



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

Vo!. XXI No. 6

April 17, 1951

For a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine never allow the serenity of your mind to be disturbed during your hours of literary labour, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

—MAHATMA K. H.



## PUBLISHERS' ANNOUNCEMENT

**THE THEOSOPHICAL MOVEMENT :** Established November, 1930. Published monthly by Theosophy Company ( India ), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

**SUBSCRIPTIONS :** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

**COMMUNICATIONS :** Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

**CORRESPONDENCE :** Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

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

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th April 1951.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1951.

VOL. XXI. No. 6

## WHITE LOTUS DAY—1951

The Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?—*The Secret Doctrine*, II. 475.

The season rolls on and 21 days from today the entire Theosophical world will observe White Lotus Day—the 8th of May. On that day in 1891 the Giant and Genius known to her followers and devotees as H. P. B. cast off the body—"the best I can have in this cycle"—in and through which she had toiled and suffered for the sake of toiling and suffering humanity. It was no pleasure for her to live in that body; she herself wrote that "it is an old, rotten, sick, worn-out body." Willingly and will-fully H. P. B. "consented to live—which in my case means to suffer physically during 12 hours of the day, mentally 12 hours of the night, when I get rid of the physical shell."

She atoned for the darkness of the age: "Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart-load of heavy rocks." These are words that might sound like a complaint to the ordinary man of the world who might even glibly opine that Mme. Blavatsky was trying to make herself out a martyr. She wrote these words confidentially to a close friend, a colleague of long standing, who published them after her death. She added: "You are the *first* one to whom I tell it, because you force me into the confession." And her noble motive in making such a confession? "You have a wide and noble prospect before you, if you do not lose patience.

Try to hear the small voice within."

To her disciples and devotees these and other like words should bring an important message. Pain and suffering is the lot of all human kind and the Compassionate Renouncers who walk what is called the Path of Woe experience agony intimately related with the collective Karma of the vast race of men.

Just as there are two types of bodily ailments,—those natural ones which everyone experiences from childhood, *e.g.*, teething, etc., and the others which result from errors of omission and commission on the part of the head, the heart, the hands of the body,—so also with those Noble Renouncers who offer themselves to serve humanity. Not only do they have their own Karma of spiritual teething and the like, but also the atonement to be made for the sins of omission and commission, of motives and of methods, to which the race to which they come has fallen heir. Self-immolation is the voluntary choice which those Noble Renouncers make in exiling themselves from the world of light and wisdom, of love and peace, to descend through the muddy torrents of Kama Loka to this earth, plunged in the hardness and the darkness of the Kali Yuga. She wrote: "When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to anyone, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma,



Oh you foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

The world of today, of 1951, is in agony but very few realize the true cause of the suffering. Leaders who talk of securing Peace are seeking to grasp Power which brings on Wars. Followers do not see that a worse form of exploitation than the economic one of labour by capital is taking place. The politician exploits the patriotism of the many, as the priest exploits their faith and devotion.

From pain to pain poor humanity passes and all the suffering shouldered by beings like H.P.B. seems to have been undergone by them in vain. And yet careful and observant students know that this is not so. Theosophy teaches us to look for the hidden light still vibrant in matter made gross by mental laziness, by moral blindness, by sensuous activity. As even a few study the Science of Light and use it to brighten their own environment and to make radiant the walk of struggling humanity they will be touched by the Divine Hand of that Pain which procreates Peace through strife and Contentment through discontent.

We, as students of H. P. B., should contemplate on the Wisdom of Pain and each, at his own level of understanding, can and should derive benefit from these words written by her in *Isis Unveiled* (II. 280). This would be a wise preparation not only for White Lotus Day but also for the year which it opens:—

In the *Sohar*, the soul is made to plead her freedom before God: "Lord of the Universe! I am happy in this world, and do not wish to go into another world, where I shall be a handmaid, and be exposed to all kinds of pollutions." The doctrine of fatal necessity, the everlasting immutable Law, is asserted in the answer of the Deity; "Against thy will thou becomest an embryo, and against thy will thou art born." Light would be incomprehensible without darkness, to make it manifest by contrast; good would be no good without evil, to show the priceless nature of the boon; and so, personal virtue could claim no merit, unless it had passed through the furnace of temptation. Nothing is eternal and unchangeable, save the Concealed Deity. Nothing that is finite—whether because it had a beginning, or must have an end—can remain stationary. It must either progress or recede; and a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through

cyclic transmigrations, onward toward the only Land of Bliss and Eternal Rest, called in the *Sohar*, "The Palace of Love"; in the Hindu religion, "Moksha"; among the Gnostics, the "Pleroma of eternal Light"; and by the Buddhists, Nirvana. The Christian calls it the "Kingdom of Heaven," and claims to have alone found the truth, whereas he has but invented a new name for a doctrine which is coeval with man.

## EDUCATION AND EXAMINATION

H.P.B. objected to education with the object of passing examinations as

a system not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling. (*The Key to Theosophy*, p. 263)

That not a few leading modern American educators are coming to take a similar stand against competition in the schools, wanting it toned down or eliminated altogether, is brought out by Dorothy Barclay in an article, "Competition in School and in Life" in *The New York Times* for February 18th, 1951. Several had spoken in favour of it at a recent meeting of the New York State Psychological Association. Dr. Ruth Andrus of the New York State Education Department, for instance, had declared:—

Children grow in their own way. Why do we have to keep pulling them up all the time just to see whether they're putting down roots?

Miss Barclay defines the aim of these educators as "a system whereby each child works up to the best that is in himself." This seems to be another way of putting Madame Blavatsky's proposal to

endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. (*Key*, p. 268)

Theosophical students will be interested in the statement which Miss Barclay quotes, made by a 17-year-old at the Mid-Century Conference on Children and Youth:—

There ought to be a law against so much competition in the schools; it doesn't do anybody any good; it does lots of kids a lot of harm.



## THE THREE QUALITIES IN MODERN LIFE

"The work of the ascetic is neither pure nor dark, but is peculiar to itself, while that of others is of three kinds."—PATANJALI.

Emancipation of the soul from the bonds of conditioned existence is the final goal toward which all beings, consciously or unconsciously, aspire. Before this goal can be reached, however, there must be some understanding of what the soul is, as well as knowledge of "that" from which it is to be released. It is well and good to aspire to nobler heights, to yearn for freedom of the open air. But a desire is not a condition. The aspirant must place himself in that condition, that attitude of mind and heart, wherein the aroma of the spiritual life may be sensed. He must have some perception of what it is that binds and holds him back—else little of real advance can be achieved.

How, in the first place, are attachments to mortal existence made? In which parts of our natures are the shackles forged? Is there a science by which one may know the anatomy of his inner self, and discover the rules for cutting the Gordian knot?

It is for this reason, perhaps, that several chapters in both the *Secret Doctrine* and the *Ocean of Theosophy* are devoted to an enumeration of the "principles" that comprise the inner and outer constituents of man. It is for this purpose that Krishna, in the *Bhagavad-Gita*, speaks repeatedly of the Three Qualities, or *gunas*—and admonishes his disciple: "Be thou free from these qualities, O Arjuna! Be free from the 'pairs of opposites' and constant in the quality of *sattva*." The seeming contradiction in the advice to be free from all three qualities and yet constant in *sattva*, means that when the disciple has freed himself from the *ordinary sattva*, he is to take refuge in its eternal counterpart—that state or quality or condition which, in the words of Patanjali, is "peculiar to itself."

The genius of all Sacred Scriptures is found in the fact that they are eternal, practical and capable of universal application. Few individuals, however, even among devotees, seem to have acquired the faculty of making broad application

of the doctrines they profess to hold. When problems arise, in the course of a day's activity, we are usually at a loss to know where to go for help. We remember that much has been said in the *Ocean* about laws and principles, that the subject of the Vedas is the assemblage of the Three Qualities, and that the *Gita* is full of advice on duty, sacrifice, right action and the power of discernment—but what, we say, has this to do with us, living in a modern age? What possible relationship can there be between the sevenfold constitution of man and the cooking of the family meal? How can an understanding of the Three Qualities help one to know how to vote, to bring up a family, or to drive a car through the rush and bustle of crowded city streets?

It is because we do not apply the teachings which we hold to each and every event in life that discord, error and confusion arise. It is because we do not *universalize* our doctrines, and give them the sweep of meaning which they possess, that we fail to see in them tutors, friends and guides. "Even a little of this practice," says Krishna, "delivereth a man from great risk." How much more so the exercise of constant devotion, the daily and hourly application of Law to each and every thing that we do!

Hear now the manner of distribution of the Three Qualities in matters pertaining to business. The driver of an automobile who diligently observes all traffic rules, who is thoughtful and considerate of others on the road and who uses his machine only for rightful purposes, is one in whom predominates the *sattva* quality of goodness and light. That driver of an automobile who is so wrapped up in his possession that he thinks of little else, who delights in great speed, who rides when properly he should walk, and who drives simply for the pleasure of driving, is one in whom predominates the *rajas* quality of action or avidity. And that driver in whom is found the *tamas* quality of darkness is he who is reckless, noisy and wholly inconsiderate of others. The *tamasic*



driver blows his horn incessantly without reason, is heedless of traffic regulations and cares little for the lives either of himself, his passengers, or other drivers.

Know that the salesman or saleslady who is truthful, honest and polite, who considers his work a service and is concerned first and foremost with the welfare of his customer, is one in whom predominates the *sattva* quality or truth. The sales person who resorts to high-pressure methods, who attempts to convince the customer against his will, and whose chief concern is to make the sale, is one in whom is found the *rajas* quality of thirst and propensity. And that salesman who is lax and disrespectful in his attitude, who misrepresents his product and who would not hesitate to cheat either his customer or his employer, is one in whom predominates the *tamasic* quality of darkness and indifference.

These three divisions of the inherent qualities of differentiated matter are not outside man, or of anything else. They exist in life wherever manifestation takes place. Hear how they apply to family life and the home.

The home in which the *sattva* quality of truth prevails is one wherein exist love and respect for parents and children, sisters and brothers. Members of the *sattvic* family cherish the company of each other, are happy and contented at home, and preserve at all times the family spirit of honour in everything that they do. The home wherein prevails the *rajas* quality of desire is one that is governed by emotional love and possessiveness, wherein family prestige and position are placed above the laws of truth and justice instituted from all eternity. Lacking the spirit of mutual responsibility, *rajas* families argue and contend on all points. While that home in which is found the *tamasic* or dark quality possesses nothing of the true family bond. In the *tamasic* home, parents forsake their duties to their children, children have no respect for their parents. It is a unit in which have been drawn together egos who failed in their duties in past lives, whose attraction is that of hate instead of that of love.

The cook who is of the disposition which ariseth from the prevalence of the *sattva* or good quality looks upon all food as a sacrifice of the Supreme

Spirit. Thus thinking, he prepares the family meals in an atmosphere of gratitude and love, whereby is released for all the higher potencies of the life-giving essence. The cook who is of the disposition which arises from the prevalence of the *rajas* quality of gain thinks primarily of how the food will look and taste, and of the praise or blame of those for whom it is prepared. Other cooks in whom the *tamas* or dark quality prevails poison every dish that they touch. Through thought and feeling is this done. Deluded with the idea that the vital property of food comes solely from physical matter, they either cut off the divine essences, or change them through their own psychic unbalance into sickness, disease and death. The *sattvic* cook takes care to preserve an attitude of cheerfulness in the preparation of food. He is kindly disposed toward those for whom it is made—ever mindful of the fact that the lesser lives who make the sacrifice either nourish or deplete, either heal or destroy, according to the attitudes of all concerned.

Know that the sweeper of the floor who finds joy and instruction in his task, who thinks of the service thus rendered to others, who is as careful and exact as if he were painting a picture, and who allows no thought to enter his mind that house-cleaning is an inferior task, is of the *sattva* quality of light. The sweeper of the floor who does his work simply for the purpose of getting it done, who grumbles and complains that sweeping is below his dignity, and who harbours the idea that all work is irksome and a bar to pleasure, is of the *rajas* quality of ostentation and show. And that sweeper who waits to be reminded that the floor is dirty, who is scornful and indifferent in his attitude, and who, when he finally consents to work, flits the trash from one place to another, merely so that it may not be seen, is of the *tamas* quality of darkness and unworthiness. But that sweeper who knows that no duty is inferior, that yoga or skill in action may be perfected in cleaning floors as well as in anything else, who finds his joy in the fact of any duty well done—such an one is above the influence of all three qualities. He lives by laws and principles, not by likes and dislikes, and knows that the same fundamentals of action underlie the art of sweeping as underlie



the art of teaching.

It is not the teaching of the *Gita* that one person is all *rajas*, while another is all *tamas* or all *sattva*. All three qualities exist in each one, if not active, then potential, and it is the predominance of one or the other that determines the likes and dislikes of the personal mind.

Know that the music which is pleasant to each one, as also art, literature, and drama, are of three kinds; hear what their divisions are. The music which embraces the laws of harmony and melody, which calms the mind and psychic nature and stirs the soul with visions of a higher world, is that which is attractive to those in whom the *sattva* quality prevails. The music which is pleasing to the ear of those of the *rajas* quality is that which incites to action, which is fast, lively, *staccato*—suitable for regulating the movement of vast troops of men. Whatever sounds (not music) are loud, noisy and without harmony, such as modern jazz and boogie-woogie, which incite the passions and emotions, are those which are preferred by one in whom predominates the *tamas* quality of avidity.

Those who are of the disposition which arises from the prevalence of the *sattva* quality prefer literature which is high, noble and inspirational. In them is found a love for the classics, the scriptures and all Sacred Writ. Those of the quality of *rajas* prefer books on sports and adventure, on science and the art of doing. Other men in whom the dark quality of *tamas* prevails prefer books on crime or sex and the comics. Full of delusion, they ruin their minds with lurid thoughts, and thus torture the soul who sits within the heart.

The reader who has risen above the influence of the Three Qualities is one who lives by the philosophy of the ancient Wisdom Religion. Such an one reads not for his own joy and satisfaction, but for the purpose of finding in all literature the eternal verities of life and whither they are leading men.

Seldom do we find an individual whose actions are based exclusively on principles. For the most part, we do things that we like and avoid things that we dislike. Rising above the influence of the three *gunas* does not mean necessarily that one progresses, Darwinian-like, from *tamas*, through *rajas*, up to *sattva*, and beyond. For, until final attainment, one must have in his nature sublimated aspects of all three. It means that, in all situations, he acts from a basis above and beyond that of personal desire, personal love or attachment. What weight or influence can *sattva* have over the man to whom the call of Duty is stronger than any earthly tie, to whom Universal Brotherhood is more sacred than the noblest feelings of national patriotism? What power can *rajas* have over the individual who knows that the fulfilment of desire never leads to happiness, that ambition is only an aspect of the curse of separateness, wherein one seeks to get ahead of someone else, who is himself? What possible terror can *tamas* hold for him whose purpose in life is to learn, and who knows that oftentimes the greatest lessons are contained in the most unpleasant experiences?

Sweet are the uses of adversity, which like the toad ugly and venomous, wears yet a jewel in his head.

—SHAKESPEARE

## A CORRECTION

On page 96 of our March issue there has crept in a bad mistake. We have printed a quotation from Gandhiji and instead of putting "A dharma-yuddha," "Adharma-yuddha," was printed. The quotation should read:—

"A dharma-yuddha, in which there are no secrets to be guarded, no scope for cunning and no place for untruth, comes unsought; and a man of religion is ever ready for it."

—M. K. GANDHI



## PEACE AND CULTURE

[ The following address was delivered at the Indian Institute of Culture, Basavangudi, Bangalore, at the special meeting held on August 11th, 1950, to observe the fifth anniversary of its founding.—Eds. ]

At this Meeting when we are celebrating the Indian Institute of Culture Day and remembering H. P. Blavatsky, we should like to begin with a quotation from her pen. She writes:—

Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

This quotation gives us a basis for the understanding of our concept of Culture. Culture is the equivalent of the use by the Romans of the word for the humanities, *humanitas*. To humanize is to render humane, to mellow, to make gentle by overcoming cruelty, indifference, brutality. To be cultured is to be made more humane; to unfold the sensibilities common to humanity; to bring out the kind feelings, dispositions and sympathies of man. Culture is thus truly the cultivation—that is its derivation, from the Latin, *cultura*—of the nobler qualities; the training, the refining of the moral and intellectual nature.

And whence springs such humane culture? From the intellectual recognition that humanity is a great Brotherhood. Humanity is one and indivisible, but the mind must perceive this fact, must understand the Laws of Brotherhood, must realize the Great Self of which we are all integral parts. And this leads us to the intimate connection between true culture and peace. Both are of the Spirit. When men recognize and practise Brotherhood, they will cease to follow the law of the jungle, which is that of violence, and will exemplify instead the Law of Love. In mutual co-operation they will become true brothers and when Brotherhood is lived up to, Peace will be established. We all dream of a World Order, of World Unity, of Concord and Understanding. These will all come when human minds recognize the reality of the One Self and begin to act for and as the Self of all creatures.

Thus Culture rests upon moral and intellectual assumptions far more than upon mechanical developments. It is an attitude of mind, an

orientation of consciousness. It springs from the vision splendid of the Oneness of all Life—the perception of the Immanence of God and the solidarity of mankind. Uncultured minds are minds dedicated to the *ahamkaric* or separative self, to personal ambitions, to worldly possessions. True Culture aims at transforming such minds into minds which are liberal and altruistic, unprejudiced and generous, minds guided by the Light of the Spirit, minds coupled to sterling characters, enlightened and compassionate minds. Such minds will be sensitive to the higher values of the Spirit no matter where they are. They are minds energized by the vision of Truth and animated by the desire to serve.

To be cultured is to be devoted to Truth, and in Plato's words Truth is both permanent and beautiful. The higher values rest in the triple manifestation of Truth, Goodness and Beauty. Where there are genuine appreciation and expression of the True, the Good and the Beautiful, there is culture. It was Emerson who said: "I see that sensible men and conscientious men all over the world were of one religion." We can substitute the word culture for the word religion and say: "I see that sensible men and conscientious men all over the world were of one culture." It is that Culture, transcending all differentiations and varieties of form, which is also the foundation for lasting Peace.

Peace! a very much misunderstood word. Peace is of the *Sattva* quality. In fact, Peace is synonymous with *Sattva* and *Sattva* includes Light, the Light of Truth; Power, the dynamic power of Wisdom; Goodness, the goodness which is an expression of Righteousness. *Sattva* is also harmony, a sense of proportion. But one cannot have a sense of proportion who has no sense of the whole! And so the Light of *Sattva* which is Peace gives the perception of the All.

Thus the Peace of the Spirit and the Culture rooted in Brotherhood are so intimately and closely related that the one cannot be without the other.



This was recognized from time immemorial by all the great Teachers whose mission has ever been to teach the animal man to be a human man, so that the human in us may become the mirror for the objectivization of the attributes of God—Truth, Goodness and Beauty.

Poets have intuitively perceived this relationship between Peace and Culture. And Dante, over six centuries ago, expressed it thus:—

There is one activity proper to the human race as a whole which is the destiny of all men, however many they may be, but to which no single man, family, village, city or nation can attain alone. The nature of that activity becomes clear when we consider the quality most characteristic of humanity, namely, the power of knowing, the intelligence.

As such a power cannot attain its full stature in any single man or group, it is necessary that the human species should consist of many units. Given, then, that humanity is designed by nature to develop the total power of the intellect... a first requirement is that mankind should live in the tranquillity of true peace that it may the more freely and easily devote itself to its appointed work. The conclusion is that universal peace is the greatest of all the good things which make up our felicity.—DANTE ALIGHIERI

Commenting upon those ringing words, Dr. Jaime Torres Bodet, Unesco's Director-General, is reported to have said:—

Never has the connection between peace and culture of the mind been stressed more strongly.

And he added:—

If Peace is necessary for the development of the mind, a humanistic training of the mind is today just as necessary for the strengthening of international peace.

If Peace is necessary for culture, culture is also necessary for peace.

Our Indian Institute is consecrated to the Cause of Culture and thereby offers its own contribution to the Cause of Peace. Through its affirmation of moral conviction and of spiritual values, it offers both of these as the basis for action.

Our plea is for a humane culture dedicated to human ends.

## ARYAN

Shri Nanimadhab Chaudhuri, who examines "The Aryan Theory" in *Science and Culture* for February, is seeking an explanation of the appeal of the name "Aryan" from the *Rigvedic* period to the modern 20th century. References to the greatness and glory of the Aryas abound in the hymns of the *Rigveda*, several of which Shri Chaudhuri quotes. The *Zend-Avesta* of the Zoroastrians also refers to "the Aryan paradise" and "the Aryan country." The Sanskrit "Arya" means "noble."

All those who use the name, whether legitimate claimants or pretenders to it, use it with a feeling of pride....

The writer inquires whether the name came originally from a country or a race or appertains to the use of the same or related languages and proceeds to a detailed examination of the linguistic and racial aspects of the European Aryan theory which has arisen within the last two centuries. The philological evidence for a shared past of the Indo-Iranians and the Indo-Europeans seems very strong, though the archaic records cited by Madame Blavatsky in *The Secret Doctrine* place it many millennia earlier than the modern theorists dream. It is significant but unfortunate that the new racial theorists of the West, in defending white supremacy, have found it necessary to discard the term "Aryan," of which the late Iranian philological authority, Prof. A. V. Williams Jackson, wrote in our first issue that it

recalls the common heritage which the Occident shares with the Orient and the union growing ever closer between them.

He found, in fact, the title of our journal, "The Aryan Path," "particularly felicitous for an international review which has for its aim the publication of articles that represent what is best in both Western and Eastern cultures." We could exclaim, "Whom language, race and a common cultural tradition have joined together, let not ethnologists with 'Nordic' predilections seek to put asunder!"



# QUESTIONS ANSWERED

## AT AN INFORMAL "OCEAN" CLASS

### INTRODUCTORY ADDRESS

*The Ocean of Theosophy*, by William Q. Judge, has long been a basic text-book in the study programme of the United Lodges of Theosophists. Published in 1893, two years after the passing of H. P. Blavatsky and five years after the issuance of *The Secret Doctrine*, the *Ocean* first appeared in the modest form of a newspaper series. Mr. Judge is said to have written the whole of the *Ocean* in a week's time, and, even making allowances for his prodigious capacity for work, this is a remarkable achievement.

Yet, in another sense, *The Ocean of Theosophy* was started in 1887, when Mr. Judge printed *An Epitome of Theosophy*, a brief pamphlet which nevertheless does full justice to the central Theosophical doctrine. The *Epitome* shows what was indeed the fact, that Mr. Judge was familiar with *The Secret Doctrine's* synthesis of the Theosophic philosophy before H.P.B.'s work was printed, even as he had had "prior acquaintance" with *Isis Unveiled*: in both cases Mr. Judge was one of those helping H.P.B. to prepare and organize the wealth of material provided her by her Adept teachers.

In 1890 came the second forerunner of the *Ocean*—*Echoes from the Orient*—contributed anonymously by Mr. Judge to a Washington newspaper, in 21 instalments. When, later in the year, the articles were collected in a pamphlet, Mr. Judge's preface disclaimed any idea, on his part, of having "exhaustively treated" the subject of Theosophy. As with the *Ocean*, the evident aim of the *Echoes* is to invite not merely inquiry, but *strong search* for the truth toward which Theosophy points the way.

The week in 1893 devoted by Mr. Judge to putting *The Ocean of Theosophy* on paper was thus itself an epitome, since the book manifestly echoes knowledge which was his in former births—as well as steady self-education in the then newly-recorded Theosophical teachings. To study

the *Ocean* by continuous reference to the writings of H. P. Blavatsky is, then, a most natural procedure, for it follows the example set by Mr. Judge himself.

The present series, collected from stenographic notes of *Ocean* class questions and answers, is a case in point, for attention is clearly and constantly directed to the source material in H.P.B.'s *Secret Doctrine*. As Robert Crosbie has observed, the student will find that every statement in the *Ocean* can be expanded by consulting H.P.B.'s book—and the *Ocean* class which succeeds in stimulating this process of "testing and verifying" has done the best it can, and all that it can, toward making Mr. Judge's text-book a living Theosophical manual.

The Three Fundamental Propositions of *The Secret Doctrine*, as taken up in an informal *Ocean* class, have appeared in our last three issues. As an introduction to this series of answers to questions in the same class, we give part of a talk on the book itself. Next, following the general programme of the study classes, we will present the questions and answers devoted to the *Ocean* proper. It should be said that the answers to be presented in this series were originally given extemporaneously, and this quality will serve to remind the reader that the statements made are suggestive rather than authoritative. The obvious intent of the speaker was to turn inquirers to the recorded teaching itself, whence they might derive "an inspiration of their own" to answer their own deeper questions, and to guide them across the ocean of Theosophy.

Perhaps there are those here who have found life a puzzle, a mystery rather than a problem. They have tried out their own experience, and found not enough in it to solve the mystery; they have been to academic philosophy, to organized religion, or to orthodox science, whatever it may



be, and found no answer. Coming to this *Ocean* class, they may for the first time in their lives be in a student frame of mind, open-minded enough to look in a new direction.

Now we introduce them to Mr. Judge. First, will they not see here an honest man, writing not for his sake, but for theirs and ours, and writing of what he understands, in order that we all may gain some little understanding? What moved Mr. Judge to write *The Ocean of Theosophy*? Take the first sentence of the preface: "An attempt is made in the pages of this book to write of Theosophy in such a manner as to be understood by the ordinary reader."

Second, let us apply a simple test to Mr. Judge, as we can to Mme. Blavatsky—a test by which we shall soon learn the difference between what these two wrote and what lesser students have written in regard to Theosophy. To illustrate: when the colonists settled in New England, they gave the Indians some gunpowder and showed them what to do with it. The Indians reasoned according to their experience, and what did they do with the gunpowder? They went out and planted it so as to raise a crop. Again: a man takes a slab of oak lumber and plants it. He doesn't raise any oak trees; but he does if he takes an acorn and plants it. So, in everything H.P.B. writes, in everything Mr. Judge writes, is a seed value, and that is a value we nearly always miss. No preacher can write about religion if he does not himself *know*. The hundreds of students who have written books about Theosophy, in just as fine language, just as interesting, just as detailed, just as explicit—often more so, in fact—were handing us *shavings*. Not a thing they have written will grow when planted in the mind.

If we were to take *The Ocean of Theosophy* as material stuff for our intellectual clothing, that would be all we should get out of it. If we were to read it out of mere curiosity, we should have only an interest in something that is novel. The curious man, as distinguished from the interested man, will never look at the same thing more than twice; he will never read the same book more than once or twice; after that his interest wanes, because his "interest" was curiosity. Those who

read the *Ocean* merely for comparative purposes—that is, to see how it differs from what some other writer says—will derive from it only the comparison; they won't get *seed values*.

How can we determine that the *Ocean* has seed values? Take any given sentence in the *Ocean* that conveys an idea complete and intact in itself. One who thinks about that idea, will find it germinates; it grows at once; and it will wake up things in his own nature that he did not know were there. The writing of a true teacher, at any time, in any place and in any nation, can be told by its "seed value."

William Q. Judge wrote the *Ocean* in peculiar circumstances. A. P. Sinnett had written, in 1881, *The Occult World*, exciting the curiosity of tens upon tens of thousands of people. But the philosophy in *The Occult World*, the noble ethics in the book, were seen by scarcely any one who read it. Instead, the impression was, "What a wonderful man Sinnett was! What wonderful phenomena H.P.B. performed!" Then Mr. Sinnett wrote *Esoteric Buddhism*, which was an attempt to present in terms understandable by the ordinary reader the teachings of Theosophy. Yet, few men can read *Esoteric Buddhism* and derive moral elevation out of it. It treats of Theosophy from a one-life stand-point, from the stand-point of our thinking brain; in other words, from the materialistic stand-point. At the time the *Ocean* was written, *Esoteric Buddhism*, more widely circulated than any other single Theosophical book, had almost entirely displaced *Isis Unveiled*, *The Secret Doctrine*, and all the other literature of Theosophy.

Sinnett's book is very simple; nobody can misunderstand it. A Christian can read it clear through and never get a jolt; a Spiritualist can read it clear through and think Sinnett was talking about Spiritualism. Everybody read *Esoteric Buddhism* because it was so simple to understand, and it was so, so nice that not a thing in it would offend anybody's feelings. People read it and were none the wiser; people read it and were none the better. They grafted whatever they could catch on to their Christianity, their Spiritualism, their materialism, and called themselves Theosophists!



To compare the method of treatment of *The Ocean of Theosophy* with that of *Esoteric Buddhism* is amazing. A man can read a thousand *Esoteric Buddhism's* and never dream that Theosophy relates to himself. No man with ordinary intelligence can sit down and read the *Ocean*, without having the realization strike him at one point or another that Theosophy pertains and belongs not to somebody else, to some other world, some other chain of globes, some other incarnation, but to himself, here and now. That is the seed of Mr. Judge's book.

Another reason Mr. Judge had for writing the *Ocean* is shown in the closing paragraph of the preface: "No originality is claimed for this book. The writer invented none of it, discovered none of it, but has simply written that which he has been taught and which has been proved to him. It therefore is only a handing on of what has been known before." This is almost a paraphrase of H.P.B.'s statement in the Introduction to *The Secret Doctrine*, where she repeats what Confucius said: "I only hand on; I cannot create new things." Why did Mr. Judge speak as "the writer," instead of using the word "I"? He saw that the personal pronoun, *I*, was totally misread in the world. The Hindus have made out of Brahma, out of Krishna, out of Vishnu, out of Siva, gods outside of man, because of the use of the pronoun *I*. Christians have made out of Jesus an outside God, and turned his teachings around to mean that mortal man is only to be saved by an immortal god independent of mankind—all because they misunderstood the use of the first personal pronoun.

This brings us to one of the great teachings of the *Ocean*: the true nature of the ego. "I" is the sound uttered at every breath. The Sanskrit word is *Aham*, and it means the Om. Literally, *I*, the English form of *Aham*, means "I am that I am," the phrase attributed to Jehovah in the Bible. When such an one as Jesus says "I," he is using the pronoun for the Ego in a totally different sense than we do. When we say "I," we are speaking from the stand-point of the personal ego, but a man like Jesus manifestly speaks from another stand-point—that of the true,

the reincarnating ego. The comparative value of the teachings of Jesus, and those of Lao Tse, or of Buddha, or Krishna, is indicated by Krishna's use of the word *I*. Krishna's is not a use made by a reincarnating ego, but a conception of "I" that almost transcends our imagination, for Krishna uses "I" in the sense of universal self-consciousness. Universal self-consciousness, egoic self-consciousness, and personal self-consciousness are all one self-consciousness—three modes of the same vision.

The first chapter of the *Ocean*—the first paragraph, after Theosophy is defined—says, "All is soul and spirit ever evolving under the rule of law which is inherent in the whole." Mr. Judge has already spoken of law on the first page. Now he says that all, *all*, from atom to Brahma, from Satan to Jehovah, all, all, is soul and spirit. Turning to Patanjali—whose Yoga Aphorisms no one has better rendered into English than Mr. Judge—we find what the soul is: "The soul is the perceiver; is assuredly vision itself pure and simple; unmodified; and it looks directly upon ideas." If that statement is true, what are we? We are soul and spirit. What, then, was Judge's purpose? To so rouse us, to so touch us—not as bodies, not as persons, not as educated men and women, not as illiterate people, not as saints, or sinners—but to so touch our souls that we would for a moment make the primary assumption, "*I am a soul*, and as soul, I will look forth upon these ideas."

Mr. Judge desired that we might look upon what he had written through his eyes, that we might see what he saw when he wrote. He wished to endow us, if you please, with his vision for a time. If the highest see through the eyes of the lowest, as in fact they do, and as we do almost habitually, then by turning the vision inward, the lowest may see through the eyes of the highest. How is it that here and there in some rare rejuvenating instant we meet some person, we hear some tone, we see some sight, we read some book, we have some form of contact with the soul and spirit around us, so that we see as we never saw before? Just for an instant we are looking forth on this same universe through the eyes of



the highest.

What is the highest in us? Soul and spirit in the egoic sense. We look through the eyes of the body, habitually, and so we see all things as matter reflects them. Once in a while, we look with the eyes of desire, and we see all things as desires reflect them. Very rarely, we look out in an abstract measuring equipoise of reason, and then we see all this universe with what kind of eyes? With the eyes of Manas *per se*.

When we look with the eyes of the body, we are bound to be affected by what we see; we are bound to go by what we see; and in no long time the man thinks, "I am this body; I began with this body; when this body terminates, I cease." And if a man looks with the eyes of desire, he never looks back, he never looks at the present; he is forever just ahead. His word is *Tomorrow*, *Mañana*. Desire always relates to the future, when we shall possess something we do not now possess, acquire something we do not now have, and so on. And the reasoning, what is that? That is weighing the future against the past, or weighing the past against the future; both dead, because the unborn are, as far as this world is concerned, just as dead as those who have passed away.

Now, Judge says, Atma-Buddhi-Manas—soul and spirit plus universal consciousness—they and no other are we. Can we see that through the eyes of matter? Can we see through the eyes of any Christian sect that there is no difference whatever between us and Christ, save the difference in attitude? Never does a Christian church stress the identity existing between man and the Supreme Spirit. Never in all the four quarters of the globe, in any popular religion whatever, is the inquirer helped to grasp the fact that great beings, supernal beings, have come amongst us over and over again. They come, not to overwhelm us with their knowledge and power, not to show us an impassable gulf separating themselves from us, as between Dives and Lazarus; but to tell us that

the difference is all in the *use made of the vision* by the soul itself. The soul is the perceiver. How is he using his power of vision?

That is one of the great lessons of *The Ocean of Theosophy*. It can be read with the eye of mind, with the eye of the senses, with the eye of aspiration—that is, with the desire to become great, to gain powers, to shine before men—or it can be read with the eye of soul and spirit, and the reader becomes intimately acquainted with the rest of himself, and with the whole of nature, embodied and disembodied.

In order to make this ideal possible for us to grasp, Mr. Judge opens *The Ocean of Theosophy* by teaching of Masters. What is a Master? He is a being, a perceiver, in whom is embodied the whole universe, past, present and to come—a conscious embodiment of the whole of nature. Think what it means that there are such Beings, that they were once as we are, that They are our Elder Brothers, that what They are, we are on the road to becoming. This conception of Masters follows upon the concept of law, and upon the concept that all is soul and spirit—that the only difference between us and the greatest Master is that we have not yet completed the assimilation, understanding and control which shall make us a perfected embodiment of the whole of nature, of its kingdoms, of its operations.

The great thing about the *Ocean* is that by studying it Theosophically, we can gain enough understanding of Theosophy to come in contact with the mind of William Q. Judge. Having come in contact with the mind of William Q. Judge, we can come in contact with William Q. Judge; and having come in contact with William Q. Judge, we can come in contact with all the beings of the class to which he belongs. If all is soul, if all is spirit, then to whatever extent we are interested in the same things that the Adepts are, we are an embodiment of all the Adepts and devoted to Their Cause—humanity.



## LOST CONTINENTS

That North America and Asia were once united by land joining Alaska to Kamchatka has been suggested by many geologists. A recent survey of British Columbia, which extends from Alaska to the northern boundary of the U.S.A. on the West coast of Canada, made by the Canadian Geological Survey, has brought to Prof. Reginald A. Daly, Professor Emeritus of Geology at Harvard University, the conviction that also there existed to the south, in the Pacific Ocean, a vast continental area, now submerged. His theories are discussed by John J. O'Neill in the Science columns of *The New York Herald Tribune* for 10th December 1950 under the caption, "Americas, Asia Linked: British Columbia Survey Reveals Submerged Band."

It will be instructive to examine this hypothesis in the light of the Theosophical teachings. To which of the successive "universal 'continents,'" could Professor Daly's theory apply? We must remember that the expression "universal 'continents'" means all the dry lands of the earth during the period of a particular Root-Race. (*The Secret Doctrine* II. 404). Nature's processes, moreover, are gradual.

Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. (*S. D.* II. 333)

Thus, H.P.B. explains, what is generally known as Atlantis was not "an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race." Its geological basis was the prolongation of the Atlantic portion of the earlier Lemuria. (*Ibid.*)

Similarly, the whole of the present Northern Asia has formed part of more than one "universal 'continent.'" It, as well as Greenland (just north-east of North America), Sweden and Norway, H.P.B. says, formed parts even of the Second or Hyperborean continent. It was a horseshoe continent, its two ends united by the present northern fringe of the coasts of East and West Siberia. (*S.D.* II. 7, 402). This had broken asunder and disappeared before, in the early

part of the Third Race, Lemuria was formed.

Northern Asia is, in fact, called the "eternal or perpetual land." (*S.D.* II. 776). Its root-continent already existed from the very beginnings of human life, though in a later age what we know today as Asia was cut off from it and divided by the glacial waters. (*S.D.* II. 401)

When Lemuria is spoken of, thought often turns to the southern continent which stretched from Madagascar to Easter Island and from the foot of the Himalayas to within a few degrees of the Antarctic Circle. (*S.D.* II. 324). But there was also a Northern Lemuria. (*S.D.* II. 333). Simultaneously with the submersion of the equatorial portions of Lemuria there was raised, in the earliest geological periods,

a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring Straits [west of Alaska] as an inland piece of ground, and descended southward in its natural trend down to the British Isles. (*S. D.* II. 326)

The ultimate transformation of the Third Root-Race, in fact, began

in those northern regions... including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and most adapted to the primitive wants of nascent physical man. (*S. D.* II. 329)

The tilting of the Earth's axis, however, when the Third Root-Race was about at the middle of its development, brought about a frigid climate in those regions and arrested their inhabitants' physical and intellectual growth, as compared with that of their giant brethren in other regions. (*Ibid.*). The Occult teaching, in fact,

shows the (now) polar regions as the earliest of the seven cradles of Humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent of Lemuria began separating into smaller continents. (*S. D.* II. 324)

It may be mentioned in passing that, though that "third pralaya of the races" (*S.D.* II. 329), and, indeed, the Lemurian period as a whole, are millions of years in the past,

the complete records of the growth, development, social, and even political life of the Lemurians, have been preserved in the secret annals. (*S. D.* II. 334-5)

It was in the fifth sub-race of the Third Root-Race that mankind separated sexually (*S.D.* II.



715, f.n.) In the sixth and seventh sub-races cities were built and the first seeds of civilization were scattered under the guidance of the Divine Instructors "and their own already awakened minds." (S.D. II. 199)

Even Atlantis in its turn covered "portions of the North and South Pacific," as well as the whole of the North and South Atlantic regions, with island relics of Lemuria in the Indian Ocean. (S.D. II. 405)

...there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages... was doubly connected with the two Americas... A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchouria, across the future Gulf of Tartary, the Kurile and Aleutian islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. (S. D. II. 327)

America, then, was, as H.P.B. maintains, "once united with Europe, Asia, Africa and Australia." (THE THEOSOPHICAL MOVEMENT, Vol. XIII, p. 151). See that article of hers, "A Land of Mystery," reprinted in our pages (May-August 1943) from *The Theosophist*, Vol. I, pp. 159, 170, 224 and 277 (March, April, June and August 1888), which brings together evidence for such a connection. In the days of Atlantis, she tells us, the Old World and the New were almost connected by land and "the ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlantis." (*Isis Unveiled*, I. 595)

One aspect of *Nitya Pralaya*, "the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation" (S.D. I. 371), which the average man is likely to ignore, is the fact that the "elevation and subsidence of continents is always in progress." (S.D. II. 787, f.n.). H.P.B. gives several illustrations in the foot-note just cited, and she asks: "Why may not a gradual change have given place to a violent cataclysm in remote epochs?"

Such is, in truth, the Theosophical teaching, in which the explanation must be sought of the

"lost continents," suspected by science and confirmed by *The Secret Doctrine*.

...our globe is subject to seven periodical *entire* changes which go *pari passu* with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial *pralayas*, three occasioned by the change in the inclination of the earth's axis.

(S. D. II. 329)

This change, moreover, takes place, not by blind chance, but under intelligent Karmic law. (*Ibid.*)

That worlds (also Races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. (S. D. II. 725)

"Lemuria," we are told, "was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day."

(S. D. II. 266)

When they reappear, one of the great Masters has written,

the last seventh Sub-race of the sixth Root race of present mankind will be flourishing on "Lemuria" and "Atlantis" both of which will have reappeared also (their reappearance following immediately the disappearance of the present isles and continents).

Why not admit, he asks in a letter quoted by H. P. B.,

that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to reappear again and bear their new groups of mankind and civilizations...? (S. D. II. 332)

Naturally, H. P. B. explains, if the *same* identical lands were raised from the sea-bottom they would be barren for ages, but a geological convulsion and upraising of the sea bottom can dispose of the tremendously thick deposits that now cover it, and bring different strata to the surface. (S. D. II. 325)

An interesting clue is given in a Master's letter to the intimate relation between the physical course of cyclic periods and their spiritual action, "pre-ordained, so to say, by Karmic law," of which *The Secret Doctrine* (I. 642) speaks. He writes, in connection with the fact that "no mother Race, any more than her sub-races and off-shoots, is allowed by the one Reigning Law to



trespass upon the prerogatives of the Race or Sub-race that will follow it; least of all—to encroach upon the knowledge and powers in store for its successor ” :—

When your race—the fifth—will have reached its zenith of *physical* intellectuality, and developed the highest civilization ( remember the difference we make between *material* and *spiritual* civilizations ); unable to go any higher in its own cycle—its progress towards *absolute* evil will be arrested ( as its predecessors in the Lemurians and Atlanteans, the men of the third and fourth races were arrested in their progress towards the same ) by one of such cataclysmic changes.

## THEOSOPHY AND SCIENCE

The object of this article is to place alongside some scientific conceptions of space, matter and consciousness some fragments of the Theosophical teachings. The contrast between them will be clarified if we survey first the ground occupied by each.

Max Planck, a giant of modern Physics, wrote:—

Natural Science exhibits a rational world to which nature and mankind are subject, but a world order the inner essence of which is and remains unknowable to us since only our sense data supply evidence for it... continuing efforts will at least keep bringing us progressively nearer to the unattainable goal.

The data of Science are the electrical impulses beginning in the nerve endings, such as the retina and the skin, travelling to the brain and awakening there the phenomena of consciousness. Science believes that there is an external world which initiates these impulses, but that all we can know of its inner nature is what we can deduce from its effects on our nervous system.

Theosophy teaches that the inner essence of this external world must always elude our senses and our mind but, as we are a part of that world, there is that inner essence in us and by living the life necessary we can, through our own inner nature, commune with the inner nature of all things.

Our Science is in the position of one trying to solve a jigsaw puzzle and guessing at the complete picture. From time to time, as one or more pieces are added, it has to revise its guess. Its knowl-

edge of the fitted pieces is detailed, but it has lost certain vital ones and can never know the complete picture.

Now let us consider some conceptions of space and matter. In the “ world picture ” of classical Physics which reigned supreme until the closing years of the last century, and which still occupies most of the science curricula of our schools and colleges, everything is composed of material particles moving in a limitless void. If at any instant we knew the position and motion of every particle in the universe we could, in theory, foretell everything that would happen in the future. In practice, the calculations would rapidly become too laborious. Certain difficulties, however, proved insurmountable. The sun attracts the earth; a magnet attracts a piece of iron; light can travel through apparently empty space. This was inconceivable, so classical Physics invented the ether, an invisible medium filling all space and interpenetrating all matter. It did not succeed in detecting its existence but, by endowing it with certain properties, it was able to explain satisfactorily gravitation, magnetic attraction, the travelling of light and other phenomena.

In 1887 the result given by a famous experiment showed that the ether as thus conceived could not exist. In 1915 Einstein published his *General Theory of Relativity* which put forward fundamentally different conceptions of space and matter. An analogy will help us to understand one aspect of this theory. Imagine we were walking in a straight line along the earth's surface. Unknown to ourselves our path would be turning back upon itself so that ultimately we should arrive at our starting-point. Further, there would be local distortions in that circular path, places at which we climbed a slope or descended a cliff face. In the “ World Picture ” of classical Physics a particle moving in empty space free from the gravitational attraction of any celestial body would continue to move in a straight line through the limitless regions of space. In the space of General Relativity it would turn back upon itself and after an immense journey through space would arrive at its starting-point. Space itself is considered to be curved. Further, the presence of any matter produces local distortions in space



transmitted from point to point, corresponding to the cliffs and slopes of our analogy, and the particle would follow these distortions. Gravitational attraction is now conceived, not as action at a distance, but as the effect of distortions of space produced by matter. Matter acts on space and space reacts on matter. Space for science has ceased to be a limitless void and has become a conditioned fulness.

Long before the work of Einstein, one of the Masters wrote: "Molecules occupying a position in space is an inconceivable proposition...space is infinity itself." And H. P. B. :—

Space is neither a "limitless void" nor a "conditioned fulness," but both; being, on the plane of absolute abstraction, the ever-incognizable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. (*The Secret Doctrine*, I, 8).

Some understanding of the relationship between space and matter may perhaps be suggested by the following analogy, itself suggested by a sentence of H. P. B.'s in *The Secret Doctrine* (I, 41), where she writes :—

"Karana"—eternal cause—...is alone during the "Nights of Brahma." The previous objective Universe has dissolved into its one primal and eternal cause, and is, so to say, held in solution in space, to differentiate again and crystallize out anew at the following Manvantaric dawn....

Tip sugar into a can of water and warm the can. The sugar will disappear to exist in an invisible condition in the water corresponding to the unknown condition of matter in space before the beginning of manifestation. Allow the can to cool and crystals of sugar of perfect geometrical shapes will reappear, each crystal growing round a minute nucleus, but some sugar will remain in solution, invisible. Examination of any crystal by the methods available to Science would reveal an intimate association of water and sugar molecules forming a definite pattern, and these molecules are themselves composed of still smaller particles called atoms, forming another pattern. The water in the can corresponds to Space, the absolute Container of all that is, the sugar still in solution to still unmanifest potentialities of matter, and

the molecules of water and sugar forming the crystals to space and matter as we know them.

Another important conception of Einstein's is that of the equivalence of matter and energy, vindicated by the atomic bomb, in which it is believed a minute amount of matter is transformed into a very large amount of energy. Allowing for differences in terms, this equivalence is clearly indicated in a Master's letter.

Science may go on speculating for ever, yet so long as she does not renounce two or three of her cardinal errors she will find herself groping for ever in the dark. Some of her greatest misconceptions are found in her limited notions on the law of gravitation; her denial that matter may be *imponderable*; her newly invented term "force" and the absurd and tacitly accepted idea, that force is capable of existing *per se*, or of acting any more than life, *outside*, independent of, or in any other wise than *through* matter; in other words that *force is anything but matter* in one of her highest states, the last three on the ascending scale being denied because only science knows nothing of them....

Next let us consider the minute structure of matter. Prior to this century, matter was believed to consist of minute indivisible particles called atoms. The discovery of radioactivity and similar phenomena at the end of last century and in this have shown that the atom is divisible and like a miniature solar system. One or more planetary electrons, units of negative electricity, move in orbits round a positively charged nucleus. In radioactivity and similar phenomena, one or more electrons may be ejected from the system, an electron may change its orbit or the nucleus may disintegrate. These changes occur spontaneously. Science can foretell accurately in how many atoms a change may occur in the next ten years, say, but is unable to say when a particular atom may change: it may do so a second later or at the end of a hundred million years. Similarly, a statistician may foretell with accuracy how many people may attend a religious festival, how many some secular function on a public holiday, but will be quite unable to foretell the behaviour of a particular individual.

Another break with classical Physics has occurred, for it believed that, given the position and motion of every particle, the future of any one of them could be calculated. Further, Science



has come to the conclusion that it cannot measure simultaneously the exact position and the exact motion of any minute particle. If one is known accurately then, necessarily, the other cannot be. Imagine that we are looking across a dark valley and on the other side dim slow-moving lights appear which blaze up as they begin to move more quickly and then fade away as they slow down and then stop. Their nature is unknown to us but we deduce from our observation that they are sometimes still and sometimes moving and that when they move they shine with a brightness which is the greater, the greater is their speed. Until they move we do not know where any one of them is and then they are no longer there. These unknown things are like the fundamental units of matter whose behaviour but not whose essential nature can be known, and whose future cannot be determined with certainty because their exact position *and* motion cannot be known. Science is reduced to uncertainty. Why? "Occultism regards every atom as an 'independent entity'" (*Raja-yoga*, p. 65); and "Each atom has seven planes of being of existence, we are taught, and each plane is governed by its specific laws of evolution and absorption." (*S. D. I.* 150) Each atom, as each human being, is like a bottomless pool. We are familiar with the surface currents and can foresee their course, but at any moment some unknown current may well up from unfathomed depths and falsify our calculations.

Finally, let us consider consciousness. Consciousness is frequently regarded as a by-product of the brain, like the melody of a musical box which has no existence when the box is destroyed. Yet, although Science can trace the electrical impulses from, say, the retina to the thalamus, to a local area of the cortex at the back of the brain, to a narrow surrounding strip of cortex and finally to certain deep-seated centres of the brain which modulate its whole activity, it does not know how and at what stage conscious perception arises. Further, although it assumes that man's brain has developed from the very much smaller brain of the animal over a period of mil-

lions of years, it can find no evidence of any change in the last 200,000 years or any essential difference between the brain of a genius and that of many primitive human beings.

One other significant fact will be of interest to students of Theosophy. The mechanism of sight in man is similar to that in the animal but is subject to the control of higher centres in the brain in ourselves than in the animal, and the same applies to other faculties. How can we reconcile these facts with the facile assumption that consciousness is a by-product of the brain's activity? They are, however, in perfect harmony with the teaching of Theosophy that the brain is like a musical instrument played upon by the soul, and that the fundamental causes of human differences lie in the soul's capacity to play upon the brain and other centres, and not in the brain itself.

... it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane .... The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. (*Raja-yoga*, pp. 69-70).

It is precisely the intellectual conception of consciousness held by Science which lies like a heavy pall of cloud between it and the white light of truth from the spiritual sun above. Any rift in that cloud must be produced by a vortex of vibrations having their origin in a human heart, by scientists who think, experiment and think again, with an ear always attuned not only to the cries of human and animal suffering but also to the voice of those Great Ones who, because they have become selfless servants of humanity, have risen above those limitations of sense perceptions and intellectual conceptions which veil and can not reveal the soul of things.



## IN THE LIGHT OF THEOSOPHY

The thoughtful study of Dr. Alexander F. Skutch's paper on "Ahimsa on the Farm," published in the March *Aryan Path* and as Reprint No. 6 of The Indian Institute of Culture, is recommended to Theosophical students. In this paper, the second specially prepared for the Institute by Dr. Skutch of Costa Rica, which was read and discussed at the Institute on January 14th, 1951, he discusses the possibilities of *ahimsa* for the cultivator, as he has worked them out in practice.

He finds the ideal association between man and his domestic animals in a mutually beneficial symbiosis, such as that found so often in nature, as, for example, between

algæ and fungi, which, when growing in closest interdependence, form lichens. The fungus provides attachment, protection and raw materials to the embedded green algal cells, which alone are capable of photosynthesis and elaborate the food for both members of the partnership. Each can live alone, but in company they are far more successful. . . .

Indian dairymen have something to learn from the usual small-farm practice in Central America in regard to giving calves a fair share of their mothers' milk, and Indian farmers and the rest of us can emulate with profit this American scientist's acceptance of "the essential unity of all forms of life" and his attempt to practise the *noblesse oblige* which this unity lays upon man as the highest species. He holds the eminently Theosophical view that

the true measure of wisdom and power, in individuals or societies, is not how many other creatures they can bend to their own inexorable will and crush for their selfish ends, but rather how well they succeed in adjusting their relations with other living things so that all may dwell together in harmony.

This is surely one way to terminate the present "barren period" described by H.P.B. in *The Secret Doctrine*, where she wrote:—

When those circulations . . . in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with

these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period. (II. 74)

The lecture on "Kabir and His Teachings," given at the United Lodge of Theosophists, Bombay, on March 5th, brought out the fundamental agreement of the philosophy of the 15th-century poet and weaver of Benares with the universal Wisdom Religion. Tagore had translated 100 "Songs of Kabir" into English, but only 18 were unquestionably Kabir's. Some of his 4,000 slokas were found in the Hindi *Kabir Bijak*, and others in the Sikhs' *Adi Granth*.

Kabir, a Muslim by birth, steeped in the Sufi tradition, had sat at the feet of the Hindu teacher, Ramananda. He had called himself "the child of Allah and of Rama" and tried to reconcile Hindus and Muslims. He had had a mystical experience, in meditation, of the One Light. He had recognized the transcendental aspect of God but found in his heart what he felt was the Eternal Principle, of which no speck is bereft. With his idea of the Higher Self as the true Guru, he had found a middle way between the cold intellectuality of the Impersonal Deity of the Vedantins and the anthropomorphism of the Sufis.

Kabir had taught reincarnation and karma and the need for the purification of the mind, for which, he said, contemplation on the Eternal was the soap. He had no use for priest-craft and ritual, holding that each could find the Highest Principle within himself without the aid of temple or mosque. He says:—

The true fountain of life is within you,  
And you have set up a stone to worship!

A great deal of waste motion on the part of psychical investigators would have been avoided if heed had been given to the suggestion of Madame Blavatsky in her article, "The Drift of Modern Spiritualism," published in *The Theosophist* for October, 1879, before the Society for Psychical Research was founded, and reprinted in



THE THEOSOPHICAL MOVEMENT, Vol. II, pp. 58-9, for June 1932. She wrote:—

We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work in those regions which are yet unexplored by science.

Dr. J. B. Rhine, 71 years later, in his address on "Telepathy and Human Personality," the Tenth Frederic W. H. Myers Memorial Lecture, 1950, before the S. P. R., admits that the investigators of the spirit hypothesis began "with the cart before the horse":—

The great energies devoted to the investigation of the survival hypothesis were not turned, as it now seems they should have been from the first, towards a thorough study of the powers attributable to the medium's own personality.

The confirmatory evidence of the E. S. P. investigations to the existence in man of a clairvoyant power that transcends space and is also precognitive is of obvious value as a weapon against materialism. But what is any one even superficially acquainted with the record of ancient Eastern psychologists, including Patanjali, to make of Dr. Rhine's amazing claim that the contribution of the *psi* or parapsychological researches

*is more evidence than the world has ever yet been furnished hitherto* (italics his) in justification of the hypothesis of a world of personality transcending matter.

We should not aim at the fostering of *psi* capacities but at the understanding of such capacities and their implications. Western researchers in the paranormal have much to gain from study of the garnered ancient wisdom on the subject presented in the books and articles of H.P.B.

We published in our May 1950 issue an article on "Flying Saucers Over America," based in part on two articles by Mr. Gerald Heard in *Enquiry* for January and March 1950. These rapidly moving objects in the sky had been reported seen by numerous people in many parts of the country from the first part of 1947. The Technical Intelligence Division of the Air Material Command in the U.S.A. had, it was said, investigated the hundreds of reports, of which about 30 per cent apparently defied explanation and

were dismissed as "mass hallucination," with some deliberate fraud. Alas for the prestige of the Army investigators! On February 12th, 1951, the Office of Naval Research announced from Washington *The New York Times* reports,

that all "reliable reports" of saucers had been traced and connected with Naval balloons, nicknamed "sky hooks," that have been kept secret for almost four years.... The balloons are 100 feet in diameter, rise nineteen miles and are used to study cosmic rays.

A picture of a "skyhook" in flight, with its corrugated or striped surface, illustrates the article.

This well-kept Naval secret no doubt accounts for many of the "flying saucers" over America, though experience with official and scientific reactions to alleged happenings that challenge preconceptions prompts scepticism as to the Naval Research Office's criterion of "reliability." But what of the far earlier reports of mysterious objects in the sky, including aircraft, assembled by the late Charles Fort from different countries?

Those who, like the Theosophists, oppose capital punishment, will be glad to learn of the adoption of a resolution protesting against the death penalty by the 22nd Annual Conference of Superintendents of Correctional Institutions for Women and Girls in the United States. The resolution declared:—

We believe the death penalty does not protect society, nor serve as a deterrent, and that the orderly administration of justice is hampered thereby; that innocent persons have been put to death and that guilty persons go unpunished because of the reluctance of juries to inflict capital punishment, and that capital punishment is cruel and a survival of barbaric and totalitarian penology.

Another enlightened resolution adopted by the Conference urged the abandonment of the merely punitive policy for adult criminals, as well as for juveniles, and that adults have the benefit of modern methods of re-education and rehabilitation.

The Theosophical stand against the death penalty is clearly set forth in Mr. Judge's article, "Theosophy and Capital Punishment," reprinted from *The Path* for September 1895 in *The Aryan Path* for November 1930 (Vol. I, pp. 722-4) and



in *Theosophical Free Tract No. 18*, bearing the same title, which was issued on January 4th, 1950, under the auspices of the Bombay U.L.T.

Writing in the January *Hibbert Journal* on "Sri Aurobindo's Theory of the Sixth Sense," Dr. Adhar Chandra Das of Calcutta University finds it "very difficult to conceive of such a queer thing" as a "sense-mind" which "partakes of both mind and sense." He concedes that Indian psychology mentions "a sixth sense which is the sense-mind or the *Manas*," and he would not reject out of hand the idea of a faculty for synthesizing sensations at the physiological level. But he calls the *Bhagavad-Gita* and the *Kathopanishad* to witness that *Manas* and the senses are different. Obviously, but Dr. Das, while mentioning Sri Aurobindo's division of experience into "mixed or dependent and pure or sovereign," misses the clue which this division offers to the dual nature and function of *Manas*. He understands dependent experience to involve in Sri Aurobindo's theory the functioning of the sense-organs,

whereas pure experience is experience of objects, distant in time and space, which dispenses altogether with the five senses.

He is sure, however, "that the sense-mind does not function like any of the five senses and cannot consequently sense things."

Madame Blavatsky, elucidating in *The Secret Doctrine* the *Anugâtâ's* enumeration of seven senses, asks

how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception to register and record them; and (this for the Metaphysicians and Occultists) the SEVENTH to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma. (I. 535, f. n.)

Sri Aurobindo's claim that

though the sense-mind utilizes the five senses in ordinary experience, yet the sense-mind in some way exceeds the senses and can have experience proper to itself without their aid,

is entirely reasonable in the light of Theosophy. H.P.B. wrote in a foot-note to her translation from the Russian of Dr. N. I. Pirogoff's article, "Problems of Life," published in *Lucifer*, Vol.

VIII, for May 1891, the month of her death:—

Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internus* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, *e.g.*, the stomach, the soles of the feet, etc. The "sensing principle" in us is *an entity* capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs. (p. 219)

The story of Ādama in the *Bhavisya Purāṇa*, on which Shri A. N. Srinivasa Raghava Aiyangar bases his study of "The Philosophical Significance of Adam" in *The Adyar Library Bulletin* for October 1950, is strikingly like the account in *Genesis*. This is not surprising in view of the Jews' having got their Adam from Chaldea, and the Chaldeans having got *their* primitive learning from the Brahmans.

Ādama is described in this ancient allegorical account as a Puruṣa; his wife is Havyavati. They were living in Pradāna Nagara (Pradāna being explained by Shri Aiyangar as "the highest kind of dāna or surrender of the fruits of good actions), when Kali in the form of a serpent came and deceived Ādama, who thereupon disobeyed Viṣṇu's command.

Having eaten that sweet fruit which leads only to lokas, he, his sons and daughters and all those born of them became Mlecchas [described as those having *Mlana Iccha*, or low, material desires.]

H.P.B. tells us that the ancient histories allegorically described in the Purāṇas, written by Initiated Brahmans, belong to the pre-human period and are those of our Monads, around which our physical frames have grown and developed. The Jewish account has the same origin in prehistoric tradition, but Theosophy denies the theological notion of "original sin" attached to the "fall of Adam," in which

we must see, not the personal transgression of man, but simply the law of the dual evolution. (*Isis Unveiled*, II. 277)

...not only was no sin intended in this disobedience, but actually the "Serpent" was "the Lord God" himself, who, as the Ophis, the Logos, or the bearer of



divine creative wisdom, taught mankind to become creators in their turn. (*The Secret Doctrine*, II. 215)

Prof. R. Levy's lecture before the Iran Society on 31st May 1950, "A Mirror for Princes: The Qābūs-Nāma," published in *The Asiatic Review* for January, described the 11th-century work which he had edited for publication, the *Qābūs-Nāma* by Kai Kā'us ibn Iskandar ibn Qābūs ibn Washmgīr. Its advice to the writer's son, though young men think "that they know better than their fathers," makes it plain how little human nature has changed in these nine centuries. The warrior-chieftain of a small Persian state, Kai Kā'us is only franker in his acceptance of a discrepancy between profession and practice than the modern man, who is more likely to hide the discrepancy even from himself. Thus he exhorts to a moral life, points to a proper ritual of conduct, calls for the regulation of the daily schedule of activities, but says that manners must be good in order that social success may be achieved, and that the law must be obeyed because it is expedient to do so, but not slavishly, provided taste is exercised in breaking it and, it is implied, one is not found out! Cynical, indeed, but how many today guide their conduct by these precepts, to which they would not openly subscribe!

It is, moreover, the middle way which he enjoins. Poverty is a misfortune, but so may be superfluous wealth. "Oil keeps the lamp alight, but extinguishes it if it overflows the wick." And he deprecates apologies, even to distinguished guests, for the quality of their entertainment, which may be applied by the student to not being ashamed of the quality of his performance when he is sure that he has done his very best.

There is obvious sincerity in the high quality of chivalry which Kai Kā'us demands, presenting an ideal of which the modern men and nations obviously fall far short. He writes:—

Should a man throw himself upon your chivalry, then, even if he has slain the one dearest to you and though he be your bitterest enemy, once he has surrendered to you and admitted his helplessness and entrusted himself to *your* chivalry rather than that of any other man, though your life is likely to be imperilled by your act, let it go. Have no fear; fight for your life on his behalf and so achieve "nobility."

Some of his pithy sayings are admirable:—

As long as day and night succeed one another, do not marvel at the passage of the years.

It is labour wasted to teach a man who refuses to learn from experience.

It is harder to protect a fool from himself than from anything else.

If you wish to be wise, behold yourself in the mirror of other men.

In view of the emphasis which Theosophy lays upon the dangers of habit-forming drugs (See *The Key to Theosophy*, pp. 259-60, and the article on "Seership" in *The Theosophist* for April 1882, Vol. III, p. 177), the news which comes from New York of increasing addiction to narcotics is disturbing. The full extent of addiction among boys and girls of school age has not yet been determined, though a committee of the Welfare Council of New York City is investigating, but already this aspect of the problem is recognized as too serious to wait for the conclusion of the study. The Welfare Council has recommended an institution for treatment of youthful addicts at public expense, with later surveillance to assure their not relapsing into the habit after taking the cure, which is said to take several months.

Police Commissioner Thomas F. Murphy, who heads the Mayor's Committee on the problem, has called on his entire force for alertness to signs of addiction which may furnish clues to drug sellers. There will be few to dispute his condemnation of the seller of such drugs, whom he calls "without doubt, the lowest form of humanity... a vulture that exists on the emaciated bodies of his ever-craving customers," who become completely devoid of will-power and self-respect.

It is a sobering thought, however, that between his revolting selfishness and callousness to others' sufferings and *any* action with a selfish motive and in disregard of others' interests, the difference is one only of degree, not of kind.

Karma... means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. (*The Secret Doctrine*, II. 302 f.n.)

The great law of harmony depending on altruism, *any* act produced egotistically is an immoral action, a step down that declivity which the prudent must avoid at any cost. "Acting for and as the Self of all creatures" is not a mere form of words; it is the only sure guide through the labyrinth of life.



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

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

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

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

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

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

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

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