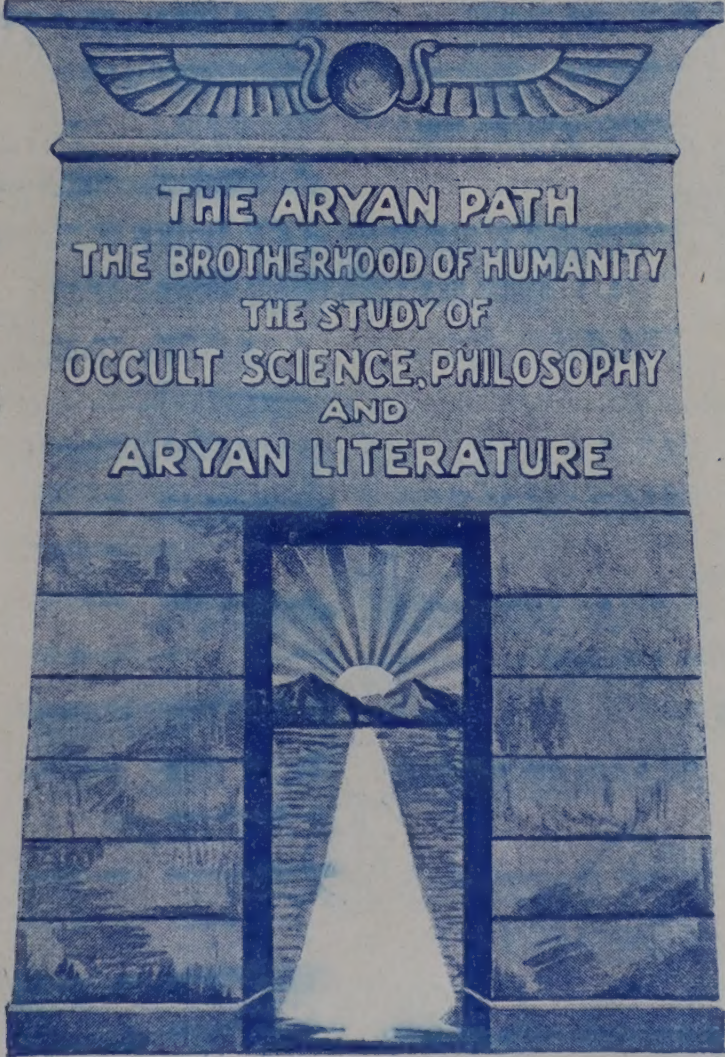




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XXI No. 11

September 17, 1951

Truth is not a man, nor a book, nor a statement. The nature of Truth is *universal*; its possessors in any degree will be found to be appliers of universality in thought, speech and action. Their efforts will be for humanity regardless of sex, creed, caste or color. They will never be found among those claiming to be the chosen spokesman of the Deity—and exacting homage from their fellow-men: true Brotherhood includes the least developed as well as the very highest.

—ROBERT CROSBIE

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.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th September 1951.

VOL. XXI. No. II

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AUM THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1951.

VOL. XXI. No. II

THE WISDOM-RELIGION

In the *Theosophical Glossary* H. P. B. equates Theosophia with the Wisdom-Religion. She refers to it as the substratum and essence of all knowledge. The Root-source from which religions, philosophies and sciences have grown, the Wisdom-Religion comprises a body of definite principles. Scholars speculating on these have produced philosophies in which truth is overlaid with errors and fanciful conjectures. Blind believers have made hard and fast dogmas out of them, building religious creeds.

Students of Theosophy sometimes mistake Theosophy to be a conglomeration of the good in all religions and philosophies. Such have a wrong conception of synthesis, when H. P. B. describes her *Secret Doctrine* as "the synthesis of Science, Religion and Philosophy."

The Wisdom-Religion is the primordial knowledge directly imparted to humankind by men's progenitors and informing egos. The comprehension of it requires neither blind acceptance of its teachings, nor the gift of grace from on high. It is knowledge, though veiled from the senses and the brain bound in three-dimensional cerebration. It is knowledge, though hidden from minds which speculate with the aid of stern logic and inductive reasoning. It is knowledge, though no blind believers and dogmatic sectarians of any creed are able to fathom its profound reality. Its metaphysics provides a satisfying philosophy of the One Spirit and Its relation to the myriad forms of life. Its science deals with soul, mind and body. It teaches the art of living and provides for each person his religion of service to the entire universe.

This is a tremendous claim. It is, however, repeatedly made by those ardent students of

Theosophy whose aspirations are, if not fully, at least partially realized. To catch a glimpse of this grandiose picture of the Temple of Knowledge the seeker's earnestness must lead him to enquire, not about any particular aspect or problem of the esoteric philosophy but about what the esoteric philosophy is *per se*. The comprehension of the teachings may, nay will, take him years but a visit to the edifice called *The Secret Doctrine* by H. P. Blavatsky will put heart into him and the vision will surely dawn that at least he has found what true knowledge is and where it is enshrined.

His future difficulty is described in the same book, in Volume I, p. xlvi:—

Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience and consciousness, based on what he has already learnt.

Our new knowledge is but an extension of our already acquired knowledge. Our experience may lead us to soar in terms of our aspirations and ideals but it carries within itself its own checks and limitations. Our consciousness contains both our knowledge and our experience and is the fashioner of our attitude to all life, to all the world. A change of attitude is, then, the very first desideratum. Knowledge in amplitude will come to enrich the storehouse of our experience but the attitude will determine whether we shall use, misuse or abuse both knowledge and experience. We gain by the right attitude. We lose out by the wrong attitude. The improvement and transmutation of attitude is the very first task. In all this the experienced statement of Robert Crosbie is of vital importance:—

Theosophy can be tested out by our present knowl-

edge and proves itself with every test.

So the enquirer should ask first the question "What is Theosophy?" To secure the correct answer he should learn about the existence of the Wisdom-Religion, constant, consistent, as old as thinking man. This can be done by a quiet view

of the books of H. P. Blavatsky, but especially *The Secret Doctrine*. This will bring him the necessary faith—not blind but all-seeing. And then he can proceed to acquire the knowledge of principles and the details of the Great Science, *Mahā-Vidyā*.

UNIVERSAL BROTHERHOOD AND ADMISSION OF MEMBERS

[This article is reprinted from *The Path*, Vol. IX, pp. 119-122, July 1894.—Eds.]

Some confusion has at times arisen in the minds of Branch officers and members on the point of admitting persons to the T.S. It has been asked, Why, if we hold to Universal Brotherhood, should we refuse to admit those to whom there is objection? The answer seems to be the same as one would give if the question related to admitting all persons to one's family or house. Indeed, the relation of Branches to the T. S. is much like that of the family to the State. Every individual not positively criminal has the right to citizenship, and may, subject to the statutes, take part in civic affairs, express his convictions as to public policy, join in meetings of citizens for discussion or new movements, and everywhere be regarded as on a par with his fellows. But this gives him no right to entrance into any family, and a claim that his citizenship entitled him to cross whatever threshold he liked and establish himself as a member of the domestic circle would be laughed at. Everyone would say that families had a right to their privacy and to select their associates, and that if they saw fit to exclude any person from their home, there was no canon of justice or proper feeling which should constrain them to do otherwise. It was wholly for them to say who was congenial, acceptable, welcome.

Just so in Branches of the T. S. Every sincere and reputable person is free to join the Society, and as a member of it to enjoy all the privileges belonging to membership. He can attend all meetings of Theosophists as such, join in petition to the constitutional authorities, use his diploma for purpose of identification, claim the documents due to F. T. S., and, in general, have full posses-

sion of every right conferred by our rules. But this does not empower him to demand admission to private meetings of a Branch, much less to election to its membership; nor can there be any ground of complaint if its existing members decline to elect him.

This will be clearer if we consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and colour from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity. If an applicant for Branch membership is known to have views as to its policy which are in marked contrast to those prevalent within it, or to be offensive in manner, of ill-repute in the community, quarrelsome, heady, flighty, certain to excite discord inside or to compromise the Society outside, there is no possible reason why he should be accepted. To admit him would do him no good, for he is not in harmony with the rest of the organization, and would simply be introducing an element of discord certain to eventuate in ill feeling, contention, a check to work, and possible disintegration. One factious or indiscreet Branch member may paralyze a Branch. Nor is his exclusion an injury. He has no claim to entrance, and consequently no grievance at denial; and he is altogether at liberty to join the Society as member-at-large, to assist its opera-

tions, and to study its literature. He can be a citizen of the commonwealth without being a member of a particular household in it.

More than this. Where a Branch is aware that a person is sure to cause trouble or to act as a stumbling-block to other and worthy men and women, it is its *duty* to prevent that catastrophe. Sentiment should not be a bar to justice. To protect the Society and to secure peace to existing workers is of more importance than the self-love of a single individual. Indeed, if he resents the expression of the Branch's preference in the case, he shows that he has not that respect for others' rights, judgments, and feelings which is essential to any true Theosophist, and is destitute of the elementary qualifications for close union in Branch life. His very pique justifies the Branch action and affirms it.

Of course it cannot be said that no sacrifice of personal desires or preference is ever to be made by Branch members in elections. That would be queer Theosophy. It may very well happen that a person somewhat distasteful in ways may yet give promise of a valuable future, and a sincere member may, and should, concede personal considerations to a larger good. But this is a different case from that radical unfitness which cannot be smoothed over by tolerance or by phrases, and which demands the blackball for protection.

To recapitulate. We believe in unity, but at the same time we know that it is not possible for all to live intimately with each other because of various differences existing among individuals as to race, manners, and style of mind as well as of nature. Brotherhood does not require that we shall take into our home the vicious, even though we are working for their reformation; nor that we should bring into our own circle those whose manners and development are vastly different from our own. And just as it is in our private

life as human beings, so it is in the Theosophical Society.

We have no right to deny to any one the right to be alive and one of the human family, and neither have we the right to deny to any one the right to belong to the Society so long as the applicant is not a criminal unreformed. But in the Society, the Branch represents the family, and it has a right to draw a line or make a limit, and to say who shall and who shall not belong to that family. Hence each Branch has to decide upon whom it will admit. If some apply who are sure to bring trouble to the Branch or who are of a nature that will not permit free and harmonious work with the others, the Branch has the right from all points of view not to admit to the Branch roll. This very question was once raised very needlessly in a place where there were many colored people and where a sentiment existed against their associating intimately with whites. It was settled by deciding that if colored people desired a Branch of their own they could have it and would be helped by the other. Brotherhood does not demand that elements wholly dissimilar must be violently mixed. Neither party would be comfortable in such circumstances. They can work apart for the common aim.

But the rules provide for cases where applicants wish to enter the T. S., as any Branch President may admit the applicant as a member-at-large if willing to endorse his character in general. In such an event the transaction is between the president, the applicant, and the office of the General Secretary. It does not concern the Branch at all.

And so the union of right feeling and sound reason will usually solve duty when uncertainty occurs, and the Branches be secured the largest proportion of good material, with a minimum of risk to harmony, effectiveness, and continuing life.

W. Q. J.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER III

III.—THE MONADS

Q.—It is taught that after the middle of the Fourth Round—that is, this present Round—when the mid-point is passed, no more Monads come over from the old Moon Chain to this Earth Chain, and likewise that, after the middle of the Fourth Root-Race, no more Monads (with the exception of the anthropoid apes) enter the human kingdom. Now, as time went on, would this not result in the thinning of the ranks in the lower kingdoms, and also a crowding of Monads at the door of the human kingdom?

Ans.—Looking at it from our point of view, that seems to be reasonable, doesn't it? But suppose we look at it from the standpoint indicated, say, in the 15th chapter of the *Bhagavad-Gita*. Krishna and Arjuna are speaking of the Tree of Life, which is only another expression for the vast fields of evolution—spiritual or monadic, intellectual or psychic, and astral or physical. The chapter uses this language, "It is the primeval Spirit from which floweth the never-ending stream of conditioned existence." There is an eternal flow from the highest state to the lowest, and, therefore, an equally uninterrupted flow from the lowest state back towards the highest.

Now, although the statement in the Theosophical teachings is that no more Monads will enter this earth chain—the human kingdom of this earth—after the middle of the Fourth Round and the fourth globe of that Round, it does not say that this is so with respect to Mars, Mercury or Venus, to the 10 million or so other stars, planets and Suns in Space. All those represent the descent of conditioned Life from the highest state to the lowest. On the other hand, the statement is made that there were once on this earth many forms of animal life that no longer exist. They haven't become human beings, so where are they?

It is very strongly hinted that there are other fields for their evolution, just as there are other fields for our evolution. At the present, the teaching, for our better comprehension, is confined not merely to the Fourth Round but to the fourth of the seven globes in the Chain of Planets that are the scene of our evolution. Now, if we go from planet A to B and C and D, and then from D, this earth, we go to E and F and G, how about the other classes of Monads? They must do the same thing. We don't cease evolving after we leave this globe; we go to another globe. And after we have completed our evolution on all the seven globes of this Chain, do we cease evolving? No. We didn't cease evolving when we left the Moon Chain. How about the Monads following us? They didn't cease evolving.

It is a mistake to think that the universe is either overcrowded or thinly populated. We want to get away from the idea that there is at any time, anywhere, any overcrowding. Space is full all the time and the Monads, high or low, are always on the move.

Q.—What provides for the circulation of Monads in the lower kingdoms after that middle point?

Ans.—We provide for their circulation in the air we breathe, in the water we drink, in the food we eat, in the thoughts we think, in the acts we perform. Isn't that self-evident?

Q.—While it says there are no more Monads to enter the human kingdom, is it anywhere said that no more monads enter the kingdom below?

Ans.—No, it isn't; to the contrary, in fact, if we make rational inferences from page 185 of the first volume of *The Secret Doctrine*. After having discussed this very question, H. P. B. says that the cycle of metempsychosis is closed for the human Monad. If we regard her as knowing how to use exact language, she limits the statement to the human Monad. Read the other way about, what does it mean? That the cycle is *not* closed to other classes of Monads. The cycle of metempsychosis must be going on in other kingdoms. It is limited as far as the human Monads are concerned to the "half-way house," the middle of the fourth way around.

Q.—Since a limitless number of egos have been evolving for a limitless time, an unlimited number must have become perfected. How does this harmonize with the statement in *Light on the Path* about "the few strong hands that hold back the powers of darkness from obtaining complete victory"?

Ans.—Does anyone see a contradiction in the two statements? It is similar to the one that is often asked. If we have eternity behind us as well as eternity ahead of us, why haven't we learned something? Why aren't we all Mahatmas now? Examining that sort of a question, we can see that the questioner is considering the time factor in the equation as the only element. The fallacy of that can easily be shown. Suppose I take a man and say, This man has lived for millions of years and does not know the multiplication table. Is it any evidence that the man has not lived for millions of years, that he does not know the multiplication table? On the other hand, is there any evidence that, if he had lived for billions of years, and went on living for other billions of years, he would never know the multiplication table, once he set to work and learned it?

The confusion comes from reducing the success to one single factor, whereas evolution means movement, action. All action of every kind is contingent upon *three* fundamental factors, not one. When that is seen, the question explains itself. How long will it take a man to learn the

multiplication table? It is not a time question at all. It is a question of the fact of (1) the existence of a multiplication table, (2) of a desire in the man's own mind to acquire that for himself, and (3) of the assiduity with which he tackles the problem. There are the three factors.

Applying this to knowledge, perfect knowledge—which is all that is meant by the state of a Master of Wisdom, the perfection of knowledge and being—applying that, can we not see that knowledge from our point of view exists as an abstraction? That is, the multiplication table has eternally existed, whether we know it or not, but from the practical point of view there is for us no multiplication table, except as a matter of disbelief or belief in our minds, until we have learned it. So, with knowledge; knowledge in itself has neither beginning nor ending. Knowledge means just exactly the same as Consciousness, Spirit, Life. There is no knowledge apart from Life; there is not anything apart from Life. But Life in the whole, Life in a higher state, these are two different things from Life as I am living it. There is the same Life in me that is in Buddha. Am I living Life as Buddha lives it? Life to me actually is as I see it and live it. What is Life to Buddha? As He sees it and lives it.

A being may be content at any point of evolution and remain there forever. Were it not for the fact that other beings induce him, by push or pull, that is, by natural impulse, to get busy. How long would a dog remain a dog? Forever, if left to himself. How long would an atom remain an atom? Forever, if left to itself. But Life in the higher states and the higher forms continually impels or pushes forward Life in the lower states and in the lower forms, so that they come in contact with Life in other forms than their own and, little by little, imbibe something from it until the imitative faculty, the impulsive faculty, is awakened in the mind.

The coming of a Great Being into the world has just that effect. He stirs up our whole nature, as a race and as individuals, as we ourselves are incapable of stirring it up, so that, when we get a glimpse of Life as seen by Christ, of Life as seen by Buddha—even if it is only a single lightning flash, gone in an instant—something of it remains

in us as an inspiration and an aspiration to become as They are.

The phrase is used that "the highest sees through the eyes of the lowest." How could They understand our nature if They weren't able to do that? Suppose a flawless, perfect being came into our world, one who was constitutionally incapable of making a mistake of any kind, or suffering from any of the things that we suffer from. How in the world could He contact us or we Him? He would not have a particle of contact. By an act of His will, He sets aside His own nature and takes on ours. Why? In order experimentally and empirically, by actual assimilation, to see and know for Himself how Life looks to us. Then, reasserting His own nature, He is able to talk to us in our language, in the terms of our experience, about His World, His knowledge, His life, which at present are beyond our horizon.

Q.—What is pushing us, what is guiding us now?

Ans.—Well, what is? These are not academic questions. What is pushing a man when he gets scared? Something he is afraid of. What is pushing a man when he seeks reputation even in the cannon's mouth, *à la* Shakespeare? Something is pushing—vanity, glory, ambition. Yes, men risk their lives for vanity, glory and ambition; they will not only risk their lives, but they will risk other people's. And what is it that causes a man to share his last crust with one who is hungry and has no crust at all and is able only to furnish the appetite? What is it that pushes him? It is that dual nature. When we do evil, what is the lure, the push, the pull? The infernal side of nature. And when we do good, what is the lure, the push, the pull? The divine side of nature. We are open to both influences. You can't have a door that swings both ways that will not equally afford ingress and egress. So it is with our nature. It is wide open to both good and evil influences and impulses, and so we have to study that nature with care, and reduce the lower to subjection to the higher.

Q.—H. P. B. says on p. 159 of the *S. D.*, Volume I, that it is only during the First Round that heavenly man becomes a human being on Globe A; rebecomes a mineral, a plant, an animal, on Globes B and C. Does that mean that a human being really becomes a plant and animal?

Ans.—Here again we need to stop, look and listen to the words. She says it is in the First Round that heavenly man becomes a human being on Globe A. What is heavenly man? The monadic man. It does not make a particle of difference to the heavenly man what kingdom or world or form he is in. Read the foot-note on pages 174 and 175 in the First Volume of the *S. D.* It does not make a bit of difference to the monadic man where he is in form or space or state; how could it, when we come to think about it? It makes a difference to the physical being, the psychic being, the astral being, the intellectual being, the cognitional being; it makes a terrific difference to the passional being where he is; it makes no difference whatever to the monadic being. So "heavenly man" is merely a phrase for Atma-Buddhi; it does not mean the man that is discussed in Chapters Five and Six of the *Ocean*. That is Atma-Buddhi-Manas. "Heavenly man" means the monad in that form built by himself and for himself. It is the kingdom of man—not the elemental kingdom, or the animal kingdom, or the mineral kingdom, or the human kingdom, or the spiritual kingdom, or the kingdom of Mahatmas; that is quite another story.

So heavenly man is only a paraphrase for the expression, the Eternal Pilgrim, the two in one, the Monad—Atma-Buddhi. The intellectual man, the self-conscious spiritual being, could not enter the lower kingdoms if he tried to.

Q.—Can you explain what is meant by "human shapes" in the *S. D.*, the same page, in the following quotation:—

Man, or rather that which becomes man, the Monad, passes through all the forms and kingdoms during the First Round, and through all the human shapes during the following Rounds.

What are those human shapes?

Ans.—If we will look at the symbolical representations in the first book, or any book, on plane geometry, we shall find out; but from a dimensionless image to a three-dimensional form is quite a long journey. Put it this way: What was the first shape? It was a rolling mass of radiant substance. If you want to know what it is like, look at the nebulae. What was the next condensation? A fiery elongation. If you want to look at the shape, look at a comet or at spermatozoa. What is the next fundamental shape? Sticking strictly to our modern terms, the next fundamental shape is molecular, that is, protoplasm, *genuine* protoplasm—not the protoplasm of science. And what is the next? The crystal and the cell. And next? The forms of the four kingdoms. There are the various human “shapes.” We have come through every one of them between Devachan and rebirth; we go backwards through every one of them between death and Devachan.

We have only to think, and think in the terms of analogy, not materialistic reasoning, and we can get plenty of information; only, we have to look inside. To look inside means that our Manas comes into correlation with Buddhi, instead of, as ordinarily happens, into correlation with Kama; we get in correlation with divine consciousness, instead of with elemental and elementary consciousness; that is what looking inwards means. Every time we try to find out in thought and reflection who and what we are fundamentally, through what processes and states we have passed in becoming mentally what we are, morally what we are, psychically what we are, as well as physically what we are, then a conjunction takes place between Manas and Buddhi, replacing the ordinary conjunction of Manas with Kama, and thence comes knowledge of our own—inside information.

REVIEW

*How to Look at Illness** by Dr. Norbert Glas is a simply written booklet based on the Anthroposophical philosophy of the late Dr. Rudolf Steiner, who had once been General Secretary of the German Section of the Theosophical Society. The booklet, which is indirectly based on important Theosophical ideas, brings out that a knowledge of the human constitution and of Karma and Reincarnation will be of practical value to either the physician or the layman who would truly help the sick.

Dr. Glas traces illness to lack of equilibrium between three main lines of evolution meeting in man—the visible physical, the invisible psychic and the spiritual. Through the individual's volition in his past lives has been produced a lack of balance of character which now precipitates into illnesses on the physical plane.

Of interest to the student of Theosophy is the section dealing with the education and evolution of children and young people. He takes into consideration the diseases of childhood and deals in a Theosophical way with educational problems, showing how in every seven-year period one facet of the constitution of man manifests particularly; and is apparently dominant during that period. This being understood, education should direct the child towards a balanced character by the developing of inner control and equilibrium.

There are some vital things said about a variety of ailments and the remedies for them. The ordinary medical man will frown at the views expressed but many of them are sound and logical. Dr. Glas would have improved his little book by a full use of the teachings of H. P. Blavatsky's *Secret Doctrine* on the subject of the Fiery Lives, Creators and Devourers, and the building of the body.

* *How to Look at Illness*. By NORBERT GLAS. (New Knowledge Books, London N. W. 2. 1951. 3s.)

PHASES OF THE ARCHAIC WISDOM

I.—PAN-THEISM

William Quan Judge has made it clear that present seekers after truth have a specific duty to the future, beneficial to themselves and to all others. That duty is to purify and mould the types of mentality, of mental living and action, that will appear in future centuries, *i.e.*, to modify the present types by our efforts now to elevate and expand all forms of mental life so that there may be an ever purer and fuller co-operation of Buddhi and Manas.¹

Part of that effort may well be to regather the knowledge and power hidden in certain words that have been so greatly abused by loose or vulgar thinking that most of what they express now might be called mental mush, with little flavour or nutriment. The adulteration of food values is not limited to the physical plane; it is just as prevalent on the mental one. One purpose, therefore, of this study is to revivify a few words and make more definite the concepts connected with them.

The truest conceptions of Deity, of the Ancient Wisdom, and also of Pantheism are not well understood, especially in the West, where the ideas and traditions of ancient peoples were ground under Christian theology almost from its beginning. For the propagators of that new religion had the purpose of seizing whatever they could use of ancient thought and destroying all the rest. They wished to substitute it and to make it prevail throughout the world. Because of the consequent loss of old Knowledge by the general mind, definitions of Deity, of Wisdom, and of Pantheism are necessary, and the best place to find them is in the modern Teachings of Theosophy.

From that source are drawn the following definitions:—

Deity is "the Absolute, the one Reality, both Being and Non-Being"; it is infinite, and the Universal Root of everything in Nature and the universe. Deity is not—

absent from the smallest speck of animate or inanimate substance...every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal *One Soul*. (*The Secret Doctrine*, I. 533)

That which...is respectively referred to as Spirit and Matter, is ONE in eternity as the perpetual cause, and it is neither Spirit nor matter, but IT—rendered in Sanskrit तद् ("that"),—all that is, was, or will be, all that the imagination of man is capable of conceiving. (*Ibid.*, I. 545)

Pantheism was "known, seen, and felt by the whole of antiquity." It *may* be physically "*re-discovered*," for

Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans, and the quiver of life of the smallest blade of grass. (*Ibid.*, I. 533)

The "Secret Wisdom," the "Secret Doctrine" and the "Wisdom-Religion" are old names for that Body of Knowledge first given by Divine Teachers and handed down by great Seers of archaic countries and periods.

...many centuries before the Christian era, there was in Central Asia a "Wisdom-Religion"; fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindus, etc. (Quoted with concurrence in *S.D.*, I. 376)

Thus it is that "the 'Wisdom-Religion' is the inheritance of all the nations, the world over." (*Ibid.*, I. xviii)

These quotations from H. P. Blavatsky's work, *The Secret Doctrine*, give all students of Theosophy authentic definitions of Deity, and of the Ancient Wisdom or true "Pan-Theism." We are not left to the vague half-psychic theorizing, or to the poetical imagery of little value, such as are now often connected with the word "pantheism." That old Wisdom was and is a definite, logical, positive philosophy. It was a Body of Knowledge declaring the facts and laws concerning the evolution of the earth and man and their relations to Deity and Nature. All that modern science knows or will yet know is included in that Body of Knowledge. Some of its manifold meanings and applications are presented in the works of Madame Blavatsky as in those of W. Q. Judge

¹ Cf. *Letters That Have Helped Me*, Vol. II, Letter 2, Indian ed., p. 77.

and Robert Crosbie. Therefore that knowledge exists today as a philosophy and a science and may be applied anywhere in the world.

Furthermore, these ancient ideas have never disappeared from human thought. They have always been the highest Light in every religion and philosophy. Ignorance and self-seeking have often permitted only the most barren soil for them, but as influences they have never died. For the last several thousand years that Wisdom-Religion has been best preserved in India and its next neighbour, Tibet, so that today the completest expression of it is to be found in the Aryan philosophies of those countries. In ancient times that Wisdom was formulated by exalted Teachers into rules and customs, and for centuries these were applied to high philosophic thinking and instruction, to tribal and national institutions and government, as well as to the home and to religious living. The *Laws of Manu* is an extensive presentment of such ancient customs and regulations, both mystical and practical. In spite of the ritualistic exotericism with which their primitive formulations have been overlaid by half-ignorant or self-seeking priests, these *Laws* still convey esoteric values and suggest pictures of the social conditions and institutions of that olden time when men were still under the guidance of high Initiates.

A central point in this discussion is necessarily the word "pantheism." It is a compound both modern and Western, meaning "all God-ness." In ancient times there was no need for such a special word, for the Wisdom-Religion constantly promulgated that idea as the truth and it was exemplified in the lives and Teachings of the Divine Teachers. Only later, when men in general had slipped away from the pure teachings, was the need for such a word felt. Then, by-and-by the word "pantheism" was formed. For the makers of that modern compound the Greek word *theos* was coloured by the personalism and worldly grandiosity which Christian theology had put into the word "God."

Again, Plato's use of the phrase *To Agathon* is worth noting. He meant by it the highest Good. But the concept of the "Good" is discoloured in that same theology by its dogma of the natural

man as an unredeemed sinner. For Plato, *To Agathon* meant the "everlasting right, and fitness of all things," meant the highest possible concordant Law, Order, Harmony. In Plato's passage defining Meditation *this* is the "Universal Supreme Good" which the seeker is to strive for.

It is probable, however, that the Greeks used *theos* both for the Absolute Principle—when they ventured to mention THAT—and for many lesser gods. In this second use *theos* named only a being who had reached a high state of development, hence exhibiting "God-ness." A *theos* was a mover, a goer, an active power for good. The heavenly bodies were called *theoi*, gods, Beings of Light, moving through the heavens on their errands and duties of further evolvment. The inexact use of *theos* by the Greeks, and by the Romans of *deus*, easily passed into Christian theology. But Christian thought opposed the idea of *many gods*, calling them instead Angels, Powers, and other such names. It kept some of the nobler Greek and Roman concepts, and built up a supposed Being—omnipotent, all-knowing, but still a personalized Being, outside of Man and Nature. The gods of the Romans, and to some extent of the Greeks, were, so to say, political Beings, Rulers of states and makers of war. These ideas, somewhat vaguely phrased, were all moulded into the Christian God, who ruled everything, with the world as his domain.

The word "pantheism" is, from that point of view, philosophically unsatisfactory; yet, because it is used by many thinkers as a name for the declaration, made by the Ancient Wisdom, of *the identity of Deity with Man and with the Universe*, the use of "pantheism" will continue. It must be clearly seen, however, that "pantheism," when the word was coined, expressed its makers' understanding of those *remnants* (unorganized bits) of the Wisdom-Religion still existing in the mental atmosphere. The Ancient Wisdom was at length so covered over in the West, so Christianized, that little logical philosophy remained available to the public there, only certain doctrines, feelings and attitudes of mind. The highest thought throughout the centuries was still clinging to such true doctrines and feelings, and these the Church steadily opposed as heretical because they

soared above or endangered its own dogmas and intentions. Yet the coiners of "pantheism"—in which they emphasized the second (*basic*) syllable—succeeded in embodying their truest perception of "all-God-ness," because that perception is the foundational fact in man's nature and therefore in Religion. The highest minds cannot escape that perception. If everything else were swept away this perception in and by itself is enough to restore the entire Wisdom-Religion.

Those who perceive all-God-ness readily interpret a figure of speech that represents the Incognizable Principle as *clad* in visible appearances. Hence they are not puzzled by the poetry enfolded within the Old Philosophy when it declares:—

...said the Flame to the Spark,... "I have clothed myself in thee, and thou art my Vahan." [my vehicle].

When a man begins to learn that he incarnates a Manasic Being, that his body serves as clothing for a deific Entity—in so far as he learns this—he sees that he actually is a being able to manifest "god-ness," that he is becoming himself a god. He has in some degree passed from under the dominion of his brain-mind and become conscious of the Manas within, of that Ray of the Higher Self contained in his physical body and somewhat controlling it. The more he dwells on all this and depends on it, the more his Self-control and his Self-life grow. He knows he is a vehicle of Deity. He sees, too, that other men are capable of this same experience, and therefore the godhood of himself and of all others becomes for him the most important fact. Some men in every age have experienced this inner evolution. They have little difficulty in recognizing the All-Presence of Deity. They are striving to be filled with It themselves and to see It in all other men and everywhere in Nature. They are true Pan-Theists.

Hence there is scarcely a better test of a man's grasp of actual Wisdom than his conception of pantheism as all-God-ness. For this Fact—again let it be said—is the very root of the Wisdom-Religion. The everywhere-present deific Principle, THAT, admitting no separateness, containing everything and consisting only of ITSELF, single,

one-natured, that deific Principle in very Truth is ALL, It is all-GOD, PAN-THEOS. Such pantheism is monotheism in the highest conceivable sense; and yet it is also polytheism in the highest conceivable sense. For the Wisdom-Religion—therefore Theosophy—expounds a secondary concept of Deity. It recognizes a multiplicity of powers, beings and properties which in the state called non-manifestation are hidden within the Un-nameable ONE.

That ONE never enters manifestation; but at cyclic times there comes a point, a "moment," when the FLAME clothes Itself in Its Vahan, when the only Reality casts a reflection of Itself on the infinite Spatial depths, and exhibits certain *aspects* of Itself. This means that a portion of the infinitude of those powers and beings within the ONE passes, by Emanation—a mystery incomprehensible to the human mind, into manifestation. They make the beginning of the objective state. In the mystery of the emanating process there occurs a transformation of the Absolute Life into the One Life, which is a vast collectivity of "Lives." The "first Emanations are the most complete abstractions mind can conceive." And yet they underlie the secondary and subordinate powers of Nature, and it is these abstractions which, becoming more and more concrete, finally phenomenalize in the objective universe.

Herein lies the key to the philosophic problem of the One and the Many, of Unity and Plurality, *i.e.*, those abstractions gradually becoming concretions in the illusory world. But the emanating, transforming process does not involve separation from the ONE, because the All-Inclusiveness of the Un-acting SUPREME surrounds and interpenetrates that distinction between the unaffected Non-Manifesting ONE and the Manifesting One, or the One Life. The One Life, as a manifestation, is illusive, says the Teaching, yet seeming to the Lives composing It, when these have reached a high development, a positive reality. In that *aspect*-state those divine properties, powers and beings become the collective Vahan in which the one SUPREME for the time being and in one aspect dwells. Thus they are at once a part of THAT and yet also Its Vehicle; and they are the

active manifesting source of everything that exists.

This Secondary phase of Deity, though an Emanation or a Reflection of the ORIGIN, is identical with THAT, and all Its powers and attributes are equally within Itself and within THAT. The great difference is that the Second, the One Life, is active, creative, manifested; and that the One SUPREME remains ever inactive, non-creative, non-manifesting. In the SUPREME there is no discrimination, separableness, or recognition of powers and attributes. In the One Life there is constant modification and differentiation. The SUPREME is completely homogeneous. The One Life in manifestation is as completely heterogeneous. It is all contrasts, dualities. From the view-point of Eternity, the One Life is illusive because temporary. The experience which It affords is necessary for consciousness, including human consciousness, to grow into higher consciousness.

These ideas, however, cannot really be put into words; they must be intuited in the silence of the brooding, reverent mind and heart; and only reverence can bring that intuition. The extreme difficulty of phrasing such abstract thoughts, though only for oneself, quickly brings the perception of how, perhaps, it was that even in the earlier ages, when religion was purer, the efforts to help and to teach often lacked clearness in the minds of the helpers and how the learners often failed to understand; so that gradually attitudes of mind and customs grew up that, helped by deliberate exploitation, resulted in formal religions, in the ordaining of special helpers as priests, in the instituting of many formalities and ceremonies and, along with this ritualism, an intermingling of worldly ambition and selfish power; ignorance of many kinds being both in part the base and the result of it all. And these bases and results largely characterize all modern religions.

JAINISM

Prof. Raymond Frank Piper of Syracuse University in New York State writes in *The Voice of Ahimsa* for May-June 1951 of "Some Universal Values in the Jain Faith." He sees a Jain World Mission as an important step towards "that community of religions in which all men may one day share, and enjoy both variety and unity in peace." The Jains would benefit by finding, among other things,

that they have great truths in common with other religionists and that these truths may become the basis of mutual sympathy, co-operation in practical affairs, and the strengthening of basic principles, such as the principle of compassion.

The rest of the world, on the other hand, could profit from many Jain tenets, among which Dr. Piper named the emphasis of Jainism on permanent rather than on transient values, reverence for life and disinterested kindness, freedom from envy and

respect, indeed reverence, for the great victorious hero-teachers who have conquered all obstacles to perfection.

Dr. Piper quotes from the Jain scriptures several "wonderful sayings which are universal treasures," of which we shall give two which almost exactly parallel verses in the *Bhagavad-Gita* and the *Dhammapada*, respectively, demonstrating the close relationship that exists between the fundamental teachings of the different religions, on which Theosophy insists:—

One who identifies himself with his own soul regards bodily transmigration of his soul at death fearlessly, like changing one cloth for another. (*Samadhi Shataka*, 77)

As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new. (*The Bhagavad-Gita*, II. 22)

Difficult to conquer is one's self, but when that is conquered, everything is conquered. (*Uttara-Dhayayana Sutra*, 9. 36)

Though one should in battle conquer a thousand men a thousand times, he who conquers himself has the more glorious victory. (*The Dhammapada*, v. 103)

KARMA AND ANIMAL SUFFERING

Karma as a scientific and philosophical law presents many difficulties to the student of practical Theosophy. This is due mainly to our endeavour to understand before we have gathered sufficient knowledge on which to base understanding. And this is very noticeable when the question of why animals suffer comes up.

The Law of Karma is a universal Law and can therefore be applied to every portion of the Universe, from the stars and planets in their evolutionary rise and fall in great Nature's workshop, to the infinitesimal points of sentient life of which the various forms of life are composed. Nothing, in fact, is outside the operations of Karma except Spirit, which is indivisible and therefore not a field for action and reaction. It is only when Fohat electrifies every atom into life that action, as distinct from Abstract Motion, begins, which action, of atom upon atom and form upon form—resulting in the reactions of atoms and of forms—characterizes manifestation. Positive and Negative, Spirit and Matter, produce the Son, the manifested universe, and this triad, present everywhere, makes of the universe a whirling mass of atoms, acting and reacting on each other, producing forms and destroying them in order to recreate, ever marching towards perfection, back towards the state of equilibrium.

This, therefore, is the first answer to any and every question of why anything happens to man, in the animal, vegetable or mineral kingdom, and also in the unseen kingdoms of nature, whether we are speaking of a star or a planet, an atom bomb or the minutest happening in life. Just as the mathematical formula that $2 + 2 = 4$ can be applied to all mathematical problems, so can this simple statement of Karma as action and reaction be applied to all problems. It is, indeed, absolutely necessary that it be the first approach to any problem, for it is fundamental.

The second answer to any problem is to be sought in the moral aspect of the great Law, that aspect which takes into account the suffering which may have to be endured by the one who receives the reaction and, as is so seldom remem-

bered, the happiness which a reaction of another type may bring. We must also take into account the *motive* of any action, *i.e.*, the determination behind the action, its moral basis.

This moral problem falls into two departments, the failure to separate which causes confusion.

In the kingdoms below man the moral aspect pertains to the Universal Mind which works through the forms of these kingdoms: as cohesion in the mineral kingdom, in which there are relatively limited action and interaction and therefore growth; as cohesion and sensation in the vegetable kingdom, in which there is more disturbance due to sensation and the response to it, involving action and reaction; as cohesion, sensation and instinct in the animal kingdom, where there are still more movements, more response to sensation and more definite actions and reactions, and where we find the dawning of the power to choose—always within certain limits. (That the power of choice is, in fact, present in every atom within the limits of law is suggested by H.P.B. in *Kosmic Mind*,¹ but in the animal it begins to appear as pertaining to the corporate body. At the man stage this is so far perfected that the indwelling consciousness begins to control the choices of the individual parts.)

The choice exercised by the animal is not yet self-conscious, self-decided choice; it is not choice with knowledge, not something planned and carried out. But, as every form becomes the vehicle of an ensouling life or consciousness suitable to that form, there is in animals an element of free-will to act in this way or that, always within the limits of their stage of growth and unfoldment. We see the dog or the horse beginning to choose, but, as self-conscious choice is a characteristic of mind, we do not find the full power expressed until the human kingdom is reached. In the animal kingdom the power to choose comes nearly to the point through the development of instinct and gradually increasing awareness.

The whole problem of animal suffering is

¹ U. L. T. Pamphlet No. 20, pp. 20-21.

wrapped up in the understanding of just what the indwelling consciousness of the animal is; how closely the brain-awareness is linked with the nervous system throughout the body; how much power there is to remember, to recall impressions received by the nerve-ends in various parts of the body.

There is no doubt at all that an animal suffers pain, and also feels anger and fear; but it does not suffer from anxiety or the qualms of conscience, since both these refer to mental states, and have to do with memory and anticipation. There is no doubt that an animal will cry out with pain and shiver with fear, or that these feelings are real to it. Indeed, woe will come by Karmic reaction to any one who inflicts pain on even the smallest animal, whether for pleasure or from apparent necessity or through lack of thought. But we cannot rightly impute to animals the same *kind* of suffering along these lines as to a human being, for the animal brain is inferior to the human brain and not so fully linked up with the nervous system. Their state is somewhat analogous to that of a person under gas, who may scream and move about; some sleepers awake screaming from a nightmare; also, a bad toothache will be forgotten if a greater shock comes or a great pleasure. Does the pain cease because the brain is taken up with stronger impressions? It cannot, since when the imposed impression is removed, the pain is again felt. All know that to dwell with the mind on a pain makes it worse, and, alternatively, we have the power to forget it. The animal soon forgets the pain, just as a child who cries after a fall which has hurt his body forgets the pain and the fright if his attention be directed elsewhere. But recall his attention to the fall and the hurt and he will again cry.

Animal suffering and child suffering more nearly approximate to one another than do the sufferings of a grown man and of an animal. The wonderful power of forgetting is one of Nature's blessings, and this the animals have to a very great extent. An incident can be recalled to the animal through sight or sound. The sight of a stick may recall a beating; the sight of a coat and a hat may recall the possibility of being taken for a walk.

In what, then, does pain inhere? It inheres in the life atoms which compose the injured part; a message is sent to the brain and a feeling of pain results. A highly sensitive nervous system will suffer, therefore, much more than a dull, coarse system; and the human system, being the most sensitive, will suffer the most. In the animal kingdom the high-strung horse will suffer pain more keenly than the worm—which, by the way, does not seem to mind its body being cut into fragments!

Where man contacts the animal a new problem arises, for he uses ways and means against Nature which inflict pain and suffering on animals. So we have the cruelty to horse and cow in ordinary life, the traps in the woods, the horrors of the vivisection laboratories and the slaughterhouses. It is when we see or read of such things that we ask: Why should a particular animal suffer, since there is no continuing entity in it which after death would incarnate in another body or which had lived a previous life and therein set those causes going which would have brought about the present suffering?

The key to the problem lies, perhaps, in this sentence in *The Secret Doctrine*:—

The tendency towards segregation into individual Monads is gradual and in the higher animals comes almost to the point. (I. 178)

How does this happen? If the animal consciousness, which functions as an entity in an animal body, ceases to be an entity after the body's death, with the dispersal of the astral form, where will it go except back to that aspect of the Universal Mind which is operating in that kingdom? In the production of a new animal form from the pool of physical and astral atoms dissipated at death, atoms suited to the new form will be magnetically drawn towards one another. In the same way, that aspect of the Universal Mind which the form will fit, can use it.

Therefore it can be seen that the atoms, physical and astral, making up any particular animal will be those that had gone through certain similar experiences, the reactions to which they must meet; and the indwelling consciousness or entity will also receive the reactions of those experiences which, in its individual parts, it had

previously undergone. Therefore, the *Desatir* says:—

If a ravenous animal kill a harmless animal it must be regarded as retaliation on the slain, since ferocious animals exist for the purpose of inflicting such punishment.¹

Still there is the aspect of unnecessary suffering, of which H.P.B. has written:—

...it is not the *injustice* or *mistakes* of Karma which are the causes of such "undeserved misery," but other causes, independent of the past Karma of either the producer or the innocent victim of their effects, new *actions* generated by the wickedness of men and circumstances; and which arouse Karmic law to fresh activity, *i.e.*, the punishment of those who caused these new *Nidanas* (or causal connections), and the reward of him who suffered from them undeservedly.

(*Lucifer*, II. 415, July 1888)

For these the entity below the human kingdom will receive due reward, just as, in another way, man does in his Devachanic interlude. Let us remember that it is not the *present* man who committed all the sins for which he suffers; his individual consciousness is the result of many lives and not of his immediate past life. Every human incarnation is analogous to the birth of an animal, but, whereas the animal consciousness is taken, so to say, from that aspect of the Universal Mind appropriate to that stage of unfoldment, man's individual consciousness is taken from the pool of his own egoic consciousness as coloured by all his previous incarnations.

So far we have dealt with the retributive aspect of the Law only, the putting straight of that which was deranged. But retribution is only half the law; the other half is compensation. Every creature receives back compensation in the form of the due effect of his act. Indeed, only by seeing that the actor acts and receives reactions; acts and learns thereby, can the Karmic Law be

understood.

Suffering, moreover, is the cause of knowledge, so that the incarnating entity gains experience, although the organism is tortured to death.

(*Lucifer*, VI. 336, June 1890)

There is a further stage which operates in man as he evolves into the superman. He can begin, consciously and with foresight, to make retribution for his past misdeeds, ensouling such action with his higher nature, thus making sacrifice in the true sense. In this process he suffers, but he does not dwell in thought on the suffering but on its justice-compassion aspect. As it is in part through suffering that the animal consciousness reaches nearly to the point of segregation into individual units, so does the human soul, through suffering, slowly realize itself as a unit, a unit with a mission, though an integral part of the Whole. The individual consciousness goes back to the Universal Mind as a conscious unit therein. Its actions then are in terms of the joy of the butterfly escaping from its chrysalis of the past. It, like the butterfly, is *free*.

But this is not enough.

The last stage is the taking on again of the bonds of action, not for self but for all, to work for and with the ALL, shouldering the burden of the sins of mankind; it is to become a Lord of Compassion.

As the Universal Mind works through the lower kingdoms and therefore frees their units from the complete individual retribution which pertains only to the fully mind-born beings, so at the other end of the scale the Universal Mind works through the Perfected Man, freeing him from individual compensation or retribution. He may still suffer in the form he uses, but that which is suffered consciously, and for a purpose, is not suffering but joyful sacrifice and therefore is creative.

¹ Quoted in *The Heart Doctrine*, p. 138.

THE PROGRESS OF PHYSICS

We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*The Secret Doctrine*, I. 612)

These words were written in 1887 or 1888. The official position of Science at that time may be summarized as follows: (1) Space is a limitless void, (2) Matter is composed of indivisible particles or atoms, (3) Energy is matter in motion, (4) Matter is indestructible, (5) Energy may exist under many guises, electrical, kinetic, heat, etc., which are interconvertible; (energy is conserved, but the final outcome of any occurrence is to degrade some other form of energy into heat, the latter being regarded as the random motion or vibration of the individual particles of matter; in this form it ultimately becomes unavailable, *i. e.*, the universe is running down,) and (6) A mechanical model may be conceived in the mind to illustrate any phenomenon. Between 1887 and 1897 discoveries were made whose outcome was to render each of these propositions untenable, although the full significance of these discoveries was not realized at the time.

In 1887, Hertz observed that light would facilitate the passage of an electric spark, and Michelson and Morley failed to observe any dependence of the apparent speed of light on the earth's orbital motion. In 1888, Hertz discovered electromagnetic radiation. In 1895, Röntgen discovered X-rays and in 1896 Becquerel discovered radioactivity. Finally, in 1897, Sir J. J. Thomson showed that the luminosity observed when electricity passed through a very attenuated gas was produced by inconceivably small particles of negative electricity called electrons.

Let us start with Becquerel. He discovered, quite accidentally, that the element uranium had the power of affecting a photographic plate through black paper. Further investigation revealed that a number of elements, such as uranium, radium and thorium, emit electrons; relatively massive, positively charged particles called alpha particles; and gamma rays, similar in nature to X-rays. All these could penetrate thin sheets of matter and affect a photographic plate. These

discoveries led to the conception of the atom as a miniature solar system with a central nucleus composed of positively charged particles called protons, round which revolved a number of planetary electrons. The radioactive atom could spontaneously emit electrons or protons or both, as well as gamma rays, and transmute itself into an atom of another element in so doing. The extraordinary feature of these transmutations is that there is no means of foretelling when they will occur; an atom may change after an instant or a million years hence. Further, unlike all other changes observable by Science, they apparently are not affected in any way by external conditions but proceed spontaneously from within the atom.

Other constituents of the atoms have since been discovered:—the positron or unit of positive electricity with the same mass as the electron; the neutron, electrically neutral with the same mass as the proton and possibly a third, the meson. Some scientists suspect that the neutron is the elusive protyle, that the proton is produced by the union of the neutron with the positron and neutron and protons together form the central nucleus of the atom. Atoms of different kinds have different numbers of these particles in the nucleus.

Let us return now to 1887. To understand the result of Michelson's and Morley's experiment one must imagine oneself in a stationary train looking out at a passing train. If the train one is in, begins to move in the same direction, the other train will appear to move more slowly; if in the opposite direction, the other train will appear to move more quickly. So one would expect the apparent speed of light past a terrestrial observer to depend on the orbital motion of the earth. Michelson and Morley tried to observe such dependence but found none.

This astonishing result was the jumping-off ground for Einstein's Theory of Relativity. To

explain the former observation he assumed mass, length and time to be not absolutes but relative to the speed of the observer. For example, it is possible for the order of two events, A and B to one observer, to be reversed for another observer moving relatively to him. The variation in mass, length and time are not, however, important unless the observer is moving with a speed comparable with that of light, 186,000 miles per second. One of the mathematical equations deduced by Einstein gave the result that a mass or quantity of matter, represented by the symbol m is equivalent to a quantity of energy, m multiplied by c , then multiplied again by c , where c is the symbol for the speed of light. He concluded that matter and energy are alternative guises of one thing. This deduction was so contrary to earlier conceptions that it was not acceptable until verified by additional evidence. In one sense, the atomic bomb was a great personal triumph for Einstein for it is now generally believed that in the explosion of that bomb matter is destroyed and reappears as an enormous quantity of energy. The reverse process, the transformation of energy into matter, is also believed to occur.

We must now consider the nature of light in greater detail. Again we must begin with an analogy. Suppose, this time, one is standing by the side of a lake and wishes to move a log floating some distance out. One could hit it with a pebble, or drop a heavy stone into the water, then waves would travel out over the water moving the log up and down. By the first method a pebble would travel to the log and no intervening medium would be required. By the second method nothing would travel but an up-and-down movement or vibration. The water would not travel to the log but the water would be necessary as a medium to carry the vibration. This illustrates two opposing conceptions of the nature of light which have been in conflict for centuries—the corpuscular theory and the wave theory. In 1887 all available evidence seemed to favour the wave theory, which was generally accepted.

Earlier in the century, Clerk Maxwell had postulated the existence of electromagnetic waves, *i. e.*, simultaneous rhythmic variations in electric and magnetic forces which would travel through

space. He calculated the speed with which they would travel and the value he obtained proved to be almost exactly equal to the observed speed of light. Such waves were first observed by Hertz in 1888, as already mentioned, and light came to be regarded as very rapid electromagnetic vibrations travelling through space. A serious difficulty remained, however. What was the medium which carried these waves, since they could travel through apparently empty space? Scientists invented the ether but the ether of their imagination was never detected for it was an attempt to retain the best of two worlds—to give the properties of a supersensuous medium to what was essentially matter cognizable by the senses. Further, should such a medium exist, then the apparent speed of light would depend upon the observer's motion through space, (as this would imply motion through the ether) and this, as we have seen, would be contrary to the result of Michelson's and Morley's experiment. Worse, however, was to follow.

Further investigation of Hertz's discovery of 1887 showed that light, *however feeble in intensity*, dislodges electrons from any surface on which it falls. This phenomenon is incomprehensible in terms of the wave theory for, analogously, if the waves on a lake are reduced to sufficiently small ripples they will not dislodge pebbles on the shore. It is comprehensible in terms of the corpuscular theory, for according to it feeble illumination means a small number of corpuscles, but even one pebble thrown on the beach might dislodge another. If, however, the corpuscular theory is accepted then other phenomena such as the appearance of colours in a film of oil on a wet road are inexplicable. Sir William Bragg has summed up the present position by saying that we have to think of light and other forms of radiation as photons on Mondays, Wednesdays and Fridays, and as waves on Tuesdays, Thursdays and Saturdays. Photon is the modern name for the corpuscle of light and similar radiations. It is regarded as a kind of packet of energy and as such is also equivalent to a certain minute quantity of matter. As explained, it has the mysterious power of appearing under certain conditions, as a train of waves. There is some justi-

fication for believing that again under certain conditions it can transform itself into an electron plus a positron, and some scientists speculate upon the possibility that the photon is in fact an electron plus a positron revolving round each other. (That is to say, light is another form of electricity, or life?)

Next, let us follow some of the subsequent developments of Röntgen's accidental discovery of X-rays in 1895. These were found to display the same puzzling dual nature as light and are, in fact, regarded sometimes as electromagnetic vibrations more rapid than those of visible light; and sometimes photons of larger energy content than those of light. Their discovery was one factor leading to the further discovery that atoms can either absorb or emit a photon. Combining the crude solar-system picture of the atom, *i.e.*, minute, solid planetary electrons revolving round a minute, solid nucleus with the electromagnetic theory of radiation produced by Clerk Maxwell, one would expect the electrons to radiate electromagnetic waves continuously and in consequence gradually to fall into the central nucleus. This has never been known to happen.

In consequence, scientists have been forced to accept a number of states or conditions of excitation in any one of which an atom can exist. If an atom passes from one condition to another it either absorbs or emits a photon. These states cannot be adequately visualized in any concrete forms and can only be expressed in mathematical terms. Moreover, just when the evidence for the existence of the electron as a definite concrete particle seemed overwhelming, it was seen that it also possessed a mysterious dual nature, appearing sometimes in the rôle of a particle and sometimes in the rôle of a train of waves. There is a tendency now to be content with mathematical probabilities that certain things may happen, and not to speculate on whether or not such entities as the electron exist or what their essential nature may be; as a teacher might cease to try to understand the incomprehensible nature of his pupils and be content with the probability that 20% will not do their homework, 5% will give an excellent recitation, and so on.

The first proposition of the opening paragraph

has been touched upon already and has also been discussed at greater length in an earlier article. (THE THEOSOPHICAL MOVEMENT, XXI. 118) Therefore we shall simply mention that Einstein's Special and General Theories of Relativity were published in 1905 and 1915 respectively, originating, as has been said, in an experiment carried out in 1887. He postulated that space and time are related intimately, and that gravity is the effect of a curvature of space, which curvature is influenced by the presence of matter.

Finally, let us see what *The Secret Doctrine*, published in 1888, has to say on some of these vexed questions of Science:—

It is on the doctrine of the illusive nature of matter and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists. (I. 520)

...as every individual natural object is capable of division, and by division loses its unity, *or ceases to be a unit*, it is so only in the realm of exact science in a world as deceptive as it is illusive. In the realm of Esoteric sciences the unit divided *ad infinitum*, instead of losing its unity, approaches with every division the planes of the only eternal REALITY. The eye of the SEER can follow and behold it in all its pregenetic glory. (I. 617)

In the light of the following the fact that radioactive changes proceed from within the atom and are independent of external conditions may be significant.

The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, *gods*) clothe themselves when a form is needed.

The Monads of the present dissertation are treated from the standpoint of their individuality, as *atomic Souls*, before these atoms descend into pure terrestrial form. (I. 619)

Every elemental *atom*, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *jiva*, as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls—an intelligent active EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. ...Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks

and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those Philosophers believed more or less in ANIMATED atoms, not in invisible specks of so called "brute" matter. (I. 567-8)

In this connection a remark made by Max Planck in 1937 is of interest. He said, after reference to the fact that the photon selects out of all possible paths on entering the earth's atmosphere one which will make its time of transit a minimum:

An unbiased person is forced to a belief in a rational purposive will.

On the nature of light the following are examples of very pregnant passages in *The Secret Doctrine*:—

...those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of known bodies—the matter of our terrestrial objective consciousness...we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states. (I. 515)

Light, in one sense, is certainly as material as electricity itself is. (I. 580)

The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such "force," there stands the *conscious* guiding noumenon thereof—Angel or God, Spirit or Demon—ruling powers, yet the same. (I. 633)

A modern scientific writer seems to have spoken for many scientists when he wrote:—

There is a strong sense which it is difficult to analyze that our survival will depend on another important break-through in our understanding, comparable with the scientific break-through of the past three centuries but different in direction.

This seems to be a modern version of the ancient story of the Messiah who came but was not recognized by some and was crucified by others. The plans for the "break-through" were given in 1888. Will Science recognize them and will it follow them?

B. C. G. VACCINE

Dr. J. Arthur Myers, Professor of Medicine at the Medical School of the University of Minnesota, is reported in the *Tribune* (U. S. A.) for 3rd June to have warned the Illinois State Medical Society of the possible dangers of B. C. G. vaccine against tuberculosis, which, moreover, "remains of unproven value." Leaving out of the question the objections to serum therapy in general, this particular vaccine has a dark record. (See THE THEOSOPHICAL MOVEMENT, Vols. XIX, p. 78, and XX, p. 76).

Dr. Myers declares that this widely used vaccine

is a mixed, not a pure culture of cow bacteria, and individual samples may be either too weak to produce immunity or so strong as to produce the disease instead of protection against it.

Most serious, in view of the wide use of B. C. G. vaccine in India, where so many of the people are underfed, is Dr. Myers's statement that this vaccine, "when tested on animals suffering from dietary deficiencies, has produced fatal results."

The prestige of the World Health Organization and the Indian Ministry of Health would no doubt suffer from the abandonment of a campaign launched with such assurance, but it is nobler to admit a mistake than to persist in it under the fancied compulsion expressed in a Swedish proverb as "having said 'A,' one has to say 'B.'"

Certainly, with human lives in the balance, considerations of prestige should not weigh a milligramme.

CARLO'S GAME

[Reprinted from *The Path*, Vol. V, p. 33, for May 1890.—EDS.]

"As the One Fire, after it has entered the world, though one, becomes different according to what it burns, thus the One Self within all things becomes different according to whatever it enters, but it exists apart."

Carlo was playing a favourite game, although you would not have supposed him to be playing at all. He was lying flat upon his back, his small heels planted against a pine tree trunk, his dreamy little face upturned to the blue sky glimmering between the boughs. This game he called "My Remember Game," and so he told his Uncle John who came up and asked what he was doing there.

"Playin' my Remember Game, Uncle John," he said. "Come an' lie down this a way, Sir, an' maybe you'll remember too."

Uncle John glanced at the feet vigorously tatooing the tree trunk, and inquired, "Why do you put your feet on the tree, Carlo; is it a part of the game?"

"Put 'em there 'cause I feel the tree tickle me. Somethin' inside that tree runs up and I feel it makin' me shiver. I call that the tree's blood, Papa calls it nonsense. What do you call it, Uncle?"

"I think it must be what you call the tree's blood, Carlo, but I have a different name. I call it the life force."

"An' which's the best name?"

"Well; let us see. Why do you call it the tree's blood?"

Giving his curly mane a toss, Carlo rolled over and bit a mouthful of sorrel grass in delight. He felt sure he should win in this game of reasons, with Uncle John. They often played thus, looking into the reasons of things and trying to find out the "Why." He laughed aloud in his pleasure.

"Guess I'm goin' to beat you, Sir. I've got a awful good 'Why.' When I cut my finger, other day, blood runned out. Everybody in the whole world calls it blood. An' when I cut the tree, a yellow stickiness runned out; so I called it blood. It must be a runnin' there, an' I bet it's what tickles my feet."

His feet were covered with yellow moccasins, bead embroidered,

"Is wearing moccasins part of the game?" inquired Uncle John.

"No. Least, I think not. But it tickles more through them than my shoes."

"I shouldn't wonder if that were really so. You gave me a right good reason, Carlo Boy. Now I owe you mine. You said the tree's blood, which is called sap or resin by most people, ran out when you cut the tree, didn't you?"

"Well it didn't 'xactly *run*, but it kinder comed out, that a way. Trees are slower than people in everything, isn't they?"

"They are, my Boy; they are. A tree is never in a hurry. We might take some good lessons from trees. And I see you've been taking some. Always, when you see anything, try to see something else like it in some other part of the world and in yourself, and then you'll understand better. To do that is called Comparison, or Analogy."

Carlo yawned.

"I don't fink I care about those big words, Uncle," he said. "I don't fink I do. But all the boys allays looks around to see what will explain things to them 'when peoples is too busy.'"

"Explain is the word, Carlo."

"I don't care for them words," said the child with some impatience. "You know what *fings* I mean; any old word will do when you know the fings. An' you aint gived me your reason yet. Did I beat you; is mine the best?"

"My reason is this. When your blood runs, or the sap moves, do you think the blood and the running are one, or two? Do you think the sap and the moving are the same thing, or two things?"

Carlo considered. "I dunno," he slowly said.

"You saw an engine moving yesterday. Was that two things, or one?"

"Two," he shouted joyously, kicking his heels in the air. "Two!" In his exuberance he rolled upon his Uncle, now seated on the grass beside

him, and began to pommel him lightly with his fists.

"Why two, Carlo?"

"Because steam made it go. I seen it. I seen the engineer too."

"Anything more?"

"You bet I did. I saw a fire, a red one. I fink Papa said it made the steam."

"Then there were four things, old man. The engine is like the tree. The steam is like the sap. The moving that comes from the sap and from the steam, that is what makes both run, and makes your blood run. That is Force. In living things it is life force. All things have their own kind of force, don't you see; but all are different ways in which Force shows itself. Force puts on many masks, as the clown did in the circus yesterday, but behind the masks is always the same one moving them all. Tree's life and engine's life and boy's life don't run the same way. The tree, the engine, the boy don't move alike either. But Force, the hidden Mover, is the same in itself. It moves you, me, the world, the ants and flowers; our ways are different, but the Mover is the same."

Carlo breathed hard. He was interested. He knew and loved his Uncle's ways; generally he understood them. When he didn't he used to say: "I don't understand, Uncle, but I love you." Then the Uncle would answer, "That does just as well; it's the same thing. Love will bring the understanding by-and-by." So Carlo got to speaking of his "understanding" and his "love-understanding." He said now: "I know what you mean with my love-understanding, Uncle. Just that a way. An' does all the Motion, does that Mover come from fire, everywhere?"

"Yes; that Mover is Fire; different kinds of fire. Some kinds we see with our eyes, and some with our minds—"

"Our Thinkers"—Carlo interrupted.

"Yes; and some with our understanding."

"And some only with our love-understandings?"

"Some only that way just now. But I told you that love will bring truth after a while. There is really only One Fire, but when it enters the sun, the air, coal, or a man, it looks different,

it has different ways. Forty-nine ways, the wise men say."

"Forty-Nine! Is that more than a thousand?" asked Carlo, whose kilts and curls had never yet been inside a schoolroom. He was learning things outside. The world was his object lesson, and his Uncle the skilful teacher. With a pleased little chuckle he asked now: "Did you forget the engineer, Unky? Did you?"

"By no means, my boy. That engineer is very important. He can run the train up, or down, or off the track to destruction. You and I can run our engines where we please, always according to the laws of Motion. A man can run his body as he pleases, make it a good instrument to help the world, or he can do a great deal of harm, but he can only follow the ways of the hidden Mover. His ways are patterns for ours. And we must have good fires in these engines of ours; the right fuel is a good will. Isn't that so?"

"May be so," answered the boy, rubbing his curls. "You telled me never to say I was sure when I hadn't tried it. Carlo aint tried that yet. I guess I don't know that about lots of fires, but I want to know where's the tree's engines. Has it got a Thinker like ours?"

"Not like ours, but a Thinker of its own kind."

Carlo sat up suddenly. "What fun! Did you ever see a tree's Thinker?"

"No. Nor did I ever see your soul, or mine, (Thinkers as you call them). Nothing else has a Thinker like men. But one great Thinker is at work in us all. Everything lives, acts, goes on. That is life, and life is thought. Everything that moves has thought of its own kind. To think is to be."

"An' flowers an' nuts an' leaves is the tree's thoughts, I know. My Remember Game told me so."

"Is that so? Do tell me about your game, little one. What else does it say?"

"It says—." The bright eyes filled with tears. "Promise me you won't tell Papa, nor any laughin' people. Promise."

"I do promise."

"Well," said a small and solemn voice, "my Game Remember says my beauty Mamma aint

dead at all. No! She isn't. *True!* Aren't you glad, Uncle John? She was your Sister, you know."

"Indeed I am glad, Carlo. She was, and is, my dear Sister. I always hoped she was not really dead. In fact, I don't think I ever believed she was."

Carlo caught his uncle's bearded face in his two plump hands and squeezed it, looking eagerly in his eyes for an instant, then with a soft sigh of satisfaction he kissed his friend. "You aint laughin' like the rest does," he explained. "I wonder they want to laugh at childrens; it makes em look awful ugly."

"Tell me more about your game, Carlo."

"I jess lie down an' look straight ahead at the sky, 'cause I aint really lookin' at nothin' you know. Then fings comes a sailin', a sailin' with music, right spang from my mind. A many fings. But, you have to keep so still. If you jump about, an' say 'Oh! no, Oh! no,' then it all stops: all them sky ships sails home again."

"What news do your ships bring you, Boy?"

"Such stories about fings. Funny fings that Carlo used to be. Nice fings too. Sometimes fairies; not often. Sometimes they makes me understand what the birds say when they sing; an' when squirrels chatters, too."

"And is that all?"

"Uncle John, you allays inter-rumps at the bestest part. My Game Remember says Mamma is round me like the air. It says she's a comin' back to me some-eres else. It says I'll be her Mamma, an she'll be my little boy; bet I'll be good to her when she's a he. It says we were once two butterflies; two little baby deers in a forest too. It says we used to fly in the air; the one that loved God best could go fastest. Today it said we was beautiful lights, an' God was a big Light that lit us all up and made us feel like a good long heaven shining. An'—an'—I disremember more now. You lie down here an' play my Game Remember, Uncle John. I call it that 'cause I fink it remines me of somefings I knew when I knew lots more than these old grown-ups do. It makes me feel werry big in here." He struck his breast with his hands. "Play it an' tell me if it says true."

"I have played it; I think it says true, on the whole," the Uncle answered, smiling at the boy's excitement and delight.

"Hurrah! But say; how could I be all those fings some other time?"

"Do you remember what I told you about the One Fire, and all its ways?"

"Ess"—said Carlo.

"That Fire never dies. It lives forever in a darkness of its own. It comes out of that Darkness; it goes back into that Darkness. You have seen our earth fire do that. The One Fire is the Father of all Fires, the Father of Lights. It goes into a form. It comes out, and the form falls to pieces, like the wood which is ashes when the fire has left it. That Fire goes into many, many forms, in very many ways. Each form, in dying, gives life to something else. Cinders and ashes make food that is good for grass and flowers. The acorn dies, and from its grave springs a tree. Some dead forms give birth to worms that creep, and some to winged things. Some worms die, and butterflies arise to kiss the flowers. Some germs ferment, and little children are born. So you see there is no Death; there is only another kind of life, another form from broken forms. But always the One Fire, in its many ways and lesser fires, gives life and motion to worlds of forms. There are shapes of air, shapes of light, shapes of fire, just as there are more solid shapes, and all are always melting away into one another like the pictures of your kaleidoscope. What makes them move and change so? The hidden Mover in the lesser fires that are the souls of men."

"I see! I know! Them little fires is the children of the great Fire, the Fire with a Thinker as big as the world. Now I know why Mamma teachd me to say 'Our Father'; she wanted me to fink about that good Fire what makes all these splendid things. It's a great Light; far, far away an' everywhere too; my Game Remember says so. It loves me. I heard it a sayin' 'Come, Carlo; let us make errybody werry happy an' we'll shine forever an' ever.' It just *loves* to shine, Uncle John."

¹. The speeches of Carlo have been made to the author by various other children from time to time, and are, in substance and imagery, facts.

The boy's voice fell. The sun was about to disappear in the west. Birds twittered in the trees. Carlo's eyes followed his Uncle's; he clapped his hands.

"See the red fire that sun makes. Is the sun one of the ways of God? Then I fink he's goin' down to that One Fire, to say that the world is werry well. The great Fire will be glad to know that; I fink it must like us werry well to take trouble to make such a many fings. An' I fink that God is here too, an' everywhere. He's the hiding Mover, Uncle John; he's life, if he never dies. I feel him movin' in me, now. He burns me; he loves me; he moves me. My Game Remember says that's God."

Uncle John's lips did not move, yet he was saying:—

"Blessed are the pure in heart, for they shall see God."

J. CAMPBELL VERPLANCK

CANCER

Mr. Peter Freeman, M. P., made a speech in Parliament on October 31st, 1950, on "Cancer Research: The Uselessness of Experiments on Living Animals," which is reprinted from the Official Report, House of Commons, in the Summer 1951 *World Forum* (Bournemouth, England). He gives startling figures—75, 343 experiments on living animals for cancer research in Great Britain in 1949, of which about two-thirds were conducted without any anæsthetics and only about 1 per cent entirely under anæsthetics; over 1, 300,000 experiments in Great Britain in connection with cancer research in the last half-century in which period between 10 and 20 million pounds are estimated to have been spent on cancer research

by vivisection in that country alone. And this despite the negligible results and the increase in deaths from cancer from 26, 721 in 1900 to 80, 732 in 1949!

Mr. Freeman urged the obvious futility of these cruel experiments and their prompt abandonment in favour of concentrating on the study of cancer as it occurs spontaneously in man, and in relationship to every aspect of his life, a field hitherto almost entirely neglected. That the investigation of psychological causes is a hopeful field is indicated by the fact which he cited—that in highly industrialized countries like Great Britain, Switzerland and the U.S.A. the incidence of cancer is greatest, whereas it is least found in countries like India, Ceylon, etc., in spite of very difficult physical conditions, and in many parts of Africa is almost non-existent. He recommends the study also of the consumption of alcohol, narcotics and tobacco in relation to the increase in cancer in this century; as also dietary factors such as pasteurized milk, and the recent increase in the use of

injections, serums, toxins, inoculations and vaccinations, each of which forces poisons of different kinds—many of the most objectionable character—directly into the system.

Mr. Freeman called for "a full impartial enquiry into this whole matter of experiments on living animals for the purpose of cancer research." If his obviously sensible and constructive suggestions are followed up, the greater comparative results should do much to cause the abandonment of vivisection methods, which not only have been proved futile but are piling up a terrible Karma for the race. (See the excerpt from *Lucifer* for December 1890 which was reprinted in our pages in March 1937 (Vol. VII, p. 71) under the caption "Are We Cruel as a Nation?")

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

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

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

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

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

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

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

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