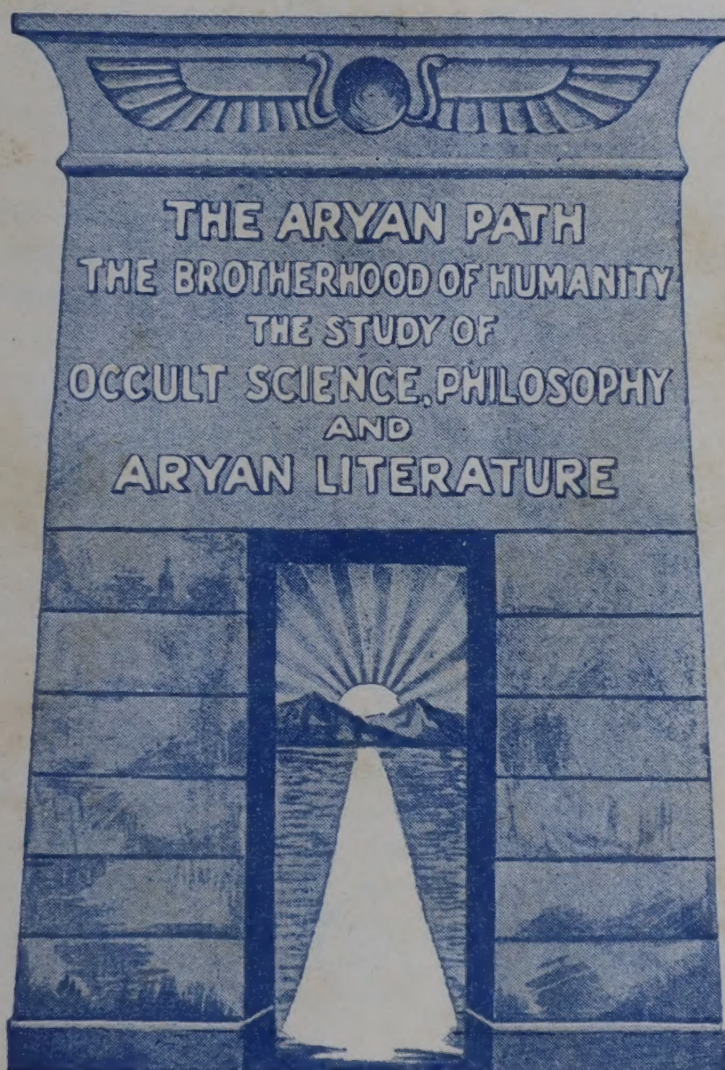




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXII No. 12

October 17, 1952

Selfishness is essentially conservative, and hates being disturbed. It prefers an easy going, unexact *lie* to the greatest truth, if the latter requires the sacrifice of one's smallest comfort. The power of mental inertia is great in anything that does not promise immediate benefit and reward. Our age is pre-eminently unspiritual and matter of fact. ...If we add to this the personal efforts and great purity of life exacted of those who would become the disciples of the *inner circle*, and the very limited class to which an entirely unselfish code appeals, it will be easy to perceive the reason why Theosophy is doomed to such slow, up-hill work.—H. P. BLAVATSKY

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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 October 1952.

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THE THEOSOPHICAL MOVEMENT

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VOL. XXII. No. 12

THE SUPREME MYSTERY

The true teaching about the real Masters or Great Gurus, the Living Mahatmas, brings lasting hope and consolation to the Theosophical student who, accepting it, aspires to walk the Path of Chelaship. The would-be Chela is instructed "to seek out him who knows still less than thou." Having heard the Law, these would-be Chelas are called upon to let others hear it from their lips. As Candidates for the higher life, the aspirants are asked to do this talking in a very definite way. What shall he who knows less than we do hear from us? Platitudes? "A sounding brass or a tinkling cymbal"? Sentimental twaddle? Comfort?—"But men are not made into steel by comfort," says Mr. Judge. No; *The Voice of the Silence* is very definite.

What we are instructed to do is to find those who know less than we and to speak the teachings to them; that is our first step in proceeding onwards on the Path of Holiness, at the end of which we shall learn of the Supreme Mystery referred to in the *Gita* (XVIII. 68). Krishna's "supreme and most mysterious words" are for the true devotees and are not revealed to those who do not practise Tapas—Mortification—and who are not eager to learn.

The "mysterious words" refer to the *final* surrender, total and complete, by the aspirant-chela of his own Soul to his Master-Guru. As we learn the art of self-surrender we come to know the nature and powers of our own inner Divinity. Sacrifice and surrender cannot be achieved in a moment. This is a long process. The seeing of the Way to this Mystery comes through Right Preaching; but assimilation of what we hear, read, study and reflect upon, must precede Right Preaching.

It is only at the end of the 18th Chapter that the Master says to His Chela—beloved of Himself:—

Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come to me; I swear it, for thou art dear to me. Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.

(XVIII. 65-66)

That is the summation and the end. Where do we begin? Examine carefully the teaching of *The Voice of the Silence*, referred to above. The Lanoo or Chela, as a Shravaka—Listener—hears of the Powers and Virtues of sublime Living Ones whose sidereal symbol-expressions are the Sun, Venus, Mars and Mercury. And then come the pregnant verses which are to be applied for gaining the Second Birth. To be as One Newly Born, we must become, in some measure, like those Divine Lights. Let us quote the whole passage. The aspirant-chela is told this:—

Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.

Tell him, O Candidate, that he who makes of pride and self-regard bond-maidens to devotion; that he, who cleaving to existence, still lays his patience and submission to the Law, as a sweet flower at the feet of Shakya-Thubpa, becomes a Srotapatti in this birth.

The beginning? Surrender pride and self-regard through real Devotion. Cleave to the duties of life but at the same time have patience and the spirit of submission. The real esoteric devotee carries the flowers of certain virtues to the inner shrine, just as the exoteric devotee carries roses

or jessamine to his temple god. In olden days, benefactors of the masses taught the lesson of surrender and submission by advocating that people should learn to recognize the Divine Will; and they used the art of Personification of the One Supreme, Omnipresent Spirit. They adapted the Fire of Wisdom to Exoteric Ritualism for the profane who were taught in the Lesser Mysteries. Priestcraft took selfish advantage of this, and the effects of the resulting great degradation of spiritual truth are present even today in the organized religions, in East and West alike. In *mandirs* and *masjids*, in temples and churches, false advice is given, including the harmful suggestion to place reliance on a personal god or gods, to whom worship is to be offered through prayers and propitiations and even submission. The God within and the Law of Supreme Justice which is the only true Mercy are forgotten.

Emerging from different religious folds into a Theosophical sphere, the student-aspirants are subtly affected by that debilitating influence. The Personal-God idea dies hard; invariably it is accompanied with the notion that somehow the Law of Karma can be propitiated through prayers to and praise of the "Lords of Karma." Religious submission to God implies some apprehension of the great Law in the recognition that the agues and the aches, the diseases and the pains are "sent by God." The vulgar profane who submit themselves to "the Divine Will" harm themselves psychically and so physiologically as well; but they have their reward on the plane of the personal soul. The seed of submission to the Law and to the Lords of Wisdom is thus being sown in poor soil.

On the Path of Soul Life, sooner or later, the student-aspirant has to part company with any and every form of exoteric religion, its ritual and its worship. To live the Good Life proves attractive and the reasoning mind, seeing through the weaknesses and degradation of creedal religious life, turns to morality. The urge to lead the Good Life is strong, but it is not realized that to do so demands study and understanding. Today large numbers of the educated and cultured, aspiring to be noble and to do good, are meeting with frustrations and failures.

In the ancient days the *Niti Shastras*—Codes of Ethics and Good Conduct—were guides for

those who aspired to live the Good Life, as there were *Yoga Shastras* for those who aimed at emancipating the mind-soul from the bondage of the senses and attaining to Enlightenment. Codes of Ethics are sufficient for the lower man of senses and desires who wants to be good. Moderation and control are excellent disciplinarians; the cultivation of friends and the coming together of the gregarious are beneficial, as far as they go. They teach the art of submission to the True, the Good and the Beautiful; but difficulties arise and frustrations follow, for Karma, inflexible and infallible, is moving, and demands that man should have two wings—not only that of morality, but also one of Knowledge.

Therefore, the Theosophical student desiring to live the Higher Life studies metaphysical principles with which rules of morality are intimately connected. One of the early lessons in the Art of Submission is to learn submission to the Good Law. What does that signify? The Laws of Chelaship lay down this requirement:—

Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies.

It is the practice of this piece of instruction, founded upon knowledge of the Law of Karma, that prepares us to practise the laying of our own prides and prejudices, our own self-regard and egotism, as sacrificial offerings on the altar of our own inner Divinity, the "Lord of Karma" *par excellence* for us. This particular study, leading to this particular practice, shows us the way to carry on in full to the correct promulgation which is enshrined in the instruction quoted above from *The Voice of the Silence*.

In time we shall see the inner meaning of the wisdom of *The Secret Doctrine* which describes the Supreme Mystery thus:—

"Man can neither propitiate nor command the *Devas*," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohims or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

In the meantime, the Theosophical Devotee engaged in the task of Unity, Study and Work has to fix his gaze, not on the distant goal so much as on the near one which is—Enter the Stream.

Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the *Srotapatti* Path,

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER VII

IV.—GENIUS, INITIATION AND THE MOTION OF MANAS

Q.—The Greeks and Romans had the idea that every man was, throughout his entire pilgrimage, under the parental eyes of a god or a tutelary deity, just as the *Gita* speaks of the "presiding deity"; and this tutelary or parent deity or Spirit was called the *genius* of that man. What principle of man would this correspond to?

Ans.—In this chapter the statement is made that Higher Manas is not fully incarnated in the race—the human race—let alone in the individual; that only here and there is Manas fully incarnated, and then we have such a character as Buddha or Krishna or Jesus. Yet Mr. Judge goes on to say that now and then there come men of extraordinary natures, whose whole life is lighted up by a ray direct from Higher Manas. He mentions some as great characters and Napoleon is spoken of by name.

On the other hand, genius, as popularly understood, is mentioned in a foot-note in *The Voice of the Silence*. H.P.B. there says that genius is without exception an aptitude or capacity brought forward from another life. Here is a man, let us say, interested in art, literature or science, and more and more of his thought, will and feeling are poured into one particular line. We can see that if he continues the same way for many lives, there will be an enormous development of capacity in a certain direction.

For purposes of illustration more than of exactitude, and to put it in terms of the principles, we may say that that portion of his astral brain or nature which is connected with his speciality remains intact from one incarnation to another. So he doesn't start at the bottom as we do; he starts with an organization much more developed. Genius, as we understand genius, is rather an abnormality than something preternatural.

Q.—How was the mind of man given to the mindless man?

Ans.—The statements in the *Ocean* raise questions in our mind. For example, it is one of the teachings of the occult side of Theosophy that all real knowledge is given in silence and not through speech. The statement is made that knowledge acquired through words is merely a notion devoid of any real basis of understanding. What, then, is the value of words? They make impressions on us, and then, in the silence of our own minds, we ponder the sounds heard, the words spoken, the ideas mentioned—if we ponder them, questions will inevitably rise in our minds.

Who knows the origin of the word *ponder*? It has two meanings: one is to weigh, to measure, to consider, to deliberate; but the other means to lay, as a hen lays an egg, or as chickens are hatched; to ponder a thing is to meditate on it—not to do anything with it, merely to keep it in mind. The analogy is in nature. When the farmer wants to raise a wheat crop he stirs the ground; then he puts the grains of wheat into the ground and covers them up; and thereafter he does not do a thing. The sun shines and the winds blow and the rains come, and behold! in the silence, internally, in the earth, something takes place—the crop "hatches"; it germinates.

Now, if we could grasp that this is just as true in the field of ideas as it is in a wheat field! How do great inventors make their marvellous discoveries? Never through processes of deduction; never by the process of reasoning. How do great writers, sculptors, statesmen, achieve their results? Never by reason; never by deductions; often without themselves knowing the process by which it is done, any more than a hen who sits on the nest of eggs understands the mystery of the hatching of those eggs.

True inspiration or understanding comes by pondering the questions arising in our own mind. If we carry them in the mind, they pass from the physical brain into the astral brain; if held, they

pass from the astral brain to what we may call the Manasic brain, the Buddhi-Manasic part of our nature; then the thought germinates and, since it was rooted in an impression here, the harvest falls here.

Q.—Is that called “concentration”?

Ans.—Yes, that is concentration, meditation—we can use a thousand words for it.

Let us now take the question “How is the light of mind given to the mindless man?” and apply it to ourselves.

According to the teachings, neither Atman nor Buddhi is individualized, either in the human being or in the whole human race, and even Manas is only partly active in the whole human family—very, very rarely fully active in this or that given individual, as we have just been saying. It follows, then, that the process of lighting up Manas is still going on in us, doesn't it? If Manas is not fully lighted up here and now in us, then the process of the lighting up of Manas is going on in us all the time. And when Manas is fully lighted up, then the process of the lighting up of Buddhi will have to go on in the individual, and then the lighting up of Atma. The conscious union of Atma-Buddhi-Manas in each individual human being has to be achieved.

How does that process go on? Isn't it in everyday life by everything we hear, see, touch, taste and smell, and by the ideas and feelings those external actions and impressions give rise to? Finally, the lighting up of Manas proceeds to the point where the man perceives that there is no answer in popular religion to his questions; no answer in science to his questions, nor any answer in psychology or philosophy. That is, there is no answer to his questions in the harvest that men reap from their actions and experiences in life. In other words, he comes at last to see that nothing which smacks of the personal can ever answer his questions.

The question no longer is, “Why am I as I am?” “Why was I born as I was?” “Why did this fall on me?” “What is to become of me?” But, “Why is there anything?” “How happens it that any man is in such-and-such a

position?” “How happens it that all men are as they are?” “Why?” “Why aren't they animals?” “Why are there minerals?” “Why aren't we all of the same nature and order?”

When the questions begin to pass from the personal to the impersonal, then, in fact, those who watch the progress of the world—our tutelary genius, if you like, or Higher Manas in us—brings us in contact with Theosophy. That is the light of Atma-Buddhi shining in the world of Manas, and it shines by reflected light in the world of human consciousness. Then we start a class in the *Ocean* and then we begin to study these subjects! We begin to talk them over with each other, to think about them.

So the lighting up of Manas is going on in the human race all the time. Don't you remember how Judge speaks of another great race being prepared for final initiation? Well, our humanity is that great race. It is the fifth of the great races that is now being prepared for final initiation. Is it not easy for us to see that, as we think and ponder and study and endeavour to light up Manas in ourselves, we are making an effect on our bodies; that is, on all the lives which compose our bodies? They are spiritual beings. We have an effect on all the lives that compose what we may call our vital energies—that is, to use the Theosophical term, the lives that make up the Prana. We have an effect on all the lives which in their totality we call the psychic nature—that is, our feelings. We have an effect on all the lives that compose our mind and our use of it.

Just to the extent that we are interested in higher subjects, that we are engaged in lighting up Manas in the self—in the mortal transitory human consciousness—just to that extent we are preparing the kingdoms below us for their initiation in the next great Manvantara. Those lives which now compose our Kamic principle will be the new-born men. In that Manvantara they will be initiated from “human-animal” consciousness or Kama; they will be initiated into *human* consciousness. Those lives which make up the most advanced portion of what we call the vegetable kingdom—those lives in the vegetable kingdom with which man has most to do—will

be prepared for their initiation into what? Into the animal kingdom; that is, another principle will become active.

The vegetable kingdom is, as a matter of fact, constituted of lives in which only two-and-a-half out of the seven principles are active. In the next great Manvantara, then, those same lives will have a principle "added." In other words, they will have passed from the vegetable kingdom to the animal kingdom—and to say "animal" is only to say a stage of life in which *three* out of the seven principles are active. But our use of those lives slowly wakes them up, and so, before the evolution of human consciousness is over, the higher animals have three-and-a-half principles active. We see that in dogs, elephants and all other animals brought into intimate and, usually, friendly relations with man.

In the next Manvantara, instead of beings with three-and-a-half principles active, they will become four-principled beings—they will be the "mindless men" of the next Manvantara. When the four principles are active, it is possible for the ray of the Higher Manas in Nature to become partially focalized in their consciousness. Thus, instead of being four-principled beings, they will become four-and-a-half-principled beings. Remember how *The Secret Doctrine* tells of mysterious and inferior races, the animals with which the Atlanteans bred, who were semi-human beings? They were not merely four-principled beings; they were four-and-a-half principled beings. Take ourselves; we are really only four-and-a-half principled beings while here in a body. When Higher Manas becomes fully active, then we will be five-principled beings here in a body. And when the time comes that Higher Manas is not only fully active here in the body, but seeks union with Buddhi—that is, the mind in the whole of Nature, not only mind in human consciousness—then *six* principles will be fully active in the human being. So the lighting up of Manas is a continuing process.

Q.—What is meant by the four peculiarities of Manas being due to the natural motion of Manas?

Ans.—In the text, it says that the first peculiarity is due to memory and the natural motion

of Manas; the next two are due to memory alone, and the fourth is due to the sinking into abeyance both of the natural motion of Manas and the memory. Now, the question is, what is this natural motion of Manas? Well, *we* are Manas. What is *our* natural motion? Since Manas is the individualized perceiver, the natural motion of Manas is the act of perception exercised in whatever direction.

In other words, the natural motion of Manas is expansion and contraction: expansion to a field of objective perception and contraction to the perception of some inner object. All day long we are living illustrations of this fact, and if we learned what it has to teach us, we should gain what we might call the first lesson in true occultism.

Being part of the race and having the race mind, isn't it a fact that we observe in all others—and can just as easily observe in ourselves—that we incessantly look for knowledge outside? Yet there is no possibility of knowledge reaching any being from the outside. All that any outside stimulus can do is to remind us of something already in us, and that reminding is the lighting up of Manas in that direction. But the knowledge itself is *in us*. If, when we read these *Ocean* statements, we were to turn within and say, "Now, then, what is there in me, in my own life-experience, of which this statement is speaking," we might learn a great deal.

Q.—At the top of p. 62 (2nd Indian ed.), Mr. Judge speaks of the permanent individuality. Through all the changes of day and night, it exists and makes us feel one identity. Now, in the gap made by the night of sleep we have memory, and that gives us that sense of identity, but in the gap of death we do not have that memory. How, then, can that sense of individuality persist?

Ans.—There is no individuality unless there is the consciousness of our persistence; that is what Manas means, fundamentally. Now, how can the analogy be true which says that Manas bridges the gap of sleep in the same way as it bridges the gap of death? We know that the gap of sleep is bridged by memory, but we also know that the gap which has intervened between our last incarnation and this one is *not* bridged by

memory. Isn't that, then, a false analogy? No. It is simply that we are looking in the wrong place for the "memory." If you looked in Higher Manas for the memory of the lower, you would never find it. If you looked in lower Manas for the memory of the Higher Manas, you would never find it. If you looked in *The Ocean of Theosophy* for a quotation from the *Bhagavad-Gita*, you would have a very hard time finding it!

The whole purpose of this class, and particularly of this chapter, is to help us seek for memory in its own proper field. Everyone of us is the witness of it. There are what you may call three distinct sets of impressions made on us by every action. The first is a sense impression. We all can understand what that means; that forms the astral body. Next, everything makes not only a sense impression but an *ideative* impression. We do not merely get a sense picture; we get a thought, a feeling, an idea; and the natural motion of Manas makes us try to couple that ideative impression with other ideative impressions of the same or a similar kind.

But if we watch further, we shall find that everything that happens produces not only a sense impression and a mental or ideative impression, but produces also a *spiritual* or *will* impression—"I like that; I will follow that up." "I don't like that; I will dodge it." "I will put it out of mind; I will avoid it; I'll quit thinking about it." Spiritual memory is in that form of impressions. The memory of past births is in the second form of impressions. The memory of this life is in the third form of impressions.

Notice that, although we remember the sense impressions of yesterday, we do not remember what we were doing during our sleep last night. Why not? It's because last night we were not in the field of sense impressions; we were not in the field of mental impressions, as we understand that term while awake; we were in the field of spiritual impressions. So we have no sense memory of them here in the body. Why not? Because of the law of all life. You know, one of the fundamental meanings of the word Law is "hinge," and a hinge means a connecting link—something that will swing back and forth, giving entrance and exit, a closure or an opening.

Manas is precisely that. The oldest book in the world, the *Rig Veda*, says, "Desire first arose in It and this was the primal germ of mind," or that which connects being with non-being, Spirit and Matter.

Now, so long as our mind refuses to make the theoretical assumption that we have an existence in Spirit (without trying to define what Spirit may be) and we refuse to turn our mind in that direction, we never shall get any conscious impressions from that side of our nature. It is literally true that the moment a man sees that there is no knowledge in a book, no knowledge in words or language; that language is only a means of communication, but communication is between souls, between beings; the moment a man sees that he has to search in himself—in the hidden departments of his own being—for the meanings of these terms; the moment he sees that, and begins to look for the spiritual meaning and for the higher mental meaning, *that moment will he get an answer*, will he have *memory*.

Just because people do not talk about these things—don't go around saying, "Look at me; I have got the knowledge of this or that; I have the memory of this or that"—is no sign that they haven't got it. And just because a man says, "Look at me; I am the one that has this knowledge you are looking for"—that is no sign that he has got it, either. *We have to see for ourselves through our own inner sight*. This is where we fail to exercise our will, because we do not make the primary assumption; we do not apply the Three Fundamental Propositions to ourselves.

Q.—Is there a natural motion to all the principles?

Ans.—Must there not be? There are six directions in space. Every one of the principles is nothing but one of the six modifications of the Second Fundamental, ceaseless eternal motion. What is the first motion? From within without. That is very graphically set forth on the first few pages of the *S.D.*, in a quotation from *Isis Unveiled*. There can be no motion from the centre out, unless instantly there is the concurrent correspondent motion from without within. This is

the double motion, and that, primarily, is what is meant by Akasa or Astral Light—the double motion of the whole of Life, expansion from a centre outward, retraction from the circumference to the centre. That double motion constitutes an action and an impression. But instantly that motion sets up a third motion, *rotary* motion, because of the friction, however slight, of the particles, and we have three forms of motion.

From the interlocking of these three comes a fourth form of motion, the motion we are concerned in, the motion that we call “Kama”—vibratory motion, oscillatory motion. That motion is neither centripetal nor centrifugal, nor is it rotary. It is from a fixed centre of consciousness, a weaving back and forth from object to object. That is astral motion, the motion of memory; it is the motion of desire. We don't remember anything unless we like it or don't like it.

Memory has many aspects. Kama, the germ of mind, is nothing but the latent memory in Manas. Manas is nothing but an active memory in Buddhi. Buddhi is nothing but a mirror of the whole of nature—my nature, your nature, everybody's nature. So, we can speak of things in terms of Self; we can speak of them externally in terms of form and action; or, we can speak of them as a combination of the two, an alternation between the two—that is what we mean by mind.

Q.—How came we by the inner knowledge?

Ans.—We never came by it; we *are* it. We do not realize that, just as it takes a man an appreciable time to wake up and an appreciable time to be born, so it takes him an appreciable time to go to sleep, an appreciable time to die—there is an interval of transit. That is all that “time” means between one state and another. This is in relation to one single being. Apply it to the infinite, measureless numbers of beings which make up the Universe even as now manifested to us, and we ought to realize that it took billions of years for this Universe to wake up even as far as it has—and it isn't half awake yet!

Applying the principle of the first form of motion—centripetal and centrifugal—“waking up” to separative existence is concurrent with “going

to sleep” to unitary existence. It took us three-and-a-half rounds to go to sleep, or to “die” to the world of Spirit, and to wake up or become alive to the world of matter. We have been in the world of matter only a few moments, by comparison with the eternities that we spent in Spirit even after this manifested universe began; and, after we are out of it, this manifested universe will go on for billions of years.

We have to learn to think in terms of analogy and correspondence: there is no other way. So, to talk about “acquiring” or “losing” knowledge calls on us to understand, to give ourselves definitions. What is knowledge, and what is manifestation? H.P.B. says that there is a simple formula for all manifestation: it is the gradual coming forth in successive stages from the abstract—that is, the unmanifested, the purely spiritual—to the concrete.

Now, what is the power that produced the manifestation in the first instance? It is the power of will. In the second instance, it is the power of memory. In the third instance, it is the power of thought. And in the fourth instance—that is, ourselves—it is the power of all three: will, memory and thought.

There are the three fundamental characteristics of knowledge. Knowledge eternally exists. We have but to think of *The Voice of the Silence*—“...that which in thee *knows*, for it is knowledge.” We say over and over again that there is no knowledge apart from the Self; that Self is the Knower. Knowledge simply means the impressions stored in Self; whether we are looking at them or not, they are there. Look at the countless stores of impressions we have right here and now, just as related to this life or to today. Where are they when we are not thinking of them, that is, when we are not paying attention to them or putting our attention on them? They are non-existent. They haven't ceased to be, but they have ceased to exist, and not until we look at those impressions do they exist, do they become alive to us. Apply that all along the line, and it is the story of evolution.

All the knowledge that there is or ever was, is neither more nor less at any instant or in any being than it ever was or ever will be. The question

is, on what is the power to know, the power of perception, focused? In the beings below man it is focused on what we may call sense impressions, and in us it is almost entirely focused upon those ideas which we derive by reflection from sense impressions. So far as our will is concerned, it is wholly inactive except in the sphere of the likes and the desires. Knowledge presents itself under three aspects—Will, memory and thought—and any one of these may be fully active, wholly latent, or partially aroused.

In man as we know him, the spiritual Will is never aroused except in supreme moments, like

birth or death or great danger or great love or a great emergency of some kind or another. It could be aroused more often but, until our attention is turned on that department of our nature, its stores are to us as if they didn't exist.

This whole book is an attempt to light up Manas in us. The lighting up of Manas consists simply of turning the attention upon Self, upon the origin of self from the evolutionary standpoint, upon the present nature of self, upon the past nature of self, upon the principles of self, upon their combinations, upon how to use those principles. The whole of the book is for that purpose.

A PUZZLE FROM ADYAR

[This article, reprinted from *Lucifer*, Vol. IV, pp. 506-509, for August 1889, may well be described as an important historical document. Its meaning and its purpose have a message for the student of Theosophy of our generation.—Eds.]

When the cat is abroad the mice dance in the house it seems. Since Colonel Olcott sailed for Japan, the *Theosophist* has never ceased to surprise its European readers, and especially the Fellows of our Society, with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Œdipuses of the Society.

Now what may be the meaning of this extraordinary, and *most tactless "sortie"* of the esteemed *acting* editor of our *Theosophist*? Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. LUCIFER, the PATH and the THEOSOPHIST are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of the *Theosophist* has chosen to give a wide pub-

licity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than LUCIFER. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honourable men, he may realise them better, when he reads the present. Already his enigmatical letter to *Light* has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs "Colenso" has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious philippic called "Koothoomi Dethroned" he seeks to show that Mr. Harte's letter announces that the "Masters" are thrown overboard by the T. S. and "Mme. Blavatsky dethroned." Is it this that "Richard Harte, acting editor of the *Theosophist*," sought to convey to the Spiritualists in his letter in *Light* of July 6th?

Without further enquiry as to the real meaning of the *Light* letter, what does he try to insinuate by the following in the July number of the *Theosophist*?

A DISCLAIMER.

The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the "Esoteric Section" of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the "Head of the Esoteric Section," answer:

1. Mr. Bertram Keightley's letter, though containing the truth, and *nothing but the truth*, was never intended for publication, as a sentence in it proves. Therefore the acting Editor *had no right* to publish it.

2. Fellows of the E.S. having to be first of all Fellows of the Theosophical Society, what does the sentence "Fellows known to be members of the E. S."—who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of "*arbitrary and underhand proceedings*"—mean? Is not such a sentence a gross insult thrown into the face of honourable men—far better Theosophists than any of their accusers—and of myself?

3. What were the silly reports? That the "British or the American Section," and even the "Blavatsky Lodge" of the Theosophical Society wanted to "boss Adyar." For this is what is said in the *Theosophist* in the alleged "disclaimer":—

Mr. Keightley tells this Commissioner that he must not believe "*that the Esoteric Section has any, even the slightest, pretension to 'boss' the Theosophical Society or anything of the kind.*" Again he says: "*We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be.*" And yet again he says: "*I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T. S.*"

Amen! But before I reproduce the acting editor's further marvellous comments thereon, I claim the right to say a few words on the subject.

Since, as said, the letter was never meant to be paraded in print—chiefly, perhaps, because *qui s'excuse s'accuse*—it is no criticism to show that it contains that which I would describe as a meaningless *flap-doodle*, or, rather, a pair of them, something quite pardonable in a private and hastily-written letter, but quite unpardonable and grotesque when appearing as a published document.

1st. That the E.S. had never any pretensions to "boss the T.S." stands to reason; with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, *H.P.B. alone being responsible for its members*, as shown in the official announcement over the signature of the President Founder himself. It follows, therefore, that the E.S., as a body, owes no allegiance whatever to the Theosophical Society, *as a Society*, least of all to Adyar.

2nd. It is pure nonsense to say that "*H.P.B. ... is loyal to the Theosophical Society and to Adyar*" (!?). *H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was* and *is* meant to *represent* that CAUSE; and if she is so loyal to H. S. Olcott, it is not at all because of his being its "President," but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What is Adyar, apart from that CAUSE and the *two* (not *one* Founder,

if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar? Adyar is the present Headquarters of the Society, because these "Headquarters are wherever the President is," as stated in the rules. To be logical, the Fellows of the T.S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting Editor, who follows Mr. Keightley's letter with these profoundly wise remarks:

It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it"; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal*, will cease to appear.

The "private circulars" of the E.S. have nothing to do with the acting editor of the *Theosophist* nor has he any right to meddle with them.

Whenever "Madame Blavatsky does not approve" of "an action of the General Council,"* she will say so openly and to their faces. Because (a) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases*; and (b) for the simple reason that she recognizes but one person in the T.S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account of a *sacred pledge*, neither

Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and real dissensions in the Society. Let every one know the truth at last, in which there is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting Editor of the *Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now being a most devoted fellow of the T. S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in the *Theosophist* to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up

* Or "Commissioners" of whom Mr. R. Harte is one.

and sensational report from the *N. Y. Times*¹ and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had "abandoned or been read out of the fold," he gravely adds in a foot-note that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years"; it is time some one should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autono-*
mous have not expelled, or had no right to expel, any one. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society"? Is not the Blavatsky Lodge, like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist*?

But it is time for me to close. If Mr. Harte persists still in acting in such a strange and un-theosophical way, then the sooner the President settles these matters the better for all concerned.

Owing to such undignified quibbles, Adyar and especially the *Theosophist* are fast becoming the laughing stock of Theosophists themselves as well as of their enemies; the bushels of letters received by me to that effect, being a good proof of it.

I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting

angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who will follow me.

H. P. BLAVATSKY

THE ORIGIN OF THE PLANETARY SYSTEM

Sir Harold Spencer Jones, in *Endeavour* for July 1951, reviews the many theories of the origin of the planetary system which have been advanced during the past few centuries. H.P.B. discusses the subject at some length in *The Secret Doctrine* (I. 588-600).

Sir Harold points out that any theory worthy of consideration must explain the remarkable regularities displayed by the solar system. For example, if the sun could be placed on a gigantic table, not only would all the planetary orbits lie very nearly in the plane of the table top, but so also would those of their satellites. The axial rotation of the sun, of the planets and of their satellites, as well as the orbital revolutions of the two latter, are in the same direction; the eccentricities of the orbits are, with some exceptions, small; generally speaking, the inner planets are small, dense, rotate slowly and have few satellites; the outer planets are larger, more tenuous, rotate more rapidly and have many satellites. Laplace estimated the odds against these regularities being due to chance as 200,000,000,000,000 to 1.

¹ American Theosophists who may have read in the August LUCIFER in "A Puzzle from Adyar" a reference to a report copied in the *Theosophist* from the *N. Y. Times*, and called by us "bungled and sensational" are notified that the qualification has no direct reference to that particular article, which is *not* "bungled up" and was written by a friend. Our remark was due to an oversight, the article was not read in the hurry, and was mistaken for some speech by Dr. Keightley at the Chicago Convention; the editor having in mind shorthand reports in general, and having no idea of the identity of the two.
—ED. [*Lucifer*, Vol. V, p. 64]

A valid theory should explain also the distribution of angular momentum in the solar system. A moving body possesses momentum or what may be roughly described as a tendency to keep moving. The greater its momentum the more difficult it would be to arrest it, and the greater would be the impulse given to any other body with which it might collide. This momentum depends upon both the mass and the speed of the moving body. The momentum of a train moving at 60 m.p.h. is twice its momentum at 30 m.p.h.; the momentum of a train of 200 tons moving at 30 m.p.h. is twice that of a train of 100 tons moving at the same speed. A spinning top possesses what is called angular momentum. This introduces a third factor: the way in which the mass of a body is distributed. A hollow top weighing one pound would possess considerably more momentum than a solid top of the same weight and spinning at the same rate, simply because the matter in it is distributed at a greater distance from the axis of rotation, *i.e.*, it would require more effort to set the hollow top spinning, but, once spinning, it would require more effort to stop it.

The sun possesses angular momentum by virtue of its spin, the planets by virtue of their spin and of their orbital revolutions, and similarly with their satellites. Many theories of the origin of the solar system have failed through their inability to explain the amounts of these various angular momentums. Even the more successful theories have not been elaborated sufficiently to explain the distribution in any detail. The problem is more profound than astronomers have even guessed.

For it is said in one of the Purāṇas that: "The great Architect of the World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body." It is this action "that causes each sphere to turn around itself, and all around the Sun." After which action, "it is the *Brahmandica*, the Solar and Lunar Pitris (the *Dhyani-Chohans*)" who take charge of their respective spheres (earths and planets), to the end of the Kalpa. (S. D., I. 442)

The modern theories of planetary origin may be classified as dualistic or monistic ones. In the dualistic theories the planetary system is said to

be the result of the interaction between the sun and another star. Generally another star is supposed to have approached so close to the sun as to have torn from it a mass of hot gaseous matter by gravitational attraction, and this mass is supposed to have cooled and coalesced to form the planets. No theory of this nature has succeeded in explaining the distribution of angular momentum. H.P.B. wrote in *Transactions of the Blavatsky Lodge*, p. 145: "This does not mean that all the planets are thrown out from the sun, as modern Science teaches, but simply that under the Rays of the sun they acquire their growth."

In a recent version of the dualistic theory by Hoyle, the sun is held to have had at one time a massive companion. This companion flared up in an eruption (this being believed to be a not uncommon occurrence); in its recoil from the eruption, like the recoil of a gun as a shell is fired, it broke away from the sun, leaving behind an immensely hot cloud of matter which was captured by the gravitational attraction of the sun, and this cloud then condensed to form the solar system. A major difficulty in this theory is that such a hot cloud would have dissipated before its capture by the sun. A common feature of all the dualistic theories is that the solar system is a chance occurrence, the result of some catastrophe in the heavens. Not one of them offers satisfactory explanations.

In the monistic theories the planetary system evolves by an orderly sequence out of a cloud of stellar matter, or a nebula, without the intervention of another star, and by a process which could conceivably be repeated several times in the cosmos. A recent form of this theory put forward by Weizsäcker will serve as an illustration. This is described by Sir Harold Jones as a modification of Kant's theory, (*Vide S. D.*, I. 601-2), and as the most successful one propounded.

In this theory the primitive sun was surrounded by a rotating envelope of gas and smoke particles composed of approximately 99% of hydrogen and helium, the two lightest known elements, and about 1% of heavier elements. This envelope settled down into a disc of gaseous atoms and smoke particles moving in roughly circular orbits round the sun, the thickness of the disc being

1/10th of its diameter, and the latter being comparable with the present diameter of the solar system. Between annular layers of this disc of whirling atoms and smoke particles, secondary vortices developed. Imagine one tin standing in a larger tin so that there is just sufficient room to drop small balls into the space between the walls. Imagine both tins to rotate, the outer more quickly than the inner. The balls between will also rotate, *i.e.*, they will act like ball-bearings. The rotating tins are crude representations of major vortices round the primitive sun, the balls of secondary vortices between them. Conditions in these secondary vortices were favourable for the condensation of the gas into nuclei. When these nuclei had grown to a sufficient size by the condensation of gas on them, they grew into planets by the accretion of matter drawn to them by their gravitational attraction. The satellites of the planets were formed by an analogous process.

This theory has succeeded in giving a satisfactory explanation of the main features of the solar system but many difficulties remain, such as, that the mass of Mars is smaller than that required by the theory; also, that the theory requires a planet between Mars and Jupiter.

In *The Secret Doctrine* (I. 594) it is written:—

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, of an intellectual and divine Nature. That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upadhi* to this, there must be the sixth, its vehicle—*primordial physical matter*, so to speak, though its nature must escape for ever our limited normal senses. It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos.

Of the nebular theory, of which the above may be considered a recent version, H. P. B. wrote:—

The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It is gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it is self-luminous... the Sun and planets are only co-uterine brothers, having had the same nebular origin, only in a different mode from that postulated by modern astronomy. (*S. D.*, I. 588-9)

Further hints as to the origin of the solar system are given in *Transactions*, pp. 145-6:—

Q. Were all the planets in our solar system first comets and then suns?

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun's fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahmâ's Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for æons, and æons, like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see, will first fall off like a veil from the face of the true Sun. No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty thousand of King Sagara's Sons were destroyed by a glance of Kapila's eye.

THE SUN

What is the glowing ball of fire we see in the sky which warms with its beneficent rays or scorches with its burning heat, which brings light to the darkened world, and life to all things, which is the magnet round which our earth and the other planets revolve? Is it what it seems to be, just a ball of fire, or has it a sevenfold nature? Will search for, and study of, its sevenfold nature combine the opposing ideas that it is either such a ball of a fire or a veritable god to be worshipped, as did the Ancients and as do also many among the moderns?

Following the law of analogy, the Ariadne's thread, which H.P.B. always advised us to follow, we see that just as the earth is the lowest, physical, visible globe of its sevenfold nature, as are the other visible planets of theirs, so the Sun we see must be the lowest, physical, visible reflection, vehicle or veil of the sevenfold Sun. We naturally ask ourselves why the visible Sun is different from the earth in its material nature, why it shines by its own light and not, as does the earth, by borrowed light.

We are told that the matter of the visible Sun is electric and magnetic, though even this electricity is not as "molecular as the electricity we know." (*Transactions*, pp. 116-17) In fact it is "the lowest state of the first Principle of the BREATH." (*S.D.*, I. 289) It is necessary for us always to bear in mind the sevenfold gradations of matter. Says *The Secret Doctrine* (I. 289):—

Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density.

From another angle we learn, (*S.D.*, II. 114):—

The Spirit, beyond manifested Nature, is the fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god.

From the matter side, the Suns are said to be the *Sthula Sarira* of the Kosmos, while for our solar system they are the highest state of physical matter. (*S.D.*, I. 598)

Just as, Theosophically, we try to uncover in ourselves our real Nature, and think of ourselves

as Spirit-Soul, so we are advised to look at the Sun. *The Secret Doctrine* (I. 541) tells us that the visible Sun is merely "a window cut into the real Solar palace and presence." Reflecting on this we begin to sense, however slightly, that could we but pierce the denseness of matter we should find such a blazing Splendour filling all Space that we would be destroyed by its brilliance. Even what we see through the window is such that with the naked eye we cannot gaze on it without destroying the eye; how then shall we reach the point when we are capable of looking "with undazzled eyes" into that glory?

Even that is only the "body" of the indwelling Intelligence or God, for, as in all manifestation, there is Spirit, Soul (or vital principle), and body. It is difficult for us to bridge the gulf between the old idea of a personal God or Intelligence which ruled all Nature, and the "Lords of Light" in which the Occultists believe. It is difficult to take God out of Heaven, and yet see a "god" in the Sun, but we must try, for we are told that the Sun is, "like milliards of other Suns, the dwelling or the vehicle of a god, and a host of gods." (*S.D.*, I. 479) They are wise, H. P. B. implies, who see in the Sun "the symbol of Divinity, and at the same time...sense within, concealed by the physical Symbol, the bright God of Spiritual and terrestrial Light." (*S.D.*, I. 479)

The descriptions of the God or Intelligence, or Intelligences, in the Sun cannot help us to grasp this truth intuitively unless we strive to reach the essence of the idea, not dragging it down to our conception of form or body, individuality or intelligence. The following extracts from *The Secret Doctrine* should be well pondered over. They take us from the very Source down to man himself.

It is that LIGHT which condenses into the forms of the "Lords of Being"—the first and highest of which are, collectively, JIVATMA, or *Pratyagatma*.... From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive form. (II. 33-34)

Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that radiates on the shores of the river of Life, it is the inner principle in them [the Beings of Hierarchies] which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body. (I. 275-6)

The hosts of these Sons of Light and "Mind-born Sons" of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man. (I 106)

Not only does spiritual man spring directly from these great Hierarchies, Rays or Lords of Light, but "from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected." (S. D., I. 604) At one end of the chain, says ancient Symbolism, are the chief Avatars and Saviours sent out from the Spiritual Sun, at the other the mortal human beings, ourselves, "whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode." (S. D., I. 638)

Just as in the beginning of any manifestation there is the one, the SUN, within which is its sevenfold Nature, the seven Great Lords of Light, that ray out the seven rays which consolidate into the differentiated forms of life and matter, so in the course of evolution those Rays are withdrawn into their fountain-head. This withdrawal, or effort to get back to the source is a *conscious* effort on the part of the human being, a self-induced and self-devised effort:—

For, with every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. (S. D., I. 638-9)

Further we are told that, even though the "units of humanity proceed one and all from the same source—the *central* and its *shadow*, the visible SUN," yet "the chief features of one's life are always in accordance with the 'Constellation' one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it, whether we call it a *Dhyān Chohan*...or an Archangel." (S.D., I. 638-9) This is not referring to the different

personal births but to the birth of the Ego. (S.D., I. 572-3)

Each man, therefore, belongs primarily to one or other of the Seven Great Rays, though, as with the Seven Types of humanity born on seven separate portions of the globe, later amalgamated and finally separated again into their distinctive types, so with man as pertaining to one or other Ray. He has all the other Rays in him, but his prime source is one or other. Happy is the man, says H.P.B., who "knows his Father," as Jesus said he himself did!

Apart from the "Beings" in the Sun, we have the Force aspect. Seven forces are sent out from the Sun, or six forces with their primary, the seventh. These forces are the Alpha and Omega of the forces known to us on this plane as "electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life." (*Transactions*, p. 115) Yet we may not separate the Forces from the Beings, for:—

Occultism sees in all these Forces and manifestations a ladder, the lower rungs of which belong to *exoteric* physics, and the higher are traced to a living, intelligent, invisible Power, which is, as a rule, the unconcerned, and exceptionally, the conscious cause of the sense-born phenomenon designated as this or another natural law. (S.D., I. 554)

Each of these Forces has a *living Conscious Entity* at its head, of which entity it is an emanation. (S.D., I. 293)

Have we not here the true understanding of the scientific conception of a Universe of Law and the religionist conception of a God, the law-maker, for "Occultism does not deny the certainty of the mechanical origin of the Universe" but it "claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us." (S.D., I. 594)

Having thus dealt with the matter side and the intelligence side of the SUN (visible and invisible), there still remains the vital or "living" side. Following again the law of analogy, the Solar System is likened to a human body:—

...there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the *manvantaric* solar period, or life; the Sun contracting as rhythmically at every return of

it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system....The universe (our world in this case) breathes, just as man and every living creature, plant and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours. (S.D., I. 541)

The Sun is the heart of the Solar World (System)

and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein....The planets are its limbs and pulses. (S.D., I. 541)

The whole manifested Universe is surely the body of the Living God. Happy is the man who can sense that PRESENCE and bow in reverence before Its Glory!

CORRESPONDENCE

FERTILIZERS AND COMPOST

[The letter from a fellow-student in England which we publish here contains a pertinent warning for over-zealous students against defending one side of a controversial issue without sufficient examination of the subject to be able to defend their stand. If a student of Theosophy expresses earnest conviction on a question in regard to which he shows himself to be ill-informed, his position as a promulgator of Theosophy itself is in so far weakened in the eyes of others.—EDS.]

People in increasing numbers, among them students of Theosophy, appear to class the use of fertilizers with such obvious abuses as the continuous cropping of virgin soil without replacing what is taken from it. The undersigned does not wish to discuss the relative merits of fertilizers and compost but to point out what seems to be a weakness in the position taken by some fellow-students in this and similar controversies. Statements made by enthusiastic supporters of "compost only" are accepted uncritically and repeated without accurate knowledge and understanding of what is involved, while the investigations made by supporters of any other policy are ignored. In a few extreme instances, arguments advanced seem to add up to little more than a bandying of the word organic; or to general accusations of profiteering by vested interests in fertilizers, as if the vendors of compost-grown vegetables or of flour stone-ground from compost-grown wheat could never be guilty of a little modest profiteering.

For example, how many students who interest themselves in this controversy can give clear and straightforward answers to the following questions?

(1) What is the difference, if any, between a soil in which the necessary balance between the vital mineral elements has been produced by nature and a soil in which this balance has been produced by the direct addition of mineral elements naturally deficient in the soil, while at the same time the humus content is maintained by the addition

of organic manure?

(2) If both a soil and its subsoil are naturally deficient in certain mineral elements vital to the growing of food crops, how can those elements be supplied? (No amount of composting of plants grown on the soil, or dung from animals grazed upon it, can supply what is not already there.)

(3) Lime is universally admitted to be a valuable and sometimes an essential addition to the soil. Lime "sweetens" the soil and also adds the essential mineral calcium. In what way does lime differ from any other chemical fertilizer?

The writer is aware of some of the results obtained by the ardent advocates of "compost only" and would not presume to dispute these. He would suggest, however, that the greatest of men are capable of error in their deductions from facts, particularly in a matter affecting the health of the community, in which so many factors play their part. Bad results may have come from the unwise use of fertilizers but this does not mean necessarily that there is not a right use. All substances, even compost and animal dung, can be poisonous when used unwisely.

Finally, the writer believes that students do harm, not only to the cause they champion, but to the Movement, in the eyes of those with perhaps a lifelong experience in a particular field, if they repeat statements without accurate knowledge; and that nothing is lost by a cautious avoidance of final conclusions in matters such as these.

A STUDENT OF THEOSOPHY

IN THE LIGHT OF THEOSOPHY

At the Indian Institute of Culture Day celebration in Basavangudi, Bangalore, on August 11th, its seventh anniversary, Shri P. Chenchiah, Madras High Court advocate, gave an inspiring address on "The Brotherhood of Religions," the recognition of which, he urged, was essential to their vitality and power. People of different creeds could meet only in the spirit of true religion; the religious forms could not be moulded without breaking them.

Ours, he declared, was a transition age. Some of its manifestations were India's bloodless attainment of her freedom, reversing the pattern of history; the finding of atomic power in the minute beyond the reach of the microscope; the tendencies towards One World; the secular State's welfare activities; the substitution through mathematics of "events" for things and people and, through biology, of "processes" for "events."

But, while all things were changing, organized religions were hiding behind the barricades of custom. Only love could cast out the fear that had taken hold of them. Dogmatic religion had had its day; religion had to be recognized as a matter of the spirit. Only bad followers of their own religion fought with the followers of other religions. The true followers of one religion wished success to the followers of others, in their respective efforts. The religionists quarrelled, but each, listening in silence, could feel a touch of the Spirit. It was after the whirlwind that, in the Bible, had been heard the still, small voice. And it had been "the still, small voice in a still, small man" to which India owed her victory through non-co-operation and *satyagraha*. The revelation need not be expected only among the orthodox. The *Gita* had been spoken on the battlefield; Arjuna had heard it, but its message had come also to Sanjaya and to Dhritarashtra, on the other side! The still, small voice, when it came, spoke the words of brotherhood which rejoice the heart of man.

The Chairman of the meeting said that Shri Chenchiah's message was very near the ideals of the Institute, which, by bringing the minds of

ordinary busy folk in touch with the higher aspects of ideation, was helping them to feel the brotherhood of all human beings. Life was spiritual, but was lived in a small mould. Spiritual ideas could help each to serve all by making his own actions sublime. The Institute was translating the discoveries of the academicians into forms for application. The Chairman's closing plea was for unity, not as Hindus and Christians but as men of understanding, recognizing the united spirit of life which is our only true Self.

Several Theosophical truths are brought out by Mr. Richard B. Gregg in his thoughtful examination of Capitalism, Socialism and Gandhiji's programme in his newly published book, *Which Way Lies Hope?* (Navajivan Publishing House, Ahmedabad. Re. 1/4)

He points to the unity which bridges and ties together all the forces and phenomena of nature

with the intangible, invisible, subtle inner world of ourselves, the world of thoughts, feelings, sentiments, fears, hopes and aspirations. If there were no such bond between inner and outer, we would be unable to understand anything of the outer world at all.

"This deepest of all unities," he explains, "is what we call spirit." It is unprovable, but thoughtful minds in every age and race have recognized it. It alone, he asserts, though wholly intangible and transcending space and time, will hold together all the elements and factors of a given society, as it includes them all.

Therefore the search for experience and understanding of spirit, i.e., religion or a metaphysical tradition, is essential to the enduring life of a nation.

He distinguishes religion from religious institutions, holding that "a profound religion, widely understood and firmly believed," would make possible the avoidance of wars and give a correct understanding of the true nature of the self. Also, "since spirit is in the world of outer Nature as well as within man," religion, imparting reverence for Nature, would limit and control man's predatory instincts against the natural world.

And how true is this statement of the Law of Karma (though Mr. Gregg does not use that term) :—

Moral laws may be slow but they are just as enduring, powerful and ineluctable as is the attraction of gravitation. It is a subtle and unobtrusive law, but just as sure as any of the quick and dramatic ones, that to obtain enduring success one must choose and use means that are in harmony with the end which is desired...so far as human affairs are concerned, we live in a moral universe...the immoral acts of a society will ruin its character and eventually destroy it, as surely as if it were a person.

Dr. S. Radhakrishnan, declaring open at Bombay on August 26th the new premises of Jai Hind College, an educational institution for Sindhi displaced persons, said that we were "all displaced and uprooted culturally." We lacked the tenacity of purpose and idealism which would propel us towards an integrated life—a lack which had characterized past civilizations which, although great in one aspect or another, yet had "died in perfect health." Dr. Radhakrishnan called for a change from the modern materialistic approach to life, which made people look on man as a machine, instead of as "the 'mystic entity' that he was," and for the development of "spiritual dimensions."

Quite in line with the insistence of Theosophy on study of the eternal verities was Dr. Radhakrishnan's recognition that the first step towards the spiritual approach to life was "the development of the intellect on right lines." Morals had degenerated, he said, because mankind had been "fed on cheap stuff" and had stuck to the surface of life, ignoring its deeper aspect. He ascribed most of India's ills to a defective system of education.

Mere bookish knowledge, he maintained, did not equip a student to face life. It did not give him the courage and faith needed to meet crises. Education had to communicate the idea of right and wrong and to give a true perspective of life. Wisdom and a sense of responsibility had, he said, to be developed and religion taught not in a narrow way but "in a fashion resplendent with love."

Considering under the caption of "Debated Problems" the conflicting traditions regarding "The Apostle St. Thomas and India" (*East and West*, July 1952) Signor Mario Bussagli examines the evidence for St. Thomas's having laboured in Malabar, or in Persia or Northwest India, while

the Buddhist missionaries were moving and spreading throughout Asia the Good Law, thus laying the foundations of a form of Asian Humanism, extremely rich in thoughts and works...

and the Iranian world was "a centre of deep religious thought."

While the presence of the Apostle in the Northwest is mentioned in the earlier documents, the tradition of St. Thomas's presence in South India is persistently maintained by the Christian groups of Malabar, and is evidently accepted by Madame Blavatsky. One Christian writer, indeed, Dr. Lundy, H. P. B. mentioned, had built up, on the probable circulation on the coast of Malabar of what she refers to as "the spurious *Gospels of the Infancy* and of *St. Thomas*," the remarkable theory that these had "given colour to the story of Christna." The similarities between the accounts of the lives of Krishna and of Christ certainly call for explanation, but she writes :—

Why not accept truth in all sincerity, and reversing matters, admit that St. Thomas, faithful to that policy of proselytism which marked the earliest Christians, when he found in Malabar the original of the mythical Christ in Christna, tried to blend the two; and, adopting in his gospel (from which all others were copied) the most important details of the story of the Hindu Avatar, engrafted the Christian heresy on the primitive religion of Christna. (*Isis Unveiled*, II. 539)

Among the wonder-working effects ascribed by tradition to the relics of St. Thomas, Signor Bussagli mentions "a lamp that burnt eternally without the help of oil or of any other fuel," which one Theodore assured St. Gregory in the sixth century he had himself seen. Theosophy believes in no "miracle," but it does accept the existence of perpetual lamps. H.P.B., who had herself seen such lamps, knew the ingredients employed, the manner of their construction and the natural law applicable to the case, affirmed the fact most positively. (*Isis Unveiled*, I. 226) She quotes a few of the 173 authorities who had written on the subject, and explains some possibilities of their

rationale, rejecting, however, the assumption that the Hermetic philosophers had always claimed that the flame under discussion was an ordinary earthly flame, resulting from the combustion of luminiferous material.

In this respect, she added, "the philosophers have been constantly misunderstood and misrepresented." (*Ibid.*, I. 510)

It should not be necessary to remind those who pride themselves on their freedom from irrational beliefs that prejudice no less than predilection may bar the road to truth. In "Psychical Research and the Rationalist" in *The Literary Guide and Rationalist Review* for August, Mr. Thomas Greenwell draws a distinction between Spiritualism and Psychical Research. The S.P.R. cannot disclaim partial responsibility for the blurring of that distinction in the public mind, through its preoccupation for many years with the phenomena of mediumship and the hypothesis of the agency of discarnate personalities and its inadequate attention for many years to the powers of the living man.

Mr. Greenwell's article is a plea for the open mind, a *sine qua non* for scientific advance in any direction. He reminds his readers that "the reach of the mind does not end in Harley Street" and that there is no obvious dividing line between psychology, which has won general acceptance, and "parapsychology," which in the minds of some is scientifically questionable. Obviously, the tools of ordinary scientific research are not normally suitable for parapsychological investigations, but, as Mr. Greenwell remarks drily: "The microscope is of very little use to the astronomer."

In psychical research we may well be dealing with something right outside the scope of modern scientific method. What true Rationalist would claim that we should *make* our observations and hypotheses fit the accepted framework of existing scientific theory?... Moreover, it is just as unscientific to put every strange happening down to chance, coincidence, fraud, mal-observation, etc., as it is unscientific to assume in all we do not understand the agency of gods or devils.

We welcome the move recently made in Coonoor in the Nilgiris to insist on the humane

treatment of dogs. Shocking conditions are stated to exist in the Lethal Chamber for dogs in that place. There is cruelty to animals elsewhere in India, though, as H.P.B. pointed out in *Lucifer* for May 1888, answering a question as to why animals suffer, "every philosophical Eastern system... inculcates kindness and protection to every living creature." Certainly, as the circular letter from Coonoor points out, cruelty to animals must be eradicated for India to deserve the appellation of "Land of Ahimsa."

Taking pleasure in the infliction of pain is diabolical. Those who enjoy inflicting agony, however, are fortunately very rare, compared with the many whose callousness to suffering, human or animal, is due to a but slightly developed imaginative faculty or to self-centredness. In their own interest even more than in that of the animals—whose keenest physical sufferings are less poignant and less lasting than the mental anguish of human remorse—these need to have the iniquities which they are unconsciously perpetrating or condoning brought home to them by those in whom altruism and mercy are at least beginning to unfold towards the infinitely wise and tender compassion which is the goal for man.

Of the three interesting MSS. recently acquired by the International Academy of Scientific Research, Mysore, which are described in *The Hindu* (Madras) of 31st August, one is said to relate to the *Narada Silpa Sastram* (Narada's "Science of Architecture"). The other two bear additional testimony to the ancients' mastery of the air, one of the themes developed by Dr. V. Raghavan of the University of Madras in his lecture at the Indian Institute of Culture, Basavangudi, Bangalore, in June 1951. ("Yantras or Mechanical Contrivances in Ancient India," Transaction No. 10 of the I.I.C.)

One MS., described as a Devanagari transcription of the *Vijmaanika Shastra* by Maharshi Bharadwaja, with an English translation, purports to give particulars of the construction and operation of aeroplanes in antiquity. Its eight chapters deal with different types of aeroplanes and mention 16 light, heat-absorbing metals suitable

for their construction, besides the secrets of ascertaining the direction of enemy planes' approach and of destroying them. A photographing mirror underneath the plane is named as one of its 31 parts. While some of the "secrets" mentioned, such as those of making planes motionless, of getting photographs of the interior of enemy planes and of hearing conversations in them are apparently unknown to modern aeronautics, they may conceivably lie within the potential scope of physical science. Others, such as making planes invisible (unless the ancients anticipated the device of camouflage) and making persons in enemy planes lose consciousness, may well belong rather to the realm of psychic powers, some of which are beginning to be rediscovered.

The third MS. also describes flying vessels, some of tremendous carrying capacity. There is a reference to one made of sheets of mica which "appears like a sparkling light and as such none can know that it is a machine."

The Secret Doctrine (I. 563) affirms the existence in antiquity of flying vessels from which the terrible destructive force known to the Atlanteans as MASH-MAK was directed against enemies. Madame Blavatsky mentions, also, that it was from the Atlanteans that the early Aryans learnt aeronautics, "*Viman Vidya* (the 'knowledge of flying in air-vehicles')." "

Sir C. P. Ramaswami Aiyar, speaking at the Eighth Foundation Day Celebration of the Kuppuswami Sastri Research Institute, Madras, early in September, on "The Puranas as Illustrative of National Psychology and Evolution," stressed the value of the Puranas as "human documents ...intended to be a source of popular education." Though they dealt mainly with cosmogony and the *avatars*, the Puranas conveyed, he said, such important truths as the dual nature of man and the need for him to be on guard against the wiles of the lower nature. While handing on the tradition of high and ennobling ideals, they also presented, as a warning, those who had fallen from

those ideals. They showed, too, the futility of wars, in which the vanquished were the real conquerors.

The *Vayu Purana*, moreover, conveyed unambiguously the idea that religion did not depend on the worship of any one manifestation of God. The Puranas also, the speaker said, taught "the equality of castes and the all-embracing oneness of humanity," and even that there was "no hard and fast line between nature and man, man and animal and man and God." They showed, too, that evil and suffering were but temporary experiences, not absolute or real.

Sir C. P. Ramaswami Aiyar mentioned their dealing with scientific subjects also, such as chemistry and medicine.

The Puranas are all this, but they are also much more. Madame Blavatsky tells us that, under their "exoteric *fables*," there is more wisdom concealed than

in all the exoteric *facts* and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies. (*The Secret Doctrine*, I. 336)

"There is not a word in any of the Puranas," she tells us, "that has not a special esoteric meaning." (S.D., II. 175fn.)

...in the *Puranas* one may find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy tale-like allegories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present! (S.D., II. 253)

Even the dead letter sense of the Puranas, H.P.B. writes,

if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them. (S.D., II. 585 fn.)

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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