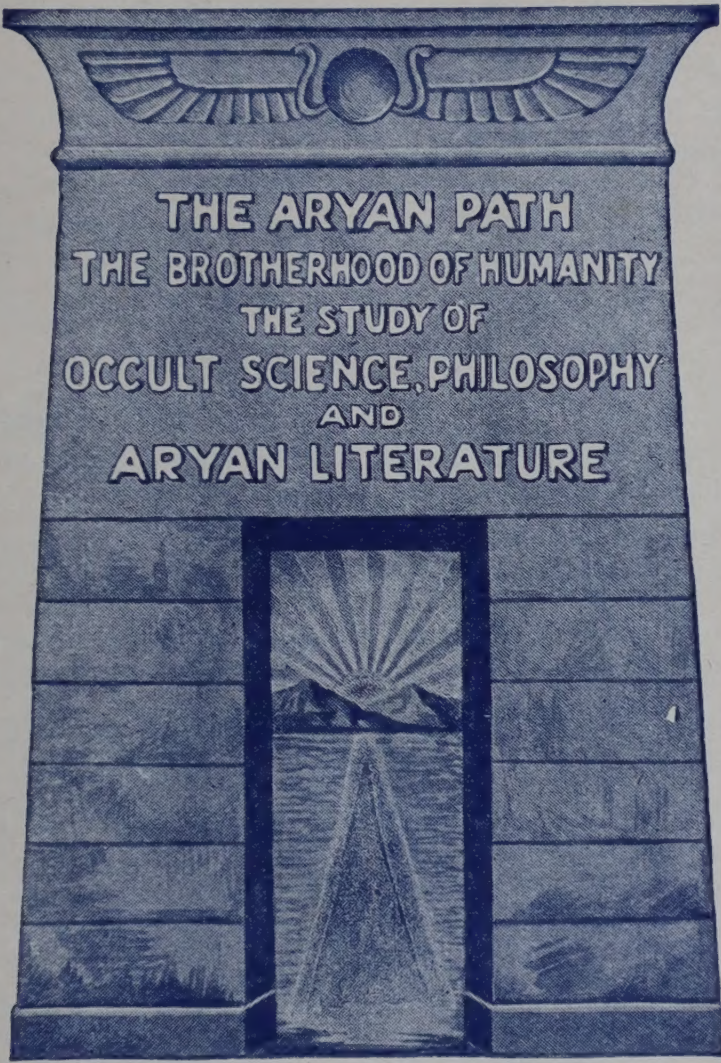




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XV No. 5

March 17, 1945

Theosophy has never been put forth as a Dogma, but as a relation of facts which have been gathered through observation and experience, which anyone can accept or reject without condemnation or praise. One might as well call the only exact science we use, *viz.*, Mathematics, dogmatic or a dogma because it is presented as an assemblage of facts which the student can study, apply and prove for himself. Theosophy stands in exactly the same position: a presentation of Knowledge gained through æons of time; it is not to be confounded with the speculations of *any* of its students, who at best are subject to their personal prejudices, predilections and weaknesses. It should also be clearly understood that *all* theosophical writers or leaders—except Those who brought Theosophy to the world—are students of more or less proficiency in the Science, and are therefore liable to misconceptions and erroneous applications. The only possibility of discerning such errors lies in a *comparison with the Science as originally presented.*—ROBERT CROSBIE

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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 March 1945.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1945.

VOL. XV. No. 5

W. Q. JUDGE

1851-1896

A man can only think in his worn grooves, and unless he has the courage to fill up these, and make new ones for himself, he must perforce travel on the old lines.—K. H.

The Masters have said that the great step is to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves. This has been misconstrued by some who have applied it to mere outer habits of life, and forgotten that its real application is to the mental grooves and the astral ones also. Each mind has a groove, and is not naturally willing to run in the natural groove of another mind.—W. Q. JUDGE

Any Theosophical student who is earnest in applying the teachings of the Wisdom-Religion to his own thoughts and actions finds his devotion deepening—devotion to the interests of his fellow-men, to the Light which helps him to help them, to the Bearers of the Torch of Truth whence the Light emanates. Men are treated as brothers because the student lights his own mind with the Wisdom-Light of Theosophy.

The Way of the Devotee is steep and rugged. Between his feeling and cognition, between his understanding and application there are encounters. His affections and aversions, attraction towards the easy and the pleasant and withdrawal from the difficult and the unpleasant. Temptations which are mistaken for duties. Personal conceits, habits, prejudices. In a hundred ways the Devotee comes upon the test of his discrimination.

Extension of Knowledge often glammers the devotee. The finite is vast and deep and very full, and he overlooks that he has to work in a new dimension of space and in a new tense in time. He has to acquire a new mental motion which is neither horizontal and latitudinal nor vertical and longitudinal. His mind forgets that the six views presented by the cardinal points are partial and that he has to turn away from them and to retreat within. A new dimension means a new world, where time is the Eternal Now and motion is perpetual, and so the Great Repose.

To pass from study to application, from knowledge to action, is a long step in spiritual life. But not till another long step is taken can one count himself safe on the heights of heaven. That second long step brings the student to the land of the Devotees. Regular and careful study brings to birth the practitioner. But it is Vairagya—Dispassion or Detachment—that brings to birth the devotee. Perseverance in study energizes the student to apply but unless desirelessness or Vairagya is used in application most likely there will come to birth the selfish devotee, the false pietist of bewildered soul who neglects duty or runs to false ones. How many have fallen by hugging to their bosoms their personal likes, calling them duties?

No better aid is there for the Theosophical practitioner at the early stage of development than W. Q. Judge. Among his writings the priceless *Letters That Have Helped Me* contains all that is necessary for him. They seem simple but they are profound. Their value consists in helping the practitioner to become the devotee. They help him to enter the new state where the Present is eternal and where pain-pleasure, love-hate, Raga-Dvesha, take on trans-finite values. If they are used for daily exercise they fill up the worn grooves to which the Master refers in the quotation with which this article begins. These *Letters* help us to avoid the blunder against which his quotation warns.

On the 21st of this month—the Spring Equinox Festival—all true students of Theosophy will celebrate the anniversary of the passing of W. Q. Judge. What better way is there to salute him than to follow his advice and instruction given out of the fullness of heart of the True Devotee? He quoted from the *Farewell Book*:—

The Master's love is bountiful; its light shines upon thy face and shall make all the crooked ways straight for thee.

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. In January we reprinted answers on "Cycles" and "Differentiation of Species and Missing Links." In this issue we reprint answers on

PSYCHIC PHENOMENA AND SPIRITUALISM

In the answer of "F. L. M." to question No. 3 in the *Forum* in regard to "Meditation," the writer several times refers to the control of the "vital electric currents or agents of unconscious mind."

By the latter term, I understand, is implied the inner consciousness or the Will force distinguished from mental effort, and also that the writer is able not only to recognize the physical expression of this force but also to control it.

We are conscious of mental effort, but usually the impulse of the Will produces no physical sensation of itself.

Many of us now groping in a boundless void could at least feel our way in the darkness, could we thus ascertain that our inner consciousness was indeed impressed and working in the direction of our convictions.

Let us have some elementary elucidation of this subject.

Can such consciousness be cultivated, and, if so, what are the initial steps?

The answer referred to was made by a student who had discovered that, as far as he was concerned, the vital currents could be centered upon desired parts of the body, and that in his case, if they were centered in the head, he would be engaged more in mental works than bodily, and *vice versa*. Proceeding with this, he found that some ailments could be thus driven away by centering his vital force upon the place where they existed. It is a form of will power, which to be used requires a well cultivated and balanced imagination. Much abused word as "imagination" is, it is the only one that will express the necessities of the case. If your imagination cannot make a *picture* of the spot and of the force, you can never—except by accident—cause the forces to flow there. Hence the initial step is to cultivate the interior image-making power. Unless this is done, the will in these planes can hardly be directed to its end, for with no image the forces have no place to focus upon; and it is a huge error to suppose that scientists are right in saying that imagination is a useless, although perhaps

pleasant, power. As each human being is *sui generis*, has his own methods interiorly, peculiar to him and to no other, one should not look for hard and fast rules for all, but go to work upon himself, find himself out of whom he is most ignorant, and proceed upon the lines thereby indicated. All methods should be tried, and one's own processes of thought and feeling carefully observed. Without such inspection, rules and discussions are useless; by it—if truly pursued—anything can be discovered.

(April-May 1890, p. 3)

Five Years of Theosophy states there are 36 Tatwams. As Shiva Sanhita says, "From ether came air; from ether and air, fire; from ether, air, and fire, water; and from ether, air, fire, and water was produced the earth, all of them forming the Universe." Now, I cannot arrange the combination of these 5 tatwams so as to make 36. I make 5 primal tatwams, 10 double, 10 triple, 4 quadruple, 1 quintuple, or 30 in all. Can you supply the deficiency?

It has been generally understood that the study of the tatwas by beginners, including all men of every sort who are still in the world, is discouraged by the Masters of Occultism, since it may lead to abuses. Furthermore, the subject is so mixed up as far as any treatises on it are concerned, that it is well protected from enquiring minds. And as several Hindu writers will differ as to the number of tatwams, none of the writers at the same time being able to use any of them, or tell how to do so, one may be justified in leaving the matter untouched for the present. For my part I am willing to confess ignorance of any more than 4 of these forces, to wit, those of fire, air, earth, and water, and to assume but slight knowledge of those. Just here it is well be read on page 290, *Secret Doctrine*, Vol. I, "So there are seven forces in man and in all nature."

(April-May 1890, p. 7)

Is it right or safe for one who has discovered a lead to a mine by one of his psychic senses to search for the mine, even if for a noble purpose? If he does find it, is he not liable to come to grief?

It is not the province of Theosophy to furnish pointers regarding mines or stocks, but since the question has arisen it does not seem wrong for one to find a mine by means of psychic sense. The number of successes in that line are very, very few, as psychics generally grossly overestimate the discovery, and often suppose there is a deposit worth going after, when in fact there is only a mere speck of metal. Nor have I ever heard that trouble is likely to result to one who finds a mine or anything else in that way. But at the same time the search for treasure by using the psychic senses is an ignoble pursuit. Yet if accidentally any sense of that sort revealed to me a mine and I felt sure of it, I might seek it. Disappointment, however, generally is the consequence. (June 1890, p. 6)

Is it intended to be conveyed, in answer to Question LXVIII, that true Occultists and sincere Theosophists would countenance or practise any lawful arts of White Magic for pay?

My reply to this would be that the taking of pay for any act of "White Magic" is untheosophical and injurious to the taker. The example of all great men known to history or Scripture is against the taking of pay in such cases. Jesus would not take it, nor Apollonius, nor Buddha, although, if persons insisted, they were allowed to donate food or for food. Buddha depended upon voluntary contributions of food, and accepted the gift of a garden or park from a rich man for the use of the disciples but not for himself. A "right means of livelihood" does not permit the practice of powers belonging to another plane than this for pay. If we have to starve unless we take pay for what the querist calls "arts of White Magic," then, I say, starve, and you will be the better off.

The accepting of pay at once takes away the character of White Magic from the act and makes it Black, for there is a selfish purpose in receiving the pay which no amount of argument or self-cheating can remove. There are many degrees of "Black Magic," running all the way from effort to get money for food up to deliberate, conscious

work for self-alone. If one has the natural gift of healing and then takes pay for its use, he is cheating. This is wide apart from the practice of medicine, which you have to give effort, time, and money to acquire.

But if a natural healer or a "spiritual healer"—to use a most absurd term now in vogue in America—practises healing, and takes of alms only enough for sustenance, there is no Black Magic. But all such healers can ask themselves if they have made money, saved money, bought property, lived in luxury on the proceeds of their art or practice—or whatever they call it—and, if they have, then certainly they have "robbed the gods," who gave freely a power and compelled no pay. The "gods" see these things, and have a time and place when and where the stolen property has to be accounted for. (September 1890, p. 4)

F. T. S. using tobacco defend the habit as having certain qualities very protective in studying Occultism. Is this true; and, if so, why is it incompatible with one of the five precepts taught by the Lord Buddha, viz: "Shun drugs and drinks that work the wit abuse; Clear minds, clean bodies need no soma juice"? And is it not possible to educate the will, the spiritual will, to resist effectually everything which this deleterious weed tends to annul, if it does annul?

I should like very much to know who is that F. T. S. who "defends the use of tobacco as a protective in studying Occultism," for he or she cannot know what protection means or Occultism either. The Editor of the *Forum* has well answered the question, since the sentence I refer to, being only narrative, is not a question. Yet it is important as pointing to error of a vital sort. There are hundreds of Hindû occultists who never have indulged in tobacco; but they have not interdicted it to others. They protect themselves by means that can only be used in the plane where such protection is needful, and that is the plane where neither tobacco nor sentiment on that or any other subject has place. Tobacco may protect the carcass from germs of disease, but that security to safety is needed by all men, whether they are studying Occultism or not. The whole question of tobacco or no tobacco is purely material. It has been discovered that it does not degrade except by abuse, but at the same time it was

found and declared that other narcotics and stimulants, such as hemp, opium, and spirits, do dynamically obstruct and spiritually degrade. Hence these tears—and tobacco.

(October 1890, p. 6)

Is the use of hypnotism for intended good, as in the case of surgical operations, looked upon with disfavour by Theosophists? What relation have the investigation and practice of hypnotism, when only good is intended, to the 3rd object of the Theosophical Society?

Replying in part to this question, one can only give a personal opinion, and mine is that hypnotism should be prohibited by law. No one but some very few high-minded and learned physicians should be allowed to practise it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. The great Charcot who has popularized it says he would have only competent physicians use it. In the present age of black selfishness I would vote for its total seclusion from use for the present.

(December 1890, p. 7)

What is the Theosophical view of "Obsession"? Are the New Testament accounts of "casting out devils" to be regarded as literally true? If so, is it a retribution coming under the law of Karma, as with persons under seven years of age? There are cases where the so-called obsessing power seems so far superior in force of will as to be wholly irresistible by the victim: where is the remedy?

The T. S. has no "view" about obsession. All on such subjects must be the expression of individual opinion. The editor appears to intimate that there are really no cases of obsession, and if that is the intention of the answer, it must result from the fact that he has never met a case. It is true that as superstition abates instances of obsession do also, but that does not prove the phenomena to be the product wholly of belief in their possibility. Nor do the writings of men like Lecky prove much to my mind on these topics, since he thinks from a stand-point entirely at variance with mine. Since I have, in common with many other members of the Society, known of clear cases of obsession, no amount of argument by one who had never encountered such would be of any avail; and it is quite likely that those who

do not believe in the possibility of these abnormal occurrences will never meet one, because the mind is not directed in that direction. There are obsessions, then, as we think from observation, but the classes of obsession given in the first answer, two in number only, are not adequate. We have to include in obsession that most mysterious thing—insanity. Physicians do not understand this affliction. They cannot explain how a man suddenly loses his identity and becomes a raving maniac. Or in milder cases, where a man periodically becomes for months at a time some other person with no memory of the former state, and so relapses from one to the other. I know of such a case in which a boy first showed this form of insanity, and has gone on for years with the alternation of personality until now he is of age. His trouble would long ago have brought him to the insane asylum if it were not that he was born in a rich and fortunate family. What is to be said of such cases? Are they voluntary or not? They do not come under either of the heads in the answer by the editor. As they are wholly involuntary, is free-will invaded or justice dethroned? I think not. Karma rules in this as in all else, and it is only when one limits his view of karma to this one life that he can be confused. Acts in a former life set up such tendencies in the ocean of life that when the ego came back again it was sure to one day become insane, which only means that a disarrangement of astral and physical forces was brought about resulting in a total inability to correlate the soul and body, and this is called insanity. It was free-will that laid down the causes, and free-will has no power to alter the effects. But, as in the case I cited, there may be meliorations brought about by karma in the same way. For in that one we see—as is often not the case with others—that the poor insane person is protected by reason of the effect of another kind of karma, and is in this long insane or obsessed life cared for and made as happy as is possible. Remember, the mind of each is connected with the body in a certain definite manner and not merely in an imaginary way. This definite method is by certain channels and filaments or nerves: among the most difficult to explain are the magnetic

and electric ties for the mind. Now our hold upon the body we have been born into may be so weak that we are not able to keep possession of these channels, and stronger forces may even unconsciously go in where we have tried to stay. This is not caprice any more than it is caprice that water will leak from a tank if there be any cracks. So there may come a time that the building called the body, which we hoped to occupy for a long time, becomes so imperfect that our mental tenancy is no longer possible and we drift off altogether, leaving it to the use of other forces or intelligences good or bad; or, as is often the case, we are now driven out for a time and then again get complete possession for a short term, until in that process the cords of magnetism and the electric channels are clogged up or destroyed so far as we are concerned, when we leave altogether. All this of course may happen by what is called the man's own will or act, as where one suffers from paresis brought about by great dissipation, but all the cases are not of this kind, nor are they all due to spiritualistic séances. As to remedies, those suggested by the editor are good, but there are others possible by the use of strong magnetism used by one who knows all these laws in every detail and can intelligently apply the remedy.

(April 1891, p. 3)

Are there well-authenticated cases on record of clairvoyance in persons born blind, where correct descriptions of things have been given as they appear to the organ of sight?

I have heard of one or two such cases, but as now they cannot be produced they are not of present value. But it is well known that blind people have ideas as to objects and localities which they have never perceived as those do who have perfect sight. In these cases they must have concepts, probably the same as those arising in others from good sight. This, however, is not clairvoyance. It is, however, certain that cases such as the question calls for must be very rare, inasmuch as blind people would not be usually credited with clairvoyance, but would, in telling of places, naturally be thought to describe scenes of the imagination. Furthermore, it is extremely doubtful if a clairvoyant blind from birth could

have possession of terms to use in describing objects so as to be understood by others not blind.

(June 1891, p. 8)

If it is wrong to cure disease by mesmerism or magnetism,—at least, if thereby the patient is controlled to any extent, how did Col. Olcott heal so many in India by such means?

There seems to be no necessary connection between the premise on this question and the query put. Even if it were "wrong to cure disease by mesmerism or magnetism," it would not therefore follow that one could not heal people thereby. But I have never heard from any source of weight that it is wrong to so cure people of their ailments. To relieve distress must be right in general. There is much dispute as to magnetism, but Col. Olcott seems to be of opinion that its cures are effected by actual virtue in magnetic fluid, and not by "control" of any patient. But in many of his cures there was a lack of permanence, due probably to lack of continuance of treatment, as he was constantly on the move. Questions of this sort ought to refer to some fact or publication in support of the assumption put in the question, as otherwise it is not possible to answer intelligently or adequately.

(July 1891, p. 11)

Is it unwise or wrong to say mentally to a person "You are well," or "You are virtuous," "Your higher nature can control your lower?" Is that kind of mental treatment a wrong use of power if the motive is pure and unselfish?

Buddha and Jesus—two great teachers—performed cures. Not by assertion and denial but by scientific use of power. To the wicked whom they cured they said "sin no more." Both taught that the cause of sorrow was evil thought leading to evil act, but neither said that that existed not which was plain before one's eyes. They recognized the existence of fact, of law, of reason. In some cases they could not cure. Why? Because the causes working on the sufferer were too strong for them. Mere optimism which says all is good, is of a kind that grows out of sentiment unsupportable by reason. We ought to do all the good we can, but that does not mean we should blind our minds to the relativity which is necessary for cognition.

(March 1892, p. 5)

What is Imagination, and what are its limits? Often I see mental pictures of myself and others, acting, talking, etc. Sometimes these pictures are realized, sometimes not. Where is one to draw the line?

In my opinion *imagination* is exactly what it imports on its face, that is, the *image-making power* possessed surely by man, and inferred in brute creation. It was so defined by the ancient occultists and by the hermetic philosophers. But nowadays it is given a low place generally, yet has been raised to slightly greater eminence by the Metaphysical Healers who have stumbled unknowingly on a great law. That which is often called *imagination* is, in fact, only fancy, or the idle creation of images whose tenure of life is short. But conscious exercise of this power raised to its highest degree is one of the necessities of occult art, for no occult feat can be performed without it. Experiments in mesmerism for a century, and lately those in hypnotism, show that each person has the power to create an image about himself which is perfectly objective to the inner senses of the seer. This creation is done by the use of imagination solely. If the image be indefinite, owing to the imagination not working strongly, the seer or subject will only see indefiniteness, because the subjective picture was badly constructed. But the constructor, poor or good, was the imagination. The Indian fakir makes you see the snake or other object—though you have all your senses—because through centuries of heredity and years of training his imagination has been put into such order that it sees before it the form so vividly that you perceive, as you suppose, an objective reality when none in fact exists. And turning to the letters from Adepts to Mr. Sinnett, we find them saying that in order to precipitate a note they must see (in imagination) each and every letter complete and unwavering before they can precipitate the material elements through that matrix upon the paper. So not only have we the testimony of all the mystics, but also that of those Adepts who in later days have shown those things to some.

As to drawing the line for the questioner. That can hardly be done. For if he is a clairvoyant partial or wholly, then he sometimes sees the

pictures of what we improperly call the future. For there is no future; it is all now. In such seeing he does not use imagination. But where vain day-dreams interpose, then he is either using his fancy, or is bringing forgotten combinations of thought, or is being influenced for the moment by the fleeting thoughts of another. Jno. Geo. Gichtel once saw come out from heaven the hand of a widow who desired to marry him, and then a voice saying, "You must have her." He knew then that his stray thought and imagination had momentarily thrown a picture before his inner sense. That had but little to do with his imagination. (July 1892, p. 3)

In *Forum* No. 37 Mr. Judge asserts that "Metaphysical Healers have stumbled unknowingly on a great law." Now as I have been, and am still, possessed with the idea that each individual is herself alone conscious of her conscious efforts to obtain knowledge of principles and laws, I shall esteem it a favour if Mr. Judge will explain the principle by which he determines the fact that others, knowingly or unknowingly, find truth.

I do not claim that there is some "principle by which I determine that others knowingly or unknowingly find truth." I merely state the fact that in my opinion the healers spoken of have stumbled on a law. I did not nor do I now state what that law is. If they know what law I mean, then they need no information from me. But I do not agree that the questioner is right in saying that "each individual alone is conscious of her (why *her* and not *his* also) conscious efforts," since I have for many years known that other individuals may also at the same time be fully aware of these "conscious efforts" by others. I know—in a way I am not obliged to detail—that the members of our Great Lodge have full information, unknown to those outside the Lodge, of the "conscious efforts to obtain knowledge of principles and laws" on the part of good men and women, and in this search that help is frequently extended but is not seen nor recognized, although it is felt and has results. But I am wholly at a loss to see any sequence whatever between the premise of the question and the question itself. The healers have hit upon a law, but they fail as yet to know it fully, and I for one should be sorry that they knew it all until they show to

my limited understanding that they are philosophically fitted to have complete possession of a very dangerous force. However, if the march of cyclic evolution decrees that people should find edged tools to play with and cut themselves withal, I am too puny to be able to prevent it. But each day more proof is offered that H. P. B. was right when she wrote to the American Section that powers were surely coming forth in this people, and that efforts must be made to provide a new soil for them to grow in instead of our present selfish, greedy, and individualized but uncivilized human nature, from which of course I claim no exemption. (*September 1892, p. 9*)

How can a soul be lost?

A great deal depends here upon the emphasis to be put on these words. If upon the word "how," then the process of loss is desired to be explained; if upon the word "can," or the rest of the question, then there is an implied doubt as to the possibility of loss of soul. I do not know which question this is intended to be.

If we consider the matter from the Buddhist side, we may briefly sum it up. The soul is a composite thing (or entity), and therefore not necessarily permanent. Hence it may be destroyed. It is that which has in it the potentiality of immortality. To put it another way: There are body, soul, spirit. Of these three, spirit alone is immortal. Body we know is quickly proved to be impermanent and destructible. Soul is that which lying between body and spirit is the connecting bond. If the course of our many lives be persistently wicked, then at last the soul no longer can remain as such but is resolved into its original elements, becomes a part of unconscious nature, to coin a phrase, and no longer acts as the connecting bond. Now the very question raised implies that it is really spirit which causes it to be asked, for it cannot be body that loses soul nor soul that loses itself. This is approaching a great mystery which I am not capable of dealing with. All one can say is that the Monad—spirit—for its own purposes selects this connecting bond called soul, giving it thereby the chance to become consciously joined with spirit. If soul

refuses to so join, there occurs what is called "loss of soul."

This soul so selected by spirit—I omit the article "the," since Spirit is one and not multiple—has a so-called immortality, so considered because its term of life as such is said to last through a whole manvantara, which is a period so inconceivably long that for our minds it is eternal. But it has an end in fact, and if by the close of that immense period the soul has not effected union with spirit, then the loss or destruction of soul as such takes place. Meanwhile during the manvantara the soul migrates from body to body and world to world in the eternal struggle to reach reunion with the divine. But such union may be attained long ages before the end of the manvantara by dispassion, discipline, and effort unremittingly continued. (*October 1892, p. 1*)

In his reply to Question 180 Mr. Judge affirms the sole requisite for occult feats to be the exercise of imagination raised to high intensity by cultivation, and refers to the Indian fakir who makes one see snakes, etc., because through centuries of heredity and years of training his imagination sees the form so vividly that the bystander supposes himself to see an objective reality, though none exists. Now if occult feats consist in immediate formation in gross matter, and not only the means of these feats but the processes by which these means are obtained are in all instances the same, how is it possible for the fakir to fail in producing objective reality, while the feat of the Adept is a successful materialization? For since the function of a knife is to cut, it will perform that function irrespective of the hand which holds it.

I certainly never intended to say "the sole requisite for occult feats to be the exercise of the imagination raised to high intensity by high cultivation," and a careful reference to my reply to Question 180 ought to show that I stated the above to be but *one* of the requisites. It is *one* of the absolutely necessary requisites to the performance of those feats I had in mind, and they include the greater number. But while it is an absolute pre-requisite, there are other things and requisites to be taken into account if one is to perform certain feats. Any hypnotic experiment or effect needs only this *image-making power* joined with strong will to concentrate the image. But where more difficult performances are to be accomplished, such as apportionment of solid objects,

precipitation upon paper, condensation of image so as to make it actually tangible, or controlling elementals, then there has to be added a knowledge of chemical, electrical, and magnetic substances and laws, together with will and high mathematics. For if the imagining power is weak, there is no possibility of forming the currents to work upon nor a matrix for certain occult chemical work. Having, then, thus declared other "requisites for occult feats," it seems that the rest of the question must fall to the ground or be considered from other points. A "knife with a cutting function" will not cut unless some hand not only holds but also wields it. Nor do I see how a good, trained, wonder-working fakir should fail to produce an objective reality if he so desired and carried his occult operation far enough for the purpose. And as, indeed, I have seen fakirs do this very thing, I cannot deny what I know has been accomplished.

(October 1892, p. 4)

In the "*Seven Principles of Man*" by Mrs. Besant, on pages 13 and 14, she says, "Many of the movements of objects that occur at séances and at other times, without visible contact, are due to the action of the Linga Sarira, and the student can learn to produce such phenomena at will. They are trivial enough: the mere putting out of the astral hand is no more important than the putting out of the physical counterpart." Now I want to know how an astral hand can lift a physical book, for instance. Not that I doubt the fact, but I want the philosophical explanation.

It may be added to the foregoing very good reply that by considering weight and gravity to be in fact the working of negative and positive poles, to be really the result of attraction and repulsion, we may see how an astral hand can move a book. The book has no real weight of its own, for if taken to the top of a very high mountain it will not weigh the same as at the bottom. Alter the polarity of the book, and at once it may become as light as a feather. Alter the relation between the largest or the smallest object and the earth immediately under it, and it may be either greatly increased in weight or deprived of all weight. It is under this law that the lightning often carries heavy bodies great distances,—yet that fluid is imponderable. Now in the case in point the book

might be depolarized as one way of taking it from its place. If this process were not used, then the astral hand has to be made dense and compact enough to lift it, but always when the astral hand approaches any object that object is immediately depolarized to a great extent because the astral hand has the natural power to effect this result; hence a very great density of the astral member is not required. But when Mrs. Besant called this trivial, she meant that it is not an important matter, although it may not be trivial as an act or occurrence.

(January 1893, p. 10)

Will not the force which tips tables, causes flowers to be produced, etc. do more astonishing things if properly directed? How do you explain the phenomena?

There is not the slightest doubt that the force referred to in the question will do more astonishing things, and it looks as if the person asking the question had not read of the most extraordinary and astonishing things which have been done by that force, both when it was properly and improperly directed. The limits of the *Forum* would not permit of the explanation of the phenomena asked about, but full explanations have been given in the *Path*, in *Lucifer*, by Eliphas Levi, in the *Key to Theosophy* and elsewhere.

(August 1893, p. 12)

My own experience, and the statements of candid and observing men like Mr. Sinnett, convince me that intelligent beings "on the other side" sometimes—perhaps frequently—communicate with mortals through sight and sound, sometimes voluntarily, at other times by solicitation, both by night and in strong light, natural and artificial. I should much like to know what and who these beings are, that is, "with what body do they come" and of what grade of intelligence. I ask because, 1st. I have myself seen, known, and felt such beings at different times through their manipulation of the finer elements of matter about us; 2nd, I am sure Theosophy is able to enlighten me, and, since they have taken the initiation of intercourse, the question seems proper.

Without claiming any authority on this matter, it seems to me that the "intelligent beings" are in most cases elementals, of which there are some of very high grade but all of which are below the human as to soul and conscience. They do not in the end lead to good, but most frequently to the opposite. The door once open to them,

others of any sort may just as well come in. But every case of the sort experienced by the questioner is not necessarily the coming of any other intelligence than one of the many interior selves we are made up of; many of them may be the production of the power of the person's own astral body which has had some education retained in itself in some other life and now only kept back by Karma and environment. Such is the case with many mediums who do strange things, using their own astral senses and members without at the time knowing that such is the method, just as a man may walk quite well in his sleep. And as it is taught in all good books on this, the elemental world, acting with the inner principles of living men and with the strong shells of gross persons and the astral bodies of those in the astral world who are not wholly dead but live in the passions and astral bodies, is able to "mould matter" in many strange ways and to bring about phenomena of a remarkable character. A simple thought evolved in a definite manner and with a certain intensity will, acting automatically with an elemental, produce a rap of great or small force, and may also bring about sensation, such as sight and feeling and hearing. If, however, a seemingly higher order of intelligence had taken the initiative, one should then exercise the very greatest care, as it is certain such intercourse cannot yet be carried on without a disturbance in the system that is for this age out of the normal. But what exactly each experience is or may be would have to be decided on its own merits and by one who could look behind the veil. (*December 1893, p. 6*)

What entities, besides Kama-Rupa, communicate with man from the astral plane, and what vehicles for manifestation are used besides the Rupa and astral body of the medium? Which of the communicating entities are friendly and which hostile, and what are the means of distinguishing between them? Have in mind the evocation of Apollonius of Tyana.

Hundreds of classes of beings communicate from the astral plane with the living through mediums and otherwise. Of this subject the West does not know. Hence you will have to take on faith if you believe at all what I reply. Many degrees of elementals communicate. These are all of no use to us, but harmful. Many of them

are used by black magicians who live in the astral world in their kama-rupas. They use the elementals, they live thus on the living by absorption, and this is the great danger of all such things. Some of them may be friendly, but unless you have the means and sight of your own to tell which, no direction would be of any use. Even while friendly they are injurious, for they must use a part of you or some one for the work, and they thus set up the likelihood of another not friendly using you the same way. Apollonius was an adept and cannot be safely imitated by any less person. If you are too strong to be influenced and get another person as the means for it, then you will be wrongly exposing the other to a danger you are yourself exempt from. (*April 1894, p. 11*)

In regard to the third object of the T. S., what, if anything, is being done in the way of investigating the "psychic powers latent in man"?

There are two ways to understand the word "investigate." Either it means an actual physical and experimental investigation, or another sort, the other being investigation of the philosophy and the laws underlying the phenomena. The former has not been done by the T. S. for the reason that the philosophy as given out by writers like H. P. B. indicates a danger to the experimenter; and experience sustains the views promulgated by her and those who follow her lead. It is said that a profitable investigation of the psychic realm is only possible when we have first the instruments and next the character—in the line of purity and virtue—without which no right investigation in a practical way is possible. There are no mechanical tools or instruments that are of use; the realm is full of delusion and darkness; mediums, seers, and psychics are all alike (until we get those who really know) unaware of the source of the phenomena or the meaning of them when they come; they give different explanations for the same thing, and they contradict each other as often as not. Unsensitive experimenters, equally with the seers and psychics, are ignorant of the realm they deal with in almost all cases, and in many they deny obvious explanations known to be true by those who have studied the philosophy. And as far as the T. S. is concerned, it has not

from the beginning paid attention to this so-called practical investigation. The phenomena of H. P. B.'s production were her own and not the Society's, and no one has since been like her. Evidently she had, as she said, a distinct purpose and reason for the doing of her phenomena. It was to draw attention and to leave a record of a different sort from the long and sad one of mediumship. Experience in that has amply sustained her views. We know that the medium's record is sad and full of instances going to prove the grave dangers incurred by those who attempt to deal before they are inwardly ready with forces belonging to other planes of being. All through the ages the wise have said that the mere wish of the practical man of the day for phenomena and for the production of them is not a good reason for complying with the request. H. P. B., a later teacher, said that the moral and ethical philosophical ground must be fully and precedently prepared for the new growth that is to come in the line of psychic powers, for if they are permitted to develop in such a selfish and sordid soil as is now afforded in our civilization they will come to be a menace and terror in place of being a blessing. This is why I for one would be sorry to see any of the T. S. Branches engaged in such practical investigation.

But of the other sort of investigation we have had and still have a good deal. Our philosophy explains the facts already at hand, and shows distinctly how the virtues and excellences of character must be developed and realized before we are at all ready for practically touching the psychic forces. At the same time, by giving a sufficient analysis of man's composite nature it tends to prevent and do away with all superstition in respect to the many psychic phenomena that daily have place. This latter method of investigation is the right one in my opinion, and the one to be retained rather than the other.

(August 1894, p. 5)

Is it an advantage or otherwise for a child to be psychic? If an adult is mediumistic, is it to be regarded as an evil, or, properly trained, is it a help on the Path? If sometimes a person suddenly feels impelled—the words tumbling out of one's mouth, as it were—to foretell future events, which more often than not come true, is that

mediumship and to be avoided? There is no seeing or hearing, only an impelling force: is that to be struggled against? These questions have come up in our Branch.

If a child is born as a psychic in a family where the true philosophy of life is understood, so that right training is given to faculties so much misunderstood and abused, then such psychic inheritance might become a boon. When the opposite is the case—as will generally be in these days—then the difficulties and dangers may be many. However, the question seems profitless to me, because birth, like death, is inevitable for all who are born—it is a fact, and so will the possession of psychic powers be a fact. To be born in a wise family is fortunate; to come into a wicked one may be the reverse.

Mediumship, in general, is not a blessing, but often the opposite. Preliminary inquiry should be made to see if proper training can be had, if right knowledge of philosophy is possessed by the person. But as mediumship means—as now used—being under the control of some other power or consciousness than one's own, then it ought to be avoided. Inspiration from or by one's Higher Ego is not mediumship; it is illumination. It cannot be secured save by discipline, altruism, charity, deep love, and highest aspiration.

The editor has excellently answered the query referring to prophetic and other utterances. If those come naturally they ought to be allowed. No selfish use should be made of the power, and if the utterer remains pure in motive, thought, and act, sufficient protection will be afforded by the power of those virtues. Lastly, I should think that questions like these are not profitable for Branches. They relate wholly to phenomena which cannot be understood nor explained until one has thoroughly and accurately grasped the philosophy of man's nature. They are matters more for personal and individual attention and investigation than for the serious consideration of a Branch.

(March 1895, p. 4)

In several writings I have noticed belief in lost souls. If such belief be correct how can that passage of Arnold's in the *Light of Asia*, which ends with this, be true: "All will reach the sunlit snows"; and also the thought of Nirvana?

The two statements can be true. The quotation is simply from Mr. Arnold's words, and he is not a religious authority at all. Again "all will reach" is not defined. All what? Is it all souls, or all atoms, or all monads? And in what way, or as what, will "all reach the thought of Nirvana" did Buddha teach? They could all reach it even were some of them lost to individual consciousness by being absorbed into some of the others. Arnold's work does not decide such questions; it is popular. If you will read discussions of the priests of *Buddha* almost immediately after his death you will find many things to contradict present views of what was taught by Buddha. There is one long discussion, a report of which is in the Royal Asiatic Society's archives, upon Individuality, in which the priests who knew Buddha or his friends decided that there is no Individuality. Hence it is not very important to decide about Mr. Arnold's verses. The subject of lost souls is treated in theosophical literature slightly and is held by many to be true. But one must then be careful and accurate in the use of terms and be sure to decide what is called soul. The "several writings" referred to should be quoted as has been asked in the *Forum* notice.

(September 1895, p. 61)

Sometimes a hypnotist makes his subject blind to some of the objects before him while he is able to see others. How is this phenomenon explained?

Doubts have been raised as to whether this was ever done. But taking it for granted, man is a *Thinker* only and sees nothing but ideas. Hence if the idea of any object is inhibited, as in mesmerism, he will not see the idea of the subject and hence is said "not to see it." His bodily senses and himself being disjointed, the operator imposes his own mind and inhibits ideas.

(January 1896, p. 138)

THE PROBLEMS OF MODERN LIFE

[The following letter and the editorial comments are taken from *Lucifer* VI, p. 514, for August 1890.—Eds.]

On the 3rd July was inaugurated the new meeting room of the Blavatsky Lodge; and on that occasion were set forth its use and purpose:—for the spread of Esoteric wisdom, and as the platform from whence H. P. B. can uninterruptedly give that instruction which she alone is qualified to do.

The following week a syllabus was announced, partaking more of the nature of a debating society's programme than the fulfilment of the above objects, and calculated moreover to give to enquirers an inaccurate impression of the truths contained in Theosophy.

It is against this syllabus we would remonstrate humbly, but with the utmost sincerity, and in the hope that this letter may, be it ever in so slight a degree, advance the cause we mutually have at heart.

R. E. S.
A. R.

Our Correspondents forget that Right Living is as important a part of Theosophy as Right Thinking. The first object of the Theosophical Society becomes a sham if it is not practically carried out, and it is necessary that the attempts to carry it out should be very carefully considered, so that mistakes may be avoided. "The Relation of Theosophy to the Problems of Modern Life" is surely a suitable subject for discussion in a Lodge of the Theosophical Society. The subjects are not dealt with from the point of view of a debating society, at which they are debated generally on their merits: they are dealt with entirely from the Theosophical standpoint, and it is the application of Theosophical principles to the solution of pressing questions which is now being discussed by the Lodge. So far, the discussions have been most interesting and most useful, and the full attendances show the approval of the Lodge. As already announced, a philosophical course will follow the present.—Eds.

IN THE LIGHT OF THEOSOPHY

"Who Reforms the Criminal?" asks Judge John F. Perkins in the September 1944 *Atlantic Monthly*. And his answer is in line with Theosophy's insistence that man progresses by his own efforts, self-induced and self-devised. Is not the central fact in the correcting of criminals, he demands, the criminal's decision whether he will try to reform or not?

It is his decision, not ours. If he does not want to try, if he will make no effort to redeem himself, he stays unredeemed and unrehabilitated. However favourable may be the opportunities we provide, he may refuse to take them.

Correction, Judge Perkins emphasises, calls for training as well as therapy. The two are often confused by modern penologists but, though they overlap, they are essentially different. In some cases doctoring is necessary; in others it is not; and it cannot safely be substituted for education of the criminal.

The doctor's effort is to adjust circumstances to suit his patient. The teacher tries to get his pupil to adjust himself to circumstances, to the realities of life.

The job of the Correction Authority is to stimulate the criminal to try. This includes not only moral suasion and vocational training but also the assurance as incentive that the freedom forfeited can be regained by merit. The right decision taken by the convict, the necessary efforts made to pass the tests imposed, the penal system must be such as to give the reformed criminal his chance to make good outside. The Correction Authority, in other words, must give the criminal the chance but also make it very clear to him that it is up to him to do the job—self-rehabilitation, self-redemption.

Time was, when the religions hunted heretics. It is today the affirmer of spiritual values who is unorthodox and it is the priests of material values who advance upon the printed page with the modern equivalents of bell, book and candle for his excommunication. It was not to be expected that so many Western leaders of thought could turn from the feast of material life without

arousing the resentment of their late fellow-banqueters. Shadows ever follow innovations. In two articles in *The Saturday Review of Literature* for 18th November and 2nd December 1944, Prof. Irwin Edman and Mr. Sterling North deplore the recent trend.

Franz Werfel's *Between Heaven and Earth* provides the spark for Professor Edman's ire. 'He brands the work of writers who have turned to the mystical and supernatural (we should say, superphysical) as "a special kind of escape literature." He holds up to ridicule the very true idea that

once a man has lost his empty naturalistic *ersatz* faith he will be permitted to penetrate to his innermost self, that is to the perception of the Divine which is waiting for him to hearken unto it.

He is particularly incensed by the alleged assumption that, "in a world conceived without a supernatural, there is no possibility for poetry, morality, or wisdom." He sees the turning away from material values as a symptom "of a widespread disease among understandably frightened and chastened intellectuals."

Mr. North also deplores the turning to the "supernatural." He finds it evidenced by the recrudescence of superstitious beliefs and practices, as also in the vogue of books that bring in the "supernatural" element. *Quo Vadis*, *In His Steps* and *Ben Hur*, he writes, are the only books besides the Bible of which over 8,000,000 copies have been sold through usual trade channels. *The Song of Bernadette*'s tremendous vogue confirms the trend. Outstanding scientists like Compton, Michelson, Eddington and Jeans having leapt to metaphysics, Mr. North fears for the man in the street who may so easily fall prey to "the well-baited traps of the priestly cult, the spiritualist charlatans, and other extra-sensory racketeers." Real dangers, these. But so are the cult of the sceptic, the racketing of the sensualist, the materialistically blinded who thinks he sees.

The turning of so many from materialism to the things of the spirit is the working of the leaven of Theosophy. In so far, however, as the pendulum has swung to sacerdotalism we find a

fulfilment of the Master's warning, before which our half-hearted efforts stand condemned. A failure the more tragic in the light of Mr. North's words: "Never in the history of mankind have we been so in need of an ethical pattern." To us, as students of Theosophy, a perfect pattern was entrusted. How woefully have we discharged the sacred trust! The Master wrote:—

This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

Shrimati Sarojini Naidu, addressing the Andhra Women's Conference at Madras on January 17th, deplored the "de-Indianisation" of the women of this country. This had been brought about "by a long process of alienation from their own culture." Loss of touch with the living Indian tradition had led to separatism, provincial, linguistic and religious. The welfare of other communities was inevitably involved in every scheme of national education and progress evolved by any for itself. All had a right to live according to their vision of life. *The Hindu* comments:—

It is in the spirit of co-operation in the pursuit of the great ideal of a newer, richer and fuller life for India as a whole that each cultural unit can find its salvation.

The converse is equally true. The highest good of India as of humanity as a whole depends on the progressive unfoldment of all its units, races, nations or religious groups, in brotherly co-operation. Education needs a shift in the centre of gravity. When the mediæval notion that our earth was the centre of the universe was abandoned in favour of the heliocentric system of the ancients, man's horizon widened. Not a little of the upsurging culture of the Renaissance sprang from the exulting sense of freedom from old moulds of thought. Today each nation, each religion, occupies, in the conception of its citizens or votaries, the central place men once assigned our earth. Around it, as a centre, all revolves. Once more the minds imprisoned in the cramping moulds cry for the liberating hammer of the man of larger vision. Humanity must be the centre of

our universe and all divisions must be recognised as minor groupings in the greater whole.

Craft-centred education, according to the Wardha scheme, is good for the majority for whom the crafts, including agriculture, will be the means of livelihood. But life-centred education would include it and would have a wider base.

Theosophy would view Soul-centred education as the best. The Soul is handicapped by instruments made unsuitable by wrong education. True education should aim at the development of unselfish feelings and of vigorous, logical and liberal minds. In short, at the production of free, unprejudiced men and women, devoted to no one sect or cult but to the truth in all. Citizens not of this country or of that, but brothers to all men throughout the world.

Some important aspects of the race question are brought forward in a review of *Prejudice*, by Carey McWilliams, in *The Saturday Review of Literature* for 14th October 1944.

Mr. L. D. Reddick points out that Mr. McWilliams is correct in citing the treatment of the Japanese-Americans as a symbol of general racial intolerance. Especially since Pearl Harbour their treatment is one of the straws that show which way the wind is blowing. He brings out that so-called "domestic race problems have international repercussions." He writes:—

Now that the end of the European phase of the war is in sight there is a real danger that the war against Japan may turn into a "race war."

However decisively Germany may be defeated by arms, if the war against Japan assumes the character of a "race-war" the "ideological triumph of the Nazis will be undeniable." Although it is well known that the United Nations have verbally defended universalism against racism, and have denounced the Nazi race hatred, it is also a fact that "racist practises have been prevalent within colonial empires as well as within the borders of nations like the United States." Hypocrisy, whether in individual or nation, is bound to show itself forth in time, and to reap its own ugly and bitter harvest. The man who is a tyrant within the four walls of his home will sooner or later show his true nature to the world,

no matter how cleverly he poses as an advocate of tolerance and justice. While the United Nations have given lip-homage to the ideals of freedom, equality, democracy and brotherhood, they have harboured thoughts and feelings which belie them. Not what a man utters with his tongue, but what he thinks in his heart, he will become. The moral law does not change and action can be only from within without.

Some interesting observations on the traditions of the Amerindians of Central and South America and Mexico are made by Dorothy W. Smith in "Whom the Gods Destroy" appearing in *The Review of Religion* for November. She recalls the oft-expressed wonder of historians at the collapse of the great Inca, Aztec and Mayan empires before a handful of Spanish adventurers. Miss Smith believes that the picture has been "obscured in recent years" partly "by the materialistic interpretation of history so popular in the United States." In part explanation of the dramatic collapse of the Amerindians she quotes several authorities. They show that amongst these peoples "the end of the current age had been prophesied openly for some hundred years before the arrival of the Spaniards."

The reason for this prophecy is significant. "The Amerindian peoples from Mexico to Peru possessed the same calendrical science." They believed the ages of the world history to number four or five, each of which had been under the government of a particular star or god and that each had ended in a cataclysm by water, wind, earthquake or famine. Their expression for "'the end of the world' did not mean complete physical destruction but a time of limited availability."

Precessional calculations based on astronomical knowledge "have seldom been attributed to Amerindians, except among Theosophists" states Miss Smith, but she concedes that the Amerindians from Mexico to Peru "sought in a study of celestial rhythms an explanation of the cosmic plan." As well expressed by Dr. George Vaillant whom she quotes:—

Nature operates in a series of recurrences which give the effect of rhythms. Birth, maturity and death follow relentlessly in human life; night succeeds

day; the seasons of the year rotate endlessly through spring, summer, fall and winter; the planets move in eternal sequence through the sky. Thus to discover what those rhythms were and to follow their complicated but regular beat would, in Aztec philosophy, ensure the happy survival of the community.

The Amerindians' knowledge of periodicity and their ability to prophesy on the basis of cyclic law is not surprising to students of Theosophy. H. P. B. explains that the Americas are a more ancient continent than Europe, and that they touched the great Atlantis before it sank.

The perfect identity of the rites, ceremonies, traditions, and even the names of the deities, among the Mexicans and ancient Babylonians and Egyptians, are a sufficient proof of South America being peopled by a colony which mysteriously found its way across the Atlantic.

Astronomical science is not the only one the Amerindians share with the ancient East. Numerous landmarks of one and the same doctrine are evident on all the monuments of Central America, Egypt and Siam.

"Good Rather Than Just" is the title of Mr. Thomas Sugrue's article in *The Saturday Review of Literature* for 4th November 1944. The article is on the whole discursive and superficial. He points out the fact that many people in the forces are turning to prayer for consolation in the horrors that surround them. That others in civilian life are taking to so-called yoga practices for the same reason. But we must take exception to the claim that "man cannot be just, he can only be holy." How can a man be really holy without being just? Sentimental goodness usually does more harm than good.

With the following, however, Theosophical students can concur if intuition be admitted also as an ingredient:—

Righteousness depends on wisdom, and wisdom is a compound of knowledge and experience, gathered in patience and dispensed with objectivity.

Without the knowledge of reincarnation Mr. Sugrue's conclusion is understandable. He writes:

Man does not know enough, hasn't experienced enough, isn't patient enough, and is unable sufficiently to separate what he wants to do from what he ought to do, for righteousness to proceed from him.

There have been and there are Those to whom this cannot apply. The author cites the wisdom of Solomon in determining which was the real mother of the child claimed by two women, as an ignoring of justice and the invoking instead of selfless love. His decision was in fact a most convincing example of how true justice (righteousness) ever includes mercy and goodness.

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DECLARATION

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, CALIFORNIA, U. S. A.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....	22 East Sixtieth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Orpheum Theatre
PHOENIX, ARIZONA, U. S. A.....	32 North Central Avenue
PASADENA, CALIFORNIA, U. S. A.....	266 Arcadia Street
HOLLYWOOD, CALIFORNIA, U. S. A.....	1631 Cherokee Avenue
INGLEWOOD, CALIFORNIA, U. S. A.....	2547 W. Manchester Avenue
SACRAMENTO, CALIFORNIA, U. S. A.....	720, Alhambra Building
PHILADELPHIA, PA., 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, FRANCE.....	14 rue de l'Abbé de l'Épée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA.....	Anandi Nivas, Bhaudaji Road
BANGALORE CITY, INDIA.....	"Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street