving to raise itself towards its parent. This is the meaning of the sentence that "the Mother-Water arose and disappeared in the Moon, which had lifted her, which had given her birth." (*S. D.*, II. 64)

By appearances only, this may seem to be a flat contradiction of Mr. Judge's statement regarding the tides and the Moon. It is not. Since there are two high tides on opposite sides of the Earth, both toward and away from the visible Moon, and two low tides between, also opposite each other, what can be meant by "attraction to the Moon"?

The Moon is virtually a dead planet whose inner "principles" have reincarnated here in *the Earth*. Therefore, it is in the Lunar nature of *the Earth* that the opposite forces of attraction and repulsion, ebb and flow, are generated or induced. How is this possible? "By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation..." (*I. U.*, I. 282)

In his *Notes on the Bhagavad-Gita* (Ch. I, pp. 31-32), Mr. Judge explained:—

There is in nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it reappears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same. Among vegetables it causes the sap to flow up the tree in one way and will not permit it to return in the same direction. In our own blood circulation we find the blood propelled from the heart, and that nature has provided little valves which will not permit it to return to the heart by the way it came, but by the way provided. Medical and anatomical science are not quite sure what it is that causes the blood to pass these valves; whether it is pressure from behind communicated by the heart, or the pressure by atmosphere from without which gently squeezes, as it were, the blood upon its way. But the Occultist does not find himself limited by these empirical deductions. He goes at once to the centre and declares that the impulse is from the heart and that that organ receives its impulse from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration—the systole and diastole of nature.

All of the foregoing observations have tremendous significance when applied to metaphysical Nature—to the heart and soul of the Universe and Man. As the magnet can attract (or repel) only that in which magnetism can be induced, so we can influence or be influenced only by similitude of nature. If astronomy can observe the living relationships of the visible Universe, astrology gives them soul-meaning. Logical, just and impersonally wise is the Law of Karma. A truer realization of this Law in all departments of Nature can enable men to live more wisely as brothers.

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## A TRIBUTE TO INDIA'S CULTURE

Dr. Sidney Smith, President of the University of Toronto, speaking recently in Toronto under the auspices of the Friends of India Association on the subject of "University Education in India," digressed briefly to describe "the indelible impression" that India's "rich culture" had made upon him. He stressed the power of the Indians whom he had contacted during his inspection tour of a number of Indian universities to elicit "the finest in one's soul." He said:—

There is something in the Indian mind and heart, something in their traditional training, that made me never conscious for a moment (an experience shared by my colleagues) of any racial barrier.

During last December and January Dr. Smith, along with other Commonwealth scholars, had been the guest of the Inter-University Board of India.

The importance of India's national research institutes, heavily subsidized to the end that India might be able to raise the standard of living and to compete in the markets of the world, was underlined by the speaker. He considered it regrettable, however, that the large salaries offered by the institutes were draining the universities of their much-needed teaching personnel.

Referring to the Indian Renaissance that is currently emerging and in particular to those educationists whom he had encountered who, in their zeal for a noble and ancient heritage, had disparaged Western culture on the ground of its materialism, Dr. Smith bluntly remarked:—

I felt as my colleagues did, that the phrase "materialistic West" ought to have been qualified, for there are a few individuals among us who have some ideals left.

He admitted, notwithstanding, that "the observation hurt because there was some truth in it."

Commenting on "the existent dichotomy" in India today—the movement of the research institutes towards the manufacture of gadgets, and the traditional longing for the contemplative life—Dr. Smith said, "I pray that there may be a reconciliation." He expressed the hope, moreover, that the colleges and universities of India would not neglect to promote the meditative bent indigenous to the Indian character.

The speaker concluded by stating that India, as the voice of Asia, occupied a pivotal position today. He urged more scholarships and fellowships, more technological assistance for India, if the West was seriously "concerned with the onslaught of Communism."

When Dr. Smith finished his address President John Ramakrishnan of the Friends of India Association rose to support the speaker's contention that the phrase "the materialistic West" should be modified. He explained that before coming to America he too had believed that Westerners were materialistic, a notion which he had imbibed from reading magazines like *Life* and *Time*. But intimacy with Western men and women, he avowed, had changed this view and had aroused in him an admiration for Western frankness: the willingness to admit atheism, for instance, if such was a Westerner's conviction. In India, on the other hand, he said in effect, custom all too frequently constrained men to render outward respect to spiritual values which might or might not be the motive power in their lives.

Metaphysically speaking, a materialist is one who denies a moral order to the great scheme of things and is exclusively preoccupied with sensible experience. He focuses upon the *seen* because he rejects the ancient doctrine of a psycho-spiritual principle which survives bodily death. But, as ordinarily understood, a materialist is an *economic man*, falsely asserted by some to be a distinctly Russian phenomenon. Such a man will toil long and hard solely for such purchasable tangibles as food, raiment, motor-cars and a modern home. Thus in the service of mammon he burns out his precious energies, indifferent to his immortal destiny.

Now all Westerners are not materialistic, just as all Indians are not spiritual. Apropos of the provocative phrase "the materialistic West" we might remind ourselves that generalizations are always dangerous.

There are many idealistic men and women in the West who have managed to retain their spiritual faith, though living in a highly complex society preyed upon by advertisement writers (masters of the sparkling and sensuous phrase) whose business it is to whet the popular appetite for more and more gadgets and luxury products. The beliefs of these idealists, whether they be philosophers or religionists, centre around the Kantian trinity—God, Freedom and Immortality. An increasing number among them are supplementing their own cultural heritage with gems of truth gathered from Indian lore and a minority have earnestly submitted themselves to the discipline of Raja-yoga designed to expand the normal consciousness and long known to those spiritual teachers,—the Eastern Masters of Wisdom.

Truly between the Vedantin or Christian mystic, and the godless, economic man, wherever he may be found, a great gulf is fixed. But between spiritual individuals, of East or West, there is a deep bond of sympathy, a possibility of rich intercourse to which schools of modern Theosophy bear witness, "*though (to borrow Kipling's phrase) they come from the ends of the earth!*"

## WRITTEN AS WE LEARN "JUST A GLANCE"

The philosophers tell us that outside this plane there is no time. In a flash the whole view of a lifetime is presented, and in dreams come many such visions. Likewise, in each new day there may come flashes—often as warnings of the day to come, or as ideas to be followed through in thought or act. Some call them intuitions—for others they are reminiscences. But, like all happenings on the inner plane of our being, these "glances" are opportunities. If unused they become less frequent, but, by seeking them out at the proper moments, we cause these perceptions to occur more frequently.

Just as the tide of spirit rushes in at each New Year, bringing past, present and future into clearer perspective, so in the morning, or at the birth of a day, the same potentiality of sight is present. Often, that moment of sight, preserved and remembered, will save the day.

Today, the wrongs of yesterday seem to have quickly passed, for "wrongs" and "rights" are evanescent. We recognize Truth shining beyond good and evil, for good and evil are like two faces of a globe—the good the reflection of truth and the evil its shadow. Just as our earth turns around the Sun through day and night, so do good and evil change according to their position in relation to the light. Today, this moment, there is hope, for we too may be like the Sun, never darkened by the pairs of opposites.

We may even smile, recognizing that still "the gentle Krishna" is unattached to the "woes" we had thought *we* suffered. Perhaps we shall even rejoice to see what harvest was silently being gathered in spite of our regretted mistakes. These harvests are with us during each new day, and they are part of the sustaining power that will help pull us through all the days ahead.

It may take but one moment to find ourselves again—yet that instant is all we need to renew the will, to calm our spirits and to begin our new day's journey refreshed. If we watch, we shall find that those glimpses are always just within our grasp, waiting only to be used.

## AMERICAN INDIAN RELIGION

[ Some reflections on *Masked Gods* by Frank Waters, which examines the Navaho and Pueblo Ceremonialism.—EDS. ]

A very penetrating piece of literature purporting to examine the life of the American Indian has come from the pen of Mr. Frank Waters. *Masked Gods* is attractive as well as informative, authentic American Indian designs being used as illustrations. Mr. Waters divides his study into three parts: "The Masks," "The Gods," and "Man: Mask and God."

This work penetrates right into the heart of Red Indian tradition, culture and ceremonialism. Further and more meaningful than this, it shows the interrelationship of this ceremonialism with the "heart doctrines" of other cultures. The reader is shown that these ceremonies, far from being the primitive exuberances of an infant people, have inherent in them the instructions of the initiates of every colour, race and creed, in this or in other centuries. Much of the book's message is implicit; much of it the reader must glean for himself—and much of it, by reason of Mr. Waters's scholarly documentation of evidence, can be verified by all who will take the trouble to consult the original sources.

In one leap this book comes clean and clear away from all the ordinary approaches. Mr. Waters says:—

Life is a mystery play. Its players are cosmic principles wearing the mortal masks of mountain and man. We have only to lift the masks which cloak us to find at last the immortal gods who walk in our image across the stage.

Mr. Waters is human; he understands the human equation, not only among Indians, but also among exploiters of Indians. He understands the political "gabble," the pass-the-buck foibles. He exposes the Puritanical prudery of Missionaries and the ignorant injustices of Governmental policies. His vivid descriptive powers and keen personal commentaries are used to bring out in full colour these Indians, the real Americans. Added to this is an intuitive appreciation. It may be that this quality alone accounts for the force and spirit of Truth so evident in *Masked Gods*, and so unique in a study

of this kind. Perhaps this intuitive approach is what causes some critics to remark that the conclusions which Mr. Waters draws from his facts are certainly "his own," while other cautious students wonder just how far they dare to "go along" with Mr. Waters and still retain their status as orthodox "scholars."

The first part of the book, "The Masks," consists of a brief history of the Pueblos and Navahos within a "frame of reference" which includes the Spanish conquest of Mexico and the Anglo-Saxon conquest of the United States. A most important point in philosophy is brought out in this first analysis of the Masks. That is, that "matter has a spiritual essence as well as a material composition." This postulates steps right away from materialism and prepares the reader for a wider view-point.

We are introduced to the white Trader, and come to have a more sympathetic understanding of these men who of necessity formed the link between the Red Indian and White cultures. We are taken into the Trading Post, and through the *Silences*—the communications without speech—we reach into another dimension of human relationships. A closer acquaintance with these silent men allows us to feel in a very real sense the "Guardianship" which the Indian regards as his duty—the guardianship of the true and ancient rites of his instructors which must be protected against exploitation by the White Man.

We come to know that the unlettered child of nature, taught in the *kiva* by the Elders, is the living transmitter of a universal religion, and that he will continue to be so, no matter how many centuries elapse before his people's culture and religion is permitted to come into flower. We feel the respect Mr. Waters has for this unwritten "religion" and we are grateful that he has drawn it to our attention. We are also grateful that he has chosen *not* to try to interpret it, except by comparison with other symbolic cultures. He describes sympathetically and perceptively, but



he does not assign hard-and-fast meanings. His personal commentary all through gives a distinctive style which the reader comes to appreciate, and which no other method could so effectively render.

Nor is the book without its humorous aspects. We see the "masks" put on by Indians who dutifully worship (when it becomes necessary) in the temples, chapels and churches of various sects, including the Roman Catholic, but who reserve in their hearts and minds—and in one case actually had hidden under the altar—their own more ancient symbolic deity. Aware of the "mask," they silently bear (and sometimes laugh at) the stupidity of "reformers."

#### Part Two, "The Gods," is

an interpretative analysis of Indian ceremonialism. Navaho sings, Rio Grande Pueblo dances, Zuni kachina ceremonies, and Hopi ritualism are synthesized within a common pattern which includes those of the Aztecs, Mayas, and Incas. The meaning of this pattern is compared with that of the Eastern philosophies of Taoism and Buddhism. And it is reconciled in turn with the tenets of modern Western science, as expressed in biology, geology, psychology, and atomic physics.

This sounds like an incredible undertaking, but actually this theme is the only one which could have made sense out of this study—and, incidentally, it is the only approach which throws some light on how the present trends of Western sciences can proceed toward synthetic wholeness. Without a "unified field" in philosophy and science, it is difficult to give serious consideration to particular theories and investigations. But if each separate science can be regarded as a facet, and shown to approach a synthesis in terms of Truth itself, then our minds can work on the principle of analogy, and we have an operational base for understanding the stories which have been told in the Mystery Plays of all time.

Mr. Waters has himself observed the Indian ceremonies he discusses. He has met with the Indians when they said the meeting-place was "that-a-way," and "that-a-way" has turned out to be 100 or 200 miles in the direction indicated by the speaker's thumb. When the meeting-place was "found" there were also found several thousand Indians. Mr. Waters has seen and he tells his reader—the human side of such situa-

tions. As we sit with Mr. Waters through the days and nights of the ceremonies, he tells us what he sees, and we see it with him: the hundreds of small camp-fires, around which the families gather; coffee-pots simmering over the fires, while the Indian children sleep. We see the women with multitudinous petticoats, whom Mr. Waters describes as great brown hens surrounded by their brood of children. We see the old medicine-men with unbelievable endurance continuing the ceremonies through endless hours—and the younger men (some of them college students) taking their places in relays in the ceremonies.

An Indian ceremony is conducted with profound seriousness. It is not a game. Nor is it without a meaning which penetrates into the very consciousness of the observers. Not one single error is permitted in the performances of these rites, for one error would destroy their potency. Do the ceremonies work, and how? They *do* work, and our modern men of science have not yet discovered "methods" for duplicating the potencies evoked by these ceremonies. Even as Eastern philosophies enjoin certain disciplines, just so, in Indian ceremonialism, do we come to see that a severe "austerity" is practised by the participants, and that no violation can or will be tolerated. Ceremonies, rites, disciplines and austerities—to the Indian these things are *Real*. The young boy at his initiation is taught the meaning and potency of sex, and its power in planes other than the psychic and physical is demonstrated to him. He is shown how the misuse of this procreative power results in affecting "the spinal cord where it joins the brain," as well as reacting unfavourably upon the whole of his people. Mr. Waters has in this respect made some acute observations which it would be well for some of our present-day theorists on sex-education to study. These primitive "instructors" of the *kiva* have been teaching, we learn, what our modern psychiatrists are still trying to unravel—and with not too much success. We may well ask what ingredient is missing from our modern scientific approaches.

In Part Three of *Masked Gods*, Frank Waters comes to his own synthesis—"Man: Mask and God"—a section which investigates the

reflection of the religious ideology in the secular life and character of the Indians, and our relation to them as a rational people opposed to a people predominantly intuitive by nature, which has its counterparts in our relationships to Latin America and the Far East on a larger scale.

Hence this exploration into the life and ceremonialism of the Pueblos and Navahos must also be a probing of our own contrasting life, our own religious, social, and scientific ceremonialism—our own kachina cults... to find, at the core of both, that the development of racial groups, of civilizations themselves, follows the same stages of psychological evolution inherent in the individual; a process whose end can be glimpsed through the coinciding symbols of their transcending faith.

It is with especial appreciation that we read this third section of *Masked Gods*. With complete aplomb Mr. Waters discards all the complacent distinctions between "religions" and "sciences." He finds both in Dr. Carl Jung and in Professor Albert Einstein the gateway to an understanding of the "reconciling Symbol" of heart and mind—as well as the formula for coming to terms with atomic physics. Mr. Waters gives proper audience to the tenets of metaphysics as he says, in discussing *The Universe and Dr. Einstein* by Lincoln Barnett:—

So in the physical realm, as in the psychological, we need one theory, one equation, to set forth the common law that governs both the infinitesimally small and infinitesimally large, and reconciles both the fundamental forces of the universe. This "Unified Field Theory" has now been completed by Dr. Albert Einstein after thirty years of work. He has not yet verified it by experiments, and few other physicists understand it.

Yet in it and the work to follow, lies the hope that through our Western physics, as through our Western psychology, we will reach, as Einstein says, that core of metaphysics which alone validates all our approaches to the ultimate truth.

Lacking a direct touch with Mr. Waters, either person-to-person or by correspondence, the present reviewer hesitates to give what must be the logical Theosophical criticism of this work. It is altogether possible that Mr. Waters knows the part he has *not* included in this study, and that his approach is made with considered deliberation. We think this book is both a scholastically able presentation, and a much-needed "bridge" between what are presently called "current ideas

concerning the philosophy of Theosophy" and what those true teachings of Theosophy really are. Yet we must add, along with a favourable review of the book, a criticism of it from the Theosophical point of view, namely, that Mr. Waters nowhere in his book states that evolution is only *half* a law—just as gravitation is only half a law. Levitation bears witness to the other half of gravitation; and *involution* is the other half of evolution. What seems to be evolution from the lower worlds into the higher, is actually a process of involvement of higher principles with lower ones—the spiritual beings engaging in the conversion and refinement of coarse, material energies. Evolution is at all times a *conscious* process, propelled by self-conscious beings who take upon themselves the task of involution and evolution for the purpose of raising the lower forms into full awareness of *their* potential heritage of divinity. Theosophy holds that man does not "evolve" into a "god," but that he *is* a "god"—a "divine being"—and that by his involvement in matter he has become drugged by the *maya* of conditioned existence, and has forgotten his divine heritage.

From this point of view, the ceremonialism of Navaho and that of Pueblo are equally valid, for both religious "demonstrations" awaken memories of his divinity in the sleeping consciousness of the human being.

Theosophy will agree that by "transcending" duality man becomes aware of a new "synthesis" or "emergence," but Theosophic philosophy does not hold that such an emergence or synthesis is the result of evolution "from the bottom up." Evolution, rather, is—even as Mr. Waters concludes—a bending back of life upon itself, a development *within* rather than a development from without. But Theosophy teaches that this potential has always existed—although lost to our physical consciousness (the brain mind)—and that the "reconciling symbol" can and does express the faculty of intuitive remembrance, not in the "subconscious" of psychology, but in the super-consciousness of the Manasic principle.

Mr. Waters shows by his use of Theosophic vocabulary that his intent is to point to the similarities in all the "ritualisms" and in the

philosophic ideas of the various systems. Yet as Theosophic readers and critics we must point out that Mr. Waters, while apparently fulfilling his intent, has left out the essential core of Theosophic philosophy—that which is inherent in the idea of Karma. Mr. Waters mentions reincarnation and metempsychosis, and points out that there is nothing “mysterious” or “frightening” about these ideas, but, in omitting Karma, he omits the doctrine of man’s *responsibility* under *law* for the plight in which he finds himself, as well as the key to the way out.

All of this is bound up with the idea of evolution being a *descent* of the Manasic being into the lower worlds or states of consciousness—and his *self-conscious ascent*. Without this most significant of doctrines all the “syntheses” of philosophies, ritualisms, sciences and religions will go for naught, for it is the *responsibility*—self-assumed, self-recognized, and self-directed—of each individual spark of consciousness in human form, which guides and moulds coming civilizations, as well as individual rebirths. The student of philosophy, in this reviewer’s opinion, has to make it clear that the regeneration of human society is not something that will take place in its own due time as the “cycles” and “revolutions” bend back upon themselves, evolving into ever wider and wider awareness of the different states of consciousness. Social and human reform is far from being an automatic process which we as individuals don’t have to do anything about. It will *not* come about except as we bring it about by taking a *Will* position and basing thoughts and acts upon a consideration of the *whole* of mankind.

Such is the burden of the teachings of all the Christs, the Krishnas, the Buddhas, the Hiawathas, and the other Great Teachers of whatever name or time. Our task must be to so live

that the Light which shines in all shall shine forth in all. To that end must our labour be bent, and to that end the labour of Frank Waters in *Masked Gods* goes a good way, and we sincerely recommend his work.

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## THE BODHISATTVA IDEAL

Bhikshu Sangharakshita, the English Buddhist monk since long in India who sometimes writes illuminatingly for *The Aryan Path*, has an article in the Nepal Number (February 1952) of *The Maha Bodhi* (Calcutta) on “Buddhism and the Youth of Nepal.” In it he brings out the urge of youth today to social justice, and also youth’s “natural affinity with the spirit of religion.” If any religion, he maintains, has lost its appeal to the young, it is because the form in which it exists today “has lost the freshness and vitality of spiritual experience.” Buddhism, being much less highly organized than Christianity, is not committed like the churches to the defence of an existing social or economic system, and Bhikshu Sangharakshita did well to urge upon the young Buddhists, when he recently visited Nepal, the “Bodhisattva Ideal,” as not only presenting “the very essence of Buddhism” vividly, concretely and appealingly, but also offering a solid spiritual basis for altruistic ideals. In striving, not only for “the purification and perfection of their own lives, but also for the uplifting of those millions of lives still sunk in ignorance, poverty and pain” the youth of Nepal would be true to the spirit of many of the Mahayana scriptures. The author quotes the moving cry of Santideva, to which indeed “our noblest aspirations for social betterment are but approximations”:

I wish to be bread for those who are hungry, drink for those who are thirsty. I give myself, all that I am and shall be in my future existences, to all creatures.

## IN THE LIGHT OF THEOSOPHY

✓ Theosophical Free Tract No. 24, dated June 25th, on "Race Prejudice," is a paper prepared for a Discussion Meeting of The Indian Institute of Culture, Basavangudi, Bangalore, where it was read and considered on February 14th, 1952. It is based on the Unesco "Statement on Race" but considers the problem from the Theosophical point of view, maintaining that the security of the human race will be found only in Brotherhood, "the symbol of our spiritual unity," and Co-operation, "the practical tool by which it may be implemented."

The denial by some of the world's leading anthropologists and sociologists of any justification in biological racial differences for the prejudice against members of other races should help in the solution of this problem, in so far as it is due to wrong mental concepts. Unfortunately, much of it springs from irrational emotional attitudes, and from self-interest, the best cure for which is the spreading of the concept of a brotherhood rooted in Spirit, which Theosophy puts forward.

✓ How harmful to true human relationships it is to identify one's consciousness with the lower pole of one's being comes out in the article on "Education in an Undivided World" by Mr. Alfred S. Schenkman in *The Aryan Path* for June 1952. He finds "a catch" in the last two words of the commandment: "Love thy neighbour as thyself." He writes:—

Because of our upbringing we can't really love ourselves... We have been convicted of sin and consequently "despise, distrust, and even hate" ourselves.

He quotes Mr. Brock Chisholm, who in this connection has written:—

The anxiety engendered motivates the projection of these feelings of despising, distrust and hate on to other people, the neighbours, though usually distinguishable from oneself by some recognizable difference of race, colour, creed, economic status and politics.

In the light of this analysis, how dangerous is the theological-fiction that man is a miserable sinner instead of essentially divine in origin as well as in potentialities! And how important it

is to heed the Delphic Oracle's injunction: "Man, know thyself." Not only the lower self, though frank self-analysis disclosing weaknesses and foibles should engender patience with the weaknesses of others and understanding of their difficulties, but the Divine Ego, wise and compassionate. That Ego, reflected even in the lower self to the extent to which the latter heeds its promptings and seeks its counsel, is at peace with itself and therefore with all other Selves, whom it recognizes as also rooted in the Higher Self of all.

✓ The process of bureaucratization, so prevalent in business and government, the armed forces and education, to say nothing of such a highly organized sect as the Roman Catholic Church, is invading even the liberal church, according to Charles H. Page of Smith College (*The Review of Religion*, March 1952). The liberal church, he claims, voices more and more a humanistic creed, one shared by many outside the churches. This creed includes, along with theological dogmas which are apparently little stressed today, such universally acceptable aims as

the realization of the common brotherhood of man; the achievement of a sense of social and individual moral responsibility; the introduction of the ethical and moral precepts of the Judaic-Christian and other religious traditions into the day-to-day activities of people—whether in economic, political, familial, or intellectual affairs; the insistence, in other words, that any total separation of the sacred and secular is intolerable....

Unfortunately, the writer brings out, there is increasing division of labour and specialization, the day is past when spontaneity and sentiment held the community together without special fostering of these. The one-time minister was increasingly expected to be the administrator of a complicated bureaucratic régime. The minister's security would be threatened by sermons that really aroused the conscience of his complacent upper and middle class audience. In short, the process in which the original religious insight is swaddled in formalism can be clearly seen at work

even in the liberal church, which has represented a relatively broad aspect of organized religion in the West.

Students of Theosophy should not miss the lesson of the necessity of keeping themselves fully energized by study, application and promulgation of the original Teachings, if they would avoid the disaster warned against by H.P.B. in *The Key to Theosophy*, of the Movement degenerating into a sect and so losing "by imperceptible degrees that vitality which living truth alone can impart."

The appeal for financial support to the War Resisters' International (Lansbury House, 88 Park Avenue, Enfield, Middlesex, England) which accompanied the Report of the Secretary, Miss Grace Beaton, to the 7th International Conference held last summer, contains inspiring messages from individuals staking their all for principle in different countries. To "strive for a warless world" is dangerous in Spain where the penalty for open refusal of military training is death without trial. From S. M. there comes the message:—

Tell the others, those friends and brothers of mine, whom I do not know in person, but with whom I feel so closely linked in spirit, that I shall go on faithfully to the end. If the time comes when you do not hear from me, you will know that I shall have given all I had.

And from S.E., in an Italian prison:—

When you are inside for a purpose, without having done any harm, the bolts and bars disappear and you are free even here.

A War Resister in the Eastern Zone of Germany writes:—

If I go into the Army, then it may happen that I kill ten people, but if I refuse military service, only one can be killed—I mean myself—so isn't this much less bloodshed?

There is a world of truth in the saying: "The blood of the martyrs is the seed of the Church." The strength of conviction that regards no sacrifice as too great for the Cause to which one has devoted his life carries that Cause farther than the intellectual acceptance of its principles by millions who put other things ahead of the Cause in their scale of interests and values.

For those who are committed to the endeavour to act without attachment to the fruit of action,

as Krishna enjoins, a statement from John Paton's *Cry, the Beloved Country*, quoted in the War Resisters' International has its special value:—

I shall no longer ask if this or that is expedient, but only if it is right. I shall do this, not because I am noble or unselfish but because life slips away, and because I need for the rest of my journey a star that will not play false to me, a compass that will not lie. I shall do this because I cannot find it in me to do anything else. I am lost when I balance this against that. I am lost when I ask if this is safe. I am lost when I ask if men will approve. *Therefore I shall try to do what is right and to speak what is true.*

✓ *The Christian Science Monitor* for 5th March has an article on a "library" of odours, a group of New York chemists having got together a collection of more than 30,000 identified and classified odours, "all bottled and stored for easy reference." They are said also to have amassed "a vast literature covering the whole field of odours and odour problems, going back to about 200 B.C."

Theosophical students familiar with the thought-provoking hints about scent, its rationale, its significance and its correspondences, and the interchangeability of the senses, will doubt the last statement. The student's attention may be invited, for example, to the Occultist's statement that "the smell of a flower emanates from it 'consciously.'" (*Transactions of the Blavatsky Lodge*, p. 94). Also to John Worrell Keely's discussion of the infinite tenuity of odour, quoted in *The Secret Doctrine* (I. 565) and to *The Aryan Path*, Vol. II, pp. 191-2 and 816-17, March and November 1931, respectively.

*Echoes from the Orient* implies that odours can be impressed upon the astral light and states that they can be carried thousands of miles through it (pp. 55 and 53). Roger Bacon referred to mystic odours; and the records of modern Spiritualism contain instances of them. See Dr. L. P. Jacks's account of smelling "the ghost of a cigar" in our January 1943 issue (Vol. XIII, p. 46).

Experiments are reported to have proved that scent affects even the growth of plants, the scent of ripe apples accelerating the growth of rye and cress seed and the scent of peppermint causing plants to shrink. (*T.M.*, VI, p. 172)

Imperfectly as the sense of smell is developed in present-day humanity as a whole, as compared with the senses of sight and of hearing, it fills a very useful function in warning of deleterious substances in the neighbourhood, and especially of food in a state of decay. The proposal of the article in question that offensive smells may be masked with proper treatment seems of limited value.

How Theosophical were some of the ideas of Al-Ghazali (1058-1111 A.D.) is evident from an article by Claudia Reid Upper on "Al-Ghazali's Thought Concerning the Nature of Man and Union with God" which appears in the January *Muslim World*. She cites Wensinck's statement that the idea of the divine origin of man dominates the whole of Ghazali's anthropology. Al-Ghazali wrote in *Kimiya' al-Sa'adah*:—

Man has two souls, an animal soul and a spiritual soul, which latter is of angelic nature. The seat of the animal soul is the heart, from which this soul issues like a subtle vapour and pervades all the members of the body....

This offers a Theosophical point of view. So is his idea, which Miss Upper mentions, that this world is a stage in the journey of the spirit of man, which has descended into it to acquire "some knowledge of the works of God," the "fall" being of each individual, and for experience, not for punishment.

In Al-Ghazali's "scale of human faculties" he puts the "sensory spirit" lowest, then what he calls "the imaginative spirit," the recorder of impressions, the faculty of memory, common to man and the higher animals; then the intelligential and the ratiocinative spirits; and above these "the transcendental prophetic spirits," in which it does not seem difficult to recognize the intuitive faculty which Theosophy describes as the higher faculty of the mind.

The highest concept of God which is presented by Al-Ghazali is "the One, the Real," above all attributes, transcending every characterization that can be made. This article brings out, on the strength of apparently contradictory statements in different works of Al-Ghazali, what the writer considers to be an adaptation of his teachings to his audience and a withholding of "the doctrine one believes within oneself, which remains a secret between the Self and God." This may be part of the truth, but it seems likelier from the passages given that Al-Ghazali may have himself experienced a conflict between mystic experience and the effort of his own keen mind to rationalize it. The latter is doubtless responsible for his writing that the mystic experience which he describes, when one comes "under the sway of the intelligence which is Allah's balance-scale upon earth" is seen to have been not actual Identity, but only something resembling it.

Yet surely his description of the mystic experience in the same *Mishkat* seems unequivocal, in reference to the highest class of "Those who Attain." These, he writes:—

are themselves blotted out, annihilated. For self-contemplation there is no more found a place, because

with the self they have no longer anything to do. Nothing remaineth any more save the One, the Real.

In asserting that Al-Ghazali knows it to be true "that God and man cannot be identical" the writer satisfies the claim of orthodoxy, but it is by denying his deeper intuition and accepting the verdict of the lower aspect of his mind.

The inaugural address of Shri M. N. Roy at the Second All-India Rationalist Conference, held at Tenali on February 9th and 10th, 1952, was on "The Rhythm of Cosmos." Though his approach was materialistic, in that he derived the human reasoning faculty from pre-human biological evolution, Shri Roy approached on many points the position of Theosophy.

For example, he shows, as Madame Blavatsky does in "Is Theosophy a Religion?" (*U.L.T. Pamphlet No. 1*) the basic agreement between science and religion, both being attempts to explain the mysteries of nature. For, if science takes as its point of departure the idea of a universe governed by law,

the basic assumption of religious thought, whether polytheistic or monotheistic, is that nature is a law-governed system; the laws may be given by superior powers, but, inasmuch as they govern human life, and direct the course of nature, in the context of which human life is lived, they can be discovered.

Shri Roy rightly repudiates the spurious elements of religious belief, the acceptance of miracles, or the possibility of "something coming out of nothing" and all superstition, which results from ignorance. He denies "creation," the existence of a hiatus between inanimate nature and the organic world, and the possibility of anything "supernatural." Early Magic he shows was an expression of rationality inherent in human nature, "a faith," as Frazer had put it, "implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects."

Theosophy, which recognizes Deity as Law, and *vice versa*, is very much in agreement with these propositions, and with the idea that "mysteries are as yet unknown relations and functions of nature, which are still to be discovered, known and explained" by science. It would not, however, limit the relations and functions of nature to the material world, nor would it lose sight of the evidence that laws now unknown to science have been known in the past and are known today to some who have advanced far beyond the level of ordinary humanity and developed the capacity for strictly *scientific* investigation into the laws and phenomena of superphysical, not supernatural realms.

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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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