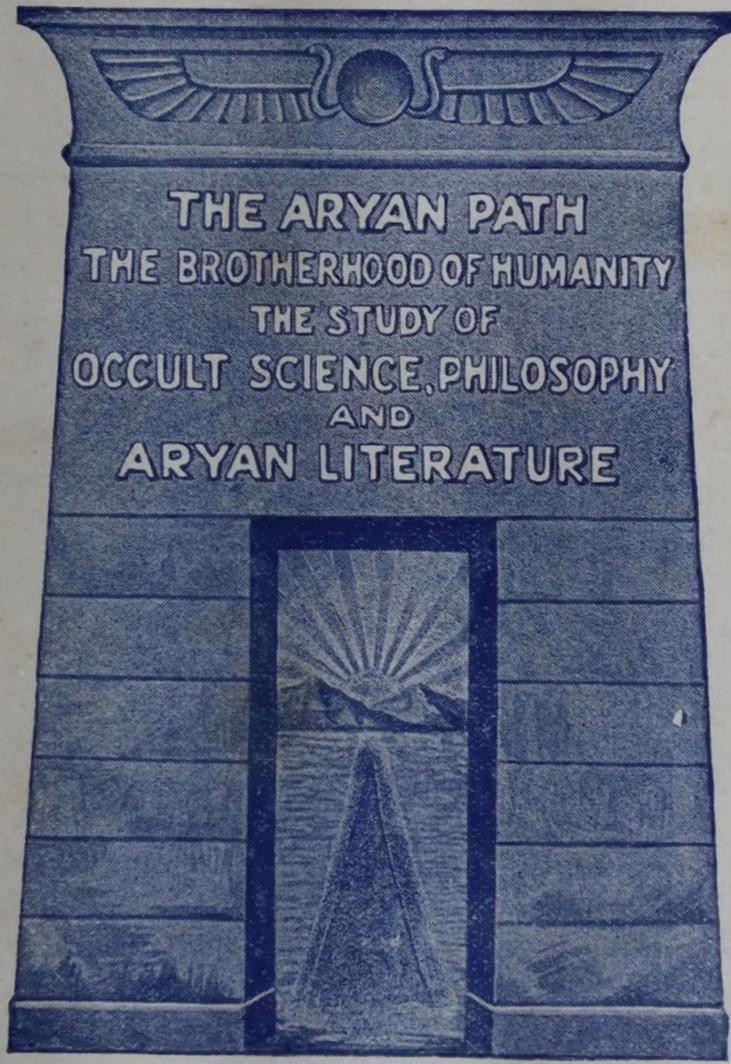




**THE THEOSOPHICAL MOVEMENT**  
A MAGAZINE DEVOTED TO



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Vol. XVI No. 8

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June 17, 1946

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Cycles govern all the time and everywhere. Hence the Theosophical Movement of this time and those things which follow it; the coming in touch of this, that, or the other individuals—singly or in pairs—with it. Some hear and pass on; some remain. There is always freedom of choice, the choice in such case being not merely one determination, but made up of many moments of choice in past lives—a conjunction which some are wise enough to perceive and, forsaking all others, “cleave unto,” while swinging around the cycle of existences. Yet even this wisdom was acquired—comes from experience; there should be confidence in us in view of that fact. We have chosen before, but did not “cleave”; yet the Great Law brings back again to us that which we once have chosen. That Great Law is the law of cycles, the process of karmic action.

*F.P.P. 22.*

—ROBERT CROSBIE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th June 1946.

VOL. XVI. No. 8.

### CONTENTS

He Kept the Lines Unbroken	..	..	..	..	99
The Case Against Vaccination	..	..	..	..	100
The Upanishads	..	..	..	..	104
The Divine Wisdom	..	..	..	..	107
Direful Prophecies— <i>By William Q. Judge</i>	..	..	..	..	108
Homeopathy and the Ancients	..	..	..	..	109
Notes on the Will	..	..	..	..	110
Two Systems—of Lust and Sorrow	..	..	..	..	112

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1946.

VOL. XVI. No. 8

## HE KEPT THE LINES UNBROKEN

Robert Crosbie, Founder of the U. L. T., passed away on June 25th, 1919. The day is commemorated every year by all associates of the U. L. T., who derive from it the faith and inspiration to carry forward his work. His work, and yet not his work, for he but carried forward the work in which he had faith and which inspired his whole being. He worshipped the Source, who was H. P. B., and especially he venerated W. Q. Judge, whose learning and methods he assimilated. The writings of Robert Crosbie show what a wonderful knack he had of winnowing the grain from the chaff, a knack which he had developed through the assimilation of the Philosophy of the True.

A new edition of his *Friendly Philosopher* has been out for some time, thanks to our brothers of Los Angeles. That book breathes his friendship for all who contact and desire to learn Theosophy. Its simplicity is profound; it sometimes misleads the hasty reader, the cocksure student, the recondite talker; but that simplicity is of the essence of the philosophy and its profundity is realized by any one who attempts the practice of that philosophy.

It is appropriate that all Theosophical students ponder over the qualities which we so greatly value in Robert Crosbie. His devotion to his Guru, W. Q. Judge, was one-pointed and from first to last energized him to understand the Teachings, to assimilate them and to promulgate them. His faith in Theosophy was not only great. It was complete, absolute. This faith was the reverse of blind belief; it was born of constant study. All students of the present generation owe very much to Robert Crosbie for pointing to the high importance of study of the Theosophical texts; and those who carefully examine his tech-

nique of presentation are further able to discern by what method he used his reading and study. It must have been a regular, persistent, daily habit and he cannot have fought shy of rereading and re-study of the Holy Writ of Theosophy. His method of reiteration in promulgation is but a reflection of his repeated study of the self-same books and articles.

To reduce the profound to the simple in one's own consciousness, as he did, means a concentration which selects the subject as necessary to living and a devotion of oneself to it, turning not, now here, now there. Not only was he concentrated on Theosophical study and Theosophical propaganda; he was concentrated also on the whole and all of life. His Line of Life's Meditation was the service of Theosophy. Through good and evil report, in light or in gloom, respected or suspected, Robert Crosbie studied and assimilated the Teachings, and served the Cause of Those whom W. Q. Judge and H. P. Blavatsky served.

Robert Crosbie saved himself through his Faith and Devotion. He unfolded these by his knowledge secured through the writings of the two whom he had vowed to serve. He created an organism which feeds the hungry and lightens the dark recesses of many human hearts; and among them is every Associate of the U. L. T. The unfolding and growth of the One U. L. T. is very similar to the silent and steady but sure evolution of Robert Crosbie in friendship for all without, in building the strong Centre of Philosophic friendship, tolerant but not namby-pamby, considerate but not blind. He understood as life-experience what Shakespeare said: "Adversity's sweet milk, philosophy." Soul-affliction, he knew, was a blessing if used in the right way, which Theosophy shows. Out of a Canadian-born body, bred in the U. S. A., he quarried the solid marble beauty of Soul that we salute as the Friendly Philosopher.

"From Death to Immortality" he has passed—a Servant of the Great Lodge of the Sages who taught before the Vedic Hymns were chanted.

## THE CASE AGAINST VACCINATION

It is hard for the medically and technically ignorant public to believe that the medical profession in general could defend immunization by inoculation and vaccination if it were "a grotesque superstition" or an "amazing empirical stunt" as it has been called by the eminent Dr. Charles Creighton and Mr. George Bernard Shaw. The average person "guesses" that "scientific opinion" is more reliable than the views of a minority called "anti's," however honest and intelligent these may be. He passively accedes to vaccination and accepts it on medical authority without taking the trouble to look into the matter for or against, and this in spite of the fact that he knows that the remedies of one generation of doctors often become the laughing-stock of the next. But vaccination and inoculation are no longer merely medical questions; they have increasing political and social significance which involves individual liberty and national health. The more deeply the history and the results of vaccination are enquired into, the more evident it becomes that the practice has been accepted on—to paraphrase Lucretia Mott—the truth of authority and not on the authority of Truth. When men of the highest mental calibre are forced, after investigation, to conclude that "the penal enforcement of vaccination is a crime"—all conscientious laymen should at least read both sides.

A brief historical survey prepares the ground for an examination of the process from the scientific view-point, after which the question may be considered from the professional and individual angles.

The history of medicine is strewn with the wrecks of its abandoned theories. This simple fact alone should convince any one that the medical profession is a highly fallible body, and should not be permitted to be counsel, judge and jury in its own case. Vaccination is the second "infallible preventative" of smallpox which it once "unanimously" advocated. The first was smallpox inoculation which has now been rendered penal in England by the very Act of Parliament which enforces the second! The first "preventative," *i. e.*, inoculation with the actual disease of

smallpox, was blessed by the Royal College of Physicians in 1754, only to be condemned by it just over half a century later (in 1807) in the following terms:—

However beneficial the inoculation of the smallpox may have been to individuals, it appears to have kept up a constant source of contagion which has been a means of increasing the number of deaths by what is called the natural disease.

Vaccination—or cowpox inoculation, as it was at first called—supplanted the prior practice. It was introduced by Edward Jenner who first used it in 1796. At that time the public of Europe were ready to embrace any specific which promised freedom from the scourge of smallpox, and its almost equally fearsome remedy—smallpox inoculation. Jenner promised this double freedom, and the people, doctors included, eagerly accepted his promise with little or no investigation of its evidential basis. State establishment and endowment of the practice rapidly followed, and from then on professional prestige, Parliamentary pride and vested interests stubbornly stood in the way of impartial investigation of the facts.

Jenner claimed in 1798, two years after his first experiment, that vaccinated persons "were for ever after secure from the infection of smallpox." In 1802 he further asserted: "Cowpox admits of being inoculated on the human frame with the most perfect ease and safety." One of his supporters stated further that "inoculated cowpox was a much milder and safer disease than inoculated smallpox." These assertions were soon belied by the bitter experience of many patients, and the deaths of not a few. Even the Royal College of Physicians admitted in 1806 that there had been "bad consequences" for at this time erysipelas was being recognized as closely associated with cowpox. In fact the failures of vaccination to substantiate the claims made for it were becoming so numerous that even in 1809 Jenner was compelled to modify his original assertions.

It is now clear that the public of the early nineteenth century were deluded into accepting the statements of Jenner and his associates that a

disease of cows called cowpox (renamed by Jenner "variolæ vaccinæ" and arbitrarily declared by him to be "smallpox of the cow") afforded protection against smallpox. Later Jenner himself admitted in his *Inquiry* that ordinary cowpox afforded no protection against smallpox, yet vaccination was carried on with ordinary cowpox notwithstanding. The hasty assumptions and the glowing promises of Jenner were falsified by experience even in his lifetime, but too late. Already the State and the medical profession were implicated. Jenner had made a fortune, and in 1808 he and his friends induced Parliament to vote a sum of £3,000 a year for the formation of a National Vaccine Establishment under the control of a Board appointed by the Royal College of Physicians and Surgeons in London. The fat salaries of this Board were bestowed on Jenner's friends. The next few years witnessed an increasing distrust of vaccination on the part of the public, due to its many failures to immunize and the tragic evidence of the fact that it was by no means the harmless proceeding at first claimed. Had not the profession so completely committed Parliament and public opinion to the endorsement of the practice in the beginning, the next few years might have seen it fall into utter disrepute. To avoid this, however, the vaccinators made successive appeals to Government. When it was found that parents still refused to have their children vaccinated, even at the expense of the State, an agitation was started for a compulsory law.

It was the promise of immunity after one vaccination that induced the British Government to pass the first compulsory vaccination Act in 1853, although re-vaccination had already been called for on account of the failure of primary vaccination during the severe smallpox epidemic of 1838. Up to this time there had been no organized attempt to oppose vaccination. But the passing of this Act in 1853 was the signal for the commencement of a popular campaign against the principle of compulsion. The first to lead it was Dr. John Gibbs, who may be said to be the initiator of the modern anti-vaccination movement, and whose first pamphlet in 1854 was entitled "Our Medical Liberties." From this

time to the appointment of the Royal Commission for investigating the whole matter in 1889, the fight for freedom from compulsory vaccination was increasingly fierce. Thousands of parents defied the law in all parts of Great Britain, submitting to fine and imprisonment rather than be false to conscience and imperil the health and life of their children. It should be known in this connection that these parents were "criminals" in the eyes of the law, and treated as such while in prison.

Over 8,000 tragic cases to illustrate the terrible results of vaccination were reported to the Royal Commission. It took them seven years to make their investigation and issue their final report. On the strength of it the continuation of arm-to-arm vaccination was impossible. A less dangerous lymph must be found if vaccination was to be saved from utter collapse. "Calf lymph"—formerly banned—seemed the only alternative so it was reinstated by Government in 1898 in place of the fully discredited humanized variety. But during the subsequent twenty-four years 370 deaths directly due to it were recorded by the Registrar-General. And this may be taken as a minimum figure.

The Royal Commission's recommendation of a Conscience Clause in the Bill was at first rejected. By 1898, however, the storm of protest was so great that, after experiencing many vicissitudes, the Conscience Clause was inserted and became law in England and Wales. Scotland's insistent claim for the same clause was conceded in 1907.

The public endowment and the enforcement of vaccination were manœuvred through Parliament on the unsubstantiated theories and false assertions of leading doctors who led the profession to declare with one voice as being fact that which had never been proved in practice and which has been falsified by experience. The compulsory vaccination law of England still rests on these false assertions! Corporate bodies, even more than individuals, are usually unwilling to admit their mistakes. Nations seldom if ever officially admit that they were wrong. Dr. Charles Creighton wrote of this *impasse* thus:—

Vaccination differs, however, from all previous errors of the faculty, in being maintained as the law of the land on the warrant of medical authority. That is the reason why the blow to professional credit can

hardly help being severe, and why the efforts to ward it off have been and will continue to be so ingenious.

At the present time doctors are strongly pushing their claims to control the health of the people, and an admission that they were wrong in regard to vaccination would greatly weaken their position in the eyes of the laity. This effort is being so boldly made in the U. S. A. that recently the Citizens Medical Reference Bureau, Inc., has been organized to protect individual liberty as it relates to the art of healing, and to inform the public on controversial matters. Their publications are well worth perusal, and they can be easily understood by laymen. England also has its British Health Freedom Society.

England and Australia have demonstrated to the world that smallpox can be successfully controlled without mass vaccination. The statistics are available. The majority of parents of Great Britain have for many years past exempted or withheld their children from the operation, thereby constituting a virtual referendum in favour of the repeal of the Vaccination Act.

Perhaps the most telling recent development is the admission of the Editor of *The Lancet*, a British medical journal, that vaccination has its limitations, and his courage in publishing the records of the complete failure of vaccination to protect the Allied troops in Egypt from smallpox, and the failure of even recent successful vaccination to avert fatal, hæmorrhagic smallpox.

But what about immunization by vaccination and inoculation as a science? From consideration of the preceding and the following points it will appear that after more than a century of experience of the practice it is true to say that it is unscientific, useless and dangerous.

How unscientific?

1. The "germ theory of disease," on which the practice is based, rests essentially upon two assumptions induced chiefly from the experiments of the chemist Louis Pasteur. The two assumptions essential to the theory are:—

(a) That the micro-organisms called germs originate from similar pre-existing organisms; (b) that they are the primary cause of infectious diseases; and science is now in the process of discarding the view that germs are specific,

definite, and unchangeable in their nature and effects.

2. No scientific evidence exists that cowpox and smallpox are identical diseases; and no reasoned explanation has been produced to explain precisely what "pure cow lymph" is.

3. Science has never stated what is the precise origin and nature of the virus used for vaccination; and there is no way whatever to determine the whole contents of a serum injection, bacteriologically speaking, or the possible complications arising from the mixing of these numerous forms of unknown life with other unknown types in the body.

4. Neither Jenner, nor any one since, has defined vaccination in any scientific manner; and there is no legal definition of it.

5. The English and French schools of medicine have exactly opposite theories as to why vaccination "protects." They cannot both be right!

How useless?

1. It has been proved repeatedly by experience that vaccination does not immunize against any form of smallpox; not does it prevent epidemics.

2. It is not determined how many days, weeks, months or years a vaccination may "protect" against smallpox; nor when "protection" ceases. When vaccination fails to "protect" and the disease is contracted it is surmised that the lymph was "too old" or "too new" or "inert"—or that the operation was "not properly done," etc., etc.

3. There is no precise definition of a "properly done" vaccination.

4. There is no way of knowing when or if a vaccination has been "properly done."

How dangerous?

1. Mortality amongst smallpox victims who have been vaccinated is higher than amongst the unvaccinated.

2. Today there is a greater risk of illness and fatality from vaccination than from smallpox. In England and Wales in the thirty-three years ending December 1937, only 118 children under five died of smallpox, but 291 died of vaccination. In 1942 twelve people were killed by vaccination and

none died from smallpox; in Scotland, smallpox killed eight and vaccination ten persons; another fifteen developed post-vaccinal encephalitis.

3. Efforts are still being made to "improve" vaccine and vaccination, and make it "more safe." This proves that the medical profession admits it to be dangerous. Yet governments, knowing this, issue it for use on the people!

4. Other diseases follow in the train of vaccination, some more fearsome and fatal than smallpox. Some of these are:—Post-vaccinal myelitis, post-vaccinal encephalitis, post-vaccinal tetanus, jaundice, syphilis. Warning is given against vaccinating those with a skin infection or leukemia, and it is known also that vaccination induces to activity in the system diseases which had become quiescent.

5. The cause of cancer is still unknown and some authorities are stating that it may be caused by a filterable virus; and the fecundation of normal cells by a foreign protein is not impossible. The increase of cancer has been synchronous with the increase of vaccination. This is a solemn thought. Diabetes, infantile paralysis, and sleeping-sickness have also become real menaces only since the rage for inoculation began.

In the U. S. A. a long list of prominent physicians supported the opinion expressed in the following statement by the Health Department of *The Chicago Tribune*:—

The biologics, so-called, are the newest form of medical agencies. They are still in the stage of experiment and discovery. An opinion as to one of them that is good in the light of the known facts may be bad in the light of the facts discovered six months after.

Any effort to standardize the opinion of anything that is in the stage of investigation and discovery is bad policy.

Vaccines and serums are all "biologies."

But why should a practice proved so uncertain, dangerous and cruel be advocated at all by the medical profession, which includes many noble men and women whose desire is to devote their lives to the service of humanity? Why is the practice supported? Why is the truth about it not exposed? Some aspects of the answer to these questions have already been indicated; others are as follows:—

The training for doctors is begun in youth, and the doctrines of the older professionals are thoroughly implanted during student days. Anti-vaccination books are excluded from the orthodox medical college library and curriculum. The "students' guide to vaccination" literature is considerable and, to say the least, misleading. Young people become "qualified" only to find their professional status bound up with the belief in vaccination. They cannot break away from it without becoming professional "outcastes" and jeopardizing their professional careers and advancement. Is it any wonder, then, that a small minority only have the perception and the courage to oppose it?

As to the theory of immunisation, it has a great initial appeal; *if its hypothetical basis is accepted* its elements are very simple and lend themselves to the kind of logic understood by the average person. Neither its study nor its application requires much imagination or analytical thought, and, the practice being endorsed by the medical profession, the anomalies in statistics dealing with it are discounted.

Further, while many physicians—undoubtedly ignorant of the facts—are sincere in their belief in vaccination and are not solely influenced by the desire for personal profit, it is significant that agitation in favour of compulsory vaccination emanates chiefly from those who administer or manufacture vaccines. It may be doubted if the anti-vaccination publications are read by many doctors or laymen not already questioning the practice; and the general press is usually closed to reports that go against the consensus of orthodox medical opinion. As Ruskin wrote:—

The great difficulty is always to open people's eyes; to touch their feelings and break their hearts is easy; the difficult thing is to break their heads.

Actually, however, the medical profession has two opinions on the subject of vaccination, not one. The majority are still for it, but that does not make them right; and it is well to note that most "anti's" were once in favour of, and turned against vaccination after some tragic experiences in the practice which led them to study both sides of the question. Also it should be known that many doctors in favour of vaccination are

not in favour of *compulsory* vaccination, which is the great danger of the present.

But it is as illogical as it is wrong for those who believe in the theory to try to make it compulsory for those who do not. Consider: The vaccinated, being "protected," should have no fear of the "unprotected"! And, on the other hand, the less it protects the more infamous is compulsion! Against the great gains to be obtained by the disestablishment and disendowment of the practice there is only a business loss to count. The people's health, the pocket-book of the tax-payer, individual integrity and liberty, the principles of democratic government and scientific freedom, will all gain. On the other hand, as explained by the Citizens Medical Reference Bureau, Pamphlet VI, a federal system of medical indoctrination would provide the machinery for controlling the minds and bodies of the people.

Theosophy points out that as humanity is presently constituted the possession of autocratic power converts most men into tyrants. With this perception in mind Dr. J. W. Carr in his presidential address before the Medical Society of London a few years ago said:—

For two things we need constantly to strive, the first is humility—for an acute realization not so much of the comparatively little we know as of the enormous extent of our continued ignorance; to realize also how many and insidious are the pitfalls which ever beset us alike in diagnosis, in prognosis, and in treatment. . . . The second object at which we should constantly aim is the maintenance of our freedom. . . . Man is so constituted that. . . he is always trying to gain control over his fellow men. In medicine this can only be effected by close alliance with the State. . . . This entails the extinction of individualism and the loss of freedom, with all its paralyzing effects on originality and progress. No gain can possibly be commensurate with so great a loss.

Indeed! And there is ample evidence to prove that sanitation and not vaccination has been the real means of doing away with smallpox as well as cholera and other filth diseases in many places. The Principles of Theosophy stand against dirt, against vaccination and against compulsion.

## THE UPANISHADS

[Reprinted from *The Path*, Vol. VI, pp. 278-281, December 1891.—EDS.]

Having been a close reader of the *Theosophist* for the last three years, I have seen the translations of the various Upanishads that appear in every issue. It is said that the work is done by two members of the Kumbakonam T. S., and all honor to it for its painstaking and unselfish work. I read in some recent issue of the *Path* that H.P.B. never used to throw cold water on any scheme for carrying on the Theosophical work, whatever she might think of its results. If they are harmless, all right; but when they tend to produce the opposite results, it is but our duty to speak against it, and I hope that my brothers, especially the translators, will take the following remarks in that spirit.

Fortunately I have studied Sanskrit, and after the translations appeared in the magazine I learned the Telugu characters to read the Upanishads in the Madras edition, the most trustworthy *now existing*. So I have been able to collate then and there the translations with the original.

In the *Secret Doctrine*, vol. i, "summing up," H. P. B. says that the Upanishads, as they now exist, are only those portions of the original Upanishads from which all passages that have a direct bearing on occult mysteries, and all those that may suggest the key to the secret meaning, were carefully omitted. Naturally, then, we would expect to find in the existing copies great blanks unfilled occurring in every Upanishad. I have found that such is the case, and here are the proofs:

1. There are 108 Upanishads in the Telugu edition, and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has some Upanishads that are not to be found in the Madras edition. They are Nila Rudar, Choohka, Kaudhasruti, Brahma-bindu; and some others whose names I do not remember are quoted in authoritative Sanskrit works.

2. As regards the same Upanishads the Calcutta and the Madras editions differ greatly,

going so far as to omit a large number of Slokas. For example, the Nâda Bindu, the Têjô Bindu, the Dhyân Bindus, and many others are quite unrecognizable in their Bengali costume. The Têjo Bindu, now being translated, is 16 pages in the Madras edition and but *one* in the Calcutta. In the translation of the Brahmopanishad by C. R. Srinivasayangar, I could recognize neither the Madras nor the Calcutta edition!!! Perhaps he has amalgamated the two and boiled them down.

3. In the Nada Bindu Upanishad I could not for a long time make out the passage about the Atmagnanees and Tatwagnanees. But some time after, in reading the "Raja Yoga" by Tookaram Tatyâ, I came across the passages, but the text was more correct and grammatical. The meaning was something quite different. And in the Hata Pradepeka, chapter iv., I find the latter part of the Nada Bindu quoted whole, and the text is correct and the meaning clearer when assisted by the Commentary.

4. Sankaracharya, in his *Prasthanathraya*, quoted largely from the Dasopanishads (these are free from all the defects I am going to mention about the remaining), but never once from the remaining 98 (?), even though these treat of the same subjects in various places. In the Bhagavat Gîta and the Upanishads, when commenting on the passages treating of practical Yoga, he might have quoted from the Sandilya, Darsana, Yogasikha, Yogachudamani, Yogakundalini; and lots of others.

5. Many of the Upanishads are entirely unphilosophic. For instance, the Akshamala treats of rosaries; Bhasmagabala of the holy ashes; the Vasudeva of the Tripundhra or the Caste marks of the Vaishnavas; the Muktika is a catalogue of the 108 Upanishads; the Kalisantarana of the repetition of the name Rama. After the translation of the Vagrâsuchi, the first in the series, I heard Pandit Bhashyacharya say that it was a recent compilation by a Hindu of the north. The same may be said of many others, taking into consideration their non-vedic style and diction, and the modernness of the subject.

6. The Upanishads are full of passages that are extremely faulty in their construction and

grammar, so that it is extremely difficult, and sometimes impossible, to make out the meanings. Sometimes a sloka has only the first half, and sometimes the second. The printer's mistakes are many, and the magnitude of the evil will be understood when we know that a letter misplaced or left out sometimes changes the whole meaning. Again, most of the Upanishads are ill-constructed and seem as if put together by chance. The first 10 lines may treat of Vedantic metaphysics. At once the subject changes about yoga, and it goes on for about 10 lines, when it comes suddenly a passage about the Sannyasis or their asramams, or a dissertation about the holy thread and the tuft of hair. Everything is in a jumble, and seems as if surprised into petrification in the act of dancing to the music of Orpheus. These are not stray speculations, and I can support them by facts and quotations. For example, the famous passage about Om in the Mandukya is repeated not less than 7 or 8 times in various Upanishads. So are also many other oft-quoted slokas.

7. Again, many of the Upanishads are in the last degree philosophic or upanishadic in their nature. They are so many formulas, with the appropriate ceremonies for the invocation or upasana of various powers in Nature, a work fitter for the Atharvaveda and the Mantra Sastras. Such are the Bhavana, Hayagriva, Dattatreya, Sarasvati, Sukarahasya, Savitri, and many other Upanishads.

Such are the facts that go, in my opinion, to prove the statement of H. P. B. about the Upanishads. They show that the Upanishads are incomplete, incorrect, misleading, and spurious and so were not held as authority to be quoted.

Such is the text; now for the translation. The whole Upanishads can be divided into 3 parts: those treating of purely Vedantic and social subject, those treating of Yoga, and those treating of Mantras. In translating the first no great harm is done by any fault in the text or the rendering; the third part is quite useless without the Baja Mantras and the Chakrams that are happily omitted; the second part is not so, and here is the crux. No one but the initiated Yogi who has gone through the processes and develop-

ed in himself the powers therein mentioned could rightly understand the meaning and the practical application. The translators are not such (for if so, they would not have set themselves to translate the imperfect work.)

The text is defective, misleading, and erroneous; the subject ordinarily incomprehensible but extremely attractive by its apparently easy practicableness and tremendous results; and the translators not qualified (but which of us is so?) to give an authoritative and indisputable rendering. They understand it in one way, and the poverty of English forms a very opaque medium for their ideas. The readers take it in their own light, and many of them, not being Yogis or Sanskrit scholars, take it as they are given. Neither the translators nor the readers have the power to see whether the facts stated are true. But, withal, the subject is so dangerous that a substitution of the word *right* for *left* in the cases of Nadis or nostrils would produce tremendous physical ills, and, when persisted in, death. It is like a child playing with a lucifer match in a cellar of gunpowder.

I foresee two objections to my remarks:

1. If they do not read it in the translations they read it in the original.

2. Put a note to the effect that they are dangerous without a competent Guru.

Those that read the original are few, the translations many. But is this a rule for our increasing the evil? Every one would regret the day when the Vedas and everything connected with them were *written*. Before then they were Srutis, i. e., oral instructions handed down from Guru to Sishya. The editor of these Upanishads, especially of these Yogic and practical portions, will have a heavy score to settle with Karma.

Secondly, there is no use of putting before the insane world wrong descriptions of attaining tremendous powers, a world mad after everything that could enable them to wield a power over

their fellow-creatures, and telling them not to put them into practice.

It is like giving a man a knife and telling him that it is dangerous to use it without the supervision of a sane man. Witness the wildgoose chase of the Mediævalists after the philosopher's stone and the Elixir of Life, in which so much money and so many lives were sacrificed. Look upon the many victims of alchemy, Tantric rites, and misunderstood Yogis in India, that country of the extremes. And why desire to repeat the evil? It is of no use to say that many books exist on Yoga. The Upanishads differ from them in having a divine source and infallible authority, while these works rest on that of comparatively modern authors. Again, these are complete and consistent works, not subject to the defects remarked above in the case of the Upanishads.

H. P. B. had on every occasion condemned outright these Yogic works and their doings, as the review columns of *Lucifer* will testify. The *Path* also spoke in no qualified terms against it in the last issue. A powerful "Chat on the Pail" was directed against this practice of Yoga, but (oh human nature!) the writer, C. R. Srunivasayangar, has himself acted against his advice in translating the Brahmopanishad. A very touching instance of a victim of mispractised Yoga appeared in a letter from Colombo asking advice, and a "Practical Student" advised him to go on, naming some remedies. But we were glad to see that the *Path* advised discontinuance as the greatest remedy.

In the name of my fellow-brethren, in the name of H. P. B. our departed Teacher, and in the name of all who are free from the craze for psychic powers without deserving them, I protest against this well-meaning and unselfish but dangerous work. The facts are these; the whole body of right-minded Theosophists my jury; and I leave it to them to judge.

(*Nom de plume*) FRANCOIS FLAMEL,  
Terre Villa.

## THE DIVINE WISDOM

Theosophy means "Divine Wisdom." Webster's Dictionary says that wisdom means "knowledge with capacity to use it" and "discerning and judging soundly concerning what is true or false."

The capacity to discern and to judge with exactitude requires knowledge of all the facts relating to the case and also of the laws of nature.

The laws which govern Nature are universal; they are not confined to the physical plane but operate on the moral, the mental and the spiritual planes as well. Wisdom, therefore, is understanding, continuous remembering, or consciousness of this universe of law. Law means motion; motion is life-action; life means intelligence. That which moves we call matter. Laws govern that motion; laws are determined by the great intelligence of the Universe. Thus is matter (in all its forms—mineral, vegetable, animal, human, the earth, the solar system, the galaxies etc.) linked to spirit (consciousness, intelligence, Universal Mind, Cosmic Ideation, etc.) by Law.

Wisdom about the universe is the perception that all in it, that all upon this earth is Life, that the whole of Nature is united. We are required to *know* or to realize this if we would be "wise." A wise person is one who is "wise" *all the time*. "Wisdom" requires constant consciousness of law and of justice.

This wisdom, this all-inclusive knowledge, is to be obtained by study. Study of Nature and the Laws which govern it, study of the constitution of Nature, of the many beings that make it up: Study of their interrelation and combinations. Realizing that we are a portion of that universal Nature, and that therefore we must apply its laws in our life so as to be in constant harmony with it. Theosophy alone presents this study, provides the keys and the guides to it and shows the process of strict and logical thought whereby we can reason from universal facts and laws to individual cases, and trace the operation of those laws down to the smallest occurrences.

It is Man who becomes wise through this study. Man: the thinker, the actor, the chooser, the self-conscious entity. Man belongs to one of

the kingdoms making up Nature. In our study of the universe and its laws we must specially study ourselves. Often we consider Nature as though it were separate from us. This is the general tendency of science and our modern civilization. We must realize the necessity of the part we have to play in the harmony of the great whole, each as a portion of that whole.

We are thinkers, capable of embracing the universe in our thought. We can recognize the Laws of Nature and trace their workings. Being in a special position as moral beings, the discriminating and judging faculty is innate in us. It is for us consciously to apply that wisdom in the performance of our daily duties, in all our relations with our fellow-men and with other departments of nature.

We become willing and conscious performers of duty, agents of law. We *choose* to co-operate with nature. In terms of ethics we do "good" deliberately and necessarily impersonally. "Evil" actions are those performed when laws are broken, when harmony is disturbed and justice forgotten. "Good" actions are performed when action is done under law. Therefore those actions which are really "good" must be wise.

As we become wise, we feel the necessity and the obligation of sharing our knowledge with others. We become promulgators when we teach the truths that we have learned. If we use our wisdom we teach carefully and with discrimination, applying our knowledge of truth and of law. We give examples in practice, through our life, our speech and our actions, of the precepts of which we speak.

Great care is needed here. "Goodness" is impulse, maybe a generous one. What we need is "spirituality" or rational goodness, goodness with forethought and consideration.

Theosophy, or Divine Wisdom, presents these great ideas:—"God" or the Universe, Man: the knower of the universe or "God," the Laws governing the Universe and Man, and the relation between Man and the Universe. These form an aspect of wisdom which is to be *studied*. This great knowledge is to be put into practice and *applied*. In teaching others this knowledge we *promulgate* it.

## DIREFUL PROPHECIES

[Reprinted from *The Path*, Vol. VIII, pp. 372-374, March 1894.—EDS.]

The whole mystic fraternity of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H. P. B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognosticating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea.

That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of things for the human race opening in the affairs of America," before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union—"A new order of ages"—was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle.

The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

"A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labour where they please has neither the ideas nor the sentiments needed for the maintenance of liberty. . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and then of the military despotism which must follow it; if, indeed, some social crash does not bring the latter upon us more quickly."

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes, and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus—the bull—it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like those of Persia and China will feel most whatever physical effects shall be due; and in Europe, while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December

30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berossus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favorite of the gods you will escape, while if you are not their favorite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is "a necessary end." Theosophists too often occupy themselves with these woful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of to-day, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

WILLIAM Q. JUDGE

## HOMEOPATHY AND THE ANCIENTS

In an article entitled "Homeopathy Among the Ancient Hindus and Arabians" (*Journal of the American Institute of Homeopathy*, November and December 1945) Miss Ruth Geiger brings to light fascinating evidence that the principles and practice of Homeopathy are rooted in the most ancient Oriental civilizations. With many quotations from ancient and modern authorities, historical and linguistic, she traces the knowledge

and use of the Law of Similars and Contraries from the classics of Charaka and Sushruta in India through Egypt, Persia, Arabia to Greece, into mediæval Europe and down to modern times.

That the "perspective of long centuries during which Homeopathy has been practised may inspire in modern medical scientists a greater humility and therefore respect" for ancient knowledge and achievements is the hope of the author. She believes that if the history of medicine were assimilated by young students much of the false glamour and excessive pride of present-day knowledge and methods might disappear together with the arresting effect that conceit always has on true, natural development.

The whole article is a rewarding study, with value for both laymen and physicians. The few following quotations are culled for their practical value to everyone. It is to be hoped that such common-sense principles will begin to revitalize the theory and practice of our contemporary so-called *science of medicine* which has become a sorry caricature indeed of the ancient Art of Healing.

At the commencement of an illness choose measures whereby the strength may not be lessened. . . . Where thou canst cure by diet, use no drugs; and where simple measures suffice, use no complex ones.—Rhazes.

If thou hast choice to effect cure by nourishment or by drugs, choose the former:—Never employ more than one drug at a time. —Ibn al-Jezzar

Don't be above learning from the old native woman, *if she can cure what you cannot*. . . . fifty-nine drugs were added to our modern pharmacopœia by the American Indian. —M. L. Tyler

There are two classes of diseases, bodily and mental. Each arises from the other.

. . . The good physicians in the Hippocratic age insisted upon a discipline of mind before they applied their skill in the act of healing. . . . the practitioner [is] to put all together "so that a single likeness may result from the differing symptoms." . . . it is the correct mode of *thinking* that is necessary for the true physician.

## NOTES ON THE WILL

Perhaps we can gain help in the understanding of this difficult subject if we put the following quotations side by side :—

“ Behind Will stands Desire.” ( *Patanjali's Yoga Aphorisms*, p. xiv )

Will is the force of Spirit in action. ( *The Ocean* )

Will is . . . undiscoverable as to essence, and only visible in effect. ( *Ocean Preface* )

There could be nothing gained by attempting to inquire into it apart from the Spirit and the desire. ( *Ibid.* )

Let us obey the last injunction and inquire into Spirit ( in action ) and desire.

If Will is the force of Spirit in action, it necessarily must, of itself, be “ constantly present in every portion of the Universe.” Since Spirit Itself is above good and bad qualities, It must be a “ colourless power, to which no quality of goodness or badness is to be assigned.” Since it is “ in action ” there must be effects, and it is these effects that we are able to see and which we must try to understand.

These effects seem to us good or bad, pleasant or unpleasant, and at last we are driven to try to find the underlying cause of discomfort. We learn that the cause must be found in desires, for desire lies behind Will, and as desires vary in quality and nature, it is to desire that we must turn and ask ourselves, What is desire? Who desires?

If we turn to ultimates, we learn that “ it was by the arising of desire in the unknown first cause, the one absolute existence, that the whole collection of worlds was manifested ” ( *Ocean*, p. 50 ), so, as there is no “ personal God,” we are forced to the conclusion that the arising of desire is due to the Motion aspect of the Unmanifested. It must therefore be existent throughout the manifested Universe, and it is “ by means of the influence of desire in the now manifested world ” that the latter is kept in existence. ( *Ocean*, p. 50 ) “ If desire does not give a direction the will is motionless; and just as desire indicates, so the will proceeds to execute.” *Notes on the Bhagavad-Gita*, p. 36 )

There can be nothing “ wrong,” therefore, in desire as a Universal Principle.

If we turn to Spirit ( in action ), i. e., Will,

Mr. Judge points out to us the three “ fields ” in which Will operates, and in which the effects can be traced.

When considered as that which in ordinary life is called “ will,” we see its operation only in connection with the material body and mind guided by desire ;

looked at in respect to the hold by man upon life it is more recondite, because its operation is beyond the ken of the mind ;

analyzed as connected with reincarnation of man or with the persistence of the manifested universe throughout a Manvantara, it is found to be still more removed from our comprehension and vast in its scope. ( *Patanjali*, p. xiv )

Even though the last two fields take us beyond our ordinary mental grasp, since they can be “ looked at,” and “ analyzed,” they can be glimpsed through the faculty of intuition.

Starting with the last of the above three fields, what is the connection between the reincarnation of man and the persistence of the manifested universe ?

In the *Ocean* ( pp. 16-17 ), Mr. Judge gives a graphic summary of the birth of Cosmos and we learn :—

Life is a resultant of the action of Akasa [ the connecting link between matter on one side and spirit-mind on the other ], moved by Spirit, upon Matter.

Life sustains all the forms requiring life.

What is Spirit-mind but Divine Ideation, making images in Akasa, which images are reflected downward on matter resulting in forms and life? These Ideas become the Laws of Nature and the pattern of the Universe. Just as in the *Zohar*, quoted in *The Secret Doctrine* I. p. 374, the Spirit answered Moses “ Were I to fall asleep for a moment BEFORE MY TIME, all the creation would crumble into dissolution in one instant,” and Krishna says in the *Gita* ( III. 22-24 ) “ I am constantly in action. If I were not indefatigable in action . . . these creatures would perish,” and as the Masters’ “ simple single will keeps the whole organisation, and acts as its support and shield ” ( *Letters That Have Helped Me*, p. 92 ), so the simple single Will of Spirit keeps the Universe together.

Turning to man and analyzing will as connected with reincarnation we find it focussed in the Upadhi of Mind moved by two desires: one the pattern drawn by Spirit-Mind, the other the pattern drawn by body-mind. Both are in reality brought to activity by the mental power of Imagination—image-making. Mr. Judge writes:—

We, from life to life, are engaged in evolving out of the material provided in this *Manvantara* new bodies at every turn of the wheel of rebirth. The instruments we use in this work are desire and will. Desire causes the will to fix itself on objective life; in that plane it produces force and out of that comes matter in its objective form. (*Echoes from the Orient*, p. 38)

Just as Divine Ideation makes images in Akasa which are reflected downward on matter and become sustained by Life, so the reincarnating being, fixing itself on objective life produces force and an objective form.

If we look at Will in respect to the hold by man upon life (Field 2), we find our attention placed on the importance of desire and on the question who or what desires. Mr. Judge tells us that we must learn that "will and mind are only servants for the soul's use."

If we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the Power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about. (*Patanjali*, p. xiii)

The power of mind is the power to build images; left to itself it will build in terms of desires of the lower man, and be caught up in these ever-changing images. "When trained it is the Constructor in the Human Workshop. Arrived at that stage it makes a matrix in the Astral substance through which effects objectively will flow." (*Ocean*, p. 147) But to get imagination to this stage we need desire:—

If this principle of desire be not strong, the master power of imagination cannot do its work, because though it makes a mould or matrix the will cannot act unless it is moved, directed, and kept up to pitch by desire. (*Ocean*, p. 50)

We shall not be unaided, for this is in accordance with the general will of Nature and when we conform to it we have its help. Whether we call

it Ishwara or the general Will of Nature it is still our real selves and

when a firm position is assumed with the end in view of reaching union with spirit through concentration, He [Ishwara] comes to the aid of the lower self and raises it gradually to higher planes. In this process the Will by degrees is given a stronger and stronger tendency to act upon a different line from that indicated by passion and desire. Thus it is freed from the domination of desire and at last subdues the mind itself. (*Patanjali*, xv-xvi)

It is the spirit in which there is "a natural tendency, throughout a *Manvantara*, to manifestation on the material plane, on and through which only, the spiritual monads can attain their development;" and "this tendency, acting through the physical basis common to all sentient beings, is extremely powerful and continues through all incarnations, helping to cause them, in fact, and re-producing itself in each incarnation." (*Patanjali*, p. 22)

If we do not bring to birth the desire for Union with Ishwara in Its work in the world, then we keep the mind the slave of other desires and see nothing more in the Will than that shown in Field I. Then

the desires always drawing the man hither and thither, cause him to commit such actions and have such thoughts as form the cause and mould for numerous reincarnations, enslaving him to a destiny against which he rebels, and that constantly destroys and re-creates his mortal body. (*Patanjali*, pp. xiv-xv)

This is because

men of the world are not desiring to see results which shall be in accordance with the general will of nature, because they are wanting this and that for their own benefit. (*Gita Notes*, p. 37)

Added to our desire for right living and the service of Humanity there must be faith, and Mr. Judge gives us invaluable help in the cultivation of faith. "Formulate to yourself certain things as true that you feel to be true, and then increase your faith in them." (*Letters*, p. 9). Faith has elsewhere been translated WILL (*The Secret Doctrine*, II. 59). We gain the greater Faith as we use the lesser Faith. "Persevere, and little by little *new ideals* and thought-forms will drive out of you the old ones. This is the eternal process." (*Letters*, p. 139)

## TWO SYSTEMS—OF LUST AND SORROW

[The following article is reprinted from *The Path*, Vol. III, pp. 254-256, November 1888.—EDS.]

The great Buddha referred to two systems for the government of life which he said were each ignoble, and one both ignoble and evil. One is the System of Lust, which is devotion to the enervating pleasures of sense; it was said by him to be vile, vulgar, unsound, ignominious, and productive of evil. Yet it is that which governs the lives of most people in these days.

The other extreme is the System of Sorrow. It consists of mortification of the flesh and of self torture in order to acquire knowledge and powers. This was extensively practised by Hindu ascetics in Buddha's time, and is to-day pursued to some extent. The Indian books are full of stories of the great powers over nature acquired by saints through the practise of austerities. Not ten years ago there died in India a certain Swami—or holy man—who was known as the Swami of Akalkot. He did many wonderful things, and nearly all of them known to young and old in India to-day. His powers were obtained through the use of the System of Sorrow. In the *Bhagavad-Gita* this practice is spoken of by Krishna, who declares that it is not the best method, although productive of great results.

Both of these systems were known practically to Gautama. As the Prince Siddharta, he was surrounded by his father's order with every luxury to tempt the senses. There were gardens, flowers, jewels, music, animals, servants, and the most beautiful women. There are so many stories told of the magnificent things collected about him that we must infer for his youth a complete realisation of the System of Lust, or sensation, even if it was of the finer and more noble quality. This at last pleased him not, and he entered on the practice of the System of Sorrow, which he declared, after he had obtained Nirvana, to be ignoble and unworthy of a true man. This he continued in until he had tried all the varieties. It was then that he decided on the middle path from which comes attainment to truth and Nirvana.

It is a well-known doctrine in the occult lodges of India that the same result can be obtained in two ways, by one extreme or the other. But in order to reach the end in those ways, great power

is required,—more power than men in general possess. The reason is that, from the action of a law which may be roughly called The Law of Tendency, the extreme practice warps the being in such a manner that success is prevented. So, when one follows the System of Sorrow, he will indeed acquire great powers, such as those possessed by Viswamitra, Vasishta, and others, but with the greater number of cases it will all end at last in confusion.

The System of Lust has the same end and with no exception. For its tendency being downward, an impulse is set up that sends the man lower with no hope of salvation.

In pursuing the middle course—that of moderation—Buddha did not ignore any department of his nature, for he says, "By five means have I seen these truths,—by the mental eye, by understanding, by wisdom, by science, and by intuition." Herein he agrees with the teaching of the *Bhagavad-Gita*, which tells us not to eat too much nor too little, not to oversleep nor to refuse proper sleep. Krishna says further, "Do necessary acts ever remembering me. Fix your mind on me. Treat every creature as my tabernacle. This is the best devotion. In this path there is no ruggedness, no defeat."

The System of Moderation, then, is the best, for it clears the inner eye and strengthens every part of the nature. Theosophists, whether they are Buddhists or not, should remember this. Some are inclined to pursue an extreme course in one direction or another. Some say that the mental powers only are to be developed; others ignore those and claim that the spiritual alone should have attention. The latter err as well as the former. It is true that the spirit is the greater. But it is also true that the mental plane and powers cannot be obliterated unless we obliterate the Universe in the Night of Brahma. If we do not use the mental eye as Buddha directs, some day we will meet on the mental plane a new experience for which we are unprepared, and defeat shall be our portion. The true practice would prevent this. There are numerous instances of such disasters being thus caused. Ascetics of extraordinary powers have been brought into sin and contempt through experiences which were new to them because they lived forever on a plane where others of a different sort had place. It is only when salvation has been obtained that we can hope to be above the influence of all Karma.

"Such is the Law \* \* \*

The heart of it is love; the end of it

Is peace and consummation sweet. Obey!"

A BUDDHIST

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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 U. L. T., 51 Mahatma Gandhi Road, Bombay.

### U. L. T. LODGES

AMSTERDAM, C., HOLLAND.....	Keizersgracht 411
BANGALORE CITY, INDIA.....	15, Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U. S. A.....	Masonic Temple Building, Bancroft and Shattuck
BOMBAY, INDIA.....	51 Mahatma Gandhi Road
BOYLE HEIGHTS, LOS ANGELES (33), CALIFORNIA, U. S. A.....	2614 Brooklyn Avenue
HOLLYWOOD (28), CALIFORNIA, U. S. A.....	1631 Cherokee Avenue
LONDON (W. 1), ENGLAND.....	17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....	424 Richmond Street
LOS ANGELES (7), CALIFORNIA, U. S. A.....	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22), U. S. A.....	22 East Sixtieth Street
PARIS (5 <sup>e</sup> ), FRANCE.....	14, Rue de l'Abbé-de-l'Epée
PASADENA (1), CALIFORNIA, U. S. A.....	266 Arcadia Street
PHILADELPHIA (3), PENNSYLVANIA, U. S. A.....	1917 Walnut Street
PHOENIX, ARIZONA, U. S. A.....	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA, U. S. A.....	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA, U. S. A.....	505 Orpheum Theatre Building, 524 B Street
SAN FRANCISCO (3), CALIFORNIA, U. S. A.....	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street
WASHINGTON (6), D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets