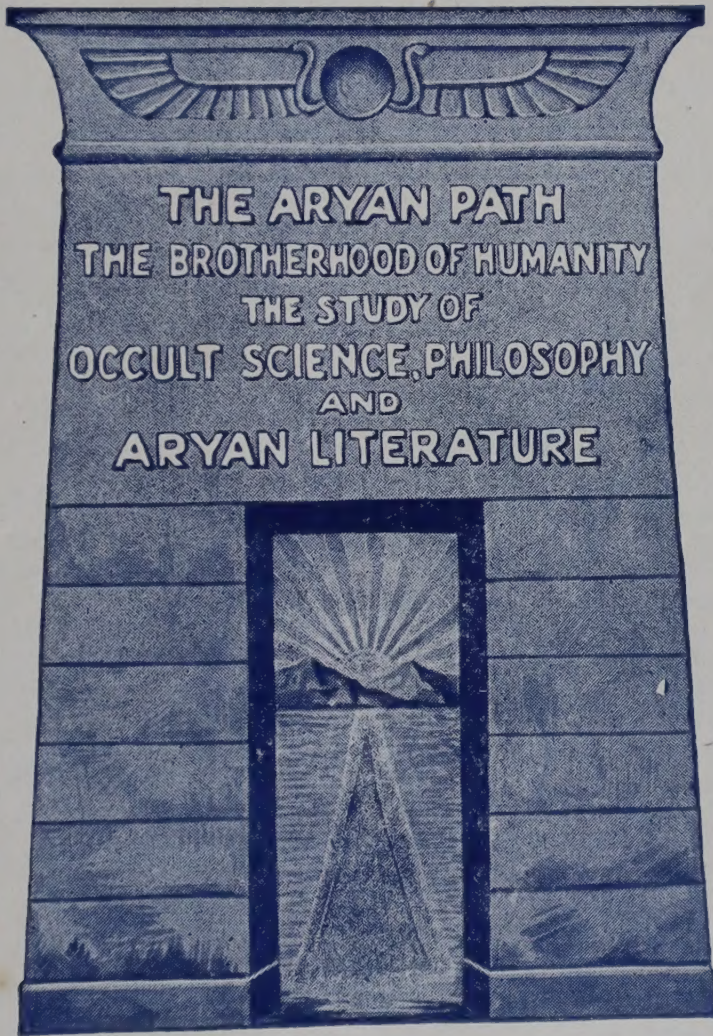




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XV No. 8

June 17, 1945

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance. Once we see something of what the Theosophical Movement means to the world, we are necessary to it—not as persons—but because we see and do. The Movement is accelerated by us to the extent we work for it, and hindered to the extent that we, as it were, let it *pull us along*.

—ROBERT CROSBIE

PUBLISHER'S ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

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

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

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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- (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 June 1945.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1945.

VOL. XV. No. 8

COUNT YOUR BLESSINGS

In these days of Kali Yuga, when time rushes by so swiftly, effect follows effect with such rapidity that we seem in a tornado of difficulties, and few of us pause to count our blessings. Our woes loom like storm clouds hiding from us the wonder and glory of the sunshine of life, and we forget our heritage. We forget, too, that we are in the service of those Lords of Light whose hands hold back the heavy Karma of the world—ours included.

So, let us count our blessings.

First, we have heard of, and responded to, the doctrine of reincarnation. There is no longer any thought of finality connected with the end of life; no longer any feeling that we may be losing some longed-for experience; no longer any feeling of dissatisfaction with the answer to the question—Who am I? No longer do we feel dread at separation from those we love, alive or dead.

Secondly, we have learnt what happens at death. There is now no possible fear of death; no Unknown, with its attendant horrors and loneliness. We have learnt that our condition after death is of our own making; we can make it radiant, or drab, comparatively speaking. Most of all, we have learnt that we are *free*.

Thirdly, we have learnt, theoretically, the main teachings of Karma. Bit by bit we are trying to grasp the stupendous fact that we can make of life, *any* life, a real success; nothing prevents us from making "our lives sublime." If we cannot achieve what we want this life, then on the strength of present efforts success in the future is assured. We have learnt that no effort towards right living is ever wasted. We have lost resentment against people and Fate; we need no longer envy or hate; the future holds no fear.

Fourthly, we have glimpses of such thought-expansion that they almost bewilder us, while urging us ever on. There are no longer any limitations to the horizons of Thought, no blackness, no monotony, no littleness. Instead, Infinity, Fullness, Duration lie before our gaze; we are part of them by the mere fact that we are capable of responding to them. Beginningless and endless we are; our future may be to be higher than Brahma...or less than a worm, but we can never hereafter cease to be.

Fifthly, we have heard of H. P. B. and W. Q. J. We know them through their writings and their lives; we have made two friends, friends of old lives, friends of this life, friends of all other lives. We have in each of them someone to love, someone to revere, someone who calls forth gratitude and service from our hearts. We have, through their work and life, sensed an ideal, been given work to do, been shown a mode of life to live. We have joined with others who have that ideal, that work, that mode of life. With such leaders and teachers and companions, such an ideal, such work and such a mode of life, we do not need to "drown our sorrows," to be bored, to hate life, to pass from ism to ism, from pleasure to pleasure, from satiety to nonentity. The little disturbances of life remain little, *i. e.*, they keep their proper proportion in relationship to hundreds of lives.

Sixthly, we have heard of the Masters of Wisdom and of part of Their work. We have heard: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started." In our childhood we have read of Jesus gathering His disciples round him, of the Buddha and His Bhikkhus. Now we have heard "our" call. Noth-

ing prevents us from taking advantage of the opportunity. As Jesus said to the rich young man:—"Sell that thou hast, and give to the poor...and come and follow me," so They say to us: "Study our philosophy, serve our humanity. ...Come out of your world into ours."

Seventhly, we have learnt that we are desperately needed in the world. We have been able, in moments of clear seeing, to realise that the human souls who are "tossed by the fierce winds, chased by the gale" of life need help. True it is today as it has always been, the "harvest is plentiful but the labourers are few." Were there more helpers there would be more "saved." This is an arresting thought. Also, not only do the almost-lost human souls need help, but the Great Human Souls need help; the former for their own sake, the latter because Their work is almost more than They can do. Had They more helpers They could do more. As They say: "Oh! for noble and unselfish men to help us effectually in that divine task!" (*The Great Master's Letter, U. L. T. Pamphlet No. 33, p. 5*)

Can we look back in our minds to the time when we had never heard of these seven things? Can we visualise ourselves in the present circumstances of life without our knowledge of them? Can we look ahead to the future and imagine what it would be like if this knowledge was blotted completely out of our mind? Do we perhaps say we will keep one or two of the ideas? We *cannot*. Theosophical students who have heard of these things from Theosophy have that philosophy as the background for them; the Original Impulse gives them life; the magnetism of the Masters and H. P. B. is inherent in them. People who meet, say, reincarnation or karma, only in a novel, have no such background and are in a different category. For us, to take one or two of the teachings and refuse the rest is fatal to happiness.

The rich young man "went away sorrowful: for he had great possessions." We often pass this by with a sigh, for most of us have few possessions from the worldly point of view. But we do have possessions, possessions of the personality, likes and dislikes, desires, ideas. It is these we often feel we cannot sell and give the price—time, money and energy—to the poor of this suffering

world. It is not so much worldly riches that the poor are in need of; it is the time, energy and money of those who know that little bit more of the meaning of life which if passed on to others, would save them from starvation of the soul.

We find it difficult, also, to "come and follow me," for we have little imagination. The price we really get through selling our possessions and following the Path is the gratitude of the Masters. "Joy shall be in Heaven over one sinner that repenteth, more than over ninety-nine just persons, who need no repentance." And, "Ingratitude is not among our vices." And again, "All our knowledge, past and present, would not be sufficient to repay him."

Did we count our blessings more often, life would not be so stormy. Its cry would become a Song for we should see our place in the grand scheme of life, and we should sense more and more clearly the wonder and the glory of the Spiritual world.

In a world of darkness and evil it is good to remember that *our* Masters are the Lords of Light. We, in however humble a capacity, can be Their messengers to the world of men.

HUMANITY'S PARADISE

And a river went out of Eden to water the garden; and from thence it parted, and became into four heads. The name of the first is Pison...the name of the second river is Gihon...the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria, and the fourth river is Euphrates. (*Genesis II: 10-14*)

Withal, the birthplace of the sacred rivers is the sacred land [Tibet]. (*The Voice of the Silence, p. 42*)

In their quest for man's birthplace, ethnologists must turn further East than the Biblical Garden of Eden. Tibet has been spoken of as the cradle of the race, and a search into this Eden of the Orient may yield the true original of the Hebrew allegory.

A legend quoted from the *Ārya-Buddha Avantān-saka-nāma Mahāvaiṣṭya-Sūtra* has it that in the centre of Manasarovara or Anavatapta (the lake without heat or trouble), is a tree which bears fruits omnipotent in healing all human ills and consequently much sought after by both gods and men. Upon approaching the lake, 200 miles

in circumference, we are told, a view opens before the traveller which can never be forgotten. Lake Manasarovara is a huge octagon, with marvellously symmetrical indentations, said to resemble very much a lotus flower in shape. Above the clear, placid water rises mighty Mount Kailasa, guarding the north-western corner. The surrounding country is calm, dustless and rugged.

The story of the four rivers of this Eden may be the prototype of the river of four heads described in *Genesis*. The lake, goes the legend, has four outlets called respectively Mabcha Khanbab (flowing out of a peacock's mouth), Langchen Khanbab (flowing out of a bull's mouth), Tamchok Khanbab (flowing out of a horse's mouth), and Senge Khanbab (flowing out of a lion's mouth), which respectively form the sources of four sacred rivers of India. As regards these four rivers, the legend says:—

The sands of silver are in the south river; the sands of gold are in the west river; the sands of diamond are in the north river, and the sands of emerald are in the east river.

The four animals from whose mouths the four mythic rivers flow are closely allied to the Kabalistic and Hindu quaternary which typify the four elementary kingdoms—earth, air, fire and water. In the diagrams in *Isis Unveiled* (Vol. II, pp. 452-3), a human head replaces the horse, but even this apparent discrepancy is clarified when the horse is shown to be symbolic of a Rishi.

Although the sources of these legendary rivers are incapable of verification, the headwaters of several rivers of India, including the Indus and the Brahmaputra, do arise from mountains surrounding the lake. Thus is traced, in part, the sacred relation between India and its occult parent, Tibet.

Austere Mount Kailasa, which rises above Lake Manasarovara, was once a mighty battle ground.

The war of the Titans is but a legendary and deified copy of the real war that took place in the Himalayan Kailasa (heaven) instead of in the depths of Cosmic interplanetary Space. It is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and the Fifth Races.

H. P. B. says that every subsequent national tradition on the subject of the "War in Heaven"

has been built from legends borrowed and blended together from the exoteric account of this war waged by the Asuras against the gods. In metaphysics Kailasa means "Heaven," the abode of the gods.

The very name Manasarovara (phonetically *Mansarovara*) provides us with the serpent of this Aryan Eden. H. P. B. explains that Manasarovara is

a sacred lake in Tibet, in the Himalayas, also called *Anavatapta*. Manasarovara is the name of the tutelary deity of that lake and, according to popular folklore is said to be a *nāga*, a "serpent." This, translated esoterically, means a great adept, a sage.

The garden of Paradise is now complete. The fruits which heal all ills hang from the boughs of the celestial tree; the four sacred rivers flow forth in the four directions, while the guardian deity is a *nāga*, or a serpent.

Many nations have their sacred lakes, symbolic of the waters of space over which broods the serpent—the creative principle. Some of the grandest Peruvian ruins centre round Lake Titicaca; and the Egyptians and Greeks had their sacred temple lakes. Apollo swears thus to Phaeton in proof of his fatherhood, "To put an end to your doubts, ask what you will, the gift shall be yours. I call to witness that dreadful lake, which I never saw, but which we gods swear by in our most solemn engagements."

Tucked away in a foot-note is a hint as to how this region in Tibet came to be venerated as a holy Paradise.

The Seven Swans that are believed to land from Heaven into Lake Mansarovara, are in the popular fancy the Seven Rishis of the Great Bear, who assume that form to visit the locality where the Vedas were written.

Because these sacred scriptures are claimed to have been written on its shores, the lake is a great place of yearly pilgrimage for the Hindus. The Vedas in their present form were compiled at least five thousand years ago. It was, however, dozens of thousands of years ago that the oldest, the *Rig Veda*, was delivered by great Sages on the banks of Lake Mansarovara. It was not until after the sinking of Atlantis that these teachings were recorded by the first Initiates of the Fifth Race.

At the beginning of every race the Adepts descend, powerful Manasas, Mind-born Sons, introducing a Golden Age. In these high plateaux of Central Asia was born physical humanity. They were also the centre from which the Fifth Race spread. A civilization more cultured and brilliant than the world has since seen flourished here for many thousand years. Libraries, jewelry, ruins, now hid by desert sands, now revealed by exploration, all point to an extremely advanced culture in mysterious Central Asia. From the fourth Atlantean Race the Aryans learned all "the bundle of wonderful things." They knew the science of navigating the air, the hidden virtues of precious and other stones, mineralogy, geology, physics and astronomy. H. P. B. writes under the word "Tchertchen" in *The Theosophical Glossary* :—

An oasis in Central Asia, situated about 4,000 feet above the river Tchertchen Darya; the very hot-bed and centre of ancient civilization, surrounded on all sides by numberless ruins, above and below ground, of cities, towns, and burial-places of every description. As the late Colonel Prjevalski reported, the oasis is inhabited by some 3,000 people "representing the relics of about a hundred nations and races now extinct, the very names of which are at present unknown to ethnologists."

But the time for the full exposure of these hidden treasures is not yet; the veil of mystery still wraps closely about this region.

It is also said, in the legend of Lake Manasarovara previously cited, that giant lotus flowers bloom in the lake, as large as those in the paradise of the Buddha Amitābha and that the Buddha and Bodhisattvas are seen there sitting on those flowers. In the surrounding mountains are found the "hundred herbs" and also the birds of paradise singing their celestial melodies. Anavatapta, then, is described as the only real paradise on earth, with a living Buddha and five hundred saints inhabiting Mount Kailas on its north-west, and five hundred immortals making their home on

Man-ri, that rises on its southern shore, all enjoying eternal beatitude.

Travellers have described the wonderfully inspiring character of the region and reported that "unutterably holy elevation is to be felt there." For centuries it seems to have been a centre of spiritual culture. Buddhist Arhats sought refuge in the Kailas range where they erected monasteries after their religious exodus from India, which began as early as 300 B. C. Their purpose was to propagate the new faith beyond Kashmir and the Himalayas. From there Buddhism reached China in 61 A. D. when Kashyapa, at the invitation of the Emperor Ming-ti, went there to acquaint the "Son of Heaven" with the tenets of Buddhism.

Is there naught to hope for but barrenness forever for this garden of the gods of Fifth Race humanity? Is desolation all that will remain of former glory? Not so, wrote H. P. Blavatsky, endowing this region with mighty prophecy.

Sambhala (Sk.) A very mysterious locality on account of its future associations. A town or village mentioned in the *Puranas*, whence, it is prophesied, the Kalki Avatar will appear. The "Kalki" is Vishnu, the *Messiah on the White Horse* of the Brahmins; Maitreya Buddha of the Buddhists, Sosiosh of the Parsis, and Jesus of the Christians.... It is in Sambhala that the future Messiah will be born.... Occultism places it in the Himalayas.

Arghya Varsha—"the land of libations"—is the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert—from within which the *Kalki Avatar* is expected.

And she quotes from the *Vishnu Purana* :—

When the close of the Kali age shall be nigh, a portion of that divine being which exists, of its own spiritual nature... shall descend on Earth.... (*Kalki Avatar*) endowed with the eight superhuman faculties.... He will re-establish righteousness on earth, and the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal.

Tibet is mentioned... as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the "great" (2,207 years B. C.), a pious mystic and great adept, is said to have obtained his knowledge from the "great teachers of the Snowy Range."—H. P. B.

MR. JUDGE'S BOOKS—A STUDY

II.—THE OCEAN OF THEOSOPHY

Following his consistent practice of being a Bridge and not imposing his personality on the Message, Mr. Judge writes in the Preface to this book:—

The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience....The writer...has simply written that which he has been taught and which has been proved to him. It therefore is only a handing on of what has been known before.

The key-note is struck. "The whole is constituted of the visible and the invisible." There is a complete set of inner faculties of perception in man" and there is "no unsolvable mystery anywhere." "The course of evolution is the drama of the soul" and there must be, therefore, "beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle." These intelligences take life and shape and form when we pause on the next few words: they "take an active part in the government of the natural order of things." And they "were once human."

Therefore the name that links us to Them most clearly is Elder Brother. All are familiar with the mental concept that the term "brother" evokes. It embodies love, faith, service, help and advice, and as man has a "line of elder brothers," then he certainly has "never been without a friend." Just as the elders in the family watch over the younger, so They

continually watch over the progress of the less progressed...and continually seek for opportunities of drawing the developing intelligence of the race...to consider the great truths concerning the destiny of the soul.

They also "preserve the knowledge gained through æons of trial and experience." (p. 3)*

Just as younger brothers help older ones—by those little acts of service called forth by devotion to those who help and guard and guide us when young—so on the larger spiral the younger brothers help the Elder in Their work.

Some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation. (p. 6)

Just as, again, the younger members of a family mould themselves on the beloved elders, because they know that they have in themselves the same possibilities of character, so the student-server takes courage as he learns that "every human being has the germ of all the powers attributed to these great Initiates." That which develops the germ is training and experience, through which the Mahatma has gone and "which have caused all the unseen human powers to develop in him."

But, as part of the work of the younger is to become in future the preservers of the philosophy, it is necessary to learn what that philosophy is. The *Ocean* takes up, in germ, the whole philosophy, emphasising always the hidden side. It is on the inner planes that we find the workings of the Universe; it is man's inner senses that have to be developed, trained, controlled and used, otherwise he will never know *for himself* the facts. He learns that "the body, as a mass of flesh, bones, muscles, nerves, brain matter, bile, mucus, blood and skin,"—not a very attractive description of this thing of which we feel so proud!—"is an object of exclusive care for too many people... because they have come to identify themselves with it," whereas, in truth, man is an immortal Thinker. The aim for present man is not an era of peace and comfort, but "his initiation into complete knowledge," the reaching of full self-consciousness.

The powers of the Thinker, the vehicles that Thinker uses and the potentialities locked up in those vehicles, are all objects of study and experience. In man "are the same powers and forces which are to be found anywhere in Nature." He

* All references are to the Second Indian Edition.

"mirrors in himself every power, however wonderful or terrible, of Nature."

Behind all the visible phenomena is the occult cosmos with its ideal machinery; that occult cosmos can only be fully understood by means of the inner senses which pertain to it. (p. 153)

Man's instruments are in his body and brain. By using these he has "the power to evolve forms, first as astral ones in astral substance, and later as visible ones." The task set for him is to know and admit his complete heredity, the nature of the mind, the nature, extent, function and powers of the inner organs etc., and the whole function of the Astral Light. All this is necessary, not only as knowledge acquired, but to save the student from danger. For example, "the modern man sees no misdemeanour in looking into the secrets of another...but the Adepts say it is an invasion of the rights of the other person." And "if we commit felonies in the Astral world the great Law and the guardians of it...will execute the penalty."

Even the astral body has to be known. At present it is "a part of" the "physical, it sustains it and is incorporated in it just as the fibres of the mango are all through that fruit." Two kinds of people can use that body individually and separately from the physical: (1) Those who do it unconsciously, "by reason of practices pursued in former lives," and (2) those who (note the difference between "practices" and "training") "have trained themselves by a long course of excessively hard discipline which *reaches to the moral and mental nature* and quite beyond the power of the average man of the day" (Italics ours). The result of such training is that "they have gotten completely over the delusion that the physical body is a permanent part of them, and besides, they have learned the chemical and electrical laws governing in this matter."

Mr. Judge calls the "material and scientific side of occultism" the "use of the inner hidden powers of our nature." One such power is imagination, and this "master power" cannot work without our desire being strong. In fact, "we cannot rise unless self first asserts itself in the desire to do better." Even a "Buddha or a Jesus had first to make a vow, which is a desire,

in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives." Along this line we learn that man is "really a thinker and made of thought." (p. 63) The body of the "inner man is made of thought"; "each thought makes a physical as well as mental link with the desire in which it is rooted"; yet, "being so influenced by Desire, *Manas* is continually deluded while in the body, and being thus deluded is unable to prevent the action upon it of the forces set up in the life time." (*Ibid.*) How shall we free *Manas* from delusion? The question is answered, "by living according to the dictates of the soul the brain may at last be made porous to the soul's recollections."

The inner side of outer happenings is emphasised in all the chapters even to the explanation of earthquakes and the great cycles of the Universe.

We learn more of the "intelligent aid and interference" to help Nature, for "Nature unaided cannot do the work right." Who aids and interferes?

It is Man who does this. Not the man of the day, weak and ignorant as he is, but great souls, high and holy men of immense power, knowledge and wisdom.

Not only is there such aid in the early stages of the world's evolution, but we have also the work of the Avatars and of the "mixed characters who have had great influence on nations." Also

the extraordinary characters who now and again appear in Western civilisation, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents for the doing of the work of the Great Lodge at the proper time.

In the quiet unmoveable East there are today, by the hundred, persons who know of their own knowledge that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers.

Speaking of this Lodge, the Master wrote:—

There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history."... We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations... We, borne along on the mighty tide, can only modify and direct some of its minor currents.—U. L. T. Pamphlet No. 29.

To *Echoes from the Orient* we shall next turn.

ANSWERS BY W. Q. JUDGE

In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on Conscience—Dreams—Astrology. In this issue we reprint the last instalment of these answers under the caption—

MISCELLANEOUS

A teacher of Theosophy says that not more than one in ten thousand is immortal. Is the statement correct? If so, what is the use of reincarnation, and for what are Theosophists working?

The second of the questions would not have been asked if more attention had been paid to the acquirement of an accurate understanding of the Theosophical philosophy. It has never been a secret doctrine that "but few among mortals strive for perfection and out of those only one in ten thousand reaches the end desired." These words are to be found in the *Bhagavad-Gita*, which was printed first in English 100 years ago. But even if we did not have the direct statement in the *Bhagavad-Gita*, the fundamental Theosophical doctrines compel us to the conclusion that many will fail to reach immortality. Since, however, the same doctrines teach us to analyze and determine as to what "many" or "us" means, we find that the theory under discussion applies solely to the lower or strictly human ego and not to Spirit. The object, therefore, of reincarnation is that all the possible egos may have the chance to become immortal by uniting themselves with Spirit. If they do not, they lose. But further yet, it is laid down that the periods of evolution succeed each other in endless succession, and all who are "left over" unsaved at the end of any one of such periods are taken up again, in the succeeding evolution, for the purpose of working up to perfection. Thus in every Manvantara numbers of egos reach perfection, for that period is very long as mortals count years. I say "numbers" because in fact the number is very large, although, if compared to the entire whole, they may not seem to be many. This is what Theosophists are working for,—not only to reach perfection themselves but to help all other men to do so likewise. And they should remember that whether they like it

or not the laws of life will bring them upon earth again and again until they believe in the doctrine, and acquire aspiration, and turn both into action.

But who is the "teacher of Theosophy" spoken of by the questioner? (*March 1890, p. 4*)

The "Guardians of the Gods" opposite to the entrances to the temples in India are represented as having one foot on the head of a cobra; is this typical of the triumph of the Hindu religion over the worship of the serpent—or not?

I should say it is not. The serpent has many meanings, and to stand with the foot on its head might mean that you have obtained complete mastery over the lower nature, for the snake then stands for nature and its powers. And as the Hindu religion has a good deal in it about the serpent, the figures spoken of cannot mean the triumph of that religion over serpent worship.

(*March 1890, p. 10*)

In what sense is the word "Correspond" used in Theosophical writings and the works of Swedenborg? In the sense of "cause and effect," and that things never "correspond" unless this relation exists between them?

I presume the questioner refers to the use of the words "it corresponds," "there is a correspondence." This does not refer to cause and effect, but rather to similarity or likeness, as: "Good *corresponds* to light, and evil to darkness"; "Selfishness *corresponds* to frigidity and iciness, and generosity to heat." There is no relation of cause and effect between these, for generosity is not the effect of heat nor its cause, nor is the light the effect or cause of goodness. You are therefore essentially wrong in supposing the word "correspondence" is used to express cause and effect. An examination of a good dictionary discloses the meaning to be "fitness, agreement, proportion," hence "similarity." The questioner

should study this word and obtain a clear understanding of its meaning and use, for if the conception of it remains so confused as the question indicates, many other errors will result. A more or less complete knowledge of *correspondences* gives the power to gain knowledge gradually from one plane to another. (September 1890, p. 7)

Is it a fact that we have no right to condemn men, and should only condemn their conduct?

While I agree with much of the editor's answer to the above question I disagree from its spirit and certain inevitable conclusions flowing from it.

First, I fail to see that in order to train the moral sense one has to practise condemnation of others. *Second*, The necessity for condemnation will never pass away if we occupy ourselves in such practice while waiting for the world to grow so good that there will be no one to condemn. *Third*, It appears to me to be a new and un-theosophical doctrine that our moral sense is to be or can be properly cultivated by engaging in condemnation of others.

The maxim cited in the Question was never intended by the writer or writers as one for application in the State, but solely for earnest disciples who endeavour to follow the very highest rules of conduct. We are so prone to condemn others and let our own faults go by that sincere disciples are taught, as a discipline, to cultivate their moral sense by inspecting their own faults, and let others do the same for themselves, but when the occasion demands condemnation, that it shall be of the wrong act. This cannot apply to a judge, or any other proper inquisitor, teacher, or guide. It is meant solely for those who, believing that our span of life is so short that there will be no time left if we busy ourselves with faults of others, prefer to improve their opportunity by purging themselves, by cleaning their own door-way, by taking the beam out of their own eye. For all sages and occult practitioners declare that among the necessary facts to be known, as the editor of the *Forum* observes, though not admitted in his conclusions, is the fact that each time a man indulges in condemnation of another he is himself prevented by his

own act from seeing his own faults, and that sooner or later his faults increase. If a sincere student thinks this be true he will hesitate about others and occupy himself with self-examination and self-conquest. This will take all of his time. We are not born as universal reformers of all people's faults and abuses, and theosophists cannot waste their energies in criticising others. Furthermore I strongly doubt if anyone was ever improved by the fault-finding of his acquaintances. It is natural discipline that makes the improvement, and that only. Indeed, I have observed in much experience with those who constantly criticise others that nothing results in 99 cases out of 100 but a smirking self-satisfaction in the breast of the critic, and anger or contempt in the heart of the victim of the fault-finding. One illustration will do for all, and it is this: One evening I was leaving the elevated railroad car with a friend who hardly misses a chance for pointing out omission or commission by others. As he went out first a roughly dressed man blocked the way, appearing as if attempting to enter. My friend, being strong, caught him by the shoulders, shoved him back, and said: "The rule is that passengers are let out first." Result: as he walked off feeling that he had properly corrected a fault, the man cursed him loudly, and audibly asked for an opportunity to kick him. Thus naught resulted but anger and malice in one heart—perhaps in the heart of a man born in adversity—and in the critic a self-satisfaction which is known to be the handmaid of delusion.

(January 1891, p. 7)

Is it honest for a sincere Theosophist to celebrate in any way, whether by present-giving or by entertainments, the festivals of Christendom, such as Christmas and Easter? What is the practice of Occultists and the leaders of the Theosophical Society in this regard?

Theosophical sincerity is not a strange moral product of a new reform, but is exactly sincerity as always defined by philosophers and moralists in every age. The word *sincere* is derived from a Latin word which is in its turn supposed to be from *sine* "without" and *cera* "wax," that is, *pure honey*. The wax is prejudice, and he who harbours that, be he an F. T. S. or not, may

consider his practice right in preventing him from viewing broadly all customs of all men, but one who accumulates the pure honey of sincerity may just as well join in Christmas festivities in Christendom as he would in those of Buddha's birthday in Ceylon. (March 1891, p. 4)

Are misfortune, accident, physical deformity, etc., due to Karmic causes?

And to add, the indissoluble unity of the race demands that we should consider every man's troubles as partly due to ourselves, because we have been always units in the race and helped to make the conditions which cause suffering. (November 1892, p. 10)

Are the statements in the 9th chapter of *Esoteric Buddhism* regarding the later incarnations of Buddha as Sankaracharya (sixty years after Buddha's death) and Tsong-ka-pa (born in the 14th century) correct? I do not remember anything by H. P. B. which confirms these very interesting statements.

The statement in *Esoteric Buddhism* referred to is not the first time that such a view has been given out, as for many, many years the assertion has been made in India and other Oriental countries that Buddha reincarnated in Sankaracharya for the purpose of making a reform in Hindu philosophy. From reading Mr. Sinnett's words it would seem that he is using the terms of the letters from the Adepts on which the book is founded, but that cannot be said certainly until he admits it or the letters themselves are published. I do not remember now any passage in which H. P. B. said anything about it, but other students may be able to find such. The same may be said as to Tsong-ka-pa. The doctrine of reincarnations of an Avatar is clearly put in the *Bhagavad Gita* in the fourth chapter, thus: "And thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue"; and so also is it given in many other of the old scriptures. As Buddha came to those who were outside the Vedic law, so it was natural at that time, a little later, he or some one else should come to make a reform in Hindu Vedic philosophy. Whether both were the same souls is not very important, but it is quite evident

that the soul of each was in every sense a "maha-atma," for the influence of Sankara is as much felt to this day in the Vedic philosophical schools as is that of Buddha outside of them. The coming and going of such highly advanced egos is always "by a secret path," as is the phrase, and generally curiosity is what brings out references on the point of identification, for did we know who any particular person was in another birth nothing much of value would be gained. Supposing it to be certain that Buddha and Sankara were one and the same soul, we gain nothing but some confusion, since much that one said will not harmonize on the surface with that said by the other, inasmuch as we know nothing of their secret reasons, and the systems given by each have many radical differences. (March 1894, p. 5)

Why did the Egyptians, whose priests were many of them advanced Adepts, teach the necessity of carefully preserving the bodies of the dead, while the advanced Theosophists of the present day advocate the rapid destruction of the body by means of cremation?

In asking a question why the Egyptians did this or another thing you expect too much of us. We really cannot know. And no matter why they did what they did with mummies, it would be no reason for or against what now is advanced by Theosophists and others. But cremation is not a thing the Theosophists proposed; it was proposed long before the T. S. was founded, and but little is said of it by Theosophists. But at the same time it is not known what was the real origin of making mummies, as the examples we have belong to very recent periods of the Egyptians, who must have existed many thousands of years before the times we can know of their history. It has been suggested very justly that the practice began with their Adept kings for reasons of their own, and that it came to be imitated afterwards. If this is so, then it would be natural for the kings to permit it among the people so as to create a greater security for their own mummies; for if there be mummies for all, no one will bother to look for any particular mummy for some special reason, whereas if only kings were known to be mummied, then later people might want to exhume and inspect them, for the early kings were thought

by the people to be Adepts, as is evident from the records. But on all this we are as yet but making assumptions. (*March 1894, p. 9*)

Are theosophical doctrines for the cultured classes? Should we pay most attention, in propaganda, to the cultured and "respectable" or to those in a lower stratum?

If theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. A very prominent scientist, Prof. Crookes, early became a member of the London Lodge, but nothing has resulted therefrom to the distinct benefit of the movement. Many attempts have been made in the parlours of the rich, with hardly any result; certainly not enough to justify the outlay of strength and time. The theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working labouring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The theosophical doctrines show

what Brotherhood is and how it is to be practised, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions—even in governments abroad—are largely due to the better, the upper, the educated classes.

However—and here lies the duty of those Theosophists who have education—it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so explained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of today, amply prove this. (*July 1895, p. 36*)

Please explain the following passage from *Bhagavad-Gita*, chapter II, Judge's edition, page 14: "A soldier of the Kshattriya tribe has no duty superior to lawful war," and especially show why the answer to Question I, New Series, is not inconsistent with the passage.

It is a phrase meaning that the duty one is born to, or has, is the one to be performed and that no other assumed duty is superior. From the Hindu point of view it refers to caste and that a member of the warrior caste is born for fighting which for him is, according to his religion, a duty. As Arjuna was a Kshattriya, Krishna naturally referred to his caste duty. Had he been a *Sudra*, or servant, then the verse would read that a "slave of the *Sudra* tribe has no duty superior to performing service as required." The Vedic religion, unlike the Buddhist, permits a certain caste to fight and kill, *lawfully* and in defence of the country. But the Brahman and the merchant are not permitted to thus kill. Hence each in his caste performs the duty of that caste into which he was born. Looking at the verse from an American and non-caste standpoint, then it is simply an assertion that present duty, when known, is superior to any assumed or unknown duty.

I fail to see what Question 1 has to do with this. That question was upon capital punishment.

If one is of the Vedic religion he will allow of lawful war for defence of country, if he is a Buddhist he will be against all killing; and both may be against capital punishment; the answers to Question 1, did not declare anything as to what particular religion was followed. Capital punishment for crime is a very different matter from sudden death in lawful war.

(September 1895, p. 70)

How far should branches go in permitting the discussions at their meetings to be led into questions concerning topics not directly bearing on the theosophical philosophy or in permitting members or outsiders to detail their views on socialism, spiritualism, single tax, or the like, unless they have a direct bearing on Universal brotherhood?

While branches have the right to have any sort of discussion they please, it has been found that those which import into the meetings subjects not such as we call theosophical, have a quarrelsome or precarious existence. Special topics, such as Socialism or Single Tax, always lead to friction and away from Theosophy, because they create partisan strife. And again, members should not attempt to make special applications of Theosophy to such topics unless they know both so well as to be able to instruct their hearers. And do members in general know Theosophy, even, so well as to be qualified to apply it to anything but daily life and conduct? I do not think so. If a Socialist or Single Taxer, or rabid Spiritualist is asked to speak on any of those subjects, he will be found to be a partisan or extremist, and most likely, if well up in his particular topic, he will not be versed in Theosophy.

Theosophy is so new, and its adherents so few, and all reformatory questions (as specialities) are so changeable and evanescent, it is far wiser for a branch to go on studying Theosophy and propagating it together with the idea of Universal Brotherhood than to offer particular explanations on empirical topics. Were Theosophy understood and practised everything needing reform would be at once reformed.

I think the time to settle this question is later, because as yet the mass of members in general are not versed in Theosophy. They are unwilling to go to school though they need schooling in Theoso-

phy. When they can thoroughly and at the word explain the doctrines we promulgate they will then be competent to touch other matters.

(January 1896, p. 129)

It has been said that all sounds are still in existence, and that if we could rise high enough we would be able to hear every sound that has ever been produced. If this be true, would not the intermingling of so many sounds only produce a roar as of thunder?

This is not a profitable query theosophical. The *Forum* is not for scientific replies, but for theosophical discussion. This question relates solely to natural physical laws. Science deals with it and says the resultant sound would be a harmonious tone. Questioner should read books on vibrations of air; music; sound-waves; and consult practical scientific men on this question. Suppose the *Forum* replied "No," or "Yes," to the question, what would be the effect on theosophical doctrines? Nothing at all, and no advance made either way.

(January 1896, p. 133)

What is the opinion of the leaders of the T. S. in regard to vegetarianism?

Physicians and those who have tried vegetarianism are those who should speak on this. The opinions of "leaders," as such, are of no consequence. I tried it for nine years, and found it injurious. This is because the western man has no heredity of vegetarianism behind him, and also because his dishes as a vegetarian are poor. They should be confined to rice, barley, wheat, oats, some nuts and a little fruit; but westerners don't like such a meagre variety. The stomach does not digest vegetables, it is for meat; the teeth are for tearing and grinding meat. Most of those vegetarians I know eat a whole lot of things injurious to them and are not benefited. Had we an ancestry going back thousands of years, vegetarians always, the case might be different. I know that most of the experienced physicians we have in the Society—and I know a great many—agree with my view, and some of them insist that vegetarianism is wrong under any conditions. With the latter view I do not agree. There ought to come a time in our evolution when

new methods of food production will be known, and when the necessity for killing any highly organized creature will have disappeared.

The other branch of the subject is that regarding spiritual development and vegetarianism. It has been so often dealt with it is sufficient to say that such development has nothing to do with either meat-eating or the diet of vegetables. He who gives up meat-eating but does not alter his nature and thoughts, thinking to gain in spirituality, may flatter himself and perhaps make a fetish of his denial, but will certainly thereby make no spiritual progress. (*January 1896, p. 136*)

Ages of blind, usurious laws have brought the world to ruin. Our struggle for physical existence prevents the full study of Divine Wisdom. Would it not be wise for Theosophists to unitedly advocate improved conditions, say through the Labour Exchange system or some such method? One may ask, why should we strive for that which would place us on the higher planes of thought or feeling when conditions are so unfavourable?

I cannot admit the two first assertions of the question. The world is not yet in ruins; the struggle for existence does not prevent the full study of Divine Wisdom. The study of self, the attempt to carry out the old direction, "Man, know thyself," does not depend on human laws, nor upon conditions. The body may be in prison, or engaged in incessant labour, but the soul and mind cannot be bound by environment unless we ourselves allow it. The soldier does not seem to be in a business or conditions favourable to self-development, but even while in his sentry-box he can still think on the matter and thus study it—for study does not mean mere reading of books and writing of compositions. People fail in their efforts to study truth just because they start out

by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin the work. They are wrong.

Inasmuch as Divine Wisdom and the nature of the Self are not material, physical things or objects they are not to be confounded with mere physical surroundings. Hence material environments should not be permitted to confuse or throw back the man who desires to study that Divine Wisdom.

Again, as all things down to the most gross from the most ethereal are a part of Divine Wisdom, it is a mistake to try and destroy or put away because one does not presently like them, the very conditions in which under Karma one is obliged to study Divine Wisdom.

The second part of the question contains a proposition for the T. S., or Theosophists as a body, to advocate some one or other of the many proposed reforms. This should never be done. The T. S. is free and independent of all such reforms, while it applauds all good results. But it does not follow that the reformatory measures are the best. Nor has the last word been spoken on those subjects. It is very wise and right to alter if we can the oppressive conditions about the poor or others. But so long as the philosophy, the religion, and the view of life held by the people are wrong, just so long all reforms will be temporary. The people must be altered in thought and heart, and then conditions will right themselves. I therefore strongly oppose any propositions looking toward binding the T. S. down to any system of reform or of legislation. Individual members can do as they please about it so long as they do not involve the Society.

(*February 1896, p. 145*)

No one who sees his mistakes can be a hopeless case. The moment we see that we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them. Any trouble and hindrance comes from self-identification with delusion and mistakes; this is the delusion of delusions.—ROBERT CROSBIE

IN THE LIGHT OF THEOSOPHY

Students of Theosophy will appreciate the gracious tribute paid to Edwin Arnold, the lover of the Mystic Orient, by the Harvard University publishers. For many years "The Harvard Oriental Series" has rendered yeoman service to the cause of Oriental Culture. More than a score of volumes have been issued, to which now two are added. Volumes 38 and 39 contain *The Bhagavad-Gita* translated and interpreted by Franklin Edgerton; the first part contains text and translation, the second, Professor Edgerton's interpretation and Edwin Arnold's translation in verse, well known as *The Song Celestial*. Students of Theosophy will do well to read the interpretation of a great scholar.

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Another new translation of the *Gita*, partly in verse, is published in the U. S. A. by Swami Prabhavananda and Christopher Isherwood; an Indian edition is issued by the Ramakrishna Math of Madras. It has an interesting Introduction by Aldous Huxley which students of Theosophy should peruse—not because it contains some new ideas or a fresh presentation, but because it approaches the Theosophical Teachings of H. P. B. and W. Q. Judge. Mr. Huxley calls the ancient Wisdom-Religion by a new name—the Perennial Philosophy. Theosophy is the Perennial Philosophy and it began in the night of time. It is

the one religion which underlies all the now-existing creeds. That "faith" which, being primordial, and revealed directly to human kind by their progenitors and informing Egos (though the Church regards them as the "fallen angels"), required no "grace," nor blind faith to believe, for it was knowledge. (See "Gupta Vidya," Hidden Knowledge.) It is on this Wisdom Religion that *Theosophy* is based.

Mr. Huxley makes a casual reference to the period (more than twenty-five centuries ago) when "the Perennial Philosophy was first committed to writing"; what was the nature of human civilisation then and how did it come to be written at that time? In what form did it exist previously? What is its origin? We trust that earnest minds like those of Aldous Huxley will seek answers to these and other cognate

questions. The desired information is fully available in the writings of H. P. B. and W. Q. Judge.

Prof. A. G. Javadekar of Poona has contributed an interesting article on "The Conception of Dharma" to the *Parashuramian*, 1945. He writes:—

That truly exists which is capable of growth, and does actually grow. To be, then, is to do, to grow, to evolve according to the law of one's own nature. Dharma, construed in this light, means so to exist as would bring forth the latent potentialities of anything according to the law of its own nature. Any thing or any action that inhibits this process of evolution is contrary to dharma. But what is the nature of anything? The nature of a thing is revealed in what a thing is capable of becoming. A thing cannot become anything if it was not in its nature to become that.

What should man become?

He can become more than man, superman, God. Man is not truly himself so long as he fails to become superman.

Can there be anything supernatural? This question once again posited itself to us as we received *Some Super-Natural Experiences* by Prof. C. Kunhan Raja, M.A., D. PHIL. (Oxon.). This is the reprint of an article by the well-known Sanskritist in the *Quarterly Journal of the Mythic Society*. It contains a straightforward report of some of the abnormal—we refrain from describing them as sub- or super-normal—experiences of the professor himself, known for his mental balance and his erudition. The experiences are not unique; but their recording by a person of Dr. Raja's integrity is remarkable. He has reported but has not advanced or conjectured any explanations. The Theosophical student familiar with his *Isis Unveiled* will not find it difficult to understand them. In some ways the most remarkable of these experiences (as a study in the abnormal) is this:—

On Tuesday the 21st of December, 1943, Sir S. Radhakrishnan unveiled the portrait of the late Mahamahopadhyaya Prof. S. Kuppaswami Sastriyar at the Sanskrit College, Mylapore, Madras. The portrait was presented by my two colleagues and myself

in the Sanskrit Department of the Madras University. I had to conduct a meeting on that day, which was mentally very tiring. After the meeting I had no rest and I had to go to the unveiling ceremony. I was to propose Sir Radhakrishnan to the chair, to request him to conduct the proceedings and to unveil the portrait, and also to request the authorities of the College to accept the portrait. The hall was full and the air was stuffy. When I reached the hall, I felt slightly uncomfortable. I got up from my seat and proceeded to the place where the seat was arranged for the Chairman. By the time I took a few steps, I lost my consciousness. What I remember next was that I was sitting near the Chairman and Sir Radhakrishnan asking me when I was starting for Benares to attend the Oriental Conference. Sir Alladi Krishnaswami Aiyar was speaking on behalf of the College Committee accepting the gift. In between, I had made a speech and the Chairman also spoke after unveiling the portrait. The interval must have been about half an hour. During this half an hour, I was completely unconscious; and yet my body and mind worked quite normally. Nobody noticed anything out of the ordinary, until I spoke about this to my friends the next day; no one knew anything about the abnormal working of my mind. I was told later that my speech was quite cogent.

The effect of music on certain types of mental and nervous disorders is being seriously experimented with at Walter Reed General Army Hospital at Washington, D. C., we learn from a recent Medical News Letter of the U. S. Office of War Information. Miss Frances Paperte, who is in charge of the experiment, is quoted as mentioning that "music as an aid to treatment has been tried before." Indeed!

But, it has never been properly or adequately controlled, nor has its application been evaluated scientifically.

We demur. "From the remotest ages the philosophers have maintained the singular power

of music over certain diseases, especially of the nervous class." In ancient Egypt "music was used in the Healing Department of the temples for the cure of nervous disorders." Some twenty centuries ago Asclepiades employed music for the same purpose. He even "blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided." Democritus affirmed that many diseases could be cured by the melodious sound of a flute. Kircher and Mesmer used harmonicas successfully. It has been known to some down the ages that "sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space."

But what is music? It is "the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether." Certain kinds of music can throw us into frenzy, others can exalt us. Music is known to have an effect even on animals. Considering all this, it is most important to understand that the employment in these experiments of "the highest type of professional musicians" holds no guarantee of the desired healing effects. The important consideration is *the type and quality of the music* that they play. It should be realized that every sound awakens a corresponding one in invisible spheres, and "the repercussion produces either a good or bad effect." The following valuable instruction given by H. P. B. in *Isis Unveiled* is pertinent:—

Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living being on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses.

Law rules all the time from the very beginning in the finest radiant matter. That matter was builded by beings of all grades of every kind—beings of a world which preceded this where they had their course of evolution and from which they were indrawn again to the Centre of the Self. Then came the dawning of another Great Day of manifestation, and all those beings were there with all the potencies, the ideas, and all their past experience—once more to go forth and carry on the work which they had started. It is the action and reaction by different classes of beings which causes a change and concretion in primordial substance, and this goes on from stage to stage down through seven steps of the stairway of matter.—ROBERT CROSBIE

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

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

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

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

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

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

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES (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, 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