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The legend of the "Fallen Angels" in its esoteric signification, contains the key to the manifold contradictions of human character ; it points to the secret of man's self-consciousness ; it is the angle-iron on which hinges his entire life-cycle ;—the history of his evolution and growth. On a firm grasp of this doctrine depends the correct understanding of esoteric anthropogenesis. It gives a clue to the vexed question of the Origin of Evil ; and shows how man himself is the separator of the One into various contrasted aspects. . . The " Fallen Angels," so-called, are *Humanity itself*. The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart ; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter.

—H. P. BLAVATSKY

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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.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th April 1942.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1942.

VOL. XII. No. 6

H. P. B.—THE GURU

1831-1891

“ The Window through which the Light comes. ”

Our esteemed friend and colleague, Pandit Bhavani Shankar (whose death on the 4th July 1936 we recall with regret even today, but with thankful remembrance of his gracious friendship) knew H. P. B. well in Bombay and elsewhere during 1879-1884. He used to narrate this story.

On a certain auspicious occasion, feeling heart-satisfaction and mind-uplift due to the teachings which H. P. B. had imparted, a Hindu student, earnest and sincere, fell at her feet and addressed her as Guru. H. P. B. vehemently protested at his giving such a sacred appellation to her who was but a fallible mortal ; and it was no mock-modesty, for she added, “ No, no, I am no Guru ; I am only the window through which the Light comes. ”

To us of the U. L. T., H. P. B. *is* the Guru. Our profound gratitude to Those who sent her is not lessened, nor is our reverent memory of the Great Blessed Hearts weakened because we recognise the Human Channel of that Light ; it came through her and has continued, even to this hour, to pour through her Recorded Message. Fortunate were the early students whose Karma permitted them “ to take the dust of her feet, ” as the old phrase goes, though that opportunity brought them compensating tests and trials resulting in many a failure. Fortunate are we, deprived of that

privilege, for we cannot slip into the error of indulging in personal familiarities such as Arjuna describes in the *Gita* (XI, 41-42) :—

Having been ignorant of thy majesty, I took thee for a friend, and have called thee “ O Krishna, O son of Yadu, O friend, ” and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public ; all this I beseech thee, O inconceivable Being, to forgive.

But we have our own tests and trials : some of us are superficial and hasty readers of her profound writings ; some are mentally lazy and fall prey to that thief of time—procrastination ; some are short-sighted and view Theosophy as a body of knowledge to be promulgated—knowledge about the soul, rebirth, Karma, rounds and races, the pitris, purusha and prakriti and all the rest of it—at the price of neglect of the true laws of Brotherhood, of Charity, of Compassion ; others are narrow-minded and opine that all that is necessary is the practice of love and of virtue, forgetting that without insight and understanding born of persistent study of the philosophy, positive virtue, real love and devotion, cannot come to birth ; and so on and so forth.

H. P. B. warned against the tendency,

engendered by modern education, towards greater superficiality; she warned against mental laziness; she not only expounded metaphysical and philosophical lore but also pointed to pure and moral living as indispensable for hearing the instructions of *The Voice of the Silence*; she taught that virtue cannot flower without the mind acquiring some knowledge of the great truths enshrined in the Three Fundamentals of *The Secret Doctrine*.

The sin of the age is Separateness: nations and races are at war because of it; communal differences and class struggles are due to it; the strife between the sexes is a result of it; sectarianism in every sphere of life, and especially on the plane of religions, is its direct outcome. But all these manifestations of this sin are rooted in the sin of separateness indulged in by the human individual who overestimates one of his constituents and undervalues another. Those whose minds are well developed pooh-pooh the power of Virtue; those who cannot use their minds pooh-pooh the "activity of mere minds" instead of learning how to develop their own; and so on. Theosophy insists on an all-round development—the sevenfold man growing on all seven planes of being. Not a lop-sided but a harmonious evolution of the whole man is recommended, one which will make the man really whole. This is one of the fundamental applications of the Great Message to be found in the recorded writings of H. P. Blavatsky.

Twenty-one days from today will be White Lotus Day.

The world of yesterday, which did not listen to the Message of H. P. B., is in a sorry plight today. In agony, in confusion, in abject suffering, mankind is purging itself of false notions about wealth and possessions, about

knowledge to be gained from the senses, about life to be lived in instincts and emotions, about religious and social institutions, etc. The world of tomorrow will need, and will ask for, the Truths of Theosophy which heal the sick mind, the confused heart. The masses are getting confirmed in their belief that all is not right with their leaders. The new world will demand of its leaders intellectual honesty, moral integrity and genuine self-sacrifice. In short, those new leaders will need the inspiration of Theosophical doctrines to satisfy their followers who are emerging from the baptism of fire and who themselves also will need a philosophy of life in which Causation, Karma, Reincarnation and Unity form the basic square.

Therefore today, now and here, it is the solemn duty of every student of Theosophy to prepare himself. How? Let us resolve to do all in our power to rid ourselves of our own personal weaknesses, which, for many, are the defects of their qualities; to increase our store of Theosophical knowledge; to deepen our ties of Theosophical friendship; to widen our Theosophical interests; to consecrate our whole life and to make it sing the song of Theosophy. For these twenty-one days let us clarify our minds about the resolve; seek ways and means to carry it out; gather force so that we may sustain ourselves in the holy work to be undertaken. A few who are doing all this already will give us strength. Let us develop the necessary respect and reverence for all such visible or invisible helpers, for thus we shall learn from them by the process called osmosis.

Let us humbly accept the secret grip which H. P. B. offers to every earnest seeker after Wisdom and, joining our palm to hers, let us prepare ourselves to labour for the world of 1943.

THE BUILDING OF THE HOME

V.—LITTLE THINGS AND LITTLE LIVES

Regard only *moral* asceticism as necessary. It is as a means to an end, that end being the perfect equilibrium of the *inner* nature of man, and the attainment of complete mastery over the body with all its passions and desires.—*The Key to Theosophy*.

Those who endure gory austerities contrary to Holy Writ, and who, wedded to hypocrisy and egotism, and endued with the strength of *Kama* and *Raga*, passion and anger, thoughtlessly torturing the Lives (assemblage of the Elements) which make the body and ME seated in the innermost Heart—they are of infernal tendency.—*The Bhagavad-Gita*, XVII, 5-6.

The law of family-life is love—the motor-power without which a nucleus of Universal Brotherhood cannot be formed. The elders sacrifice in love for the younger members of the family; the children manifest love through gratitude and devotion to their elders; there must be sympathy and kindness and affection between all, including the servants, who are described by Manu as “one’s shadows.” (IV. 185) The state of the family at home, as its honours abroad, are wholly dependent upon its morals—the way in which its members behave towards each other, and that behaviour almost wholly depends upon the yoga of self-respect. It is said in the Chinese book of ceremonials, the *Li Chi* :—

The superior man commences with respect as the basis of love. To omit respect is to leave no foundation for affection. Without love there can be no union; without respect the love will be ignoble.

Each person, old or young, has to learn and has to be taught the art which we call the yoga of self-respect. Reincarnation implies that each human ego has lived in human bodies before, and Karma means that all the egos incarnating in a single family have had relationships with each other before. These may not have been blood-ties, they may be weak or strong in the present; but there they are—opportunities to learn how to behave with others in the wider field of world activities.

The yoga of self-respect demands that a person cultivate some realization of his own divine and immortal nature; that he recognize that liberty of thought and speech and action for any one must be in accordance and in conformity with the laws of that superior divine nature; that none is free to do as he pleases without a proper consideration for the place others occupy in the scheme of things; and lastly that each must learn, or has to be taught, to endeavour to regard the body as the Temple in which the Divinity of the Superior Mind has to become manifest.

Some of these items are common phases of any good system of education. But in modern civilization much theorizing and speculating and experimenting is done at the cost of practical actions flowing from self-evident truths. One major difficulty is caused by the bifurcation of responsibility between home and school, parents and teachers. In the case of the adults, there is absence of knowledge; ethics, as a branch of psycho-philosophy, is not taught and everything is left to the person who has to do the best he can with whatever he has within himself. But the home-builder who is the student of pure Theosophy knows the truths of Reincarnation and Karma, and even a modicum of application of these to his own personality teaches him many important lessons.

The *Grihastha* represents one great fact of evolution—his the function to practise *noblesse*

oblige. To him falls the duty of showing how the women should be honoured in the home, how the young should be energized and the the poor protected, how the law of the family should be extended to the sphere of citizenship. The Laws of Manu go far enough to state that "where women are not honoured, sacred rites yield no reward." (III, 56) And his responsibility, as described, is terrifying to the Theosophical student :—

Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river which is united with the ocean." (IX, 22)

On the other hand, the woman represents the principle of Dependence, inasmuch as she is the vehicle, *Vahan*, who first receives and then carries the seed of life. The preserving, sustaining work of Vishnu is carried forward through the dependability of his *Shakti*. Manu states that "by the sacred tradition the woman is declared to be the Soil, the man is declared to be the Seed." (IX, 33) This dependability is often mistaken for graceless docility and blind obedience; a dependable daughter or a dependable wife or a dependable mother offers something more than obedience.

The muscular system is more largely developed in the male, while the glandular is more highly developed in the female. This difference is related to the different parts played by man and woman in the reproduction of the species. Again, Alexis Carrel in *Man, The Unknown* states :—

Sex is inevitably determined from the time of the union of the paternal and maternal cells. The egg of the future male possesses one chromosome less than that of the female, or an atrophied chromosome. In this manner all the cells of the body of the man differ from those of the body of the woman."

But these physical and physiological phenomena are reflections of inner psychological ones. According to Occult Teachings sex difference is due to the predominant mental

habits of the incoming Ego; it becomes further crystallized as soon as the astral germ develops; and the physical body is only the outer casing. The latter ought to reflect faithfully the inner; but in our civilization, tampering from without, produces a phenomenon corresponding to the modern woman coming out in man's clothes. Some scientists are searching to discover how they can determine the sex of the children to be born—a very dangerous line of investigation. Misfits along sex lines are psychically unhealthy. Women trying to act and to be like men are taking a wrong course—a bifurcation in their consciousness is likely to be engendered. To learn to lean on the physical and the intellectual strength of the male makes the woman morally and emotionally dependable (not dependent)—a real helpmate and not a drag on man.

The Laws of Manu state : "By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house." (V, 147) The same teaching is to be found in the Chinese *Li Chi* :—

The woman follows the man. In her youth, she follows her father and elder brother; when married she follows her husband; when her husband is dead, she follows her son.

This sounds drastic to the Western woman and will be resented by her Indian sister "educated" along Western lines—but Dependability is a high spiritual quality, more easily developed in the female body, and it is necessary for the future life of Chelaship. The obedience necessary in a disciple towards his Master, in a personality towards its Inner Ruler, is the type of obedience required in a woman towards father, husband or son.

Then, in modern days, the respect for elders in the home as in society has grown weak. The service of father, mother, teacher is insisted upon in the Laws of Manu—"the service of these three is called the highest

austerity." (II, 229) These three are types from archetypes: "The teacher is the image of Brahman, the father of Prajapati, the mother of Prithivi." (II, 226) There is a strange-sounding statement in the same laws:

The vital airs (*prana*) of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four things, *viz.*, length of life, knowledge, fame, strength." (II, 120-21)

The Chinese proverb with a fine sweep brings out the truth underlying the point we are considering—"Under Heaven no parent is ever wrong"; and then there is another which advises with graphic humour: "Before fathers and mothers, uncles and aunts, itch as you may, you dare not scratch."

The Indian and the Chinese sages not only lay great emphasis on respecting the elders, they point to the importance of correct treatment of and behaviour towards guests. In India uninvited guests are as welcome as invited ones; the former do not cause embarrassment to the old-fashioned housewife; but the system, as it has developed, does involve a considerable waste of cooked food. In these days of coffee-shops and restaurants the ways of guests and hosts are undergoing a change. Indians have a lesson to derive from the habit of the West where uninvited guests who share "pot-luck" are as rare as they are common in India—and we are given to understand in China also. But, for all that, the institution of the host and the guest is of great value—not only social, but also spiritual. Adaptability and *sat-sang* are readily developed by the householder because of this institution. How not to refuse and whom to invite—these are learnt by the host from the guest. Where not to go and whom to seek—these are learnt by the guest from the host. There is a truth in the idea which Washington Irving gives that

there should be "a tone of solemn and sacred feeling that blends with our conviviality."

The yoga of self-respect, which really means respecting other selves, must have a true spiritual foundation within one's self. We will not be able to pour out love-respect towards others till we discern the duality of our own nature—the personal and the individual. We cannot respect our own foibles and follies, but we have to tolerate them, while we are eradicating them. Tolerance without the effort at eradication will develop psychic blindness in us; mere efforts at harsh eradication without due regard for the *tanhaic* elementals will fail; for we are dealing with living organisms which possess their own intelligence, and which *we* have brought within the sphere of our thought-feeling, and to which we have given a home; this in the near or the distant past. When we have, with justice and humility, seen the good and the strong powers of our own Individuality, we also have developed the mercy aspect of justice, and the courage aspect of humility, and then we are truly capable of becoming like "the ripe mango fruit; as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows."

Moral expressions of love-respect towards elders, equals, youngsters, proceed from the psychic side of our being, and so do those of hate-contempt. Deformed morality bespeaks psychic disturbances, and the latter are the most potent cause of bodily illnesses. One of the major pillars of home-building is that of—Health. Bodily health is a very important factor. At best, we have bodies of the race and the cycle, which have their own peculiar limitations; as Mr. Judge puts it, "a sound body is not expected, because our race is unsound everywhere;" but he adds, "a correct mental and moral position will at last bring a sound body." In another place Mr. Judge writes:—

If you will rely upon the truth that your inner self is a part of the great Spirit, you will be able to conquer these things that annoy, and if you will add to that a proper care of your bodily health, you will get strength in every department.

A Theosophical Home-Builder must observe the rules of health which spring from the doctrines of his great philosophy. And the principal teaching about the building of the body must be understood.

Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.—*The Secret Doctrine*, I, 225.

As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson.—*The Secret Doctrine*, I, 248.

Each particle—whether you call it organic or inorganic—is a life. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism;

that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being.—*The Secret Doctrine*, I, 261.

We are taught that every physiological change, in addition to pathological phenomena; diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS.—*The Secret Doctrine*, I, 262.

The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *Duad*; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire—*air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabbalist knows by experience that an elemental spirit contains only one, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.—*Isis Unveiled*, I, 343.

It is through these lives that we contact the invisible kingdoms of *Devattas* and *Devas*—Elementals and Gods. A continuous exchange of lives belonging to our kingdom and theirs is taking place; and one of the principal means of creating a calm mind, an enlightened heart and a healthy body is in the right use of this process of exchange. In the selection of food, in the taking of exercise, in regulating hours of sleep and waking, in amending bad habits and

forming good ones, in the matter of bodily cleanliness with its psyche or magnetism, a knowledge of this doctrine is very necessary. Details are not easily available, nor are they needed; necessary principles are to be found in Theosophical literature.

Moral character is kin to outer behaviour, just as thought is kin to speech and words to action. The activity of the senses and the organs is dependent upon emotions and unless the mind is able to elevate them, they will degrade the mind, enslaving it. The connection between emotions and bodily health is recognized even by modern science. Thus Alexis Carrel writes in his *Man, the Unknown* :

Emotions, as is well known, determine the dilation or the contraction of the small arteries, through the vasomotor nerves. They are, therefore, accompanied by changes in the circulation of the blood in tissues and organs. Pleasure causes the skin of the face to flush. Anger and fear turn it white. In certain individuals, bad news may bring about a spasm of the coronary arteries, anæmia of the heart, and sudden death. The affective states act on all the glands by increasing or decreasing their circulation. They stimulate or stop the secretions, or modify their chemical constitution...

Thus, envy, hate, fear, when these sentiments are habitual, are capable of starting organic changes and genuine diseases. Moral suffering profoundly disturbs health...

The instability of modern life, the ceaseless agitation, and the lack of security create states of consciousness which bring about nervous and organic disorders of the stomach and of the intestines, defective nutrition, and passage of intestinal microbes into the circulatory apparatus. Colitis and the accompanying infections of the kidneys and of the bladder are the remote results of mental and moral unbalance. Such diseases are almost unknown in social groups where life is simpler and not so agitated, where anxiety is less constant. In a like manner, those who keep the peace of their inner self in the midst of the tumult of the modern city are immune from nervous and

organic disorders.

Tastes and habits are psychic manifestations. Between the seeing eye and the discerning intelligence there is a direct relation; between the listening ear and the discriminating mind also. Between heart aspirations and solar plexus desires a distinction must be drawn, as also between head-learning and soul-wisdom. If our mind food is faulty our body-food is likely to be wrong also; books, like physical foods, may be *satvic*, *rajasic*, or *tamasic*. In the selection of both, Theosophical principles have to be used.

OCCULT OR EXACT SCIENCE?

[In our last two numbers we reprinted the first instalment of the article by H. P. B. under the above caption from *The Theosophist*. Below we reprint the beginning of the second instalment of that article from *The Theosophist*, Vol. VII, p. 481, for May 1886.—EDS.]

II

It has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes*. They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes*. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain

boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man's higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective, must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and

will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of *red* light is turned on those eggs (the larvæ), the ants leave them untouched as though they were in complete darkness: they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite

of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term both of them *dark rays*; while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the *red rays*: therefore, for them, *the chemical ray is violet*. Hence says the professor—"Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would *remain invisible to us*, while the ants would perceive them very well."

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an "object" (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the "solar spectrum" on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or "dark" rays; and *secondly*—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such "talisman" at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they

have no right to object to the acceptance of the *supersensuous*, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, "only not those that are perceptible to us."

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organisations are peculiar—*abnormal* as they are termed—either naturally, or through training.¹ Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—*who know the way to secure the tympanum from damage, and that of provoking certain correlations of ether*—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—*abnormal* only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. "There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants," says Professor Butlerof,² citing Lubbock; and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because

¹ The case of Kashmiri natives and especially girls who work on shawls is given in *Isis*. They perceive 300 hues more than Europeans do.

² Scientific Letters, X.

they remain insensible to the sound of a gun, human shouting, whistling, and so on."

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—*alchemy* and the *metaphysics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same Professor argues—"If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create

to ourselves the image of the world surrounding us. The same, with respect to every "finite" being: each judging of the external, only by the modifications that are created in him (or it) by the same."

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of "spiritual" phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butlerof—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits* of *departed human beings*, "so as to satisfy the requirements of exact science, or of the unbelieving public for the matter of that." And, viewed from this aspect, their position is impregnable.

CONVERSATIONS ON OCCULTISM

[W. Q. Judge published in *The Path* fourteen instalments of "Conversations," two of which are between H. P. B. and himself and the rest between a Student and a Sage. We are reprinting them in the chronological order observed by Mr. Judge and to facilitate the work of the student we plan to complete the series in the current volume of THE THEOSOPHICAL MOVEMENT. Below we print the seventh instalment of the series from *The Path*, Vol. III p. 219, for October 1888—EDS.]

STUDYING THE ELEMENTALS

Student.—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

Sage.—You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

Student.—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

Sage.—Not only so, but also that they have not even a shadowy, vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

Student.—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

Sage.—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a

collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

Student.—Is this how we may accept as true the story of Luther's seeing the devil?

Sage.—Yes. Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with the old image reared and solidified in his mind; and he called it the Devil.

Student.—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

Sage.—In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical and mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

Student.—But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regularly recurring appearances. How were those produced,

since the persons never had such a picture before them ?

Sage.—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother ; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.¹

Student.—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past ?

Sage.—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

Student.—In what way should I figure to myself the essence of an elemental and its real mode of existence ?

Sage.—You should think of them as *centres of energy* only, that act always in accordance with the laws of the plane of nature to which they belong.

Student.—Is it not just as if we were to say that gunpowder is an elemental and will invariably explode when lighted ? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to

their natural action is present ? They are thus, I suppose, said to be implacable.

Sage.—Yes ; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent, or burn the property of the good as of the wicked man.

Student.—What next ?

Sage.—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

Student.—Do you mean that a certain class of elementals, for instance, exist in this mountain and float unobstructed through men, earth, rocks, and trees ?

Sage.—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

Student.—Do they perceive these objects obstructive for us, through which they thus float ?

Sage.—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of colour or sound, but not by way of density or obstruction.

Student.—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air.

Sage.—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that "hardness" for us is not "hardness" for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamant front.

Student.—I thank you for your instruction.

Sage.—Strive to deserve further enlightenment !

¹ See *Isis Unveiled* in the chapter on Teratology. (Ed.)

IN THE LIGHT OF THEOSOPHY

An editorial note in *The Indian Social Reformer* for the 28th March, under the caption "An International Conjunction," contains the following:—

Like all human institutions, the Theosophical Society made mistakes and some serious ones too. But for all that, no fair-minded person can fail to admit that it has been among the formative forces of modern India. It succeeded in producing a spirit of comradeship among people of different faiths and races and nationalities, some of whom were instrumental in later life in awakening the Indian mind to its responsibilities not only to India and her people but to all nations. Men and women who have at one time or another in their lives come under the influence of the Theosophical movement, can usually be distinguished by their catholicity, their freedom from caste and race prejudices, their world outlook and their tolerance of beliefs which they do not share.

These words are true and, coming from this source, represent a fair recognition of the work inaugurated by H. P. Blavatsky in India during 1879-1885. Recently, in the introduction to a volume by Krishnalal Shridharani entitled *My India, My America*, Louis Bromfield makes a gratuitous sneering remark ("India has been exploited for nearly two hundred years by all sorts of individuals and organizations from the East India Company to Madame Blavatsky and Katherine Mayo") which would not have been made had he taken a little trouble to ascertain in reliable quarters the actual facts of the labour of love of this great Russian lady. But that in passing.

Our object in quoting from *The Indian Social Reformer* is to point out to the modern generation of students of Theosophy that they should not lose sight of the pioneering character of the Movement inaugurated by H. P. B. The work of arousing tolerance, respect and even appreciation of religions other than one's own has been accomplished by Theosophy not only in India. The sustained labours of H. P. B., and especially of W. Q. Judge in the U. S. A., in popularizing Eastern religions, chiefly Hinduism and Buddhism, produced a supplementary phenomenon: there arose a large group of cultured Occidentals who studied and admired the Holy Writ of "the Heathens and the Pagans." The light diffused by

the publication every month of *Oriental Papers* after January 1891 prepared the ground for the holding of the famous Parliament of Religions in Chicago in 1893, and paved the way for the work of ambassadors of Indian lore to the U. S. A., among whom the fiery orator, Swami Vivekananda, became the best known. These Oriental papers edited by W. Q. Judge were prepared by Indian scholars of repute. The work begun in January 1891 was continued by W. Q. Judge till his passing in March 1896. This necessary work pertaining to the Second Object of the Theosophical Movement—"The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study"—has now become so popular that the present-day students of Theosophy may well be advised to turn their attention to a higher phase of it.

Today there is a recrudescence of disbelief among Indian youth. The eternal verities of spirit and soul, of human progression and perfection, are disregarded by a large number of them. Theosophy has knowledge to offer about the way of life, about the practice of simple living and noble thinking; and promulgating the truths of our great philosophy will be giving the bread of life to those who are mistaking stones for it. And, again, such cosmopolitan minds and intelligent hearts as perceive that credalism in any shape or form is a veritable curse, must come together in the spirit of companionship to study, to practise and to promulgate the Eternal Verities. In this generation Theosophy must teach that Man is greater than a Hindu, a Muslim, a Zoroastrian or a Jew, and that the immediate duty of every intelligent mind is to rise above the limitations imposed by narrowing creeds, be they religious or political. To be a good Man is greater and grander than to be a good Hindu, a good Muslim or a good Christian.

Surgeon Rear-Admiral C. M. Beadnell comes forward as the champion of Evolution against "Purpose in the Universe" in *The Literary Guide* for January 1942. In his attempt to reduce the idea of design to an absurdity, he falls into a logical fallacy parallel to that of those who

believe in a guiding Providence. These, he charges, bring forward as evidence everything in Nature that is pleasing in human eyes and ignore that which is evil or ugly. Design is not proved by the existence of the beautiful, of course, but neither is it disproved by the existence of that which men consider ugly and repulsive, of which the writer marshals a number of exceptionally unpleasant examples from parasitology.

Theosophy would support Admiral Beadnell in his attack upon the theological hypotheses which involve the scheming of a Personal God, but H. P. B. has reduced to an equal absurdity the pretension of materialism that the blind forces inherent in matter could have produced our complicated universe unaided by intelligent powers. (See *The Secret Doctrine*, II, 348.)

Admiral Beadnell leaves quite unaccounted for the development of "man's inner, spiritual, psychic, or even moral, nature." Further, the materialistic hypothesis is entirely incompetent to explain the existence of a progressive pattern which the very snowflakes follow in their successive transformations; the undeniable rhythmic working of the law of action and reaction; Nature's incessant effort to evolve conscious life out of inert material.

No more than Science, does esoteric philosophy admit *design* or "special creation"....except in the general "ground-plan" worked out by the universal law. But there are certainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or *Masons*, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the *One Life* and Law.

Theosophy teaches that the terrestrial spirits of nature have every species under their care—even the lowly parasites, as H. P. B. brings out quite plainly in *Transactions*, p. 130 ff. May not the horrid parasites which Admiral Beadnell describes be a device by which the balance of nature is preserved and the overrunning of the earth by this or that lower species is prevented?

Swami Sivananda writes on the "Importance of the Sraddha Ceremony" in *Kalyana Kalpataru* for March 1942 and exhorts all Hindus not to give up this ancient custom. Although the position

of students of Theosophy is definite on this question, in the interests of those seekers of Truth who cling to a custom because it is ancient and therefore must be sacred, it would be worth while examining the arguments of the Swamiji in the light of Theosophy. His main argument is:—

The scriptures have imposed the Pancha Maha Yajna, the five great sacrifices as obligatory duties of life. The neglect of these duties entails penalty.... The Sraddha Ceremony comes under Pitr Yajna.... Every householder should perform the Sraddha ceremony of his ancestors.

The very scriptures which impose these five yajnas recognise the superiority of Rishi Yajna over the other four yajnas for the reason that the Rishis are the givers of Atma-Vidya or Self-Knowledge (Theosophy in modern parlance).

What is the Sacrifice with which the Rishis are pleased? Not certainly with the sacrifice of *til* (a kind of seed) and water offered with *dharba* (a kind of grass used for the purpose) and the accompanying mutterings. Those Great Ones are most assuredly pleased when a human soul decides to come out from among the many and to tread the narrow path; and, having made the decision, if the aspirant makes the necessary effort to give up the life of the senses and sense pleasures and tries to live the higher life and to express the Divinity within, that sacrifice of the personality with all that it implies is the sacrifice with which the Rishis are pleased.

The Swamiji continues:—

Pitrs are forefathers who dwell in the Pitrloka.... When Mantras are recited, a tremendous influence is created through their vibration. The Pitrs hear the sounds through the power of clairaudience and they are pleased.

On the Hindu conception of Pitris, H. P. B. gives an illuminating teaching, when she says:—

It is generally believed that the Hindu term means the spirits of our ancestors.... This is in more than one sense erroneous. The Pitris are not the ancestors of the present living men, but those of the human kind, or Adamic races; the spirits of human races, which on the great scale of descending evolution preceded our races of men, and they were physically, as well as spiritually, far superior to our modern pigmies.

—(*The Theosophical Glossary*, p. 255)

They were the Solar and Lunar Ancestors; the former kindled the light of Manas for infant

humanity and the latter it was who projected "their shadows or chhayas to make therewith the first man." Would these Great Ancestors be satisfied with anything short of the sacrifice of the personality mentioned above?

Theosophy believes in the hidden potency and "the mystic powers residing in Sound (Ether), hence in the Mantras, depending [of course] on the rhythm and melody used." But who among the Brahmans living today can claim to know the correct intonation, the correct melody and the correct rhythm of the Mantras? Even if such a thing were possible, they are useless in the case of the spirits of the dead who are in a state of consciousness which disables them both for hearing the sounds uttered and for tasting the food offered. It would, therefore, be a great service rendered to our Hindu brethren if the Swamis and others learned in the shastras pointed to the importance of the development of the higher nature in man by gradually paralyzing the appetites of the lower personality, rather than exhorting them to cling to a custom which is nothing short of a travesty of the Sacrifices.

In the third of the "New Foundations" pamphlets edited by R. H. Ward, John Middleton Murry considers *The Dilemma of Christianity* face to face with world conditions and a way by which the guilt may be repented. This is not, he says "primarily a simple struggle between good and evil, personified in Britain and Germany respectively; it is rather the fearful nemesis of a universal inertia, a universal refusal to face the sacrifice of taking the better way"—words reminiscent of the advice given in the *Kathopanishad* concerning the better and the pleasanter ways.

Theosophy has a ready answer to this dilemma. Like all spiritual truths it is simple. Its application too would be simple were the right mental attitude assumed and held. Mr. Judge has enunciated the philosophic rationale of repentance in the 12th, 13th and 19th Aphorisms on Karma. They have nothing in common with the hazy notions of those who would create a society of social justice, still less with the establishment of a Christian society by use of war-technique of which Mr. Murry writes.

Repentance has its place in Theosophy as much as in Christianity. Outside Theosophic philosophy there is no philosophical basis for repentance, which does not involve instantaneous forgiveness—or any forgiveness. And herein lies the difficulty. Causes set in motion must be allowed to sweep on until exhausted, but through the intensity of thought and the power of a vow, if these change our way of living, effects may be counteracted or mitigated. The evil is not wiped out but the resulting effects represent the combination of all the causes, good and bad alike, involved.

The first step necessitates making the "sacrifice of taking the better way." We cannot have it both ways. Repentance must mean a change of life, of thought, of ideation. Actions will take care of themselves. For the Law ever tends to restore equilibrium throughout the universe wherever it may have been disturbed.

Even profane science recognises the value of the ideal as a spur to endeavour. Prof. T. H. Pear writes in an article on "Psychoanalysis and Normal Psychology" in the *Bulletin of the John Rylands Library, Manchester* (October-November 1941):—

When, engaged in difficult or irksome mental work, one is sustained by a "guiding image" symbolising the goal...does the type of sensation to which the image corresponds influence the efficacy of the thinking? If so, might this be true, not only of mental work, but of intense, discouraging physical exertion, like climbing a difficult peak? I speak for myself only, but when I clearly picture a person, place or thing which symbolises my aim, this "beckoning" image seems to increase the duration, intensity and quality of my efforts.

This phenomenon rests partly on the truth, anciently recognised, that we grow like that on which our thoughts are fixed. A worthy ideal to aspire to is perhaps the greatest asset that a man or a civilisation can have. Certainly much of the world's present suffering, much of the individual aimlessness and frustration, can be traced to the crumbling of the old ideals based on concepts no longer tenable, and the failure to replace them by truer, more enduring ones, rooted in "the primitive soul-satisfying philosophy of the Aryans."

The student can derive great help from any of several practices in relation to the Ideal. To suggest one: he can visualise himself as he would like to be, with his defects eliminated and his virtues strengthened to the greatest extent that he can presently imagine. Holding as his ideal that far closer approximation to what he is in his true nature than is what he now shows forth, he can try to square his conduct, thought and feeling with it, and so improve in every case. The ideal can never be reached; it will forever recede as man advances. Following this practice, however, a man may some day overtake his ideal of yesterday, though he will not realise today's ideal till it has been far transcended by tomorrow's. For, as his comprehension grows and deepens, his ideal will grow with it, always ahead of him, always beckoning him on.

There is a more difficult practice, to which Krishna refers as the greater labour of those whose hearts are fixed on the unmanifested. Mr. Judge formulates it thus:—

Every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is the Supreme Soul.

Meditation on that Never-Changing Being in which we live and move, will reveal to us the Joy which is not hilarity, the Equipoise which is not rigidity, the Power which is at once meek and irresistible, magnetically all-embracing.

H. P. B. pointed out more than once how much solicitude there was for the feelings of orthodox Christians and how little for those of the devotees of other faiths, whose Gods might be ridiculed with impunity. Mr. Norman Twist writes in *The Literary Guide* for December 1941:—

Why is there always grave concern about the susceptibilities of the orthodox and none for those of the heterodox?...Is religious faith a more fragile thing than Rationalism? Must it be wrapped in cotton-wool if it is to survive? It would seem so, for we hear much of the awful consequences that would overtake the devout were they to hear a variety programme on their Wireless on a Sunday evening, and nothing of the shattered nerves and exasperated minds of the poor Rationalists who may chance to tune in to superstitious nonsense at any time.

Mr. Norman Twist's article in the January *Literary Guide* is on "The Danger of Broad-mindedness." He makes an important point when he writes:—

The tendency to allow tolerance to become an excuse for laziness ought to be discouraged. It is undoubtedly a good thing to let the other fellow have his say, even if he is only talking nonsense; but it is not good to let him have his say without saying him nay.

It is true, as George Eliot wrote, that "the responsibility of tolerance lies with those who have the wider vision," but between tolerance and a namby-pamby acceptance of everything, good, bad and indifferent, there is a gulf. To accept orthodox lies for the sake of the grain of truth they may contain, to believe that everyone means well and is doing the best he can, is to deceive oneself. Krishna was not tolerant of Duryodhana's baseness; Jesus was not tolerant when the money-changers desecrated the Temple.

Repeatedly the warning is given in our Teachings that it is our "overwhelming virtues," the "defects of our qualities," that give an opening to the hostile forces. Against vice and obvious weaknesses we are on our guard. But exaggerated virtues are vices in disguise. One of the Masters wrote sixty years ago: "Our greatest trouble is to teach pupils not to be befooled by appearances," and nowhere is Maya more dangerous than in evaluating our own qualities. Each must find out which virtues carried to excess are most dangerous for him.

Take tolerance. No earnest student would deliberately play into the hands of an open enemy of the Movement, but if he acts blindly on the maxim that "all men are equally my brothers" he may find that he has cried God-speed to its deadlier secret foes.

Or take charity. Charitable feeling is good and yet "more mischief has been done by emotional charity than sentimentalists care to face." The student-philanthropist who neglects the *Gita's* warning that "gifts given out of place and season and to unworthy persons" are "wholly bad and of the nature of darkness," is only too likely to find that he has sown "the seeds of a greater—while relieving a lesser—evil."

A better motto than the merely good one, "Tolerance and charity for all," is the spiritual motto in conduct which H. P. B. proposed in her Fourth Message to the American Theosophists: "Peace with all who love Truth in sincerity."

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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.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES, CALIFORNIA, U. S. A.....	Theosophy Hall, 215 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....	24 East Sixtieth Street
SANTA MONICA, CALIFORNIA, U. S. A.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Commonwealth Building
PHOENIX, ARIZONA, U. S. A.....	32 North Central Ave.
PHILADELPHIA, PA., U. S. A.....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
WASHINGTON, D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Wellington Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Épée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA.....	Putla House, Bhaudaji Road
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street