

The Image-making Power



On Imagination, its power, potential, and limits.

First confirm Faith, by Reason and Experience.¹

Faith with no reason for its basis is nothing but superstition and folly. He who believes his own religion on faith, he is expected to have, or pretends to have, unquestioning faith in, and veneration only for the teachings of his own Church. Bereft of understanding, blind faith is make-believe. Only the efflorescence of personal experience can bring forwards the self-confidence of faith.

If a belief is not the outcome of a thoughtful comparison of the merits of a proposition with our own reason and experience, we are neither likely to adopt concordant attitudes, nor to act accordingly. Confidence to such beliefs will be short-lived, with attitudes and conduct ever following the prevailing wind.

Lord Buddha taught that we must not believe in any proposition on account of the authority, status, or prestige of its propounder. We are to believe and act only when a proposition has been corroborated by our own reason and consciousness.

Then validate Imagination, by Faith and Will.² But Faith without Will is like a wind-mill without wind, barren of results.

We operate by our imagination on the imagination of others. By vivifying memories of past lives, imagination is the world's instrument of adaptation.

Imagination acts on faith, and frees man from the servility of worship. The ardent desire of prayer proper strengthens Will. Our Father, who is the true Christ, lives in the innermost chamber of our Spiritual Soul; not outside us. Imagination is the best guide of our blind senses.

Will is the exclusive possession of man on this, our plane of consciousness. Inspiration is the mode of acting of the Will, which then manifests in Memory, Judgment, and Imagination.³

TED THORNTON

Series Editor



¹ C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; version 05.88.2021; Chapter 8, "Tips for Pilgrim Souls," pp. 255-57.

² *ibid.*, pp. 258-62.

³ Students may consult with profit "The Voice of the Will is the Atomic Point," in the same series. — ED. PHIL.

What is imagination, and what are its limits?

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Often I see mental pictures of myself and others, acting, talking, etc. Sometimes these pictures are realized, sometimes not. Where is one to draw the line?

In my opinion *imagination* is exactly what it imports on its face, that is, the *image-making power* possessed surely by man, and inferred in brute creation. It was so defined by the ancient occultists and by the hermetic philosophers. But nowadays it is given a low place generally, yet has been raised to slightly greater eminence by the Metaphysical healers who have stumbled unknowingly on a great law. That which is often called *imagination* is, in fact, only fancy, or the idle creation of images whose tenure of life is short. But conscious exercise of this power raised to its highest degree is one of the necessities of occult art, for no occult feat can be performed without it. Experiments in mesmerism for a century, and lately those in hypnotism, show that each person has the power to create an image about himself which is perfectly objective to the inner senses of the seer. This creation is done by the use of imagination solely. If the image be indefinite, owing to the imagination not working strongly, the seer or subject will only see indefiniteness, because the subjective picture was badly constructed. But the constructor, poor or good, was the imagination. The Indian fakir makes you see the snake or other object — though you have all your senses — because through centuries of heredity and years of training his imagination has been put into such order that it sees before it the form so vividly that you perceive, as you suppose, an objective reality when none in fact exists. And turning to the letters from Adepts to Mr. Sinnett, we find them saying that in order to precipitate a note they must see (in imagination) each and every letter complete and unwavering before they can precipitate the material elements through that matrix upon the paper. So not only have we the testimony of all the mystics, but also that of those Adepts who in later days have shown those things to some.

As to drawing the line for the questioner. That can hardly be done. For if he is a clairvoyant partially or wholly, then he sometimes sees the pictures of what we improperly call the future. For there is no future; it is all now. In such seeing he does not use imagination. But where vain day-dreams interpose, then he is either using his fancy, or is bringing forgotten combinations of thought, or is being influenced for

¹ [This magazine was distributed free of charge to members-at-large of the Theosophical Society in America, who were invited to “send questions, answers to questions, opinions and notes upon Theosophical subjects.” Usually they were handled by the editor, Alexander Fullerton, with the assistance of Mr. Judge. Though some of the editor’s answers (signed Ans.) may have been by Judge, we include only those contributed under his own name, initials, or pen-names. — DARA EKLUND, *Compiler*.]

CONSTITUTION OF MAN SERIES
POWER AND LIMITS OF IMAGINATION

the moment by the fleeting thoughts of another. Johann Georg Gichtel¹ once saw come out from heaven the hand of a widow who desired to marry him, and then a voice saying, “You must have her.” He knew then that his stray thought and imagination had momentarily thrown a picture before his inner sense. That had but little to do with his imagination.



¹ [Johann Georg Gichtel, 1638–1710, German mystic, religious leader and critic of Lutheranism.]

First confirm Faith by Reason and Experience.

Cease, then, in terror of mere novelty, to drive all Reason from your mind, but rather weigh with Accurate judgement. If the thing be true assent: If false, attack it hardily.

— TITUS LUCRETIUS CARUS¹

. . . Fair Truth's immortal sun
Is sometimes hid in clouds; not that her light
Is in itself defective, but obscured
By my weak prejudice, imperfect Faith
And all the thousand causes which obstruct
The growth of goodness.

— HANNAH MORE²

**Faith with no reason for
its basis is nothing but
superstition and folly.**

We write for unprejudiced men, and have no wish to flatter irreligion any more than fanaticism. If there be anything essentially free and inviolable in the world, it is belief. By science and persuasion, we must endeavour to lead bewrayed³ imaginations from the absurd, but it would be investing their errors with all the dignity and truth of the martyr to either threaten or constrain them. . . . Faith is nothing but superstition and folly if it have no reason for its basis, and we cannot suppose that which we do not know except by analogy with what we know.⁴

**He who believes his
own religion on faith,**

. . . will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover,

“ . . . faith without principles is but a flattering phrase for willful positiveness or fanatical bodily sensations,”

in Coleridge's clever definition.⁵

¹ Lucretius 2, 1040. (Desine quapropter, novitate exterritus ipsa, | Exspuere ex animo rationem; sed magis acri | Judicio perpende, et, si tibi vera videntur | Dede manus: aut si falsum est, accingere contra.) — *King's Quotations*

² Daniel: *A Sacred Drama*, Pt. II, 98-103; quoted in *Blavatsky Collected Writings*, (WHAT IS TRUTH?) IX p. 30

³ [Archaic: To reveal, especially inadvertently, to betray]

⁴ *Transcendental Magic*, (THE BOOK OF HERMES) p. 382

⁵ *Blavatsky Collected Writings*, (IS THEOSOPHY A RELIGION?) X p. 160

He is expected to have, or pretends to have, unquestioning faith in, and veneration only for the teachings of his own Church.

. . . one has, as a *conditio sine qua non*, to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point and that which is demanded of him is, that he should have — or *pretend to have* — a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

“Faith is the key of Christendom,”

saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in *St. Mark’s Gospel*, chapter xvi, verse 16th:

“He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”¹

Bereft of understanding, blind faith is make-believe. Only the efflorescence of personal experience can bring forwards the self-confidence of faith.

“Blind faith” is an expression sometimes used to indicate a belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word “faith.” This belief should at the same time be accompanied by *knowledge*, *i.e.*, experience, for “true *knowledge* brings with it faith.” Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i.e.*, it is spiritual perception.²

If a belief is not the outcome of a thoughtful comparison of the merits of a proposition with our own reason and experience, we are neither likely to adopt concordant attitudes, nor to act accordingly. Confidence to such beliefs will be short-lived, with attitudes and conduct ever following the prevailing wind.

The *Adept* has no favours to ask at the hands of conjectural sciences, not does he exact . . . blind faith: it being his cardinal maxim that faith should only follow enquiry. . . . Thus he leaves his audience to first verify his statements in very case by the brilliant though rather wavering light of modern science: . . . In short, the “Adept” — if one indeed — has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with *facts*.³



¹ *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – III) VIII pp. 205-6

² *ibid.*, (IS THE DESIRE TO “LIVE” SELFISH?) VI pp. 240-41

³ *ibid.*, (ESOTERIC HISTORY) V p. 226

Lord Buddha taught that we must not believe in any proposition on account of the authority, status, or prestige of its propounder. We are to believe and act only when a proposition has been corroborated by our own reason and consciousness.

“Are there any dogmas in Buddhism which we are required to accept on faith?”

[*A Buddhist Catechism*¹ explains:]

No. We are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. “For this,” says he in concluding, “I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.”²

¹ [*Kalama Sutta* of the *Anguttaranikaya*; quoted in: *A Buddhist Catechism*, pp. 55, 56 by H.S. Olcott in the 1881 ed.] *Note to Students*: for a recent breakthrough in understanding the psychological attitudes underpinning the verities of this Catechism, see Petty, R.E. & Cacioppo, J.T. (1986). “The Elaboration Likelihood Model of Persuasion.” In: Berkowitz L. (Ed.). *Advances in Experimental Social Psychology*, New York: Academic Press; Vol. 19, pp. 123-205.

² *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 417

Then validate Imagination by Faith and Will.

Genuine unselfish LOVE combined with WILL, is a “power” in itself.

— HELENA PETROVNA BLAVATSKY¹

Imagination as well as will — creates. Suspicion is the most powerful provocative agent of imagination. . . . Beware!

— MASTER KH²

We operate by our imagination on the imagination of others.

. . . by our sidereal body on theirs, by our organs on their organs, in such a way that, by sympathy, whether of inclination or obsession, we reciprocally possess one another, and identify ourselves with those upon whom we wish to act. Reactions against such dominations frequently cause the most pronounced antipathy to succeed the keenest sympathy. Love has a tendency to unify beings; in thus identifying it frequently renders them rivals, and, consequently, enemies, if in the depth of the two natures there is an unsociable disposition, like pride. To permeate two united souls in an equal degree with pride is to disjoin them by making them rivals. Antagonism is the necessary consequence of a plurality of gods.³

By vivifying memories of past lives, imagination is the world’s instrument of adaptation.

Imagination is nothing but the memory of preceding births — Pythagoras tells us.⁴ Imagination applied to reason is genius. Reason is one, as genius is one, in the multiplicity of its works. There is one principle, there is one truth, there is one reason, there is one absolute and universal philosophy. Whatsoever is subsists in unity considered as beginning, and returns into unity considered as end. One is in one; that is to say, all is in all. Unity is the principle of numbers; it is also the principle of motion, and consequently, of life. The entire human body is summed up in the unity of a single organ, which is the brain.⁵

¹ *Blavatsky Collected Writings*, (WHY DO ANIMALS SUFFER?) IX p. 286

² *Mahatma Letter* 28 (11), p. 215; 3rd Combined ed.

³ *Transcendental Magic*, (TRANSMUTATIONS) p. 124

⁴ *Blavatsky Collected Writings*, (OCCULT OR EXACT SCIENCE?) VII p. 81

⁵ *Transcendental Magic*, (THE CANDIDATE) p. 35

Imagination acts on faith, . . . and both are the draughtsmen, who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn. Says Paracelsus:

“*Faith* must confirm the imagination, for faith establishes the *will*. . . Determined will is the beginning of all magical operations. . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.”

This is all the secret. Half, if not two-thirds of our ailments and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.¹

And frees man from the servility of worship. Two things . . . are necessary for the acquisition of magical power — the emancipation of the will from all servitude, and its instruction in the art of domination. The sovereign will is represented in our symbols by the woman who crushes the serpent’s head, and by the radiant angel who restrains and constrains the dragon with lance and heel. . . . The whole magical work consists, therefore, in our liberation from the folds of the ancient serpent, then in setting a foot upon its head, and leading it where we will.

“I will give you all the kingdoms of the earth, if thou wilt fall down and adore me,”

said this serpent in the evangelical mythos. The initiate should make answer:

“I will not fall down, and thou shalt crouch at my feet; nothing shall thou give me, but I will make use of thee, and will take what I require, for I am thy lord and master”

— a reply which, in a veiled manner, is contained in that of the Saviour.²

The ardent desire of prayer proper strengthens Will. Prayer opens the spiritual sight of man, for prayer is desire, and desire develops WILL; the magnetic emanations proceeding from the body at every effort — whether mental or physical — produce self-magnetization and ecstasy. Plotinus recommended solitude for prayer, as the most efficient means of ob-

¹ *Blavatsky Collected Writings*, (HYPNOTISM) XII p. 403

² *Transcendental Magic*, (THE MEDIUM AND MEDIATOR) p. 229

taining what is asked; and Plato advised those who prayed to

“ . . . remain silent in the presence of the divine ones, till they remove the cloud from thy eyes, and enable thee to *see by the light which issues from themselves.*”¹

When Hiuen-Tsang desired to adore the shadow of Buddha, it was not to “professional magicians” that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. . . . ²

Our Father, who is the true Christ, lives in the innermost chamber of our Spiritual Soul; not outside us.

Those who worship before [the *Causeless Cause* of all causes], ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. . . .

“When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father who is in secret.*”

Our Father is *within us* “in secret,” our 7th principle, in the “inner chamber” of our Soul-perception. “The Kingdom of Heaven” and of God “*is within us,*” says Jesus, *not outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?³



¹ *Isis Unveiled*, I p. 434

² *ibid.*, I p. 600. *Note to Students*: see *Isis Unveiled* for detailed account of Hiuen-Tsang’s wish to see the shadow of the “Venerable of the Age.”

³ *Secret Doctrine*, I p. 280 & *fn.* [quoting *Matthew* vi, 6. Cf. “Call upon your Lord humbly and in secret.” *The Koran* vii, 55; *tr.* Sale]

Imagination is the best guide of our blind senses.

Dreams differ. In that strange state of being which, as Byron has it, puts us in a position “with seal’d eyes to see,”¹ one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it

“ . . . is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes.”

It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions.²

Will is the exclusive possession of man on this, our plane of consciousness.

. . . It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

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

Knowledge and will are the tools for the accomplishment of this purification.³



¹ [Lord George Gordon Byron: *Don Juan*, Canto 4, xxxi]

² *Blavatsky Collected Writings*, (KOSMIC MIND) XII pp. 133-34. [Note to Students: look up “Œdipus and Sphinx unriddled,” in the same series. — ED. PHIL.]

³ *ibid.*, (WILL AND DESIRE) VIII p. 109

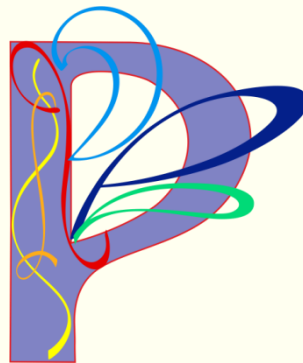
Inspiration is the mode of acting of the Will. Will then manifests in Memory, Judgment, and Imagination.¹

which joining itself to the triple Ternary . . . constitutes the human ontological Quaternary. It is the will which envelops the primordial Ternary in its unity, and which determines the action of each of its faculties according to its own mode without the will it would have no existence. The three faculties by which the volitive unity is manifested in the triple Ternary, are memory, judgment, and imagination. These three faculties, acting in a homogeneous unity, have neither height nor depth and do not affect one of the modifications of the being, any more than another; they are all wherever the will is, and the will operates freely in the intelligence or in the understanding; in the understanding or in the instinct: where it wills to be there it is; its faculties follow it everywhere. I say that it is wherever it wills to be when the being is wholly developed; for following the course of Nature, it is first in the instinct and only passes into the understanding and into the intelligence successively and in proportion as the animistic and spiritual faculties are developed.²

PS

Hark! down the ages rings an answering word:

“Within, within thee, man, that Kingdom lies Where death is swallowed up in victory; Love is the door, and Lowliness the key, And Faith the hand that holds it.”³



¹ [For some insightful perspectives on Imagination, see “Rhoades on Training the Imagination,” in our Down to Earth Series. — ED. PHIL.]

² *The Golden Verses of Pythagoras*, p. 231; [Commentary on verse 25, “I swear it by the one who in our hearts engraved | The sacred Tetrads, symbol immense and pure, | Source of Nature and model of the Gods.”]

³ James Rhoades: *In Memory of Two Brothers*

Suggested reading for students.



On the soul of the spiritual man lit by its own light.

Insights to our divine ancestry and human nature may be gleaned from the following titles in the same series:

- A CONGENITAL PREPONDERANCE OF FIRE ELEMENTALS
- ANCIENT BELIEFS IN THE IMMORTALITY OF SOUL
- ANCIENT OPINIONS UPON PSYCHIC BODIES
- APOLLONIUS COMFORTS A BEREAVED FATHER
- ASTRAL BODIES OR DOPPELGÄNGERS
- ATMAN IS A RAY FROM A SPARK OF UNCREATED RAY
- BLAVATSKY ON AETHROBACY AND FAKIRS
- BLAVATSKY ON OCCULT DEVELOPMENT
- BLAVATSKY ON THE DUAL ASPECT OF WISDOM
- BLAVATSKY ON THREE ESSAYS BY É. LÉVI
- BLOOD IS THE FIRST INCARNATION OF UNIVERSAL FLUID
- CHINESE BELIEFS ABOUT THE HUMAN SOUL
- CICERO'S DREAM OF SCIPIO AND MACROBIUS' COMMENT
- CLASSIFICATION OF THE PRINCIPLES IN MAN
- COMMON-MISCONCEPTIONS-OF-THEOSOPHICAL-DOCTRINES
- CONCERNING THE DOCTRINES OF THE THEOSOPHISTS
- CONSTITUTION OF MAN - DRAWING
- CONSTITUTION OF MAN - ESOTERIC
- CONSTITUTION OF MAN - OVERVIEW
- COSMOS AND DEITY IN MAN - DRAWING
- DAS' SCIENCE OF THE EMOTIONS (1908)
- DEATH AND IMMORTALITY
- DEATH AND POST-MORTEM STATES
- DEATH HAS NO TERRORS

CONSTITUTION OF MAN SERIES
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- DEVACHAN, DREAM REALM WHERE PURE SOULS ARE REWARDED
- DREAMLESS SLEEP
- ELIPHAS LEVI ON DEATH AND SATAN
- EMOTIONS' TRIUNE NATURE
- EVOLUTIONARY TRANSMIGRATION OF MATERIAL PARTICLES IN NATURE
- FACING SEVEN VIRGINS IN THE HALL OF JUDGMENT
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
- PLUTARCH COMFORTS APOLLONIUS
- PLUTARCH COMPARING PASSIONS AND DISEASES – TR. WHITE
- PLUTARCH ON BOASTED WISDOM, FORTITUDE, MAGNANIMITY, AND TEMPERANCE
- PLUTARCH ON EXERCISES PROPER FOR A SCHOLAR
- PLUTARCH ON PLATO'S PROCREATION OF THE SOUL
- POST-MORTEM WANDERINGS OF THE WICKED SOUL
- PREMATURE AND PHENOMENAL GROWTHS
- PSYCHOLOGY LACKS ENTIRELY KNOWLEDGE OF THE SOUL
- PSYCHOMETRY IS THE NATURAL BUT LATENT FACULTY IN US

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- REAL DREAMS ARE ACTIONS OF THE TRUE SELF
- RELEASING THE ASTRAL SOUL FROM ONE'S ASHES
- SEPTENARY IS THE CONSTITUTION OF MAN
- SIXTH SENSE IS REASON OVER INSTINCT
- SPECULATIONS ABOUT REINCARNATION AND MATERIALIZED SPIRITS
- SPIRIT AND PERISPIRIT
- SPIRIT PHOTOGRAPHS ARE OBJECTIVE COPIES FROM SUBJECTIVE IMAGES
- SUBBA ROW ON KAMA-LOKA
- SUBBA ROW ON THE SEVENFOLD PRINCIPLE IN MAN
- SUBBA ROW ON THOUGHT TRANSFERENCE
- SYNESIUS CONCERNING DREAMS
- THE AQUILINE NOSE IS ROYAL AND NOBLE
- THE DEVOTIONAL LOVE AND NOBLE ASPIRATIONS OF LOWER MANAS
- THE ESOTERIC PHYSIOLOGY OF MAN
- THE HEART IS THE ORGAN OF SPIRITUAL CONSCIOUSNESS
- THE KARMIC EFFECTS OF INVASION, CIVILIZATION, AND VULGAR SPECULATION
- THE LIFE PRINCIPLE
- THE MOON REGULATES THE PRANA OF NATURE AND MAN
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
- THE PROPHECY OF GENERAL YERMOLOV
- THE SUTRATMAN OF THE UPANISHADS
- THE TWO VOICES OF LORD TENNYSON
- THE VOICE OF THE WILL IS THE ATOMIC POINT
- THEOSOPHICAL JEWELS - MAN, THE JEWEL OF THE UNIVERSE
- THEOSOPHICAL JEWELS - SEPTENARY ANTHROPOS
- THEOSOPHICAL JEWELS - THE CYCLE OF LIFE
- THEOSOPHICAL JEWELS - THE PATH OF ACTION
- THEOSOPHICAL JEWELS - THE PATH OF RENUNCIATION
- THEOSOPHICAL JEWELS - THE SUTRATMAN OF THE UPANISHADS
- THREE CUBITS OF THE EAR, FOUR OF THE STALK
- TIBETAN TEACHINGS ON AFTER-DEATH STATES
- TROUBLES FROM UNDISSOLVED EX-DOUBLES

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- TWO SPIRITS UNITED IN THE ELYSIAN FIELDS
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- WHEN THE GREEN IS OVERCOME WITH AZURE
- WHEN THE SERPENT SLOUGHS OFF HIS SKIN
- WHY SECLUDING WOMEN DURING THEIR MENSTRUAL PERIOD
- WOE FOR THE LIVING DEAD

