

# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL  
MOVEMENT, AND  
THE BROTHERHOOD  
OF HUMANITY



THE STUDY OF  
OCCULT SCIENCE AND  
PHILOSOPHY, AND  
ARYAN LITERATURE

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**T**HE tradition in India is that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts; and [there is] an identical belief among the Buddhists, with regard to their secret books. The Occultists assert that all these exist, safe from Western spoliating hands, to re-appear in some more enlightened age. For it is not the fault of the initiates that these documents are now "lost" to the profane; nor was their policy dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze.

—H. P. BLAVATSKY

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A H M

The virtue of the Soul is true Being, its virtue is to be free.  
—WILLIAM Q. JUDGE

# THEOSOPHY

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 Vol. XL

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## THE FUNCTIONS OF ASSOCIATION

ONE of the most complicated of problems, from a Theosophical point of view, is that of determining the extent to which work for Theosophical education should be based upon an "independent devotion to the cause of Theosophy," in the sense of solitary study and effort, while at the same time considering the extent to which corporate endeavor is necessary and desirable. H. P. Blavatsky's own perspective on the Theosophical Society is clearly worth pondering in this regard.

H.P.B. did not by herself initiate the Theosophical Society as an organization, but, once that form of activity was suggested, she undertook to strengthen the association by written exposition and to assist all interested members in clarifying the tremendous psychical and practical difficulties which were inevitably to appear. While she had no active organizational role in the Society, she defended or extolled, as the case might merit, all sincere work done through that channel.

Nearly all H.P.B.'s counsellings may be divided into two classifications. The first comprised her insistent reminders of the necessity for self-induced and self-devised study, and for the individual application of principles. This accent is particularly notable in the opening issue of the *Theosophist*, wherein her articles "What is Theosophy?" and "What are the Theosophists?" both appear. At the outset, in other words, she gave powerful emphasis to the need for avoiding any attempt to "institutionalize" Theosophical teachings. Yet her *Key to Theosophy*, and many articles written for both *Lucifer* and the *Theosophist*, point to the practical value of the Theosophical Society as an

*integrated* body of students; and, in the *Key*, she especially provided an integrated body of doctrines for the use of members and inquirers.

It is certainly not difficult to realize that a *Theosophical* association is much more difficult to form than any typical organization, either political or religious. For the Theosophist cannot have a creed, in the usual sense; he must not become a member of a sect, but must instead cast *both* eyes—the eye of reason and the eye of intuition—in all directions. Ammonius Saccas, by calling his first Theosophical school “eclectic,” suggested that those who became its members would have no comfortable formula guaranteed as the high road to truth. Religious authority has always been anathema to the Theosophist of any age, and the society of Ammonius was a rare educational achievement in requiring a non-doctrinal, non-authoritarian basis for association among its members.

What are the basis and functions of Theosophical association? This question, like all others, considered from a Theosophical purview, must be related to one central “doctrine”—that of the eternal evolution of the human soul. Each man must learn by and through his own individual inspiration. Yet it is also true that those who are less than Adepts in balanced perspective must inevitably oscillate somewhere between the polar opposites of opinion and interpretation. We do not, it seems, see the “whole” of any situation or field of study at a glance, rather inclining with deep inward sympathy to some particular aspect of the truth, to which our present temperament draws us.

The solitary student, writes H.P.B. in the *Key to Theosophy*, will find it almost impossible to discover those illuminations which eventually result in Adeptship, the reason clearly being that our unchecked personal enthusiasm for *partial* truths is so great that the momentum developed in special directions carries us for a very long distance, and past the point of balance. An Agnostic, for instance, might spend several incarnations in opposing the inevitably imperfect forms of all extant doctrines, during which time he gives insufficient attention to the important kernels of truth residing under the surface of these “words of the Vedas.” Another, having exhausted a cycle of rebelliousness and agnosticism, might place his faith on the inner therapy promised *by* devotion to doctrine; he would consequently see little value in the endless questions and qualifications provided by those of presently different temperament.

An association of Theosophical students certainly makes it possible for these grooves of thought and feeling to be intersected by cross channels which allow mental access, through counter influence, to the very truths presently most difficult for us to recognize. The students who undertake bonds of affiliation in the study of Theosophy, however, may, according to motive, *either* be simply seeking support for their own opinions *or* seeking more intelligent and helpful methods of self-correction. The Theosophist must always be willing to "stand corrected." And this, not merely in the formal sense of gracious argument, but, more importantly, in terms of those daily revaluations of attitudes and opinions which alone ensure continued learning. A synthesis then easily suggests itself: The work of Theosophical *association* is, actually, the work of acceleration in *individual* progress. And while, as with every acceleration, there is additional danger of mishap, there is also the promise of a quickened intuition and a more exacting development of the powers of mind.

Groups, like individuals, have their Kurukshetras, their Odysseys, and suffer periodic loss of secure kingdoms. The cycle of progress must be essentially the same for man or association, the same laws of learning applying. We all have opportunity to know what those laws are, for we have discovered in our own lives how often our limited mental and emotional horizons must be pierced in order to inspire a deeper quest—a quest for a broader vision. This, apparently, is what "a cycle of progressive awakenings" means.

Harmony is never perpetual, save in the mind of the Devachanee, who is unaware that his happy oblivion to pain is not timeless. Harmony, in an evolutionary sense, is always but a resting place, a place of stopping for which we may be grateful, but from which we must depart in order to continue our journey. The "cycle of the hero," as a modern writer has described it, always follows the same pattern: an exile from the familiar world, either a voluntary relinquishment of, or a banishment from, a "kingdom" for the sake of finding a deeper meaning beyond; and, finally, after the trials and tribulations incident to journeying in strange lands, a return to the heritage, a regaining of a harmony which now includes a new knowledge. This, we think, too, must apply to Theosophical associations, just as it applies to every man.

## THE INTERIM CYCLE

IT is natural, as these years of the "Interim Cycle" of the Theosophical Movement go by, for students to give increasing attention to the meaning which underlies such statements about the future as that found in the closing passage of H. P. Blavatsky's *Key to Theosophy*, and in certain places in *Letters That Have Helped Me* by William Q. Judge. It is natural, that is, for students to consider what may be the implications of these passages, in terms of actual historical objectives as well as for immediate guidance.

"Interim Cycle" is an expression used here to designate the years lying between the major cyclic impulses of the Movement. In his article, "Will Masters' Help Be Withdrawn?", Mr. Judge says:

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years [from 1875 to 1900]. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all.

For those who have found in the teaching of "Theosophical cycles" a help in understanding the history of their time, this statement serves as a general characterization of the responsibility of present workers for Theosophy, which is to do what they can to help "the ideas to germinate in the minds of the people at large." The interim cycle, then, extending from about 1900, and forward through the twentieth century to 1975, is a period of cultivation, of the preservation and spread, of the basic teachings of the philosophy. H.P.B. described the work of this cycle thus:

. . . besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. . . .

With this should be read Mr. Judge's statement of the larger end of the Movement, in *Letters That Have Helped Me*: ". . . we are not

working for some definite organization of the new years to come, but for a change in the Manas and the Buddhi of the Race."

What is needed, then, of theosophists, among other things, is a *working vocabulary* which is adequate for the communication of the vital ideas of the philosophy, and a temper of mind, a fundamental grasp of the meaning of "a change in the Manas and the Buddhi of the Race."

Superficially, of course, the "vocabulary" is amply provided in the Theosophical literature. But a vocabulary, if it is to serve human needs, must amount to a living speech. It cannot be predominantly "doctrinal," representing little more than a verbal transmission of intellectual forms of speech and analysis. Speech, when it makes genuine communication, flows spontaneously from the depths of human experience. It is never an armor for ignorance, a concealment of the weaknesses of traditionalism behind a façade of elaborate terms. The speech that is needed to embody the Theosophical concepts of the present and the future is an organic expression of meanings *felt* as well as an employment of terms learned and remembered. The language of Theosophy is, so to say, in its fullness a language that must be grown into: to be alive, it must receive the incarnation of human understanding. Such speech is capable of touching the sensitive areas of perception in others. Instead of an echo of "lessons learned," it becomes the affirmation of experience lived, withal a speech acquired in the mood of discipleship, without pride or any feeling of unique discovery.

What we are about in this cycle, in other words, is the formation, at its "pre-genetic stage," perhaps, of a new culture. "Culture" is a large and ponderous word, a word of many meanings, yet it seems an appropriate one to describe the ends in view. The need is for human beings to whom work for Theosophy is a natural expression of their lives. To say that this is the ideal is one thing, to make it so quite another, for the making of *culture* is never a one-man undertaking. Culture is the fruit of the common labors of many, who work together through many years, even centuries. Culture, in this sense, is the quality of "the family life," in its largest, philosophical sense, the ethical instinct which determines even casual behavior in human relations. It is, perhaps, fully attainable only in what the ancients called the "Golden Age," yet it is the practical side, the daily-life aspect, of the great objective of universal brotherhood.

To create Theosophical culture is to make Theosophy spontaneous. Something of the task which is involved is suggested by a passage from Carl G. Jung's *Psychological Types*:

Changes of religion belong to the most painful moments in the world's history. In this respect our age has a blindness without parallel. We think we have only to declare an acknowledged form of faith to be incorrect or invalid, to become psychologically free of all the traditional effects of the Christian or Judaic religion. We believe in enlightenment, as if an intellectual change of opinion had somehow a deeper influence on emotional processes, or indeed upon the unconscious! We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to inner and outer experience, which moulds a definite form of civilization; it has, thereby, created an atmosphere which remains uninfluenced by any intellectual disavowal. The intellectual change is, of course, symptomatically important as a hint of coming possibilities, but the deeper levels of the psyche continue for a long time to operate in the former attitude, in accordance with psychic inertia.

Here, Dr. Jung in effect provides us with a commentary on the Buddhist doctrine of the *Skandhas*, and on what, in other contexts, is called the effect of the "elementals" on human behavior. The terms are, in a sense, unimportant, save for the fact that we may assume that the Theosophical vocabulary was designed with a view to future evolution in self-consciousness and perception of occult law. We are presently concerned with the concrete resistances to the formation of genuine culture based upon profound philosophical principles—the Fundamental Propositions of the Secret Doctrine—and Dr. Jung affords a vivid account of some of those resistances. The theosophist has the advantage of several perspectives in his study of the obstacles to be overcome—but naming them is not overcoming them. Overcoming them is in fact the rooting of the culture of the future.

No serious student can have failed to discover in himself the various "skandhas" of Christian belief, and other typical Western attitudes—the attitudes of self-righteousness, of pride in being one of "fortune's favored soldiers," set apart from the masses who "live in ignorance." The thousand-and-one "blocks" encountered in the disciple-life—not always recognized as such—may be regarded as the traits of a culture which is alien to the natural growth and development of the soul. To be able to speak of Theosophy without a feeling of self-importance, or without a sense of embarrassment; to know when to attempt explana-

tion, when to be reticent—and to know both without a sense of insecurity, without a fear of not having done “the right thing”—this is the culture to be sought. A sensible mother or teacher experiences none of these disquieting emotions in speaking to children. What she does is *natural*, flowing from a fund of assimilated experience, the “culture” of motherhood. She does not strike an attitude and proceed to “impart” The Truth. She does not even have to suppress in herself the impulse to strike an attitude. Hers is a natural wisdom.

The quest for the natural, in Theosophy, is the quest for a sense of the fitness of things. Often this quest presents itself in the form of a dilemma: To what shall I be faithful? One has a feeling of withdrawal, and yet a sense of obligation to go on. Shall we make a resonant declaration of principle, despite an inward suspicion that it is not altogether founded upon knowledge, or is not really pertinent, or shall we follow a more restrained course which may, on closer inspection, turn out to be no more than a thinly disguised timidity?

These, manifestly, are the symptoms, the psychological hallmarks of immaturity. Small wonder that we find them emerging in our effort to practice Theosophy, which is the work of lifetimes of endeavor. The important thing is to recognize them for what they are, to understand that they *can* be outgrown, but that no “formula” can be applied to hasten the process—no formula, that is, except the ancient one of self-forgetfulness, in the sense of not caring what happens to our self-esteem, so long as we gain the necessary knowledge, the necessary strength.

What the world of the present and the future needs is men and women and children who are increasingly natural in their practice of Theosophy. Our discomforts, our “growing pains,” are not entirely our own, but belong to the race. But it is *for* the race that we are trying, ourselves, to grow up, so that we ought to be able to bear these burdens cheerfully.

Nothing less than the natural in Theosophy, surely, can accomplish what needs to be done. The world is surfeited with pretense, with stiff moralisms, with pompous signboards to the way, the truth, and the light. The world has been “oversold” on revelation of every sort. The world, or a large part of it, has come almost to disbelieve in any kind of *lived* metaphysical philosophy. Only a monumental disgust with pretense and high-sounding phrases could have betrayed so many mem-

bers of the human race into the mechanical cultures of contemporary totalitarianism. Theosophists must beware of sounding like the table-pounding "saviors" and the rabble-rousing "leaders" of the day. The appeal of Theosophy is to the higher nature of man, and that appeal must go wherever the higher nature of human beings is attentive, through whatever cracks and knot-holes it finds expression. In a day of decaying orthodoxies and crumbling institutions, the appeal of Theosophy may need to find its way into unlikely places. We cannot be sure, always, who is open to transcendental ideas and who is not. This can hardly mean intensive proselytizing among the fringes of civilization, among the rebels and iconoclasts, but suggests, instead, an open-hearted readiness to meet the search for freedom no matter from what trap-door it emerges, or what rampart it climbs over. The temper of freedom is continually sprouting new antennae of the human soul. It may be a growth of the moment, or it may represent the outreaching spirit of an age in birth. We cannot always tell.

Somehow, the vocabulary of transcendental hope, the language of the Theosophical Movement, must make contact with, be understood by, the men of our time who are determined to be free. It is not our task, perhaps, to make complete "translations" for the transients in the search, but a readiness of feeling will maintain a living touch with the needs of those whom we exist to serve. To be natural, in Theosophy, will mean to keep pace with the movement of the age itself. This is never difficult, so long as there is real desire to be of use. The plastic potencies of students of Theosophy are many and various, and these, we may think, under Karma, have natural affinities for the needs of the world from day to day. A sense of wanting to help, when it comes naturally, should give exactly the natural help that is required. From each according to his capacity, to each according to his need, is an occult mantram, regardless of its source.

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While it is true that a universal language would be a good thing, still it is also true that the average level of intelligence is low and that the highly cultivated person is far above the average. When, however, the race is entirely raised up to a right level of morals, conduct, character, aspiration, and ideal, then we will be ready with profit to have the universal tongue.

—WILLIAM Q. JUDGE

## THOUGHTS ON MENTAL DISCIPLINE

THE deeper we delve into the ramifications of theosophical study, the more we become cognizant of the transcendental power of thought in all its aspects, not only as it influences the course of our present span of life, but also the pattern of our next incarnation. A process operating with almost undeviating certainty makes it increasingly clear that, unless we are ever watchful of the nature of our thoughts, we soon find ourselves enmeshed in dire Karma. How often have we regretted the hasty word, the unkind deed, the acrimonious criticism, the karmic results of which could have been averted had we, shorn of emotionalism, stood sentinel over our mental life.

Since mental discipline is of paramount importance to those of us who desire to labor for the spiritual ascendancy of the human race, it is obvious that we have a responsibility—a burdensome yet inspiring one these days—in supervising and regulating our mental processes. It would seem from casual observance of the actions of the majority of people that they are either too indifferent or too deeply steeped in materiality to thresh out, mentally, even problems involving their physical well-being, not to mention the matters of spiritual welfare. More common is the *laissez faire* attitude of “letting events take their course,” with the hope one can remain oblivious of the karmic consequences.

A rampaging river, be it remembered, can do incredible damage and possibly bring material ruin to thousands, but if harnessed can be developed into a source of stupendous power. Likewise with our thoughts: unless harnessed and brought under direct control of the higher manas (mind), untold misery and even ruin can conceivably ensue. Also, it cannot be too heavily underscored that by failing to recognize, cultivate and utilize the powers latent in each of us, our mental development is retarded, for the power of thought is both dynamic and far-reaching, as evidenced by telepathy. To excel in any form of sport demands that one undergo discipline of the physical body. So with our mental vehicle: if we wish to be led by the higher manas and meet with equanimity the vicissitudes of this era, we must first prepare the lower manas to receive its messages, and this can only be done by forcing it to meet, at times, the unpleasant in experience.

We know the power of thought over physical and mental health—how, if deleterious thoughts are given lodgment, an ailment, real or imaginary, can come into being. We are familiar with the power of thought in the commercial world—how a successful business man may direct his thoughts and actions with meticulous and unremitting drive into channels of profit, so that he becomes unable to think of anything else. We have seen the results of thought, controlled and uncontrolled, in the field of literature, in the arts and sciences, the force emitted being for either good or ill. Yet have we as individuals commenced the very essential task of controlling our thoughts? Only thus can we open the gate to a fuller life in which intuition will pierce bigotry, preconceived false ideas, or ecclesiastical bias and open up spiritual vistas of inexpressible beauty, helping us to perceive the true Reality instead of focussing sight on the illusory.

We may read and study with commendable zeal all the books written on Theosophy, but unless and until we "take the bit in our teeth" and regulate our thoughts, we cannot hope to reach that peace of mind "which nothing can disturb and in which the soul grows as does the holy flower upon the still lagoons"—to quote from *Light on the Path*. From what source did H.P.B. derive her phenomenal powers? How were Wm. Q. Judge and Robert Crosbie able to illumine the way for others, if not by directing their thoughts with *higher manasic* orientation? It is imperative, then, if we yearn to progress and be of service, that we master the art of harnessing our thoughts by sifting and analyzing our mental impressions, by separating the wheat from the chaff, the substance from the shadow, by allowing only those thoughts to be entertained which engender harmony and so produce beneficent and positive action.

One who has practiced and mastered the art of thought-control is always well poised. Whether at work, study, or recreation, he grasps the salient features of a problem with consummate ease, often at first sight, for his mind, uncluttered and freed of trivia, is able to center all its powers on the matter under review. He never gives "snap judgments," because, if after assimilating all angles he feels unable to reach a satisfying conclusion, he very wisely turns the problem over to his higher perceptions, which will eventually reveal the true solution. The volume of work that the mind can accomplish is really amazing, if strict supervision is maintained at the gateway, for

then only the most expedient thoughts are given the "green light."

Thought-control is of such intrinsic value that almost all writers on Theosophy have given the subject considerable attention, not primarily because of its phenomenal attributes, but because it is the first discipline, if rightly directed, along the road to spiritual unfoldment, harnessing, as it does, our most lofty energies for inner growth. The Patanjali Aphorisms indicate how the student may be led from mental weakness to mental strength, from the art of concentration to the ineffable heights of contemplation, making it possible to approach that spiritual goal so longed for and sought after in our secret musings.

There is yet another phase to this absorbing subject, namely, the universal *reservoir* of thought into which we as individuals daily pour our mental offerings, a stream which will either nourish humanity or form a channel into the whirlpools of selfishness, materiality and avarice, and so adversely affect national and international karma. Since thought is the father of action, and since it is incumbent upon us as practicing Theosophists to aid the flagging footsteps of those who seek the way but half-heartedly, we should dedicate ourselves daily to maintaining the most rigid supervision over our thought emanations.

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#### CORRECTION

In the article, "An Important Letter," appearing in THEOSOPHY for last month (p. 406), the matter appearing between brackets in the following sentence was omitted through an error in copying: "In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there [were the most Christian missionaries to be found; where there] were none and where the Bonzes alone had the field, the population died with the utmost indifference." (This article appeared under the title, "The Great Master's Letter," in THEOSOPHY for January, 1922, and November, 1949.)  
—Editors, THEOSOPHY.

# NOTES ON DEVACHAN

By X

**D**EVACHAN is not, cannot be, monotonous; for this would be contrary to all analogies and antagonistic to the laws of effects, under which results are proportionate to antecedent energies.

There are two fields of causal manifestations: the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evolving individuality. The moral and spiritual activities find their sphere of effects in Devachan.

The dream of Devachan lasts until Karma is satisfied in that direction, until the ripple of force reaches the edge of its cyclic basin and the being moves into the next area of causes.

That particular one *moment* which will be most intense and uppermost in the thoughts of the dying brain at the moment of dissolution, will regulate all subsequent moments. The moment thus selected becomes the key-note of the whole harmony, around which cluster in endless variety all the aspirations and desires which in connection with that moment had ever crossed the dreamer's brain during his lifetime, without being realized on earth,—the theme modelling itself on, and taking shape from, that group of desires which was most intense during life.

In Devachan there is no cognizance of time, of which the Devachanee loses all sense.

(To realize the bliss of Devachan or the woes of Avitchi you have to assimilate them as we do.)

The *a priori* ideas of space and time do not control his perceptions; for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy to dotage and death; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the *devachanee* than she does the living physical man. Nature provides for him far more *real* bliss and happiness *there* than she does *here*, where all the conditions of evil and chance are against him.

To call the devachan existence a "dream" in any other sense than that of a conventional term, is to renounce forever the knowledge of

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NOTE.—This article was first printed by Mr. Judge in the *Path* for May and June, 1890, and reprinted in *THEOSOPHY* for October, 1913.

the esoteric doctrine, the sole custodian of truth. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death, but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan and still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a round or two, having learned how to burst through the vicious circle and to pass into Para-Nirvana.

A colorless, flavorless personality has a colorless, feeble devachanic state.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachanee this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant," but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. Two sympathetic souls will each work out their own devachanic sensations, making the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse; for what companionship could there be between subjective entities which are not even as material as that Ethereal body—the Mayavi Rupa?

The stay in Devachan is proportionate to the unexhausted psychic impulses originating in earth life. Those whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of Tanha.

The reward provided by nature for men who are benevolent in a large, systematic way, and who have not focussed their affections on an individual or specialty, is that if pure they pass the quicker for that

thro' the Kama and Rupa lokas into the higher sphere of Tribuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.

The Devachan, or land of "Sukhavati," is allegorically described by our Lord Buddha himself. What he said may be found in the *Shan-aun-yi-tung*. Says Tathagato:

. . . Many thousand myriads of systems beyond this (ours) there is a region of bliss called Sukhavati. This region is encircled within *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of *Arabats* is governed by the Tathagatos (Dhyan Chohans) and is possessed by the Bodhisatwas. It hath *seven* precious lakes in the midst from which flow crystal waters, having "seven and one" properties or distinctive qualities (the seven principles emanating from the One). This, O Saryambra, is the "Devachan." Its divine udambara flower casts a root *in* the shadow of *every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous; there are no more griefs or sorrow *in that cycle* for them . . . myriads of Spirits resort there for rest, and then return to their own regions. Again in that land, O Saryambra, many who are born in it are Ardivartyas, etc.

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time—proportionate to its earth life,—a complete recollection "of his life on earth"; but it can never visit the earth from Devachan except in reincarnation.

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego—the combination of the sixth and seventh principles—which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And, while the Karma (of Evil) steps aside for the time being to follow him in his future earth re-incarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan. "Bad" is a relative term for us—as you were told more than once before—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the causes produced by them.

Of course, it is a *state*, so to say, of *intense selfishness*, during which an *Ego* reaps the reward of his unselfishness on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences, and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: for it is a *state of perpetual "Maya."* Since the conscious perception of one's *personality* on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devachan—only a hundred-fold intensified. So much so, indeed, that the happy *Ego* is unable to see through the veil of evils, sorrows, and woes to which those it loved on earth may be subjected. It lives in that sweet dream with its loved—whether gone before or yet remaining on earth; it has them near itself, as happy, as blissful, and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not. It is in this—during such a condition of complete *Maya*—that the souls or astral *Egos* of pure loving sensitives, laboring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.

Yes, there are great varieties in the Devachan states, and all find their appropriate place. As many varieties of bliss as on Earth there are of perception and of capability to appreciate such reward. It is an ideal paradise; in each case of the *Ego's* own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal *Ego* into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously arranged in nature—especially in the subjective world—that no mistake can be ever committed by the *Tathagatos* who guide the impulses.

Devachan is a "spiritual condition" only as contrasted with our own grossly material condition, and, as already stated, it is such degrees of spirituality that constitute and determine the great varieties of conditions within the limits of Devachan. A mother from a savage tribe is not less happy than a mother from a royal palace, with her lost child in her arms; and altho', as actual *Egos*, children prematurely dying before the perfection of their septenary entity do not find their way to Devachan, yet all the same, the mother's loving fancy finds her children

there without one missing that her heart yearns for. Say it is but a dream, but, after all, what is objective life itself but a panorama of vivid unrealities? The pleasure realized by a Red Indian in his "happy hunting grounds" in that land of dreams is not less intense than the ecstasy felt by a connoisseur who passes aeons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former if born a "savage" with an instinct to kill—tho' it caused the death of many an innocent animal—why, if with it all he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilized person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency. . . .

Remember, that we ourselves create our Devachan, as also our Avitchi, while yet on earth, and mostly during the latter days and even moments of our intellectual sentient lives. That feeling which is strongest in us at that supreme hour, when, as in a dream, the events of a long life to their minutest detail are marshalled in the greatest order in a few seconds in our vision,\* that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence. In the latter we have no substantial being, but only a present and momentary existence, whose duration has no bearing upon, no effect nor relation to its being, which, as every other effect of a transitory cause, will be as fleeting, and in its turn will vanish and cease to be. The real, full remembrance of our lives will come but at the end of the minor cycle,—not before. . . .

Unless a man *loves* well, or *hates* well, he need not trouble himself about Devachan; he will be neither in *Devachan* nor Avitchi. "Nature spews the lukewarm out of her mouth" means only that she annihilates their *personal* Egos (not the Shells, nor yet the sixth principle) in the Kama-loka and the Devachan. This does not prevent them from being immediately reborn, and if their lives were not very, *very* bad, there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.

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\*That vision takes place when a person is already proclaimed dead. The Brain is the last organ that dies.

# KAMA LOKA—SUICIDES— ACCIDENTAL DEATHS

(Extracts from a Private Letter upon Kama Loka and Suicides)

SUICIDES, although not wholly severed from their 6th and 7th “principles,” and quite potent in the spiritual séance room, nevertheless, until the day when they would have died a natural death, are separated from their higher principles by a gulf.

The 6th and 7th “principles” remain passive and negative, whereas, in cases of accidental death, the higher and the lower groups actually attract each other. In cases of good and innocent egos, moreover, the latter gravitate irresistibly toward the 6th and 7th, and thus either slumber surrounded by happy dreams, or sleep a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why.

The victim of accidental death, whether good or bad, is irresponsible for his death. Even if his death were due to some action of his in a previous life or an antecedent birth, was, in short, the working of the law of retribution, still it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer, he might have atoned for his antecedent [action] still more effectually; and even now, the Ego having been made to pay off the debt of his maker (the personal Ego), is free from the blows of retributive justice. The Dhyān Chohans, who have no hand in the guidance of the living human Ego, protect the hapless victim when it is violently thrust out of its element into a new one before it is matured and made fit and ready for that new place. *We tell you what we know, for we are made to learn it through personal experience.* Yes, the victims, whether good or bad, sleep to the *hour of the last judgment*, which is that hour of the supreme struggle between the 6th and 7th, and the 5th and 4th “principles” at the threshold of the gestation state. And even after that, when the 6th and 7th principles, carrying with them a portion of the 5th, have gone into their Akasic Samadhi, even then it may happen that the “spiritual spoil” from the 5th “principle” will prove too weak to be reborn in Devachan; in which case it will then reclothe itself in a new body—the subjective “Being” created from the Karma of the victim (or no

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NOTE.—This article was first printed by Mr. Judge in the *Path* for November, 1889, and reprinted in *THEOSOPHY* for August, 1913.

victim, as the case may be), and enter upon a new earth-existence—whether that be upon this or some other planet.

In no case, then,—with the exception of suicides and shells—is there a possibility for any other to be attracted to a séance room. And it is clear that this is not opposition to our former teaching: “that while shells will be many, spirits very few.”

Referring now to men who fall victim to their vices, classed by some among “suicides.”

In our humble opinion there is a great difference between suicides and those men who through excess of vicious indulgence fall into an early grave. We, who look at it from a standpoint which would not be acceptable to a Life Insurance Company, say that there are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of illusion. They will not escape from the punishment for their “vices,” but it is the causes of the vices, and not the effect, that will receive punishment, especially an unforeseen though probable effect. As well call a man a “suicide” who meets his death in a storm at sea, as one who kills himself with overstudy. Water is liable to drown a man, or too much brain work to produce a softening of that organ which may carry him away. In such a case no one ought to cross the Kalapani, or even to take a bath for fear of getting faint in it and drowning. And there are such cases. If such a view prevailed no man would do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause, as many of us do. Motive is everything, and man is punished in a case of direct responsibility and not otherwise.

In a victim’s case the natural hour of death was anticipated *accidentally*, while in that of the “suicide” death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not* a *felo de se* to the great grief and often trouble of Life Insurance Companies. Nor is he left a prey to the temptations which assail us in the state of Kama Loka, but falls asleep like any other victim.

A Guiteau will not remain in the earth’s atmosphere with his higher principles over him—inactive and paralyzed—still there. Guiteau is gone into a state during the period of which *he will be ever firing at his president*—thereby tossing into confusion and shuffling the destinies of millions of persons—when he will be *ever tried and ever hung*,

ever bathing in the reflection in the astral light of his deeds and thoughts, and especially those in which he indulged in his last hour upon the scaffold. And it is so with every murderer who is hung or otherwise despatched. Those who were vicious and not insane are only partly killed on execution. They live over their crime and their punishment in that plane of the astral light in which they are, and from there they affect all persons in any way sensitive whom they can get at. Especially at spiritualistic séances they surround the medium. And any one who is naturally gifted with the power to see their plane of the astral light, or has the power from training, can see and hear over and over again the scenes of blood and punishment continually repeated in the vicinity of these unfortunates. In cases of collective murder, such as where many men enter or storm a building and cruelly kill the inmates after a prolonged struggle with the latter, the whole scene will often be re-enacted several times a year so strongly that many can see it with all its horrible details, and nearly all can hear the sounds, the groans, cries, falls of bodies, and slashing of human flesh.

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#### A LIMITED CLAIRVOYANCE

The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit.

A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

—WILLIAM Q. JUDGE

## NOTES ON THE KEY

ANY evaluative discussion of one of H. P. Blavatsky's books inevitably raises the point of whether or not each commentary thereon is not an "interpretation," and the further point of whether all interpretations of a great teacher's work are not "dangerous." There is no doubt that the interpretations of the doctrines set forth by Buddha, by Jesus, and by others around whom religious followers gathered, have led to endless confusion, and to dogmas never intended by the original teacher. It is equally certain that innumerable interpretations of their teachings were bound to take place, since no systematic presentations were provided as the basis for critical comparison. The fact that neither Buddha nor Jesus ever committed anything to writing, and that the Buddha, who apparently discoursed in a manner such as to invite formal transcription, often spoke in paradoxes, would indicate that these teachers chose to encourage individual interpretation and to discourage an easy establishment of settled beliefs.

The case with H.P.B. seems obviously different. She speaks at times of Theosophy as a "system," and in the *Key* enumerates "doctrines" throughout approximately one hundred and thirty pages. This fact, perhaps to be associated with clear *Secret Doctrine* statements of prophecy respecting a universal unfolding of the powers of mind during the remainder of Fifth-Race evolution, would indicate that, in one sense, H.P.B. deliberately encouraged agreement upon "doctrine," and sought to channel "interpretation" toward its applications. The nineteenth century was temperamentally inclined to copious speculation rather than to synthesis. In offering so many particular formulations from the body of ideas she called the Wisdom-Religion, H.P.B. provided a stabilizing focus which could enable the true devotional spirit to re-awaken, even in the midst of controversies of highly individualized opinion. This focus seemed to be very much needed, then, and surely is today. Yet because the Karma of burgeoning intellectual energies led, through mass literacy, to the universal circulation of the written word, it was possible for H.P.B. to protect Theosophists from a swing of the pendulum too far in the direction of rigid interpretation. Her doctrines have a "definiteness" which cannot be found in the more generalized teachings of Buddha and Jesus, but it was feasible to

accompany them with insistent reminders that each must find his own applications for himself.

So long as what H.P.B. herself had written was available for comparison, every re-statement of her Theosophic ideas *could* lead either its author, or other students to whom his words were provocative, toward a further awakening of thought. Ample indication that such considerations were often in H.P.B.'s own mind is provided in her "What Is Truth?" (reprinted in THEOSOPHY for June), and in numerous editorials concerning the policy of *Lucifer* and the *Theosophist*. A striking example of this perspective is furnished in "What Is Truth?" in the statement: "Indeed, the conclusions or deductions of a philosophic writer may be entirely opposed to our views and the teachings we expound; yet, his premises and statements of facts may be quite correct, and other people may profit by the adverse philosophy, even if we ourselves reject it." H.P.B.'s definitions of "absolute" and "relative" truth, too, could only be understood through the "interpretation" of experimental usage, and her vigorous enunciations of principle were always in extremely broad terms, thus serving as invitation to individualized application.

Most Theosophists have apparently by this time concluded, however, that H.P.B.'s statements of doctrine are best left as they stand. Despite the numerous attempts of erudite "students of occultism" to furnish additional or "corrective" teaching, H.P.B.'s writings carry an internal argument for their special authenticity—a power and force which cause her words to be remembered, while others, however carefully phrased, are forgotten. The determination to refrain from "improving" H.P.B.'s statements of doctrine grew gradually through the passage of many transition years of the Theosophical Movement—grew during her lifetime, grew through William Q. Judge's brief tenure after her passing. It was, of course, interrupted while successorship quarrels raged, but finally commenced growing once again. Yet this conviction does not represent an increase in "religious" attitude, wherein Authority serves as the guiding light, but rather manifests in inverse proportion to the maintenance of religious mind-sets. We may think, instead, that during the years of the greatest number of "successorship" claims, the typically religious inclinations of both leaders and followers became unmistakably revealed—the very fact that there *was* a search for a successor to H.P.B. and that rival claimants obtained any hearing

at all, being proof of this weakness. H.P.B.'s own statements of teaching are now left less tampered with and "improved upon" than they were even during her own lifetime, probably because only the authoritarian-minded are jealous of doctrine, and there are now far fewer of these in the Theosophical ranks.

Thus the adherence to the original expressions of H.P.B. does not result from any special claim she made of "perfection" for her written presentation, nor does it exist because such claims are now finally accepted. Not only did H.P.B. copiously apologize for the imperfections of her literary style and expression—and she was never one given to false modesty or false apologies—but any reader who wishes to be critical can find technical fault with many of her works. The reason why H.P.B.'s words are thought best left alone is simply because the passing years have allowed her to be recognized by an increasing number of students *as* a great teacher, and because, when one is recognized as a great teacher, words spoken are intuitively selected as especially fitting to study and ponder. When a student is convinced that H.P.B., as Judge said, "is the teacher," he is content to leave the task of initial formulation of Theosophical doctrines to her.

With deference to this realization, it seems fitting, here, to undertake little discourse on the central section of the *Key to Theosophy*, which is devoted to statement and explanation of "doctrine." What precedes and what follows this central section, however, seems to particularly invite discussion. Both the first and last thirds of the *Key* afford clear opportunity for study of H.P.B.'s methods and applications of philosophy. The early chapters, concerned with the relationship of the Theosophical Society to Theosophy, belong in this category, as also the section, "What is Practical Theosophy?" (beginning on p. 227).

To speculate upon H.P.B.'s reasons for choosing the points of emphasis found therein is rather different from speculating upon doctrine; perhaps the attempt is simply to become the better able to help and teach others by prolonged thought upon the method of instruction used by one recognized as a worthy instructor. It has not been in the interpretation of a great teacher's *methods* that "half-taught disciples" have gone astray, but rather in the desire to surpass or correct the teacher's truths—a fitting example of which H.P.B. provides in discussion of Aristotle's failure because of pride, which led him to criti-

cize what Plato taught when he might have been studying and pondering the words of his teacher. Even if one fails to understand completely the methods of a worthy mentor,—and who can help but fail in some degree?—he will have gained *something* from the effort, his very sympathy with that teacher's basic objectives and selfless motivations guaranteeing at least partial increase of enlightenment.

Perhaps the most important reason for studying the methods of a teacher is that such study leads one straightway to a realization that Theosophy is above all a word which stands for a great movement of ideas throughout the world, and that Theosophy cannot be represented in relation to universal education except in terms of the specific needs of each time and set of surrounding circumstances. If the teacher is a great teacher, core statements of doctrine may well be left to him, but the task of building bridges between the non-theosophical world and those core doctrines is the work of those who apprehend the fact that H.P.B. devoted much more time and energy to this task herself than to "pure" or abstract statements of doctrine. For her, the latter must have been an incomparably easier task, yet the tremendous bulk of *Isis Unveiled* and *The Secret Doctrine* was occasioned by her discussions of contemporary opinion in religion, psychology, philosophy and science.

H.P.B.'s doctrinal presentations and clarifications occupy the greater part of the central section of the *Key*, roughly speaking, from page 83 to page 215. With Section XII, "What is Practical Theosophy?", the emphasis is once more placed upon the application of the Theosophical attitude to the world of contemporary opinion and behavior. The link between the two—the doctrinal and the practical—is suggested by a consideration of "Adepts" or "Seers." On page 215 these are spoken of as "those who know," of their own knowledge, the validity of the Theosophical teachings briefly described. "They," writes H.P.B. "have entered in spirit these various planes and states we have been discussing."

The inquirer then asks whether the "production" of Adepts is to be regarded as the "aim of Theosophy." This question, we might say, is of itself an instinctive recognition of the fact that all doctrines and teachings must ultimately fructify in a standard of values for conduct. Yet because this same hypothetical inquirer is represented as strongly conditioned by the general Christian outlook, he tends to judge both

Theosophy and the Theosophists in relation to the supposed ideal behavior of Adepts. So, significantly, it is at this point that H.P.B. injects an important qualification—a qualification to be later found in her discussion of conduct—the sort of qualification which explains the Theosophical determination to avoid imitative behavior. The Adepts, she says, are those who have come *naturally* to their eminence of knowledge, who have *entered in spirit* these various planes and states we have been discussing. Their attitudes and conduct *cannot* be imitated, and, therefore, the aim of the Society is certainly not the production of Adepts by any imitative system or method ever devised or yet to be devised. Ideally, the Theosophist, it appears, would never conventionally entertain the idea of “becoming an Adept,” for such a desire, emanating from the plane of ideation upon which all of our normal ambitions also exist, would be irrelevant to that fundamental *desire for learning* which is alone able to open the gateway to further achievement. On page 218, furthermore, she writes that, “*for ordinary men, for the practical duties of daily life, such a far-off result is inappropriate as an aim and quite ineffective as a motive.*” When the inquirer then wishes to know what may be the object or “distinct purpose” for members joining the Theosophical Society, the answer is simple and matter-of-fact:

Many are interested in our doctrines and feel instinctively that they are truer than those of any dogmatic religion. Others have formed a fixed resolve to attain the highest ideal of man's duty.

The tenuous distinction suggested by these remarks is made clearer by subsequent questions and answers. The inquirer, still attempting to appraise the Theosophical objective in conventional terms, wonders what function “faith” may have in deriving the greatest value from study of Theosophical teachings. If H.P.B. had undertaken to lay out a highroad to Adeptship, as some who followed her in Theosophical history have pretended to do, she would obviously have had to emphasize faith on authority—her own. But it is precisely faith in authority which she strongly warns against:

Between *faith on authority* and *faith on one's spiritual intuition*, there is a very great difference. One is human credulity and *superstition*, the other human belief and *intuition*. Those who limit that “credulity” to human authoritative dogmas alone, will never fathom that power nor even perceive it in their natures. It is stuck fast to the external plane and is unable to bring forth into play the essence that rules it;

for to do this they have to claim their right to private judgment, and this they never *dare* to do.

It is apparent from even these brief statements that H.P.B. rather expected misapplication of many of her counsels, knowing that the truly esoteric nature of the struggle for a higher life would be translated into terms of exoteric claims and status. This, we might think, was the hazard always attending a full presentation of Theosophical teaching such as that brought by H.P.B.—a hazard, however, which it became necessary to risk in order to give opportunity to those few who had finally developed karmic readiness for a *genuine* aspiration to the higher life. Surely, she knew that what she calls “pure sentimentalism” could end by “overpowering the thinking faculties” of the vast majority who come into contact with Theosophical teachings, as had been the case with Christianity, and that they would construct but other versions of religion in unconscious abuse of the name Theosophy. Yet the very fact that H.P.B.’s own presentation made such developments possible indicates that she had compassion and respect even for those who thus made more obscure the subtleties of the message she brought. She accepts, for instance, the inquirer’s insistence upon calling the “belief” of the Theosophist but another “faith”—temporarily—for the sake of one argument, pointing out that the *Theosophist’s* faith *must also involve* a devotion to “strict logic and reason.” Thus, she asserts, is the Theosophist’s faith both expansive and self-corrective. “Hero worship” and the tendency to revere “human authority” will give rise among the Theosophists only gradually, *but* gradually, to a new kind of religion in which devotion to reason is also sacred. We can attain to the higher life and to the fruition of some of our latent powers, only by a gradual and self-induced evolutionary process. “The goal,” she writes, “cannot be reached in any way but through life experiences.” This is the only “hope for the future,” actually, which is offered in Theosophical terms—the hope that evolutionary opportunity will forever continue, and the faith that there is, within each one, the germ of a power which eventually makes reliance upon any and all “authorities” childish and superfluous.

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If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit. —FO-SHO-HING-TSANG-KING

## INDEX TO KNOWLEDGE

**I**N each one there is a considerable, and in some cases a profound, body of knowledge stored in memory, of which only a small portion is in use at any given moment. If neglected, that which has been acquired through education, experience and suffering, becomes sealed off, and in later life can no more be recalled for guidance. The lower mind, activated by techniques, habitude and desires, runs on unchecked, as is somewhat reflected in the dream state. In many cases it becomes distasteful to hold the mind to any serious thought, a fact which accounts for the popularity of certain types of entertainment. However, if we pass on to a study of the spiritual life within, it will be found that the aspect of mind there in use is not subject to the same conditions. In the higher mind there is little to parallel the lower modes of thought, and, therefore, knowledge is accessible to a far greater degree. The wise man or woman can consciously apply great knowledge to any problem, but in order to accomplish this there must be a withdrawal from the distractions of the physical plane. This withdrawal also requires practice, technique and habitude.

There are many who are glamorized by the idea of regaining the knowledge that may have been garnered in past lives. If this could be done, they argue, then present problems would readily be solved, and difficulties faced without fear. But the real problem facing man today is the need of moral strength and stability to bear the weight of greater knowledge. Once this strength is obtained, other adjustments must follow in the same degree that the flow of water increases when obstructions are removed.

Certain phases of mind have to be studied through indirect rather than direct means. For instance, no one can consciously examine all the knowledge he possesses. There is not even a word to designate knowledge not being actively used in the mind, yet accessible through the proper means. But there is the power of reaching out, mentally speaking, in order to bring knowledge to bear upon a given point of departure. The secret lies in self-reproductive thought. Let us use the case of a skilled mechanic at his work in order to obtain a graphic illustration: we will suppose he has developed a wide knowledge of

the production methods relative to a given product. At leisure he may allow his thoughts to turn upon his work and perhaps, feeling tired, his mind starts on a train of thought which seeks to lighten his efforts through simplification of method. His wide knowledge of his product, of his machine, and the tooling necessary for production is now drawn upon for the purpose of relieving fatigue, not alone for himself but for general procedure. The power of self-reproducing thought comes into play, and before the mind's eye arise flash-backs upon many operational experiences until there shapes in his mind the knowledge of how to tool up for a better production method. In this case the self-reproductive thought has opened file after file in memory's storage vaults, and brought together the necessary correlations. Creative power is increased by the friction of ideas in the mind. And note, too, in our illustration there is desire to improve operating methods acting as a stimulant to the will. Self-reproductive thought is intensified when will and feeling are present.

Practice is the frame of procedure in daily routine; technique refers to the facility acquired in the performance of a given task, and is that which enables one to use the hands with ease, while releasing the creative energy in the mind. Habitude expresses the sustained flow of that very ease which produces efficiency. There is need for these three in the outer life, but the asceticism of the inner life is in no way attainable, in its true form, without them. True asceticism is the concern of the inner man, alone. An employer might know a man only as a capable and conscientious employee, while the inner man, the true ascetic, might be unknown and unguessed by him. The ascetic is not to be known by externalities.

Patanjali's Yoga Aphorisms are devoted to the training of the *whole being*; they are concerned with the method through which spiritual strength and mental balance can be achieved to the degree necessary to enable the individual to bear the burden of great spiritual knowledge. The eighteenth aphorism of Book III tells us, "A knowledge of the occurrences experienced in former incarnations arises in the ascetic from holding before his mind the trains of self-reproductive thought and concentrating himself upon them." This reference to the efficacy of self-reproductive thought can serve as an index to knowledge, not only for the ascetic, but for every earnest thinker. The function of an index is to point directly to that which is

sought. The index is a means to enlarge our information or knowledge relative to a subject, topic, or sequence of thought. In itself, the index can only inform relative to the body of the work in question. *The sequences of self-reproductive thought provide a similar function relative to the knowledge stored in memory.*

Mystery surrounds thought and its origins. Psychology—one of the younger sciences—has tabulated and analyzed the results of thinking, but thought in itself eludes both speculation and analysis, save for hints as to its nature in relation to speech. The expression, to “look directly upon ideas,” is no figure of speech, but the closest possible description of mind in the act of thinking clearly.

Thought is made possible by the nature of fifth-state matter—one of the aspects of the *Akasa*, of which astral matter is the lowest. The brain is the physical instrument by which this inner-seeing capacity of mind is related to the physical senses and the factual memory. The ascetic is one who has controlled the desire nature and focussed its potential power upon the achievement of spiritual knowledge. The technique of this control is taught in all the esoteric schools. When practiced, this code of conduct has an immediate effect upon the fifth-state matter in which the conscious ego perceives. The individual assumes responsibility and there comes in him a change of polarity. Instead of looking outside himself for guidance, he turns inward, and the first unlooked-for effect of this change is the release of unwelcome visitors to the mind. The new broom of individual responsibility has raised a cloud of dust—the deposits of irresponsible thinking. Because these deposits have been cherished in the past, however, they are not easily eradicated. Only the strong will can disperse them entirely. But if the individual is to use his self-reproductive thought as an aid in searching the depths of soul knowledge, he must assume the responsibility of taking this first step toward asceticism.

In the sequences of self-reproductive thought, the pictures multiply rapidly through the action of Fohat upon the astral matter of the brain. Fohat, an intelligent force, described as occult electricity, associates and groups ideas. The picturization of ideas in the awakened mind is not comparable to the dream state wherein distortion occurs, for the conscious process of thought partakes of the vigor of imagination—the “King Faculty.” Neither can we describe these

thought-structures literally, as we would a work of art, a photograph, or a landscape. That which does occur is a phenomenon concerning itself with the *essence* of the idea, just as the symbol is a picturization susceptible to many applications.

The thinker, following the trains of self-reproductive thought, is in the position of the voyager whose ship touches at many ports. But like the voyager, the thinker only assimilates that which is homogeneous with his own nature—that which is close to his heart's desire. And even if he avails himself of this index to knowledge, his dividends in knowledge will be in proportion to his power to perceive the truth. No limiting power other than his own inertia can prevent the thinker from gaining the knowledge sought. And his power to seek increases or declines with the nature of his motive. Tinged with selfishness, the scope is narrowed; with altruism—Nature itself cooperates, and is said to yield up her secrets; for eventually he passes the boundaries of his own storage of knowledge, and draws upon Universal Mind. He may not be conscious of the source of his widened mental resources, but, by drawing upon the Universal Mind, he has put himself in rapport with Those who watch over the spiritual progress of humanity.

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#### INSTRUCTIVE IRREVERENCE

When Tanka of the T'ang dynasty stopped at Yerinji in the Capitol, it was severely cold; so taking down one of the Buddha images enshrined there, he made a fire of it and warmed himself. The keeper of the shrine, seeing this, was greatly incensed, and exclaimed: "How dare you burn my wooden image of the Buddha?"

Tanka began to search in the ashes as if he were looking for something, and said: "I am gathering the holy sariras (a kind of mineral deposit found in the human body after cremation and believed to correspond to the saintliness of life) from the burnt ashes."

"How," said the keeper, "can you get sariras from a wooden Buddha?"

Tanka retorted, "If there are no sariras to be found in it, may I have the remaining two Buddhas for my fire?"

The shrine-keeper later lost both his eyebrows for remonstrating against this apparent impiety of Tanka, while the Buddha's wrath never fell on the latter.

—ZEN BUDDHIST LEGEND

## YOUTH-COMPANIONS ASK— AND ANSWER

**H**OW does Theosophy reconcile the principle of the unity of all of life, brotherhood, in short, with the rule of life which prevails in the vegetable and animal kingdoms—the survival of the fittest?

Who has not at one time or another, while walking down a country road or mountain trail, been entranced by the quiet harmony which seems to pervade the scene? Perhaps, if it were in the mountains, one might hear the gentle sighing of the wind through pine trees and smell the pungent mountain smells which are to be found only there; perhaps, if it were in the country, it might have been “purple dusk, that sweet time” when a magic seems arrested in the air, and the smell of hay and the sound of crickets set one’s heart at rest. The viewer might not feel separate from the scene, quite, and may feel a stirring sense of the harmony of nature; may feel that he has had a small glimpse of the unity of life. Nature seems to cooperate wonderfully in creating a deep serenity of mood.

It comes as a sudden shock to realize the undercurrent of seeming cruelty which is woven throughout the scene—the fight for existence. In a beautiful stand of trees he will surely find at least one tree that is dying because, try as it might, it could not reach the sunshine; branches of the surrounding trees shut it out. Then there is the continual struggle between low-growing shrubs and the taller trees to take over an area. If a fire destroys a hillside of trees, rapid-growing shrubs, which before had lacked the sunlight necessary for their growth, spring up before new young trees can get a start, and shade the saplings out of existence. In the animal kingdom examples of this struggle to survive are endless and are much more “cruel” in the usual sense of the word.

Theosophy offers a basis for attempting to reconcile these opposites in the form of certain teachings about the nature of life. It says that all of life is essentially a spiritual unity, that all points of life are to that unity as sunbeams are to the sun—not separate from it nor from each other, in the sense that they all partake of a common spiritual source. Yet we see that they are embodied in different bodies, each

apparently pursuing its own ends. In the animal and vegetable kingdoms, this end is survival of the physical form, and the means employed are often cruel to see. The paradox remains.

Theosophy says that the purpose of life is to learn, no matter on what rung of the ladder of evolution a learner may be. So, from the mineral through the human kingdom, life is said to be on a great pilgrimage of learning. In the orders of nature below the man stage, the life-sparks, or monads, progress by natural impulse through the lessons to be learned. There is no moral dimension there. There are not issues concerning whether a thing is bad or not, cruel or not, fair or not. What is natural to do is done. In the man kingdom, conscious mind is at work, weighing and measuring the merit of each action. It is here that the truly cruel things are done; *the motive makes them so*. If the light of higher mind is obscured, one will find the instinctual struggle for existence dominating his choices. Imbued with the concentrated force of his many powers, he may carry the struggle beyond mere survival to the realms of suspicion and hate, and through the actions thus inspired, may be thought to impress the plastic psychic nature of the lower orders of life with *unnecessary* patterns of violence.

Man is said to be both divine and bestial in his makeup; his life is on a battlefield which, directly or indirectly, involves the whole of nature in the fight that must be waged. Man can endeavor to act as a participant in a common heritage—cooperation with his fellows in harmony—or can allow the unthinking part of his nature to guide his life and the life-patterns of other beings. One of the most important obligations to fulfill, for one's own enlightenment and its reflection elsewhere, is to attempt to reconcile in practice, as well as intellectually, the two opposites—the light and darkness in the world. This is not an easy task; perhaps it is one without an end.

*Are there any non-religious atheists?*

It is obvious that the answer to such a question is entirely relative to definitions assigned the terms, "religious" and "atheist." The "pat" answer, "All atheists are non-religious by definition," is not valid, for the key to the matter seems to center around one's interpretation of the adjective "religious." Since orthodox interpretation of this word is too limited to render the question intelligible, it becomes necessary to search for a broader meaning of this expression in current liberal works

on psychology and philosophy. But first we must accept tentatively the popular definition of the atheist as "one who denies the existence of God or gods."

Religion may be defined as the quest for the ideal life, involving two aspects: the ideal (God is *one* sort of ideal), and the practices for attaining the *values* of the ideal. If religious experience must include not only the values but also "worship" of God, *religious* atheists are non-existent. But this is precisely the point in question, for religious values such as "brotherly love" and "spiritual wisdom" are much more universally agreed upon than is God. This would seem to support a Freudian differentiation between religion and religious-ethical values, for, as Erich Fromm puts it, "Freud speaks in the name of the ethical core of religion and criticizes the theistic-supernatural aspects of religion for preventing the full realization of these ethical aims."

Religious values certainly can be defined, then, independently of any particular *object* of worship; they include man's obligation to strive for truth, morality, love of humanity, and the rendering of justice. If we now attempt to count heads in the ranks of the "non-religious atheists," it is found that there are not many, hardly any, in fact, who qualify. Even Marx, the thoroughgoing materialist, and Dewey, the leading pragmatist of our time, find themselves on the rocks of inconsistency, due to their religio-ethical interests. As Dwight Macdonald has said, "Confusion does credit to their hearts if not their heads; they are at least *bothered* by the problem of values, even though unable to reconcile it with their scientific monism."

Fortunate we are that but few "non-religious atheists" are to be found in the world—fortunate that but few have succeeded in completely smothering the inherent callings of the human heart for love and justice. The distinctions involved are further clarified by an excellent passage from the *Encyclopaedia Britannica*:

He alone is the true atheist to whom the predicates of the Divine Being, for example, love, wisdom, and justice, are nothing; not he to whom merely the subject of these predicates is nothing.

The outlook on "atheism" influenced by study of Theosophy is summarized in two sentences from *The Secret Doctrine*: "The Secret Doctrine teaches no Atheism, except in the Hindu sense of the word each or the rejection of *idols*, including every anthropomorphic god. source. sense every Occultist is a Nastika."

*A postulate is to be taken by a student and proven for himself. Yet how can anyone prove the first, or even second, fundamental postulate of Theosophy? Is this not a misuse of the word "postulate"?*

Since this question stresses the importance of applying one of several specific definitions to the term, postulate, it likewise becomes our obligation to search out the exact words used in the original statement of the three fundamentals by H.P.B. In the Proem of her *Secret Doctrine*, where the fundamentals were first set forth in expository form, they are introduced: "The Secret Doctrine establishes three fundamental *propositions*." We need not labor the point that there is a definite difference between the meanings of the terms, postulate and proposition, but the following distinction is worth making. While a postulate claims or assumes the existence or truth of a principle as *self-evident* as a basis for reasoning, a proposition offers a condition or premise to be considered, a truth to be demonstrated or logically supported—as is done in regard to the three propositions of *The Secret Doctrine* throughout that volume. In the strictest philosophical usage of the word, postulate, as defined in the *Encyclopedia Britannica*, there is a technical misuse of the term in the opening sentence of the question.

We are next led to a study of the nature of proof. It is obvious that the student who is desirous of objective evidence, demonstration, or scientific analysis for proof of the fundamentals is in for a blow, for they are subjective realities. We think that the word, prove, as used in this context, means to test by use or experience. "To be found by trial or experience" also suggests the necessity of accepting these principles as working hypotheses and testing their validity according to the strict standards of practical application. While the proof of applying the second fundamental as a basis for morality and of the third in terms of living a purposeful existence, may be rationally and intuitively understood, the first proposition is not subject to analysis of any sort. It seems at long last that the "proof" of the Divine principle of nature and man is by inward demonstration alone. For the student who by perseverance "assumes the position of the Higher Self" consistently, seems gradually to become illuminated from within, as the "Self shines forth."

## PROBLEMS OF HEALING

**T**HERE were ancients wiser in their day than moderns are in theirs, though modern learning boasts the opposite view. The wise among the ancients always regarded hygiene as superior to any so-called "curative medicine." The reason for this was based on the philosophical foundation of an immutable law of cause and effect, or Karma, governing the whole universe. They logically and consistently maintained that we cannot either knowingly or unknowingly violate the laws of health and remain free from illness or disease as a natural consequence. From this it followed that no cure was possible without correcting the cause of trouble, and that the only lasting cure lay precisely in just such correction. "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course." Thus say the Golden Precepts.

The practical application of this teaching calls for (1) a knowledge of Nature's laws, and (2) the will to self-discipline in carrying them out. Obviously, such an idea was and is destined to be very unpopular among all but those determined to practice a better way of life. It is so much easier to find a supposed "cure" in a bottle of medicine, a tablet, or a "shot" than in the correction of a bad or faulty habit of living, whether in thought, in feeling, or in action.

Medical propaganda and drug advertisements take advantage of human ignorance to encourage dependency on the medical profession and the drug manufacturer. They flourish on the weakness of human nature that seeks an easy way out of a difficulty by avoiding rather than facing the real cause of trouble that lies within. But the laws of Nature cannot be cheated. Neither can anyone shirk the responsibility for causes sown. With the attempt to do so, new and mysterious diseases crop up. More and bigger hospitals are demanded as all sorts of ailments and psychic disturbances increase.

Theosophy has light to throw on these problems. A fundamental key to all questions of health and disease lies in a knowledge and application of (1) the true nature, aim and purpose of man, (2) the law of cause and effect, and (3) our relationship to the whole living universe. Without a theosophical viewpoint, men will view causes as effects and effects as causes, putting meanwhile the unreal in the

place of the real, thus inverting the truth and materializing all concepts. Materialism is just the consequence of such an error. Therefore, as observed in *The Secret Doctrine* (II, 623 fn.), of "materialistic Science—medicine" is "*the most materialistic of all.*"

The idea that the laws of Nature can be transgressed and the consequences avoided by taking a drug to supposedly cure a disease is folly. It is a species of the vicarious atonement idea that is contrary to the fundamental law of Nature—the law of Karma. The taking of a drug to cure a disease has nothing to do with the cause. There are "cures" which are worse than disease. These, of course, are apparent "cures," not genuine or lasting ones. What is more, many years are required to rid the system of the ill effects of many popular drugs, pills and tablets. If drugs are repeatedly taken, drug poisoning becomes cumulative. Then, as Molière once said, "Nearly all men die of their medicines, not of their diseases."

Despite the boasted claims and supposed progress of medicine, it is scarcely any less true today than in 1877, when *Isis Unveiled* was published, that "Psychology has no worse enemies than the medical school denominated *allopathists.*" Why? Because "no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine." (*Isis* I, 88.)

An apparent cure may also be effected by means of an herb, instead of one or another kind of drug. The substitution still ignores the cause of trouble and its correction. It still leaves the patient in ignorance. If, for instance, indigestion were the trouble, the needed correction in the diet, the mental attitude or the understanding is left untouched by the mere taking of an herb or a drug. The herb may be more harmless than the drug, as the minute dose of the Homeopathist is less harmful than the larger and more severe one of the Allopathist, but neither is any closer to a true regard for the law of cause and effect as related to individual responsibility.

Seeming cures are due to one or more of several possibilities:

(1) Faith of the patient in the doctor and the idea that he or she will get well on the herb or drug or medicine can accomplish wonders. It is for this reason Jesus is supposed to have said: "Thy faith hath made thee whole." (Matt. IX, 22; Mark V, 34; X, 52; Luke VIII, 48.) Theosophists "believe more in the physician than in his medicines." (Editors note, *Theosophist*, September, 1884 [v, 300].) This, how-

ever, has more to do with the soul of man than the ignorance of "doctors." Herein is also to be reckoned the mysterious karma of human relationships.

(2) Many a cure supposedly effected by a drug is accomplished by Nature in due time and would be far more effective without the drug if there were sufficient understanding and confidence in the power of Nature to do so. According to Hippocrates, "Natural forces within us are the true healers of disease"—not medicines or drugs. Modern medicine is the degenerate descendant of the teachings of Hippocrates (*S.D.* II, 132), who was said by H.P.B. to have been an Initiate. (*Theosophical Glossary*, p. 131.)

(3) If an herb supplies a deficiency in the diet, the forces of nature in the human system are enabled to effect a cure, having been provided with the needed element. An instance of such a deficiency disease is goitre, due to a lack of iodine in food grown in the so-called "goitre belts." An herb containing iodine could effect a seemingly miraculous cure. In fact, the iodine in seaweed has been found to do just this. It is indeed one of the indirect effects of the teachings of Theosophy, that in many quarters *natural* means and aids are more and more sought by the medical profession.

(4) Just as there are known physical properties of herbs, so there are hidden potencies as well in plants. These can supply deficiencies and also provide the means of cure. They can neither cure ignorance nor disease. The term "cure" in such case is a figure of speech, an appearance. Nature is the curative agent. To understand how it is so we have to turn to basic concepts of the law of Karma to perceive the truth underlying all questions of Theosophy and medicine. The only true medicine is to be found in spiritual knowledge and enlightenment.

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According to the most ancient Chinese traditions, "the whole universe constitutes but a single family, the heaven, the earth, the world of pure spirits, the spirits of the dead, and the whole order of nature forms but one empire, governed by the eternal reason of Schang-to, the Supreme Being."

—WILLIAM HOWITT, *History of the Supernatural*

# ON THE LOOKOUT

## LOOKOUT FOOTNOTES

For several months past "Lookout" has assembled quotations indicating favorable developments in contemporary thought—developments which, conceivably, could be headed "Recent Progress in Theosophy." Unmistakable to the Theosophical student is a new breakdown of dogmas, continuing and simultaneous, for various leaders of thought in liberal religious, scientific, psychological, and philosophical fields. Now, an abundance of further material of this sort has put in an appearance, giving assurance that these trends are genuine moving forces in the present day.

## UNIVERSAL RELIGION

An article in the New York *Herald Tribune* (Book Review section, March 9) by Harry Overstreet surveys the continuing trend of "re-thinking religion"—already noted in "Lookout" for March. Dr. Overstreet, author of *The Mature Mind* (a volume of some Theosophic significance in its introduction of the "maturity" concept of personality control and development), lists several current books of importance which deal with basic religious problems. Among these are *Addressed to Christians*, by Floyd Ross, and Gordon Allport's *The Individual and His Religion*. Dr. Ross's book is a clearly worded critique of the exclusiveness which often characterizes the Christian outlook. Professor of Applied Christianity at the University of Southern California, Dr. Ross, like Dr. Overstreet and Erich Fromm, is aware that Eastern religions have a great deal to teach the West. Such men see that the most profound religious traditions include the valuable features of other faiths, while religions claiming "exclusive" truth reveal nothing but the immaturity of their representatives. Dr. Overstreet carries this thought into his *Herald Tribune* article by arguing, further, that religion should not be isolated as a single department of human living. He writes:

Religion is not (or ought not to be) in a place all by itself. In its mature form, it would seem to determine man's activating sense of his total relationship to life; his feeling of the basic values he can depend upon and to which he must dedicate his best self.

## TWO KINDS OF RELIGION

Professor Allport's treatment of *The Individual and His Religion* is chiefly analytical of university religious courses, yet he also brings into focus considerations which indicate that religious dogmas are a foe to progress even though religion *in esse* expresses one of man's greatest needs. For instance:

Religion remains as ever one of the prominent concerns of mankind. This concern has existed since the dawn of history—probably long before—and has not been diminished by the social and moral catastrophes of the past three decades.

The relationship between personal religion and morality is admittedly complex. One study of contemporary college youth brings to light a striking degree of independence between the two. Many students outstanding for their sense of decency and consideration for others report that they feel no need of religion in their lives.

Such thoughtful and impartial analyses must be regarded as helpful at a time when the security promised by old dogmas makes special appeal to those now terrified by international moral chaos. Since such an advocacy of religion can hardly arise from a philosophical attitude, many misleading defenses of Christian orthodoxy put in a persistent appearance. For example, a recent focus for the "return to religion" campaign has been supplied by William F. Buckley's *God and Man at Yale*, a partisan Christian polemic written in criticism of "non-religious" education at the university level. Now a pamphlet released by the National Council for American Education, by Verne P. Kaub, president of the American Council of Christian Laymen, typifies the type of misrepresentation and oversimplification employed by orthodox propagandists. This pamphlet supports Buckley's plea for God's return to the colleges.

## INDOCTRINATION ON THE OFFENSIVE

In effect, Mr. Kaub favors Christian indoctrination for all colleges, as an antidote against the "godlessness" which he holds to be an invitation to Communism.

It is true [he contends], demonstrably true, that Yale was "on the right track" when it was established in 1701 as a Christian college. The General Court, which was the Connecticut colony's legislative body, approved the proposal for a Colony college by passage of "An

Act for liberty to erect a Collegiate School," wherein "youth may be instructed in the Arts & Sciences who through the blessing of Almighty God may be fitted for publick employment both in Church and Civil State."

Our American Republic is founded upon the ideology of the important, dignified individual, created to be free, and of the equality of men before the law. This ideology was "borrowed" from the Christian faith by the Founders of the Republic; it is an ideology which is exclusively Christian, not found in any other religion or in any non-Christian philosophy.

#### EXCLUSIVELY CHRISTIAN?

Such representations, it is clear, are in direct opposition to the basic affirmations of the Theosophical Movement. While it is encouraging to discover that men of the stamp of Harry Emerson Fosdick, John Haynes Holmes, Floyd Ross, and Gordon Allport unhesitatingly condemn sectarianism, the view of Mr. Kaub—and, we must add, that of the Catholic Church—remains to be opposed. Theosophists, it seems, will have continuing need to refer to the fact that "of the first seven presidents [of the United States], not one of them had professed his belief in Christianity," that many of the Founding Fathers were Masons, and that the essential moral truths interwoven with Christian dogmas are indistinguishable from the truths of Eastern religions and Platonic philosophy.

#### PSYCHIATRY

"Lookout" readers who have been impressed by the remarkable statements of psychologist Erich Fromm in *The Forgotten Language* and *Psychoanalysis and Religion* will be interested to note that other psychiatrists occasionally show familiarity with Eastern religious philosophy and are even known to appreciate the true meaning of legends concerning Great Teachers of mankind. A current example is furnished by Dr. Douglas M. Kelly, who, in addressing a recent Los Angeles convention of personnel workers, referred to Christ, Buddha, Confucius, and Krishna as if he had been perusing *The Ocean of Theosophy*. (Los Angeles Times, April 2.) Dr. Kelly also emphasizes Overstreet's point in respect to maturity—that we are as yet far from being "men of mind complete," or, in W. Macneile Dixon's phrase, have not yet "reached the stage of full, reflective, self-consciousness." Dr. Kelly said:

The human race has progressed remarkably in an intellectual aspect in the last 2000 years. But it is still for the most part completely immature emotionally. A mature man doesn't exist today.

He was asked if such a man ever existed.

Certainly, he said. Christ was one. Buddha another. And Confucius and Krishna.

They were selfless men. They lived by the Golden Rule. The Hindu puts it differently. Identifying himself with all men, he says, 'I cannot shun myself from me.'

There is the basis for all religion. The root of religion—although a lot of organized churches seem to have gotten away from it. That's the fundamental religion we should get back to.

We need it. Look at your totalitarian states. Their first step—the Nazis, the Communists—is to eradicate religion. Why? Well, Plato said: 'Religion is dangerous to dictators.'

Good. If it's dangerous to dictators, we want it. But it must be a real religion. It can't be a superficial building of churches.

#### MEDICAL SCIENCE AND PRACTICE

The London *Medical Press* (quoted by the *Chicago Tribune*) presents some facts which should be of considerable interest to those who read about the recent discoveries in respect to human blood noted in "Lookout" for May. This professional weekly remarks editorially the fact that the number of blood transfusions given in British hospitals has doubled since 1948:

If this rate continues the time will come when one fraction of the population will be living on the blood of the remainder.

How many patients derive benefit from them [transfusions], and how many patients derive not benefit but harm?

It is clearly impossible to answer this. But the fact that, by and large, the vast majority of patients in hospitals recovered long before these potted transfusions had become the fashion—and even before the antibiotics were available—strongly suggests that a little less blood all round might do surprisingly little harm. It is time some clear-cut indications and contraindications were laid down by some authoritative medical bodies. Otherwise, we may soon find ourselves short of blood for patients whose lives may be saved thereby.

#### A RE-OPENING OF MYSTERIES

A provocative article in the New York *Herald Tribune* (April 13) by John J. O'Neill may offer an explanation as to why intelligent

reevaluations of orthodox scientific and medical viewpoints come to light more and more frequently. Mr. O'Neill sums up his essay on "New Studies Into Origin of Man" by saying that "Easter, the season that symbolizes the thought of life passing to a new, higher level, finds the scientists this year retracing their steps to find a new starting point in solving the baffling problem of life. The mechanistic idea set forth by Charles Darwin in his theory of evolution ninety-two years ago, and expanded by his successors, has proven entirely inadequate." He continues:

In all the biological fields, fundamental changes in viewpoint are developing. Much that is sound in the old evolution theory will remain, but a new, larger and broader concept is being sought, one that will accommodate the more vitalistic aspects that the mystery of life presents.

#### SCIENTIFIC INVESTIGATION IN FIELD OF PSYCHOLOGY

A detailed report in the March *Popular Mechanics* concerning investigations and experiments by Dr. J. B. Rhine of Duke University would seem to indicate that interest in extra-sensory perception (See Lookout for May) not only is increasing, but is also arising in new and unsuspected areas.

The obvious dangers in popular awareness and consequent misuse of the powers of mind by those ignorant of the moral factors involved must serve as evidence of the necessity for the presentation of the Theosophic doctrines before the beginning of this century. Either of the alternative reactions—fascination and misuse, or further investigation leading to understanding and knowledge—may arise from reading Dr. Rhine's article "Mind over Matter," which appeared in the *American Weekly* for April 20.

Making use of the "sensational" in his account of "strange happenings," and noting the tangible influence a gambler may exert over dice, Rhine again seems to be proceeding on a scientific basis of unbiased experiment, documenting all evidence and drawing a few, cautious conclusions. One such conclusion is presented in his article:

#### DOES MIND HAVE FORCE?

Neither the psychologist nor the physicist has been able to figure out for sure whether the mind has a force of its own, or merely operates through the physical energies of the brain. That's why

we went to work at Duke on the dice-throwing tests.

We firmly believed that if we could find any measurable effects of the dice-roller's influence on the fall of the dice we would be taking an important step toward understanding what human beings really are. For that would show that conscious thought has real power—that mind has force.

### A FORCE, BUT WHAT IS IT?

When we published our first report (in 1943) we were able to say that we had sound, reliable evidence that some people do have an ability to influence the fall of dice. We had found a small, measurable, though unknown force. We don't know how it works, what kind of energy is involved, why it is so elusive or how it can be concentrated and turned to account.

Soon other workers began to confirm our findings. Laura Abbott Dale, research officer at the American Society for Psychical Research in New York, was one of the first to obtain really significant evidence. Others followed. The most distinguished confirmer abroad is the well-known psychologist, Dr. Robert H. Thouless of Cambridge University. Science is, for the first time, drawing a clear and indelible line between these two areas of reality—mind and matter.

### SUPERNATURALISM FOR THE MILLIONS

Even the conservative *Saturday Evening Post* is not above tacit acceptance of Rhine's work. An article in the May 10 number, "Tales of the Supernatural," by Robert M. Yoder, reveals that the American Society for Psychical Research has now become quite a respectable body. Well-known members of the Society include anthropologist Margaret Mead, Waldemar Kaempffert, science editor of the *New York Times*, MacKinlay Kantor, the novelist—and, of course, Dr. Rhine. Mr. Yoder's article, dealing with case histories of death-visions and supernatural phenomena, illustrates the present trend of allowing authenticity to many tales which were once denied scientific credibility on the basis of telepathy, "retro-cognition," etc., now often accepted as scientifically demonstrated facts.

Professor Gardner Murphy, chairman of the psychology department of New York City College, sums up a point of view in which Theosophists may see an interesting contrast to the sort of attention given by scientists to the psychical phenomena which occurred at the midpoint of the nineteenth century. Dr. Murphy writes:

There is enough well-authenticated evidence, even when studied with a cold and critical eye, to show that the para-normal is not only a legitimate field of inquiry but one of great importance, from which we are likely to learn a great deal about ourselves. Workers in this field stand on the threshold of a huge unknown, urgently calling for investigation.

Mr. Yoder, however, also indicates reserve toward the spectacular and flamboyant. The twentieth-century approach to the study of psychical phenomena is quite evidently less emotional and more *manasic*. He writes:

Some 200 members [of the A.S.P.R.] are New Yorkers, and headquarters are maintained in a co-operative apartment building at 880 Fifth Avenue. The witness looking back from 1990 would find things pretty nonsensational around headquarters. He would not see an expedition forming to lie in ambush in a haunted house, in the hope of dry-gulching a ghost. There hasn't been a good haunted house in years. A more characteristic sight would be a sedate experiment in telepathy.

The president is a doctor, George E. Hyslop. His father, James J. Hyslop, organized the present version of the society, which has gone through three incarnations. There is a heavy sprinkling of doctors, psychiatrists and professors of psychology or philosophy. There are three or four ministers, presumably with a special interest in what this kind of research can establish about life after death.

### ESP AND MEDIUMSHIP

Theosophists may have often wondered how long it would be before ESP researchers showed an active interest in spiritualist phenomena—and, much more important, what orientation in this respect would then be given to the general public. In the last century, the phenomenal aspect of Spiritualism crowded out the few staunch minority efforts to maintain a sober, evaluative study of man's unfolding psychical powers, and new Spiritualist religions by the score mushroomed into existence. Another recent article by Dr. Rhine, written for *The American Weekly*, lends support to the hope that the multiple dangers of a craze for séances may be largely avoided, as long as men of Dr. Rhine's temperament set the pace. After a brief historical sketch of mediumship and spiritualism, Rhine explains how interest in the "spirit world" has declined "as investigators try to explain it on the basis of telepathy, clairvoyance and precognition." He declares, however, that none of the explanations thus offered seems sufficient:

. . . I do not share the loss of interest in the question of possible spirit agency. We have learned enough about extrasensory abilities to account pretty well for everything that mediums do in ordinary demonstrations. But I feel these demonstrations probably aren't the material we need to study in order to find proof, or disproof.

The safe, scientific approach may be the study of your unexplained personal experience and mine—looking for a clue to a new approach. Certainly some of these strongly suggest that man has a non-physical or spiritual element that controls him—and that it may operate independently.

### STUDY THE DEAD BY THE LIVING

It is clear, however, that Dr. Rhine and his associates will counsel against indiscriminate séance attendance. Phenomena, he has always intimated, are not of themselves important, but derive their only real significance when they serve as reminders that there are many things about the human being which still await psychological understanding. He writes that it is only "when we find out enough about the living man" that it will be "easier to approach this great question of whether if a man die he may live again." In the meantime, the approach recommended is both psychological and philosophical—to be swayed neither by the tides of defensive scepticism nor those of phenomenistic attractions:

I think I would be both an intellectual coward and a fool to ignore the many things of this kind that I have been fortunate to learn something about. It is my resolute intention to go on collecting unexplained experiences and to interpret them as honestly as I can, to help in getting a better understanding of man's nature.

### EDUCATION

It is almost impossible to keep abreast of those trends in the educational field which hold special interest for Theosophical students. In addition to encouraging advances of the sort noted in *Lookout* for July, however, we also encounter a dangerous semi-political development in the educational field. Virulent campaigns are still being conducted in behalf of further "loyalty oaths"—denials of the right of fully free inquiry, presumably in the name of "national security." Out of such struggles as that recently involving the University of California, however, has also come courage to defend the principle of free thought. One aftermath of the U.C. debacle, which initially led to the firing of

those professors who refused to sign a loyalty oath, has been the establishment of a permanent Committee for Academic Freedom by members of the University faculty.

#### "THE CONTAGION OF COURAGE"

In other quarters, also, can be discerned the emergence of a will to do battle against "thought-control." One of the best examples of what one writer has called "the contagion of courage" is provided by the recent defense by the President and Board of Trustees of Sarah Lawrence College of their flat refusal to dismiss faculty members for presumed "Leftist" leanings. President Taylor and the Board proclaimed a "Declaration of Independence" for Educators:

It is in this refusal to exact an oath or to cross-examine the teacher as to political belief or to spy upon his activities that the educator differs from the outsider who wishes to investigate college faculties. The latter fails to understand the necessity that the teacher be free to have and to express his own ideas and that the teacher is not a person hired to follow certain rules and to advocate certain economic or political dogmas.

#### SEE-SAW ON "RELEASED TIME"

Meantime, a subtle and intricate problem revolves around the controversy over proposals for encouragement of religious instruction in the public schools. The aspect of this debate now in the forefront of public attention focusses upon "released-time" instruction for voluntarily enrolled pupils, as conducted by the ministers of the various Christian sects. Recently the United States Supreme Court upheld the constitutionality of the New York released-time program, in which pupils are allowed to travel to the church of their preference, Justice William O. Douglas writing the majority opinion. A previous decision on March 8, 1948, had declared a similar program conducted by Champaign, Illinois, schools to be unconstitutional, partly because public school buildings were utilized for the religious instruction.

#### A PROBLEM STILL UNSOLVED

Those familiar with Justice Douglas' outspoken and pointed opposition to the anti-Russia craze are bound to give thoughtful attention to the Justice's remarks on any question pertaining to either indoctrina-

tion or tolerance, even if agreement is not felt for every specific position taken. Justice Douglas apparently does not believe that the public schools should be arrayed *against* all religious values, and should not, above all, reflect hostility toward religious attempts to encourage attention to historic moral precepts. There is certainly something to be said for this point of view, since school children should not be "counter-indoctrinated" by *anti-religionists* so as to encourage intolerance of sincere religious beliefs. However, if it were possible for the theosophical perspective to prevail, along the lines suggested by the original objects of the Theosophical Society, there would be little danger that schoolchildren would lack respect for any sincerely held religious faith, whether or not a religious type of instruction were provided. If such a Theosophical approach were possible, certainly, attention to the meaning of the great moral truths to be found in every religion, both East and West, would obviate any apparent need for denominational methods of presenting "religion."

#### ETHICS AS A RELIGION

A fine contribution to that sort of religio-educational clarification in which Theosophists are most interested is presented in a recent book by David Saville Muzzey, well-known author of history texts. "The voice of conscience," writes Dr. Muzzey, "is the only authority that can furnish a man with a convincing reason why he should cleave to the right and eschew the wrong. . . . Obedience to this authority, which is akin to what Quakers call the 'inner light,' is the chief duty of man. . . . So long as the provincialism of the creeds, which by their very nature are separative, retains its hold on men, the hope of a religion of universal brotherhood is an illusion." Dr. Muzzey continues:

Our religion must be the apprehension and appropriation of the eternal verities, which have been the inspiration of the great prophets of righteousness in all countries and ages. No church or sect has a monopoly of these inspired ones. They belong to humanity: Plato of Athens, Jesus of Nazareth, Buddha of India, the Stoic Epictetus, the Christian St. Francis, the "God-intoxicated" Spinoza, the gloved iconoclast, Emerson. Let us not ignore our heritage by neglecting the life-giving sources of our ethical religion.

#### NO COMPROMISE WITH CREEDALISM

Like Dr. Allport and Erich Fromm, Dr. Muzzey is particularly insistent upon separating the two chief phases of historical religion:

While Muzzey expresses a profound respect—even a reverence—for religion as “the recognition of a supreme aim in life, to which every thought and deed is conformable,” at the same time he points out that in authoritarian religions the emphasis is always supplied by superstition, focussed upon the “trappings and accretions of religion.” Dr. Muzzey’s own religion is beautifully expressed in terms of a faith in spiritual law:

The Greeks called it *melos*, from which our word ‘melody’ is derived . . . When a man is in tune with this law his life is harmonious and melodic . . . Obedience to this spiritual law . . . is an act of faith, an affirmation growing out of our experience of peace and poise even in the midst of conflict and sorrow . . . Ethics is conceived with obedience to *melos*, the law of harmony in the universe and in our own hearts . . . Therefore man’s supreme duty as well as his supreme satisfaction, lies in fulfilling the moral law to the best of his powers.

#### WILLIAM Q. JUDGE AND “THE HUMAN SITUATION”

Another encouraging indication of Theosophical progress in the educational field is furnished by the general orientation of a widely used college text of “readings in philosophy” issued in 1946 by Macmillan. (*Preface to Philosophy*, by three Syracuse University professors.) The section on Hindu philosophy makes use of William Q. Judge’s rendition of the *Bhagavad-Gita* and discusses, in the words of the ancient teachers themselves, the doctrines of Avatars, Cosmic Cycles, Karma and Reincarnation. It is not strange to find such a volume also making extensive use of Macneile Dixon’s *The Human Situation*—that book of all books among modern scholarly works exhibiting philosophical correlations with Theosophical teachings.

#### THE WONDERS OF THE HUMAN SELF

The first of the selections from Dixon appears under the above title, with the subheading, “The Creative Self is Deeper than Intellect.” Dixon’s words on this subject are so clear that one cannot help but feel a profound gratitude to the compilers of *Preface to Philosophy* for bringing such passages to the attention of college students throughout the country. Among the excerpts chosen from *The Human Situation* are the following:

The soul stands for itself, and is in its own nature a purposive mover, however limited and conditioned a factor in the origination

and passage of events. The individual self, the finite center of impulse, is, as Nietzsche held, both determined and free, limited by the presence of the other individuals, in itself free and creative. . . .

Let us recollect that the intellect is not the deepest thing in us, and the soul does more than think. It feels, desires, and wills. The soul or "I" is something for itself, a quintessence of primordial being beyond analysis, deeper sunk in reality than the intelligence or understanding, which within itself it brings to birth. . . .

#### THE SELF TRANSCENDS THE BODY

Let us be clear and positive upon this, that the body or organism with which the self is in our experience associated, is not and cannot be identified with the individual, since it is merely that individual's representative in the material world. Nor are the mental activities and faculties of the true self limited by the body or the brain, but extend, as we have abundant evidence, far beyond the range of the senses. Not only does the self direct and control the organism, but wholly transcends it in respect to its innate powers and capacities. . . . Nor will study, the most minute and exhaustive, of the body and its parts, any more than of a figure in the moving picture, reveal in his whole nature the agent which produced its motions. For as the plant has a life in its roots below the soil, and a life above it in the sunshine, so also the soul or self.

Passages such as these from Dr. Muzzey's book and from *The Human Situation* clearly reflect the influence of the Theosophical Movement through a tone of philosophic affirmation. In the first case, the distillation through synthesis of the finest religious perceptions, regardless of creed or century, speaks in the hope of a broader vision than that vouchsafed by any single creed; in the second, man is encouraged to see himself as a being of capacities beyond the illusory confines of the material world.

# THE UNITED LODGE OF THEOSOPHISTS

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

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

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

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

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

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

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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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