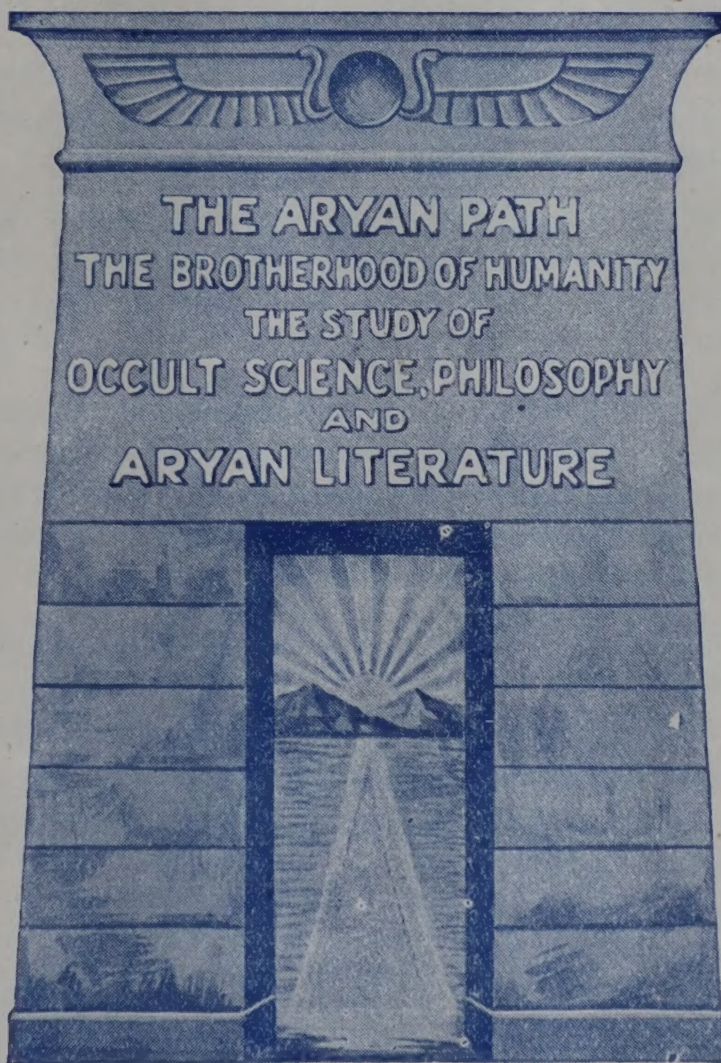




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XV No. 2

December 17, 1944

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the true adept.

—MAHATMA K. H.

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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 December 1944.

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AUM

THE THEOSOPHICAL MOVEMENT

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WHAT ABOUT APPLIED THEOSOPHY?

Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it.—H. P. B.

All down the ages men have been endeavouring to correct existing conditions, by simply re-arranging them. A re-arrangement of errors does not make for knowledge; the errors arise because of ignorance; knowledge must be sought as to the causes that produce existing conditions. This, Theosophy teaches by showing what man is, his origin, nature, history, and development so far, as well as his grand destiny. Without this knowledge, all attempts to obtain true and better conditions but plunge mankind deeper in the mire of ignorance and error. Works without knowledge can but lead to more and more ignorant works, piling up all the time a worse and worse future, as history has shown and is showing.—ROBERT CROSBIE

“We are not working for some definite organisation of the new years to come, but for a change in the Manas and Buddhi of the Race.” W. Q. Judge wrote these words to the companions in London who were all living together in the house where H. P. B. cast off her mortal body.

The two extremes to be avoided by the student-servers of the U. L. T. are: (1) neglecting the work indicated by Mr. Judge and contracting it rigidly to the study of the philosophy as a step to self-improvement; and (2) neglecting a proper study of the tenets and the work of the Lodge meetings, attempting to do, to do—now in one field, now in another—without a correct Theosophical basis and without an adequate insight into Theosophical principles and their applications. He who does not study cannot practise; he who does not serve the Lodge will fail in fields of public service. In her *Five Messages, Let Every Man Prove His Own Work* (U. L. T. Pamphlet No. 31) and in other places H. P. B. has laid down

guiding principles. The student server must grow in Theosophical attitude by regular study and that attitude must liberalize his outlook—not narrow it. Theosophical penetration into men, matters and events should not shrink our vision nor wrinkle it; such penetration should broaden our sympathies. We must learn the inwardness of these words of H. P. B.

The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective orthodox faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the

worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of "life in spirit" and "life in truth," which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of "scientific" and "foremost," of "pioneer" and "liberal," uses these prerogatives but to domineer over the faint-hearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognise authorities nor bow before cant. They may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and poorest.

Should the devotee, fortunate inasmuch as he has contacted the teachings of the Wisdom-Religion, not gain and also give co-operation to these *de facto* Theosophists? How shall we approach them, befriend them, join our hands and heads and hearts with theirs? What are we doing for them, and conversely what are we learning from them?

It will be worth their while for all earnest students in the U. L. T. Movement to ask—each to and for himself these and like questions:—

"What has been my contribution towards effecting a change in the mind of the race?"

"What do I know of the progress which modern science has made towards Theosophy since 1896 when Mr. Judge passed away from the physical world?"

"How is the sphere of education of the young getting on? Does it show any substantial approach along Theosophical lines?"

"What about such social aspects as Prison Reform, Abolition of Capital Punishment, Anti-Vivisection, Food Reform, Total Abstinence, etc.?"

"What about cultural advance?—what is there of Theosophy in poetry and drama, in long novel or short story?"

"What is journalism reflecting of Theosophy;" and so on.

What contribution are students of H. P. B. and W. Q. Judge going to make in the world-wide discussions about a new order of things in the near future? Did Robert Crosbie live and die to build an organisation for a few mind-souls to profit by? or had he the vision of U. L. T. students turning real path-finders in the jungle of modern civilization with the Light of Theosophy he held aloft for our benefit and pointing to those paths? To consolidate and expand the special work of our Lodge, to multiply their number, to gain for the band of students many more adherents—these all are highly important tasks; but what about fields of public service wherein Theosophy has to be put in action? Theosophy in action: along numerous lines we have very special light to offer, and to carry that light to public platforms and public press is a duty, and its performance cannot be delayed much longer.

The U. L. T. Declaration is a noble document; its principles have been applied and have proven themselves to be beneficent to the mind and morals of those who accept it—individually and collectively. Should not the worth of those principles be pointed to those who are not of our band? Is the Declaration good only for the establishment of a Theosophical Nucleus? Has it not a message of its own for those who do not belong to our fraternity?

A few hundred good students is an asset; a fair number of them consecrated to the service of humanity is a greater asset, but that service must include much more than the direct promulgation of the doctrines of the Esoteric Philosophy.

INOCULATIONS AND THEOSOPHISTS

What has Theosophy to say about inoculations? Serum therapy is the popular medical fetish and superstition of the moment, as blood-letting was the panacea a hundred years or so ago

and as something else will doubtless be a century from now.

Theosophy unequivocally condemns inoculation, which *Chambers's Twentieth Century Dictionary* defines as "the communication of disease to a healthy subject by the introduction of a specific germ or animal poison into his system by puncture or otherwise." Only less objectionable is the injection into the blood of man of matter derived from healthy animals.

Vaccination against smallpox has flourished for decades to the great enrichment of the serum manufacturers and the increased profits of the orthodox medical practitioners. So strong has been the propaganda that in many cases there has seemed to be a conspiracy of silence against the ineffectual character of the immunisation which vaccination claims to confer and the proven dire results in not a few cases. The press has been on the side of the powerful interests. Its columns are generally closed to the "hysterical faddists" as the serum interests call those who oppose, in the name of humanity and common-sense, the poisoning of healthy bodies as a precaution against disease.

Hygiene and sanitation have done more to reduce the threat of smallpox than has all the diseased animal matter with which the human blood-stream has been polluted. And vaccination has had many victims. Vaccination continues in England, though smallpox has been virtually eliminated. In 1935 there were no deaths from smallpox in England or Wales, but eight deaths resulted from vaccination. In 1934 there were five cases of post-vaccinal encephalitis in England, and vaccination has been held responsible for a host of other diseases following on its practice.

The vogue of inoculation has spread to other forms of illness, from diphtheria to whooping-cough. And with its spread has grown the danger. In the U. S. A. in 1936 twelve children vaccinated against infantile paralysis contracted that dangerous and crippling disease.

A definite causal connection has not been traced between the vogue of serums and the increase of cancer, but irritation or foreign matter in a part of the body is admittedly a predisposing circumstance in cancer. Every tissue in the body

must be affected by any matter introduced into the blood, which reaches every organ.

So much for the physical, material side: inoculation is in very many cases ineffective; it is dirty; it is dangerous. Moreover, it is cruel. The production of vaccines and serums inflicts suffering upon the animal kingdom, which exists to serve another purpose than to pander to man's whims. It is a form of vivisection, and vivisection, H. P. B. declared, was "*Sorcery* pure and simple."

If man were his physical body, if one life were all, if all that is claimed for inoculation were true, if man had no responsibility for the lower kingdoms and for the little lives that make up his own body-vehicle—then only might a man resort to the practice in confidence that the bill might be no more than he could easily afford to pay. As it is, the student of Theosophy in submitting to it not only risks his physical health. He also pollutes the body which he is trying to purify, to fit it to become a temple for a living god; and the effects of that pollution may not be confined to a single life—not only may not, cannot, be so confined. He therefore places a stumbling-block in the way of his future progress as well as in that of the progress of the countless infinitesimal points of life that compose his body and that look to him for their upward impetus.

Certainly submitting to inoculation as a precautionary measure is going out of our way to look for trouble! But what about inoculation as a remedy? It is the first suggestion of many a physician, whatever the complaint. But the physician's advice need not be slavishly followed. Each is responsible for his own body and for those of his children. One can refuse inoculation and, if necessary, seek another doctor. The temptation comes in the fact that remedial inoculation, though often dangerous and always harmful, is not always ineffective against the specific ill. There are cases where life *can* be prolonged by means of it. In such a case the student of Theosophy must weigh the gain of a few more months or years in a particular tenement, polluted by the proposed inoculation, against the certain disadvantages, both present and to come, which such infraction of the Law involves. If his decision be to lengthen this life regardless of results in the next, no one will say him nay, but he must be prepared to face the certain consequences.

ANSWERS BY W. Q. JUDGE

In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on "Kama-Loka." In this issue we reprint answers on

DEVACHAN

Do persons remain in Devachan for a time proportioned to their previous life on earth? For example; does one dying at 100 remain in Devachan ten times as long as one dying at ten?

On this the ancient writers say: "And when the reward is exhausted the being sinks back again into mortal life." (*March 1892, p. 6*)

Since the time spent in physical life is the time of actual progress and the time spent in Devachan is merely a time of rest, or, at most, digestion, why should the law of evolution require such a vast disproportion of time to be wasted in Devachan—a disproportion of something like eight thousand years of rest to less than one hundred years of work?

The general proportion as I have always known of it between earth life and Devachan is that between 70 years of life and 1500 years in Devachan. Further it is known that many persons emerge from the Devachanic state very soon after entering it. A reflection on the fact that the years of our life are full of thoughts attached in vast numbers to every single act will show why Devachan is so much longer than earth-life. The disproportion between the act done and the thoughts intimately belonging to it is enormous, and, compared with Devachan as related to earth-life, it is vast. In Devachan these thoughts, which could never find but the very smallest fraction of expression in this life, must exhaust and can be exhausted no where else. This is what is required, not by evolution, but by thought itself. And those who have but little aspiration here, who indulge in act more than thought, lay but little basis for Devachan, and hence emerge from it sooner than others. (*December 1892, p. 6*)

Devachan, I understand, is a state and not a locality; but evidently there must be some sort of locality in which the Devachanic state can take place. Is there any information as to the whereabouts of this particular locality?

Inasmuch as the doctrine of Devachan is postulated and declared only in respect to the inhabitants of our world, it must follow that those of us who go into that state must keep within the attractive limits of the earth's chain of planets. This would give the "place" in space in which the Ego undergoes Devachanic experience, but as the earth and its "companion globes" are always moving through space, it is evident that this *loka* is moveable. Imagine a huge hollow ball containing the earth and rolling through space. The hollow ball may stand for the attractive limits of the Ego who belongs for the time to the race, and within those limits—fixed in themselves but ever moving in space—the being goes into and remains in the devachanic state. And as there the weight of the physical is not felt nor its density perceived, the Devachanic state may as well be on the earth as anywhere else outside up to the limits of attraction spoken of.

(*February 1893, p. 11*)

Does the Devachanic or incarnating Ego possess qualities or propensities which draw it back to incarnation here?

A careful study of the philosophy will show that it is held that the Ego in Devachan, consisting of Atma, Buddhi, and Manas, must contain within it the seeds, qualities, or propensities which will draw it back to life on earth again. If this is not so, then there would never be any reïncarnation whatever. If this be so, as I believe it is, then all the rest of the discussion seems to be merely discussion in a circle about nothing, but that which will lead to mental confusion. The last part of the discussion is settled by reflecting that if the Ego using Manas in Devachan keeps itself in a state or condition which is connected with earth life, it will inevitably return to earth-

life because of the attraction which it retains for that state of existence. (*September 1893, p. 6*)

I understand Devachan to be a state in which the highest ideal of the late personality is attained. H. P. B. says, "He who has placed himself beyond the veil of maya or illusion can have no Devachan." Is it then to be understood that the farther advanced the Ego in the knowledge of Truth, and the closer it comes into communion with the one Great Truth, the less need it has for that dreamlike state, Devachan?

I never heard that in Devachan the "highest ideal of the late personality is attained." Were that so the question would answer itself. I have therefore to drop the first statement when considering the question. Attainment of "highest ideals" is only possible when one is above all illusions; certainly devachan furnishes no such condition. There the soul pursues its highest ideals spiritually, and, seeming to carry those all out to highest perfection, it is benefitted, enlarged and strengthened. Devachan is for rest and recuperation and not for action. Not alone do evil and mediocre people go to Devachan, but preëminently those who have high and deep—though unfulfilled—aspirations. These are artists, musicians, dreamers, religious enthusiasts. And they, having impetuous thoughts, stay there longer than others.

But those who have been through all those experiences here and in Devachan, and who have triumphed over illusion through self-conquest, do not need devachan because they have grown to their full strength and cannot against their wish be thrust into it by natural force. So they do not become subject to it. But that is the Adept. And he can enter into the devachanic state of another so as to help and benefit the other. We are not such as yet, but may perhaps some day, in the distant future, be able to do such great and altruistic work. (*December 1895, p. 120*)

Are our human souls born as infants or as adults into the Devachanic state? I am of opinion that a soul may or may not enter that state as an infant, according to the knowledge acquired by the person while living.

It seems to me to be a mistake to consider questions relating to the soul from the materialistic point of view of "infant" or "adult." The

soul is not born, nor does it die; it cannot be called an infant or an adult; those terms should only be used as more or less metaphorical, to show, as the editor points out, a difference in character. The soul assumes in the astral or ethereal realms of being that shape or form which most resembles its real character: it may seem to be what we would call infant or adult irrespective of the age of the body it had just quitted, or it might take the form of a beast or maybe a deformed, misshapen human body if its real life could be but fitly thus represented. This was well known to Swedenborg and many other seers, who saw souls wandering in such shapes which the very law of their being compelled them to assume. And it does not require physical death to bring this about, for in life many a person presents to the clairvoyant the actual picture of the inner character, no matter how horrible that may be. Form, shape, or lineament has then in the life of the soul to do with essential character. It is reported that one of the Adepts writing of Devachan spoke of our growing old there and then dying out of it. But this means, as was also then explained, only the uprush of force, its continuance in activity, and then at last its gradual decline to extinction or birth into another life. Adhering strictly to the words of the question, I do not think infants—and those are mere babes—have any Devachan, but that they pass on at once to another human birth as soon as the body of the baby is dead. They have accumulated no force for Devachan; they have but in them the impulse for birth, and that having been thwarted by death, it is continued by an immediate search for another body, to be continued until a body is found with sufficient vitality in it to allow the soul to go with its pilgrimage among men. It is true that mediums and clairvoyants often report this, that, or the other infant as present from the so-called "world of spirits," but I think that all such cases are only occupations by elementals of the images or shapes of infants who have died out of earth-life, and hence prove nothing at all but the infinite power of delusion possessed by the astral world.

(*September 1894, p. 3*)

Did Swedenborg's visions extend to the Devachanic loka, or were they entirely confined to the astral plane defined as Kama Loka?

Without doubt his visions often touched the Devachanic state of other egos, and also too he went into a Devachanic state almost completely for himself while living. But it is not a proper use of "loka" to apply it to Devachan, as here the latter describes a more metaphysical state, while Kama loka is still quite physical. Swedenborg had visions in Kama loka, as can be easily seen in his books; but he also saw facts of earth life. His heavens were the different devachanic states—of himself and others—into which he went. Many mediums, seers, and clairvoyants have done the same and are doing it every day. In some cases Swedenborg partook of the Devachanic thoughts of highly developed Egos but as Devachan is as much a delusion as are Kama loka and Earth life, his visions are not of the highest value.

(November 1892, p. 4)

If the soul passes into Devachan during sleep, why are not all dreams agreeable?

It is not strictly accurate to say the soul passes into Devachan in sleep, because Devachan is a word applied to a state after the death of the body and the abandonment of the latter. The word to designate dreaming is in the Sanscrit *Swapna*, and that state may be pleasant or unpleasant because the body and Kama still affect the soul, whereas in *Devachan* all is blissful and pleasant. The Soul does not pass into *Devachan* during sleep, but sometimes in dreaming or *Swapna* state dreams are pleasant and often not. This being the fact, it is a sufficient reply to the question as put. With this explanation the Editor's above reply gives an answer to the question "Why are not all dreams agreeable?"

(August 1892, p. 12)

EDUCATE FOR DEMOCRACY

Theosophy has most important information to offer on Democracy as well as on Education. Students should ponder the hints given, and the principles indicated, and prepare themselves for making definite and practical offerings of advice and help to the earnest men and women who are seeking ways and means to better the future along educational lines.

What is the answer of Theosophy to the question: Why educate for Democracy? What is the spiritual basis of Democracy? Why not educate for Monarchy? Or, after taking a careful look at our world today, it might strike some as practical to educate for Dictatorship! These questions are basic. We should know why government of the people, by the people, for the people, is the best form of government for mankind today. We should know why man's real progress in this present cycle demands the observance of democratic principles throughout the world. On this, as on all other problems, H. P. B. has thrown light for her students.

Both tradition and history are enriched with descriptions of great and benevolent Kings and their kingdoms. What could be more inspiring than the account of the people of Ayodhya under King Rama? And there is no doubt of the benefit accruing to the masses under such monarchs as Janaka, Vikramaditya, Asoka and Akbar. These few examples from Indian history could be paralleled by others in many parts of the world. Then why Democracy?

What our modern historians call tradition and legend, places, before the reign of Kings, that of the heroes and demi-gods; and still earlier than these the marvellous reign of the Gods and all the stories of the Golden Age of humanity. One feels surprised that annals so instructive and so universal should have been rejected by almost all modern historians, especially since the ideas connected with them were once admitted by all peoples. But they have been rejected, principally because they are no longer understood.

H. P. B. quotes a suggestive passage from the Western writer Boulanger:—

Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn [the Father of the Gods] had established on earth a *certain* form of government under which man was very happy. As it is the golden age he refers to, or to that reign of gods so celebrated in ancient fables...let us see the ideas he had of that happy age, and...[why he introduced] this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results (*Karma*). Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has produced those revolutions, nor of the evil which directly followed them*. Yet...that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power....

H. P. B. explains in the same context (*The Secret Doctrine*, II. 372-3) that that *evil*, Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled. He says that in those golden days there were no needs.

Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures.

To insure against this, the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite different from their own and of a superior nature....* Saturn...loved mankind and placed to rule over it no mortal King or prince but—"Spirits and genii... of a divine nature more excellent than that of man."

Students will have no difficulty in understanding that the above refers to the time when the Great Teachers lived openly amongst men, ruling and instructing them. Also that great changes and revolutions came about as the cycles rolled on, and the time came for the withdrawal of the Great Ones, in order that men might learn to shoulder the responsibilities of their own unfolding manhood.

As, in our homes, loving parents protect, guide and teach their children in infancy, but gradually withdraw their authority as the children mature, in order that they may learn to take care of themselves and help others in their turn; so is the history of the great Human Family. At the present time, as human beings we are beyond the point where the authority and constant direction of the Elders would be necessary or even accepted. We have reached a point in evolution where we *must* for ourselves put to use, and test, the knowledge They impressed us with in infancy; and still remind us of, when They come as prophets and reformers from time to time. As the children of any family, above a certain age, *must* learn to co-operate, to work and play together in the balanced harmony of a home that will permit of the exercise, control and extension of their differently unfolding powers and capacities, so we, children of the Human Family, are now at the age when we must work out our own salvation, create our own order, by self-induced and self-devised ways and means.

The legends of the "fallen angels" and the "war in heaven" give a further key to the problem. In the present cycle Divine Kings do not rule us—we must seek the Divine Ruler within; Divine Heroes do not incarnate to lead us—we must evoke courage and guidance from our own hearts. The Teaching and the Teachers are with us ever, it is true—but *we must now seek Them*. As this is done leaders will arise from our own ranks—not claiming "rights" as kings, or "authority" as dictators—but opportunities to serve, to inspire all, as brothers. They will ask nothing for themselves that they do not seek for all, offer to all—these will be Democrats.

Those who would educate for Democracy must begin with themselves, and with learning "that man cannot rule man without injustice forthwith filling the universe through his whims and vanity." In this era the seemingly greatest may be the least, and the seemingly least the greatest among us. Claims and pretensions go for nought. "By their works ye shall know them."

TWO CHRISTMAS VISIONS AND A NOTE

[Reprinted from *Lucifer*, Vol. III, p. 286 for December 1888.]

I. AN ALLEGORY

I thought I was sitting with a new-born babe in my lap. If I was not the child's mother, it had no other. I was conscious of a peculiar sense of responsibility concerning him—of a link between us of some mysterious nature.

The babe lay calmly sleeping upon my knee, and I sat watchful for his awakening. He was wondrously developed; the naked limbs were not soft and puny, the healthy brown skin covered sinew and muscle such as seemed to promise extraordinary strength; and his face was as the face of a Buddha. Yet he lay helpless, warm, breathing, and as I watched his eyes opened and immediately he began to cry—cry, it was a most piteous wail, which I strove in vain to hush, walking up and down slowly and troubled, for the wailing stopped not, and he was exceedingly heavy. Worn out at length, I laid him down in despair, and turning from him found myself suddenly alone in the open air. A great sandy plain stretched as far as I could see on every side. Before me upon a great smooth white stone sat the colossal figure of an angel; he held a staff in one hand and his eyes looked steadfastly beyond where my gaze could reach. Approaching, I touched him gently. He turned his grand calm face towards me, and the effect was as of a sudden peace pervading my soul. I spoke to him about the babe, asking how I could soothe its bitter wailing.

"It is the cry of humanity," the angel said. "With this child you must use not force but reason; its brain is as instinct with future power as its limbs, but the full strength of this is withheld until a veil is withdrawn. It is yours to draw this aside, yours to develop each and every detail of this soul. On you depends its tendency towards good or evil; each thought of yours will influence—see that you reason wisely and guard your heart from error."

His gaze returned to the distant horizon. "What do you watch?" I asked him.

"The earth and its inhabitants."

"But what do you see afar?"

"The souls of men," he answered, and turned from me.

Again the scene changed, and I stood within the chamber where I had lain the child. He was asleep, but he awoke even as I approached the couch, and once more the piteous wail smote my ears and made my heart ache. I clasped him in my arms, endeavouring to soothe him. I thought not to either clothe or feed him for to me he was less body than soul. As I hushed him, it seemed to me that we were reflected by a large mirror which attracted his gaze, and stretching out his hand he touched his image. The cold solid surface frightened him, and he clung to me with screams, dreadful to hear, clung frantically, madly; his little hands tearing my neck and throat. He had the strength of a wild animal and grew greater and stronger; and as I struggled with him in terror, he bit me with savageness. Suddenly I recollected the angel's warning, and carrying him with difficulty before the mirror again, "See," I said, "it is but your own image reflected there; it moves only as you move, and is powerless to hurt either of us."

He touched the mirror, felt it over with his hands and ceased his cries. His expression at once became calm, and the eyes that met mine had in them a look of recognition. He returned my caresses, kissing the wounds upon my throat and neck, upon which they were healed. He became less heavy but his limbs grew and developed, and as I gazed his face assumed a look of clearness and intelligence, his eyes were strangely beautiful. The veil was withdrawn.

After this I saw no more, for there was neither surrounding nor form in my vision. It became mind solely, and the eyes of the child are all my remembrance holds.

The Angel spake. "The veil has vanished. Whatsoever you say now will be understood. Yet

there is no thought beyond that which *you* instil. It is yours to guide and teach until this soul becomes cognisant of every thought within your brain. *Then* it will continue to develop *alone*. You will no longer be able to influence for good or evil, save as what you have already given may influence. It will be yours then only to watch the results of what is past." And the Angel left me.

The soul beside me grew hourly. I spoke to him of science, religion, nature and of the problems and mysteries of life. As in the face of death one's whole life is said to pass with incredible swiftness across the brain, so in my dream it seemed as if each thought of mine that I had ever had passed from me to this child, who now ceased to be a child. As I had learned myself, so had this other to learn. I wished to influence rightly, often conscious that my thoughts were neither wise nor good, yet was I unable to withhold them from him. They left me as swiftly as they came, and entered into the mind beside me. Then there came a time when we talked together, thought equal with thought. The fearful sense of responsibility which had never left me gave place to sharp pain as I realized that my past was over. He had followed my every thought, so that I knew his mind even as I knew my own. Henceforth he would be swayed by any that came near. Yet, should harm come to him, the blame I felt was mine.

Once again the Angel stood beside me. His voice was kind and gentle; it had been almost stern in its calm serenity before.

"You have done your part," he said. "You have sown the seed and must rest patiently for the fruit." He took my hand in his and drew me away.

"Ah!" I cried, "must I leave him now? He is part of my own soul—it is a link that cannot be severed."

The Angel replied as he still drew me towards him: "You have solved one of the mysteries of the Universe, yet, though you are one, you must move forward in the distinct paths for a time; and as your influence is good or evil, that time will be short or long."

II. A CHELA'S DREAM

A feeling of swift motion.

Am conscious of traversing a narrow defile on the summit of a range of high hills, the path circuitous and difficult.

The stars sparkle in a clear sky, and the crescent of the moon's last quarter is near the zenith.

It is just before day-dawn.

Two large birds (they seem white), with outstretched necks, long bills, and long legs, with a flight like herons, pass just above me, with a peculiar whizz and singular cry.

A conductor is by my side, but I cannot look up, because of the exceeding brightness of the presence.

A sharp turn in the path brings into sudden view a natural amphitheatre, to which the path just traversed is the only means of access.

The whisper comes "Mark well, and remember."

The area is a verdant plain completely enclosed by the mountain-tops. Short shrubs grow amongst the surrounding rocks, and now and then a bird darts from one bush to another.

In the middle of the plain is a large building of simple but imposing architecture. It is square with a round turret at each corner, and a still higher dome covers the centre.

I approach the building on the north side, in the middle of which is one door.

A dim light burns in the vestibule. The lamp is of ancient Eastern form, suspended from the centre of the roof by a long chain.

A man stands guard at the entrance, dressed in a loose gown of a blue-grey material. On his head a peculiar hat, something like a college cap, with a square flat top. A belt of some metal, like a blue watch-spring,¹ is around his waist, from which hang in front two tassels.

In his right hand he holds a black rod surmounted by a golden crown, and the other end finished off with a golden ball.

In his left hand he swings a censer, from which escape the most over-powering fumes. I am conscious that no other guard than those fumes is necessary to bar my progress.

F. C. ¹The symbolical colour of magnetism and its Force.--[Ed.]

Alone I could not advance a step further.

My conductor enables me to pass. I am hurried along a winding gallery.

On the right hand a solid wall. At regular intervals are pilasters corresponding to high massive pillars on the left. Each pillar has a very simple moulding near the base, and thence ascends without ornament. In the space beyond the pillars sit cross-legged, Eastern fashion, a certain number of men, one man occupying the space between each pillar and the next.

The first man wears a black gown and black turban, with a black star upon it. Following him sit a certain number similarly attired, but without a star. And so on through nine groups, each group being distinguished by a different dress and turban, the last number being clothed in yellow, and the first man having a golden star in his yellow turban.

Between the pillars and in front of each priest, the light towards him, hangs a lamp, in shape something like a shallow sauce-boat.¹ The lights opposite the black group are miserable and dim. The flames grow larger and the lights brighter, as the colour of the dresses becomes brighter, until the lights opposite the yellows are very large and bright.

At first it seemed as though the gallery returned to the entrance after making a complete circle, but presently it was evident that it took a spiral course, and by the time it had reached the door of the central chamber it had made seven valves.

The entrance to this Holy of Holies is also on the North side.

It is a large circular room under the dome of the Temple.

A flood of bright light pours down from the centre of the dome. A light too dazzling to look at.

In the centre of this sacred chamber is a square altar of blue-grey marble, a few veins of white are in the stone, but it is a rare specimen of the purest colour.

A snow white cloth covers the altar, and on each side an equally white wool mat to kneel or stand upon. The necessary items for their com-

¹ The Yoni-shaped *Argua*, the lamp of the phallic and exoteric, or dead-letter creeds. This is typical. [Ed.]

munion celebration are set in order.

All along the gallery leading to this chamber the men were sitting down and had sandals, but here around the altar stand, bare-footed, the same number as in the previous groups, venerable looking men, in snow white gowns and turbans; their long beards and hair also white. A golden star with golden rays upon each turban. In their hands golden dishes, upon which is broken bread.² Similar dishes, but of baser metal, were in the hands of all the men in the gallery.

I am led to the East side of the altar.

On the wall in front of me is a large golden 7 (seven). Also on the right; likewise on the left. Looking behind upon the east wall is again another 7.³ In all four sevens.

The priests look down upon their sacramental bread as if in contemplation or prayer. Now they turn all with their faces to the wall. This moment my conductor touches some particular point in front of the altar and discloses a secret opening from which taking a large scroll, very yellow with age, and rolled upon staves or cylinders, whispers:

"These contain the knowledge you covet!"

"Oh! let me look!"

"Not now."

The next moment the secret place is closed. It is impossible to distinguish the spot, the stone seems as solid in that part as any other.

"Return to the door—stand a moment"—I hear a whisper. "They have lost the secret, and think all the knowledge of their Temple is in the book upon the altar." It is a dark red book, superbly bound and plated with gold. A crucifixion is represented on its richly embossed cover. A large golden clasp holds the book closed.

The priests now turn towards the altar, which they encircle. Their appearance and mien are enough to inspire respect, and the solemnity of the whole scene fills my soul with reverence.

² The broken fragments of the One TRUTH, which underly each and every religion. [Ed.]

³ The four septenaries of the moon, the Occult meaning of the division of the lunar month, which division contains the mystery of generation and birth. This "dream" shows that the "Chela" has entered the phase of practical instruction given so often in symbolical dreams. [ED.]

"They are met for their Communion and await the first ray of the rising sun, which is just about to strike the hill top. We must hasten away!"

The men in the long gallery are sitting in the same attitude of contemplation as when passed before.

The door is reached.

I awake! Has it only been a dream?

Bright presence let me dream again!

X.

NOTE

This "dream" would perhaps be more accurately described as a "vision" conveying truth under a symbolical form. The general interpretation is indicated with sufficient clearness in the account of the dream itself; but a few remarks on some points of detail may be of service.

The dreamer is in search of that hidden knowledge which lies at the inmost heart of all religions. This can be *only gained through initiation*.

The guardian of the gate is clad in a grey-blue garb, the apparent colour of the visible "heavens"; the square flat top of his headgear symbolizing the four elements, or, rather, the number "four," which is so important a factor in symbolism.

He bars the progress of the seeker with the paralyzing fumes of exoteric ritualism and ceremonial, under which the fire of truth does burn indeed, but invisibly.

Furthermore, the "four Sevens" show this vision connected with occult (which is not to be confused with its modern imitation) masonry—*e.g.*, with the rites of the "Grand Elect" the knight of "the White and the Black Eagle" (30th deg). For, in this grade there are four apartments and it is in the fourth that the initiation is accomplished. They further symbolize the four seasons; so also the year culminates in the *fourth*.

The *Seven* mean an endless series of things. Thus the seven rungs of the ladder in a certain ancient Masonic rite remind one of the seven *pyræa*, or altars, whereon the ancient Persians burnt incense in honour of the seven planets. The passage of the Soul to the highest *empyrean* was symbolized by seven spheres in the Mithraic

mysteries—just as in Revelation (an account, in fact, of one form of the Solar rite of Initiation, borrowed from the Egyptians)—the soul ascends through seven spheres typified by the Seven Churches, to its sea of crystal. To symbolize this tenet the primitive Gnostic Christians erected, in the "Hall of Initiation," a ladder with seven ascending doors; the first door was of lead, the second of tin, the third of bronze, the fourth of iron, the fifth of copper, the sixth of silver, and the seventh of gold. These are the seven stages of preliminary initiation, after passing which the neophyte becomes a full adept, and enters upon a new cycle of still more awful initiations.

The nine groups of men or students in the seven coils of the outer gallery are, of course, typical of the nine degrees of increasing knowledge, as also of initiation, the tenth and highest being the central hall under the lighted dome.

But the number ten, though it is that of the Sephiroth and the *perfect number* on the physical plane, is, itself, but a blind. For no Kabbalist or Occultist can appreciate its full significance unless he analyses and takes it to pieces, studying all its factors and component numbers separately and in combination, *e.g.* $2 \times 5 = 10$, $3 + 4 = 7$, $7 + 3 = 10$, etc., etc. Ten is the number of Jehovah, the typical personal God. Therefore the dreamer rightly hears it said that even the priests of the inner shrine have "lost the secret."

Finally, it may be well to remark that it would be wrong to take the red book with golden clasp which lies on the altar, and in which the priests erroneously fancy all the knowledge of the temple is contained, to represent inclusively the Christian gospels because of the crucifixion embossed upon it.

The "crucifixion" is a symbolical rite long antecedent to Christianity, and as it veils the secret of the final initiation is rightly seen upon the closed book of the innermost mysteries.

Some most suggestive hints at the meaning and true nature of this ceremony will be found in the *Secret Doctrine*, to which the reader must be referred for further details.

AN "EX-CHELA."

OUR LIVES TO COME

It has been said that it does not matter what our present or future lives bring to us, but that it does matter what we bring to them. From that point of view we can examine what our present life brings to us and the way we need to tackle it in order to be the better able to deal with our future lives. We can take it in stages from babyhood, although all the stages are with us in a certain degree all the time.

As babies we all strove to walk, to talk, then to run and later to read and to write. We desired to develop all our latent powers, and in time we gained the use of them. But they, of themselves, did not give us happiness. Indeed, when we had gained the powers of throwing and of handling things easily and of walking, then the trouble began, for then we were able to destroy and to spoil and to walk into danger. So it is with all the powers that we strive after. We shall have these in future lives but the important thing is to learn now to use them rightly. Then we shall not, possessing them, spoil and destroy and bring ourselves into great danger.

Later, as we outgrew babyhood, as children dependent on our parents, we craved for what we termed independence, freedom to choose our own way of living. Later, perhaps, we came to a position which we were pleased to call independence, but before very long we found that we had become slaves to our likes and dislikes and our desires. In future lives we may not be so hedged in by circumstances—by our Karma—but if we are to benefit by that freedom of choice which strictly speaking we have all the time, then it is important that we should learn to choose aright from a spiritual rather than a personal-desire point of view.

There is a further desire that we have in our youth. It is for adventure, whether it be to travel throughout the world, to have all kinds of experience, or, on the intellectual plane, to know all there is to be known from a worldly standpoint. Yet, there are those who have seen the whole world, who have had wide experience and have acquired much materialistic knowledge, but who in the end are no more capable of living

their lives than they were at the beginning. Thus, now and in our future lives, if our experience is to be of use to us, we have to strive to see its inner side and the lessons it has to teach us.

As we grow older, through experience we come to another stage, when we realise the great evil in the world arising from man's lower desire nature. We want to fight that evil and to defend the good. It is the soldier stage of our lives. We may fight that evil and then come home, as it were, to realise that it lives not only outside of us but also within our own lower nature. So now and in future lives we need to cast out evil; and first let us tackle the job within ourselves.

Our next craving is for possessions. It may be for a house, for land or for a car. It takes many forms. This is, broadly speaking, the householder stage. We may get the possessions we want, but we discover that along with them comes a host of varying responsibilities, so many that it seems we can scarcely deal with them all. Yet in our future lives possessions and responsibilities are bound to come. If we are to deal with them successfully we must begin here and now to recognise that for each of our possessions there is a responsibility and yet that, by law, at any given time, the right performance of our responsibilities is not too heavy a task for us.

Later in life, possibly, our possessions and our responsibilities grow less. At any rate from the outer point of view. Younger people may wish to take from us some of our old tasks in order that they too may learn through them. Often, having grown used to them, we are loath to let them go. Here is a deeper lesson for us to learn. First, of course, not to love possessions for the power they give us personally, and secondly, to fulfil our own duty, not to try to interfere in what has now become another's duty.

Finally, towards the end of life, people often wish to retire to a quiet place in the country where they may forget the world and its cares. Sometimes, however, younger people make such a bad attempt at dealing with life that they cry out for help to those in retirement who have more experience and knowledge of life. The man who has earned his retirement and yet comes back to the world when he is needed, not to interfere in the lives of men but to show them the true principles of right action, has indeed lived well. That is the final goal of our lives to come—to prepare ourselves so that we may be capable to help and willing to come back to earth to teach those who come after us.

TAKING HINTS

Opportunities present themselves to each man under Karma and, having free-will, he may either accept them and go forward at a quickened rate, or he may deliberately reject them and so, perhaps, set himself farther back. Very commonly, however, students let their opportunities slip through their fingers through failure to recognise them as such, and so mark time and waste time that, for the sake of all, they should be utilising to take them towards the goal. The missing of an opportunity may be chiefly personal misfortune for the ordinary man. For the student-aspirant it may mean a tragedy not only to himself but also to the Cause. It badly needs each of its earnest servers to gain as fast as possible the added power to serve which subjugation of the lower self alone can give.

Valuable hints missed figure prominently among opportunities lost. They are lifts offered along the way. How often does the student disregard them and then, plodding his foot-sore way, express his disappointment and surprise that his progress is so slow!

Suggestibility, like everything else, has its good and its bad aspects, depending on whether it keeps to the Middle Way or is carried too far in the one or the other direction. When one becomes so passive that one's views are those of the last person to whom one has talked, suggestibility has become a serious weakness, if not an actual vice. That way lies mediumship. Such a man must force himself to independent thinking at all costs and insulate himself deliberately from influence by any dominating personalities at his own stage.

But the opposite weakness is only less disadvantageous, and perhaps more common among student-aspirants. It is a self-opinionatedness that is not interested in what others think or say. Open criticism such a student finds more surprising than offensive. He compliments himself upon exhibiting meritorious patience in overlooking it and holding no resentment against the critic; and so self-satisfaction grows. It never occurs to such a student to ask if there is any justice in the criticism. Almost impervious to direct criticism, such a student is naturally quite impervious to hints.

Each has his own garden to tend. Each has to eradicate in himself the weeds that are choking back the goodly harvest. But long familiarity with one's own weeds may have made one blind to their poisonous nature. If a busy neighbour raises his eyes from his own plot to point out a dangerous weed that he has recognised in the plot of another, he may perhaps be going outside of his duty. That does not concern the other who should take his action as an act of mercy, whether done in a spirit of kindness or not.

Open criticism, however, is not often offered unsolicited by one whose greater wisdom knows the dangers lurking in good advice for him who disregards it. A man may take a wrong course ignorantly, or continue in it, without the same Karmic responsibility that would be involved in his "sinning against light." He does the latter when intellectual conviction is driven home before the moral impetus to self-reform is strong enough to make him translate conviction into action.

But hints may be safely given impersonally from a Theosophical platform or in an article, say, in these very pages, and indeed often are, leaving it to him whom the cap fits to put it on. The difficulty in such impersonal presentation is two-fold. The hints not only very often roll off their intended recipients like the water off the proverbial duck's back. Too often, also, where self-knowledge is inadequate, they are seized upon by others to confirm a weakness in the opposite direction. Thus a hint against too feverish activity, too little thought, may be ignored by the over-energetic and hailed as justification by the lazy individual. That only shows, however, that the application must be made by each. Those with greater wisdom can give hints; they cannot furnish those with lesser wisdom with the brains to recognise and the earnestness to apply them.

There is another aspect of the question for the devotee who earnestly and reverently seeks the Masters' guidance, especially when some apparent conflict of duties has arisen. His development and his Karma are not such as to permit direct communication with the Great Teachers, or such a conscious relationship would be already his. But if he stands interiorly in a faithful attitude, on the alert with heart and mind to catch whatever indi-

cation of his duty may present itself, he will not wait in vain. It "happens" not infrequently that, opening at random of our devotional or instructional books, his eye falls on the very passage that contains the clue to where his duty lies. Or a friend's casual words, perhaps in quite another context, may hold for him a veritable "message" from the World of Light. Well for him if he recognises such a message when it comes, accepting it in gratitude, applying it in deepening devotion.

BODY AND MIND

Important practical points on the influence of mind and emotions upon bodily health come out in *Science Digest* for August 1944 where several chapters are condensed from Marie Beynon Ray's *How Never To Be Tired*. Nothing is commoner, the author writes, than for distress of mind to be translated into physical distress.

Boredom with housework has made women blind, boredom with a husband has made them cripples, boredom with a mother-in-law has paralyzed them. Such cases are recorded in every psychiatrist's files.

The commonest physical form which mental distress takes is what is called fatigue, expressing itself as general weariness, inability to think clearly, headache, irritability, insomnia and many another disability. Psychologically caused fatigue is in a class by itself. Fatigue due to a pathological condition disappears when that condition is cured. Fatigue caused by ordinary physical effort is cured by rest. But in psychologically induced fatigue the sense of energy is not restored by rest. It seems as real to the sufferer as any other fatigue, but its roots lie deeper than the physical.

What causes it? Psychiatrists agree that hard work, even overwork, can never cause a nervous breakdown or nervous exhaustion. The testimony is cited of several who all agree in substance with what Dr. Paul Dubois has expressed thus:—

Of all my nervous cases I never found *one* which could be traced to overwork.

"The true, the fundamental, the only cause of chronic fatigue," the author declares, is "emotionalism"—boredom, indecision, doubts, fears, conflicts, any of the other destructive emotions like worry, pain, guilt, depression, or even too much of a good emotion. An example of the latter is feeling "too much, too continuously, and over too trivial things."

This sums up, in short, to lack of the stoicism of the right sort needed to face life. Dr. Dubois has called that lack pusillanimity, which is a synonym of cowardice,

and he goes on to describe in horrid detail how it gradually undermines the whole personality of the individual until in the end he is a full-blown neurasthenic or neurotic, capable of initiating in his own body practically any of the ills to which flesh is heir, even to paralysis, even to blindness.

H. P. B. wrote, over half a century ago, that half if not two-thirds of our ailments and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

For, happily, if such distress can be caused by wrong thought and feeling, the opposite is also true. If the harmless piece of paper can produce a blister on a hypnotised subject on the strength of a misconception of its nature, the converse also holds. Real blistering plasters should be recognised as such, but many of our difficulties come from endowing circumstances with a power to harm us which they do not in themselves possess.

Right thought and feeling, a calm, courageous attitude to life, acceptance of whatever comes as opportunity to learn and grow, these take us far along the road to health. Freedom from moods alone makes possible the rhythmic Pranik breathing which has nothing to do with breathing practices but is the very corner-stone of physical and psychic health. With it, we can work long hours and feel no strain, no more fatigue than a night's rest will cure. Without it, we are weary without cause.

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

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

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

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

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

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

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

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

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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