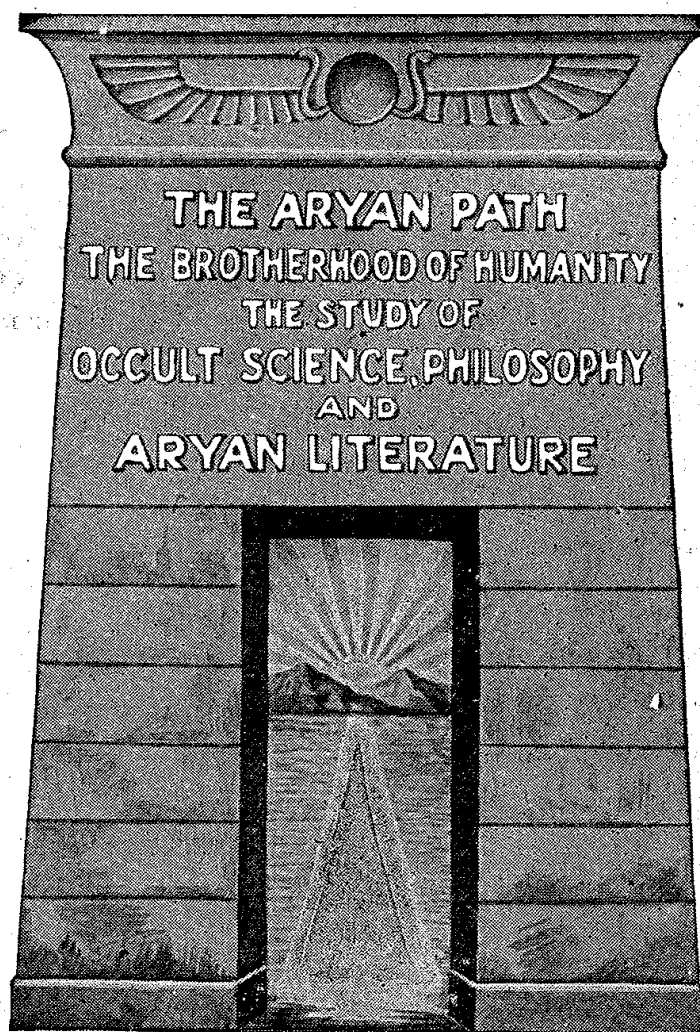




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XV No. 10

August 17, 1945

We sow our seed and some falls by the way-side on heedless ears ; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and "withers away." In other cases the "thorns" and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the "cares of life and the deceitfulness of riches." For, alas, it is only in a few that the Seed of Theosophy finds good ground and brings forth a hundred-fold. But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "In hoc signo vinces" which should be our watch-word, for it is under its sacred flag that we shall conquer.

—H. P. BLAVATSKY

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th August 1945.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1945.

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UNITY IN ACTION

Theosophy demonstrates that the whole of Nature is united. The homogeneous One Substance differentiates into the heterogeneous to achieve a higher homogeneity. The One becomes the many to rebecome One, but—the Great One.

The human kingdom is the balance between Spirit and Matter, and man is the entity who, through the attainment of self-consciousness, has also attained the greatest heterogeneity. Henceforward his task is to ascend the spiral to supreme homogeneity, to know himself as the Universal Man.

The strife and suffering of man are peculiar to the kingdom of self-consciousness. Strife is, because self-consciousness is attained. Strife persists because the inner purpose of that attainment is not perceived and that lack of perception creates the dire heresy of separateness. Every type of strife—class and caste conflict or national war—is an adhesion, a kind of tumour, formed by that heresy rooted in the human mind. That man should experience this principle of separateness is natural, but that he should persist therein, in spite of knowledge imparted, is unnatural, and in our era has reached an abnormal state.

From the very start, co-evally with the emergence of self-consciousness, the Divine Fathers of the Race provided the power necessary to use the principle of differentiation and variety in the correct manner, and to eschew the modes of life which bring into play the dire heresy. The Great Catastrophe which overtook the race of men is described in the second volume of *The Secret Doctrine*.

Today the Illusion that man flourishes in isolation has so completely overcome his consciousness that, even when reasoning persons say

"United we rise, divided we fall," individuals and groups of individuals, small or large, act contrary to their words. The Sages who love humanity try to bring mankind to the vision of the great truth that the world is one, that its humanity is one and that Unity is the principle underlying real progress. To our civilisation this vision was vouchsafed by H. P. B. Her teachings show how the One remains, the many change and pass—in countries and in nations Man ever remains; in religions and sciences and philosophies Truth ever persists. Man and Truth are two; as long as they remain so, there is the Dire Heresy; whenever they become One, Light, and the Peace that passeth understanding, emerge.

Students of Theosophy are called upon to free themselves from the delusion called Great Heresy. Personal pride, the sense of egotism and of possession, the tendency to separateness, are the very life-breath of our era and its competitive civilisation. Even when some individuals unite it is mostly with a view to competing against and outdoing another group of individuals. In the business world as in politics this is evident; not so clearly evident in other fields is this spirit rooted in greed and wrath and lust. He who attempts to practise altruism encounters egotism, open or tacit, bald or subtle. And so the question arises in the mind of every earnest practitioner—"Am I not attempting something beyond my range when I try to curb egotism and practise altruism?"

It is said in more than one place that personal pride lingers to the very last and survives the death of all its sister-vices. One sure way to overcome its machinations is to undertake altruistic work for our fellow-men adhering strictly to the principle of brotherhood which takes no

account of castes and creeds and classes and conditions. But even in such labour the worker's personal egotism obtrudes, sometimes even blatantly. The service of human souls implies the fight against egotism—not only other persons' but primarily one's own. Theosophical work contains within it the power to purge the student-server of this egotism, provided he acquires the capacity to labour in harmony with others. Teamwork, cleansed of rivalry, is one of the best means of killing personal egotism. A good captain is not a party boss but one who carries with him the members of his team, bringing out the best in each.

It is well known that Mr. Judge was called a "Friend of All Creatures." It has been recorded that the phrase "has more than once been applied, half in jest, to W. Q. J. by his intimates on account of his often enforced doctrine of 'accepting all men and all things'—providing they *work* for Theosophy." This aspect of Mr. Judge's character and views will be found well expressed in his short but highly important article "Methods of Theosophical Work," reprinted in our Vol. III on page 86. In submerging our personality in impersonal work we learn to subdue it so that it can harmonise with other personalities. This is training in Occultism. Here are some statements of Mr. Judge applicable to the subject under consideration:—

If we can all accumulate a fund of good for all the others we will thus dissipate many clouds. The follies and the so-called sins of people are really things that are sure to come to nothing if we treat them right. We must not be so prone as the people of the day are, of whom we are some, to criticise others and forget the beam in our own eye.

The small errors of a life are nothing, but the general sum of thought is much.

It is easy to do well by those we like, it is our duty to make ourselves do and think well by those we do not like.

INVISIBLE FORCES

It is significant of the broadening of the frontiers of scientific interest that the same issue of *The Hibbert Journal*, that for April 1945, includes both a study of "The Implications of

Telepathy" by Mr. Leslie Belton, M. Sc., and an article by Mr. B. Abdy Collins, C. I. E., entitled "Is There a Force Unknown to Physics?"

Fully convinced of the occurrence of telepathic phenomena, Mr. Belton declares that

the assertion may now confidently be made that any theory of natural science which disallows telepathy or is obtrusively incompatible with it, is itself rendered suspect by reason of its denial of a proven fact.

Madame Blavatsky predicted in 1889:—

The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact.... Since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE.

Some of the experiments which Mr. Belton cites are very interesting. In a single series, during tests conducted by no less distinguished a thinker than Prof. Gilbert Murray and his friends, Professor Murray was able to "guess" correctly five out of ten times a subject thought about by the company during his absence from the room.

For example, Lord Balfour selected as subject Sir Robert Walpole talking Latin to George the First. Professor Murray said: "It is something eighteenth century. Dr. Johnson meeting George the Third in the King's Library. I am sure he is talking Latin, but he didn't. I don't think I shall get it right. I am certain it is somebody talking Latin to a king."

Another series of experiments, cited from *Thoughts Through Space* (Creative Press, Inc., New York, 1942) were between Sir Hubert Wilkins, searching by aeroplane in the Arctic in the winter of 1937-38 for lost Soviet airmen, and Mr. Harold Sherman in New York. In spite of a distance of some 2,000 miles between the participants, remarkably successful results were obtained. Three evenings a week, at an agreed hour, Mr. Sherman received and recorded impressions, mailing his script at once to a third party, as subsequent proof of the *bona fides* of the tests. There were many "hits." The more exciting experiences, naturally more vivid in the sender's mind, usually impressed themselves better than the prosaic ones, even though transmitted at other times than the prearranged hours. "On

one occasion Sherman reproduced the gist of a speech given by Wilkins on his way north, at an Armistice Day gathering in Winnipeg."

Students of Theosophy will not concur in Mr. Belton's assertion that "a satisfactory 'all-in' explanation covering every known fact is still wanting." All these phenomena (and how many more!), have been so elaborately explained by Theosophy that not even the smallest of them remains outside the circle of illumination which it throws.

Mr. Belton rejects the "radiation" hypothesis as not covering all phases of supernormal transmission of thought. He leans towards the theory that telepathy may involve the conveyance of ideas "from mind to mind (not brain to brain) through the medium of the subconscious." If this is correct, he suggests, the penetration of or communion with other minds may occur at the subconscious level and the images emerge into consciousness in certain favouring conditions.

If telepathic communication occurs at the subconscious, or unconscious, level, then it would appear that the individual mind is, as it were, an island subterraneously linked with other island-minds; further, that the individual mind is separate only so far as it consciously assumes its separateness, its apparent isolation from all other minds.

Compare this with H. P. B.'s statement in *Transactions of the Blavatsky Lodge*, p. 138:—

There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Mr. Belton suggests that "the moods and morale of human society, and sudden national enthusiasms, may be actuated in part by telepathic influences operating below the threshold of conscious awareness." This is as true, according to Theosophy, as is his further supposition that "some so-called intuitions may arise in the same way—as impacts from other minds." How many of the great beneficent "discoveries," taken by their discoverers for intuitions, originate with a wise and compassionate Servant of the race, who

seeks no credit for himself but only the well-being of humanity at large!

But telepathy, whether as a mass influence or between individuals, can never be rationally understood without the admission of the imponderable, tenuous medium surrounding and interpenetrating the physical world, through which the influencing thought can be sent. This medium Theosophy calls Akâsa or the Astral Light. It can be impressed with good or evil pictures "and these are reflected into the subconscious mind of every human being." The moment a "thought takes shape in the brain it is pictured in this light and can be taken out again by any other brain sensitive enough to receive it intact" and attuned to its and its sender's vibrations.

Mr. Belton finds the answers to intercessory prayer explicable on these lines, as indeed they are, if it is understood that intercessory prayer involves the exercise, consciously or unconsciously, of imagination and of will. Those who understand the rationale of such prayer and still resort to it are taking a dangerous way, for "a suggestion *by thought*," H. P. B. warns, unless for the good only of the subject and free from any selfish motive whatever, "is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion."

The chief implication of telepathy, to Mr. Belton's mind, is that it rules out the assumption "that mental processes are invariably dependent on cerebral changes."

Since the mind is paramount over the body to the extent of manifesting at a distance from the body-mind and telepathically affecting other body-minds, there is strong presumption in favour of the mind's being wholly or partially independent of its physical frame.

The question raised by Mr. B. Abdy Collins, whether there is a force unknown to physics, can be answered emphatically in the affirmative. There is not only "a force"; there are many forces and their correlations to which the modern physicist is blind, though the ancients knew them well.

Impressive among the phenomena he recounts is the levitation, without physical contact, of a table weighing about 10 lbs. It stood in the centre of the circle at a séance conducted in "quite a

good red light" and, without any one touching it, it was raised about 8 inches in the air and remained there two or three minutes. The weight test conducted at this sitting brings striking confirmation to the Theosophical explanation of the agency of the medium's astral limb, which can be extended about 10 ft. and move objects without itself being visible. On what other hypothesis is it possible to account for the following facts, which this Theosophical explanation so perfectly fits?

The medium was seated in a chair on a weighing machine and it was found that during the levitation she gained in weight about equal to the weight of the table. If a heavier table was used, the same result was obtained and if the weight became too great the medium was toppled off her chair.

The experimenter, the late Dr. Crawford of Belfast, did indeed come to the hypothesis of "an invisible cantilever which projected from the body of the medium and supported the table." On passing the hand through the space where this invisible protrusion was assumed to be, "a kind of disagreeable, cold, spore-like sensation" was felt.

In later experiments at Paris, conducted in the dark, Dr. Eugen Osty used an infra red ray device to guard the object—a handkerchief, a flower, or the like—which was to be moved from a distance. If this ray was intercepted by anything approaching the object, a bell would ring, as in the modern burglar alarm of similar operation. These experiments were reported in 1932 in *Les Pouvoirs Inconnus de l'esprit sur la Matière*.

During the seances the bell did ring frequently when the medium purported to be in trance and rang sometimes for half a minute or more. Flash-light photographs taken while the bell was ringing showed "the medium sitting in his usual hunched-up position with his head sunk forward, his hands held and his knees between the knees of the controller." Nothing was seen in the path of the infra red beam.

Mr. Collins refers to the more recent experiments with psychokinesis (PK) at Duke University, claimed to have established the power of some individuals to influence high or low throws of dice in a higher percentage of cases than chance could account for.

After nine years of experimenting Dr. Rhine and his associates are confident that they can now demonstrate scientifically the power of mind over matter just as clearly as they seem to have demonstrated the existence of extra sensory perception.

Darkness or a red light is not required in these tests; the force seems different also, Mr. Collins remarks, from those of the mediumistic séances cited—naturally, since it involves deliberate and conscious if blind effort, whereas the medium is but a passive tool. But the exercise of such powers, once natural to man as they will be again, is still abnormal at the present stage of human evolution. The latent psychic and occult powers are beginning, under cyclic law, to germinate and grow, but it is not in the interest of normal human evolution to force on the unfoldment of a crop of psychic sensitives. The use that man, at his present level of ethical development, is making of the powers he has is not reassuring for the use that he may make of other powers, some of them of terrific possibilities, whose very rationale he does not understand and which he thus can use at best but blindly.

Joseph McCabe's pamphlet in The Thinker's Forum series (Watts and Co., London) *Religion and the Rights of Man* should be carefully read by the student of Theosophy. Especially the student in India, who should see some parallels—how orthodox religions hamper the work of the emancipation of large masses. We also recommend a rereading of H. P. B.'s *The Fall of Ideals*, U. L. T. Pamphlet No. 27, in this connection and her article "Theosophy or Jesuitism?" reprinted in our Vol. VIII.

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development.—H. P. BLAVATSKY

MR. JUDGE'S BOOKS—A STUDY

IV.—AN EPITOME OF THEOSOPHY

How shall we approach the more detailed study of the Astral Light, its effects on us and our effect on it? In the first paragraph of this book, Mr. Judge points out the "credentials" of the knowledge he is about to impart, and calls our attention to the relationship subsisting between the Teaching, the Teachers and the student. He writes:—

THEOSOPHY...offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past...Its higher students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing. (p. 7)

Theosophy is not, therefore, something to be learnt, but something to be acquired through our own observation, provided we comply with the requisite conditions. These conditions are not arbitrary but necessary if the inner faculties, which will enable the student to acquire "the power to see behind the curtain that hides the operations of nature from the ordinary mind," (p. 7) are to be "first aroused and then developed." (p. 26) The student gains not only the power to see behind the curtain but he gains "control over various forces in Nature unknown to other men." Through this control he is able to "perform works usually called 'miraculous,' though really but the result of larger knowledge of natural law." (p. 15) Wonderful as this sounds, it is yet but the outcome of law, for

when systematically trained in accordance with the aforesaid system and law, men attain to clear insight into the immaterial, spiritual world, and their interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason. (p. 14)

It is not possible to properly arouse and develop these internal faculties while the personal holds sway. The guide and ruler must be the spiritual nature. Once the "firm intellectual acknowledgment or admission...that It alone is" (p. 14) is made, then the "grosser interests, passions, and demands of the flesh" will be seen to be sub-

ordinate" to the interests, aspirations and needs of the higher nature." (*Ibid.*) The lower nature must be made "porous" so that the "spiritual nature may shine through it and become the guide and ruler." (p. 13) This is "the essence of the process," Mr. Judge tells us, this "securing of supremacy, to the highest, the spiritual, element of man's nature." (p. 25)

It is when we study the teaching on the Astral Light that we see why the lower tendencies must be controlled; further, we see how we can help the world of men and become a co-worker with Nature. It explains also why it is that the whole process of spiritual living takes place within the individual.

Theosophy...teaches the existence of a universal diffused and highly ethereal medium, which has been called the "Astral Light" and "Akâsa." It is the repository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter. (p. 18)

This astral light is material and not spirit...It has the power of retaining all images...Each thought as well as word and act makes an image there. (p. 19)

The Astral Light by its inherent action both evolves and destroys forms...Its chief office is that of a vehicle for the operation of the laws of Karma, or the progress of the principle of life, and it is thus in a deep spiritual sense a medium or "mediator" between man and his Deity—his higher spirit. (p. 22)

These images influence the inner man—who is conscious of them—by suggestion. (p. 21)

The outer man lives unconscious of the effect of these images; the inner man is conscious of them. The outer man, *i.e.*, the personal man, makes these images by his thought in terms of desires, coloured by feelings; unconsciously to himself, he is affected by them and by the images made by others. This is true of both good and bad images. "In a brighter age the influence of such images would be towards Truth" (p. 21) and even now "the Sages, Mahâtmas, and the Adepts of the good law, make only such pictures as are in accordance with Divine law, because they control the production of their thought."

(p. 19) The student should so think and act that his "influence may be conducive for the dispelling of darkness." (p. 18)

Because we are accustomed to think of matter as "dead," of forms as merely matter, when we learn that the Astral Light is "material," holding the images of our creation, we think these images are "dead" forms. This is not so. Mr. Judge points out to us the "living" side of the Astral Light, and tells us that "the elementals are energetic centres in it." (p. 19) The incentive to right thinking comes when we realise that "each thought as it is evolved by a man coalesces instantly with an elemental, and is then beyond the man's power." (p. 20) Truly, therefore,

the world of the elementals is an important factor in our world and in the course of the student.

Mr. Judge goes on to analyse this world of the elementals. He tells us elementals vary as to class; we have our "own elementals that partake of" our nature and thoughts; at our stage we are not able consciously to "use" them, for their help "can only be obtained by a strong will added to a complete knowledge of the laws which govern" their being. Our present attitude, therefore, must be to think and act in terms of right principles so that these images may be ensouled by elementals of that nature. On the other hand, if we fix our "thoughts upon a person in anger, or in critical, uncharitable judgment" we attract to ourselves "a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon" us. (pp. 20-21) In our ordinary material life we can often make and destroy without much harm being done. The child makes his sand castle and destroys it, the artist makes and destroys his painting if it does not come up to his wish, the sculptor unmakes or alters, constantly, while evolving a perfect model. But with our thoughts, though they vary in length of life and intensity, yet, once "evolved" they are beyond our power.

Are we then doomed because of our long past of wrong thoughts and acts? Not so. Our Karma is certainly the result of our "meditation or thoughts of previous lives," but there "is also a swaying or diverging power in Karma in its effects

upon the soul, for a certain course of life—or thought—will influence the soul in that direction."

(p. 24) Hence we see why we are advised to undertake a "career of duty, piety and beneficence." (p. 26) If we do not want to acquire "a body which will furnish the instrument or apparatus" for "bad" Karma, then we must control the "fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit." (pp. 24-5) If we want to nullify certain Karmic effects, then we must use the aspect of the Law which makes it possible for "several sorts of Karma" to "come to a head together at one point in the life, and, by their combined effect, produce a result which, while, as a whole, accurately representing all the elements in it, still is a different Karma from each single component part." (p. 24) To do this we must entirely eradicate selfishness in all forms and cultivate "broad, generous sympathy in, and effort for the good of others." (p. 25) While carefully performing every duty we must begin the "absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercise of the kind described by Patanjali, *i. e.*, incessant striving to an ideal end." (*Ibid.*)

Uneventful, and far removed from the apparent gaining of knowledge of the workings of the Astral Light, as this course may seem, yet it entails "laborious self-discipline and hardship" (p. 26) throughout perhaps many incarnations, all leading to the "greatest sacrifice"—for the good of Humanity. (p. 29). It is a "specific course of training, physical, intellectual and spiritual" (p. 26), followed in the ordinary everyday life of the student. More details in the working out of this training in daily life are given in *Letters That Have Helped Me*, with which a later article in this series will deal. Here, Mr. Judge concerns himself more with the basic knowledge of the laws underlying the reactions from actions, and points to the important Moment of Choice. The time will come, he tells us, when we shall decide for ourselves our future destiny by a "deliberate and conscious choice between eternal life and death" (p. 27) but this "moment" is "made up of all moments." The many choices made by

us at every point of daily life make up the kind of choice we shall make at the critical hour. The small sacrifices of personal life, thought centred on the Great Sacrifice, the heart devoted to the Whole, through the tie of Brotherhood, which is Love, all combine to make the passage through life a "career" the end of which is the capacity to give up "the bliss of Nirvâna" in order to remain "in conscious existence" outside of the body after its death, in order to "help Humanity." (p. 29)

We shall next turn to Mr. Judge's *Notes on the Bhagavad-Gita*.

A CALL TO SERVICE

Every student of Theosophy feels happy when he hears of the progress of the Work in his own country or abroad. It may be the interest and response of individual minds and hearts or the establishment of local groups, or the formation of a regular Lodge. Any sign of awakening which is marked by a desire for the Philosophy is Soul-satisfying, because it is Theosophy alone that can bring enlightenment and improvement, peace and comfort, to human consciousness and lead in course of time to the healthy reform of society.

Although it is true that the teachings of the Wisdom Religion are not in great public demand, that is not the whole trouble. There is a growing body of men and women who have begun to question life, who are dissatisfied with the explanations received and who seek a rational answer to their queries, a correct solution to their problems. And among these, many more than we suspect are even ready for Theosophy. Who will bring them in, not only into the hall of the U. L. T. physically, but metaphysically attune them to the Current of the Great Theosophical Movement? The soil is being tilled; the seeds are ready; but where are the sowers? The Work is growing but Workers are deficient, not in numbers but in quality. It has been said that with 500 Theosophists one could move the world. Could not 50 Theosophists change their own country or at least a part of it? Indeed they could, provided they were Theosophists by nature and not only in name.

Think of it—the most absurd dogmas are circulated in Religion, Science and Politics and these find an entrance into the minds and hearts of thousands. Why? The secret lies in the word "Propaganda." Every clique has its literature, its press, its priests, through which it keeps its hold on the people; and such is the power of ideas true or false that when dinned into the ears day in and day out, often from childhood to old age, they are bound to influence human consciousness. If this is the result of false and erroneous concepts, what could not be accomplished with a body of knowledge so vast, synthetic, all-embracing and consistent as the Philosophy of Theosophy?

Nay more, the Teachings of H. P. B. are not an indirect presentation of the Message but a *direct* revelation of the SOURCE of knowledge, of the One Wisdom-Religion. Therefore its ideas are instinct with a power of their own. Also the Theosophical Movement is the most serious movement of the age and contains *the* Message for our nineteenth-twentieth century. It was inaugurated by the Lords of Light and Power who are behind the Movement and behind all attempts, whether individual or collective, to spread Their teachings. With such tremendous advantages, why is there not a corresponding growth in our Work?

What is wrong with us? Are we insincere as a body? Have we an axe of our own to grind? No. What we lack is *enthusiasm*, and, as Bulwer-Lytton says, "Truth accomplishes no victories without it," while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." We are lazy and lethargic. How have we become so? Our first contact with and real interest in Theosophy brought the first flush of enthusiasm. We wanted to do this or that big thing. Settling down to it practically we found innumerable difficulties and these damped our spirits and some of us said, "Let it all go; I will lead my life according to my best lights, take from Theosophy what I can and give occasionally of time, money and work to prove my desire for service." But, no longer energised, we grew apathetic.

It is a pity that we do not see that the cause of failure lies within ourselves. We started at

the wrong end. Instead of beginning with the study and mastery of the fundamental tenets of Theosophy, the application of such aspects of it to our daily life as are related to us, and the giving, faithfully and well, of the small platform assignments with which we were entrusted, we neglected this preliminary spade work. Regular systematic study was not undertaken, our practice was spasmodic and our platform work was poor.

How to recapture that old enthusiasm and direct it into the proper channels? By the coming together of the few. Where the individual fails, a united body succeeds. The doors of the U. L. T. are open to all. Its membership and its platform are likewise accessible to all those who wish to join, whether they come from idle curiosity or to gain knowledge and power for themselves or for any other personal ends, high or low.

Among those who come are the few who perceive the real inwardness of the task and whose aspirations are along the same line, that is, the desire to fit themselves to be the better able to help and teach others. They are the "elect" of any Lodge or Group, not by reason of birth or outer status but by virtue of inner unfoldment, the unfoldment of unselfishness or altruism. Our task is to gather the elect and to call them to action. It is only by a select group of brave Souls, a handful of determined men and women resolved to work for the Cause without any expectation of a return, that the exoteric work can grow and progress. These few earnest ones, forming a smaller and more compact Unit within the larger U. L. T.—its heart and Soul—should be firmly knit together. Not so difficult a task when they all have one common aim, the Spiritual Service of Humanity. Their united aim, brotherly feeling and constant exertion will become a power that in course of time will make its influence felt in every sphere of society.

We hear some asking: "What can *I* do? My motive is pure and my desire is to work for the Cause but I am such a poor expounder I will never make much headway in this incarnation." If our Philosophy is all-powerful then every student practitioner is able to master it sufficiently to make good use of it, though perhaps not in any one specific direction. But the Theosophical Move-

ment is so vast that it presents innumerable lines of work for all types of minds and natures. If we are Reincarnating Egos then each one of us must have his own acquired knowledge and experience, powers and capacities of a particular order. What is *your* inner caste, *i. e.*, where do your talents and your tendencies lie? Cultivate and develop those systematically, methodically, along the lines indicated in our Philosophy.

For example, do you love children and does your natural inclination lead you to the teachers' profession? Then, having comprehended well the fundamental principles of Theosophy (without which it is impossible to master any one branch of it) try to see their application to your specific department, *i. e.*, Education. Once well-grounded in the Theosophical teachings, take advantage of the knowledge and the training which the world affords along that line. The latter is not to be neglected, inasmuch as we live in the world and have to deal with the world and to cater to minds that have been influenced by it.

The same applies to any other branch of knowledge. This dual training along exoteric and esoteric lines will make the student an efficient Theosophical worker. Mr. Judge once said "Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have now found out to be of use to me in this work of ours." There are so many channels of work through which Theosophy can reach the public. To mention but two others, though we will not dwell on them: the novel and the screen. What are we doing to introduce Theosophical ideas into these departments?

So it is not always capacity that is lacking but the WILL (born of Enthusiasm) to direct rightly whatever capacity we do possess. Now Spiritual Will flows naturally like a river, taking its course irrespective of rocks. It flows on to the ocean, not only removing stones and small obstacles from its path but even going past big irremovable rocks of non-knowledge. Spiritual Will flies like light, cuts obstacles like a sharp sword. It needs no development for it is there; it needs a channel and this is provided by Right Resolve, once made and then continuously held.

And if this is true of the individual Will, how much could be accomplished by a United Body, a United Will !

Do you hear the cry of humanity, the cry of the starving soul, and long to feed it ? Do you see the chaos and the confusion, the intrigues and deceit of raging passion, and desire to bring order out of chaos, to help humanity to rise above the conflagration of desire ? Do you fear worse conditions in future and strive to prevent them ? Do you know that the ignorance of the people leads to exploitation in every sphere of life, and recognise the need for Theosophical education ? Do you feel the suffering of fellow-men who know not why they suffer, or how to free themselves, and are you convinced that Theosophy and Theosophy alone can explain and enlighten the human mind and bring comfort and solace to the human heart ? Do you understand how Theosophy strikes at the root of all evil, and how it is the Philosopher's Stone, capable of transforming the base metal of human nature into the pure gold of divine life ? Have you the Vision Glorious of a society where Theosophy has become the living power in the lives of men ? And finally, do you seek to realise that Vision, and are you willing to forgo all Personal rights, all desire for recognition in the work for humanity ? Then welcome, Brother !

IS A MAN'S WILL HIS OWN ?

Or is it controlled in him by some indifferent or inescapable power of Nature ? Does it lie in his endocrine glands, or reside in his electric charges ? Is it a hidden issuance from the atoms of his organs ? If materialist Science flings such surmises in the face of Eastern philosophy, why should not that philosophy flash back the answer that "WILL is the Force of Spirit in Action ?" But Science will merely assert "There is no Spirit. No proof of it can be found."

What are the proofs of Science ; what are its means of proof ? One Eastern philosopher said over fifty years ago :

Scalpels and microscopes may solve the mystery of the material parts of the *shell of man* ; they can

never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

But again Science smiles condescendingly and asks : "What is the *soul* ? What is the proof of it ?" And it adds : "As for the wider horizons of being, Science shows *them* in its transcendent pictures of the evolution of man from protoplasm to Totalitarian Dictator and World Conqueror !"

Thus the antagonists wrestle in the arena of human opinion, apparently with small result ; the spectators, as ever, mostly taking sides according to their preconceived ideas. Yet some, as ever, among both antagonists and spectators, are open-minded enough to receive fresh impressions, vigorous-minded enough to realize the importance of the contest and to seek for the causes and the effects in Man and in Nature of this World-struggle between materialism and psychological fact.

Contestants such as these do not despise the Material. They see it as a part of a larger whole, and as an indispensable and logical part of man's life. They recognize it as the polar opposite of Spirit, yet a component necessity in the great Unit called Philosophic Reality. The effort with these thinkers is not to retaliate scornfully upon their opponents, but to present the facts of their philosophy with such convincingness as to answer sincere questioners. This flank action in the contest of the arena brings those carrying the flag of philosophy to a pause on a hill-top in the battlefield, leaving their complacent opponents to continue as they see fit.

What, then, are some of the statements made by thinkers who do not ally themselves with Western materialistic Science ? What do they say about the Human Will and its complex workings ? For one thing, they are ready to admit the logic of deterministic materialism once it has dogmatically laid down its premises. It declares, and proves satisfactorily to Science, that a man's heredity and environment are the unchangeable architects and arbiters of his life. On this basis, within this mathematically drawn circle, determinism arranges its formal argument, *i. e.*, that given such and such acting forces, given the life and body of the man to act on, the result is mathematically preordained. The size and

shape of the pieces of the deterministic cardboard puzzle are positively fixed; they are algebraic in their equational adequacy.

The error lies in the premises; in the supposition that all the elements of heredity and environment and their interaction are included in the materialistic analysis; lies also in omitting to consider any modification by the man's present action and his private nature, as distinct from his past and his surroundings. Now it is precisely through the present action and private nature of the man that the fallacies are seen in those beautifully completed equations. For something in him disrupts the flow of steady scientific argument; something like childish impetuosity tosses those cardboard pieces into wild confusion.

What is that mysterious thing? It is a phase of *human free-will*. We call the child wilful—and the man is but a grown child. Common-sense knows this. No scientific argument can wrench it out of the experience and mind of parents. Have such materialistic scientists no children of their own? Can they make their theories apply?

Attempts to touch the roots of Will compel attention to the subject of man's evolution, and to the differences of opinion between Western and Eastern Science. In contradistinction to the Western one-track evolution of man—the physical—and its beginning with the least developed or lowest substance and forms, the Eastern thinker starts his spiral of evolution from the top instead of from the bottom, and declares that there is a threefold evolution of Man and Nature: Spiritual, Intellectual and Physical. He states that these three unite in Man, making him the chief Work of the Life-movement, and thus accounts for the great complexity of Man's being. The Eastern philosopher has sources of proof very different from those of the Western scientists. Since he grants positions in his developmental scheme—and even higher positions—to Spirit and Intellect, he has wells of information which the Westerner denies or refuses to tap. For the Easterner, Spirit is not something vague, undependable, fanciful. It is the primary emanation or efflux from what even the Westerner calls the Great Unknown or the First Cause of All. And Will is from the very beginning a co-worker with Spirit. Spirit is

therefore That to which all man's reasonings must be referred back for confirmation.

The cleavage between the two lines of thought begins just here, with the Westerner's determined purpose to consider only what he can prove to his senses and with his objective instruments, while the Easterner, knowing that the objective is but a small portion of Reality, insists on the validity of spiritual cognitions and motions, first felt within himself, and then recognized, through similarity, in all other beings. By means of these spiritual activities, or *senses*, he perceives and learns—proves for himself—the foundational facts of spiritual existence, and then also he finds his private experiences and conclusions buttressed by those of other modern investigators like himself and their Forerunners. It is in these ways that through the ages a vast mass of spiritual Knowledge has been collected, examined, tested, proved, by the only kind of instruments that can record such Knowledge. For only the spiritual can know the spiritual; because that *knowing* is a kind of fusion, a genuine conscious union of primaries, one being Universal Spirit in Kosmos, the other that same Spirit individualized in man. By ignoring or denying the spiritual everywhere, the Western scientist creates his inability to know what it is. He admits that fact tacitly; for he is aware that he does not credit the existence of Spirit, in himself or anywhere else. So he sets aside as irrelevant to his philosophic problems the established facts and theorems possessed by the Eastern thinker through his acceptance of the spiritual.

A somewhat similar process occurs with the consideration of Intellectual Evolution. For the Western scientist the human mind is the uppermost development from the actions and reactions between physical substances and physical forces. He sometimes wonders at the marvellous unfolding of these into the present complexities of thought and feeling in Man. Yet he allows the greatness of this to satisfy his instinct of Wonder, and even of Reverence, which in some degree all men have. But the Easterner, studying Mind, again begins his consideration on the upper planes instead of on the lower and, passing down through the stages of development, is able on reaching the

physical plane to assert positively the presence of both the spiritual and the mental in the least developed physical substance. For him all three are interblended, yet each is a distinctive range or division of the primal Unit, Kosmos. Mind is the means by which the higher range—Spirit—can manifest; to Itself and to the ranges below It. By this triune system of evolution the Easterner is able to reveal what happened in the far ages, earlier than Western Science can probe with its physical theories and instruments, and also to supply the many “missing links” that annoy the Western investigator.

The Eastern psychologist, drawing his information from that rich mine of recorded Knowledge, and reconfirming it by his own investigation and analysis, is glad to be able to agree with the recent conclusions of his Western brother that Life is electric, that it is Electricity—though he does not limit the power to the forms known on the physical plane, but includes its operations throughout all planes. The Easterner agrees too that the human brain is an electric dynamo, but credits it with powers not yet fully grasped by Western Science; and he says that Magnetism—which he includes with Electricity—is ever diligently plying as a vital factor among the manifold activities of Life everywhere. What that human dynamo produces is thought; and the human dynamo is only a portion or a reflection of a vast Kosmic dynamo producing Ideation on a Kosmic scale—primeval Creative Power, in sober fact, “the Force of Spirit, (Universal Consciousness) in Action.” Through its ceaseless expansiveness, Will as everlasting ideation thus produces all manifestations of life and intelligence, all substances, forms and actions. And when the Eastern psychologist says that these statements have been held for ages as unimpeachable facts, he has back of him that supersensuous, super-physical but carefully recorded Knowledge which Eastern Science has worked with for millenniums, and which Western Science is slowly approaching but does not yet possess.

Another question between the East and the West which implicates Will concerns the presence and the bearings in the universe of the Ethical; and this then leads to a consideration of Karma

as that which judges by ethical values. Western Science till very recently ignored the Ethical as being outside its field of observation; and even now the only attention it gives it is from the educational and social stand-points. Eastern Science here again holds a very different view. Some statements made by Eastern philosophy are that Man is born endowed with Reason—reason being the specific contribution made to Man’s evolution by Mind, in its largest sense. But Man does not have by birth any definite moral ideal which he is compelled always to fulfil. The conception of *morality relates first to the purpose or motive* (the Thought behind the Will), and secondly it relates to the *means or modes of action*; that is, to the Will as coloured by the Thought, and to the forms which spring from the action of the Will. Accepting these and similar statements as a basis, Eastern Science has made intensive studies in the endless field of Motive, Action and Consequence,—studies that cover the entire manifestation exhibited by vast stretches of time and place; and, recognizing everywhere a constant exercise of Will, this Science has perceived the immeasurable significance of ethical conceptions, interrelations and responsibilities. Therefore Eastern Science has necessarily included and set forth the highest Ethics of Spirit, with its correspondent, Man’s Morality.

The area of Consequence from Action is often supposed to consist merely of the visible objects or conditions produced; but really it comprises also the *not* visible functionings in the mental and psychical regions. The word Karma, as a broad philosophical term, applies to these operations with special force. Always Karma is Cause and Effect, in both the Objective and the Subjective. Always it is the condition, Effect, which past activities, Cause, have inevitably brought. It is ever ingress into Action, and egress with Consequence. The invisible subtle operations of Karma occur in the boundless Kosmos as well as in the limited human field. For just as there are Kosmic Ideation and Human Thought, as there are Kosmic and Human Reason, so there are Kosmic Karma and Human Karma.

On the upper levels Reason and Karma are

the workings in the universe of that Light of everlasting Right and Fitness of all things which is Alaya, pure Compassion, that shoreless essence in which the universe bathes. Just as Human Morality correlates with Human Reason, so with this "Right and Fitness" correlate the "eternal Harmony" and the "eternal Love" which are the highest possible Spiritual Ethics and "Compassion Absolute." Through these exalted conceptions of Spiritual "Rightness and Fitness" with their correlates in Human Ethics and Morality, and through some perception of the Kosmic and human operation of Will, are glimpsed the incessant interplay and ethical combinations of the Spiritual, Intellectual and Physical Evolutions, in the great Threefold Scheme.

On the evidence heretofore suggested, the Eastern scientist is justified by logic in declaring that Will is not only the primitive creative power, but also that it is that which *governs* the manifested universes in eternity. And who shall say him nay when he states that from this divine position "Will runs down the ladder of degrees" till it becomes even low animal desire! Always a creating acting power, always a producing cause, it is accompanied by the corresponding inevitable effects; for the world, however disordered by man's behaviour and in his belief, is nevertheless and ever a world of LAW. The characteristic passing of Thought, worked upon by Will, into forms—words, beings, acts, and these again into further

forms—is all under the government of the Law of Karma. As an abstract concept, this Law is unchanging. As concrete applied Judgment and Justice it may *seem* to be variable; though in fact it is never indefinite and inexact. Karmic Law is utterly impersonal; it is self-inherent and self-operative. Karma necessarily covers in its purview many currents of Action,—all resultants of Free-Will, and all included in the Karmic process of evaluation and adjustment. In this process what are called the "working out of Karma" and the "balancing of karma" become possible. These are indeed the finest proofs of the range—from infinite to infinitesimal—of the justice and precision of Karmic Law.

Therefore, if a man, however high or low, accepts the great truth of his Free-Will, of his power ever to choose and to hold to the better, refusing when possible even compromise, he will prove what is his true place in the all-inclusive Evolutionary Scheme. He will find that no man is bound by heavy chains of lead, dragging him down into despair or crime. By trusting and obeying his spiritual intuitions more than he now does, he will come to see that the links of Wisdom which he can forge into an armour around himself are of a very different metal. They shine with light, they are resplendent with beauty, and they turn back into the face of the Sun the glory they have borrowed from it.

Ishwara, the spirit in man, is untouched by any troubles, works, fruit of works, or desires, and when a firm position is assumed with the end in view of reaching union with spirit through concentration, He comes to the aid of the lower self and raises it gradually to higher planes. In this process the Will by degrees is given a stronger tendency to act upon a different line from that indicated by passion and desire. Thus it is freed from the domination of desire and at last subdues the mind itself. But before the perfection of the practice is arrived at the will still acts according to desire, only that the desire is for higher things and away from those of the material life.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

The twin doctrines of Reincarnation and Karma play an effective part in Jane Oliver's *In No Strange Land*. The novel is in four parts: *i. e.*, the first is laid in Palestine at the time of the Crucifixion, and in Britain; the second in the Britain of King Arthur; the third in eighteenth-century Scotland; and the fourth between 1918 and 1940 in England. The terms Reincarnation and Karma are not mentioned but the way in which the characters meet together, showing tendencies and developments, easily bring the twin doctrines to mind.

The philosophical concept of Time seems to be at the base of Miss Oliver's fine construction. Probably unaware of the true exposition of the *modus operandi* of rebirth and naturally repelled by pseudo-theosophical claptrap about past lives, she writes such a passage as this:—

"If the spirit's eternal, David, and this body just temporary equipment, well, it's only likely, isn't it, that we might need quite a few stopping-off places on our way up Darwin's tree?"

"Circuits and bumps," David said, grinning. "I don't suppose it matters frightfully, though. The point is how you're doing, not how long you've been on the way. People get an idea like pre-existence and foam so at the mouth about it that they put you right off the whole thing—"

"And yet, if it's true," I said thoughtfully, "or part of a bigger truth that we can't grasp, more likely, it isn't less true because people make a parody of what they can't understand?"

"No, but cosmic snobbery's a bit too much for me. Spending their time making out pedigrees for themselves as kings and queens in Atlantis." David grinned. "You know what people are."

Students of Theosophy will do well to peruse this story.

In her Prologue Miss Oliver writes:—

Past and future are only names for parts of the landscape outside our field of vision, from which and towards which we freely turn our eyes. But even to us who stand here some of its heights and hollows are still dearer than the rest, for we have walked with joy there, and can walk there again, together and with all those we love. Forgetfulness may sometimes have drifted between us and the familiar places, as the

clouds come down on any countryside, framing stray glimpses of precipices at which we once shuddered or sweet meadows that we never thought to see again. Yet we no longer think of them as mere memories, without coherence or reality. We see them serenely patterned in the mellow sunlight, parts of a timeless and indestructible whole.

And the Epilogue states:—

I know that we need no longer fear the flight of time nor think of things long passed as ephemeral memories, for they are essential elements of that timeless and indestructible reality through which we moved so long unawares, visible to us now from a new vantage-point, before we turn to step across the threshold of our home.

Some statements in *The Secret Doctrine* (1888) will come to the mind of the student; we give but two extracts:—

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past." No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the

has-been, out of the future into the past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there. (Vol. I, p. 37)

In the words of a Sage, known only to a few Occultists:— "THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE MAHAMAYA OF THE ABSOLUTE IS." (Vol. II, p. 446)

How welcome to the world is any sign of unselfishness and brotherly service to others! People in the United States have lately been given fresh rays of light by the Institute of Public Opinion. This body functions as a polling organization. Choosing large cross sections of the nation's population, it asks for votes on questions of general interest. The questions are given without explanations or hint that can influence the voter's opinion. Recently, two such polls were taken, with results that are not only interesting and instructive but decidedly encouraging to belief in certain basic ethical qualities in the nation's life.

One question was: "For a year after the war, should people in the United States continue to put up with present shortages of butter, sugar, meat and other rationed food products in order to give food to people in Europe?"

Replies across the nation were: YES, 65%; No, 27%. Replies from men and women: YES, Men, 61%; Women, 69%; No, Men, 32%; Women, 22%.

The following are the replies on the basis of a *two-year* period: Across the nation,—YES, 57%; No, 36%. Among men and women: YES, Men, 53%; Women, 60%; No, Men, 41%; Women, 32%.

This Table means that a large number of American adults say we should endure food shortages, even for two years if necessary, in order to help feed the needy in Europe. And, further, it is the women,—those who have the tasks of food shopping and planning, and of keeping husbands and children properly nourished and contented in spite of shortages—it is they who, in each item, give the bigger vote favouring the needs abroad. All honour to the men and the women both who turned in these affirmative votes!

Another question on which a poll was taken was this: "After the war, what do you think should be done with members of the Nazi party who defend themselves by claiming that they committed crimes under orders of higher-ups in the party?"

The poll shows the following: Kill them, 19%; Imprison them, 42%; Try them, and punish only if found guilty, 19%; Try to re-educate them, 3%.

The large majority favouring imprisonment rather than killing must give great satisfaction to all Theosophists, because they recognize the criminally resentful impulses unconsciously hidden in the minds of those who pass, and of those who permit to be passed, sentences for forms of capital punishment. And they are fully aware of the dangers to the better life of a nation that employs these methods of treating crime.

We could wish that the suggestion of re-education had won a much larger vote, because this is the only true solution. But that this idea appeared in the poll at all points to the likelihood that it exist in the minds of many more who had no opportunity to vote. All these are hopeful signs.

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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.

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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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51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES (7), CALIFORNIA, U. S. A.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY (4), CALIFORNIA, U. S. A.....	Masonic Temple Building, Bancroft and Shattuck
SAN FRANCISCO (3), CALIFORNIA, U. S. A.....	860 Pacific Bldg., 4th and Market Streets
NEW YORK (22), N. Y., U. S. A.....	22 East Sixtieth Street
SAN DIEGO (1), CALIFORNIA, U. S. A.....	505 Orpheum Theatre Building, 524 B Street
PHOENIX, ARIZONA, U. S. A.....	32 North Central Avenue
PASADENA (1), CALIFORNIA, U. S. A.....	Theosophy Hall, 266 Arcadia Street
HOLLYWOOD (28), CALIFORNIA, U. S. A.....	Theosophy Hall, 1631 Cherokee Avenue
INGLEWOOD, CALIFORNIA, U. S. A.....	2547 West Manchester Avenue
SACRAMENTO (16), CALIFORNIA, U. S. A.....	720 Alhambra Boulevard
BOYLE HEIGHTS, LOS ANGELES (33), CALIFORNIA, U. S. A.....	2614 Brooklyn Avenue
PHILADELPHIA (3), PENNSYLVANIA, U. S. A.....	2012 Delancey Street
WASHINGTON (6), D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Richmond Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London, W. I
PARIS (8e), FRANCE.....	c/o M. Girardet, 42, Rue d'Artois
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY (19), INDIA.....	Anandi Nivas, Bhaudaji Road
BANGALORE CITY, INDIA.....	"Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street