

# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL  
MOVEMENT, AND  
THE BROTHERHOOD  
OF HUMANITY



THE STUDY OF  
OCCULT SCIENCE AND  
PHILOSOPHY, AND  
ARYAN LITERATURE

Vol. XL—No. 6

April, 1952

**W**E have no stability of mind, and we must get that. We think that in order to "develop," we must change. It is not true. We need to change our fundamental ideas, our minds, our modes of thought, our instruments. If we are ever going to learn to concentrate, we must concentrate from the basis of the steady point in us, the Perceiver, the Spirit, our real unchanging Immortal Self. We cannot come to or connect with that Power in ourselves unless we realize that all life is One, that all beings like ourselves are moving on the same path.

—ROBERT CROSBIE

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\$3.50 per Annum

35 Cents per Copy

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

## Publisher's Announcements

**T**HEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by the Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

**SUBSCRIPTIONS:** No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price \$3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, \$5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

**COMMUNICATIONS:** Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

**CORRESPONDENCE:** Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

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A U M

He who generally knows everything, knows the same particularly also; this omniscience is the only austerity known to him.

—Mundakopanishad

# THEOSOPHY

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## RADICALISM AND CONSERVATISM

**T**YPICAL of the human personality in its present stage of development is the undeniable fact that nearly every man, upon observing these two words printed, or upon hearing them spoken, reacts immediately with a feeling of favor for the one term and with a feeling of disfavor for the other. All or most of what is held to be noble, truthful or beautiful is at once associated with either "radicalism" or with "conservatism"; all that is to be deplored with its opposite. Our violent national, political and social partisanships are easily shown to be but effects, or foci, for a constitutional tendency toward the polar extremities of evaluation, the one too impatiently and excitedly active, and the other too passive.

The mission of the Theosophical Movement, it may be said, is to so encourage the deepening of man's perceptive faculties that he literally begins to exist on another plane of thought, one higher than that psychic realm upon which live his predilections and preconceptions. What else, in the final analysis, may we take "raising the Buddhi-Manas of the Race" to mean? As beings who are yet less than "men of mind complete," we oversimplify all issues and ideas, allowing psychic habits to proclaim illusory short cuts for our judgment. Intuition, when it is evoked, indeed provides short cuts, but never in terms of oversimplification, being instead "the *subtle* sight of the subtle sighted."

As H. P. Blavatsky once remarked in her challenging article "What Is Truth?", "It is often as useful to know what a thing *is not*, as to learn what it *is*." "Radicalism" and "conservatism" are *reflec-*

tions of the creative and the preservative powers of the Higher Self, but our alliances and preferences have to do only with pseudo-radicalism and pseudo-conservatism. And the higher faculties can never operate so long as we form our opinions by preference and habitude. The highly emotional, partisan "radical" is never radical enough. He wishes to combat and destroy what he calls "the forces of reaction," but because his goal is thus limited he will never stop to think how much that is necessary his revolution will leave undone. His conventionally conservative counterpart will invariably neglect to "conserve" the important grains of truth to be gleaned from his opponents; he is not conservative enough.

Truth alone is the ichor of progress and conservation. Again we find apt words in H. P. Blavatsky's article: "Every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish it is the noble metal still, and worthy of being dug out even at the price of some extra trouble." Why, it has often been asked, should one concern oneself with rubbish heaps? Perhaps because each and every one of us has his own mixture of truth and error, precious metal and dross, and because H.P.B.'s "alchemy" needs to be made a sacred science for all. Each view, providing it is sincere and affirmative, contains its truths and partial inspirations. The first step towards readying the world for *our* offerings is to demonstrate a readiness within ourselves for taking thoughtfully the unfamiliar, even sometimes unsavory, ideas of others.

There are many meanings which may attach to the words of Shakespeare's Polonius, who tells us that one can know nothing of giving aught that is worthy to give unless one also knows how to take. To "give" our own ideas is easy enough, if by giving we simply mean letting our words fall in another's presence. But taking from each and all what they have to offer is the true Conservatism. Going back to the roots of thoughts is the true Radicalism, for it is at the roots of opinions—not in the opinions themselves—that we find the common ground of broad understanding which the Theosophical Movement is dedicated to uncover, and which then may be used for solid social and familial dwellings in the future.

## THE PRINCIPLE OF BROTHERHOOD

WHILE there are no really "new" laws of nature, the growing moral consciousness of the human race must surely bring us all into regions of experience where the force of moral law is felt in ways that, quite literally, create a new cycle of evolution. If, as *The Secret Doctrine* affirms, human evolution is "a journey of the 'pilgrim-soul' through various *states of not only matter but Self-consciousness and self-perception,*" then there must be laws whose operation depends upon the entry of the soul into higher states of consciousness and self-perception. Something of this sort is directly stated by H.P.B. in her *Lucifer* article, "Let Every Man Prove his own Work," in a passage which sets apart, in terms of karmic relationships, the student of Theosophy. "The Theosophist," she writes, "who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognize that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him."

There is a sense in which the coming of H.P.B. to the Western world opened up channels for the working of a "new and swifter law of development," and once this law made its influence felt, there was no turning away from the reality it represents. It is not possible, for example, for the modern world to ignore the idea of universal brotherhood. The ideal of brotherhood may be *violated*—and is violated, day by day and hour by hour—but such crimes of cruelty and injustice are more sharply etched upon the consciences of human beings precisely because that ideal is inescapably present in the collective mind of the times. Even as the modern nations capitulate to the "bitter necessity" of war, voices are raised to expose the hypocrisies which seem always to be involved, and to point to better ways of settling human differences than the mindless destruction of military technology. The idea of brotherhood has become a manifest bearing point for the moral evolution of mankind. No more than human souls can descend to the animal kingdom can this idea be erased from our consciousness. But, just as men may behave *like* beasts, so can brotherhood be denied or perverted, with accelerated karmic retribu-

tion for all who participate in this rejection of the evolutionary requirements of the cycle.

The principle of brotherhood, then, is a principle, an inevitable factor, a fulcrum in conscious evolution—and human evolution, in this cycle, *must be conscious*.

The role of the student of Theosophy, of one who has gained a special awareness of the idea of brotherhood through contact with the occult teachings of evolution, imposes unique difficulties as well as unique opportunities. The opportunities are plain enough. Through knowledge of Theosophy, the evolutionary processes of self-perception may become objects of direct study. The student acquires fleeting glimpses of that freedom of spirit for which, ever since he gave up the bliss of an ancient Nirvana, his soul has longed. There are moments of quiet equilibrium when before the inner eye is enacted the sacred drama of the unfolding essences of things. He has the vision of the divine form as including all forms; he sees—even if only through the limiting aperture of his own psychic kaleidoscope—the harmony and balance of the living intelligences around and within him. Both spectator and participant, both listener and choir in the chant of great nature's Mystery Play, he finds himself to be. It is a moment without pressure and without anxiety, when time and space are absorbed by the reality of which these two are but shadowy abstractions; and then, like a dreamer whose vision fades, like a singer whose breath is drawn away by the song's final note, the universe is reborn around him, and shapes and sounds rush to resume their former gross embodiments.

The memory of this vision is the Theosophist's opportunity. It is the Word made into a finer flesh than ever he had imagined, and from the silent rhythm of the remembered sound, the unearthly gleam of a light that now seems veiled, is born a sense of *being* which has its roots in that Self of which ancient Scriptures speak.

The student of Theosophy engages in labors of re-creation. The impact of self-discovery is his inspiration, and self-discovery is discovery of the inward meaning of brotherhood. The first area of the practice of brotherhood—the first area, often, which presents itself—is among the fraternity of his fellow students. A man alone in the desert of ignorance is often a pitiful thing. But two men alone in a desert—this is a team, a fellowship, a dialogue of mutual aspiration.

The mirror of nature may be a guide to our reflections, a scene for our endeavors and a check on our mistakes. A companion, however, is much more—it is a speaking, sympathizing alter ego, a mirror that is intelligent, a heart for both giving and receiving. And so, with numbers engaged in the work of Theosophy, a *Movement* is formed; the hopes and strivings of individuals combine to create an embodiment that takes on collective existence, that produces visible motion and even, as all existing things, begins to cast a shadow.

Now, for Theosophists, there emerges a “we” and a “they”—the “we” being those who have declared their devotion to the cause of Brotherhood, whose minds are expanded and deepened by study of the profound literature of inner and outer nature. The “they” are of the world, “out in the world,” to whom all these compassionate strivings of the “we” are dedicated. Yet in the common experience of students, the “they” who are without Theosophical interests often wear the mask of apathy toward philosophical ideals, are bound to passivity and acceptance of human weakness by institutional ties and habits, so that the dualism of “we” and “they” seems to imply at least the potentialities of conflict. The student is made to taste the ingratitude of public indifference, and sometimes the individual contempt of the conventionally minded. Occasionally, even apparently worthy members of society exhibit what seems an unwarranted prejudice against Theosophy, and echo old calumnies, long since disproved, in regard to those for whom students cherish the highest respect. In these circumstances, the practice of brotherhood is confronted by a new dimension of complexities. The problem is to preserve the moral vigor and solidarity of the Movement without drawing upon the energies—so easily tapped—which grow out of the *party spirit*. Unity is easy in the face of an “enemy”—but Theosophists have no enemies. Theosophists do not oppose “people,” whatever their psychological or moral allegiances. The barriers to the progress of the Theosophical Movement lie in certain psychic tendencies of the human race, tendencies which are present in Theosophists and non-Theosophists alike. This very “party spirit” to which the Theosophist may be tempted by his feeling of “aleness,” his desire for something resembling institutional security, is one of the worst of these tendencies, for it undermines the principle of brotherhood while shouting its name.

Actually, Theosophical partisanship is a contradiction in terms. It amounts to a practical denial of what Theosophical students declare for their philosophy. Partisanship bespeaks a lack of reliance on the law of Karma, a lack of faith in the truths of the occult teaching and in the capacity of men, in good time, to recognize them for what they are. Nothing will defeat the Theosophical Movement so quickly, dissipating its strength and obscuring its vision, as a borrowing of the expedient methods of worldly triumph. The progress of the Theosophical Movement depends entirely upon a consensus of the motives of Theosophists, and upon the moral intelligence with which they practice the First Object of the Movement.

The principle of brotherhood requires that we honor integrity of purpose before doctrinal agreement, and love of freedom above metaphysical formula. These qualities belong among the dynamics of growth through states of consciousness, while doctrines and formulas are but the offprint of perception at one or another stage of evolution. Doctrines and formulas, moreover, may be echoed without understanding; they may even be used to dissimulate purpose and decry love of freedom. For these reasons, the Theosophical Movement has in every great cycle to be born anew, in fresh forms of human expression.

Integrity and freedom are primary stances in the life of egoity. Explanations and philosophical meanings set these attitudes of soul in a frame of communicable ideas—they make the idea of soul-life a little less of an impenetrable mystery to the lower mind. Study, then, of teachings about the soul involves a continual re-interpretation to oneself of the applicational meaning of philosophy. It means a continual quest for the inner content of every human communication, regardless of language or special vocabulary. To what principle, what basis of action, is appeal made? Can the voice of the higher man be heard through the distorting resonances of the tongue of rebellion? Or does some honeyed piety conceal the drawn visage of fear and the scowl of self-interest?

It is the profound and unqualified commitment of Theosophical teaching to universal brotherhood that gives its words, as originally uttered, their undying vitality. Theosophy directs our attention beyond the horizons of conventional respectability, beneath the shams of party contentions, to the heart of human expression. Years ago,

in *Lucifer* for December, 1889, H.P.B. set the keynote for practical brotherhood in a world of increasing confusions and moral contradictions:

. . . This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? . . .

The brotherhood of Theosophists, then, is with this divine spark, wherever it manifests. This is the star which orients the voyage of the self-evolving ego. This is the reference-point by which the relationships of our lives must be ordered. Any lesser alliance than with this germ of hope, this agonized cry of the oppressed and denied, is but a partisan union. The angry enterprises of the dispossessed may work their havoc and ruin, and for this the misery of the present is exchanged for future retribution; but brotherhood looks beyond the transactions of Karma to the passionless center of aspiration. With this origin of all restless striving the Theosophist makes common cause, taking his brothers as he finds them, minding not the bawling and the din, and speaking, as ever, to the integrity of the human soul.

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Do not be ever thinking of yourself and forgetting that there are others; for you have no karma of your own, but the karma of each one is the karma of all.

—From a Master's Letter

# THE PURSUIT OF REPOSE

## I

**T**HERE appears to be a dawning realization amongst those subject to the ever-increasing stress of western civilization that if this civilization is not to be engulfed by mass insanity or plagued to death with milder forms of psychic neurosis, the art of true relaxation must be discovered and practiced. The doctor orders, "you must relax," but try as they will, few seem to know how it may be accomplished.

Wherever such widespread need becomes apparent, one can be sure unreliable pretenders to the healing art will take advantage of it. It is unnecessary to prove how widespread are popular modes of seeking momentary bodily or mental repose and self-forgetfulness; the ubiquitous advertisements of sleeping tablets and sedatives, for instance, keep us ceaselessly aware of their weight in numbers. Each tends, as a rule, to enslave its user, requiring ever-increasing dosages, until proving of no avail; some victims resort to more drastic expedencies, such as narcotics or hypnosis, to find relief from tense nerves, stage fright, or obsessive fears. Even the health-food stores now sell books on breathing exercises, telling of the wondrous "freedom" to be achieved from this form of dangerous Hatha Yoga practice.

Several more constructive approaches to learning a *science* of relaxation, however, are now being pursued. Though apparently having their source in independent discoveries, each seems to be based on the valid principle that mental and emotional tensions bring about contractions in the nerve and muscular systems, causing the nerve fluid and blood supply to be diminished in the region of contraction, and resulting in pain, and organic disorders of varying kinds.

In the system formulated by Dr. William H. Bates we have this truth applied to bodily vision. Common eye defects such as near- or far-sightedness, have been found to have their immediate origin in imbalance of the muscles that control all eye movements, this imbalance distorting the eyes' normal shape. The cure, obviously, is to relax the strained eye muscles. In the Bates system this is attained through correct eye habits, various eye exercises, and by overcoming

the original cause of mental tension. Eye-glasses frequently prove to be an unnecessary crutch.

Chiropractors have made similar discoveries with respect to organic troubles. When obliged to adjust the spine so that normal amounts of nerve fluid may flow to the malfunctioning part, they have sometimes pondered on *causes* of the disturbance, since the spine has usually been thrown out of alignment by abnormal muscular tension. Obviously, until this cause is overcome, spinal adjustments can afford only temporary relief.

The recently much-publicized research relating to painless child-births, without resort to narcotic or anesthesia, is still another practical approach to the psychosomatic area. The anticipatory fear that the birth will be difficult causes the mother to resist instead of aid the delivery of her child—the resistance and ensuing contraction compelling the babe to force its way out, causing great pain to the parent. Simply by learning to relax the abdominal muscles, many a mother has borne her child serenely, painlessly, and in full consciousness.

A growing list of common ailments such as heart trouble, ulcers, high blood pressure, arthritis, asthma, etc., have also been traced to mental and emotional causes. Orthodox practitioners all know, now, that inner disturbances are psychically communicated to and vitally affect the human body.

A forerunner of the presently multiplying body-harmonizing methods would appear to be a movement inaugurated in Boston in the last century by Annie Payson Call. (Her system, in turn, is said to be an adaptation of that established by Francois Delsarte, a French musician and teacher, noted for his studies of the art of oratorical, musical, and dramatic expression.) Miss Call was a nerve-training consultant who wrote simple, and in many respects, common-sense books on the subject, the most representative being *Power Through Repose*. The philosophy in her writings may be said to be a practical exemplification of *The Bhagavad-Gita's* teaching on non-attachment, limited, however, by a decided belief in a personal God, Miss Call being connected with the New Church (Swedenborgian). Of her system she said: "It is not a method in any sense except that in which all the laws of Nature are methods. No one invented it, no one planned it; every one can see, who will look, that it is Nature's way

and the only true way of living." With powerful logic and proof she showed that it is the way people work, not the work itself, which causes nerve exhaustion. She provides numerous practical illustrations of how nervous force is daily misused. With respect to sleep, for example, during which the personality *should* be completely in abeyance, she states:

Any nervous or muscular effort during sleep is not only useless but worse,—it is pure waste of fuel, and results in direct and irreparable harm. . . . Few who pretend to rest give up entirely to the bed, a dead weight,—letting the bed hold them, instead of trying to hold themselves on the bed. The knees are drawn up, the muscles of the legs tense, the hands and arms contracted, and the fingers clinched, either holding the pillow or themselves. The head, instead of letting the pillow have its full weight, holds itself onto the pillow. The tongue cleaves to the roof of the mouth, the throat muscles are contracted, and the muscles of the face drawn up in one way or another. This seems like a list of horrors, somewhat exaggerated when we realize that it is of sleep, "Tired Nature's sweet restorer," that we are speaking; but it is only too true.

These contractions are shown to unnecessarily manifest in all waking activities, as, for instance, in the simple act of sitting:

Do you hold yourself on the chair, or does the chair hold you? When you are subject to the laws of gravitation give up to them, and feel their strength. Do not resist these laws, as a thousand and one of us do when instead of yielding gently and letting ourselves sink into a chair, we *put* our bodies rigidly on and then hold them there as if fearing the chair would break if we gave our full weight to it. . . .

It is surprising to find how much force we use to hold our heads on, proved by our inability to let them go. Nature will hold them on much better than we can, and we only hinder her by endeavoring to assist.

Applying to sickness her ideas on "non-resistance," she states:

How common it is to see a woman entirely wrapped up, with a handkerchief held to her nose,—the whole body as tense as it can be,—wondering "Why does it take so long to get rid of this cold?" . . . It would seem absurd to people who do not understand, to say:—"I have caught cold, I must relax and let it go through me." But the literal truth is that when we relax, we open the channels of circulation in our bodies, and so allow the cold to be carried off.

Miss Call discovered that as the first necessity for spiritual growth is the dropping of self and selfish desires, so in this physical work the first object is an absolute letting go of all unnecessary physical tension. Surprisingly, she found that all tension is selfish in origin, arising frequently from a false feeling of responsibility which is officious and presuming.

A writer in Mr. Judge's *Path* magazine, in reviewing her work, stated:

Miss Call is one of those who offer it to us in the shape of the beginnings, at least, of a method of "Yoga practice" simple and effective, without the strains and dangers involved in the Hatha-Yog, but quite adapted to our Western nature. We trust that enough disciples may be gained for this admirable adaptation of the Delsarte system to apply and introduce it so generally as to meet the demands of Western students of Occultism.

It is difficult, though, to describe bodily exercises in words, and they are therefore often misunderstood and misperformed. Also, any exercise can be prolonged beyond the stage of beneficial results, the tendency of going to extremes being a prevailing western habit. Miss Call herself points to several dangers: "I can hardly warn readers too often against the possibility of an unpleasant reaction, if the relaxing is practised too long, or gained too rapidly. . . . It is quite possible to make so desperate an effort to relax, that more harm than good is done." She also indicates that if one were suddenly to discontinue the exercises before relaxation is mastered, alarming results would ensue. This latter warning is also given by the Theosophical teachers with respect to Hatha Yoga practices.

Over and beyond these evident risks are others of a more subtle and serious nature. Under these systems one is apt to believe his main difficulty to be solely muscular and nerve tension, disregarding the inner fears, resistance, and the lack of understanding of the inner man which have caused the bodily strain. In the classes which many overworked businessmen attend, the instruction is to "let go" the numerous voluntary muscles. Limb by limb and area by area are progressively worked upon. The practicer is therefore apt from day to day, to throw greater attention on the lowest sheath of the soul—inducing him to see only the transient, ephemeral body—and increasing his mental "entanglement" in it.

To illustrate, indiscriminate followers of the Bates system have sometimes found that their eyestrain increased as a result of keeping too close a watch on eye movements. Such experiences are certainly by no means the fault of the *principles* established by Dr. Bates, since he states that normal seeing is nine-tenths mental and only one-tenth physical. Trouble arises when over-enthusiastic devotees, reversing the ratio, put all attention on physical sight, overlooking inner psychic causes.

Wm. Q. Judge makes the salient observation that the lower aspect of man's desire principle "is that shown by *the constant placing of the consciousness entirely below in the body and astral body.*" The higher aspect comes from the influence of and aspiration to the immortal triad within.

Recognizing the futility of outer relaxation so long as the inner cause remains, Miss Call states:

. . . as we work inward from the effect to the cause we must be met by the true philosophy inside, to accomplish the whole work. I might relax my body out of the nervous strain of fright all day; if my mind insisted upon being frightened it would simply be a process of freeing my nerves and muscles that they might be made more effectively tense by an unbalanced, miserably controlled mind.

However, inasmuch as it is far easier to work with effects and to carry out a relaxing formula, than to eradicate bad "inner" habits, this latter sort of work is apt to be neglected, unless the self-healer is also quite a philosopher.

There is still another serious hazard resident in these practices, and that is the possibility of inducing a passive condition not only in the body, but in the *mind*. The book descriptions of these exercises often carry with them the implication that one is to "let go" of the mind as well as the body. Gayelord Hauser in his recent best-seller, *Look Younger, Live Longer*, advises one not to think when performing some of the exercises he describes. If an individual believes he *is* his body, and the mind merely a function of that body, when he is told to "let go," he literally lets go of everything, mind included. One of the characteristics of the lower mind, according to Mr. Judge is: "to remain passive and considering naught." This "signifies sleep when not abnormal, and when abnormal is going toward insanity." The other characteristics listed by Mr. Judge pertain to the mind's un-

controlled flying off from any point, object, or subject, and these two extremes may be more closely allied than might appear. For common observation discloses that overly-active and high-strung people are more likely to succumb to passivity than those of moderate exertion, for the reason that, karmically speaking, over-exertion inevitably leads to and begets its opposite, either in this or another life.

Passivity in any of its forms is *not* the road to freedom from nerve ailments, but the direct road thereto. H. P. Blavatsky defines a medium as "simply one in whose personal Ego, or terrestrial mind, (*psyche*), the percentage of 'astral' light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and *subjected to an enormous abnormal tension.*"

When, then, the doctor advises us to "let go," by all means do so, but be sure that it is the transitory lower nature which is "dropped," and not the controlling agent, the immortal soul. The Book of the Golden Precepts cautions those who give to the body more than ordinary care:

Beware, lest in the care of Self [lower] thy Soul should lose her foothold on the soil of Deva-knowledge.

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### GENTLE CONTROL

In this time of upturning, the wise man *waits*. He bends himself, like the reed, to the blast, so that it may blow over his head. Outside quiet does not amount to anything unless all inside is quiet too. Patience is needed in order that the passage of time required for the bodily instrument to be altered or controlled is complete. Violent control is not so good as gentle control, continuous and firmly unrelaxed.

It must happen to the seeker from time to time that he or she shall feel the strangeness of new conditions; this is not a cause for fear. If the mind is kept intent on the Self and not diverted from it, and comes to see the Self in all things, no matter what, then fear should pass away in time.

—WILLIAM Q. JUDGE

## NOTES ON THE KEY

**H** P. B.'s section on "The Working System of the T.S." must often occasion reflection upon whether or not the sort of "work" carried on by the Society in those early days has been extended into the present, and, if so, in what forms. Since the main labor of the most vital Theosophical centers since the death of H. P. Blavatsky and William Q. Judge has consisted in making the writings of these teachers available, it may sometimes seem to a new student of the Theosophical Movement that the broad, cosmopolitan objectives outlined under the T.S.'s professed Second Object have been replaced by an over-emphasis on "official doctrine." For instance, anyone who is inspired by the truly catholic basis of the Second Object may wonder how much attention is being currently given to work such as that described on page 47 of the *Key*, whereon H.P.B. supplied the following answer to a question as to what was then being done to further the Second Object. The immediate program, she said, was:

To collect for the library at our headquarters of Adyar, Madras, (and by the Fellows of their Branches for their local libraries,) all the good works upon the world's religions that we can. To put into written form correct information upon the various ancient philosophies, traditions, and legends, and disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.

This paragraph refers, in particular, to the wealth of ancient wisdom upon which a cornerstone of belief in a "Wisdom Religion" could be laid; thus the ancients were given primary attention. Yet the full statement of the Second Object also included intent to study *modern* religions, sciences and philosophies, even though this endeavor could obviously best be undertaken after the neglected treasures of the past had been, at least in part, assimilated. H.P.B.'s remarks above, then, are certainly applicable to contemporary "works of value" as much as to ancient treatises, though the latter supply both an ideative and an historical base for evaluation of the former.

The magazine THEOSOPHY was clearly intended to serve *both* in doctrinal re-presentation, which of itself represents the essence of the ancient wisdom, and in the pursuit of the rather different task of transmitting "extracts from and commentaries upon original works of value." The "On The Lookout" section of THEOSOPHY has been an attempt to provide regular subscribers with a "library" containing a wealth of correlative material, in a manner only formally different from the keeping of the T.S. library at Adyar in 1889. If one is familiar with the definition of the Second Object supplied by H.P.B., the dual character of the magazine THEOSOPHY is more easily explicable; the constant reprinting of H.P.B.'s own writings and the simultaneous presentation of related excerpts from contemporary literature alike pertain to the Second Object. And while we can say that the Theosophical Movement of the present era is based upon H.P.B.'s writings, in another sense we must also realize that this same Movement, *as* represented by H.P.B., is a work of synthesis and correlation.

The fundamental propositions of Theosophic philosophy will serve, of course, as a foundation upon which such correlations are essayed. As contemporary material from the world of scholarly, scientific, and religious thought accumulates, the student is afforded additional glimpses of the fact that the movement of Theosophy in the mind of humankind is a universal "moving." Many readers of THEOSOPHY throughout the years have thus been encouraged to create their own libraries for supplementary reading in addition to the fragmentary contributions of "Lookout," and thus to increase their familiarity with the growing tips of ideative progress represented by exceptional "non-theosophical" works. Many of these express profound intuitions and cogent reasoning, and therefore belong with those contributions which occasioned such respectful and appreciative commentary by H.P.B. in her major articles.

H.P.B., as editor of *Lucifer*, was happy to make extensive use of the writings of non-Theosophists. An excellent case in point is provided by "Psychic and Noëtic Action," first published in October, 1890. This article, the most widely studied Theosophical treatise on the subtleties of the human mind, contains *nine* extensive extracts from a book by George T. Ladd, then professor of Philosophy at Yale University. Similarly, today, exceptional material occasionally

puts in an appearance, signaling one or another "progressive awakening." Often, too, these are from the pens of those who command public respect and attention. (Cf. "Lookout's" current review of two works by psychologist Erich Fromm.) May we not say that when a biologist or psychologist approaches the study of fundamental philosophical problems with Theosophic tendency, there is a sense in which his tools of analysis thereby automatically fashion extensions of Theosophical literature? If so, while most Theosophists will continue for very good reasons to feel that their primary work is to keep in print and *alive* everything published by H.P.B., no student need be oblivious of or unfamiliar with such contemporary contributions to the broad Theosophical Movement.

Class discussions on *The Key to Theosophy* have sometimes elicited wonderment as to the amount of space devoted in the first seven pages of the *Key* to discussions of Platonic mysticism. From what she has elsewhere written, however, it seems clear that H.P.B. was less concerned with scholastic study of the Neo-Platonists than with awakening a sense of the continuity of the Theosophical Movement, of its inspiring dynamism in ages when it was known by other names. Platonism itself has a forward continuity, too, reaching into our present day with new vitality. As was remarked by a contributor to "Youth-Companions Ask" a few months ago, the great German philosopher Leibniz is today more a force in the mind-world than he has ever been before, and the Leibnizian conceptions of the Monad, as shown by H.P.B., are both a continuance of Neo-Platonic doctrine and a partial affirmation of teachings contained in *The Secret Doctrine*. Evidence that "the religion of the ancients" may have a new and vigorous birth some day is on every hand. The author of a recent text on educational philosophy, for instance, has remarked on the close similarity to be found between the present refinements of scientific thinking and the postulates of Plato, to whom H.P.B. gives the title of Initiate.

In an attempt to understand what is happening on the various frontiers of Christianity, it is also possible to study Christian transitions by reference to Platonic or Neo-Platonic thought—and *vice versa*. Neo-Platonic conceptions were responsible for many of the intelligent Christian heresies of the early Church, have always remained alive, and have thus represented, in part, the Theosophical

Movement, whenever the soil of mind has been receptive to philosophical seeds. These same seeds continually germinate today. We find in the writings of such men as Harry Emerson Fosdick and John Haynes Holmes a return to the *impersonal* philosophical approaches to religious symbolism, a spirit first appearing in the works of Porphyry, Iamblichus, Origen and Synesius. The "religion of the ancients," of course, can hardly be expected to become "the religion of the future" in identical terms. The re-embodiment will be in essence, not in form, yet the present Theosophist who has learned to recognize infiltrations of the Neo-Platonic viewpoint, and who collects evidences of its continuance, may be said to be directly fulfilling one of the Second Object "requirements" listed by H.P.B. Buddhism, too, often comes to the forefront of current interest when psychiatrists wrestle with analyses of religion, the faith of Buddhism thus coming alive again for quite a number of psychologists, despite their differing terminology. Such emphasis encourages research into Buddhist scriptures, which, we might say, is being carried on at one and the same time by both psychologists and Theosophists.

So much for the study all Theosophists are currently assisted in pursuing together. Also, here and there throughout the world are individuals who feel a particular karmic attraction for a certain field of thought, and who have been afforded, by the continuance of THEOSOPHY, the help of all the specialized references that have been compiled throughout the many years of U.L.T.'s existence.

All these matters have their final relevance, however, not in "scholarship," but in human nature. The discoverable universality of the ethical impulse leads to an inspiring reevaluation of man himself, and thus the work of the Second Object can easily serve the purposes of the First, just as knowledge and compassion are correctly said to be interdependent. H.P.B. certainly implies this strongly in the *Key*, when asked whether the Society had any particular ethical system it was endeavoring to promulgate:

The ethics are there, ready and clear enough for whomsoever would follow them. They are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Laotze and the Bhagavat-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools. . . .

The extension of our minds to include sympathy for whatever is written or spoken on behalf of man as a responsible moral agent is perhaps both a theosophic duty and an immediate contribution to the Second Object of the original Society. The Theosophist has the opportunity to be the most cosmopolitan of all men, for the bases upon which he attempts synthesis of thought are never exhausted. He is not merely applying a theory or a set of beliefs, but a *method* premised upon the single central faith that all points of view are partial representations of truth. It is doubtful whether the "spiritual knowledge" of which Krishna speaks in *The Bhagavad-Gita*, and which frees from "all error," can ever be developed without that expansion of mind and heart which is always sympathetic to *each* individual quest for truth. And the individual quest for truth is always Noëtic. Such a quest requires that the mind discard its own incrustations, and thus proceed towards less trammelled comprehension.

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#### MECHANICAL THEOSOPHY

It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy.

—WILLIAM Q. JUDGE

# WHAT IS THEOSOPHY?

By H. P. BLAVATSKY

THIS question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words—*theos*, "god," and *sophos*, "wise." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus—shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktoi," god-taught—a purpose to develop their psychological, spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those, in whose mouths the Rev. James Martineau places the following boast: "matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says—"is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or

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NOTE.—This article first appeared in the *Theosophist* for October, 1879.

sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system to the early part of the third century of their Era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philalethians"—lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to

achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic *Sophia*, and finally—the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavart, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their *aporrheta*, or secret discourses, during which the *Mysta* became an *Epopta*—a Seer.

The central idea of the Eclectic Theosophy was that of a simple Supreme Essence, Unknown and *Unknowable*—for—"How could one know the knower?" as enquires *Brihadaranyaka Upanishad*. Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul—an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word "Magh," signifying a wise, or learned man, and—derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was identical with the *Iao* of the

Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the *Jahve* of the Samaritans, the *Tiu* or "Tiusco" of the Northmen, the *Duw* of the Britains, and the Zeus of the Thracians. As to the Absolute Essence, the One and all—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query: "Who then, can comprehend It since It is formless, and Non-existent?"—or, remembering that magnificent hymn from the Rig-Veda (Hymn 129th, Book 10th)—enquires:

"Who knows from whence this great creation sprang?  
Whether his will created or was mute.  
He knows it—or perchance *even He knows not;*"

or again, accepts the Vedantic conception of Brahma, who in the *Upanishads* is represented as "without life, without mind, pure," *unconscious*, for—Brahma is "Absolute Consciousness;" or, even finally, siding with the Svabhâvikas of Nepaul, maintains that nothing exists but "Svabhâvât" (substance or nature) which exists by *itself* without any creator; any one of the above conceptions can lead but to pure and absolute Theosophy—that Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian philosophers and speculate upon the One Substance—the Deity, the *Divine All* proceeding from the Divine Wisdom—incomprehensible, unknown and *unnamed*—by any ancient or modern religious philosophy, with the exception of Christianity and Mohammedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It*, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is *blasphemy*.

True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things, is but a Ray containing in itself the generative and conceptive power, which, in its turn, produces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon—the archetypal man, and the Aryans *Purusha*, the manifested Brahm, or the Divine Male. Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series of changes in the soul<sup>1</sup> which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramâtma* (transcendental, supreme soul) and *Jivâtma* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia*—or God-knowledge, which carried the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the “Samadhi,” or *Dyan Yog Samadhi*, of the Hindu ascetics; the “Daimonion-photi,” or spiritual illumination of the Neo-Platonists; the “sidereal confabulation of soul,” of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man’s diviner “self,” so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it another name. Thus Plato and Plotinus call “Noëtic work” that which the Yogin and the Shrotriya term *Vidya*. “By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the *Vision of God*—this is the *epopteia*,” said

<sup>1</sup>In a series of articles entitled “The World’s Great Theosophists,” we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers and theosophists—David Hume, and Shelley, the English poet—the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul; however unelaborated the system of the Spiritists may fairly be regarded.

the Greeks. "To unite one's soul to the Universal Soul," says Porphyry, "requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight." And Swami Dayanund Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bháshya* (opasna prakaru ank. 9)—"To obtain Diksh (highest initiation) and *Yog*, one has to practise according to the rules . . . The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a *Dikshit* or initiate) can thus *acquire a power of seeing and hearing at great distances.*" Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: "It is 'spirit' that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires . . . there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can perhaps, wholly or partially, quit the body for a time and return to it again . . . the spirit . . . communicates with spirit easier than with matter." We can now see how, after thousands of years have intervened between the age of Gymnosophists<sup>2</sup> and our own highly civilized era, notwithstanding, or, perhaps, just because of such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people today believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Atmân*—"self," or "soul"; and the old Greeks went in search of *Atmu*—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogins, Greek philos-

<sup>2</sup>The reality of the Yog-power was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tusculum*), Pliny (vii, 2), etc.

ophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real *self*, are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to spiritualists, through mediumship—such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogins and, following in their steps, Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstasies, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacobe Böhme and Swedenborg—this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples, according to the esoteric *hyponia*, or under-meaning. "The gods exist, but they are not what the *hoi polloi*, the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the

gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles."

Plotinus, the pupil of the "God-taught" Ammonius, tells us, that the secret *gnosis* or the knowledge of Theosophy, has three degrees—opinion, science, and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own perfect"—he says in his superb Essay on the *Oversoul*. Besides this psychological, or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the theosophists. It is but Jamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *göetia* (or black magic, sorcery). Yet, neither white, nor black magic are what popular superstition understands by the terms. The possibility of "raising spirits" according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal

we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. "Entirely speculative, and founding no school, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought"—remarks Mr. Kenneth R. H. Mackenzie IX<sup>o</sup> . . . himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopoedia* (articles *Theosophical Society of New York* and *Theosophy*, p. 731).<sup>3</sup> Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A.D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the "Devil." It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our Society, which is also called the "Universal Brotherhood of Humanity."

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<sup>3</sup>*The Royal Masonic Cyclopoedia of History, Rites, Symbolism, and Biography.* Edited by Kenneth R. H. Mackenzie IX<sup>o</sup> (Cryptonymous), Hon. Member of the Canon-gate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706, Broadway, 1877.

## YOUTH-COMPANIONS ASK— AND ANSWER

**W**HY, as was strikingly illustrated by an article in *This Week* which related several "freak" incidents of thought transference or "coincidence," do some twins think alike and have the same answers? One example cited was of identical twin sisters who, according to the questionnaires they answered separately, had almost identical habits, tastes, hobbies, likes, and dislikes. Is not the Theosophic concept of individuality, commonly expressed in the proverb that not even two blades of grass are identical, refuted by this example?

To the second question, a categorical "no" can be given. For, as is so graphically stated in the final pages of Chapter VII of the *Ocean*, the true and only representative of individuality in man is Higher Manas or the reincarnating Ego, the immortal pilgrim traveling from life to life—ever retaining the "I" cognition of identity. Indeed, the Theosophic conception would be immediately and thoroughly refuted, were it to identify individuality with Lower Manas, *i.e.*, passions and desire; since the likes and dislikes, the pleasures and aversions of one person may be similar—if not identical—to those of another, due to karmic attractions generated in former lives.

Another incident told of in the same magazine article relates directly to the first question. Two twin brothers were given the same examination at school in different rooms; one of the twins was unintentionally delayed and during that interval his brother was unable to work on the test, although he was unaware of the other's actions. As soon as the first began with the exam, his brother immediately followed. Both fellows took the same amount of time to complete the test, gave the same answers, and made the same mistakes. Obviously some form of psychic communication occurred between them, call it thought transference, telepathy, or higher sensitiveness, which may have been instigated and maintained by the more dominant of the two natures.

This need not mean that one thinking ego can provide *constant* guidance for two vehicles, but, especially in the case of twins, and moderately so in the case of many other close relationships, one per-

son may influence another directly with thoughts and feelings, being stronger willed and more positive. The duty of the latter, then, we might think, would be to curb too domineering a tendency and seek to draw out the independent manasic expression of the other.

*How can young people in the Lodge reconcile their need for social life with their desire to play an active part in the activities of the Lodge? How can young Theosophists maintain their interest in Theosophy in face of other attractions and at the same time perhaps interest other young people?*

We can speak of social relations or "social life" from two points of emphasis, for both "time-conflicts" and the desires which cause them, as well as the extent that one is able to "reconcile" the two, depend on the meanings tagged to the term "social life." Emphasis can be placed either on the constant "doing" of things and "going places," or on the development of solid *relationships* in which we come to appreciate fine qualities in others; these, in turn, help us to perceive more clearly the potentialities in oneself. Of course, immediate difficulties arise in attempting to reconcile the desire, not the *need*, of stepping into the social "whirl" (regular movies, beach parties, dances, etc.) with Lodge activities because of the time-consuming nature of the former. Yet the *maximum* of enjoyment, actually, always comes from things done at the most auspicious time, without sacrificing other objectives. Undoubtedly a policy of only cultivating friendships and doing things wherever *real* values reveal themselves runs at a different angle from the attitude of conformity that comes from being "one of the gang," but so be it.

Young Theosophists who are able to act on principle, even when contrary to "gang-reactions," eventually should be able to develop such characteristics as self-reliance, wide-awakeness, and responsibility, and will also best be able to *integrate* and *co-ordinate* Theosophy with "social life." The ideal isn't a matter of isolating oneself from the activities of social groups, certainly, but instead a constant effort to determine the values and real enjoyment to be gained in any given program, wholeheartedly supporting only those which seem of evolutionary value. A certain amount of respect often is felt for the type of person who can do this, and those who become his friends may to some extent be interested in the practicality of everyday Theosophy—and, finally, perhaps even more.

The "social life problem" *appears* to be a problem of "time," but is it? There is an old saying that if you want a thing done, ask a busy man to do it; for then it *gets* done. For the busy man carries the habit of concentration with him, whatever he attempts, and seems always to have time for everything he feels worth doing.

We wonder if it would not be profitable to sit down and consider how much time is presently carelessly wasted? How many of those things which must be done, are not done as efficiently as one can learn to know how? Perhaps, if one could only realize it, there is always the possibility of extra time—time which could be devoted to some forms of truly *re-creational* social life, time which can suddenly appear, as if by magic, when one develops disciplined concentration.

"Social life" can focus either desirable or undesirable tendencies in our nature. Time spent enjoyably in the company of friends which benefits both them and ourselves, is good for the *whole* of our being and theirs. The undesirable tendencies focus on desires to be part of a certain "social set" for the purpose of prestige, etc.

If we place our main emphasis on worrying about our particular social status, we can easily forget other responsibilities, and also the perpetual obligation to ourself which is to make a consistent effort to learn. It is rare that we find a truly great thinker concerned about penetrating the usual society circles. It is, also, an obvious fact that if the greater part of our energy moves in a certain direction, there will be little left for concentration in any other direction.

Just what are and what are not "Theosophical activities?" There are certainly many activities possible for young theosophical students, adequately constructive for mind and body, and yet not composed of reading, writing or speaking Theosophy in the formal sense, which could fill "social needs" in our lives. For example, Theosophical Pathfinders can provide excellent opportunities for "re-creation."

The most rewarding intimacy of all comes to pass from discussing ideas, and both Theosophic and "other" pursuits can be *linked* by ideas, whatever the different channels of interest individuals prefer. When Pathfinders co-ordinate their outside jobs with regular Lodge endeavors they are proving, are they not, that the same may be done with social relations? Meanwhile, the character of Theosophic

activities demands regular participation if the greatest benefit is to be gained for oneself, and if one hopes to see opportunities for assisting the practical work of the Lodge. Yet attendance at meetings can provide a natural means of contact for those who can there come to enjoy each other's company. Such reflection should at least suggest the possibility that frequent time-conflicts between the "better and the dearer" are not inevitable.

*What is meant by the statement that Nirvana is a state of "Unconditioned Existence?"*

Let us first note that "unconditioned" is defined in the metaphysical sense as pertaining to the Absolute or Infinite. However, there is a difference between an "absolute" that can be associated with either conditioned or unconditioned existence, and the "absolute" that is unthinkable, unknowable, limitless, etc. This is pointed out in *The Secret Doctrine* (I, 130):

Moreover, in Occult metaphysics there are, properly speaking, two "Ones"—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations.

Thinking about the meaning of this sentence suggests that it is conceivable that all manifestation is latent in the nirvanic state; the Active Forces of the Universe still *are*, yet are at rest, so far as the particular being who has "attained" Nirvana is concerned.

We may perhaps speak of those who are "free from illusion" as having reached the state of Nirvana. This would be exactly what "unconditioned existence" would be—no illusion. When a man attains to Nirvana, we may say he is free from his animal desires, that is, he is not swayed by any of the four lower principles, and lives only as the "higher triad." This would not necessitate his being, in all senses, a "perfected man," but he would be a man free from those illusions characteristic of the physical plane of conditioned existence.

## STREAMS OF THOUGHT

"Man, made of thought, is eternally thinking."

—W. Q. JUDGE

FOR the ordinary man caught up in the materialistic cycle of getting and spending, so concentrated in work that he must "play" as rigorously as he has worked in order to relax, hours of philosophical meditation are almost nonexistent. His thoughts flow along the channels of his interests and desires, creating achievements in those matters which he values most and in which he is most concerned. So, rather than lamenting, as many do, that we have no time to think, we might better inquire into the nature of our activities and the ceaseless thoughts which inspire and sustain them. For it is surely here in the field of daily activities that our moral battles are fought and won.

There is evident in all directions today the almost obsessive concern with physical well-being. For instance, many women (and men, though not reputedly so) vainly and ridiculously imitate the commercially inspired maneuvers of fashion, or consider, in like manner, as of utmost value, highly advertised health panaceas, rich and exotic foods, household comforts, or automobiles. Consequently, much thought-energy goes into the acquisition and use of such items, which are presently established as hallmarks of financial and social success.

Such concern with material things is also indicated in the constant thirst for psychic experience. The emotional hysteria of evangelistic revivals, the intoxicating thrills of spectator-sports, enhanced, perhaps, by wager, and the increasing use of alcohol and narcotics are all means by which our disturbed society gets its psychic "kicks." The mass of murder mysteries and sentimental slush consumed by adults via radio, movies and cheap novels are adult patterns which children merely follow in their craving for the excitement of blood-and-thunder western films and gory comic books.

These fads and psychic intoxicants to which our age is addicted are the poisons that tincture the mind and vitiate the character. Confusing interests with values, we value that which appears interesting and promising of rewards—social, monetary, or psychic, in

accordance with the superficial standard of our social consciousness.

It is at once obvious, however, that such devotions and interests are personal and selfish conjurations of the lower nature—the silt which dams up the streams from the higher mind and leaves the lower to follow the behests of the kamic nature. Thus does man in thought and act separate himself from his preceptor. If, on the other hand, he were able to adhere to Krishna's advice of "doing with the body alone the acts of the body," he might clear his mental passages for the powerful current of Buddhi-Manas which blends with, yet subtly alters, the nature of all thoughts and desires. With the higher mind free to operate, one may become capable of applying to all activities and interests the touchstone of principle—an impersonal, unchanging standard of values by which he may determine the significance of actions and thoughts.

A stream followed from its source high in some mountain snow-bank through all its confluences to the sea, may serve as an analogy of the thread thoughts of a lifetime. Many tributaries join the stream, for it must grow in supply and strength in order to pass over impediments and complete the journey. Once these subsidiaries enter the main body, however, the water is blended, and additions are indicated only by an increase in depth, a swiftness of flow. So it should be with our thought streams. We must have many experiences, physical, psychic and intellectual, but they should only serve to increase the depth and quicken the flow of our moral perceptions which have their source in the eternal snows of the higher nature.

The transitory objects which men desire and think much of should never be more than tributaries to the main channel of thought—moral purposefulness. Such motivation does not necessitate, however, a relinquishment of material possessions nor a cessation of all physical and psychic enjoyments. For moral growth is not accomplished simply by such relinquishment, but *evolves through thoughtful action*—action which is based on the idea of the continuity and non-separateness of Life, of the moral significances to be found embodied in all events and experiences. The thoughtful man does not give up any desire or course of action until he has determined its meaning—the inherent causal factor which brought him to that position and the consequences which must follow a continuation of such action. In this way he determines the benefit to himself and to

others of his course of conduct, and ascertains if that benefit is only the gratification of the lower nature, or such as will build integrity and moral fibre. Perceiving all activities as logical fulfillments of Law, neither pursuing nor avoiding, he makes the attempt to *understand*, and thereby to free himself, through knowledge, from those karmic affinities and tendencies by which the personal man is entranced. Instead of being swept along by the changing currents of Karma, he considers experiences as indications of his weaknesses and strengths, which must be brought into balance by persistent and positive efforts. Such efforts are the streams which flow from the higher mind and give new and deeper meanings to all activities.

Under such an equilibrizing influence, clothes, food, and household comforts are neither given up nor unnaturally cherished, but are evaluated as needs of the body. Money, instead of being the supreme goal, is understood to be the expedient of the age, necessary for one's livelihood but morally dangerous in any independent power or influence. The task of maintaining an unselfish equilibrium in the acquirement and use of money is a constant moral challenge to every soul born into Western civilizations.

And how are we to create harmony from the divisive influences of the psychic nature? Certainly psychic revelry, as earlier described, loses its fiery appeal under the cool appraisal of the higher mind. Since that which we wish to achieve is proper equilibrium between *all* principles of our nature, we cannot quench the fire of desire but must learn instead to regulate and control it by balanced drafts of reason, and habitual reference to intuitively held ideals. The man of moral purpose subsequently will find a deeper satisfaction in the more difficult achievements of harmony than in the transitory victories of competition. The challenge of synthesizing mind and body will determine his choice of sports and adventure. The literature he reads, the friendships he forms, the arts he enjoys must satisfy the higher reaches of his mind as well as the intellect and emotions. In this way he strives for moral discrimination in his desires and blends sympathetic understanding with logic.

Of all the channels through which our thoughts flow, none is so well worn, nor expansive in opportunities for growth, as the course of business or work. In work we are constantly in contact with individuals of differing capacities, and such relationships provide tests

in application of the values we may hold intellectually. Here, in our daily contacts, we may discover our hidden prejudices, personal attitudes toward ourselves and others. Thus our work may be more than a means of livelihood or an occupation of thought and time—it is a workshop wherein we build understanding, sympathy, unselfishness, patience, perseverance, impersonality, and all the many character traits that are embodied and *re-embodied* in the individual. Certainly the *type* of work in which we find ourselves engaged is not so important as *purpose* and *attitude*, the real determinants of what we shall learn from the tasks at hand. According to our attitude we may do a job cheerfully and conscientiously, or resentfully and carelessly, thinking it insignificant and unworthy of our talents. To the man of character, work, rather than being solely a means of gaining money or power, is considered as a fulfillment of duty to oneself, family, and society. It is this significance of daily living which we must discover. Our increasing integrity will then *demand* that all our daily activities, numerous pursuits and relationships be such as to *embody* the principles of Unity and Equilibrium.

Our innumerable streams of thought are mostly continuations of the thoughts and experiences of former lifetimes. But if the effort is consciously and persistently made to keep the higher mind free and operative, to comprehend the significance of the old currents of desires and emotions, affinities and tendencies, motives and attitudes, all may become harmoniously blended in the main artery of ever-increasing understanding. Once any avenue of experience—physical, psychic or intellectual—is perceived as a cyclic stream of necessity, and *understood* in terms of its causal beginning and meaningful ending, the journey is completed; it merges into the boundless sea of consciously acquired knowledge.

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When a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly.

—H. P. BLAVATSKY

## TO BE RATHER THAN TO KNOW

PERHAPS the most common form of suffering the sincere student experiences is that of the condition described in *Letters That Have Helped Me* (p. 163), in which one thinks, "I am not progressing. I know nothing." Mr. Judge then says: "The wish to know is almost solely intellectual and the desire to Be is of the heart."

Could it be that this sort of confused, generalized suffering is one of the "checks" of the soul by Karma, spoken of in the third Fundamental? Why not? Let us consider it such, and make the most of it as a way of understanding our psychic difficulties.

What matters it how lofty and "spiritual" the utterances of our intellectual accumulations? We can reach through lower Manas as higher Manas, only by *becoming*, by transforming ideas into active and purposeful disciplines; then, only, are we fulfilling the purpose of the Cycle of Necessity—the acquirement of Spiritual Self Control. To refuse to *become* and to be content only to "know" would be to enclose ourselves in a cocoon of intellectual vanities. Instead of striving to be a Spiritual Sun we should be choosing the role of a Moon, which "knows" many things psychically, yet is a dead planet.

We can be our own karmic agents and "check" ourselves, by forestalling disappointments and worry about our progress. We can also look carefully to see whether part of our desire to "know" is only a subconscious urge to force ourselves ahead of others, perhaps to be "spiritual" leaders. If we seek to transmit the spirit of Theosophic Teachings to others, we must, above all, be *natural* human beings. To live on the plane of higher Manas is not a groping in the endless sky. We can become both "natural" and "knowing," especially if we do not grudge the time such a joining may take.

In the *Gita*, called "the study of adepts," the godlike virtues are enumerated as fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unvengefulness, and freedom from conceit. Theosophy is in the world that we and all others may eventually *become* beings of such nature.

# ON THE LOOKOUT

## A "THEOSOPHICAL" PSYCHOLOGIST

Publication of *The Forgotten Language—An Introduction to the Understanding of Dreams, Fairytales and Myths* (Rinehart & Co., N.Y., 1951), strongly suggests that Dr. Erich Fromm is consistently pursuing a line of reflection which will supplement the objectives of the Theosophical Movement. His 1950 volume, *Psychoanalysis and Religion*, was a departure in the analysis of religion, strongly reminiscent of H.P.B.'s points of emphasis, while *The Forgotten Language* bids to further the Second Object of the original Theosophical Society. (Dr. Fromm first studied psychology at the University of Heidelberg, is a Fellow of the New York Academy of Science, the William Alanson White Institute of Psychiatry, and a member of the International Psychoanalytic Society.)

Dr. Fromm's approach to the subject of dreams is markedly different from that of orthodox Freudians. Not only does he employ the term "soul" without apology, when referring to that mysterious portion of the human being which cannot possibly be comprehended in biological terms, but he inclines to the view that the "soul" is able to live *a higher life of its own* during sleep and dreams:

### TWO PLANES OF HUMAN LIFE

Is it surprising that in a state of sleep, when we are alone with ourselves, when we can look into ourselves without being bothered by the noise and nonsense that surround us in the daytime, we are better able to feel and to think our truest and most valuable feelings and thoughts?

This, then, is the conclusion at which we arrive: the state of sleep has an ambiguous function. In it the lack of contact with culture makes for the appearance both of our worst *and* of our best; therefore, if we dream, we may be less intelligent, less wise, and less decent, but we may also be better and wiser than in our waking life.

### A PHILOSOPHICAL APPROACH

Dr. Fromm begins *The Forgotten Language* by explaining his determination to avoid *interpretations* of dreams, his desire being rather to correlate the universal experiences of dream-consciousness with the

symbolical language of religion and myth. He writes that "symbolic language is a language in its own right, in fact, the only universal language the human race ever developed." Far from believing that either he or any other modern psychiatrist possesses a final key to the understanding of dreams and symbolism, however, Fromm considers that "the study of dreams and myths is still in its infancy" so far as orthodox Western investigation is concerned. "For this reason," writes Dr. Fromm, "we lose sight of the many-sidedness of symbolic language and try to force it into the Procrustean bed of one, and only one, kind of meaning." He continues:

I believe that symbolic language is the one foreign language that each of us must learn. Its understanding brings us in touch with one of the most significant sources of wisdom, that of the myth, and it brings us in touch with the deeper layers of our own personalities. In fact, it helps us to understand a level of experience that is specifically human because it is that level which is common to all humanity, in content as well as in style.

#### THE UNIVERSALITY OF SYMBOLS

Students of *The Secret Doctrine* and of *Isis Unveiled* will be aware of how much emphasis H.P.B. placed upon the esoteric meaning of symbols and myths. For instance, she says in the *S.D.* (II, 673) that "Fohat is the key in Occultism which opens and unriddles the multi-form symbols and respective allegories in the so-called mythology of every nation; demonstrating wonderful philosophy and deep insight into the mysteries of nature." However, such knowledge is today not easily come by:

The ancients contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a *record* for future generations, sufficiently transparent to allow their wise men to discern that truth behind the fabulous form of the glyph or allegory. They are accused of *superstition* and *credulity*, those ancient sages; and this by those very nations, which, learned in all the modern arts and sciences, cultured and wise in their generation, accept to this day as their one living and infinite God, the anthropomorphic "Jehovah" of the Jews. (II, 446)

Dr. Fromm makes use of a simple but effective form of logic in demonstrating, again as did H.P.B., the way in which *misinterpretation* of myth and symbol has cut Western culture off from valuable

insights on history. H.P.B.'s prophecies in respect to the revelations of future archaeological discoveries are directly pertinent to the following remarks in *The Forgotten Language*:

### HISTORIC TRUTH

If one fails to grasp the true meaning of the myth, one finds oneself confronted with this alternative: either the myth is a prescientific, naive picture of the world and of history and at best a product of poetically beautiful imagination, or—and this is the attitude of the orthodox believer—the manifest story of the myth is true, and one must believe it as a correct report of events which actually happened in “reality.” While this alternative seemed inescapable in the nineteenth and the beginning of the twentieth centuries in Western culture, a new approach is taking place gradually. The emphasis is put on the religious and philosophical meaning of the myth, and the manifest story is viewed as the symbolic expression of this meaning. But even as far as the manifest story is concerned, one has learned to understand that it is not just the product of fantastic imagination of “primitive” peoples, but contains cherished memories of the past. The historic truth of some has been established by many findings from excavations in recent decades.

### DR. FROMM AND “MORAL PROBLEMS”

Dr. Fromm has been very busy in an extremely useful way for a number of years. Among the many psychologists who were solicited for commentary on the famous *Kinsey Report*, Dr. Fromm's discussion was particularly outstanding for the same sort of “philosophic logic.” While some others hailed the value of Kinsey's “revelations” as a new hallmark in “objectivity,” Fromm directed attention to the limitations of the scientific method in dealing with such a “significant expression of a person's relatedness to others.” He further observed:

The reason for the neglect to study these fundamental problems of character and culture is largely to be found in the attitude of most social psychologists. They believe that unless phenomena can be studied in a way which permits of exact and quantitative analysis they must not be studied at all. They try to imitate methods successful in natural sciences and make a fetish of “the” scientific method. Instead of devising new methods proper to the study of significant problems in their own field, namely, people and life processes, they choose those problems for study which

fit the requirements of laboratory methods. *Their choice of problems is determined by the method instead of the method being determined by the problem.*

## PSYCHOANALYSIS AND RELIGION

Of all of Dr. Fromm's recent works, however, *Psychoanalysis and Religion*, published by the Yale University Press in 1950, will prove of the greatest interest to Theosophical students. In this volume Dr. Fromm stands unequivocally for the elimination of the personal God concept as the only possible method of saving whatever higher intent and values may be contained in religious aspirations. As does Brock Chisholm, Director General of the World Health Organization and fellow member of the William Alanson White Psychiatric Foundation, Fromm sees orthodox Christianity as one of the greatest threats to true morality. While Fromm states that "there is no one without a religious need, a need to have a frame of orientation and an object of devotion," he points out that authoritarian religion *weakens* man's capacity for devotion by projecting all greatness and all strength outside himself into the pernicious symbol of a sovereign personal God:

### GOD VS. MAN

The real fall of man is his alienation from himself, his submission to power, his turning against himself even though under the guise of his worship of God. . . . The prevailing mood in authoritarian religion is that of sorrow and of guilt. Frequently authoritarian religion postulates an ideal which is so abstract and so distant that it has hardly any connection with the real life of real people. To such ideals as "life after death" or "the future of mankind" the life and happiness of persons living here and now may be sacrificed; the alleged ends justify every means and become symbols in the names of which religious or secular "elites" control the lives of their fellow men.

Humanistic religion, on the contrary, is centered around man and his strength. Man must develop his power of reason in order to understand himself, his relationship to his fellow men and his position in the universe. He must recognize the truth, both with regard to his limitations and his potentialities. He must develop his powers of love for others as well as for himself and experience the solidarity of all living beings. . . . The distinction between authoritarian and humanistic religion cuts across the distinction between theistic and nontheistic, and between religions in the narrow sense of the word and philosophical systems of religious

character. What matters in all such systems is not the thought system as such but the human attitude underlying their doctrines.

### AN ADMIRER OF BUDDHA

One of the best examples of humanistic religions is early Buddhism. Buddha is a great teacher, he is the "awakened one" who recognizes the truth about human existence. He does not speak in the name of a supernatural power but in the name of reason. He calls upon every man to make use of his own reason and to see the truth which he was only the first to find. Once man takes the first step in seeing the truth, he must apply his efforts to live in such a way that he develops his powers of reason and of love for all human creatures. Only to the degree to which he succeeds in this can he free himself from the bondage of irrational passions. While man must recognize his limitations according to Buddhistic teaching, he must also become aware of the powers in himself. The concept of Nirvana as the state of mind the fully awakened one can achieve is not one of man's helplessness and submission but on the contrary one of the development of the highest powers man possesses.

Also in *Psychoanalysis and Religion*, Dr. Fromm provides inspiration toward awakening both one's individual powers and recognition of the bonds of soul-brotherhood:

In trying to give a picture of the human attitude underlying the thinking of Lao-tse, Buddha, the Prophets, Socrates, Jesus, Spinoza, and the philosophers of the Enlightenment, one is struck by the fact that in spite of significant differences there is a core of ideas and norms common to all of these teachings.

### INTERDEPENDENCE AND INDIVIDUALITY

Beyond the attitude of wonder and of concern there is a third element in religious experience, the one which is most clearly exhibited and described by the mystics. It is an attitude of oneness not only in oneself, not only with one's fellow men, but with all life and, beyond that, with the universe. Some may think that this attitude is one in which the uniqueness and individuality of the self are denied and the experience of self weakened. That this is not so constitutes the paradoxical nature of this attitude. It comprises both the sharp and even painful awareness of one's self as a separate and unique entity and the longing to break through the confines of this individual organization and to be one with the All. The religious attitude in this sense is simultaneously the fullest experience of individuality and of its opposite; it is not so much a

blending of the two as a polarity from whose tension religious experience springs. It is an attitude of pride and integrity and at the same time of a humility which stems from experiencing oneself as but a thread in the texture of the universe.

All Dr. Fromm's books are worth reading, while *The Forgotten Language* and *Psychoanalysis and Religion* may be regarded as definite milestones, contributing to the synthesis of religion and science. Dr. Fromm brings to his evaluations of the "soul" the careful thinking and precise speaking which are characteristic of the best in the scientific tradition, while his attitude is broad enough, and sufficiently filled with genuine humanitarian concern, to make him receptive to the Theosophy of many of the Great Teachers of the ages.

#### NEW HORIZONS FOR ANTHROPOLOGY

The New York *Herald Tribune* of last April 28 reported the claim of anthropologist Carleton Coon to having discovered evidence that true "modern-type" human beings existed on the earth "at about the same time or even before such sub-human species as the Neanderthal Man." Lookout noted this event and called attention to its bearing upon the lineage of man as described by H. P. Blavatsky in *The Secret Doctrine*. At the time of the *Tribune* report, it was admitted that there had not been time to evaluate and substantiate the findings, and that the full story was not detailed. A month or so after the first press release, however, *Life* magazine was sufficiently impressed to produce a long and definitive article containing many implications of especial significance to Theosophists. The *Life* story, called "The Discovery of Earliest Humans," is well worth highlighting in Lookout, since it presents startling possibilities to the general reader, and because correlations with *The Secret Doctrine* can be so fruitful.

Mr. Coon, assisted by Geologist Louis Dupree, and a crew of Iranian laborers, chose for the site of their excavations the Hotu cave, above the southern shore of the Caspian Sea. After four weeks of digging they reached a depth of forty feet below the cave's floor. The slow descent exposed an excellent calendar of the human history of that land. To quote *Life*, "It contained an almost perfect sequence of cultures from the Old Stone Age to recent times," in the form of artifacts and tools. When, at the forty-foot level, the bones of modern-looking humans were discovered, in a stratum of earth which

Geologist Dupree says could have been deposited not later than 75,000 to 100,000 years ago, the astonishment of the two scientists was unbounded. According to *Life's* reporter, "Coon took one look at the human remains and collapsed." The *Life* story continues:

These bones were amazingly different from those of the sub-human Neanderthal and Piltdown men who lived during this same period. Instead here were modern men, true Homo Sapiens who, if Dupree's geological dating proves correct, shared the earth with primitive creatures once thought to be far below them on the evolutionary tree. The new-found Iranians may emerge as the earliest known direct ancestors of the human race.

### THE RECESSION OF CHRONOLOGY

In other words, these deeply imbedded skeletons had no business being where they incontrovertibly were. Anthropologists have pushed back the date of the presumed "common ancestor" of both man and ape again and again, discoveries subsequent to each comparatively "settled" conclusion starting the retreat anew. For, according to H.P.B. in *The Secret Doctrine*, those who follow the opinions of the Darwinists will be forced to give up not only the thought that man was a direct descendant of the apes—which they have done long since—but also to revise completely the substitute theories of a common ancestor who *first lived* little more than one million years ago:

Let the Evolutionists push back the process into the preceding *Eocene*, if they prefer to do so; let them even trace both Man and Dryopithecus to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous *pithecanthropus* of Haeckel. Is an exit out of this *cul de sac* to be found by an appeal to the "unknown," and a reference with Darwin to the "imperfection of the geological record"? So be it; but the same right of appeal must be accorded equally to the Occultists, instead of remaining the monopoly of puzzled materialism. Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. (*S.D.* II, 679.)

### SURE, PERHAPS, BUT VERY SLOW

The *Life* report becomes doubly interesting to theosophists with the following paragraph, which reveals that only *many times corroborated* discoveries gain sufficient attention to reach the general public.

"Hotu Man" is not the first discovery upon which further radical revision of anthropological time-scales might have been based; it is just that "Hotu Man" may tip the scales with a sort of last feather-weight. Thus *Life* is willing to take a bit of a chance and play up the story:

There have been a few other skeletal finds which suggested the same theory that Hotu Man may prove, *i.e.*, that true moderns lived during the Upper Ice Age before the last glacial advance. Swanscombe Man, a British fossil, seems modern and is far older than Hotu, but only his upper skull has been found. . . . Another such find is Fontèchevade Man, an early Frenchman who lived at the time of Hotu. He looks modern, but there is not enough of him to be sure. Still other finds have been unquestionably human but questionably dated.

Coon and Dupree, with their three skeletons, stand ready to meet all challengers. The Hotu skulls, though slightly small-brained, could be duplicated among living peoples. The long bones are as straight as in modern man. As for the dating, Dupree thinks that the geological evidence is almost conclusive; that the layers of sand and gravel covering the bones were deposited during the last glacial advance 75,000 to 100,000 years ago. But there were also animal bones and stone tools with the skeletons which resemble those in definitely dated Upper Ice Age levels in Europe. Coon is as sure as Dupree that Hotu Man lived before the last glacier retreated.

### THE LARGEST MEN

Franz Weidenreich, in *Apes, Giants and Man*, unwittingly approached what H.P.B. indicates to be the true explanation of man's physical descent. On the basis of protracted anatomical study of early human remains, Dr. Weidenreich guessed that the earlier ancestors of man might prove to be "giant" in size. *The Secret Doctrine* provides a synopsis of such legendary descent during discussion of the Bamian statues, five in number, and all of giant proportions:

The five statues are an imperishable record of the esoteric teaching about the gradual evolution of the races. The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second—120 feet high—represents the sweat-born; and the third—measuring 60 feet—immortalizes the race that fell, and thereby inaugurated the first

*physical* race, born of father and mother, the last descendants of which are represented in the Statues found on Easter Isle; but they were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter.

A fair-minded scholar should, before denying the possibility of *our* history and records, search modern History, as well as the universal traditions scattered throughout ancient and modern literature, for traces left by these marvellous early races. Few among the unbelievers suspect the wealth of corroborative evidence which is found scattered about and buried even in the British Museum alone. (II, 339-40.)

### NATURE CANNOT HURRY

The dating of man's genesis, by science, though gradually receding with fresh evidence and with speculation seeking to resolve the inconsistencies which the theory of an historically "young" humanity imposes, is still far from accepting the long-term genealogy of Occultism. And though the timidity of orthodoxy in science is now often being replaced by a more adventurous spirit, it might still be said, as in H.P.B.'s day, that "Science would have men descend from the pithecoïd ape—a transformation requiring millions of years—and yet fears to make mankind older than 100,000 years!" (*S.D.* II, 347). Reactions to the discovery of Coons and Dupree adequately illustrate how truly this may yet be said.

Nevertheless, there have been a number of conjectures by men of science that the modern-type man is not the recent product he has been hitherto supposed. Few whose opinions have weight still regard him as a direct descendant and evolutionary development of Neanderthal and Piltdown men, for, as *Life* states, "Most scientists had already guessed that these were separate species." *Life's* editor, whether seconded by the discoverers or not, makes the implication clear that evolution's fortress of dogma has received a devastating blow, for a large-type sub-headline declares: "Hotu man may change ideas of evolution." (See H.P.B.'s remarks in *S.D.* II, 716-17, wherein she sums up the evidence for the *contemporaneous* existence of the most highly civilized and the most primitive men. "There have been savages *at all times*," she writes, "and the inference would be that there might

have been civilized people in those days as well, cultured nations contemporary with those rude savages.”)

### WHAT “COMMON ANCESTOR”?

It will, however, be clear to theosophists that even though this new evidence may radically alter the lines of future investigation, the ultimate truth of man's ancestry is still in obscurity. *Life's* pictorial illustration of the descent of men and apes traces both back to the “Unknown Common Ancestor.” And it is just the nature of this common ancestor which makes all the difference. Was he beast, or was he, as *The Secret Doctrine* maintains, human all the days of his earthly sojourn?

The skeletons of Hotu cave, however, seem to show that, if man descended from an ape-like common ancestor, this took a great deal longer to accomplish than has been thought, for if so slight a change occurred during the last 100,000 years, then the radical difference between man and his supposed anthropoid ancestor must have required a good many millions of years, to say the least. But let the fair-minded layman consider the occult history of men and apes as given in *The Secret Doctrine*. The implications of the new discovery conflict not at all, but add another proof instead.

### THE TRUE “MISSING LINK”

While it is contended by H.P.B. that man has changed profoundly since he first came to the earth some eighteen million years ago, the chief change, physically, was in size. She further states, and fills many pages to demonstrate, that, instead of man having descended from the apes, exactly the reverse is the case:

The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecoïd stocks. We have given it as far as was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents.” (II, p. 689.)

(See LOOKOUT for February 1952, for correlative references, in particular pp. 181-5.)

## CENSORSHIP AND ACADEMIC FREEDOM

Lookout's brief discussion in January on the subtle difficulties involved in denying publication rights to insidious comic strips mentioned a much deeper philosophical objection which could be raised in respect to both school and government loyalty oaths. A scholarly but vigorous report by the Committee on Academic Freedom for the University of California lends considerable weight to anything that may be said against loyalty oaths in general, and indicates the sort of "karma" which may be expected to attend such attempts at thought control. The concluding chapter of the *Report* is introduced in this fashion:

The foregoing report has in a literal sense been written not so much by this Committee as by hundreds of University Professors throughout the nation. Formidable as is the evidence it provides of nation-wide dismay and indignation among professional men, of loss to this University of brilliant staff, of serious disruption of programs of teaching and research, of shattered morale, it is still but partly indicative of the wreckage present and prospective. The Committee is itself in possession of more evidence confirming these losses than it has been able to present here. We have, for obvious reasons confined ourselves to ponderables, to facts that could be clearly documented. From these alone it is obvious that we have only begun to pay installments on a bill of damage which will continue to mount. . . .

## RETROGRESSION

The flouting of the Committee on Privilege and Tenure, the rejection of the advice of the President, the ejection of the 26 colleagues, are the focus of professional attention and indignation. They are deemed, as predicted, unreasonable, arbitrary acts. The University is grievously injured, and "the cream of the profession" no longer attracted. The deterioration of morale is common knowledge in the outside world. Harvard, Yale, The Institute for Advanced Study, Stanford and other institutions are steadily taking distinguished figures from the laboratories and desks of this University. More than a hundred scholars have been lost by ejection, resignation, or refusal of appointment, among them some of the illustrious minds of our generation.

A great university, famous for its sacrifice in war, for its scientific and humane accomplishments, for its devoted service to the State, and for the prideful regard in which it was held by the citizens has in the space of about six months been reduced to a point where it is condemned by leading scholars and learned soci-

eties as a place unfit for scholars to inhabit.

From the injury thus far done it, the University will not, in the opinion of your Committee, soon recover. Any hope that the controversy will of itself "blow over," that the ejected colleagues will be forgotten, the power to attract great scholars of itself return, the morale and program of the University be restored by time, seems illusory.

### SOUND WAVES IN TREATMENT OF DISEASE

In the Los Angeles *Times* for Oct. 28, 1951, report is made of the beneficial results obtained in treating disease by the use of powerful sound waves. The report says:

Sound waves so powerful that they massage molecules of human flesh, appear to make water boil and even dissolve kidney stones have been used here successfully in treatment of spinal arthritis.

Although the human ear cannot hear sounds of frequencies above 20,000 cycles per second, this ultrasonic generator reaches a frequency of 800,000 cycles per second, and the waves are used to bombard limited areas of the patient's skin. Dr. John H. Aldes and Walter J. Jadeson of the Cedars of Lebanon hospital have administered the sound waves with an apparatus they discovered and imported from Germany.

### SOUND AND THE SECRET DOCTRINE

This "pioneering medical research" has been under way only since December, 1950, but the occult view of the properties of sound, as expressed in *The Secret Doctrine*, gives evidence of an archaic knowledge of the laws of force and motion. *The Secret Doctrine* makes these astounding remarks on the ultimate potentialities of sound waves:

We say and maintain that Sound, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. . . . It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord.

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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.

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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."*

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*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.*

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