

OPEN OBLIGATIONAL

If the person in whose hands these papers are placed cherishes sincere aspirations towards greater personal perfection and enlarged qualifications and facilities for public usefulness, and is willing, in order to be placed in the direct way to the attainment of these in the fullest measure, to take upon himself the obligations which are an essential prerequisite thereto, for the ethical reasons set forth in the Instruction on the Principle of Secrecy, he should affix his usual signature to the accompanying form of obligation, insert the date in the designated place, and answer in writing the questions on the appended paper headed FIRST INTERROGATORY. He should then return both the obligation-blank and the list of questions to the person from whom he received them or to the one whose name and address are inserted in the text of the Obligation.

Every one who assumes this Obligation, or any future one in the same series, is entitled to make a copy of the same, if he so desires, to be kept in his own possession for future reference.

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FORM OBLIGATIONAL

It is the purpose of this form to provide a means by which the obligor can acknowledge the receipt of the obligation and the obligee can acknowledge the receipt of the obligation. This form is to be used in all cases where the obligor is required to pay a sum of money to the obligee.

The obligor should fill in his name and address and the amount of the obligation. The obligee should fill in his name and address and the date of receipt. The obligor should sign and date the form and the obligee should sign and date the form. The form should be kept by the obligee as a receipt for the obligation.

INTERROGATORY. The obligor should return this form to the obligee with the amount of the obligation. The obligee should return this form to the obligor with the amount of the obligation.

Every one who assumes this obligation should be notified in the same manner as the obligor. It is the duty of the obligor to keep a copy of this form and to keep it in his possession for the purpose of proving the receipt of the obligation.

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FIRST OR OPEN OBLIGATION :.....

I DO MOST SOLEMNLY PROMISE, PLEDGE AND OBLIGATE MYSELF

to keep profoundly secret from all persons whomsoever all papers and information of any kind that I may at any time have received subject to the terms of this Obligation, from..... of..... or from any other source whatsoever as a result of my assumption of this Obligation, and especially any blank form for a further Obligation that may be submitted to me; and not to mention to any one whomsoever the fact that I have assumed this Obligation or that the form for any other has been submitted to me, or to use in conversation with any person whomsoever, unless expressly authorized to do so, the name of any organization or person, or word or term of a technical character, or address of any kind, connected therewith, that may be contained in any such papers or constitute part of such information.

(Usual signature).....

(Mail address).....

OBLIGATION ADMINISTERED BY.....

DATE.....

FIRST OF OPEN OBLIGATION

I DO MOST SOLEMNLY PROMISE, SWORE AND OBLIGATE MYSELF

to keep profoundly secret from all persons whatsoever all papers

and information of any kind that I say or say that have received

subject to the terms of this obligation, from.....

.....

or from any other source whatsoever as a result of my assumption

of this obligation, and especially my claim for a further

obligation that may be subjected to me and not to mention to any

one whatsoever the fact that I have assumed this obligation or

that the form for any other has been submitted to me, or as was

in conversation with any person whatsoever, unless expressly

invited to do so, the name of any organization or person, or

word or name of a technical character, or address of any kind,

connected therewith, that may be contained in any such papers or

communications parts of such information,

..... (handwritten signature)

..... (handwritten address)

DECLARATION ACCEPTED BY.....

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FIRST INTERROGATORY

Under the heading NAME should be given all the pre-nomens or given names and the cognomen or family name; that is to say, all the parts of the real name in full, and not merely the initials or names commonly used. In the case of married women the maiden name should be given and also the husband's name in full.

Under PSEUDONYMS should be given pen-names, or any other assumed names of any kind that one has used or is accustomed to use. Those which the Aspirant desires to keep secret may be omitted, but the omission should be noted.

Under RESIDENCE should be mentioned the nation in which one lives; the state, province, shire or corresponding division of the nation; the country, or corresponding primary subdivision of the state or province; the township, or corresponding primary political subdivision of the county, if any; the city, borough, town or village, the special name of the subdivision of same in which one lives, if it has a name of its own; the precinct, ward or other lowest subdivision of the place in which one lives; and the street or road, together with the number of the house, if it has any, and also the name of the house or estate when such exists.

Under STOCK should be given the names of the races, sub-races, nationalities or tribes from which one knows or supposes oneself to be descended.

Under CRAFT should be given the name of the business, profession or occupation, together with the nature of the office held in it or the duties performed in it. In the case of a married woman or other person having no occupation of his own outside the household or supported by another, the business of the husband, father or patron should also be stated.

Under RELIGION the kind of religion to which one belongs should be specified, and also the fellowship, or group of sects that fraternize with each other, and especially the particular organization, body, denomination or sect to which one belongs, if any.

Under STATE OF LIFE it should be stated whether the Aspirant is unmarried, married and living with husband or wife, married and separated without divorce, married and divorced, divorced and remarried, or released from marital bond by death of partner.

Under CONJUGAL PARTNER should be given the name of the present husband or wife and the names of past ones, if any.

Under CHILDREN should be given the sexes and ages as well as the names.

Under PRESENT SOCIETIES should be named all associations, lodges, brotherhoods or organizations of whatsoever kind to which one now belongs, under PREFERRED SOCIETY that one in which most interest is taken, and under PAST SOCIETIES those of which one is no longer a member.

Under CRAFT should be given the name of the business, profession or occupation, together with the nature of the office held in it or the duties performed in it. In the case of a married woman or other person having no occupation of his or her own, the household or supported by another, the husband or the husband, father or patron should also be stated.

Under RELIGION the kind of religion to which one belongs should be specified, and also the fellowship, or group of sects that fraternize with each other, and especially the particular organization, body, denomination or sect to which one belongs, if any.

Under STATE OF LIFE it should be stated whether the applicant is unmarried, married and living with husband or wife, married and separated without divorce, married and divorced, divorced and remarried, or released from a marital bond by death of partner.

Under DOMESTIC PARTNER should be given the name of the present husband or wife and the names of past ones, if any.

Under CHILDREN should be given the sexes and ages as well as the names.

Under PRESENT SOCIETIES should be named all associations, lodges, brotherhoods or organizations of whatsoever kind to which one now belongs, under TRAVELING SOCIETY that to which most interest is taken, and under PAST SOCIETIES those of which one is no longer a member.

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NAME.....

DATE.....

PSEUDONYMS.....

RESIDENCE.....

STOCK.....

CRAFT.....

BUSINESS ADDRESS.....

RELIGION.....

SEX.....

STATE OF LIFE.....

CONJUGAL PARTNER.....

CHILDREN.....

PRESENT SOCIETIES.....

PREFERRED SOCIETY.....

PAST SOCIETIES.....

NAME.....

DATE.....

RESIDENCE.....

RESIDENCE.....

STOCK.....

GRAT.....

BUSINESS ADDRESS.....

RELIGION.....

SEX.....

STATE OF ILL.....

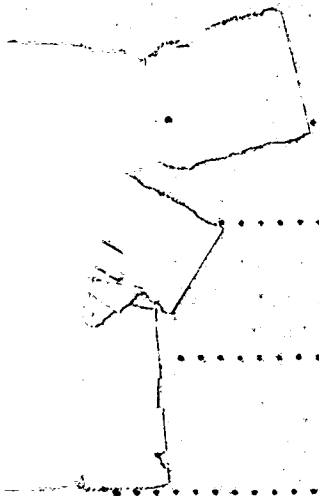
CONJUGAL PARTNER.....

CHILDREN.....

PRESENT SOCIETIES.....

PREFERRED SOCIETY.....

PAST SOCIETIES.....



THE MONOBLIGATE OBLIGATIONAL

If the Once-obligated Inquirer into whose hands these papers are placed, after having read the Monoblige Instructions on the Universal Brotherhood, aspires to profit by the accumulated Wisdom of the human race in all lands and ages as transmitted through it, to receive the guidance of the specially-trained Custodians of that Wisdom, and to become a collaborator with them in the promotion of the right progress of mankind, including the preservation of all that is good and useful in the present, the revival of everything in the past that would still be good and useful under the conditions that now exist or should exist, and the attainment of hitherto undreamed-of advantages, excellences and utilities in the future, he may further qualify himself for the enjoyment of these advantages and prerogatives by taking upon himself the Second or Inquirer Obligation, the form for which is here appended. This is done by affixing the ordinary signature in the space left for the same, following it with the mail address that the Inquirer wishes used in further correspondence connected with this subject, the name of the person from whom he has received these papers if this does not already appear (after the words OBLIGATION ADMINISTERED BY), and the date of signing. The Inquirer should then return the obligation-blank to the person from whom it was received, or make such disposition of it as may have been directed by the latter.

It is permissible and advisable to make a copy of the text of the Obligation for future reference before returning it.

The first part of the document discusses the...

...the second part of the document discusses the...

...the third part of the document discusses the...

...the fourth part of the document discusses the...

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CONFIDENTIAL

NEWSPAPER

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SECOND OR INQUIRER OBLIGATION.....

I DO MOST SOLEMNLY PROMISE, PLEDGE, AND OBLIGATE MYSELF, with all due reservations for conscience, to keep profoundly secret all communications that may be made to me, and all information that may at any time be given to me, in any manner, by any person or persons whomsoever, as a result of my assumption of this Obligation, and all the contents of my correspondence that I may at any time have with any representative or representatives of the Universal Brotherhood as such, and of all the documents of teaching, direction, or training, or of any other kind, that may at any time be communicated to me, or may at any time come into my possession, in any manner, as the result of this Obligation, or of any other Obligation emanating or purporting to emanate from the Universal Brotherhood, under whatsoever name, or in any way connected with its work, from all persons whomsoever not belonging thereto and duly authorized to receive the communication of them, even though my nearest relatives and friends; save so far as I may at any time be expressly authorized to do otherwise by the statements of the documents themselves, or by an accredited Guru of the Brotherhood in some particular case.

I ALSO PROMISE AND PLEDGE MYSELF not to make known to, or allow to be known by, so far as it is in my power to prevent it, any person whomsoever the fact that I have assumed this Obligation, and am thus affiliated with the Universal Brotherhood as a Binobligate, or twice-obligated Inquirer, saving only such persons as are themselves Binobligate affiliates and have been informed of my status as such by an authorized representative of the Brotherhood.

I ALSO PROMISE AND PLEDGE MYSELF to lay before the Guru to whose charge I am either directly or indirectly assigned any scruples of conscience that I may at any time have regarding the assuming or keeping of this or any other obligation, before I take any steps toward acting upon them.

I ALSO PROMISE AND PLEDGE MYSELF to make known to the same Guru any violation of this or any other Obligation of which I may at any future time chance to be guilty, even inadvertently, as through a misunderstanding of instructions received or by making possible the accidental discovery of some document under my charge by an outsider.

BUT I DO NOT hereby put myself under the direction or control of the authorities of the Universal Brotherhood, or of any person or persons whomsoever, or bind myself to accept any particular teaching, follow any particular rules, pursue any particular course of action, or take any steps whatever in the matter in question.

I assume this Obligation merely for the purpose of qualifying myself to receive further information by means of which to judge whether or not to proceed farther; and I RESERVE TO MYSELF THE RIGHT of making such use as I please of any abstract ideas or general principles contained in the information or documents received to which I am able to yield my assent, but without giving to anyone any intimation of the source whence I have derived them.

I ALSO EXPRESSLY RESERVE TO MYSELF the right of utilizing or refraining from utilizing, as I see fit, any privileges, or alleged privileges, with which I may become vested as a result of my assumption of this Obligation.

(Usual signature).....

(Mail address).....

OBLIGATION ADMINISTERED BY.....

DATE.....

XLIII

BINOBLIGATE OBLIGATIONAL

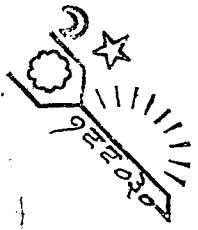
Any Twice-obligated Inquirer who, in the light of such information as is already in his possession, is desirous of at least taking a further step towards the advantages of full membership in the Universal Brotherhood, may do so by signing the accompanying form for the Third or Adhyapya Obligation, adding the name of the person from whom he has received these papers, if this does not already appear, and the date of signing. He should then make such disposition of the obligation-blank as shall have been directed, accompanying it with his card of recommendation if he has received one.

It is permissible and advisable to make a copy of the text of the Obligation for future reference before delivering it to the designated officer.

XIII

INTERNATIONAL OBLIGATION

Any two-obligees... in the light
of such information as is already in the possession, in
belief of at least taking a further step towards the
advancement of the... in the United Nations
to be by signing the... form for the
this or... Obligation, being the case of the
person from whom he received these papers, if this
does not already appear, and the date of signing. He
should then make such... of the obligation-blank
as shall have been directed, accompanying it with his
copy of recommendation if he has received one.
It is permissible and advisable to make a copy
of the text of the Obligation for future reference be-
fore delivering it to the designated officer.



THIRD OR ADHYAPYA OBLIGATION.....

I hereby express my sincere desire to be informed of the steps, that it is necessary to take in order to have my name enrolled upon the list of those who are recognized as worthy of receiving the Great Teaching of which the Universal Brotherhood is the repository and of being permitted to make the Sublime Ascent under the guidance of its representatives.

Renewing, to this end, the Obligations that I have already assumed with reference to it (the Open and Inquirer Obligations), and most solemnly affirming the veracity of the statements made by me in answer to the First Interrogatory, I NOW DO PROMISE, PLEDGE AND OBLIGATE MYSELF to answer with truthfulness and without mental reservation, if I answer them at all, any questions contained in any further list or lists that may be submitted to me, in the name of the Universal Brotherhood, at any time in the future.

I FURTHER SOLEMNLY PROMISE, PLEDGE AND OBLIGATE MYSELF to treat with due respect all whom I know or believe to be the accredited representatives of the Universal Brotherhood in my regard, whether or not I take any active part in its work or avail myself of the privileges that I possess or may at any time gain in relation to it.

I ALSO PROMISE AND PLEDGE MYSELF to practically exemplify and act upon in the future, at least in any active relations that I may have, or continue to have, with the Universal Brotherhood, the Principle of Reciprocal Service, involving the making of material gifts in return for immaterial ones.

I ALSO PROMISE AND PLEDGE MYSELF, with all due reservations for conscience, to maintain at least a passive relationship to the Brotherhood so long as I am permitted to do so, whether or not I proceed farther and whether or not I at any time voluntarily or involuntarily discontinue any systematic study, training or activity that I may have entered upon under its auspices.

I ALSO PROMISE AND PLEDGE MYSELF to conform in my future relations and correspondence with any officer or officers, or member or members, of the Universal Brotherhood, with the ordinary, customary and prescribed formalities and rules of procedure, so far as these shall have become known to me, and so far as I shall find myself able to do so without violating my own conscience.

I ALSO PROMISE AND PLEDGE MYSELF to give serious consideration to any request, admonition or injunction that may be given to me "IN THE NAME OF THE UNIVERSAL BROTHERHOOD," and to give practical heed to it, at least so far as I can do so without violating my conscience, doing detriment to what I believe

to be my best interests or those of the world, or incurring serious inconvenience, unless I shall have some good reason for believing that he from whom it emanates has no right to give it the sanction of this significant formula.

I ALSO PROMISE AND PLEDGE MYSELF, with the utmost of solemnity, never to use this formula, as a means of appeal to any other person whomsoever or for the purpose of giving weight or influence to anything that I may say or write, or for any other reason, unless I shall have been expressly authorized to do so, and only for the purposes and on the occasions for which the authorization of its use shall have been received.

BUT I EXPRESSLY DISCLAIM any intention of in any way binding myself hereby to refrain from making any right use, for the promotion of my own private good or of the public weal, of any knowledge that I may acquire, even as the result of my relationship with the Universal Brotherhood, save and except that connected with the names, personnel, organization, documents and work of the Universal Brotherhood itself or of any of its parts, and save and except any that I may hereafter bind myself to use only in a particular manner. I DO NOT HEREBY submit myself to the authority or power of the Brotherhood, or any of its representatives, or of any other person or persons whomsoever; and I DO NOT HEREBY DEFINITELY COMMIT MYSELF to the maintaining of any active relations with it; to the taking up of any study, the undergoing of any training, or the doing of any work, under its auspices or in connection with it, to the performing of any service for or in it, to the giving of any gifts or offerings to it, or to the utilization of any privileges of any kind that I already enjoy or may hereafter receive from it or with reference to it.

(Usual signature).....

(Mail address).....

OBLIGATION ADMINISTERED BY.....

DATE.....

LVI

PRERECOGNITORY

INSTRUCTION TO RECOMMENDED TEROBIGATES ASPIRING TO RECOGNITION AS ADHYĀPYAS

Man is made for an infinite destiny, and his soul, so far as it is awakened, is filled with limitless longings. It is for this reason that he pursues happiness so eagerly, in so many different ways, only to find, too often, that when the object of his endeavor has been reached it fails to give the satisfaction that he anticipated.

The only true means to perfect happiness is the possession of Infinite Life, with the wisdom and power which are its concomitants.

For the attainment of that end the Aspirant must acquire a knowledge, with both subjective and objective certitude, of the Absolute and Universal Truth and especially of the Order of the Universe, the Laws of Being and the secrets of destiny and of power.

In order to accomplish this he needs to have Right Teaching and careful personal guidance, by means of which he will not only be enabled to attain to the One Life, but to perfectly manifest it in his body and environment, and diffuse its influence upon Humanity at large.

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The only way to find the True Path through the labyrinth of contradictory religions, philosophical, esoteric, ethical, scientific and popular teachings is to become the disciple, not of any single prophet or teacher merely, but of all the Wise of the whole human race, in all ages and climes; thus profiting by the accumulated thought and experience and illuminations of Universal Humanity.

The seeming contradictions which so perplex the seeker after truth and perfection result only from the severance and distortion of the fragments which, when duly set together, make up the perfect Sphere.

Or, to use a different figure, it is only upon a foundation as broad as Humanity itself that there can be reared a structure of soul-truth that will be proof against every storm of doubt, every flood of bewildering novelties and every kind of popular opinion. The Truth is not the monopoly of any one man, or of any one race, or of any one age; it is the rightful heritage of man as man. No partial truth can be counted on to conduct man to his true destiny or to open to him the Gates of Power.

A wise individual teacher is very needful for the acquisition of the Absolute Truth because, although the universal heritage of the

race, it is thus far realized in its fulness and unity only with the Circle of the True Initiates; and for the highest attainments in soul-culture because, among other reasons, it is more natural and delightful, and therefore more inspiring and useful, for a man to be in contact with his fellows than with mere abstractions, and because man is never an unbiased judge in his own cause. Moreover, those who are engaged in the business of everyday life have not the time or the opportunity, and do not know how or where, to acquire either the almost universal knowledge without which the Path that leads to the Heights can scarcely be found or the profound mastery of mystical and cryptic science which alone can avert the dangers that beset the way. Particularly necessary is such a teacher to the seeker after occult power; for he is threading a path that hangs over profound abysses, and that where it seems most solid often allows the feet of the unwary to slip into a crevasse.

But the only effective teacher is the one who is simply the humble channel and mouthpiece of the wisdom of the race. By such a teacher alone can all the rays of Divine and human light be focused upon the mind and heart so as to impart to them all the illumination and ardor and mystic insight and power they are capable of receiving.

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The Sacred Gift is not for all; but only for those who, however great or little their darkness, weakness or aberration in the past, are deeply in earnest in their desire and intention of pursuing the Highest Ends -- and NOT FOR THEMSELVES ALONE. It is sometimes necessary to temporarily or permanently decline, in all love and brotherliness, to advance persons who, however much in earnest, do not possess the necessary qualifications for pursuing with profit the studies, undergoing with success the training, and cherishing with just assurance the aspirations, which it is the province of an Integral Director to guide.

Every Brother and Sister of the Mahācakra (or Great Circle of right aspirants, right students, True Initiates and seekers, teachers and exponents of the Absolute and Universal Wisdom) is expected to become, in some manner and degree, an active instrument in the renovation and perfection of mankind; and, as a rule, only those are allowed to advance far in it who give promise of a capacity to become efficient teachers, successful leaders of thought or action or potent adepts in the hieratic sciences and arts.

This Instruction is sent only to those Terobligatos who are provisionally approved as Apparent Adhyāpyas.

The first step necessary for one who seeks Recognition as an Adhyāpya (अध्याप्य, pronounced "Ud-h'yāhp-yū", one worthy to receive the Great Teaching) or Adhyāpyī (अध्यापी, pronounced "Ud-h'yāhp-yōē", = feminine of the same) is to give the account of his ancestral and personal history and interior and exterior difficulties called for in the document known as the Second Interrogatory.

Those alone should take this step towards qualifying for Āra-kaship and subsequent Āśaship who already have good reasons to believe that the Mahācakra, and the Mahācakra alone, is able to give them what they desire; or who have the intellectual acumen or the intuitional insight that enables them to perceive, by the study of the documents that have already been communicated to them, the probability, at least, that this is the case.

It would be in vain to make further inquiries about the nature of the Mahācakra work or the conditions under which the powers of the Initiates are brought to bear upon society and Nature at large; for Directors of Inquirers are forbidden to give any definite information of this character, or to offer any inducements, in any way, to would-be neophytes. Their duty is only to give an opportunity to true Adhyāpyas

to find the way to Right Initiation or to effective service of the Ideal.

Those who feel that they have reason to hesitate are advised to resort

to some ordinary teacher, or to wait for fuller light.

The Terobligate who has received this Instruction should either make his Exposition of Life within nine weeks, or else give, through his Director, a Terobligate Offering, of not less than three dollars, at the same time asking to receive the standing of a Privileged Terobligate. He will then be entitled to seek Recognition, without further preliminaries, at any future time, should he ever decide upon taking that step, and in the meantime to receive certain other Preliminary Instructions at long intervals and to enjoy further privileges with which he will thereafter in due time be made acquainted.

If he does not within the time specified either make his Exposition or obtain the Privilege, he will be expected to return all the papers in his possession connected with the Mahācakra work. Those who are inclined to take the latter course are advised to first state to the Director their motives for so doing.

In all future communications to any representative of the Mahācakra, as such, the neophyte should write with pen and ink, on unprint-

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ed and unlined paper, using one side only, and giving no indication of his address (unless this should have been changed, in which case the new address should be given on a separate slip); but he should mention the month, day, year and hour of writing, and he must sign his Exposition, and his communications of all other kinds, with the Sanskrit number that has been assigned to him by the Director or inserted at the beginning of the Director's letter or immediately after those words, and with that alone.

The Documents of study and direction are sufficient for the preliminary instruction and training by which the neophyte is prepared for the higher work; and any other assistance that is needed is ordinarily given by the Guru through Subordinate Directors. Those who are, or hope to be, permitted to come under the personal direction of the Guru must be careful to show themselves worthy of that high honour. The slightest irregularity, disrespect or expression of distrust on their part is likely to lead to a withholding or an immediate deprivation of it. It is only a Guru's own Celas who are normally under his immediate direction and their number is strictly limited; and in those parts of the Universal

Brotherhood where any persons who have not completed the work of the Āraka Stage, which is the preparation for Ālāship, are permitted to receive immediate Guruvic direction: it is, as a rule, only those who show themselves in an unusual degree teachable, capable, earnest and reverent who are thus privileged.

Guruāarakas are usually chosen from among the Prathamikas, as those are called who make a Full Exposition of Life. In most parts of the Brotherhood all Āarakas are received as Dvitiyins, that is to say, they are called upon to make only the Simple Exposition of Life; and they remain under subordinate Directors at least until they have made a Full Exposition. But no one is allowed to make a Full Exposition to any Director except the Guru himself; and those who receive this Instruction are not ordinarily furnished any further aid in the matter, at this Stage, than that which is given in the Second Interrogatory.

The fact that the title of Guru (गुरु) is borne by the highest custodians and exponents of the Universal Wisdom should not cause them to be confused with those public teachers who have the same title.

The persons publicly known as Gurus are religious or philosophical teachers of particular sects or schools, and sometimes are wholly un-

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trained and even self-appointed. Every Mahācakra Guru, on the contrary, represents all races, all religions, all philosophies, all sciences and all arts, and THAT which lies above, behind and beyond them all; and has attained to his present eminence by many years of closest study, profoundest meditation and severest discipline, under the direction of Those, who, above him and before him, were and are the Supreme Custodians of the spiritual and interior possessions of the whole human race. There is not a single human idea which is not a part of the Great Teaching; there is not a single human ideal or aspiration which it is not a part of the function of the Integral Fellowship to realize; there is no terrestrial knowledge or wisdom which is not possessed either by the Guru himself or by Those whose instrument he is; and there is not a single religion, brotherhood, or human organization or school of thought, of whatsoever kind, which is not under his or Their influence and utilized by him or by Them for the accomplishment of the Great Work of human perfection and progress.

Such a one is to be approached with bowed head and bated breath if at all; and those Directors who enjoy the guidance of such a one are immeasurably better fitted to help and guide the neophyte towards the Absolute and Universal Truth, the Absolute and Universal Perfection and

Attainment, or the Absolute and Universal Usefulness than any other teacher, of whatsoever kind, no matter how highly equipped and personally qualified, could possibly be.

The Inquirer should carefully consider every step that he takes in the immediate future, and every word that he embodies in any letter that he may write, or statement that he may make. This is particularly necessary in the case of those who have at any stage been placed in correspondence with the Guru himself; for every detail in the correspondence between any Mahācakra Guru and an Aspirant, in the concurrent documents of study and direction, and in the action or inaction of the Guru, has some important significance, as part of the series of unconscious tests by which the unfit are eliminated, or as an element in the preliminary initiation, as it were, of the worthy and faithful neophyte.

He who is not really in earnest, he whose interest does not extend beyond his own petty life, he who is not ready to make any needed sacrifice for the realization of his aspirations, he who dares not face the Spectres of the Threshold, had best go no further, for his labour will be in vain.

SECOND INTERROGATORY

The following questions are intended to be the occasion of a careful and thorough self-examination. They do not include any the answers to which might be in any way inculcating, and therefore the replies constitute what is called a Simple or Dvitiya Exposition of Life, which is a merely superficial and incomplete one as distinguished from a full and all-inclusive self-revelation or Prathamika Exposition.

Every one who aspires to Recognition as an Adhyāpya is expected to answer these questions, to the best of his ability, so far as they concern him and so far as he is free to do so. After those questions that are not applicable to his case he should insert a dash. But when the question is to be answered in the negative the word "No" or "None" should be used and not a dash. When any of the other data called for are intentionally omitted the nature of the omission should be specified and the reasons therefor intimated.

He who makes this Exposition directly to a Guru is advised, especially if he hopes to receive his direct personal guidance, to add any further details of his inner and outer life that arise in his mind during his self-examination; and if he desires to make a full Prathamika Exposition, or to

NEW
INDEPENDENT

The following information is provided for your information and is not intended to be a substitute for professional advice. The information is based on the current laws and regulations in effect as of the date of this document. The information is subject to change without notice. The information is not intended to be a substitute for professional advice. The information is based on the current laws and regulations in effect as of the date of this document. The information is subject to change without notice.

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have the present Exposition considered as such, he should so state in a letter to that representative of the Brotherhood, whether the Guru or a subordinate officer, with whom he is in communication.

The answers may be written after the questions and the blank forwarded to its proper destination in the manner or through the channel directed; or they, or any of them, may be written on separate sheets, each answer being preceded, in that case, by the figure representing the question to which it refers.

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(Form for Simple or Dvitiyin Exposition of Life)

-- --

- (1) Where were you born?
- (2) In what year, month, day and hour?
- (3) What do you know of your ancestry on your father's side?
- (4) What do you know of your ancestry on your mother's side?
- (5) What is your object in aspiring to Āarakaship?
- (6) Is it to gratify curiosity?
- (7) Is it to improve your material conditions?
- (8) Is it to more effectively cultivate virtue and eliminate moral imperfections?
- (9) Is it to obtain perfect happiness in this present life?
- (10) Is it to prepare for happiness in a future existence?
- (11) Is it to acquire universal knowledge?
- (12) Is it to attain to the highest wisdom?
- (13) Is it to learn, and be enabled to attain, the ends for which you came into being?
- (14) Is it to be brought into fulness of union with the Absolute?
- (15) Is it to obtain a realizing sense of such union?
- (16) Is it to come into closer interior or exterior relationship with other exalted souls in this world?
- (17) Is it to come into closer interior or exterior relationship with such souls in other worlds?
- (18) Is it to enlarge your capacity for being of service to mankind?
- (19) Is it to put yourself in a position to utilize your capacities and opportunities more effectively in the cause of human progress?
- (20) Is it to be enabled to more effectively promote some other cause?

(The following information is for your information only.)

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1. The following information is for your information only. (1)

2. The following information is for your information only. (2)

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22. The following information is for your information only. (22)

23. The following information is for your information only. (23)

- (21) Have you any other end or ends in view?
- (22) What education did you receive, and where?
- (23) What academic degrees have you received, if any, and from what source or sources?
- (24) What have been, and are, your favorite subjects of reading and study?
- (25) Is there any specialty in which you are particularly proficient?
- (26) Have you ever done any original work in this special line, or any other?
- (27) What languages are you able to read?
- (28) What languages can you write correctly?
- (29) In what language can you converse with fluency?
- (30) What attention, if any, have you given to philosophical, scientific, religious, mystical, hermetic, cryptic, occult or esoteric reading, study or self-discipline?
- (31) What have been your principal intellectual difficulties?
- (32) What particular problems have most perplexed you?
- (33) What do you consider the most certain truth or truths that you possess?
- (34) What do you consider the most precious truth or truths that you possess?
- (35) What prevalent doctrines, ideas or theories seem to you most repulsive, incomprehensible or absurd?
- (36) What books have most influenced you for good?
- (37) What books have most influenced you for evil?
- (38) Of what sect or religious denomination were your parents?
- (39) In what were you brought up?
- (40) If you have departed from it, when was it?
- (41) For what reason or causes?
- (42) Of what other sects, or religious, antireligious, mystical, occult, or secret societies, or fraternities of any kind, are you a member?

1. The first part of the report deals with the general situation of the country and the progress of the work done during the year.

2. The second part of the report deals with the results of the work done during the year.

3. The third part of the report deals with the financial position of the organization.

4. The fourth part of the report deals with the personnel and the work done by the staff.

5. The fifth part of the report deals with the future plans of the organization.

6. The sixth part of the report deals with the conclusions drawn from the work done during the year.

7. The seventh part of the report deals with the recommendations made by the committee.

8. The eighth part of the report deals with the appendixes.

9. The ninth part of the report deals with the index.

10. The tenth part of the report deals with the bibliography.

- (43) Of what have you been a member in the past?
- (44) What degrees or offices have you received or held in them?
- (45) Of which, if any, of them have you yourself been the founder, reviver or introducer?
- (46) If a Freemason, to which Rite do you belong?
- (47) What was the place of origin, official name, name of founder, date of origin, and central seat, so far as known to you and so far as you are at liberty to state, of each sect, fraternity, or other body, to which you have belonged?
- (48) Are you a member of any other society or societies that you are not at liberty to name, and if so how many?
- (49) Are you, or have you ever been, an actual communicant in any religious body?
- (50) To what school of thought, except as above stated, do you adhere?
- (51) To what have you adhered in the past?
- (52) Have you ever changed your religious, philosophical, mystical or hermetic opinions, except as above stated?
- (53) On what grounds?
- (54) Who have been your masters, if any, in the spiritual life, or in philosophy, or in mystical, cryptic, hermetic or occult science, so far as you are at liberty to state?
- (55) Who was the master or teacher of each of them so far as known to you, and to what sect or school of thought did each person named belong?
- (56) Did you ever have a professed Spiritual Director or Guru?
- (57) If so, who was he?
- (58) Who was his Principal Director or Guru?
- (59) Who was the latter's Director, Guru or Master?

- (60) What is your opinion of each of your teachers, spiritual Directors or Masters, so far as you care to express it?
- (61) By which of them have you been most benefited or injured?
- (62) To which kind of activity do you consider yourself to have most natural inclination--intellectual, emotional or practical?
- (63) Have you ever witnessed any phenomena that you believed to be of a cryptic or an occult nature?
- (64) If so, what?
- (65) Have you ever taken part in unsuccessful efforts to cause such phenomena, in seances or elsewhere?
- (66) Have you ever believed yourself to possess any cryptic or occult power?
- (67) If so, what?
- (68) Have you ever sought to acquire any such?
- (69) If so, what?
- (70) Have you ever in any way "told fortunes"?
- (71) In what manner?
- (72) With what results?
- (73) Have you ever entered into a compact with spirits of any kind, to serve them or be served by them?
- (74) Have you ever entered into a compact with spirits for any other purpose?
- (75) Have you ever practiced ceremonial magic?
- (76) Have you ever practiced the Practical Kabbalah?
- (77) Have you ever studied or practiced Hatha Yoga?
- (78) Or Karma Yoga?
- (79) Or Bhakti Yoga?

- (80) Or Dharma Yoga?
- (81) Or Rāja Yoga?
- (82) Or Mahārājayoga?
- (83) Or Jñāna Yoga?
- (84) Or any other Yoga, as such?
- (85) What are your favorite amusements?
- (86) What accomplishments do you possess?
- (87) What is your taste in literature?
- (88) What is your taste in art?
- (89) What is your taste in music?
- (90) Are you fond of society?
- (91) Do you give much attention to social life?
- (92) Do you entertain very much?
- (93) Do you make a practice of extending hospitality to friends?
- (94) Or to strangers?
- (95) In what cities, towns or villages are you most acquainted?
- (96) What is your present trade, business or occupation, if any?
- (97) What have been your occupations in the past, and for what periods?
- (98) Do you possess landed estates?
- (99) Do you live upon them?
- (100) From what other sources do you derive your income (so far as you are willing to state)?
- (101) From what have you derived it in the past (so far as you are willing to state)?
- (102) Are you a minister of religion?
- ~~(103)~~ If so, in what denomination or sect?

- (104) Have you ever been in the past?
- (105) If so, of what denomination or sect?
- (106) Have you ever been a religious ascetic, celibate, monk, nun, vairāgi, sannyasi, nāga, fakīr, Bhikshu or bhikshunī?
- (107) If so, of what religion, sect or order?
- (108) Are you at the present time?
- (109) If so, of what religion, sect or order?
- (110) Have you ever considered yourself an Adept?
- (111) Have you ever been a professed Yogi?
- (112) Have you ever been an esoteric teacher?
- (113) Or a religious teacher?
- (114) Or a teacher of any kind?
- (115) Or a lecturer?
- (116) Or a writer?
- (117) Have you ever published any books, or other works?
- (118) If so, of what nature?
- (119) Do you possess a title to nobility?
- (120) Do you claim the right to such a title?
- (121) Have you ever exercised sovereign power?
- (122) Have you ever exercised baronial power?
- (123) If a Hindu, to what caste do you belong?
- (124) To which of the four original castes (Brahmin, Kshatriya, Vaiśya, and Śudra) do you consider it to appertain?
- (125) If not a Hindu, to what distinct caste or class, if any, do you belong in your own country?
- (126) If dependent upon another, what is the nature of his occupation?
- (127) Are you an employer or an employee?

- (128) If an employee, do you have others under your authority?
- (129) About how large is your income?
- (130) Or your allowance?
- (131) Is it sufficient to answer your needs, and to give comfort and ease to those dependent upon you?
- (132) Have you ever neglected your business to its detriment, on account of religious, esoteric or other interests or pre-occupations?
- (133) Do you devote any portion of your income to assisting the needy?
- (134) Or to any other form of beneficence?
- (135) Did you ever make a practice of setting aside one-tenth of your income for religious and charitable purposes?
- (136) Or for esoteric ones?
- (137) Or for any other high public purpose?
- (138) For how long a time?
- (139) Did you experience greater worldly prosperity after beginning that practice?
- (140) Did your fortunes decline after discontinuing it?
- (141) Do you give your own personal service to any beneficent public work?
- (142) If so, of what nature?
- (143) Do you take an active interest in politics?
- (144) Or in any kind of public movement, except as already stated?
- (145) In what other public movements or reforms do you take special interest?
- (146) To what party do you belong, if any?
- (147) Do you vote regularly?
- (148) What are your most pronounced social and political opinions?

- (121) The first part of the document is a list of names of persons who have been appointed to various positions in the organization.
- (122) The second part of the document is a list of names of persons who have been appointed to various positions in the organization.
- (123) The third part of the document is a list of names of persons who have been appointed to various positions in the organization.
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- (131) The eleventh part of the document is a list of names of persons who have been appointed to various positions in the organization.
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- (138) The eighteenth part of the document is a list of names of persons who have been appointed to various positions in the organization.
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- (140) The twentieth part of the document is a list of names of persons who have been appointed to various positions in the organization.

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- (149) Do you maintain a Platonic friendship with a person of the opposite sex not a relative (that is to say, a perfectly pure friendship, in which there is an acknowledgment of the highest degree of mutual affection, but without sexual intercourse of any kind)?
- (150) How long has it lasted?
- (151) Did you ever maintain such a friendship?
- (152) For how long?
- (153) How many times have you been married?
- (154) If now married, to what extent is your conjugal partner in sympathy with your thought and aspirations?
- (155) If unmarried, and living with near relatives, do they know and approve of your present correspondence?
- (156) How much time have you to devote to study and correspondence connected with the Universal Brotherhood?
- (157) What is the present state of your health?
- (158) What has it been in the past?
- (159) Have you ever sought to improve it by means of mental acts or treatments?
- (160) When?
- (161) With what success?
- (162) Did you ever cherish morbid broodings over supposed ill-health, or dangers to health?
- (163) Do you at the present time?
- (164) What are, and have been, your principal moral difficulties, (so far as you care to state)?

(110) Is the... a... with a... of the... not a...
... in... a... in... there is an...
... of the... without...
...?

(111) How long has it lasted?

(112) Is there any...?

(113) For how long?

(114) How many times have you been...?

(115) Is there any... of...?

(116) Is there any...?

(117) Is there any... of...?

(118) Is there any...?

(119) How much...?

(120) Is there any...?

(121) Is there any...?

(122) How long has it been...?

(123) How long has it been...?

(124) How long?

(125) Is there any...?

(126) Is there any...?

(127) Is there any...?

(128) Is there any...?

(129) How long has it been...?

(130) How long?

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- (165) Have you ever before sought Recognition from any Mahācakra Director or Guru?
- (166) If so, from whom was it sought?
- (167) Was it given or refused?
- (168) Have you ever been, to your knowledge, in any other way affiliated to, or in relationship of any kind with, any other part of the Great Circle?
- (169) If so, what was the nature and history of that Affiliation or relationship?
- (170) When and how did it terminate?
- (171) Where did you reside at the time?
- (172) What are your dietary habits--that is to say, do you live chiefly upon meats, vegetables, cereals, fruits and nuts, or several or all of these combined?
- (173) Do you use tea, coffee, tobacco, wine or beer, or alcoholic beverages of any kind?
- (174) To what extent?
- (175) Have you ever done so?
- (176) To what extent?
- (177) Do you use opium, cocaine, hashish, betelnut or any kind of toxic drug?
- (178) To what extent?
- (179) Have you ever done so?
- (180) To what extent?
- (181) How often are you sexually active?

N. B. In a Dvitiyin Exposition any very personal question may be left unanswered.

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FURTHER REMARKS OR INFORMATION

Assigned Number.....

Date.....

POSTRECOGNITORY

INSTRUCTION TO RECOGNIZED ADHYAPYAS ASPIRING TO CARAKASHIP

One of the most dramatic moments possible in any human life is that of admission to Carakaship in the Universal Brotherhood. It is the first step in a path that leads to the most unimaginable heights of enlightenment, felicity and beneficent power those who are permitted, and self-permitted, to pursue it steadfastly and to the End, and that conducts all, whose intelligence and goodwill are sufficient to cause them to rightly use their privileges, to that place in the economy of the Universe which they can fill with the utmost advantage to themselves and to the world.

But in the case of those who are unresponsive to high ideals, unreceptive to great and illuminative thoughts, recalcitrant to right guidance, or unwilling to plod patiently through the shadows that beflank the roots of the Sacred Mountain, the mighty drama becomes a farce and the pretense to aspiration a ridiculous pose. And when, as is inevitable under such circumstances,

DECLASSIFICATION

DECLASSIFICATION AUTHORITY

The purpose of this document is to provide information regarding the declassification of records maintained by the Department of Defense. This document is intended to provide guidance to all personnel who are responsible for the declassification of records. It is the policy of the Department of Defense to release information to the public, except where the release of such information would be injurious to the national defense. This document provides the criteria for determining when information is exempt from release and the procedures for declassifying records. It also provides information regarding the declassification of records maintained by the Department of Defense. This document is intended to provide guidance to all personnel who are responsible for the declassification of records. It is the policy of the Department of Defense to release information to the public, except where the release of such information would be injurious to the national defense. This document provides the criteria for determining when information is exempt from release and the procedures for declassifying records. It also provides information regarding the declassification of records maintained by the Department of Defense.

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 AUTHORITY: 25X/25X
 DATE: 1/29/2004

the self-styled aspirant turns aside from the Path, pronouncing it a false lead, having in it nothing attractive or promising, the farce becomes a grisly tragedy. The lower levels in the Great Ascent are strewn with the shrivelled corpses of dead but unburied spirits and grey with the dry bones of forever defeated hopes.

Far better ^{is} not to aspire at all than to aspire in vain; and far better is it to face with honesty the emptiness of one's own soul than to deceive oneself by confusing the feeble flutterings of the aspirations of Nature within one's bosom with the determined and courageous volition that nothing can tire, nothing can dismay and nothing can defeat.

Those who do not find what they want in the road that leads through Carakaship to that which is beyond Carakaship can find it nowhere; for in the Mahācakra all the knowledge and wisdom and experience of the human race are reunited, and what cannot be accomplished by means of the whole can most certainly not be accomplished by means of any fragment.

The class of persons who set out with a dull cynicism expecting nothing will find nothing, unless they have such persistency that

they trudge along, in spite of their lack of spirit in the work, until the time comes that they are awakened out of their lethargy and begin to really live. As a rule no one obtains in any position in life what he does not expect; that which is not already possessed by anticipation is rarely obtained in reality. "To him who hath shall be given."

The class of persons who set out with overflowing enthusiasm but find it gradually chilled and defeated, make up their minds that they are on the wrong road and begin to look elsewhere (that is to say, to some trickling overflow instead of to the channel that leads from the fountainhead) for the inspiration and help that they expected from the Mahācakra, are usually the same who in all the affairs of life show themselves so shifting, capricious and changeable as to invite and insure utter and universal failure. Every road leads somewhither; and it is better to follow the most sordid road to the most unworthy end than to start out first on one road and then on another, not proceeding far enough on any to reach any destination, and therefore being perpetually baffled and sooner or later becoming completely and hopelessly lost in the Labyrinth of Illusion. Unless there is a spirit of perseverance nothing whatsoever can be gained of any kind from any source, and that

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which is already possessed is almost certain to be lost. "From him who hath not shall be taken away even that which he hath."

Those who lack the spirit of perseverance can gain, by merely adhering steadfastly to any one work, however distasteful and unpromising, and whatever the intrinsic merits or demerits, worth or worthlessness, of that work, what they need more immediately and imperatively than they do anything else in the world.

Those who aspire to Ārakaship with the greatest of earnestness and the most sturdy resolutions must be careful not to misunderstand the nature of their task. While the Āraka work is calculated to enable those who are without a satisfactory worldview, without a religion, without settled social, political or ethical opinions, or without needed knowledge, of whatsoever kind, on any of the higher planes or in any of the broader spheres of life, to fill the conscious void in their thought and experience, it is not intended to substitute some new philosophy, or religion, or system of any kind, for one that is already possessed; or to take away from any man anything that he already has.

Whatever the neophyte now holds and believes, on any subject whatever, ^{SO} is a part of the Truth and a part only; and in order to thoroughly un-

derstand, fully appreciate and really possess what he now thinks himself to have he must have it brought into its proper relationship with that which is held by others, and explained and illustrated in the light of the universal ideas and principles which lie behind all human ideas and practices.

It is absolutely essential that the neophyte, without diminishing his loyalty to any religion or system or brotherhood or society to which he now belongs and with which he is in full sympathy, should look upon the Universal Brotherhood as entirely apart from, and other than, all ordinary human organizations. Any Caraka who shows himself to consider it as merely one society or organization among others, or as a rival to any other society or organization whatsoever, is likely to find the Path closed before him, at least until he is delivered from this hallucination. The Universal Brotherhood is not one of the countless organizations and associations into which mankind is divided, but rather the invisible bond that links together all organizations, associations, religions, philosophies, and other elements of terrestrial Humanity, into one stupendous and harmonious whole.

One of the greatest of all possible offenses against the

Brotherhood would be such a violation of its secrecy as would cause it to anywhere appear to public view by allowing ^{any} hint of its existence, under whatsoever name, and even though entirely unnamed, to reach the ears of the Unobligated. For it to thus appear would be to just so far give to itself a false appearance of being precisely that which, above all things else, it is not and cannot be, in the very nature of things-- one society among many, or a rival to any publicly known organization or organizations.

Instead of being one society among many it is all societies in one. And it is for this reason that every Caraka is expected to ably represent and defend his own religion, system or worldview, if he has any, within the Brotherhood, throughout the limits to which his Right of Fellowship extends. As he advances his Right of Fellowship becomes enlarged and his opportunity and duty of being an effective protagonist of his own views are correspondingly emphasized. Because his own views, whatsoever they may be, are a part of the Truth, nothing that he learns can really contradict any portion of their real contents, and every appearance of such contradiction is an indication merely of the presence of some new truth which is needed to supplement, explain and validate

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that which he already has. And if the Aspirant to Carakaship is inclined to deny that every human idea is a part of the truth, that denial is itself a part of the Truth; and the seeming contradiction between what is denied and what is affirmed, in this case as in all others, is certain to disappear in the light of the Absolute and Universal Knowledge.

It is also necessary to refrain from cherishing illusory hopes. Neophytes cannot expect to receive material assistance and worldly advancement until they have fully demonstrated their loyalty to the Universal Brotherhood, their disinterested devotion to the Cause of the Ideal and of Humanity, and their ability and disposition to acquire a competency for real service to that Cause; or until they have attained to such a degree of interior enlightenment and freedom of spirit that they would be able to bear with equanimity any and every trial or hardship.

And no one can expect to attain to any of the specific ends, however exalted, that he has in view, until he shall have received the preparation, which no neophyte, whatever his previous advantages, already possesses, that is requisite to the highest attainment on any of the higher planes.

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No one should become a Āraka unless he proposes, not only to persevere in the Sublime Ascent so long and so far as he is permitted to; not only to reverence the Mahācakra as the Universal Brotherhood which in very truth lies behind, within and beyond all other human organizations; not only to protect the privacy essential to its sublime mission by carefully fulfilling all his Obligations and keeping secret from all the Unobligated his connection with it and even from his fellow-Adhyāpyas the fact of his advancement to Ārakaship; not only to bring into the Great Circle the full treasure of his past and present thought, convictions and beliefs by remaining loyal to them so long and so far as they shall remain unrep^laced by larger conceptions which include them but go beyond them, and the full treasure of his present fellowships by remaining loyal to the religion, brotherhoods and other organizations to which he already belongs; and not only to wait patiently for the Brighter Light and for the fruition of all his hopes, at the same time that he is assiduously labouring for the acquisition of that which is, whether or not he understands how it can be, the necessary means to that illumination and that fruition; but also to remain steadfastly loyal to the Universal Brotherhood, and to the Obligations that

he has assumed in relation to it, even though he should at any time discontinue his active study and work in it. Any one who has become Stationary, whether voluntarily or involuntarily, always preserves the right, unless he has forfeited it by grave offenses against the Brotherhood, of continuing to participate in the advantages corresponding to his degree of advancement, including the privilege of taking part, at his own option, in certain of the meetings and work of certain local bodies and of defending and propagating therein, to the best of his ability, his own views, whatever they may be, on any subject whatsoever that comes up for consideration, and his own religion or brotherhood, of whatsoever kind. Those who become Stationary in a normal manner leave the way open for further advancement if the time ever comes that they are ready for it; and in the meantime they participate in the Larger Fellowship at least to the extent of remaining in touch with the inner and higher life of mankind as a whole, and of being organically united with the Highest Initiates, with the real leaders in every department of thought and life and action and with the Truly Enlightened of every philosophy and race and creed.

No one should go on to Carakaship unless, in addition to the

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qualifications already specified, he has a firm intention of devoting himself sincerely and seriously to the pursuit of the highest ideals, and of expressing freely and frankly to his Director any difficulties or perplexities or deterrent influences of any kind that he may encounter in making the Sublime Ascent. It will be the duty of the Director to aid him in meeting and overcoming all such obstacles. Whatever the nature of the difficulty he should not hesitate to speak of it, especially when it in some wise arises out of his Caraka work itself. Whenever any deterring motive appears he should assume that its cause is either one of the tests of his worth or one of the means by which his character is to be fortified and his capacities increased.

He will be at liberty to question his Director regarding the theoretical and practical problems that are referred to, or touched upon, in his Exposition of Life, or that may at any time arise in his mind, whenever a point suggesting any of them is met with in any document of study. There are no insoluble problems, and no unattainable ideals.

He who, with all the foregoing considerations well in view, definitely decides to go forward to Carakaship, may proceed to assume the Fourth Obligation and make such an offering as circumstances permit.

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At the same time let him firmly determine, as the first step towards ideal attainments of every kind, to become an ideal Āraka. He should begin at once to compose his soul into a state of purity, simplicity, serenity and gladness, freeing it from all care, anxiety, discontent, hatred and other degrading, depressing, contracting and poisonous emotions and thus facilitating the attainment of that free and deliberate consciousness of health, wealth and knowledge, of life, beauty and harmony, of affection, of joy and of triumph, regardless of all external circumstances of the time and place, through which alone these favorable conditions can be established even on the objective planes.

He should open up his mind and heart to the Great Teaching, making himself as perfectly receptive as possible, and yet jealously preserving his independence of thought. The mouth which is not open cannot be filled, but the stomach that is not duly active cannot digest; and thus it is in the case of spiritual nutriment. However high his position and however great his attainments let him learn with the docility of a child; and however deficient he is in training and experience let him do his very best to think and will with the vigor of a man.

Finally, he should strive to rid his mind of all prejudices

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of whatsoever kind, whether against races, religions, classes, schools of thought, particular ideas or practices of any kind, or any other elements of Humanity or of Nature. Every thing is better than it seems, and all partakes in its own manner and degree of the perfections of the One Being, Which is Infinite Knowledge, Infinite Bliss, and the Source of all the power and wisdom and beauty and love of which the Universe is woven.

LXXIII

ADHYĀPYA OBLIGATIONAL

Any Qualified Adhyāpya to whom this document shall have been furnished will be admitted to Carakaship if, after having assumed the Fourth or Caraka Obligation by affixing to the accompanying form his customary signature, the address to which he wishes his mail to be sent and the current date, he shall send to the designated Almonry an offering in accordance with the provisions of the First Almonric and at the same time write a letter to his Director, or communicate with the latter in the manner privately or otherwise directed, informing him of the Alms that he has given and inclosing to him the obligation-blank duly filled out.

No one is expected to assume the Caraka Obligation unless the offering is to be made; or to make the offering unless the Obligation has been assumed. In case an offering is made by any one who has not assumed the Obligation it will be considered as merely an Adhyāpya-gift, or token of appreciation of the attention that he has already received; and in case the Obligation is assumed by one who does not at once make the offering it will be considered as an intimation that he hopes to send the latter at some future time,

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in which case he will be placed on record as a Privileged Quartobligate Adhyāpya and will have the privilege of being admitted to Āra-kaship at any future time, however remote, when he may see fit to make his offering, or as soon thereafter as a vacancy occurs in the group to which he is attached; provided that he shall have preserved his full Adhyāpya Privilege by writing to the representative of the Brotherhood at least once a year.

It is permissible and advisable to make and retain a copy of this Form of Obligation for future reference.

in which case he will be placed on record as a Privileged Questioner

and will have the privilege of being admitted to the

rank of any other member, when he may see fit to

make his statement or any other statement as a member occurs in the

course of the proceedings, provided that he shall have previously

been admitted to the rank of member by the House.

Approved and adopted by the House

on the 10th day of February, 1900.

Witness my hand and the seal of the House of Representatives

RECORDED (3)

FOURTH OR CARAKA OBLIGATION

SOLEMNLY RENEWING ALL MY PREVIOUS OBLIGATIONS (Open, Inquirer and Adhyāpya) to the Universal Brotherhood, and understanding this to mean the Integral Fellowship, otherwise called the Mahākāra or Great Circle, I DO FURTHER MOST SOLEMNLY PROMISE, PLEDGE AND OBLIGATE MYSELF to submit myself to the teaching, guidance, correction and training of the Director to whose care I am assigned, whether given directly or through his authorized representative in my regard, without attempting to dictate to him the manner in which it is to be done but accepting it as the method approved by the wisdom of the ages for testing and increasing the worthiness and competency of those who seek to become accepted candidates for Right Initiation.

In like manner I PROMISE, PLEDGE AND OBLIGATE MYSELF to do and endeavor to accept gracefully, patiently and uncomplainingly all the incidents of my life that are seemingly unpleasant or disadvantageous, without relaxing my prudent efforts to bring about a better state of affairs in every respect.

I sincerely profess my desire to learn what I do not now know, and not what I believe myself to know already; and therefore I PLEDGE AND OBLIGATE MYSELF not to turn aside from the Sublime Path merely because of any apparent teachings found in any document that I may receive, or any opinions of any other members of the Brotherhood with whom I may have been brought in contact, or even any utterances of the Guru himself or his designated representative in my regard, to which I am unable to give my assent, however obnoxious such teachings, opinions or utterances may be to me.

FOURTH ON CANADA DELICIOUS

CONVENTION MEETING ALL BY PREVIOUS DELICIOUS (COPY, THE)

Director and (copy) of the University of Toronto, and (copy)

the title to (copy) (copy) (copy) (copy) (copy) (copy)

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AND DELICIOUS (copy) to (copy) (copy) (copy) (copy) (copy)

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wisdom of the (copy) (copy) (copy) (copy) (copy) (copy)

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In (copy) (copy) (copy) (copy) (copy) (copy) (copy)

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the (copy) (copy) (copy) (copy) (copy) (copy) (copy)

I (copy) (copy) (copy) (copy) (copy) (copy) (copy)

and (copy) (copy) (copy) (copy) (copy) (copy) (copy)

I (copy) (copy) (copy) (copy) (copy) (copy) (copy)

But (copy) (copy) (copy) (copy) (copy) (copy) (copy)

that I (copy) (copy) (copy) (copy) (copy) (copy) (copy)

Therefore (copy) (copy) (copy) (copy) (copy) (copy) (copy)

and (copy) (copy) (copy) (copy) (copy) (copy) (copy)

in (copy) (copy) (copy) (copy) (copy) (copy) (copy)

which (copy) (copy) (copy) (copy) (copy) (copy) (copy)

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I ALSO PROMISE to express to my Director or his representative, in a courteous manner, my dissent from any such teachings, opinions or utterances.

I ALSO PROMISE to keep in touch with the person from whom I received my adhyāpya-card, if I was provided with any, and to write to my Director or his designated representative at least once a week for the next ten weeks, and at least once a month thereafter, under ordinary circumstances, as long as I am in the position of an Active Āraka, but with the understanding that visits may be substituted for letters in case I shall be in direct personal contact with him.

I ALSO PROMISE that, should I at any time desire for any reason to temporarily or permanently discontinue my Āraka work, I will respectfully request my Director to change my status from that of an Active to that of a Stationary Āraka, and that in that case I will promptly acknowledge the receipt of the reply to my request, whatever that may be.

I ALSO PROMISE to in any case keep the designated representative of the Brotherhood informed of my permanent address, whenever, and as often as, any change therein occurs.

I ALSO EXPLICITLY PROMISE AND PLEDGE MYSELF to refrain from communicating, even in my own name, any idea, principle or teaching, however abstract, which I have learned from Mahācakra sources alone, and which I cannot find in any public writings of any kind, that is expressly stated to be a reserved one, from any and all persons in relation to whom it is stated to be reserved.

In particular I PROMISE AND PLEDGE MYSELF not to give to any member of the Mahācakra who is at the time less advanced than myself any information regarding the nature or contents of the work

I ALSO PROMISE to explain to the Director of the Department of Education, in a separate manner, my dissent from any of the findings, opinions or recommendations.

I ALSO PROMISE to keep in touch with the Director of the Department of Education, and to receive my assignments as they come. I am reviewing with you, and to write to the Director or his designated representative of your office for the next few weeks, and at least once a month thereafter, under ordinary circumstances, as long as I am in the position of an Active Member, but for the understanding that it may be necessary to refer to letters in case I shall be in direct contact with you.

I ALSO PROMISE that I shall keep you advised for any reason of temporary or permanent disability which may prevent me from that will respectfully request the Director to advise me of any change in that respect. I will promptly acknowledge the receipt of the letter to my representative, whatever that may be.

I ALSO PROMISE to inform you of any change in my assigned representative of the Department of Education, and to advise you of any change in my office or other duties, and to advise you of any change in my position.

I ALSO PROMISE to remain in touch with the Director of the Department of Education, and to receive my assignments as they come. I am reviewing with you, and to write to the Director or his designated representative of your office for the next few weeks, and at least once a month thereafter, under ordinary circumstances, as long as I am in the position of an Active Member, but for the understanding that it may be necessary to refer to letters in case I shall be in direct contact with you.

I ALSO PROMISE to keep in touch with the Director of the Department of Education, and to receive my assignments as they come. I am reviewing with you, and to write to the Director or his designated representative of your office for the next few weeks, and at least once a month thereafter, under ordinary circumstances, as long as I am in the position of an Active Member, but for the understanding that it may be necessary to refer to letters in case I shall be in direct contact with you.

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of any Stage or substage beyond his own, save so far as I may have been expressly authorized to do so; and to keep secret the contents of any Guru-letters that I may receive from all other persons, even though members of the Brotherhood and even though my superior officers therein, whom they do not directly concern.

I ALSO PROMISE AND PLEDGE MYSELF to make no effort at any time to learn anything more regarding the identity or personality of the Guru, or of any of my superior officers in the Brotherhood, or regarding the personnel or organization of the Brotherhood in any respect, than shall have been already communicated to me, or brought to my attention, in the course of my progress; and to so far as possible eliminate such idle curiosity even from the depths of my soul.

I ALSO PROMISE AND PLEDGE MYSELF to return any and all documents and undestroyed letters connected with the Mahācakra work that may have been received by me should I be at any time called upon to do so, after having neglected or declined to enter upon the Caraka training, or failed to persevere in it, or wilfully violated any duties or obligations towards the Universal Brotherhood that I may have assumed; and to in any case provide for the return to the proper officer of all letters and documents, in the event of my death without leaving behind me any successor, as an Affiliate or member of the Brotherhood, in my own household.

I ALSO PROMISE AND PLEDGE MYSELF to refrain from copying or reproducing in any manner any document connected with the work of the Brotherhood, unless I shall have been duly authorized to do so in that particular manner.

I FORMALLY RESERVE TO MYSELF the rights of being exempt from any kind of esoteric coercion or control; of refusing to ac-

of any State or authority beyond him and, save so far as I may have been expressly authorized to do so, and to keep secret the contents of any correspondence that I may receive from all other persons, even though members of the Brotherhood and even though my superior officer or officers, whom they do not directly concern.

I ALSO PROMISE AND PLEDGE MYSELF to make no effort to

to learn anything more regarding the identity or personality of the same, or of any of my superior officers in the Brotherhood, or regarding the personnel or organization of the Brotherhood in any respect, than shall have been already communicated to me, or brought to my attention, in the course of my progress; and to so far as possible eliminate such information from the depths of my soul.

I ALSO PROMISE AND PLEDGE MYSELF to return any and all

documents and unpublished letters connected with the Brotherhood that may have been received by me should I be at any time called upon to do so, after having neglected or declined to enter upon the ordinary training, or failed to persevere in it, or willfully violated any duties or obligations towards the Universal Brotherhood that I may have assumed; and to in any case provide for the return to the proper officer of all letters and documents, in the event of my death without leaving behind me any successor, or an affiliate or member of the Brotherhood, in my own household.

I ALSO PROMISE AND PLEDGE MYSELF to refrain from copying

or reproducing in any manner any document connected with the work of the Brotherhood, unless I shall have been duly authorized to do so in that particular manner.

I FORGIVELY RESERVE TO MYSELF the rights of being exempt

from any kind of automatic censure or control, of refusing to go

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cept any teaching, or to adopt any practice, or to collaborate in any work, that is contrary to my own reason or conscience; and of being allowed to actively oppose, in any body or group or aggregation of any kind, whether within the Brotherhood or outside of it, to which I may at any time belong, any and every teaching, practice, work, or other thing of whatsoever kind, that is contrary to my reason or conscience, so long as it shall continue to be contrary to them. I accordingly DO MOST SOLEMNLY PROMISE, PLEDGE AND OBLIGATE MYSELF not to give up any opinion, belief or conviction that I now hold merely because it seems contrary to any part of the Teaching, or until I shall have seen for myself that it is erroneous, or until a more reasonable one shall have been presented to my mind; and not to abandon any practice to which I am accustomed merely because it does not seem to be favoured by the Great Teaching, or until I shall have seen for myself that it is undesirable, or until one that seems better shall have been suggested to me.

I FURTHER RESERVE TO MYSELF the right, even while I am in the position of an Active Caraka, of courteously declining to take part in the work of any local Caraka body, or group or organization of any kind, whether representing the Universal Brotherhood or not, to which I am disinclined.

I PROMISE to take counsel with my Director or with the Guru before joining any association or society, not of a merely business nature, or before leaving any society or organization of any kind to which I now belong; but without absolutely binding myself to follow the advise given me in either case.

I FURTHER RESERVE TO MYSELF the right of being transferred from the jurisdiction of any officer of the Brotherhood to whom I may at any time and for any reason take exceptions, whether these

... or to accept...
... in any kind, whether within the Brotherhood or outside of it,
to which I may at any time belong, and every teaching, practice,
or other thing of whatsoever kind, that is contrary to my res-
olution or conscience, as long as it shall continue to be contrary to
them. I accordingly do most solemnly promise, pledge and obligate
MYSELF not to give up my opinion, belief or conviction that I now
hold merely because it seems contrary to any part of the Teaching,
or until I shall have seen for myself that it is erroneous, or until
a more reasonable one shall have been presented to my mind; and not
to abandon any practice to which I am accustomed merely because it
does not seem to be favored by the Great Teaching, or until I shall
have seen for myself that it is undesirable, or until one that seems
better shall have been suggested to me.

I FURTHER RESERVE TO MYSELF the right, even while I am
in the position of an Active Garkas, of courteously declining to
take part in the work of any local Garkas body, or group or organi-
zation of any kind, whether representing the Universal Brotherhood
or not, to which I am disinclined.

I PROMISE to take counsel with my Director or with the
Garkas before joining any association or society, not of a merely
business nature, or before leaving any society or organization of
any kind to which I now belong; but without absolutely binding my-
self to follow the advice given me in either case.

I FURTHER RESERVE TO MYSELF the right of being transferred
from the jurisdiction of any officer of the Brotherhood to whom I
may at any time and for any reason take exceptions, whether these

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are just or otherwise. to that of some other who is not objection-
able to me.

I ALSO EXPRESSLY DISCLAIM any intention of withdrawing my
allegiance from, severing my connection with, or in any way or in
any degree diminishing my interest in, the religion or society to
which I now belong or the school of thought which I now follow, if
such there be, and I RESERVE TO MYSELF the right of taking whatso-
ever part I please in its work, of defending and propagating its
tenets, even within the limits of the Brotherhood itself, and of
endeavoring to attract to it new members or followers, even from
among the members of the Universal Brotherhood.

(Usual Signature).....

(Mail address).....

OBLIGATION ADMINISTERED BY.....

DATE.....

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