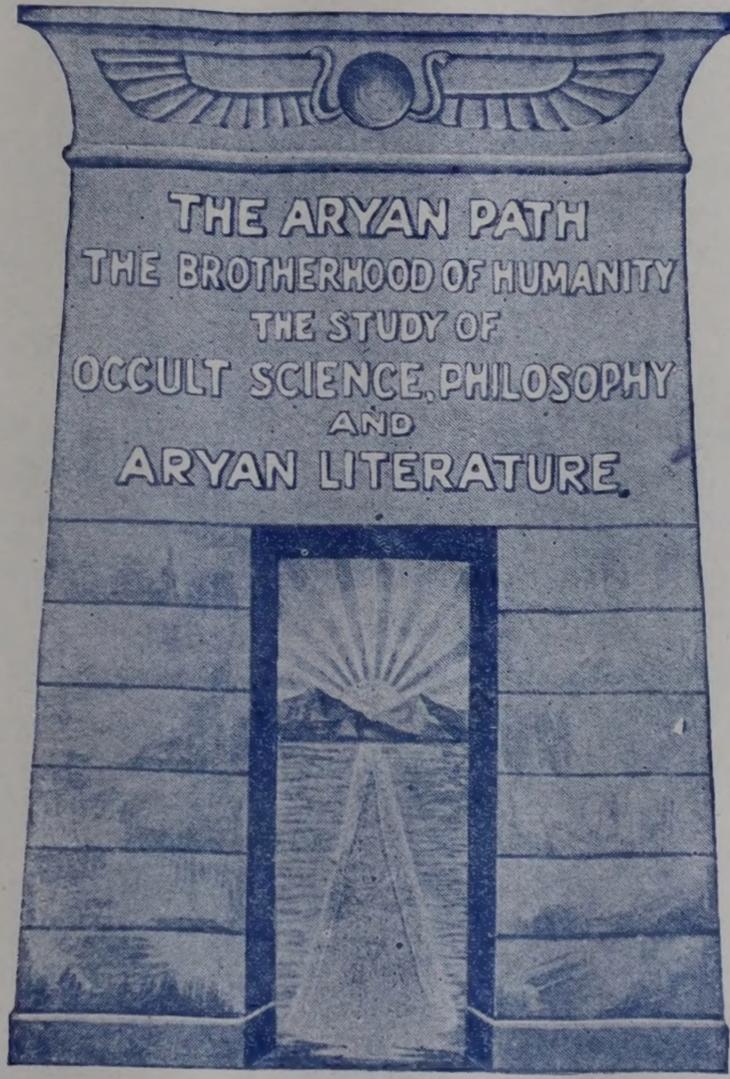




THE OSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XVI No. 6

April 17, 1946

Under the garb of eccentricity and folly, we find a profounder wisdom in her INNER Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, commonplace daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H. P. B.'s mind—and thus learn to know her true INNER Self.

—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 April 1946.

VOL. XVI, No. 6.

### CONTENTS

The Task Ahead .. .. .	71
To Helena Petrovna Blavatsky .. .. .	72
Are We Wasting Life? .. .. .	72
Pearls from the Ocean of H. P. B.'s Wisdom .. .. .	73
Studies in the Heart Doctrine :	
III.—Feeling—A Study in Light and Shadow .. .. .	74
Questions Answered .. .. .	76
The Theosophist and World Assumptions .. .. .	77
Correspondence :	
The Eternal Sound .. .. .	79
In the Light of Theosophy .. .. .	82

AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1946.

VOL. XVI. No. 6

## THE TASK AHEAD

Twenty-one days from today all students and devotees of Theosophy will celebrate White Lotus Day—anniversary of the passing away from mortal life of H. P. Blavatsky. There will be exchange of greetings, appropriate and thankful expressions of thoughts about her great spiritual mission, the energization of a few, the re-energization of those who have dedicated their lives to the complete fulfilment of her mission.

The U. L. T. exists to spread broadcast the Teachings of Theosophy as recorded in the writings of H. P. B., of William Quan Judge, and of such others as have faithfully followed the Lines of Those who sent H. P. B. and whose doctrines she laboured to promulgate. The work of the present generation of students of Theosophy is triple:—

First, to broadcast as far and as widely as possible the four cardinal doctrines of Theosophy, *viz.*, Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation.

In the correct idea of the Presence (energetic and dynamic Presence) of Spirit which ensouls all the kingdoms of nature and binds them into one indivisible whole, is to be found the Cause of Existence.

Universal Brotherhood, without distinctions of political, social, religious, racial or any other condition is the natural application of causal unity in the Cosmos. The teaching about the One, and the One in the Many and the Many in the One, being falsely understood, the spiritual aspects even of material Verities are ignored. Not national, racial or religious brotherhoods but Human Brotherhood is the prime requirement. Though instinctively the masses of humanity recognize the truth and the necessity of Universal Brotherhood, absence of adequate knowledge about the

first teaching (Universal Unity and Causation because of and through the Divine Presence everywhere) frustrates all efforts towards the establishment and realization of that Brotherhood.

Evolution, proceeding according to the Law of Karma, of Cause and Effect, of Moral Compensation and Right Effort, is misinterpreted. Purpose is denied to the Cosmos and free-will to man, and determinism is more or less fortuitous so that what looks like an orderly cosmos is reduced to disorderly chaos.

Finally, when Karma or Moral Compensation is perceived as at work, Reincarnation, as a process of free-will and destiny leading to perfection through progression, becomes acceptable.

These four teachings—Universal Unity and Causation, Human Solidarity, Karma and Reincarnation—should form the basis of thought, will and feeling of the large masses of mankind. These can and should become the religious influence in the lives of the people.

To bring this about, the second task of the present generation of Theosophical students is to educate "the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses." Implicit in the article entitled "The Tidal Wave" we find reasons for this. So ways and means have to be found to bring Theosophical ideas to those who are writers, journalists, speakers and preachers, social reformers, etc. Much has already been done and the doctrines of Karma and Reincarnation and Brotherhood are popular, but a more careful study of these is essential. A further breaking down of the false and faulty conceptions of deity, making room for the development of the truth of the Divine Presence everywhere is press-

ingly necessary. But if student-servers of the U. L. T. wait till this second work is achieved in a greater measure, so that our labours among the masses may be more and more fruitful, they may have to wait very long indeed! If "leaders" cannot be touched, then able Associates of the U. L. T. will have to assume their function and become true guides to the masses.

This brings us to the third of our tasks—to fit ourselves, by study and otherwise, to be the better able to help and teach the masses. This is our work upon ourselves. To purify our lower natures, to make clean and clear our mental perceptions, to become porous to the Light of the Inner Ego which is divine, to attain impersonality through humility, charity, sacrifice, so that we learn to appear as nothing in the eyes of men—this is our solemn task. This, done even in a little measure, will fit us to go to the masses directly. But to achieve this we will need soul-ardour and the resolute determination to give ourselves to the Path of Duty and of Sacrifice. Two mighty forces manifest in the whole of Nature—the Law of Property-expression called Dharma, and the Law of Sacrifice named Yagna. We grow by giving. Giving is regeneration. Sacrifice is life-reproduction. Without the Duty of Sacrifice man does not, cannot grow.

H. P. B. performed her mighty mission by Dharma-Yagna. Devoted Sacrifice was her other name. Sacramental and wise devotion, day by day, she manifested. Her Light and Love radiate from her writings, the Portrait of her Soul, as every casual observer, gazing at her photograph, feels the power of her eyes.

We of the U. L. T. should once again consider during the next twenty-one days our duty to Her Mission. What sacrifice can we make in the coming twelve months? Along the triple line of action with the masses, with the educated classes, and on ourselves, there is a great deal to be done. Our first duty is not to be discouraged by what looks like a very formidable task. To give what we have and are should become our primary

## TO HELENA PETROVNA BLAVATSKY

From your place high upon the mountain side  
You caught the vision—saw the ordered sweep  
Of evolution, and the laws that guide  
All life, as it climbs Godward from the deep.

Their view cut off by mountains all around,  
Most dwellers in the valley laughed to scorn  
You and your wider world they had not found—  
But some essayed the heights with hope new-born.

Prometheus of our day, Heroic Soul,  
The fire divine which you so bravely brought  
Our sacred task to guard—our lofty goal  
A world illumined by the Truth you taught!

## ARE WE WASTING LIFE ?

Oh, my wasted life!.....

The object of life is to make of the Inner God an outward potency. The magic power of the inner man must be awakened in the outer as well. (*Isis Unveiled*, I. 213) Being God in essence—the one causative emanation—it must be in the outer as in the inner, since the all-pervading divine principle is *everywhere*. But it is asleep in the former. How to awaken it? The first step is to study the fact of there being an inner man, an inner ruler, a guide, a refuge, a friend, an inexhaustible spring of knowledge, power and satisfaction. We must dwell on this idea. Think out—on any line you choose—but *think*, says W. Q. J. From this thinking and attempt at application will come realization and from the energy thus developed a fire, which, pervading and warming the personal man, will arouse in him a response. How many of us are taking this duty in hand seriously?

concern. To repeat her greatest precept, the one ensouling power of her whole life, we have to say:—

Master, go on, and I will follow thee  
To the last gasp, in truth and loyalty.

## PEARLS FROM THE OCEAN OF H. P. B.'S WISDOM

## "SHE BEING DEAD YET SPEAKETH"

"She has been the target for abuse and vilification of the vilest sort, and, sad to say for human nature, those who have received benefits from her have not given to her efforts that support which was due. But knowing her intimately, we know that she cares nothing for the abuse or the lukewarmness of theosophists, for, as declared by herself, she is not working for this century but for another yet to come, secure in the truth of Reincarnation and content if she can but sow the seeds that in another age will grow, blossom, and bear good fruit."—W. Q. J.

It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

\* \* \*

If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant. Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All.

\* \* \*

Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

\* \* \*

Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity.... Conquered passions, like slain tigers, can no longer turn and

rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once. ...The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*

\* \* \*

The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue.... Psychic and vital energy are limited in every man.

\* \* \*

No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly by *every duty.*

\* \* \*

One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.

# STUDIES IN THE HEART DOCTRINE

## III.—FEELING—A STUDY IN LIGHT AND SHADOW

As a man "thinketh in his heart, so is he." As a man feelth in his heart, so is he, might also be said with equal truth, giving this scriptural verse further significance.

Theosophy states that the heart not only feels, but thinks as well. This is a conception new to the West, an idea suggested in our first study.

To understand this requires a knowledge of what mind is and what its genesis, what feelings are and their origin. Literally, human feelings are a combination of thought and desire; lower desire is centred in animal man; higher desire is reflected feeling from Spiritual Man. Lower desires are those deep shadows cast by the mind's dark phase when, like the earth turning away from the sun, man, hiding his face from the Light of the Heart, experiences the night time of the Soul.

Soul is a word variously applied in Theosophy. Related to man Theosophy defines it as an individualized aspect of Spirit, stepped down and humanized in its association with faculties which are the offspring of man's brain and heart creations. Higher feelings represent desire regulated and educated by Spiritual Man and his Will, capable of integrating his pure selfless designs in pursuance of a life pattern harmoniously fulfilling its destiny. Human patterns are the composite of many lives, companioned by joy or sorrow, glory or disgrace. Human characters can be traced and evaluated by any intelligent student seeking for a purposive order hidden in the blend of light and shadow.

Desire is the key to the study of the feelings. Therefore, an examination of this term is important. Desire is the source and origin of feeling. Let us illustrate. I experience a sensation of hunger, ergo, I desire food. Two mind faculties, imagination and memory, combine to present a picture and recall a past experience of a delectable meal when my appetite or my desire was gratified. If we eliminate these two faculties, memory and imagination, there remains merely a sensation, common to both man and animal. Deprive the

animal of his food, his craving may lead to rage and danger to other animals as well as to man himself. Carrying the example further: a man at point of starvation, his imagination and memory stimulating his hungry desires, produces thought, the fruit of previous experience reshaped to the present one. Man, employing reason divorced from the Heart's feeling or the Higher Mind, can succumb to feelings which may develop the thief, even the murderer. Thus, cultured from mere animal instinct we have human desire, enslaved and controlled by faculties misused ignorantly or wilfully. These same faculties, illumined by Divine feeling, offspring of Mother Nature's universal heart, create the great Philanthropist, the Saint or the Saviour.

Figuratively we might consider the Mind as the Master of all human and divine thought, the feelings as those plastic materials malleable by man's low or high desires. As the inspired artist extracts divine harmony from instruments responsive to his skill, similarly will the feelings played upon by the Higher Mind respond in chords of love and compassion. Man, expiating his wrong acts, reaping the reward of his good ones, is finally born equipped with a Spiritual Will, the perfect tone pitch of all human and divine achievement.

There exists a science of the Soul, a psychological technique. One of the first rules demands forgetfulness of the self, in order that the Memory of the Heart may awaken. Hidden in this Memory is the Soul's knowledge, which can solve every problem of human need. This is the Heart Doctrine. Few have learned it, due not so much to the difficulties as to the fact that Teachers of the Heart Doctrine are rare. Why is this? The Teacher can impart only to the extent that his knowledge is gained by self-application. Such knowledge is the fruitage of many lives, a seasoned vintage yielding its rare wine of consecrated service rendered at whatever cost to personal wish or craving. His feelings are obedient to the voice of the Spiritual Will, his senses subdued; lending to Eye and Ear a sensitivity unerring in its ability

to discern the false notes in the passions' pæan or the senses' score.

The student of Theosophy holds mistaken notions, frequently, as to feelings. Particularly the young, inexperienced student. Learning of the dangerous aspects of feeling, he decides to crush out every emotion. While realizing the weakness of misguided sympathy, personal love or hate, vanity and pride, he attempts cutting this Gordian knot, saying "I will have none of it." Two results follow: first, he assumes a superficial glacial exterior repelling any normal human being; secondly, if persisting he soon realizes the impossibility of the task. No, so long as man functions as a human being, however divine and pure, until he makes the Will his ruler, Feeling is the mainspring of his life, a power incalculable, directing his highest motives, sustaining and moving his will. The danger lies in the wrong use of this power, actuated by selfish and ignoble motives. Electricity is Nature's universal power. It can be used to kill men, or to give them comforts. Desire wrongly used can wreak great havoc. But the disciples of the Buddha used this power when they practised one of His injunctions, "Hatred ceaseth not by hatred but by love."

To purify desire is to subject it to the higher purposes, uncoloured by personal selfishness. This is a human alchemical process, by which, when cleansed of human dross, there remains but the pure gold. Not animal passion, but divine compassion, not the bitter-sweet of small and petty schemes, the anguish of thwarted appetites, rather the peace and true happiness which come from an obedient heart, whose conscience is as untroubled and as quiet as clear pools on a sunny, windless day.

Another subtle motive can be discerned in the desire to avoid or to kill out feeling; namely, we dislike having to suffer. Ignorantly we conclude, no feeling—no suffering. Let us examine this. It is true, the use of an unflinching will can impose a state analogous to a certain trance condition, when the subject remains as one dead or sound asleep to all outer stimuli. His dearest friend might be killed beside him and he be unaware of it. Similarly, some great personal boon

might be offered him, and he might be unable to respond. Thus it cuts both ways, no suffering—no joy. And another result, which students may not realize, such a condition can only be temporary. Life, Consciousness, individual or universal, exists under Law, action is its concomitant; no action—no life. Not an atom in space remains for one moment immovable. Motion is merely the working of action and reaction. Born of this union are all the progeny of duality: light and darkness, heat and cold, love and hate, joy and sorrow. In *Light on the Path* attention is called to this fact where indifference, hardness of heart or lethargy are said to be conditions which would make entrance on the Path impossible. Feeling is a manifestation of the Fire of Life. That fire referred to in *The Secret Doctrine* which "whirls in the breeze, blows with the hurricane and sets the air in motion."

Spiritual Fire proceeds from man's "heart." Add another letter you have "hearth." Every evil or ignorant purpose conceived in the head, fostered by low desires, must be finally consumed and burned upon the Hearth of the Heart. Weary, disillusioned man can and must emerge from his long trance of ignorance and seek the other way.

The distance from Head to Heart lies not in miles, rather in points of space or of extension erased by resolves, study and application. To whom or to what should we be devoted? To Humanity's need, a Cause which has always been fostered by Great Souls, self-constituted Parents of the human races, Perfected Beings in the sense of mastery over every illusory phenomenon, whether individual, collective, human or non-human. In mastering the reason of the Head They learned the Way of the Heart, expressed as Service to all.

Would we meet Them? Says *The Voice of the Silence*:—

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest the first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.

## QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

*Q.*—In her *Key to Theosophy* H. P. B. compares the Theosophical teachings with those of Plato. Would it not be wiser to skip those passages when using this book as a text-book in a study class and stick to straight Theosophy?

*Ans.*—It is never advisable to edit the works of H. P. B. This has been done by many who called themselves her pupils but such conduct is neither wise nor fair to the author. For H. P. B. must be credited with having a reason for what she did and if she deliberately included detailed references to Plato and his teachings in a book dedicated to all her pupils that they might learn in order to teach in their turn, she surely did so because she thought a knowledge of the fundamentals of the Platonic philosophy would enhance the usefulness of her own work and further the aim for which it was written. Why then should we take it upon ourselves to scrap these passages?

Furthermore, if we turn to *Isis Unveiled* we shall see that in H. P. B.'s eyes Plato was a very important link in the *guruparampara* chain. A pupil of Pythagoras, Plato followed the philosophy of his teacher who journeyed to the Orient to obtain further instruction. Later he returned to his own country and began to teach. H. P. B. says:

Although twenty-two and a quarter centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter.

Who knows but it may be very useful to Theosophical students in their work "after the storm" to be able to formulate Theosophical teachings in the terms used by the writer of what

H. P. B. calls the most elaborate compend of the abstruse systems of old India. For the terms used by the Grecian sage are held in respect by the Western world—the world which most needs to listen to a restatement of the ancient wisdom; and perhaps truth expressed in those terms will appeal to many who are not attracted by the older Oriental terminology. After all, Plato is the link for the West and H. P. B., knowing this to be the case, supplied her students purposely with some material to help them keep the link unbroken.

Then, for students in India, a familiarity with Occidental philosophers, mystics, occultists, is highly important, from the teachings of Pythagoras down to those of his modern heirs. There is a notion current in India that H. P. B.'s Theosophy is identical with Hindu-Buddhist psychophilosophy, and that therefore Hindus and Buddhists need not study her message. This is not quite accurate. The question is sometimes put "Why should Hindus and Buddhists study *The Secret Doctrine*?" Their native philosophies should suffice." The answer is—"They will not." The teachings recorded in *The Secret Doctrine* are not Hindu or Buddhist; much of what is therein given is to be found in the treatises of the two great religions; but *The Secret Doctrine* offers instruction not to be found in any of them. Theosophy is Lemuro-Atlantean Wisdom, antedating the Vedas themselves.

It is not the conditions nor the circumstances, but the attitude held with regard to our own natures which gives us the power to withstand any influence whatever. According to our attitude, and according to our understanding that all things material and physical evolve from and are ruled by the spiritual, will we—the real Thinkers—receive the effect of any planet. All states are within ourselves, as we ought to understand by seeing that one gets good effects and another bad effects from precisely the same set of circumstances. So, we are not the victims of circumstances save as we make ourselves the victims.

—ROBERT CROSBIE

## THE THEOSOPHIST AND WORLD ASSUMPTIONS

In the sense that our civilization is a social convention, a number of accepted suppositions are integral factors in its seeming stability. World crises are symptoms of a functional disease of the planetary "nerves," brought about by a disordered psychic activity having at its centre a tacit, if not partly expressed, challenge to one or more irksome preconceptions of the age. Fundamental to most conformity in Western thinking are the dogmatic assumptions that prior to the events recorded or symbolized in the Christian Gospels there was only the almost impenetrable darkness of Pagan creeds, relieved by the humanism derivable from the Greek and Latin classics; that experimental science was initiated only some three centuries ago; and that the cultural history of the race has its main origin in Europe.

When H. P. Blavatsky published *Isis Unveiled* in 1877, she described the work as "a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only possible key to the Absolute in science and theology." Here was a comprehensive challenge to hitherto undisputed authority. The exception so taken to accepted dogmas of thought is on record. No serious attempt has ever been made since then by the classes closely affected by the challenge to examine adequately its essential features or its inevitable implications, though much time and energy have been spent in vilifying the humble recorder. It has been considered advisable to ignore the argument while abusing the advocate! Unfortunately for the received authorities, the "Devil's advocate" appointed to oppose the claims to canonization on behalf of scientific and religious dogmatists, refuses to be treated as defunct. She lives still in her published works, and in the activities of those "faithful few" who keep the existence of the true Theosophical Movement before the eyes of the world.

Some few here and there are sufficiently free from the prevailing illusions of our time to be willing to give ear to a philosophy which is

universal in its scope, and one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them.

For all is not well with our world after two devastating wars separated by only a quarter of a century, and with the achievement in 1945 of atomic nuclear fission. As good an indication as any other of the growing nervous reaction (not confined to any one country) to the shock caused by world-shattering events may be found in a recent work by two of America's foremost military psychiatrists, E. A. Strecker and K. E. Appel, *Psychiatry in Modern Warfare*. These eminent physicians assert that the United States was unprepared for the enormous numbers of neuro-psychiatric cases of this war. "Many generations," they write, "will have to pay for the huge neuro-psychiatric morbidity rate of this war; if not in blood, certainly in sweat, tears, and money". They estimate that half a million men so far (1945) have been discharged for nervous disabilities. The nervous battle casualties have been one man in three, compared with one in seven for the last war. Add to these American figures the "nerve" casualties among service men and civilians in other countries and we have some idea of the precarious nature of the mental and emotional framework of modern society.

Everything points to the absence of a sense of assurance as to ultimate things, necessary condition of any personal integration. An "infallible" science has gone the way of an "infallible" church as the central assumption of social life. Humanity is once again forced to enter upon the quest of a meaning to life as it is known today. Accepted scales of value are losing, if they have not lost already, their validity. The new theories open to the preference of a distraught world centre upon the problem of what we are to do with the individual consciousness. Is it to be a case of retrogression or progression?

The illusions of the age are manifold, and nowhere are they more pronounced than in the field of human consciousness. The presupposition

associated with physical activity in the modern world of commerce, that self-interest is "enlightened," is a cardinal feature of such civilization as we know. It is an economic version of the theological fiction that material prosperity is an appropriate award for virtuous conduct, just as is a celestial abode in a more primitive order of society, subject to the behaviour conforming to the recognized pattern, and catching the eye of the proper deity. The voice of Compassion cannot be heard in this *milieu*: "Can there be bliss when all that lives must suffer?" And yet it has become imperative that this voice should be heard far and wide at this present hour. There is, indeed, the choice before each one of us of lowering or heightening the consciousness which is our inmost being. The effort to bribe his gods is not peculiar to our savage ancestor! The practice is not unknown in the cases of the present-day politician with his Demos, of the priest with his ecclesiastical superior or his congregation, and of the "practical" scientist in face of the fears and hopes of a credulous public, seeking short-cuts to health, wealth and animal happiness.

An examination of the foundations of our civilization, however cursorily carried out, is not a task lightly to be undertaken by the theosophical student. It involves a continuous judgment of intellectual and moral values. In the establishment of such criteria we shall find foes arising in our path, even where antagonism is absent from our minds and only a declaration of principles is sought. Among these (as H. P. Blavatsky discovered years ago) will be those earnest souls who seek, not knowledge capable of verification, but belief in persons or creeds; numbers of "experts" in various fields of human endeavour, whose specious claims to excellence are calculated to flatter the ignorance or the vanity of their devotees; psychic scientists whose pretensions more often than not mask an irresponsible pseudo-psychology, or a personal revelation of a mediumistic character; "liberal" thinkers whose panaceas lack a universal validity, but who believe that all would be well with the world if their particular message were heeded; and the dissemblers in the modern industry of press and radio, whose "information" is so often redolent

of propaganda in behalf of vested interests, and who but muddy the waters of Truth. But (again like H. P. Blavatsky) we shall remind ourselves when all appears most dark that "we are labouring for the brighter morrow." There is always hope for the individual who is prepared to challenge the acknowledged desiderata of our civilization. It is true that thus he enters upon a path where conflict is unavoidable, and where often no quarter is asked or given. He will have need always of gentle courage, and the power "which shall make him appear as nothing in the eyes of men." Gradually, however, there will come the awareness of the integral nature of Truth, and of its capacity, when pursued without mental or emotional reservation, to illumine the heart so that one may read "the larger word of life."

Unchallenged assumptions spell the death of the soul, whether they be in the realm of race, creed, sex, caste, or colour. The invitation proffered to substantiate their credentials is a signal to the demons of bigotry and superstition to turn and rend the questioner. It is needful to consider well the immensity and the danger of the work that confronts the pioneer who thus steps upon a path which, if he falter not, will lead him "out of all human experience, and which is utterly beyond human perception or imagination." The man who essays this adventure must examine his own motives with the same assiduity as he bestows upon his detection of the flaws in conventional thought.

Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought for its own sake, not with regard to your feet that shall tread it. (*Light on the Path*)

The claims of Humanity—of all living things—come first and last. But those claims are spiritual, both in their essence and in their development under cyclical law. The true "revolt of the masses," however obscured and fostered by materialistic conceptions is against the tyrannous taskmasters of their own lower natures, and the insatiable clamour of endless desires.

A typical example of a materialistic conception entertained by Western authorities on

racial questions may be cited. Professor Étienne Denney, in his indispensable study *Asia's Teeming Millions* (English translation, 1931, Jonathan Cape, Ltd., London) refers to the passivity of Chinese crowds, and suggests that perhaps "it is the realization of the nothingness of the individual in the midst of the crowd that has contributed to this thirst for renunciation." It does not occur easily to a Western *savant* that there could be other than a purely biological explanation of the spirit of renunciation, particularly of the hold on physical life, especially in the East. "Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our Karma, the cause producing the effect, that is our own judge—our saviour in future lives—and the great struggle for life will soon lose its intensity." These are the words of a Great Teacher. China's heritage of wisdom, conscious or unconscious, remains from her ancient past. Only bigotry would read the spiritual doctrine of renunciation as lending support to the false idea that destiny is greater than exertion. Famine and flood have to be fought. But inner attitude determines the process of spiritual evolution.

The mechanism of civilization is correlated and works reciprocally in accordance with the design traced out by the *skandhas* of the past. It embodies man's desire nature. He has asked for it, such as it is, with an inner voice. To change it, and its tacit or received assumptions, it is necessary to acknowledge the formative power of ideas and emotions, and to realize that what is needed is a reorientation of the *manas* of the race—away from the life of sensation towards that hunger within which is the yearning for spiritual satisfaction. The Philalethian will recognize more and more that the true challenge to unquestioned assumptions comes from his own life. In that apprehension he will "enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight."

## CORRESPONDENCE

### THE ETERNAL SOUND

IN THE THEOSOPHICAL MOVEMENT for June 1945, on p. 107, there was a question on the eternal nature of sound and the answer of Mr. Judge, stating that it is a question in science and not in Theosophy. The eternality of "sound" is one of the cardinal doctrines of the Mimamsa system of Indian philosophy. According to the Nyaya system, sound is a quality of *Akasa*. In the Sankhya and Vedanta systems, sound is a *tanmatra* from which *Akasa* evolves.

We are functioning in the *Prithiviloka* (earth) and our awareness is confined to its phenomena. The audible phenomenon called sound is not the reality called "sound" in the Mimamsa, Sankhya and Vedanta systems. In light, heat, sound or electricity, we see only an effect. We have no direct experience of these principles; only of their expressions.

When electric waves are radiated from a broadcasting station, the waves in different lengths do not get mixed up; and receiving apparatus tuned to the different wave-lengths records these waves separately. When we hear sounds in succession, we become aware at a certain stage of a series, a regular series, of sounds and we get language in the form of words and sentences and passages. These different sounds do not become a confusion in our minds.

When we open our eyes, a multitude of impressions is produced and we get these impressions in an ordered series in space. They do not get confused in our minds. There is no overlapping or mixing up.

The audible phenomenon, which we call sound, is not eternal. It is a vibration in the matter constituting the *Prithiviloka*. That phenomenon dies out. There are two modes of reduction. One involves a splitting up into fractions. No fraction of a positive thing can at any stage reach the zero level. But if reduction is due to external resistance, the thing becomes at a certain stage equal to or smaller than the resisting agent and at that stage it is completely destroyed. That is

how moving matter comes to a dead stop, say, a pendulum or a rolling ball. The audible phenomenon becomes rarer and rarer through such a process and as such it dies out.

What is permanent is that in the *Akasaloka* which came into our experience as a phenomenon in the *Prithiviloka*. These "permanent sounds" can come within our awareness only if it can expand to comprehend the *Akasaloka* also.

From the stage of *Ahamkara*, there is a two-fold evolution, the subjective and the objective. The *Tanmatras* and the *Panchabhutas* form the objective evolutes and the *Indriyas* are the subjective. In our normal consciousness, the *Indriyas* function only in relation to the evolutes in the *Prithiviloka*. The basic functions in the finer *Lokas* are brought within our awareness by the various sense organs, which in their normal stage comprehend only the effects of those functions in the *Prithiviloka*.

Yogic practice awakens the *Antahkarana*, and the *Indriyas* begin to respond directly to the basic functions in the finer *Lokas* also, instead of being merely aware of their effects or the phenomena in the *Prithiviloka*. It is through this Yogic practice that eternal sounds, eternal *Rupas* (forms or colours) come directly within the scope of the respective sense organs. At that stage the sound may not be experienced as "heard" but only as a function in the *Akasaloka*. Light may not be seen, but may be experienced as a function in the *Agniloka*.

Modern science does not recognise the evolution of matter (*Prithiviloka*) through the stages of finer *Lokas* from the absolutely intangible stage called *Trigunasamyā* (equipoise of *Sattva*, *Rajas*, and *Tamas*). Problems regarding light, heat, sound and electricity still continue as puzzles to modern scientists. The *Antahkarana* has to expand its conscious functioning to other *Lokas* before such puzzles can be resolved. Until, therefore, scientists take the necessary steps to expand their own functions (both subjective and objective) to comprehend the finer *Lokas*, such functions as are basically in another *Loka* than *Prithiviloka* cannot come under their observation.

I have shown from our normal experience that simultaneity does not mean confusion. Language

is a series of sounds producing a simultaneous total final impression, without the many sounds producing a confusion. When we see, we see simultaneously many things in a series in space; there is no confusion. Similarly when our *Antahkarana* by proper training becomes directly aware of the basic functions in the other *Lokas*, which appear as phenomena in the *Prithiviloka*, those functions come within the direct comprehension of the active *Antahkarana*. At that stage there will be no more confusion in reference to these basic functions in the other *Lokas* than there is in the experience of these phenomena in the *Prithiviloka*.

Thus the point raised is within Theosophy, but outside or rather beyond physical science (the *Prithiviloka* science). The third object of the Theosophical Movement contemplates inclusion of this question within Theosophy. Theosophy is and should be physical science expanded into other *Lokas*, according to the third object. The very puzzles in the physical sciences form the justification for Theosophy.

C. KUNHAN RAJA

Madras.

[Our correspondent has brought out interestingly the teachings of some of the Indian philosophical schools on the superphysical aspects of sound, supplementing Mr. Judge's answer to an inquiry about sound from the physical aspect. Theosophy, as the science of the rational explanation of things, embracing both the seen and the unseen in its scope, is the necessary complement to the findings of physical science. We may add a few words and append some quotations which bring out the highly practical nature of the Theosophical teachings on this subject.

Madame Blavatsky, while recognising vibrations as the immediate cause of the sensation of sound, emphasised repeatedly that in the occurrence of these phenomena a transcendental set of causes was put in motion, outside the limited range of our perceptions.

The Vedic Aryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. (*The Secret Doctrine*, I, 534)

Modern science has recorded the objective part of the process of sound, studied the rapidity and transmission of the atmospheric vibrations and traced how their impact sets up the vibration of the auditory nerve. At that point begins the subjective side of the process, or the sensation of sound. That the physical scientists cannot see, but H. P. B. asks, "Why should not a psychic seer see it, a spiritual seer, whose inner Eye is opened, and who can see through the veil of matter?"

Sound in one aspect is eternal. It has four states, of which only the lowest is physically audible, but even the audible aspect has great potency.

Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses. (*Isis Unveiled*, II. 411)

Musical tones affect plant growth markedly and have a wonderful effect upon certain diseases, especially nervous disorders. H. P. B. writes:—

SOUND... is a tremendous Occult power;... it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *Occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an ozone, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal

whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. (*The Secret Doctrine*, I. 555)

Again, H. P. B. writes:—

Every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. (*Ibid.*, I. 94)

"There are words," H. P. B. tells us, "which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the... world of spirit, and the repercussion produces either a good or bad effect. (*Isis Unveiled*, II. 411)

*The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages."* Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. (*The Secret Doctrine*, I. 307)

She describes "Mantrika-sakti," "the force or power of letters, speech or music" as one of the six primary forces in Nature, and remarks that "the influence of melody is one of its ordinary manifestations" while "the power of the ineffable name" is its crown. Sound is, in other words, "the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals. (*Ibid.*, I. 464)—EDS.]

This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy."

## IN THE LIGHT OF THEOSOPHY

It is seen now by every thinking mind that the war did not settle anything. The unsolved problems of the pre-war world have remained and new ones have been added to their number. In his *Harijan* (10th March) Gandhiji speaks of Italy, Germany, Japan, which are razed to the ground by war they gloried in and so will any country be that is blinded by the lust of and for power.

And yet we are crazy enough to think that we can win *swaraj* by breaking a few skulls and destroying property which, after all is said and done, is our own. . . . I am sure, out of this orgy of violence the people will learn the lesson of non-violence.

The absurdity of war is seen by an increasing number, and the greater absurdity that by violent revolution India can be freed needs to be taught to young minds in this country; Gandhiji's reminder should be noted:—

Mutiny may conceivably succeed but the success can only avail the mutineers and their kin, not the whole of India. And the lesson would be a bad inheritance. Discipline will be at least as necessary under *swaraj* as it is now. India under successful mutineers would be cut up into warring factions exhausted by internecine strife.

Gandhiji will succeed in carrying with him the vast majority of the people of India in his noble programme of non-violence for gaining India's liberty, but to that verbal and mental agreement something must be added—the basic aspect of the truth that to banish class, national and world wars man has to learn to wage war against his own animal nature. India's patriotic citizens have to practise in personal life the virtue of Shila, the second of the Buddhist Paramitas.

Shila, the Key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

Without a proper appreciation of Karma, the Law of Moral Compensation, there is no liberty for any individual or for any nation.

To the January 26th number of *The Indian Social Reformer*, "Recluse" contributes a striking article on "Rama Rajya."

The author shows the defects of the parliamentary method under which, after voting in the

election, the voter remains denuded of authority for a term of years and if meanwhile the grievances are strong has no recourse except to violent demonstrations. Rama Rajya strictly complied with all the terms of Abraham Lincoln's "government of the people, for the people, by the people." That it met the first two requirements is obvious. It was also

government by the people because its decrees were enforced not so much by penal sanctions as by traditions deeply imbedded in the race-consciousness.

The author further points to a few factors at Rama's court which could be copied with advantage. There were special agents of government to keep it in touch with popular sentiment, that just grievances might be redressed promptly; and the administration of justice was public, speedy and impartial. There were no stamp duties to pay and no lawyers to brief. Punishment followed closely on the heels of sentence.

Parliamentary democracy is better than despotism but it is not the final word in government. It is sometimes far indeed from securing the aim of all government experiments—"government by the best" which was the original meaning of the now unpopular word "aristocracy." "The voice of the people" is not always "the voice of God," as the proverb assures us; and as between the rules of King Rama and King Mob, Rama Rajya is on all counts to be preferred.

Some might consider rather far-fetched, in the face of manifold and urgent human problems, the efforts of the Green Cross Society of London (41, Asmuns Place, Hampstead Garden Suburb, N. W. 11) to protect wild nature, and especially trees and plants, against desecration. Not so the student of Theosophy, who recognizes, at least intellectually, how close is the relationship between the kingdoms of nature; and how dependent man is for the success of his own enterprises on the magnetic sympathy that in "a fertile period" subsists between man and the life that animates the lower forms. The Green Cross Society's efforts are laudably directed to the

prevention of the breaking and defacing of trees, the trampling and uprooting of wild flowers, etc. The recognition that the vegetable kingdom has the power of feeling is not what is lacking but its application has so far not been stressed, except perhaps in Theosophy School, where children are helped to understand the interdependence of the various kingdoms in nature. The Society's campaign seems largely defensive; it could do much good on the positive side if it could impart to the public that reverence for life which, recognized or not, must have inspired its members' own co-operative undertaking.

Such reverence comes naturally to the student of Theosophy, to whom the hidden virtues and properties of a few plants are known and who accepts the fact that Occultism or Magic as an art requires the knowledge of very many more. It is possible that from the functioning of this Society we may expect the development of a genuine interest in the herbs and healing plants in wild plant life. Theosophy has always pointed out that the ancient system of nature-cure based on herbal treatment was far superior to modern methods. Now the ancient art is largely lost and quacks are among those who hold the field. But, under cyclic law, the day may return when the real worth of the herbs is realized by medical science.

To the Hindu Gymnosophists, H. P. B. writes, "no secret power of either plant or mineral was unknown. They had fathomed nature to its depths." "Plants," she tells us, have "mystical properties in a most wonderful degree, and the secrets of the herbs, of dreams and enchantments are only lost to European science." Commenting on a letter from a physician she states:—

In the case of our correspondent especially, and in his future capacity of medical doctor, the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature, is far more important and useful than metaphysical and psychological Occultism or *Theophany*. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

What seems to be a clear case of precognition or "second sight," recorded in the November-

December 1945 *Journal of the Society for Psychical Research* is not invalidated by the seer's being also a well-known medium. Two members of the S. P. R., Mr. B. Abdy Collins and Mr. Percy Wilson, paid Miss Jacqueline a friendly call and had tea with her on August 2nd, 1945. The former, looking and feeling in the best of health, was to leave on August 4th for a four-week holiday. The morning of August 3rd Miss Jacqueline called both up, begging that Mr. Collins should not go or at least should see a doctor first. She told Mr. Wilson that if Mr. Collins went away for a holiday he would spend most of the time in bed. He went; a week later he had to take to his bed, an operation was performed and he was in bed in the hospital for over five weeks. Mr. Collins is convinced that "it was a genuine prophecy based on some kind of clairvoyance." Mr. Wilson balks at calling the messages "precognitive in the usual sense of that term: he would say that they were an excellent example of psychic diagnosis," whatever that may mean. Whatever the label, the facts are there and no satisfactory explanation is forthcoming from the S. P. R. The explanation which Theosophy offers for "second sight" is that certain peculiarly constituted organisms see objectively some of the reflections impressed upon the Astral Light, that supersensuous, imponderable medium which interpenetrates the physical world and holds the record of what has been and what is, as also of what is to be, the causes for which are already laid down.

India's need of the English language is well brought out in *The Indian Social Reformer* of 2nd February in the article entitled "Hindi versus English." By indisputable arguments the author proves the fallacy of expelling the English language on the plea that it is foreign to the country. He rightly remarks:—

Things are not good or bad, they are well suited for their purpose or ill-suited. That is the main thing.

English is at present indisputably the most widely used language of the globe. It has proved a very useful medium in the maintenance of international trade and other relationships. The best in Western literature, philosophy and science finds itself translated into English. Vast are the

treasures in the English language! Russian novels, Ibsen's plays, German works on science, Kant's philosophy, Plato's works and the rest. Necessity demanded the use of Latin and Greek terms in mathematics, medicine and the sciences, yet we have not heard of an Englishman or an American revolting against the practice.

Students of Theosophy should know why H. P. B. recorded her message in English—a language foreign to her and admittedly inadequate for recording the divine ideas she wanted to express! Not only has the English language opened avenues for Western thought to creep into India, but it has also opened the flood-gates of the life-giving waters of the Ancient Eastern Wisdom to flow freely into the spiritually famished West.

English has already become the common language of educated India. Not by the boycotting of the English, language or anything else, will India attain her freedom, but by the proper and discreet use of everything, foreign or indigenous. Reforming themselves and breaking first the bonds of slavery to their own passions, prejudices and predilections will Indians succeed in securing India's real freedom.

In several recent issues *The New English Weekly* gave space to a discussion on religious education in the schools. It began (September 27th) with a review by Mr. Reginald Snell of *The Jehovah's Witnesses*. He saw, in the wide spread of "freak religions," "an alarming... commentary upon... popular secular education," among other things.

Mr. John Rowland, pointing out (11th October) that "there has been a religious background to every elementary school for many a year," justly suggests that "freakish interpretations of Christianity" would be far less likely to get such a hold

if schoolchildren were given some kind of teaching in comparative religion, showing them the different ways in which man has looked at God in various countries and in various periods of history.

Orthodoxy in the person of Mr. Francis Glen-

denning quotes (25th October) the claim that "Christianity is the judgment upon all non-Christian religions" and warns that only confusion could result from teaching children comparative religion. He wants instead "stricter dogmatic teaching of the Christian Faith."

Dr. Ananda K. Coomaraswamy (20th December), recognizing that no "Christian, whose conviction is ineradicable that his own is the *only* true faith" can expound another fairly, sees no present solution but to have comparative religion taught by non-Christians or "to leave the children to their ignorance." That simple ignorance is better than false learning and prejudice there can be no doubt. And, while demurring to the implication that bigotry is a Christian monopoly, we recognize it as a disqualification for seeing others' faiths in perspective.

In offering the "Christian Faith" as a safeguard against "freak religions"—without defining either—Mr. Glendenning ignores its division into many sects all more or less contradictory and "freakish" to impartial students. And also that the present tragic conditions have been brought about largely by those professing it, and in countries where the Church has for centuries taken a considerable part in education. Non-sectarian education, the spread of which H. P. B. wrote it was "the duty of all Theosophists to promote in every practical way, and in all countries" and open-minded study of comparative religion, with a view to finding the common source of truth, are indispensable for the citizens of tomorrow's "One World."

True Religion is a bond uniting, not only all men, but all beings and all things into one grand intelligible whole. It is Synthetic Knowledge, reconciling all religions, all sciences and all philosophies and relating each to each. Mathematics, for example, acts, because of its self-evident truth, as an unassailable bond between all who know and use its principles. The concept of Religion as Truth in the mathematical sense should be meditated upon; it opens the mind to the realization that true Religion is scientific and true Science, religious.

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

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

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

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

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

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

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

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

Correspondence should be addressed to:

## The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

### OTHER LODGES

LOS ANGELES (7), CALIFORNIA, U. S. A.....	Theosophy Hall, 245 West 33rd Street
BERKELEY (4), CALIFORNIA, U. S. A.....	Masonic Temple Building, Bancroft and Shattuck
SAN FRANCISCO (3), CALIFORNIA, U. S. A.....	860 Pacific Bldg., 4th and Market Streets
NEW YORK (22), N. Y., U. S. A.....	22 East Sixtieth Street
SAN DIEGO (1), CALIFORNIA, U. S. A.....	505 Orpheum Theatre Building, 524 B Street
PHOENIX, ARIZONA, U. S. A.....	32 North Central Avenue
PASADENA (1), CALIFORNIA, U. S. A.....	Theosophy Hall, 266 Arcadia Street
HOLLYWOOD (28), CALIFORNIA, U. S. A.....	Theosophy Hall, 1631 Cherokee Avenue
SACRAMENTO (16), CALIFORNIA, U. S. A.....	720 Alhambra Boulevard
BOYLE HEIGHTS, LOS ANGELES (33), CALIFORNIA, U. S. A.....	2614 Brooklyn Avenue
PHILADELPHIA (3), PENNSYLVANIA, U. S. A.....	1917 Walnut Street
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 (V <sup>e</sup> ), FRANCE.....	14, rue de l'Abbé de l'Epée
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