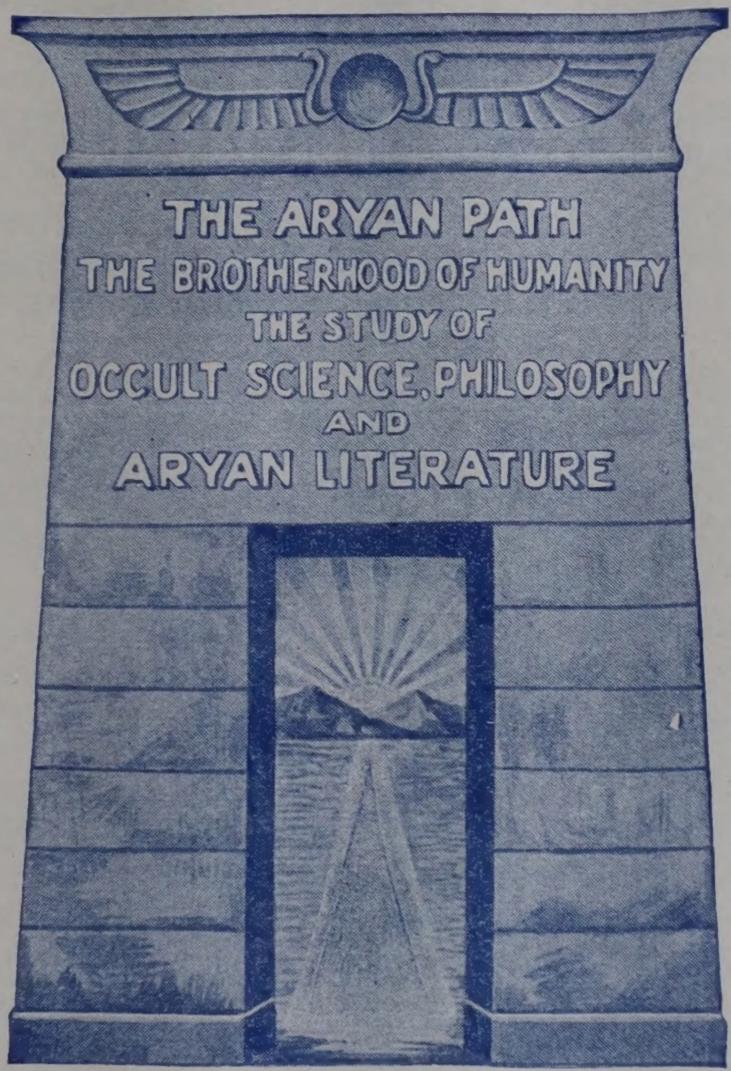




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XVI No. 5

March 17, 1946

He who has the Higher Self as his friend possesses all things and lacks nothing, and the Higher Self is your friend if you will but receive that friendship. Take courage and be patient, the light is shining in your heart and if you will but go on you will find it there and it will be brighter far than you can now imagine.

—W. Q. JUDGE

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th March 1946.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1946.

VOL. XVI. No. 5

AN IMPORTANT ANNIVERSARY

“ In fifty years we'll all be gone and forgot. ”

So, with the genuine humility of the true Disciple, wrote W. Q. Judge, who passed away from the physical plane on the day of the Spring Equinox exactly fifty years ago. On the 21st of March 1896, when his body was not quite forty-five years old, the “greatest of the Exiles,” as H. P. B. called his soul, passed out of it. Having come to his Guru and Colleague at the age of twenty-two, for twenty-two years he served Her Cause day after day. H. P. B. has put it on record, in black on white, that Judge became a regular Chela of the Master in 1875. Not an hour, thereafter, did he pass without feeling for Their Cause; not a day did he spend without offering his quota on the altar of Their service.

His faithful exposition of *The Secret Doctrine* teachings is only a part of the legacy he bestowed on the Movement he served with the power of his whole being. As the Link between the Great Lodge of the Occult World and the aspirants striving on the plane of mortality, W. Q. Judge rendered a service which cannot be measured by ordinary means. Once again, it was H. P. B. . . . the Messenger who described W. Q. Judge as the Antaskarana, the Bridge and the Link between the Higher Manas, the Trans-Himalayan, and the lower, which functions in the arid deserts, on the low-lying plains, and in the dark jungles which we call civilization. The Power of this Link is to be found not only in the writings of W. Q. Judge. In his life-story also that Power is discernible, now manifesting in one way, now in another.

W. Q. Judge suffered, as all Soul-Servers do, from the misunderstanding of his motives and his methods. H. P. B. in 1889-90 had warned in prophetic language all Esotericists to stand by and to

defend W. Q. Judge when the time came. The second greatest tragedy of the present Theosophical Movement, inaugurated in 1875 in New York, occurred when Esotericists failed to obey in 1893-4 that call of H. P. B.'s. Puny minds incapable of seeing the profound depths of Judge's mind, thought him to be personal and proud, when, in the solemn name of Theosophical Principles, they, and not Judge, were breaking them. Knowing little about the Masters, they talked much; never knowing how to precipitate a Letter they opined that the Communications from the Masters which came through Judge were bogus messages; and so on, and so forth. All students of the present generation are advised to study the events of that tragedy and to compare it with the greatest of the tragedies of the Movement, that enacted in India in 1884-5 in reference to H. P. B. herself.

In the face of attacks and calumnies Mr. Judge maintained a silence born of discretion—a silence which was mistaken for weakness; refusing to discuss and to argue he was charged with trying to hush matters up; even his intimate friends and devotees could not fathom the uniform attitude which comes out in these words about a New Era in the affairs of the world:—

It was meant as near as possible to be a brotherhood of nations, and that is the drift of its declaration and constitution. The T. S. is meant to be the same, but has for many years been in a state of friction. It has now, if possible, to come out of that. It cannot be a brotherhood unless each, or some, of its units becomes a brother in truth. And *brother* was the noble name given in 1875 to the Masters. Hence you and I and all of us must cultivate that. We must forgive our enemies and those who assail us, for only thus can the great brothers properly help by working through us. There seems to be a good deal to forgive, but it is easily done

inasmuch as in fifty years we'll all be gone and forgot. Cut off, then, thoughts about those "foolish children" until harmonious vibrations ensue to some extent. That absurdity . . . let go. I have deliberately refrained from jumping at such a grand chance. So you see forgive, forgive and largely forget. Come along, then, and with me get up as fast as possible the feeling of brotherhood.

In fifty years many, many have gone and are forgotten; others are passing down to that valley of oblivion. But W. Q. Judge rolls on majestic on his *Ocean of Theosophy*; he is heard in his *Echoes from the Orient*; his beauty shines in his accurate rendition of *The Bhagavad-Gita*, as his profundity can be gauged in that of Patanjali's *Yoga Sutras*. His life-actions are fragrant in *Vernal Blooms*.

Two great qualities run throughout his Theosophical life—Patience and Gentleness. Not the patience which is shot through with self-pity and false resignation, but patience of the type of which the Mahatma wrote—"Great man is he who is strongest in the exercise of patience." His gentleness was strong, virile, steady, and was able to wear down the mountains of obduracy and faithlessness raised against him.

His great Pupil, Robert Crosbie, called W. Q. Judge "A Friend of Old Time and of the Future," *i.e.*, an Immortal who befriended all and who would continue to do so in the long ages to come.

When W. Q. Judge's position is recognized as that of the Link to be kept unbroken, as H. P. B. said, as the Bridge between Masters and aspirants, then only will the different units of the Theosophical Movement of H. P. B. be fused together in one grand whole. Achieving real fraternization demands recognizing the position and the power of William Quan Judge.

Let the ripples and foam go on coming and going; the old river and the bed of the river do not move for all that is on the top. Is it not so?

—W. Q. JUDGE

THE NOBLE SANSKRIT

[Reprinted from *Theosophy* Vol. XX, p. 61.—EDS.]

The word "spirit" is used in English in reference to God, to Man's soul, to Man's nervous currents, to elementals, to astral shells, to mere alcohol, and to describe simply the quality of an act, all these running up and down the gamut from most gross to highest spirit. In Sanskrit you would find no such difficulty.

The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew Alphabet. They are all musical and are read, or rather chanted, according to a system given in very old works, and are called *Devanagari*, "The speech or language of the Gods." And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a limited way.

If either of the two languages were taught to humanity by the Gods, surely it is rather the Sanskrit—the perfect of the most perfect languages on earth—than Hebrew, the roughest and poorest. For, once we believe in a language of *divine* origin, we can hardly believe at the same time that angels of Gods or any divine messenger would have selected the inferior in preference to the superior. *Isis Unveiled* asserts that Sanskrit was the language of the inhabitants of the Atlantean Continent.

The descriptive portion of Chapter Eleven of the *Bhagavad-Gita* may be better understood if the student will bear in mind that the *Gita*, as we have it in our language, is a rendition from the Sanskrit—the latter being a scientific language whose every letter has a numerical value, with a corresponding sound and meaning; whereas our language is that of a fighting and trading people, with a paucity of terms for anything beyond the physical. One will not then make the mistake of thinking that such descriptions are due to a childish and ignorant imagery, but in reality to a knowledge of powers, forces, beings, and states of consciousness.

H. P. B. stated that "languages long forgotten will once more reappear and have their day." To

this William Q. Judge, her friend and Brother, added that Sanskrit itself would reappear as the language of the future and true civilization now developing in the Western world; first as isolated words and phrases used for the expression of things with which our barbarian Western languages are unable to cope; then, by gradual adoption and diffusion, become as a whole to the science of the future what Greek and Latin, its younger sisters, are to modern science. This because Sanskrit, the "language of the Gods," is no ordinary human development; but from Those, once human but no longer so, for Whose doctrine no other vehicle is adequate:

Latin, and even Greek, perfected and finished as they are, and therefore models for our imitation and emulation in the perfecting of our use of our own tongue, are but pale shadows of the noble Sanskrit, the perfection of language of the past Race, embodying in it all former perfections since the beginning of speech upon this earth. For Sanskrit, in the days when it was a living tongue, was also the living vehicle of thought. Its sounds, the *active* phase of language, were so entirely the vehicle of meaning, that they conveyed their own definition, and immediately induced in the mind of the listener the exact modification—that is, *the exact state of being*—of the speaker. Misunderstanding of one by another, so universally common and unavoidable in our times, was then unknown, for language was the *living antaskarana* of thought or ideation. The listener not only heard sounds and words: he heard, he saw, he felt, what was taking place in the mind of the speaker, *as if it were himself*.

That day will come again, and Sanskrit once more become the language of men, as it has been and is, the language of the Gods—or perfected men. To hasten the advent of that day, with all that it implies, was the reason for the coming of H. P. Blavatsky among men, for her writing, teaching, working as she did, and for interjection into the language of Theosophy of so many Sanskrit terms and ideas.

—ROBERT CROSBIE

THE DWELLERS ON HIGH MOUNTAINS

[Reprinted from *The Word*, June 1912, Vol. XV, pp. 133-137.—EDS.]

An account of the dwellers upon high mountains would be incomplete without some reference to a wide-spread belief prevailing in Hindustan in regard to anchorites and others, who are said to dwell in inaccessible places, and who are now and then seen by natives. It is true that all over India are to be found Fakirs of much or little sanctity, and of greater or less accumulation of dirt, but the natives all tell of Fakirs, as many of us would call them, who dwell alone in places remote from the habitation of man, and who are regarded with a feeling of veneration very different from that which is accorded to the ordinary travelling devotee.

The Hindu has an intense religious nature and says that devotion to religious contemplation is one of the highest walks of life. He therefore looks upon the travelling ascetic as one who by means of renunciation has gained a great degree of advancement toward final bliss, and he says that there are other men who are farther advanced in this line of practice. These others, finding the magnetism or exhalations from ordinary people and from places where persons congregate to be inimical to further progress, have retired to spots difficult to find even when sought for, and not at all likely to be stumbled upon by accident. For that reason they select high mountains, because the paths worn by man in going from place to place on earth are always by that route which is the shortest or most easy of travel, just as electricity by a law of its being will always follow the line of least resistance and quickest access.

And so English and French travellers tell of meeting from time to time with natives who repeat local traditions and lore relating to some very holy man who lives alone upon some neighbouring mountain, where he devotes his time in contemplating the universe as a whole, and in trying to reach, if he may, final emancipation.

The name given to these men is "mahatma," meaning, in English, "great souls," because it is

claimed that they could not renounce the world and its pleasures unless they possessed souls more noble and of greater dynamic force than the souls of the mere ordinary man, who is content to live on through ages of reincarnations round the great wheel of the universe, awaiting a happy chanceful deliverance from the bond of matter some day.

That great traveller, the Abbé Huc, who went over a large part of Tibet and put his wonderful experiences, as a Catholic missionary there, into an interesting book of travels, refers often to these men with a different name. But he establishes the fact beyond dispute that they are believed to live as related, and to possess extraordinary power over the forces of nature, or as the learned and pious Abbé would say, an intimate and personal combination with the devil himself, who in return does great and miraculous works for them.

The French traveller Jacolliot also attests to the wide extent of the belief in these extraordinary men some of whose lesser disciples he claims to have seen and have had perform for him extraordinary and hair-raising feats of magic, which they said to him they were enabled to do by the power transmitted to them from their guru or teacher, one of the Mahatmas, a dweller on some high mountain.

It seems they assert that the air circulating around the tops of mountains of great altitude is very pure and untainted with the emanation from animals or man and that, therefore, the Mahatmas can see spiritually better and do more to advance their control over nature by living in such pure surroundings. There is indeed much to be said in favour of the sanitary virtue of such a residence. Upon a raw, moist day, down upon the level of our cities, one can easily see, made heavily and oppressively visible, the steamy exhalation from both human beings and quadrupeds. The fact that upon a fine day we do not see this is not proof that on those days the emanations are stopped. Science declares that they go on all the time, and are simply made palpable by the natural process of the settling of moisture upon cold and damp days.

Among Europeans in India all stories respecting the dwellers upon high mountains to whom

we are referring are received in two ways. One is that which simply permits it to be asserted that such men exist, receiving the proposition with a shrug of either indifference or lack of faith. The other, that one which admits the truth of the proposition while wondering how it is to be proved. Many officers of the English army have testified to a belief in these traditions and many to not only belief, but also to have had ocular demonstrations of their wonderful powers. While the other side is simply represented by those who are unable to say that they ever had any proof at all.

The Hindu says that his ancient sages have always lived in these high places, safe from contamination and near the infinite. It is related that the pilgrims who annually do the round of pilgrimage through the sacred places of India, sometimes penetrate as far as a certain little temple on the sides of the sky-reaching Himalayas, and that in this is a brass tablet of great age stating that that is the highest point to which it is safe to go; and, that from there one can now and then see looking down at you from the cold and distant cliff still higher up, men of grave and venerable aspect. These are said by some to be the Mahatmas or great souls of the earth who meet for converse and communion.

The Hindu early saw that his conquerors, the Dutch and English, were unable as well as incapable of appreciating his views of devotion and devotees, and therefore maintained a rather exasperating silence and claim of ignorance on such matters. But here and there, when a listener, who was not also a scoffer, was found, he unbosomed himself, and it is now generally admitted by all well-informed Anglo-Indians and Indian scholars that there is a universal belief in these Mahatmas, or dwellers upon high mountains, extending from one end of India to the other throughout every caste.

For the Christian it ought to be significant here, that when Jehovah commanded Moses to attend him for instruction and to receive the law, he did not set the place of meeting in the plain, but designated Mount Sinai, a high place of awful ruggedness, and more or less inaccessible. Then in that high mountain he hid Moses in the cleft of the rock while he passed by and from that high

mountain, now roll and reverberate through Christendom the thunders of the Judaic law. All through the Semitic book, this peculiar connection of great events and men with high mountains is noticeable. Abraham, when he was ordered to sacrifice Isaac, received command to proceed to Mount Moriah. Sadly enough he set forth, not acquainting either the human victim or his family with his determination, and travelled some weary days to reach the appointed spot.

The thoughtful man will see the indicia of a unity of plan and action in nearly all these occurrences. The sacrifice of Isaac could with great ease and perfect propriety have been offered on the plain, but Abraham is made to go a long distance in order to reach the summit of a high mountain. And when he reached it, made his preparations, and piously lifted the fatal blade; he was restrained, and his son restored to him.

Passing rapidly through long centuries from the great patriarch down to Jesus of Nazareth, we find him preaching his most celebrated sermon not in the synagogue or at the corners of the streets, but from the mount, and from there also he distributes to the hungry multitude the loaves and fishes. Again he is transfigured, but not in the city nor outside in view of all the people, but with two disciples he returns to the summit of a high mountain, and there the wonderful glory sat upon him. Or we watch him in the wilderness, only to see him again on a high mountain, where he resists the Arch temptation. And then, when the appointed hour for the veiling from human gaze of his earthly life is come, we have to follow him up the steep sides of the Mount Golgotha, where, in agony of body and woe of soul, with words of appealing anguish, his spirit flies to the father.

The story of Mohammed, that world-famed descendant of Ishmael, is closely associated with high mountains. He often sought the quiet and solitude of the hills to restore his health and increase his faith. It was while he was in the wilds of Mount Hira that the Angel Gabriel appeared to him, and told him he was Mohammed the prophet of God, and to fear not. In his youth Mohammed had wandered much upon the sides and along the summits of high ranges of mountains. There the mighty trees waved their arms at him in appeal,

while the sad long-travelling wind sighed pityingly through their branches, and the trembling leaves added to the force of the mighty cry of nature. Upon those mountains he was not oppressed by care or by the adverse influence of his fellows, such as kept him down when he was one merely of a lot of camel drivers. So, then, when he returned to the mountain's clear and wide expansive view, his spiritual eyes and ears heard more than the simple moaning of the wind and saw greater meaning than unconscious motion in the beckoning of the trees. There he saw the vision of the different heavens, peopled by lovely houris, garlanded with flowers, and musical with the majestic tones of the universe; and then, too, he saw handed to him the sword with which he was to compel all people to bow to Allah and his prophet.

The countries of all the earth are full of similar traditions. In South America, Humboldt heard the story of the wonderful people who are said to dwell unfound among the inaccessible Cordilleras and, stern traveller though he was, he set out to find some trace of them. He went so far as to leave after him a fragment of testimony of his belief that somewhere in those awful wilds a people could easily live, and perhaps did.

It was from a high mountain, where he had long lived, that Peter the Hermit rushed down upon Europe with his hordes of Crusaders, men, women and children, to wrest the holy land from the profaning hand of the Saracen; and the force and fury of the feelings that inspired William Tell were drawn in upon the tops of his native high mountain, to whom upon his return, he cried:

"Ye crags and peaks,
I am with you once again."

Japan, the highly civilized country of Islands so long buried from European sight, and Corea, which has only just partly opened a door of communication, have always venerated a high mountain. This is called Fujiyama. They say that it can be seen from any part of the world and they regard it as extremely sacred. Its top is cold and covered with snow, while round its base the corn waves to the touch of the zephyr and the flowers bloom.

The love for this mountain is so great that it is pictured on their china, in their paintings, and reproduced wherever possible, whether in mural decoration or elaborate carvings. Its sacredness is due to its being the residence, as they claim, of holy persons. And they also believe that there is, too, a spiritual Fujiyama, whose base is on earth and top in heaven.

WILLIAM Q. JUDGE

COSMIC ULTIMATES

[The following question and the Editors' reply appeared in *Lucifer*, Vol. II, p. 157, for April 1888.—EDS.]

I would like to ask, If the Universe, the One or All, must not be of a certain size; and if so, is the Original One, the ever produced, not of the same size?

Also, being an organic Whole, what is the form of the All? And is the form, whatever it is, not also the form of the self-existent Cause or God?

Is nature co-eternal with God? or was there a time, or rather state, when God, the self-existent One, was all in all, before nature was produced from himself? I cannot think of anything of nature, spirit, soul, or God, without the ideas of size, form, number, and relation. So there can be no Life, Law, Cause, or Force, formless in itself, yet causative of forms. All evolutions are in, by, and unto forms; the All-evolver is Himself all Form.

The truth of the Universe is the Form of the Universe. The Truth of God is the Form of God. What Form is that? To attain to that is the great attainment for the intelligence at least. In these few lines my aim is mainly an enquiry.

Respectfully yours,
J. W. HUNTER

Edinburgh, 29th March, 1888.

EDITORS' REPLY.—According to the Eastern philosophy a unity composed of "many entities, parts, or forms" is a compound unity on the plane of *Maya*—illusion or ignorance. The One universal divine Unity cannot be a differentiated whole, however much "organized into a body of harmony." Organization implies external work out of materials at hand, and can never be connected with the self-existent, eternal, and unconditioned Absolute Unity.

This ONE SELF, absolute intelligence and existence, therefore *non*-intelligence and non-existence (to the finite and conditioned perception of man), is "*impartite*, beyond the range of speech and thought and is the substract of all" teaches *Vedantasara* in its introductory stanza.

How, then, can the *Infinite* and the *Boundless*, the unconditioned and the *absolute*, be of any size? The question can only apply to a dwarfed reflection of the uncreate ray on the *mayavic* plane, or our phenomenal Universe; to one of the *finite Elohim*, who was most probably in the mind of our correspondent. To the (philosophically) untrained Pantheist, who identifies the objective Kosmos with the abstract Deity, and for whom Kosmos and Deity are synonymous terms, the

form of the illusive objectivity must be the form of that Deity. To the (philosophically) trained Pantheist, the abstraction, or the *noumenon*, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and *impartite*; boundless, because Omnipresent—as otherwise it would only be a contradiction in ideas not only in terms; and the concrete phenomenal form—its *vehicle*—no better than an aberration of the ever-deceiving physical senses.

"Is nature co-eternal with God?" It depends on what is meant by "nature." If it is objective phenomenal nature, then the answer is—though ever latent in divine Ideation, but being only periodical as a manifestation, it cannot be co-eternal. But "abstract" nature and Deity, or what our correspondent calls "Self-existent cause or God," are inseparable *and even identical*. Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause, or Deity. It says IT—inasmuch as that "cause" the *rootless root* of all—is neither male, female, nor anything to which an attribute—something always conditioned, finite, and limited—can be applied. The confession made by our esteemed correspondent that he "cannot think of anything of nature, Spirit (!) Soul or God (!!)" without the ideas of size, form, number, and relation," is a living example of the sad spirit of anthropomorphism in this age of ours. It is this theological and dogmatic anthropomorphism which has begotten and is the legitimate parent of materialism. If once we realise that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain and has no existence *per se*, then this illusion that formless cause cannot be *causative of forms* will soon vanish. To think of Space in relation to any limited area, basing oneself on its three dimensions of length, breadth, and thickness, is strictly in accordance with mechanical ideas; but it is inapplicable in metaphysics and transcendental philosophy. To say then that "the truth of God is the Form of God," is to ignore even the exotericism of the Old Testament. "The Lord spake unto you *out of the midst of the fire*. Ye heard the voice of the words, *but saw no similitude*." (Deut. iv., 12.) And to think of the All-Evolver as something which has

"size, form, number, and relation," is to think of a finite and conditioned personal God, a part only of the ALL. And in such case, why should this part be better than its fellow-parts? Why not believe in Gods—the other rays of the All-Light? To say—"Among the gods who is like Thee O Lord" does not make the God so addressed really "the god of gods" or any better than his fellow-gods; it simply shows that every nation made a god of its own, and then, in its great ignorance and superstition, served and flattered and tried to propitiate that god. Polytheism on such lines, is more rational and philosophical than anthropomorphic monotheism.

WAR AND COMPASSION

Prof. S. N. L. Shrivastava contributes to the January *Modern Review* an illuminating study of "The Gita and War." He presents the opposing interpretations fairly. Some deny that the *Gita* denounces violence in the form of war at all times and under all circumstances. These point to Krishna's forceful reprimand to Arjuna for his reluctance to enter the combat and his exhortation to fight heroically. Others interpret the *Gita's* war background allegorically and claim that the onē fight it counsels is against one's lower tendencies.

Professor Shrivastava finds no excuse for eschewing altogether the basic historical background of the *Gita*, as an integral part of the *Mahabharata*. The war in question, he maintains, was resorted to as "an instrument of justice" and not until all peaceful means of obtaining an irreducible minimum of justice had been tried. In response to Sri Krishna's plea for justice to the Pandavas, Duryodhana had refused to give them without battle "even a needle-point" of their own lands. The only way left the Pandavas was war supported by Sri Krishna.

The *Mahabharata* war, consuming millions of lives and yielding the Pandavas a profitless victory, is claimed to have demonstrated the futility

of war. But Professor Shrivastava writes: "Men may die, but the ideal must live. To allow wrong to triumph and right to suffer is a moral failure." It is the motive and the attitude that count and the *Gita* shows, as Professor Shrivastava brings out, how to go morally unscathed through any action morally obligatory and necessary for the common good.

Equating compassion with non-violence in every circumstance is understandable. But students of Theosophy must not overlook the plain teaching that Compassion, "the law of Love eternal" is "eternal Harmony...the light of everlasting right, and fitness of all things."

Harmony in the physical and mathematical world of sense, is justice in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos—annihilation. (*Isis Unveiled* I. 330)

Compassion is the poles apart from the namby-pamby toleration of everything in its holy name. Compassion is mistranslated as the wish to avoid giving pain under any circumstances. The surgeon's knife gives pain, but withholding it when needed may be cruelty.

It was not for nothing that H. P. B. stressed knowledge and wisdom, unbiassed and clear judgment, side by side with selflessness, earnestness and devotion, as necessary to those on whom the guidance of the Movement would depend. For the closer the adherence in motive and in conduct to impersonal justice, the nearer the approach to true Compassion.

It is idle to claim that only a Master is capable of exercising perfect justice. That is true, but is any other capable of exercising true compassion either? One is not possible without the other and, that recognised, each has to determine his course in the light of whatever sagacity he has unfolded: The Living *Lha* or Brother is not only a saint; nor can His would-be follower be. Good actions only will not save the individual or the world; discriminative action, in the spirit of the compassion which is justice, may.

STUDIES IN THE HEART DOCTRINE

II.—MIND, A STUDY IN REFLECTION

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.

Thus chanted the Voice of the Silence so many decades ago "the memory of man runneth not to the contrary."

If it were not for the cyclic return of Theosophy, with its repetition of the Ancient Wisdom, many would find themselves in the position of the early Thebans, unable to solve the riddle of the Sphinx. The answer given by Ædipus indicated a powerful stretch of the imagination or an intuition belonging only to an Adept, as what Man is was never answered by Ædipus.

Briefly, Man is a Thinker, generically considered. Rodin, the famous sculptor, must have grasped this intuitively when creating his statue, The Thinker.

It will be impossible to understand or to confirm this proposition unless we employ non-physical or spiritual organs in combination with the outer or physical senses. Further, we can make a direct approach through a process of elimination, namely, what is *not* Man? Every aspect observed by physical sense merely, we must discard. Therefore organs, blood, flesh, bones and the rest of the body do not belong to the Real Man. Neither can the physical brain give us the answer, except by inference.

We are not unmindful of the interesting experimental analyses of modern psychologists—but they have not solved the riddle. Their conclusions, along with their terminology defining various mental and emotional complexes, drives or repressions, their analysis of dreams and kindred subjective states, give us but partial glimpses into the world of effects, confused and tangled threads needing the perspicacity of an Ariadne to unravel them.

No, their conclusions deal mainly with the personality or personal being, in no way separate from his body or brain, so they say. Some attention is given to the "psyche" or the unconscious, but as to whether this is the Soul, and if so, what its origin and nature are, no satisfactory

answer is yet forthcoming. Actually the personality is a reflection of the Real Man, a passing shadow cast by the Ego's impact upon matter.

The modern terms, reflex, drives, etc., have arisen to define merely personal perspectives glimpsed through physical-sense lenses ground or graded by lower intelligences. These, combined with the mental and psychic states, give rise to quaint and conflicting theories. These lives misinform our thoughts and feelings, partly accounting for every partial truth, they colour each act and motive. Masquerading as the real, they trick and deceive man, who has permitted them to fashion his masks (*personæ*) those false-faces hiding the true and the beautiful.

Can any word or term satisfactorily describe Man, the Immortal? Let us see. W.Q. Judge said, "Man, made of thought, is eternally thinking." Mind is the instrument of thought. Thinker, Thought and Mind are related ideas—no mind, no thought. No Thinker can operate here lacking a mind. What is Mind?

Mind is dual in that it is formed of both Spirit and Matter. The brain is its organ, somewhat corresponding to a receiving station capable of transmitting the thoughts conceived by the man of spirit or the man of matter.

If man is a thinker, can every man think? Certain educational authorities estimate that only one man in ten thousand can think. Theosophy adds, the remainder merely cerebrate. If we admit as premiss that not every man can think how is this possible in view of the fact that man is a thinker? In our former Study we referred to certain faculties; thought, will and feeling; two others, memory and imagination, comprise the full mental quota. These faculties employed wrongly or rightly, selfishly or unselfishly, direct and control the entire phenomenon of thought and feeling. To illustrate: I think, I have thoughts, ideas. I may write a poem, a book, compose a song or a symphony. I have used

mental faculties and exhibited a mental functioning of force and power.

Electricity, fire and water, are universal powers or forces which man has converted to practical and mechanical uses. Similarly man possesses the power to think, however inadequately applied. The *Power* of thought is the cause of all phenomena. In man it exists as a universal potential. If it is given the right turn, Man is seen in his true form as Creator and Destroyer of all Maya.

To repeat, mind is a mirror. The characteristic of a mirror is to reflect. Theosophy states that ideas are reflected into the mind and we use the familiar phrase, "I reflected," in referring to a certain type of thinking. Ideas have ever existed and there are no new ones except in certain recombinations, the result of individual progressive evolution. Man, eternally thinking, spins his web of nascent ideas, forerunners to the dawns of successive and countless manvantaras.

Two conditions are required to produce a clear reflection—light and a clean mirror. Evil passions becloud the mirror of the mind, the tempest of the senses obscures its light.

The highest type of knowledge is Self-Knowledge. The Self to be known must be seen and analyzed. In the mind's mirror can be discerned the reflection or the shadow of the Self.

We think Lewis Carroll captured a little dream from the Wonderland of memory as Alice's attempt to step through the Looking-Glass plunged her into a topsyturvy world, grotesque and humorous. Underneath the surface of Carroll's delightful humour could be discerned many human quirks and fancies. Incidentally, a sense of humour is an asset to the would-be Occultist. Carroll's tale throws an interesting sidelight on the mirror analogy. Many a difficult experience might be alleviated if we had the faculty to use the mirror of the mind, seeing ourselves reflected therein, laughing heartily at the antics and the capers we perform. Humour, like sympathy, when impersonal, draws people to us, tends to make the whole world kin and might be called a bright facet of the jewel of brotherhood.

Even in Theosophical circles there exists much confusion as to the intellect, its place and import-

ance in relation to the mind. To acquire wisdom, the use of the intellect is absolutely necessary. It is the instrument *par excellence* at our stage for dealing with the nature of all material existence. With it and the brain we reason from premiss to conclusion. Its value is relative and might be styled a by-product of the mind. Modern thought and teaching seem to know little of any other approach to knowledge than by way of the intellect; thus the world of intellectuals advocate the Head Doctrine. To live the life of the Spirit we must practise the Heart Doctrine parallel to the theoretical study of the Head Doctrine.

Two kinds of knowledge are obtainable by man, relative knowledge (much of which is mere information) and Absolute Knowledge. The former is acquired by reason and the usual intellectual processes and through the channels of observation and experience. This is factual knowledge. The various sciences, physics, biology, astronomy, political science and economics are outgrowths of this. Relative knowledge is partly true, partly false, dealing with effects, appearances and surface data.

Absolute knowledge is that Wisdom whose Light was never seen on land or sea; it constitutes the complete Truth about any idea or fact, embracing both cause and effect. It is reached through the Higher Mind or Intuition, outposts of the realm of metaphysics. Every true religion, psychology and philosophy stem from it. Brain is the product of mind and not the reverse, which is contrary to modern theories. The Intuition is superior to that aspect of the mind which reasons through the brain. Intuition is not only the fruition of knowledge acquired by reason, observation and experience in former lives—it is something more.

Let anyone conduct his life along Theosophical lines of self-discipline, clean thinking and pure living, there will be evident an increasing ability to open up within himself a channel illumined by the fire of Intuition. Reason and Intuition might be considered as the two main batteries of the human system, being psychically charged respectively through Head and Heart. Just as any weakness of the physical heart seriously impairs one's vitality, similarly, ceasing to supply

the Spiritual Heart with its currents of love and compassion, man, though possessor of the furthest reaches of the human intellect or Head Doctrine, will remain cold and insensible to the needs of his fellow-man.

The unnecessary struggle for existence is mainly due to man's weak intellect and scattered thinking. We have been wrongly educated. We are ignorant as to the origin of mind and the nature of its functioning. What is the remedy? We must become expert mental mechanics. Those faculties of will, memory, imagination etc. are similar to the fine parts of any piece of complicated machinery. Until we realise this and study minutely their nature and relation to our thought and feeling we will never be able to apply practically the Theosophical philosophy, however much we may desire to do so.

Imagination can colour or discolour our ideas. According to Pythagoras, imagination is memory. This is everyone's heritage. In most people it lies dormant and unawakened. Much that passes for imagination is but idle fancy or day-dreaming.

Imagination is a particular kind of seeing. It is rightly termed the King faculty and its kingdom extends beyond the visible world of matter. Its power is incalculable as, when directed by the will of the pure and selfless, it can set aglow the dullest task or the drabest object, unveiling hidden and unsuspected beauties.

To develop imagination requires, first, interest in the world around us, including our fellow-man. The study of one's lower self by the Light of the Higher tends to awaken the desire to understand other men. This Heart interest is the key to learning by observation. From this plastic power of the imagination to Seership is but a step, where Nature's deepest secrets lie disclosed before "the eye of Spirit, the eye which never closes."

Physical memory is like the shutter on a camera, dropping involuntarily before this Mind's Eye it can effectually shut off the Vision of the Soul or deflect the light necessary for keen dis-

cernment.

Here is the need to use the will propelled by pure desire. Very little information is given out regarding the Will, the most mysterious of our faculties. One statement is worthy of consideration, namely, that the Will is the force of Spirit in action. As man is eternally thinking and Spirit eternally acting, Will, Thought and Action form a divine trilogy. When man is able to free his purpose and desire from every earthly taint he wields a fiery electric power, Buddhic in feeling or Spirit in action. This Higher Feeling will be further discussed in our next Study.

There is a spiritual Memory closely allied to Intuition and Wisdom, sometimes called Soul Memory, the hall-mark of Genius, lacking which the world never would have had its Shakespeare, its Æschylus, its Christs and its Buddhas.

When memories obey the Will, when Imagination and High desire inspire thought and feeling, then "Ye may remember what ye will and what ye will forget for aye."

Man is on the threshold of another world, that world where conceptions are mental images spiritually projected upon the silver screen of time, shadow pictures of past, present and future civilizations yet unborn.

In the final analysis Man, Creator of his life and destiny, makes his choice. Two paths lead to the Goal of Self-Knowledge, both necessary up to a certain point. One, the path of the intellect, toilsome, intricate, difficult, slow; the other, the Path of the Intuition, direct, clear, quick. The former is the Head Doctrine, father of the world's chase, ambition, power, material possessions, pride and love of self. The latter, the Heart Doctrine, mother of all the lovely virtues, mercy, trust, faith, sympathy and the love of all other selves. They are complementary in that the Head Doctrine must relinquish its assumed superiority to the Wisdom of the Heart, thus seeking, not on the outside but within, "to blend thy Mind and Soul."

MAN AND COSMIC FORCES

The difficulty we have in seeing that man is nothing of himself, but part of the whole of Nature, is very real and, to help us, we are advised to see ourselves as a *manifestation* of the Whole. When we pause to think, what else can we be?

But there are so many and varied manifestations of the Whole that we wonder in what lies the difference. Perhaps if we call the difference, "peculiarities" we can see these as what they really are, obstacles in the path of the Whole, mainly caused by delusion.

If we take the cosmic force of Will showing through us, not in an elaborate analysis, but from the known manifestation of it, we have the power to move, to act, to feel, to think. Desire sets the force going. When we desire anything and set to work to attain it, we are using nothing of our own but a Force in Nature. All that is mostly "ours" is the peculiar thing we desire, and, because "peculiar," of no use to the Whole and therefore a waste. Delusion makes us feel, as did the Alchemists, that knowledge of material things is a worthy object on which to exert our will. Theosophy points out that forms change, that knowledge gained on the lower plane is lost at death, and that only tendencies along that line remain for future help or hindrance. Therefore we are advised to use our will, rooted in desire, to attain things of permanent value, *i. e.*, value to the Soul. We have, therefore, to look at our will force and see where it is directed; to the permanent or the impermanent. Does it try to bend things and powers to *its* will? Is it obstinate or fluidic, personal or impersonal, *i. e.*, for oneself or for a Cause? If for oneself it must be for oneself as a part of the Whole. The idea of the Whole grows as we direct our thoughts to the family tie, the tribe, the nation, the race, humanity, and thence to the Universe.

The power of will, or Spirit in action, or energy, comes from the higher Triad in man. In time it will overcome the energies of the lower quaternary, and our particular work now is the begin-

ning of this process. So we must ask ourselves: What is it in me that wants this or that thing? And we must get rid of the obstacle in the Path of the True. Then we must ask: Is this or that necessary to the Soul? And we must slowly overcome the delusion of self and not-self. Finally we must ask:—What does the Soul need? And we must use our will for that.

If we take the cosmic force of mind—the power to create,—we are using the power when we write a letter, speak or plan. So again, we need to see whether our letter strikes a permanent note with words of spiritual import, *i. e.*, understanding, or a note of personal bias or outlook; whether our words come from our Soul or our personality, whether they create harmony or discord. Then, do our words further the Path of the Soul?

The same with the Universal force of love—Eros, which we turn to the vagaries of Cupid. Love should be used to form Soul ties. Soul ties with the ones we love and to whom we are devoted, and also to the great Soul of Humanity. It is not *our* love force, but the one Force which we direct.

In time we must see that nothing of ourselves is anywhere; no power, no faculty, no wish belongs entirely to us. We only have the inestimable opportunity to direct those cosmic forces, to guide them, control them and use their wonderful powers for the furthering of the Plan of the Whole. How much grander to be an agent of Mother Nature than to keep the delusion that we make these powers ourselves, that they are ours and we can do as we will with them! To find and obey the Laws of the Universe is to work with Nature. Then only do we become part of the Intelligent Rulers of the Universe.

Our duty these days of trial and transition is to engage in propaganda, so as to place Theosophy before as many of the race as possible. To do that, the most common-sense, simple presentation of Theosophy, free from vagueness and big words, is the best.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

Mr. J. B. Priestley's "The Facts and the Choice" in the Autumn 1945 World Youth Conference Issue of *Friends of Mine* brings out forcefully the idea of human solidarity which has so belatedly received general recognition. He illustrates the fact that we live in an interdependent world.

If civilization entirely collapses on one continent then I do not believe that men can make genuine progress on the other continents. . . . We are now like men climbing a mountain all roped together. . . . If this is the kind of world we live in, then clearly it is stupid to try to make one tiny place of it safe for ourselves, not caring what happens to anybody else.

It required two wars and the loss of millions of lives to teach many of our thinkers this elementary principle. And even now the formulation of it will be barren unless it is put into effect. Mr. Priestley's "world-wide planned and co-operative community" must remain a dream if it is hoped to build it safely on the old foundations. Colonial exploitation, for example, should have been a major casualty of the war. That it has survived bodes ill for prospects of an enduring peace.

Mr. Priestley sees the special characteristic of our age as not individual but "collective achievement from symphony orchestras and air planes to giant dams and huge radio networks." This is true and it shows the necessity for team-work and concerted action. Yet, it is the individual attempt at charity and integrity, the individual effort at calmness and strength, the individual equipoise and effort that alone can bring about the larger solidarity, true universal brotherhood *in actu*. As said by Mme. Blavatsky,

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained.

Mr. Leslie Belton in *The Inquirer* (London) for 15th September aligned himself on some points with a basic teaching of Theosophy, in writing, as

a "panpsychist," of "A Living World." Finding no other assumption "at once so coherent and religiously significant" as that the Universe is "essentially alive," he writes:—

One of the most foolish of man's errors is the belief that this earth has somehow produced life out of non-life, that life has spontaneously arisen out of dead matter, and that mind has emerged out of mindlessness.

Theosophy sees every speck of the manifested material of Kosmos, and Kosmos collectively, as an aspect and a reminder of the universal One Soul, the eternal and ever-present root and essence, which is not the God of theology but "the mysterious power of evolution and involution."

Mr. Belton's assumption that "where there is life there is also incipient or demonstrable mind" is in line with our teaching that "every elemental atom. . . is. . . a centre of *potential vitality*, with latent intelligence in it."

And yet, some of Mr. Belton's critics in later issues are right in finding his argument incomplete. Not the one who complains that "God" has been left out, when God has instead been brought more fully in than the transcendentalists can accept! But those who object to resolving all vital phenomena to chemical combination and those who sense a "psychic gap" between the animal and man. For the process is not a blind one, not unaided.

The Universe is worked and *guided from within outwards*. . . by almost endless series of Hierarchies of sentient Beings. . . the agents of Karmic and Cosmic laws.

And while the "principles" we find in man are all there latent, even in the tiniest insect, without co-operation from our great Predecessors, human self-consciousness could never have been lighted up, could never have emerged into potency. For

man is. . . the vehicle of a fully developed *monad*, self-conscious and deliberately following its own line of progress.

But to understand those teachings the disputants must turn to the Ancient Wisdom or Theosophy.

"The sciences stand out as particularly adapted to foster the spirit of internationalism," writes Anne O. Shephard in the December *Scientific Monthly* in a communication entitled "The Scientific Spirit and Human Prejudice." She calls the world's scientific knowledge "a monument to mankind which is entirely free from national or racial flavour." Even the arts, she writes, reflect national differences and individual idiosyncrasies, and religions, though sharing certain ethical principles, foment intolerance.

It is true that science has rendered a great service to the world in bearing witness to the reign of law and freeing thinking men from the vagaries of dogmatic creeds. It is also true that an international fraternity of scientists exists, in times of peace. Even with the present quite inadequate provision for the pooling of ideas and discoveries, scientists in one country are constantly adding to the discoveries in foreign laboratories "in an unending stream."

But when Miss Shephard claims the sciences "open man's mind to an intellectual comradeship of the ages that knows no bounds" one cannot but think of the slight esteem in which are held by modern savants the mighty sciences of the ancient world—its psychology, its medical science etc. And even in the modern world there is great scope for synthesis among the several branches of science. The real need today is for a philosophy of science in which the ancient contributions shall be recognized and every modern science shall be seen in its relation to the sciences of old and to each other. The foundations for such an all-embracing philosophy of science have been laid in the modern restatement of the ancient wisdom under the title of Theosophy.

Mr. Edward Glover's study in the New Year 1946 *World Review*: "Zest or Apathy: A Psychological Inquiry into the Nature of Incentive" proves, if nothing else, the limitations which ignorance of the constitution of man, as given in ancient Oriental psychology, imposes on its truncated modern Western namesake. Incentive, according to psycho-analytic theory, is a derivative of ungratified instinct, and instinct energy, "derived ultimately from bodily sources, . . . acting

on and through the mental apparatus" gives rise to feeling, thought and action (or behaviour).

No room here for the noble thoughts and aspirations inspired in the incarnated man by his own higher nature or impressed upon him by the Elder Brothers of the race; and no place either for the self-forgetting altruism Theosophy holds up as the ideal, in the Freudian theory's primary instincts, all reduced "to the instincts of love (using the term in a very wide sense) and the instincts of aggression," the basic human problem being to secure to the creative impulses a decisive mastery over the destructive ones.

He suggests estimating the value of incentives by their contribution to maintaining "total zest of life." It is, however, a poor compliment to man, the Thinker, to suppose that "without ample satisfaction of babyish zests, man is inclined to withhold any effective interest in more adult activities," and that unless these "childish zests" can be satisfied, some degree of depression and lifelessness is almost certain to ensue."

How infinitely nobler is the truth which Theosophy teaches of Man as an unfolding God, how infinitely wiser is its counsel that the conquest of irrational impulses is a major aim in life and that desires for that which benefits the separated self alone must be renounced.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently—desire, blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

Psycho-analysis has grubbed long enough in the subconscious. Let it set itself to finding that in man which is above the normal consciousness!

The confidence in the reign of law painstakingly built up by modern science, was threatened a few years ago by the formulation of the "principle of indeterminacy." The recognition that the behaviour of units, atoms or individuals, was determinable only as a probability based on mass statistics led to the questioning of determinism as an invariable principle in nature. This doubt is effectually silenced by Dr. Paul Crissman, Professor of Philosophy and Psychology at the

University of Wyoming, in his article "Causation, Chance, Determinism, and Freedom in Nature" in the December *Scientific Monthly*.

All events amenable to scientific control, he writes, have definite and determinate causes and the rapid expansion of the field of experiment makes it increasingly less probable that there are any indeterminate effects. "That nature is an ordered cosmos...is the basic postulate of science."

The ascription of some law of frequency to the occurrence of an event is no evidence of indeterminism in nature, but, rather, is itself a kind of order in the occurrence of events which makes possible prediction of the frequency of their occurrence.

The admission that it can be predicted only what proportion of radium atoms will disintegrate within some specified time, and not when any particular radium atom will disintegrate, Dr. Crissman calls "but confession of ignorance, not evidence of indeterminism." It is far more probably due, he writes,

to our inability to specify its age, the physical milieu in which it exists, etc., or, in general, to our failure to devise experimental operations which isolate, measure and control the course of its interactions with other things.

Chance, in the subjective sense, he declares, "signifies only our ignorance of the causal order of events." In further agreement with Theosophy, which sees the reign of law in everything, in every circumstance, he brings psychology within its scope, maintaining that determinism is not in conflict with free-will in man.

To affirm that deliberation and choice are determining factors is no evidence of indeterminism in nature; at most this but shifts the locus of causal determinism to human deliberation and choice. Indeed it is only in virtue of determinism in nature that deliberation and choice exert causal control over things and events.

In short, the fact that all events, both physical and other, have natural causes and natural effects conformable to invariant law, seems now so highly probable that the burden of proof rests upon him who would deny it.

A great awakening to spiritual values which every student of Theosophy will welcome seems

to have marked the December 1945 session of the British Association's Division for the Social and International Relations of Science, discussed in *Time and Tide* for 15th December. Mr. John R. Baker describes the preoccupation of science for the last fifteen years with utilitarian aims and rejoices at the change in attitude expressed by many speakers at that session. "The rehabilitation of pure science," the pursuit of "knowledge for its own sake," is hailed as a victory against crude materialism, which H. P. B. declared could not go hand in hand with real science.

Professor Michael Polanyi's opening speech on "The Value of Pure Science" is significant. He traces the ravages of recent years to moral fervour yoked with scepticism of justice and of reason as absolute values. "A generation full of moral fire" grew up with nothing to accept as ultimate reality but "Power, Economic Interest, Subconscious Desire." So, "social sentiment was turned into hatred and the desire for the brotherhood of man into deadly class war." The awakened social conscience of mankind is a gain. It must be kept awake, but it requires to be properly canalised. No aspect of human welfare is a matter of indifference to lovers of mankind but Professor Polanyi does well to repudiate material values as the highest aim.

The spiritual hunger of Europe will not be satisfied so long as we follow the leadership of those...who teach that material benefits alone are real...Europe can be saved only by the spirit.

Professor Polanyi believes that reassertion of the spirit of pure science and pure scholarship will help to revive also the spirit of reason and justice. We agree that the light of true Science is the light of truth, "the life and the light of men." But if material benefits cannot save the world no more can science as long as it confines its interest to the phenomena of the material world. But let exact experimental science blend itself with metaphysics, study spiritual and psychic as well as physical nature, seek the spirit of living nature behind the form, and a sincere and unselfish hunger for the Truth will have an incalculable potentiality of moral results.

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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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WASHINGTON (6), D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Richmond Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London, W. I
PARIS (6), FRANCE.....	44, Rue de Rennes
AMSTERDAM, C., HOLLAND.....	Keizersgracht 411
MATUNGA, BOMBAY (19), INDIA.....	Anandi Nivas, Bhaudaji Road
BANGALORE CITY, INDIA.....	"Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street