



Vol. XI No. 7

May 17, 1941

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

—H. P. BLAVATSKY



## PUBLISHERS' 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, 50 cents, 2s., Re. 1, 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 :

- (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 May 1941.

VOL. XI. No. 7.

### CONTENTS

India and Theosophy	..	..	..	..	97
Hedonism & Asceticism	..	..	..	..	100
Builders of Tomorrow	..	..	..	..	103
On the Future : A Few Reflections—By W. Q. Judge.	..	..	..	..	106
In the Light of Theosophy	..	..	..	..	109



AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1941.

VOL. XI. No. 7

## INDIA AND THEOSOPHY

Europe is suffering violent pains due to the curse of nationalism. India is under the curse of communalism in politics and of creedalism in religion. There, as here, the curse can be removed only by a proper observance of the Law of Brotherhood.

Whether man likes it or not the impersonal Law of Karma restores broken harmony and in the process pain and sorrow are produced. No kingdom in Nature, save the human, can practise the Law of Brotherhood, for man alone is self-conscious and has the power to choose. He can devise ways and means to participate in the evolutionary process and thus become an intelligent co-operator with Nature, working with the Law and not against it—labouring to restore broken harmony everywhere and desisting from breaking harmony anywhere. This he can do by a proper observance of the Law of Brotherhood.

All good-hearted people, all well-meaning men and women, believe in and speak about brotherhood. Their knowledge of the Law of Brotherhood as an important aspect of the Law of Karma is almost nil; their concept of brotherliness is surrounded by clouds of kindness, charity, tolerance. But clouds, though capable of producing showers, are not life-giving waters for the parched soil. Therefore even these praiseworthy virtues fail to create a harmonious atmosphere. Neither Hindus nor Muslims, neither Parsis nor Sikhs, neither Christians nor Jews are devoid of kindness, charity or tolerance. In Nazi Germany as in Imperialistic

Britain these qualities are present. But the Law of Brotherhood is broken there, as here, every hour of every day.

Are students of Theosophy, familiar with the teachings about the Law of Karma and of Brotherhood, using the virtues of kindness, charity and tolerance correctly, so as to express real brotherliness in their own ranks? While knowledge is essential and most of the students have a fair grasp of the truth that they have a responsibility to the Law of Karma and that they must practise the Law of Brotherhood, many among them do not go far enough in their endeavour to apply in a practical fashion what they know with and in their own minds. The evil spirits of creedalism, communalism, nationalism, have not been dislodged, these exert a subtle influence over the students, unknown to themselves.

To free himself from creedalism the earnest student may give up the actual performance of rites and ceremonies belonging to the religion of his birth. That is a good step to take but, unless the mental tendency which gave birth to the performance of ceremonies is transformed, the student is apt to exchange old rites for new. Similarly, communalism is a mental tendency with different expressions; the Theosophical student has to guard against this persisting inner tendency and must not fall into the error of believing that right reform is achieved by outer change.

In this country of India great psychological changes have been taking place. Ram Mohan Rai



of the Brahma Samaj, Dayananda Saraswati of the Arya Samaj, Ramakrishna and Vivekananda with their organization, have all contributed greatly to the social changes taking place in India. All of them have touched the spring of religion and the beneficent aspect of the influence of each is bound to endure. The greatest of them all is the living reformer Gandhiji, who has succeeded in stirring the masses, awakening not thousands but millions to a new attitude towards life and work. But most of the work done by the great persons named above has especially touched the Hindus, though a greater number of Muslims have been beneficently influenced by Gandhiji than by the others. Again, while the previous movements were strictly socio-religious, that of Gandhiji is also political, and his ideas put into direct action have caught the imagination of the entire world.

The influence of the Theosophical Movement on Indian thought has been great. During the years 1879-1885, when H. P. B. lived and laboured in India she sowed seeds which yielded a wonderful crop even after her departure. The work started by her was not, however, properly implemented by those who came after her. The promulgation of Theosophy, the *source* of all religions, was weak; in the name of Theosophy sectarianism and creedalism were pushed forward, and instead of fighting class and caste brotherhoods these were encouraged, albeit indirectly. The sin against the first object of *Universal Brotherhood* corrupted the work undertaken to promote the second and especially the third object of the Movement. The grand Theosophical Movement deteriorated and was wrecked; its remains can be seen on the banks of the Adyar and elsewhere.

We are not writing this to cast any stone at the workers of an earlier generation. We are writing for associates and aspirants of the U. L. T. They have a laudable and a power-

ful contribution to make by distinguishing between the spiritual and the religious, between ethics rooted in universal principles and morality associated with conventions. The first duty of the Theosophical student is to rise above the pride of race or of religion, to throw off the feeling of exclusiveness which caste and community engender and to breathe the pure air of universality, of cosmopolitanism, of internationalism. Religion may be good but Theosophy is better. To love one's community may be good but to allow that love to tarnish the fair name of India is degrading. To be partial to one's own family or country may be right for the unphilosophical but is positively wrong in one who is a practitioner of Theosophy. "The true Theosophist belongs to no cult or sect, yet belongs to each and all." We cannot possibly belong to each and all until we refuse to belong exclusively to a particular cult or sect.

The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law. He must not be bound by the prejudged and sectarian opinions of any one; he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished him by the science to which he is devoted. To attain to this position the student of Theosophy must divest himself of religious ritualism, of communal bias, of national pride, and become a seeker of Truth, *i. e.*, a philosopher whose quest is pure knowledge and whose duty is the earnest and continuous application of what he has ascertained to be true. He must never act without a basis of wisdom-teaching. We cannot fight the bigotry of a priest-ridden populace without real rational living, *i. e.*, living according to laws, rules and principles whose truth we have determined. To live the life of Universal



Brotherhood each has to cease to be a sectarian and become a man. The Brahamana, the Zoroastrian or the Muslim, the Britisher or the Indian is less than Man. The Asiatic, the European, the American is less than Man.

The sorest need of India today is a group of Theosophists who hold firmly to the principle of *Universal* Brotherhood, not in theory but in actual practice; who are pure thinkers, rationalistic philosophers, applying the noble ethics which flow from pure philosophical abstractions. Sacrificial action is great but an act in which the sacrifice of wisdom is present is greater. Politicians, social reformers, educationists, cannot save India without the inspiration of practical mystics who live by the Eternal Light as brothers to all men.

Let the student reflect upon the following extracts in the light of what is said above. But more—let him ascertain if he himself is living up to what is implicit in them :—

“Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime, voluntary victim of an illusionary God, the abject slave of his crafty ministers? The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each

other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of these false gods. . . .

“As one who watches the signs of fluttering life beside a dying bed, and counts the feeble breaths to learn if there may still be room for hope, so we Aryan exiles in our snowy retreat have been attentive to this issue. Debarred from using any abnormal powers that might interfere with the nation's Karma, yet by all lawful and normal means trying to stimulate the zeal of those who care for our regard, we have seen weeks grow into months without the object having been achieved. . . . If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog—a moral meteor—the odic emanation from her vicious social state. Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame.

“Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals, must be regenerating in national force, every one of us would naturally and without urging, be disposed to push forward a society whose proposed formation is under debate, especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science, and tendency, to rehabilitate our country in the world's estimation.”



## HEDONISM & ASCETICISM

The aspirant perceives at an early stage of his Theosophical studies that in living the life of the Soul he is not to neglect the life of the senses. Hedonism and asceticism have each its extreme aspect. To pamper the senses and to educate them 'to enjoy' the objects of sense and to live as if the sensations provided by them and the emotions which they create were the be-all and the end-all of existence is not only to materialize but also to degrade hedonism. On the other hand, to look upon the senses and the organs not only as deterrents but as useless and to torture them, or to run away from the objects of sense so that temptations shall not arise, is false asceticism—as dangerous as false hedonism. The earnest and sincere student-practitioner seeks for the true explanation and tries to bring into his daily life the right aspect of both hedonism and asceticism.

The really great hedonist philosophers have always distinguished between the lower pleasures which are ephemeral and which produce pain and agony in the process of time, and the higher pleasures which are lasting and which may even be accompanied by pain or irksome labour. To crowd sense enjoyments into every hour regardless of future consequences is to live a worse than animal existence. Epicurus is often quoted as the champion hedonist, but his conception of pleasure is different from that of Aristippus who taught the indulging of the senses regardless of consequences; Epicurus advocates prudence and, according to him, the pleasures of life can never be obtained without the guidance of reason, the practice of self-control. The great Charvakas—Hindu hedonists of old—were philosophers; though materialists, they were not sensualists. Subtle logicians, they did not look upon life as

purposeless, and in enduring physical existence with a purpose they did not teach that plain men and women can do nothing better than dance in the sunlight like flies for a fugitive hour. The hedonist philosophy teaches the art of securing lasting enjoyment from Matter which can think and from brain which secretes thought as the liver secretes bile; as death is the end of all, time is short to discipline ourselves to suck out from the brain and the senses long-lasting though perishing happiness. Thus real philosophical hedonists are æsthetes, not vulgarians. The truth underlying the hedonist philosophy is the necessity for the control, the discipline and the culture of the senses to secure happiness; but the same teaching is given by the Raja-yogis who are not materialistic agnostics but Gnostics who *know* that Spirit is the basis of life, and real happiness or Ananda is not of the senses but of the Soul. Thus Shankaracharya, for example, lays down *dama* as a qualification for the higher life. What is *dama*? Control of the powers of perception (*Gnyan indriyas*) and the powers of action (*Karma indriyas*). This control implies their disciplining by the Soul, their purification by the Soul, so that the Soul is the master and the senses and organs are helpful, co-operative, intelligent employees. Thus hedonism and asceticism, like extremes, meet, because truth agrees with truth; but false hedonism and false asceticism are ever asunder.

That asceticism which tortures the senses and the organs and which looks upon the world of objects as useless, as glamour to be shunned, misses the meaning of evolution, discards the truth that the round of life is the Cycle of Necessity. The school and the college are of no further use to the graduate of the university, but the lessons they teach and the sports that they provide are neither useless



nor glamorous for the pupil. Both the hatha and the raja yogis teach the doctrine of Maya, but their understanding about the relation of Maya to Ishvara, of the Unreal to the Real, is different. A teaching in the *Bhagavad-Gita* (XVII, 5-6) fully brings out this difference while revealing the true Raja-yogic position :—

Those who endure gory austerities contrary to Holy Writ, wedded to hypocrisy and egotism, endowed with the strength of desire and passion, thoughtlessly torture the assemblage of the elemental lives which make the body and ME who dwell in it. They are of infernal resolves.

This is a clear condemnation of hatha-yoga principles. But what we are concerned with here are the two implied facts about our human constitution. First, that the body is composed of a host of beings, and, secondly, that through them the Lord in the body can be tortured. Thus the value of the body to the Soul is brought out. Immediately the *Gita* proceeds to speak of food which nourishes the body.

Train the senses and the organs for the purposes of the Soul, so that in and through that body the universe of objects can be correctly cognized by the mind. Hedonistic experience of the soul, *i. e.*, experience of bliss, which is virtue, by the Soul within itself is dependent upon asceticism. To experience real pleasure we must abstain from feeling pleasures which fade away.

The Theosophical student then has to learn the art of sense-purification on which soul-expression depends. What shall he do to make himself clean? He shall not abstain from making use of his senses and organs, *i. e.*, he shall not become inactive. He must act with his senses and organs, his body, his thinking mind and his intuitive mind; but, in doing so, he must guard against becoming attached to objects without or to images within. Bodily

activity brings him in contact with the beauty and the ugliness inherent in Nature and develops the tastes of the senses, so that he is apt to slip into the psychic aspect of hedonism. Forces of æsthetics bring him mental activities and a whole universe of images seen and remembered is enlivened by his own thoughts. Against these two universes of objective forms without and subjective images within, he must guard himself.

The objects sensed work upon the imagination; the latter starts working and conjures up desires which fancy soon turns into longings and causes new activity. Once an artist told the writer : " My beautiful model inspires me to paint; but that is only one thing; she fires my imagination and within me is conceived a form; give me time enough and I will create and incarnate in flesh and blood the model I have in my consciousness; I will not be the physical parent of that form but I will have created her. She will be born of my consciousness. After all, is not that what Immaculate Conception means? "

The reply given to him was : " Jesus, the fiery altruist, was the result of the Immaculate Conception you refer to; but *you* will be creating, even if you succeed, but a soulless creature, however beautiful in appearance and to the senses of men like you. " " That is true, " he replied, " I never think of my creation as having virtue or reason. " We narrate this because it contains something vitally important for the student who must know himself as the controller of mind and the creator of images.

Detachment practice must start with a positive opposition to attachment. Though it is true that *Vairagya* or Detachment is something more than not-to-be-attached, the latter constitutes the preliminary exercise. Thus the truth of the teaching of *The Voice of the Silence* can be realized :—



Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

To live in the world performing without self-interest actions which are duties excludes indulgence in the charms of sound, of sight, of smell, of taste, of touch, which have our senses and organs as the starting place. There are sounds to be heard and sights which are pure visions, but the former are not to be found in opera houses or concert halls, nor the latter encountered in picture-salons and art galleries. We are not suggesting that thrills of sense-delight are not felt in these places, or that inspiration cannot come to one who visits them; but that delight and that inspiration are mostly emotional, not spiritual. Only occasionally does the poet or the painter lift us to spiritual heights, mostly it is a stirring of emotion, an awakener of sentiment which can never rise to heights of sublimity. Good and friendly and soothing feelings often result from such emotions and sentiments, but so also do evil, lustful and exciting ones. Let not the Theosophical student then fancy that purification of his lower nature of senses and of emotions will result from artistic culture. The Beautiful has a psychic aspect as well as a spiritual one, and it is the spiritual aspect which the student should seek. Similarly, spiritual virtues are different from social virtues and spiritual truths from facts of ordinary knowledge.

The senses and the organs are to be trained, the soul's attitude to them has to be determined. The hatha-yogi looks upon them as enemies;

the hedonist values them as principals in the game of life; the religious considers them as "undesirable company from which may the good God deliver me!"; the Raja-yogi and the Theosophist knows that the senses and the organs are the orifices of the body which is the Temple of the Spirit. This temple and its doors and windows and inner chambers are not composed of dead matter but of living intelligences. Purification and control of this host of living intelligences implies lessening their psychic action and inducing in them the influence of the noetic action. Sankara, commenting on the 14th verse of the 18th *Gita*, says that the fifth factor of any action, "deities," are "Aditya and other Gods by whose aid the eye and other organs discharge their functions." The human soul has a duty to them. By his own thought, will and feeling the soul has to serve them and raise their status.

So the very first step the student has to take is to acquire the correct attitude towards the senses and the organs and then acquire Knowledge to aid them to perform their function harmoniously, which would raise them on their own path of evolution. They have to be taught adaptability to the soul, *i. e.*, the suggestions given by the soul should find acceptance with them. This requires patience on the part of the soul who stands as a teacher to the host of lives who attend his school and who are grouped into classes which are distinct organisms. Therefore has Mr. Judge written :—

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



## BUILDERS OF TOMORROW

"Do you want to do more than your best? Do you covet the work of another? No; you do not. You will sit calmly where you are, then, and, with an unaffected heart, picture to yourself the moral and physical deaths and famines which are now without the possibility of prevention or amelioration. Your faith will know that *all* is provided for."—W. Q. JUDGE.

A wave of sadness sweeps over us whenever news of the countries engaged in war reaches us and we ponder over the miseries, sorrows and tortures, both mental and physical, that they imply. Our sense of love and of fraternity suffers. The images of relatives and friends bring the plight even nearer, yet they are but a few of the many millions of souls who are agonizing daily!

There have always been famines, cataclysms, epidemics, the violence and the extent of some of which have even influenced the course of history and thrown the karmic dice that have changed the face of one nation—or several—for centuries. Yet wars bring the horrors of the trials of humanity more blatantly to our doors. Why? Because in them is epitomized the activity of our own lower selves; and the causes of the passion which blinds so many human beings, driving them to madness, are exposed to sight with a vengeance. Is that all we have achieved during these millenniums in which we have written our destiny? What have we done with the gifts of the Gods?

Every human sigh echoes in our very souls; we feel ashamed of what we have. We feel ashamed to have done, and to do so little; and how trivial is our share even in thought while humanity groans under sin, despair, ignorance and pride! We are downcast and confused, for we do not know how to make any real effort to bring relief. Yet in our very despondency lies the urge which makes us arise and search, so ingrained in the human

soul is hope. It is in the hour of failure that hope comes to our rescue. When Hanuman was in despair because he had failed to find any trace of Sita in the palace of Ravana, he thought "Hope is the source of good fortune. Hope causes the highest happiness. Indeed hope impels one always in all quests." And "thus pondering, he began once again to search for her." That hope is born of the knowledge, however vague, that somewhere Truth and Justice exist and that they will finally prevail. The quest begins without; it ends within; and when the Truth has been touched within, it will radiate forth as a circle of Light which will attract other searchers from the Darkness and set them on their own journeys.

Let us turn to the quotation given at the beginning of this article. What does Mr. Judge mean when he says that we have to picture to ourselves with an unaffected heart all the moral and physical deaths and famines which are now without the possibility of prevention or amelioration?

That our hearts should become hard, dry, analytic? Not at all. Mr. Judge himself indicates this as we read on. And the whole Philosophy gives us very clear indications that our hearts must become as sweet as the pulp of the mango to others, as hard as its stone to ourselves. In *Light on the Path* we are told that as we enter the Path our natures feel and react with much more sensitiveness than before to all that is going on. Buddha traced the Way of Love, as did the Great Brothers before



and after Him. They taught that the way of all victories is Love; and that the only real peace is enclosed in Love's fruit; for to practise Love and Charity, one has to learn how to bear much from one's fellow-men, how to forget and forgive. And Compassion being the Law of Laws, we *must* learn how to extract from the mighty Root the essence of all understanding. To do that we need *dispassion, understanding and faith*.

We must first of all appraise our position at its right value, dispassionately. "Do you want to do more than your best? Do you covet the work of another?" asks Mr. Judge. Our work is right where Karma has placed us and we cannot do more than our best—a best which ought to cover thought, feeling and deed. Moreover, outside of the evolution of our soul in its essence under the laws of Space, Causation, Time, or Ideation, Motive, Work, what are *we*? A passing spark rolled in and out of the Impersonal Furnace, where all that is of the transitory is burnt and destroyed; and that includes much that we treasure and think important. If we can understand this even partially we begin to look at things from a different angle, and we learn how to unfold a dispassionate view of the questions in hand, free from the colouring touch of personal feeling. Furthermore, we cannot but see how close we are to all the fragments of Humanity, be they sane or insane, saint or criminal, for all are reflected in the Soul.

So we have to come to the *understanding* of each of the fragments which constitute our collective humanity. And for that understanding to develop on a right basis, we need to gain knowledge and to practise *enlightened* love. Without knowledge we would become over-indulgent or too strict; without clear love,

over-hard or too tender; and extremes are the walls of the Rajasika regions within which we are enclosed. With understanding, knowledge will build in us strength and love. Both of these allied will make of our thought a potent force which, joining others of a similar kind, will enable us to help, apparently "without even lifting a finger." And perhaps the deed we wish to accomplish will become materialized through another. To obtain such results it is not necessary to hypnotize oneself in extreme penance or contemplation, but simply to live, love and labour where one is, with gentleness of heart, simplicity of mind and frugality of feelings in regard to oneself. Right where we are we too may meet war in the feelings of others, but we can win that war through pity, love and the knowledge that the ill-disposed ones will *in time* see the truth and give way under its inner pressure. As Lao-Tze has expressed it:—

Who is there that can make muddy water clear? But if allowed to remain still, it will gradually become clear of itself. Who is there that can secure a state of absolute repose? But let time go on, and the state of repose will gradually arise.

In "Chelas and Lay-Chelas," one of the conditions required in the disciple is:—

Unswerving faith in the law of Karma, independent of any power in nature that could interfere; a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies.

If our *faith* in Karma is based only on what we have studied intellectually, it will not be able to stand the shocks of certain revelations brought about by drastic events. Unless we have followed the web of Karma up to a certain point in our life and in the lives of others; in individuals and in their work in the



history of mankind; in the small event which may take an unexpected shape and crumble to pieces the strongest scheme; in the action and reaction between the furthest star and our earth, so that we get truly convinced that the Law is unerring, appearances notwithstanding, we shall be shaken by emotion, and despair will make us shudder and recoil. But we can make the Great Law part of our being each time our intuition lights up the correlation of events, however small.

Better still, each time we have suffered bitterly, been humiliated, met injustice and calumny, felt the pang of loss, been powerless when we have wanted to give, been chained and hammered in our hearts, remorseful for actions committed, we touch the living fire of Karma and if we know how to extract the lesson we become to that extent more familiar with the Great Power in which we move and act. We can no more sit back and say: "This is the Karma of the world or of So and so" for we know that their Karma is our own too because we form one indivisible whole. Our heart learns to vibrate with compassion towards the wicked, the down-trodden, the proud, the fool, the dictator, and from each of them our minds will receive precious living lessons in Karmic lore.

Our faith will deepen and expand, will work with the event, good or bad, to make it yield its meaning and will sweeten its results by the philosophical acceptance of it.

The worst event which clouds our vision for a while is but a *passing* cloud which Time will devour in its turn. H. P. B. says in *The Secret Doctrine*, I, 418:—

Chronos cuts down with his scythe even the longest and (to us) seemingly endless cycles, yet, for all that, limited in Eternity, and puts down

with the same scythe the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the god or gods, or flout, one or both, and that scythe will not be made to tremble one millionth of a second in its ascending or descending course.

We have then to work heart and soul with our times and to face fearlessly their results and the openings they offer; Karmically, they are those fitted to work in and on ourselves to give us a better understanding of others—which ultimately spells better service. Instead of installing Karma as a relentless Law, we shall discover its compensating justice, its opportunities often hidden under trifles or pains and the great majestic sweep of its metaphysical aspect which is the Train of Duration.

Out of the great suffering which sweeps mankind today may come some chastisement of souls and hearts which will break down the walls of the Rajasika regions and bring people to profit by the Light of Satwa to clean up the mess they have made of their lives. On the sites of the many slums destroyed, better quarters may be built. Out of the conceit crushed, a spirit of humbleness and appreciation may be born. Out of the blood and the sacrifice of the many, some respect for the life of others may be formed which in turn may lead to the realization of Universal Brotherhood.

Will the workers be ready to serve in the long lean years and the upheavals which will follow in the track of the present wars, and prepare the field for a new great Awakening? That is the task for within, while the battles rage outwardly. To employ thought for reconstruction, to open the mind to justice and the heart to Brotherhood in both its inner and outward sense—this is to be the fruit of *Faith*.



## ON THE FUTURE: A FEW REFLECTIONS

[ Reprinted from *Lucifer*, Vol. X, p. 20, for March, 1892.—EDS. ]

Although I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbianism, for no matter how long might be my life, I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H. P. B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great continents. *First*, the Imperishable Sacred Land [ this is at the North Pole, W. Q. J. ]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth* " was America."

From the survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that, although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side; it is in the Pacific Ocean

that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumours of war since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations will be swept away, first of all being the European, including the British Isles—if not gone before—and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of to-day, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races



and not the habitation of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God, a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindu cosmogony, and their folk-lore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindus are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slave-holders with the Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So

then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important? And would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus*? Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals



and men were seen by Arjuna to rush into Krishna's flaming mouths. But later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws, in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.

Did H. P. B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law and order—for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the Queen was crowned? Let us also be informed if there be any finger-shadow pointing to the future in the fact that England's Queen, crowned over that stone\*

is Empress of India, from which we claim the Aryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the victory for "the new order of Ages"; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States Government. A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reincarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

\* \* \* \*

At least such seemed the view while the clouds lifted—and then once more there was silence.

\* It is an interesting fact that in India there is an important ceremony called "mounting the stone."



## IN THE LIGHT OF THEOSOPHY

The announcement of demonstrations of "Pranayam, Hath-Yoga and other practices" as a feature of the "All-India Spiritual Conference" held at Ujjain from March 28th to 31st, inclusive, bears witness to the obscuration of the perception, once so clear in India, of what the word spiritual means and implies. Many of the country's disabilities in many lines are traceable, directly or indirectly, to the gradual supersession of the spiritual by the psychic, of the mental discipline of Raja-Yoga by the physical practices of Hatha-Yoga, its antithesis.

At this Conference, it was announced in *The Bombay Chronicle*, "saints from Burma, Nepal, and other corners of the country" would "assemble for exchange of ideas and experiences." "Practical psychology, naturopathy and new thought culture" were among the "spiritual" subjects on which instructive discourses were promised.

What is saddest about such a profanation of a sacred term is that individuals who feel the inner urge towards higher things—and the number of such in India is legion—may be dazzled by the will-o'-the-wisp of psychism and led far astray before they realize that they have wandered off the path that leads towards their goal. There are super-physical powers. They are attainable by man. But even in investigating such a physical science as chemistry the study of theory is recognized as necessary before experiments in the laboratory can be undertaken without grave risk. How much more necessary is preliminary theoretic study before one attempts to exercise Siddhis, so vastly more potent for harm as well as for good than mere material forces can ever be! Theosophy recognizes such powers; explains their rationale, classifies them into the higher, spiritual, and the lower, psychic, and shows the aspirant to such powers how to proceed to fit himself for their normal development and safe use.

H. P. B.'s suggestion in "The Last Song of the Swan" (*The Theosophical Movement*, January 1941) that the causes of influenza were rather cosmical than bacterial and ought to be searched for in abnormal atmospheric changes, has been neglected and the last few years have witnessed feverish bacteriological investigation into this scourge which at irregular intervals decimates the population of the globe. The naturally inconclusive nature of the results of this misdirected activity comes out not only in Miss Justine Hill's recently published *Germ and the Man* but also in Miss Mona Gardner's long article, "Fighting the Flu," in *The Atlantic Monthly* for February 1941.

Miss Hill claims that the influenza bacillus was originally discovered in 1892 but writes that today its rôle "in influenza is either completely eliminated or entirely subordinated to that of the virus." It appears from Miss Gardner's article that bacteriologists have established, at least to their own satisfaction, that "influenza is a virus capable of passing through filter paper" but how little importance need be attached to this claim and how much in the dark the scientists still are may be judged from the description in the *Nursing Mirror* for November 16th of one new vaccine put out by the Rockefeller Institute, New York, "a blend of anti-influenza and anti-distemper viruses," which, it is fondly hoped, "will be the means of conquering influenza, which has so long defied medical science." For the three vaccines available Miss Gardner claims only that they "may [!] lead to the production of antibodies."

The average young doctor, she brings out, will concede the vagueness of the present state of knowledge of influenza, calling it "a symptom complex" characterized by the same behaviour as a half-dozen other diseases, "a sort of clinical diagnostic waste-basket" as it always has been.

A more promising line of study than that of the bacteriologists seems to be the analysis undertaken of conditions coinciding with influenza



pandemics, of which there has been but one since H. P. B. wrote in 1890—that of 1918, when influenza is estimated to have killed 20,000,000 people, or nearly four times as many as died in the war of 1914-1918.

This analysis, applied to the six world-wide epidemics of influenza since 1829 is said to have shown that each

coincided with widespread natural disaster. At the time of each pandemic, war had marched over fields and crops, or an earthquake had scattered multiple misery, or some river, like the Yangtze, had suddenly changed from a river into a sea.

The natural disasters at least may well bear a traceable relation to atmospheric disturbances and so may put researchers at last on the clue which they have spurned since it was offered them by Theosophy fifty years ago.

---

Rao Bahadur R. C. Motwani, M. S., Professor of Anatomy in Grant Medical College, Bombay, describes in the Biological Sciences Section of the *Journal of the University of Bombay* for March 1941 "A Case of Cyclops Eye in a Full Term Human Fœtus." Instead of the normal two eyes the fœtus had but one central eye, which is claimed to have represented the fusion of two Optic Vesicles, as, though the eye, cornea and lens were single, there were two pupils in one iris. The fœtus was otherwise misshapen and the abnormalities, including the single eye, are very likely to be explained, like other teratological freaks, by the potency of the mother's automatically acting image-making faculty, of which several interesting instances are given in *Isis Unveiled*, Vol. I, p. 383 ff. There are, H. P. B. avers, "abundant attainable proofs that the violent maternal emotions are often reflected in tangible, visible, and permanent disfigurements of the child."

---

Feodor Kandyba, writing in *Science and Culture* for April, is enthusiastic about the possibilities of "Blood Transfusion," which is now resorted to not only in cases of serious accident or internal

hæmorrhage but also for a wide variety of disabilities, from the exhaustion following on infectious diseases to certain eye-troubles.

It was a sorry day for humanity when scientists discovered the secret of making blood transfusions without the grave physical risks formerly involved, for avoiding the admixture of physically incompatible types of blood by no means obviates results which, though beyond the cognisance of physical science, are none-the-less serious and lasting. The practice is on the increase and students should know why, from the standpoint of Theosophy, it is highly objectionable, fraught with danger not only to the recipient but also to the donor of the blood.

*Theosophy* for June 1927 mentioned the strong probability of a correlation of the four main types of blood with the root-races, sub-races or family races into which mankind is divided, but that by no means tells the whole story. The fact that matter is living means that every material atom has its inner constituents, the distinguishing characteristics of which are not left behind when an unnatural physical transfer to another organism is effected. It was brought out in that article that blood transfusion has curious by-products and side-effects resulting, in one case known to us, in an exhibition of dual personality for many months after the operation was performed. "The blood is the life" is as true as it is ancient, and not a tenth of the real significance of the quality of the blood has ever been discovered.

The intuitional can work out for themselves some of the possibilities of the random interchange of blood.

---

Experiments in the bringing about of post-hypnotic functional anæsthesia are described by Helge Lundholm of Duke University in an article on "A New Laboratory Neurosis" which appears in *Character and Personality* for December 1940. His technique was to suggest to a hypnotized subject that in the post-hypnotic state he would experience certain disabilities of sense-perception. The hypothesis which he advanced and seems to have established is that there would be no recollec-



tion of the suggestion but the subject would show "a temporary tendency to act as if the disorder obtained."

This tendency functions as a subconscious compulsion, expressing itself essentially in an inhibition, unknown to the subject, of all reactions to impressions in the sensory field concerned. Such inhibition... deprives these impressions of all conscious meaning; they are as if they were not.

He did not find it possible to bring true reflexes under such hypnotic control. A person could be made functionally blind to the flashing of a light into his eyes so that he would neither wink nor turn his eyes, both these reactions being subject to a measure of voluntary control, but the pupils of the eyes would contract. Conversely the pupils would not contract when the hallucinated subject believed that he saw a light when there was none. But the hypnotic control of the functioning of the senses could be carried far. In one subject it proved possible to "induce, by hypnotic suggestion, complete post-hypnotic blindness."

Dangerous as such experiments in hypnotism are for both the subject and the experimenter, they should at least serve to awaken the scientific world to the power of human mind over matter, to "the weird and formidable potency existing in the human will and imagination." H. P. B. produced, over half a century ago, phenomena which showed conscious and deliberate manipulation of forces of nature which lie below the surface, in the hope of stimulating scientific "enquiry into the nature and laws of those forces, unknown to science, but perfectly known to occultism."

In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

In our day a few more scientists are turning to the great and unknown field for scientific enquiry which lies on the borderland between matter and spirit. It would be well for all if these would equip themselves in advance with the knowledge offered in Oriental psychology as synthesized in the modern restatement of Theosophy.

Students of Theosophy know how indispensable calmness is said to be for the voice of Spirit to be heard. Individuals not mystically inclined might brush aside this statement of occult law as of slight practical bearing. But an article in *Harper's Magazine* for February 1941 on "The Mystery of Aging" brings scientific confirmation to another reason affirmed by Theosophy as to why calmness is necessary.

Dr. Raymond Pearl of the Johns Hopkins University in the U. S. A., in a study of more than 2,000 nonagenarians and centenarians found that emotional stability was their predominant trait.

A vast majority of these extremely longevous folk were of a placid temperament; not given to worry. They had taken life at an even, unhurried pace.

The Master K. H. wrote to Mr. Sinnett in 1882:-

Remember: too anxious expectation is not only tedious, but dangerous too. Each warmer and quicker throb of the heart wears so much of life away. The passions, the affections are not to be indulged in by him, who seeks to know; for they "wear out the earthly body with their own secret power; and he, who would gain his aim—*must be cold.*"

The writer of "The Mystery of Aging" gives the scientific rationale:—

Intense feelings release potent chemicals into the blood, thereby altering its homeostatic balance and over-exciting the responsive tissues. The effect is to pour extra cargoes of fuel into the circulation, quicken the heart beat, constrict the muscular walls of arterioles, heighten the blood pressure, concentrate the blood in certain areas, and by these and other means to speed up the pace of living. Such reactions, oft repeated, may inflict irreparable injuries.

*The Manchester Guardian* for 3rd January announces that the John Rylands Library of Manchester has secured in recent years 250 Mo'So manuscripts, of undetermined antiquity, the largest group of manuscripts in that ancient Chinese picture-writing which has been brought into Europe.



Symbolical or ideographic writing, H. P. B. tells us, is the earliest mode of recording events and ideas, but it is by no means confined to primitive peoples. Senzar itself, "the secret sacerdotal tongue" still preserved in some Fraternities, the language in which is written the "very old Book" from which many of the best-known scriptures of India, of China, of Egypt and of other ancient countries have been derived, is such an early hieroglyphic cypher.

Through the services of a Chinese scholar, a key has been obtained which has made possible the translation of one of these Mo'So manuscripts, a religious text which opens with a version of the Creation story. This collection and the possibilities it holds will be of great interest to the student of Theosophy. The Mo'So, a "mysterious people," are described in the report as

a non-Mongolian race scattered throughout Southern China, though their stronghold and the seat of their tradition is to be found in certain valleys in the North-west of Yunnan. From the time of Marco Polo travellers have brought back stories of this people, but until comparatively recent years, say, about a quarter of a century ago or more, no attempt has been made to deal with their history, probably because few scholars have penetrated to the remote region of their main habitat on the border of Tibet.

Can this "non-Mongolian race" be identified with the "handful of inland Chinese" described in *The Secret Doctrine*, Vol. II, p. 280, footnote, as not "the hybrid mixture between the Fourth and Fifth Races now occupying the throne," but as the very tall, true aborigines "who belong in their unallied nationality wholly to the highest and last branch of the Fourth Race"? And can the language in which these manuscripts are written be that which H. P. B. calls Lolo? She remarks of the most ancient MSS. in that language that could they

be got at and translated correctly, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European archæologists only have been able to procure such priceless works.

An interesting passage about India appears in Mr. J. A. Spender's *New Lamps and Ancient Lights*:—

In India one is conscious of a civilisation, a culture, a philosophy, an unbroken immemorial religious life which are not to be found anywhere else in the world. Baffling and mysterious it all is, but even a brief tasting of it has left on me the impression that a life spent in trying to get within it might bring one nearer the heart of things than any experience of the more sophisticated western world.

Important questions raised in Sir Charles Sherrington's *Man on His Nature* are thoughtfully considered in *The Times Literary Supplement* for 22nd February: Is there design in nature and, if so, to what kind of a designer does a scheme that holds so much of cruelty and of evil point?

Theosophy rejects the idea of goodness or evil below the human kingdom, with its freedom of moral choice. Nature follows only the immutable laws of necessity and the eternal fitness of things; and those laws provide a reward for every suffering.

The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form.

The process, though guided by High Planetary Spirits, is manipulated by semi-intelligent Elementals and so there are gaps, flaws and even evident failures in Nature which require compensatory action to restore broken harmony.

But that "there is design in the action of the seemingly blindest forces" seems apparent to this thoughtful and open-minded investigator. Sir Charles Sherrington sees Nature as a vast unbroken harmony. "Where tragedy and where comedy and where both it is at least a harmony of its own." And he accounts that perception a great human privilege.

Even should mind in the cataclysm of Nature be doomed to disappear and man's mind with it, man will have had his compensation: To have glimpsed a coherent world and himself as an item in it. To have heard for a moment a harmony wherein he is a note.



## U. L. T. PAMPHLET SERIES

1. *Is Theosophy a Religion?* . . . . . H. P. BLAVATSKY
2. *What Theosophy Is* . . . . . H. P. BLAVATSKY
3. *Universal Applications of Doctrine and The Synthesis of Occult Science.* . . . . . W. Q. JUDGE
4. *Castes in India* . . . . . D.K. MAVALANKAR
5. *Theosophy Generally Stated* . . . . . W. Q. JUDGE
6. *Karma* . . . . . W. Q. JUDGE
7. *Ormuzd and Ahriman* . . . . . H. P. BLAVATSKY
8. *Reincarnation in Western Religions* . . . . . W. Q. JUDGE
9. *Reincarnation, Memory, Heredity* . . . . . { H. P. BLAVATSKY  
W. Q. JUDGE
10. *Reincarnation* . . . . . { H. P. BLAVATSKY  
W. Q. JUDGE
11. *Dreams* . . . . . { H. P. BLAVATSKY  
W. Q. JUDGE
12. *Mind-Control* . . . . . { D.K. MAVALANKAR  
W. Q. JUDGE
13. *Mediatorship* . . . . . H. P. BLAVATSKY
14. *H. P. Blavatsky* . . . . . W. Q. JUDGE
15. *On The Secret Doctrine* . . . . . { H. P. BLAVATSKY  
W. Q. JUDGE
16. *The Secret Doctrine Instructions* . . . . . { W. Q. JUDGE  
and others
17. *Truth in Modern Life* . . . . . H. P. BLAVATSKY
18. *Culture of Concentration* . . . . . W. Q. JUDGE
19. *Hypnotism* . . . . . H. P. BLAVATSKY
20. *Kosmic Mind* . . . . . H. P. BLAVATSKY
21. *Overcoming Karma* . . . . . W. Q. JUDGE
22. { *What Are the Theosophists?* . . . . . H. P. BLAVATSKY  
*Some Words on Daily Life* . . . . . A MASTER OF WISDOM
23. *Christmas* . . . . . H. P. BLAVATSKY
24. *Cyclic Impression and Return* . . . . . W. Q. JUDGE
25. *Memory in the Dying* . . . . . H. P. BLAVATSKY
26. *The Origin of Evil* . . . . . H. P. BLAVATSKY
27. *The Fall of Ideals* . . . . . H. P. BLAVATSKY
28. *On the New Year* . . . . . H. P. BLAVATSKY
29. *A Master's Letter*
30. *Karma—The Compensator* . . . . . W. Q. JUDGE
31. " *Let Every Man Prove His Own Work* " . . . . . H. P. BLAVATSKY
32. { *The Dual Aspect of Wisdom*  
*Who Possess Knowledge?* . . . . . H. P. BLAVATSKY
33. *The Great Master's Letter*
34. *Living the Higher Life* . . . . . W. Q. JUDGE
35. *Theosophy and Education* . . . . . H. P. BLAVATSKY
36. *Musings on the True Theosophist's Path* . . . . . W. Q. JUDGE

*Texts for Theosophical Meetings*

## BOOKS

*By H. P. BLAVATSKY*

### **Isis Unveiled**

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

### **The Secret Doctrine**

A photographic reprint of the original edition of 1888. Two volumes bound in one.

### **The Theosophical Glossary**

A photographic reprint of the original edition of 1892.

### **Transactions of the Blavatsky Lodge**

### **The Key to Theosophy**

### **Raja-Yoga or Occultism**

### **The Voice of the Silence**

### **Five Messages to Theosophists**

*By W. Q. JUDGE*

### **The Ocean of Theosophy**

### **Letters That Have Helped Me**

### **Echoes from the Orient**

### **The Bhagavad-Gita**

### **Notes on the Bhagavad-Gita**

### **The Yoga Aphorisms of Patanjali**

### **An Epitome of Theosophy**

*By ROBERT CROSBIE*

### **The Friendly Philosopher**

### **Answers to Questions on The Ocean of Theosophy**

## OTHER BOOKS

### **Light on the Path**

" *No-Man's-Land* "

**The Laws of Healing—Physical and Metaphysical**  
**Where Are the Dead?—Theosophy Versus Spiritualism.**

### **Index to The Key to Theosophy**

### **Index to The Secret Doctrine**

## MAGAZINES

*Theosophy* (English)—Los Angeles XXIXth volume

*The Aryan Path* (English)—Bombay XIIth "

*The Theosophical Movement* " XIth "

Prices may be had on application to the United Lodge of Theosophists.



# The United Lodge of Theosophists

## 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.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA.....	Pacific Bldg., 4th and Market Streets
NEW YORK CITY.....	24 East Sixtieth Street
SANTA MONICA, CALIFORNIA.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA.....	628 Electric Building, 6th and E Streets
PHOENIX, ARIZONA.....	32 North Central Ave.
PHILADELPHIA, PA.....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
WASHINGTON, D. C.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Wellington Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London W. I.
PARIS, FRANCE.....	14 rue de l'Abbe de l'Epee 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY.....	Putla House, Bhaudaji Road