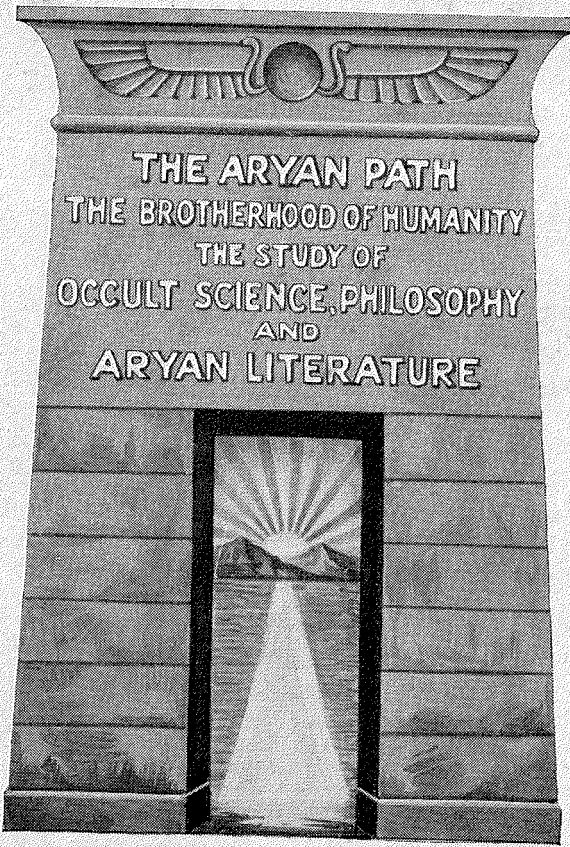




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. IX No. 3

January 17, 1939

We keep hammering away on Theosophy ; people hear us say the same thing time and again. They get the meaning all the time, but as a matter of fact, they get more and more of the inner meanings as they listen and think, as well as try to apply. Some take the attitude of knowing what is meant by the words used ; they get accustomed to them and on hearing them feel that they know them ; they would like something new and strange, and often times are simply bored by the repetition. It is clear to us, however, that one can hardly exhaust the shades of meaning and applications that can be made in regard to these apparent commonplaces. Well, some do get their spiritual eyes opened little by little ; they are not the ones who are either bored or complain.

—ROBERT CROSBIE

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

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th January, 1939

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ON ELEMENTALS AND SYMBOLS

[In our issue of October (p. 192) we promised to reprint some articles on the subject of poltergeist phenomena. Elemental entities play an important part in various abnormal phenomena: the first reprint refers to that fact; their relation to geometrical figures is brought out in the second article, which, to be really understood, needs the light which the third brings. W. Q. Judge once wrote that "the world of elementals is an important factor in the course of the student"; for the latter's especial benefit these articles are reprinted.—Eds.]

STONE-SHOWERS

In *The Theosophist*, Vol. II, p. 231, H. P. B. published a translation of a letter from a correspondent, A. J. Riko, of the Hague, Holland, which described at some length the phenomena of stone-showers which took place in Java in 1831 and at other times. Among these were mentioned two occurrences in Paris in the Rue des Grès in 1849 and the Rue du Bac in 1858 about which H. P. B. remarks: "The two cases referred to, were made the object of the strictest investigation by the police, and in the case of that of 1858, the Emperor Napoleon ordered the severest researches, had the house emptied, isolated, and surrounded for nearly a month, but the mystery remained unsolved for ever. In Russia there were several such cases in the last twenty-five years which baffled the police."

232 M. Riko ends his letter thus:—

"It would certainly be worth the trouble of trying to find out and accept some definite opinion, as to the nature of the invisible beings who cause such showers of stone to come down. What do they do it for? Is it to amuse themselves? A strange pastime!... For a revenge?... But the uniformity of that phenomenon in various countries forbids such a supposition. Must we believe in other beings (than human spirits) as believed in by the Theosophists? I would like to learn the opinion of your readers upon this subject."

232 The Editor's Note is as follows:—

Meanwhile, M. Riko will perhaps permit us a word. The last sentence of his letter proves clearly that even he, a spiritist, is unable to trace such a

uniformly senseless, idiotic phenomenon—one that periodically occurs in every part of the world and without the slightest cause for it, as without the least *moral* effect upon those present,—to the agency of disembodied *human spirits*. We well know that, while most of the spiritists will attribute it to the *Esprits malins* (malicious disembodied spirits) the Roman Catholic world and most of the pious Protestants—at least those who may have convinced themselves of the facts—will lay it at the door of the *devil*. Now for argument's sake, and allowing the idea of such creatures as the "malicious human souls" of the spiritist and the "demons" of the Christian theology to exist elsewhere than in imagination, how can both these classes of believers account for the contradictions involved? Here are beings which or who—whether devils, or malicious ex-human imps—are evidently wicked. Their object—if they have any at all—must be to derive cruel pleasure from tormenting mortals. They cannot be less bent upon mischief or more careful of possible results than ordinary mischievous school-boys. Yet we see the stones, or whatever the missiles may be, *carefully avoiding contact* with those present. They fall all around without "even grazing" the little Javanese girl—evidently the *medium* in the case observed by General Michiels. They fall thick among the ranks of the soldiers at "Fort Victoria"; and pass incessantly for several days before the very noses of the police agents at Paris and the Hague, without ever touching, let alone hurting, any one! What does this mean? *Malicious* human spirits, to say nothing of devils, would certainly have no such delicate care for those they were bent upon

tormenting. What are they then, these invisible persecutors? Ordinary human "spirits"? In such a case human intelligence would be but a name; a word devoid of meaning as soon as it gets separated from its physical organs. It would become a blind force, a remnant of intellectual energy that was, and we would have to credit every liberated soul with insanity!

Having disposed of the theory of "spirits", "imps" and "devils" on the score of the idiocy and total absence of malevolence in the proceedings, once that the genuineness of the phenomenon is proved, to what else can it be attributed in its causation or origin, but to a *blind* though living force; one subjected to an intransgressible law of attraction and repulsion—in its causes and effects—a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present; meanwhile the former has to fight its way step by step for recognition, for science *will not* recognize it in its *psychological* effects,—do what its advocates may. The Spiritualists regard the phenomena of the stone-showers as irregular? We, Theosophists, answer that although their occurrence at a given place may appear to be very irregular, yet from a comparison of those in all parts of the world it might be found, if carefully recorded, that hitherto they have been uniform or nearly so. Perhaps they may be aptly compared with the terrestrial magnetic perturbations called by Science "fitful" and distinctly separated by her, at one time, from that other class she named "periodical"; the "fitful" now being found to recur at as regular periods as the former. The cause of these variations of the magnetic needle is as entirely unknown to physical science as are the phenomena of stone-showers to those who study psychological Science; yet both are closely connected. If we are asked what we mean by the comparison—and indignant may be the question on the part of both, Science and Spiritualism—we will humbly answer that such is the teaching of *Occult Science*. Both classes of our opponents have yet much to learn, and the Spiritualists—to first *unlearn* much in addition. Did our friends the believers in "spirits" ever go to the trouble of first studying "mediumship" and only then turning their attention to the phenomena occurring through the sensitives? We, at least, never heard that such is the case, not even during the most scientific investigations of mediumistic powers that ever took place—Professor Hare's and Mr. Crookes' experiments. And yet, had they done so, they might have found how closely related to and dependent on the variations

of terrestrial magnetism are those of the mediumistic or animal magnetic state. Whenever a true medium fails to get phenomena it is immediately attributed by the Spiritualists, and oftener by the "Spirits" themselves to "unfavourable conditions". The latter are lumped together in a single phrase; but never did we hear the real scientific and chief cause for it given: the unfavourable variations of the terrestrial magnetism. The lack of harmony in the "circle" of investigators; various and conflicting magnetisms of the "sitters" are all of secondary importance. The power of a real, strongly *charged* medium¹ will always prevail against the animal magnetism which may be adverse to it; but it cannot produce effects unless it received a fresh supply of molecular force, an impress from the invisible body of those we call blind "Elementals" or Forces of Nature, and which the Spiritualists in every case regard as the "spirits of the dead". Showers of stones have been known to take place where there was not a living soul—consequently no medium. The medium charged by the atmospheric legion of "correlations" (we prefer calling them by the new scientific term) will attract stones within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it. And its own molecular condition will temporarily induct with its properties all the other human and even non-sensitive bodies around it. Sometimes there may be an exception to the rule produced by some chance condition.

This explanatory postscript may be closed with the remark to M. Riko that we do not regard the Elementals of the Kabalists as properly "beings". They are the active Forces and correlations of Fire, Water, Earth and Air, and their shape is like the hues of the chameleon which has no permanent colour of its own. Through the interplanetary and interstellar spaces, the vision of almost every *clairvoyant* can reach. But it is only the trained eye of the proficient in Eastern Occultism, that can fix the fitting shadows and give them a shape and a name.

¹ We hold that a "physical medium", so-called, is but an organism more sensitive than most others to the terrestrial electro-magnetic induction. That the powers of a medium for the production of phenomena fluctuate from one hour to another is a fact proven by Mr. Crookes' experiments and, believing though we do in the existence of innumerable other so-called Spiritual Forces besides and quite independent of human spirits, we yet firmly maintain that *physical* mediums have very little, if anything, to do with the latter. Their powers are purely physical and conditional; *i.e.*, these powers depend almost entirely on the degree of receptivity, and chance polarization of the body of the medium by the electro-magnetic and atmospheric currents. Purely psychological manifestations are quite a different thing.—ED. THEOS.

THE FIVE-POINTED STAR AND ELEMENTALS

[The following is an Editorial Note to a letter on the subject of the Five-Pointed Star, printed in *The Theosophist*, II, p. 240 for August 1881.—Eds.]

Of late numerous letters have been received in the *Theosophist* office concerning the efficacy of the mysterious Pentagram. Our Eastern readers are perhaps unaware of the great importance given by the Western Kabalists to that sign, and, therefore, it may be found expedient to say a few words about it just now, when it is coming so prominently before the notice of our readers. Like the six-pointed star which is the figure of the *macrocosm*, the five-pointed star has its own deep symbolic significance, for it represents the *microcosm*. The former—the “double triangle” composed of two triangles respectively white and black—crossed and interlaced (our Society's symbol)—known as “Solomon's Seal” in Europe,—and as the “Sign of Vishnu” in India,—is made to represent the universal spirit and matter, one *white* point which symbolizes the former ascending heavenward, and the lower point of its *black* triangle inclining earthward. The Pentagram also represents spirit and matter but only as manifested upon earth. Emblem of the *microcosm* (or the “little universe”) faithfully mirroring in itself the *macrocosm* (or the great cosmos), it is the sign of the supremacy of human intellect or spirit over brutal matter.

Most of the mysteries of Kabalistic or ceremonial magic, the gnostical symbols and all the Kabalistic keys of prophecy are summed up in that flamboyant Pentagram, considered by the practitioners of the Chaldeo-Jewish Kabala as the most potent magical instrument. In magical evocation during which the slightest hesitation, mistake or omission, becomes fatal to the operator, the star is always on the altar bearing the incense, and other offerings, and under the tripod of invocation. According to the position of its points, it “calls forth good or bad spirits, and expels, retains or captures them”—the Kabalists inform us. “Occult qualities are due to the agency of *elemental* spirits”, says the *New American Cyclopædia* in article “Magic”, thus making use of the adjective “Elemental” for certain spirits—a word which, by the bye, the spiritualists accused the Theosophists of having coined, whereas the *N. A. Cyclopædia* was published twenty years before the birth of the Theosophical Society. “This mysterious figure (the five-pointed star) must be consecrated by the four elements, breathed upon, sprinkled with water, and dried in the smoke of precious perfumes, and then the names of great spirits, as Gabriel, Raphael, Orphiel and the letters of the sacred tetragram and other Kabalistical words,

are whispered to it, and are inscribed upon it”—adds the *Cyclopædia* copying its information from the books of old Mediæval Kabalists, and the more modern work of Eliphaz Levi—*Dogmes et Rituel de la Haute Magie*. A modern London Kabalist, styling himself an “Adept”,—a correspondent in a London Spiritual paper, derides Eastern Theosophy and would—if he could—make it subservient to the Jewish Kabala with its Chaldeo-Phenikæan Angelology and Demonology. That new Cagliostro would probably explain the power and efficacy of the “five-pointed star” by the interference of the good “genii”, evoked by him; those *jins* which Solomon-like he has apparently bottled up by sealing the mouth of the vessel with King “Solomon's Seal” servilely copied by that mythical potentate from the Indian Vaishnava sign, together with other things brought out by him from the no-less mythical Ophir if his vessels ever went there. But the explanation given by the Theosophists for the occasional success obtained in relieving pain (such as scorpion-bites) by the application of the Pentagram—a success, by the bye, which with the knowledge of the cause producing it might with some persons become permanent and sure—is a little less *supernatural*, and rejects every theory of “Spirit” agency accomplishing it whether these spirits be claimed *human* or *elemental*. True, the *five-pointed shape* of the star has something to do with it, as will be now explained, but it depends on, and is fully subservient to, the chief agent in the operation, the *alpha* and the *omega* of the “magical” force—HUMAN WILL. All the paraphernalia of ceremonial magic—perfumes, vestments, inscribed hieroglyphics and mummeries are good, but for the beginner; the neophyte whose powers have to be developed, his mental attitude during the operations defined, and his WILL educated by concentrating it on such symbols. The Kabalistic axiom that the magician can become the master of the Elemental Spirits only by surpassing them in courage and audacity in their own elements, has an allegorical meaning. It was but to test the moral strength and daring of the candidate that the terrible trials of initiation into ancient mysteries were invented by the hierophants; and hence the neophyte who had proved fearless in water, fire, air and in the terrors of a Cimmerian darkness, was recognised as having become the master of the Undines, the Salamanders, Sylphs and Gnomes. He had “forced them into obedience”, and “could evoke the spirits” for having studied and acquainted himself with the ultimate essence of the occult or hidden nature and the respective properties of the Elements, he could produce at will the most wonderful manifestations of “occult” phenomena by the combination of such properties, combinations hitherto unknown to the profane, as progressive and exo-

teric science which proceeds slowly and cautiously, can marshal its discoveries, but one by one and in their successive order, for hitherto it has scorned to learn from those who had grasped all the mysteries of nature for long ages before. Many are the occult secrets ferreted out by her and wrung from the old magic, and yet it will not give it credit even for that which has been proved to have been known by the ancient esoteric scientists or "Adepts". But our subject must not be digressed from, and we now turn to the mysterious influence of the Pentagram.

"What is in a sign?" will our readers ask. "No more than in a name" we shall reply—nothing except that as said above it helps to concentrate the attention, hence to nail the WILL of the operator to a certain spot. It is the magnetic or mesmeric fluid flowing out of the fingers' ends of the hand tracing the figure which cures or at least stops the acute pain in benumbing the nerves and not the figure *per se*. And yet there are some proficientes who are able to demonstrate that the *five-pointed* star, whose points represent the five cardinal limbs or those channels of man—the head, the two arms and the two legs—from whence the mesmeric currents issue the strongest, the simple tracing of that figure (a tracing produced with far more efficacy with the finger ends than with ink, chalk or pencil) helped by a strong desire to alleviate pain, will very often force out unconsciously the healing fluid from all these extremities, with far more force than it otherwise would. *Faith* in the figure is transformed into intense will, and the latter into energy; and energy from whatsoever feeling or cause it may proceed, is sure to rebound somewhere and strike the place with more or less force; and naturally enough that place will be the locality upon which the attention of the operator is at that moment concentrated; and hence—the cure attributed by the self-ignorant mesmeriser to the PENTAGRAM. Truly remarks Schelling that "although magic has ceased to be an object of serious attention", it has had a history which links it on the one hand with the highest themes of symbolism, theosophy and early science, as well as on the other with the ridiculous or tragical delusions of the many forms of demonomania... In Greek theurgy the ruins of a superior intelligence and even of a perfect system are to be found, which would reach far beyond the horizon which the most ancient written records present to us... and *portions* of the same system may be discovered in the Jewish Kabala... That "perfect system" is now in the hands of a few proficientes in the East. The legitimacy of "Magic" may be disputed by the bigots, its reality as an art, and especially as a science, can scarcely be doubted. Nor is it at all doubted by

the whole Roman Catholic Clergy, though their fear of its becoming a terrific witness against the legitimacy of their own ascendancy forces them to support the argument that its marvels are due to malignant spirits or "fallen angels". In Europe it has still "a few learned and respectable professors and adepts" admits the same *Cyclopædia*. And, throughout the "Pagan" world we may add, its reality is almost universally admitted and its proficientes are numerous, though they do try to avoid the attention of the sceptical world.

THE FIVE-POINTED STAR AND ELEMENTALS

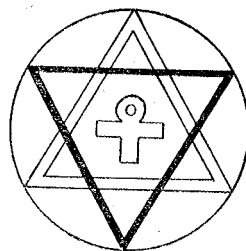
[In *The Theosophist*, Vol. III, p. 30, for November 1881, a Hindu gentleman wrote an article criticizing the above; H. P. B. answered and explained as under.—Eds.]

Our authorities for representing the *pentagram* or the five-pointed star as the *microcosm*, and the six-pointed double triangle as the *macrocosm*, are all the best known Western Kabalists—mediæval and modern. Eliphas Levi (Abbé Constant) and, we believe, Kunrath, one of the greatest occultists of the past ages, give their reasons for it. In Hargrave Jennings' *Rosicrucians* the correct cut of the microcosm with *man* in the centre of the Pentagram is given. There is no objection whatever to publish their speculations save one—the lack of space in our journal, as it would necessitate an enormous amount of explanations to make their esoteric meaning clear. But room will always be found to correct a few natural misconceptions which may arise in the minds of some of our readers, owing to the necessary brevity of our editorial notes. So long as the question raised provokes no discussion to show the interest taken in the subject, these notes touch but superficially upon every question. The excellence of the above-published paper, and the many valuable remarks contained in it, afford us now an opportunity for correcting such errors in the author's mind.

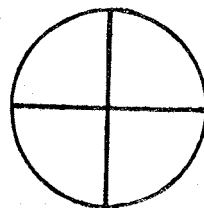
As understood in the West, *Spirit* and *Matter* have for the *real* Kabalists their chief symbolical meaning, *in the respective colours* of the two interlaced triangles and relate in no ways to any of the lines which bind the figures themselves. To the Kabalist and Hermetic philosopher, every thing in nature appears under a triune aspect; every thing is a multiplicity and trinity in unity, and is represented by him so symbolically in various geometrical figures. "God geometrizes" says Plato. The "Three Kabalistic Faces" are the "Three Lights" and the "Three Lives" of EN-SOPH (the Parabrahma of the Westerns) also called the "Cen-

tral Invisible Sun". The "Universe is his Spirit, Soul and Body", his "Three Emanations". This triune nature—the purely *Spiritual*, the purely *Material* and the Middle nature (or imponderable matter, of which is composed man's astral soul) are represented by the equilateral triangle whose three sides are equal, because these three principles are diffused throughout the universe in equal proportions; and the ONE LAW in nature being perfect EQUILIBRIUM—they are eternal and co-existent. The Western symbology then, with a trifling variation, is identically the same as that of the Aryans. Names may vary, and trifling details added, but the fundamental ideas are the same. The double triangle representing symbolically the MACROCOSM, or great universe, contains in itself besides the idea of the *duality* (as shown in the *two* colours, and *two* triangles—the universe of SPIRIT and that of MATTER)—those of the Unity, of the Trinity, of the Pythagorean TTRACTIS—the perfect Square—and up to the Dodecagon and the Dodecahedron. The ancient Chaldean Kabalists,—the masters and inspirers of the Jewish Kabala—were not the Anthropomorphites of the Old Testament, or those of the present day. Their EN-SOPH—the Endless and the Boundless—"has a form and then he has no form", says the Book of the *Sohar*¹ and forthwith explains the riddle by adding: "The Invisible assumed a form when he called the universe into existence", i.e., the Deity can only be seen and conceived of in objective nature—pure pantheism. The three sides of the triangles represent to the Occultists as to the Aryans—*spirit*, *matter*, and *middle nature* (the latter identical in its meaning with *space*); hence also,—the *creative*, *preservative*, and *destructive* energies, typified in the "Three Lights". The *first* light infuses intelligent, *conscious* life throughout the universe, thus answering to the *creative* energy; the *second* light produces incessantly forms out of cosmic pre-existent matter and within the cosmic circle, hence is the *preservative* energy; the *third* light produces the whole universe of gross physical matter; and as the latter keeps gradually receding from the central spiritual light, its brightness wanes, and it becomes *Darkness* or *EVIL*, leading to Death. Hence it becomes the *destructive* energy, which we find ever at work on forms and shapes,—the temporary and the changing. The *Three Kabalistic Faces* of the "ANCIENT of the Ancient"—who "has no face" are the Aryan deities—respectively called *Brahma*, *Vishnu*, and *Rudra* or *Siva*. The double triangle of the Kabalists is enclosed within a circle represented by a serpent swallowing its own tail (Egyptian emblem of

the eternity) and sometimes by a simple circle (See the Theosophical Seal.) The only difference we can see between the Aryan and the Western symbology of the double triangle—judging by the author's explanation—lies in his omission to notice the profound and special meaning in that which he terms "the zenith and the zero" if we understand him rightly. With the Western Kabalists—the apex of the white triangle loses itself (the meaning being the same in the Egyptian pyramid)² in the zenith, the world of pure immateriality or unalloyed spirit, while the lower angle of the black triangle pointing downward towards the *nadir* shows—to use a very prosaic phrase of mediæval Hermetists—pure or rather "impure matter" as the "gross purgations of the celestial fire"—Spirit—drawn into the vortex of annihilation, that lower world, where forms and shapes and conscious life disappear to be dispersed and return to the mother fount—cosmic matter. So with the central point, and the central cavity, which according to the Puranic teaching "is considered to be the seat of the अव्यक्तब्रह्म—Avyakta-brahma—or the unmanifested Deity". The Occultists who generally draw the figure thus,



instead of a simple central, geometrical point (which having neither length, breadth nor thickness, represents the invisible "Central Sun", the light of the "unmanifested deity") often place the *crux ansata* (the handled cross or the Egyptian TAU), at the *zenith* of which instead of a mere upright line they substituted a circle—symbol of limitless, uncreated Space, which cross thus modified has nearly the same significance as the "mundane cross" of the ancient Egyptian Hermetists, a cross within a circle. Therefore it is erroneous to say that the *Editorial note* stated that the double triangle represented "Spirit and matter only" for it represents so many emblems that a volume would not suffice to explain them.



Says our critic: "If, as you say, the double triangle is made to represent the universal spirit and

¹ *Sohar*—Book of Splendour, written by Symeon Ben Iochai, in the first century B.C.; according to others in the year 80 A.D.

² A French archæologist of some renown, Dr. Rebold, shows the great culture of the Egyptians 5,000 B.C., by stating upon various authorities that there were at that time no less than "thirty or forty colleges of the initiated priests who studied occult sciences and practical magic".

matter only, the objection that two sides—or any two things—cannot form a triangle, or that *a triangle cannot be made to represent one*—a *spirit* alone, or *matter* alone—as you appear to have done by the distinction of *white* and *black*—remains unexplained.” Believing that we have now sufficiently explained some of the difficulties, and shown that the Western Kabalists always regarded the “trinity in unity” and *vice versa*, we may add that the Pythagoreans have explained away the “objection” especially insisted upon by the writer of the above words, about 2500 years ago. The sacred numbers of that school—whose cardinal idea was that there existed a permanent principle of unity beneath all the forces and phenomenal changes of the universe,—did not include the number *two* or the *dual* among the others. The Pythagoreans refused to recognize that number, even as an abstract idea, precisely on that ground that in geometry it was impossible to construct a figure with only two straight lines. It is obvious that for symbolical purposes the number cannot be identified with any circumscribed figure, whether a plane or a solid geometric figure; and thus as it could not be made to represent a unity in a multiplicity as any other polygonal figure can, it could not be regarded as a sacred number. The number *two* represented in geometry by a double horizontal line = and in the Roman numerals by a double perpendicular line] [and a line having length, but not breadth or thickness it had to have another numeral added to it before it could be accepted. It is but in conjunction with number *one* that, becoming the equilateral triangle, it can be called a figure. It becomes, therefore, evident why, having to symbolize *spirit* and *matter*—the Alpha and the Omega in the Cosmos—the Hermetists had to use two triangles interlaced—both a “trinity in unity”—making the former to typify “spirit”—*white* with chalk—and the latter typifying “matter”—*black*, with charcoal.

To the question, what do the two other *white* points signify, if the one “white point ascending heavenward symbolizes spirit”—we answer that, according to the Kabalists, the two lower points signify “spirit falling into generation”, *i.e.*, the pure divine spark already mixed with the matter of the phenomenal world. The same explanation holds good for the two black angles of the horizontal line; both of the third points showing, one—the progressive purification of spirit, and the other—the progressive grossness of matter. Again, to say that “any thought of upward or downward” in “the sublime idea of the Cosmos” seems “not only revolting but unreal”, is to object to anything abstract being symbolized in a concrete image. Then why not make away with all the signs altogether,

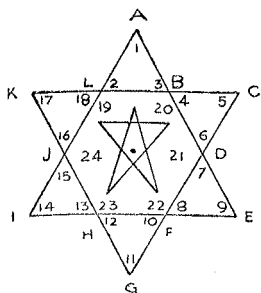
including that of Vishnu and with all the learned Puranic explanations thereof given by the writer? And why should the *Kabalistic* idea be more revolting than that of “Death—Devourer—Time”, the latter word being a synonym of Endless Eternity—represented by a circle surrounding the double triangle? Strange inconsistency, and one, moreover, which clashes entirely with the rest of the article! If the writer has not met “anywhere with the idea of one triangle being *white* and the other *black*” it is simply because he has never studied, nor probably even seen the writings of the Western Kabalists and their illustrations.

The above explanations given by us contain the key to the Pythagorean general formula of unity in multiplicity, the ONE evolving the many, and pervading the many and the whole. Their mystic DECAD $1 + 2 + 3 + 4 = 10$, expresses the entire idea; it is not only far from being “revolting” but it is positively sublime. The ONE is the Deity, the TWO *matter*, (the figure so despised by them as matter *per se* can never be a conscious unity)¹ the THREE (or Triangle) combining *Monad* and *Dual*, partaking of the nature of both becomes the triad or the phenomenal world. The Tetrad or sacred TETRAKTIS, the form of perfection with the Pythagoreans, expresses at the same time the emptiness of all—MAYA; while the DECAD, or sum of all, involves the entire cosmos. “The universe is the combination of a thousand elements and yet the expression of a single element—absolute harmony or spirit—a chaos to the sense, a perfect cosmos to reason”—we say in *Isis Unveiled*. Pythagoras learned his philosophy in India. Hence, the similarity in the fundamental ideas of the ancient Brahmanical Initiates and the Pythagorists. And when defining the *Shatkôn*, the writer says it “represents the great universe — ब्रह्मांड (Brahmanda) — the whole endless महाकाश (Mahakasha)—with all the planetary and stellar worlds contained in it”, he only repeats in other words the explanation given by Pythagoras and the Hermetic philosophers of the hexagonal star or the “Double Triangle” as shown above.

Nor do we find it very difficult to fill the gap left in our brief note in the August number as to the “remaining three points of the two triangles” and the three sides of each of the “double triangle” or of the circle surrounding the figure. As the Hermetists symbolised every thing visible and invisible they could not but do so for the *macrocosm* in its

¹ See in Kapila's Sankhya—Purusha and Prakriti—only the two combined when forming a performing unity can manifest themselves in this world of senses.

completeness. The Pythagorists who included in their DECAD the entire cosmos, held the number 12 in still higher reverence as it represented the sacred *Tetraktis* multiplied by three, which gave a trinity of perfect squares called *Tetrads*. The Hermetic philosophers or Occultists following in their steps represented this number 12 in the "Double Triangle"—the great universe or the *Macrocosm* as shown in this figure, and included in it the pentagram, or the *microcosm*—called by them—the little universe.



Dividing the twelve letters of the outer angles into four groups of *triads*, or three groups of *Tetraktis*, they obtained the *dodecagon*, the regular geometric polygon bounded by *twelve* equal sides and containing *twelve* equal angles which symbolized with the ancient Chaldeans—the twelve "great gods"¹ and with the Hebrew Kabalists the ten Sephiroths, or creative powers of Nature, emanated from Sephira (Divine Light) herself the chief Sephiroth and emanation from *Hakoma*, the Supreme Wisdom, (the *unmanifested* wisdom) and EN-SOPH the endless; *viz.*, three groups of Triads of the Sephiroths and a fourth Triad, composed of Sephira, En-Soph, and "Hakoma" the Supreme Wisdom "that cannot be understood by reflection", and which "lies concealed within and without the cranium of Long Face",² the uppermost head of the upper triangle formed the "Three Kabalistic Faces", making up the *twelve*. Moreover, the twelve figures give two squares or the double *tetraktis* representing in the Pythagorean symbology the two worlds—the spiritual and the physical, the 18 inner and 6 central angles, yield, besides 24, twice the sacred macrocosmic number, or the 24 "divine unmanifested powers". These it

¹ According to Haug's Aitreya Brahmanam, the Hindu *manas* (mind) of Bhagavant creates no more than the Pythagorian *monas*. He enters the egg of the world and emanates from it as Brahm, as itself (Bhagavant) has no first cause (apûrva). Brahm as Prajapâti manifests himself as the androgyne Sephira first of all as the ten Sephiroths do—as twelve bodies or attributes which are represented by the twelve gods symbolizing 1—Fire, 2—the Sun, 3—Soma, 4—all living Beings, 5—Vayu, 6—Death,—Siva, 7—Earth, 8—Heaven, 9—Agni, 10—Aditya, 11—Mind, 12—the great Infinite Cycle which is not to be stopped. This, with a few variations is purely the Kabalistic idea of the Sephiroths.

² Idra Rabba VI, p. 58.

would be impossible to enumerate in so short a space. Besides it is far more reasonable in our days of scepticism to follow the hint of Iamblichus, who says that "the divine powers always felt indignant with those who rendered manifest the composition of the *icostagonus*" *viz.*, who delivered the method of inscribing in a sphere the *dodecahedron*—one of the *five* solid figures in Geometry, contained under *twelve* equal and regular *pentagons*, the secret Kabalistic meaning of which our opponents would do well to study.

In addition to all that, as shown in the "Double triangle" above, the pentagram in its centre gives the key to the meaning of the Hermetic philosophers and Kabalists. So well known and spread is that double sign that it may be found over the entrance door of the *Lha-Khang* (temple containing Buddhist images and statues) in every *Gong-pa* (lamasery) and often over the relic-cupboard, called in Tibet *Doong-ting*. The mediæval Kabalists give us in their writings the key to its meaning. "Man is a little world inside the great universe", teaches Paracelsus. "A microcosm, within the macrocosm, like a foetus, he is suspended by his three principal spirits in the matrix of the universe." These three spirits are described as double:—(1) The Spirit of the Elements (terrestrial body and vital principle); (2) the spirit of the stars (sidereal or *astral* body and *will* governing it); (3) the spirits of the spiritual world (the animal and the spiritual souls)—the *seventh* principle being an almost *immaterial* spirit or the divine Augoeïdes, *Atma*, represented by the central point, which corresponds to the human navel. This *seventh* principle is the *Personal* God of every man, say the old Western and Eastern Occultists.

Therefore, the explanations given by our critic of the *Shatkon* and *Panchkon*, rather corroborate than destroy our theory. Speaking of the five triangles composed of "five times *five*" or 25 points, he remarks of the pentagram that it is a "number otherwise corresponding with the twenty-five *elements* making a living human creature". Now we suppose that by "elements" the writer means just what the Kabalists say when they teach that the emanations of the 24 divine "unmanifested powers" the "unexisting" or "Central Point" being the 25th—make a perfect human being? But in what other respect does the above sentence—without disputing upon the relative value of the words "element" and "emanation"—strengthened moreover as we find it by the author's additional remark that "the entire figure" of the microcosm, the inner world of individual living being.... a figure which is the sign of Brahma, the deified *creative* energy—in what respect, we ask, does it clash so much with our stating that some proficients (in Hermetic philosophy) and Kabalists regard the five points of the penta-

gram as representing the five cardinal limbs of the human body? We are no ardent disciple or follower of the *Western* Kabalists; yet, we maintain that in this they are right. If the twenty-five elements represented by the five-pointed star, make up "a living human creature" then these elements are all vital, whether mental or physical, and the figure symbolizing "*creative energy*" gives the more force to the Kabalistic idea. Every one of the five gross elements—earth, water, fire, air (or "wind") and ether—enters into the composition of man; and whether we say, "five organs of action" or the "five limbs" or yet "the five senses" it will always amount to splitting hairs, for it means all one and the same thing. Most undoubtedly the "proficients" could explain, at least as satisfactorily *their claim*, as the writer controverts and denies it, by explaining his. In the *Codex Nazaræus*—the most Kabalistic of books, the Supreme King of Light and the chief Æon—MANO, emanates the five Æons—he himself with the Lord Ferho—(the "unknown formless life" of which he is an emanation) making up the *seven* which typify again the *seven* principles in Man—the five being purely material and semi-material, and the higher two almost *immaterial* and *spiritual*. (See *Fragments of Occult Truth* in October number). *Five* refulgent rays of light proceed from each of the *seven* Æons, five of these shooting through the head, the two extended hands, and the two feet of *Man* represented in the five-pointed star, *one* enveloping him as with a mist and the *seventh* settling like a bright star over his head. The illustration may be seen in several old books upon the *Codex Nazaræus* and the *Kabala*. What wonder, that electricity or animal magnetism passing most powerfully from the five cardinal limbs of man, and the phenomena of what is now called "mesmeric" force having been studied in the temples of ancient Egypt and Greece and mastered as it may never hope to be mastered in our age of idiotic and *a priori* denial, the old Kabalists and philosophers who symbolized every power in nature, should for reasons perfectly evident for those who know anything of the arcane sciences and the mysterious relations which exist between numbers, figures, and ideas, have chosen to represent "the *five* cardinal limbs of man"—the head, the two arms and the two legs—in the five points of the pentagram? Eliphas Levi, the modern Kabalist, goes as far, if not further than his ancient and mediæval brethren; for, he says in his *Dogme et Rituel de la Haute Magie* (p. 175):—"The Kabalistic use of the pentagram can determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as those of Louis XV. or Napoleon." The *astral light* of the Western occultists is the *akasa* of the Hindus. Many of the latter will not

study its mysterious correlations, neither under the guidance of initiated Kabalists nor that of their own initiated Brahmans, preferring to *Pragna Paramita*—their own conceit. And yet both exist and are identical, the idiotic and ignorant denials of J. K. the London "Adept" notwithstanding.

THE SYMBOL OF THE STAR

[The following questions and answers appeared in an unsigned article, "Conversations on Occultism" which was printed in *The Path* for November 1894.—Eds.]

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

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 A.P. VI 722, 722
 XIV. 57

A LOVER OF "THE SECRET DOCTRINE"*

If you... have a couple of hours to spare, you might dip into "The Proem" to *The Secret Doctrine*, and you will understand the secret of the influence of that extraordinary woman on her contemporaries... Try to find out the real secret of H. P. Blavatsky's influence, which still persists strong as ever, as I have found over here [in London] among many intellectuals and well-known writers. —A.E. in a letter to Seán O'Faoláin in June 1935.

Among the Elect of Thought directly influenced by H. P. Blavatsky, the Master Mind of the nineteenth century, was Ireland's distinguished son, George William Russell, better known to the world under the pseudonym "AE". He was a practical mystic who directed his life by intuitive feeling whose influences were not confined to the realm of knowledge only but flowed into numerous channels of beneficent activity. This comprehensive memoir, the joint outcome of the author's personal reminiscences and of letters contributed by AE's numerous friends, pictures the rich and strenuous life of this versatile genius. A poet with a genuine spiritual message; a patriot who laboured, not for personal or national glorification but for the material and spiritual upliftment of his countrymen; a painter to whom art was a means to an end, and who looked for the dream behind the form; an editor who interpreted Ireland to the outside world; a brilliant and tireless conversationalist, with an extraordinary range of ideas and interests; a radiator of cheer and comfort who impressed sceptics and admirers alike by his unworldly goodness—such was the dynamic character produced through the living power of Theosophy, whose monumental text-book, *The Secret Doctrine*, was ever to AE "a contact with high Reality".

"A good many of Russell's friends" counselled the author of this *Memoir* "to leave out Theosophy and Madame Blavatsky as much as possible"! While not unworthily succumbing to this temptation, and while realising that AE was essentially "the poet of Theosophy" the author believes that "as a poet AE suffers from the limitation that his world is avowedly a Theosophical world"—a "limitation", we might point out, only in the eyes of those who fail to recognize in Theosophy the philosophy *par excellence* whose fundamental principles are universal and impersonal. The author has lent a too credulous ear to the libellous charges against Madame Blavatsky, to whom he refers as "that teacher who, when attention was directed on her personality, withdrew it from scrutiny under a cloud of tricks and mockery" and against Mr. Judge, to whom "a similar

moral ambiguity belonged". The author would have done well to lay to heart the words of AE written from London a month before his death, quoted on page 165:—

"You should not be misled by popular catchwords about 'hocus pocus' but try to find out the real secret of H. P. Blavatsky's influence". That Great Soul despite detractors has attracted, and continues to command in an ever-increasing measure the attention and the admiration of real front-rank thinkers. As for Mr. Judge, the devoted pupil of H. P. B., not "her American successor", his contact with AE in Dublin "left a deep impression on Russell: 'an inner exaltation, lasting several months, witnessed his power'". Such an achievement speaks for itself. The spiritual hero of such as AE has no need of any lesser man's praise.

With the death of Mr. Judge began the progressive overshadowing of a spiritual philosophy by psychic claptrap, and in 1898 AE withdrew from membership in the Theosophical Society, because, in his own words, "the Theosophical Movement has overflowed from the Theosophical Society, and I think better work can be done by Theosophists in working in other movements and imparting to them a spiritual tendency".

And that was what AE did—in the Irish Co-operative Agricultural Movement, in the Celtic Renaissance, in the struggle for Home Rule, in the conducting of the *Irish Statesman*—in each and every branch of activity which he contacted. More—remembering H. P. B.'s injunction to "keep the link unbroken" he gathered round him a small band of earnest students, and over this "Hermetic Society" he presided until 1933, imparting to its members, not "his personal understanding of Theosophy" for he had no private doctrine, but the unadulterated teachings of H. P. Blavatsky and W. Q. Judge.

As P. G. Bowen (who unlike the author of this *Memoir* was not "always a little outside of his circle... even for some time estranged" but was united to AE by similarity of aim, purpose and teaching) wrote in *The Aryan Path* of December 1935:—

* *A Memoir of A. E. : George William Russell*, By John Eglinton, (Macmillan and Co., Ltd.)

Few, if any, among the followers of H. P. B. have made Theosophy a more living power in their lives than AE did; nor was there one more charitable to the weaknesses of others. The ideal of a Universal Brotherhood of men was the ruling spirit in his life.

The beautiful tribute of Lord Dunsany, quoted by the author, is pregnant with meaning for those who look upon the life and labours of AE in the light of Theosophy:—

A lovely radiance of a passing star
Upon a sudden journey through the gloaming,
Lighting low Irish hills, and then afar
To its own regions homing.

Swami Jagadiswarananda in "a study of A. E.'s views in the light of Vedanta" in the *Prabuddha Bharata* for November 1938, writes, under the caption "George Russell and Indian Thought":—

"Indeed every true mystic like Æ cannot but be a Vedantist, for real mysticism is in essence nothing but Vedanta... The inborn inclination to live the life of the spirit and to have an intimate acquaintance with Indian thought inspired Æ to think and write like a Hindu, to live and die like a Hindu... He held that to meditate on the ideas of the *Bhagavad-Gita* and to practise the psychological discipline systematized by Patanjali... transformed him from a shy self-doubting youth into the cheerful courageous personage he suddenly became."

A letter of A. E. (dated 17th October, 1922) is quoted. Obviously the Swami's source is an extract from an unpublished letter which appeared in the Editorial of *The Aryan Path* for December 1935; but the quotation is given only in part and the letter in its entirety, as the previous article testifies, bears out the fact that the primary inspiration behind A. E.'s sudden transformation "from a shy self-doubting youth into the cheerful courageous personage he suddenly became" was Theosophy and the writings of H. P. B. and W. Q. Judge, acknowledged by A. E. himself.

STEPPING-STONES

"That men may rise on stepping-stones
Of their dead selves to higher things".

I looked up from my book and pondered. "Of their dead selves". It touched some chord within and, closing my book and my eyes, I reflected.

I recollected the falls and the hurts I had endured as a child learning to walk; the bruised knees and the twisted ankles all told their sorry tale and revealed a dark record of stumbles and mistakes. But from these stepping-stones have I gained a stronger and firmer foothold. Bitterly had I wept for my shattered toys, for my china doll—their broken pieces had left me broken-hearted; but over the dead baby self have I risen to reason—then why not from reason to reality? The disappointments of love and despairs of life have

aroused the responsibility of age and sense, and have tightened the chord of dispassion. Then why not from there onward and upward to perfect balance and unity supreme?

Failures, dejection and sorrow—what lessons have they not taught? How have I climbed the stepping-stones? I have come to strength from mental suffering, to sympathy from heart anguish, to endurance from injustice, to faith from doubt, to song born of gloom; to golden virtues of patience and of perseverance forged on the anvil of grief by the hammer of resignation. But in none of this process of growth have I been the mere passive recipient of impressions whether from outer events or from inner fluctuations of mood. For it is not the experiences through which a man passes that build desirable qualities into his character, but rather his own assimilation of those experiences that enriches him. Any given experience may be for any man a stepping-stone—but it may equally well be a stumbling-block. Which it shall be depends in every case upon the man himself. One may pass through grief after grief, experience bereavement of one object of attachment after another and may suffer no less intensely at each successive loss, until from within oneself one evokes the recognition that *all* objects of desire are illusory and that real and lasting satisfaction can be found only in the eternal. How many, how many, go through experience but learn not, and so "change the place, but keep the pain"!

Death of hopes which are illusions gives birth to reliance and trust in permanent things; death of false notions brings in its train the birth of true ideas; death of diseased mind and heart creates true understanding; death of fancy and day-dreaming leads to creative faculties. From dead selves does one rise to higher things. "Storms of disappointment or terrible upheavals from tremendous sorrows bring about those silences in which the Voice of the Soul has perchance a better opportunity of being heard."

"No man is your enemy, no man is your friend, but all alike are your teachers." Apparent enemies, my unknown and unrecognized friends, have led me on, each one step forward. It is a lesson in itself that has to be learnt—to cease to look upon some as personal friends and personal enemies and to begin to value them as impersonal teachers; then comes the experience—none remains unknown to us, all become brethren.

Clinging affection, sacrificing love, impersonal compassion are the stepping-stones of the path which winds upwards from childish impulse to manly reason, from maturing judgment to challenging intuition, from mystic insight to full realization.

THE BIFURCATING PATH

Seven portals bar the steep and rocky way to the goal of human progression and perfection chosen by the student-aspirant of Theosophy. In his first flush of enthusiasm their very difficulties offer temptations to his eager heart. But the emotional ardour which naturally follows the recognition of the Path's existence soon dies when he finds that it is not without reason called the Path of Woe. In place of enthusiasm must be born sacrifice which, rooted in knowledge, grows stronger with each new trial. When such sacrifice is enshrined in the heart it can give us the courage to endure the long and lonely hours of the dark nights of the soul when, face to face with

The blank eternity from which we waken
And all the blank eternity to come,

we suffer that agony which marks the turning point in the afflicted soul's long pilgrimage. The deluded man begins to feel the grief in the deep mire of his failings where the path begins. Like all spiritual truths this teaching of the path is simple ; yet in it lie the seeds of all the difficulties of Chelaship even as in the teaching of elementary arithmetic lie concealed the intricacies of differential calculus. The struggle is continuous, for at every stage the path bifurcates, and beside each gate to heaven yawns the hungry gate of hell, and he who allows his vision to become clouded by the fogs of envy or passion or who vacillates from his single-pointed devotion and gives way to sloth and unbelief steps through the gate of hell without knowing it.

To safeguard his interests the student-aspirant must extend his idea of Brotherhood. He must broaden rather than restrict his sympathies by universalizing his thoughts and impersonalizing his feelings—more especially with regard to himself. This it is to obtain the method of practising charity and love towards others for which harmony in thought and act become indispensable. This it is to practise patience and courageously to endure with equanimity such flattery or blighting ignominy as life may hold in store for us while the battle rages unabated. This it is that makes possible concentration of mind and moral forces which awaken the slumbering will and lead to the goal of wisdom just as surely as selfish thoughts and personal feelings land us in hell.

The apparent simplicity of our task offers the first stumbling block. We fail to reckon with the tremendous deceptive power of our lower nature which draws its strength from a long past spent in activities diametrically opposed to the leading of

the spiritual life. But no student starting on the path but is warned beforehand that what he has undertaken is the most difficult of all possible tasks, one which must extend over a series of lives in which the odds are fearfully against him and in which at each fresh attempt on his part, the smouldering coals of his kama-manasic recollections will be fanned into a consuming fire. A moral fever blurs the ego's vision, and nothing but his deep-rooted devotion to the Cause of the Master to Whose bidding he has dedicated his life will dissipate that fog and lead his steps aright. Here again error ensues when devotion to the Master is remembered but effective service of His Cause is overlooked. We must ask ourselves why the great Saviours of the race have apparently failed in the large majority of cases to affect for better the lives of individuals. Surely Krishna or Buddha or Jesus or H. P. B. were not lacking in sympathy or desire to help, but they knew the frailty of human nature. They showed the path but many a would-be Chela desires to have them but not to follow the Path they show. We have misconceived the rôle of the Master. We have sought in Him that which lay hidden within our own personal heart.

Until we live at least in some measure in terms of these Paramitas ; until these virtues become *our* virtues ; until we seize them, rivet them fast with love and make them the law of our daily living, they must remain theories, beautiful, fragrant and full of promise—but theories none the less. It is not enough to admire virtue and to enjoy its contemplation. Mr. Cruthers' friend who argued, "I like to do what is right. I do what I like. Therefore, I do what is right" but fooled herself. The good law becomes the "Great Sifter" of all that passes into our consciousness by way of the senses or the mind later to emerge as feeling, thought and action. How far distant may lie our goal depends on our ability to overcome the force of what the just law brings to us.

Living the life confers powers and wisdom ; the fact that such powers and wisdom have not manifested themselves in us is proof that we have not led the life prescribed. Another life we lead, good and beautiful no doubt, but not the life *necessary*, which is essentially a question of mental attitude.

Therefore are these Divine Paramitas, in the light of which we are instructed to conduct our nightly self-examination, so important. They offer the Keys which will unlock the Portals on the Way. It is therefore essential that from time to time we consider their efficacy in the life of the student ; H. P. B. and W. Q. Judge and Robert Crosbie have written in various places to aid the

pilgrim on his lonely way—a way fraught with suffering and pain, but one whose portals can be passed when one is resolute to acquire knowledge and to pour out love.

QUESTIONS ANSWERED

“Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.”—H.P.B.

चित्रं वदतरोर्मूले वृद्धाः शिष्या गुरुयुवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्नसंशयाः ॥

“Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled.”

Q. Can it be safely assumed, as it seems to be by those who accept the doctrine of reincarnation: (1) that this earth will continue to remain a habitable planet for us to reincarnate upon and (2) that humanity will not die out and become an extinct species?

Ans. The question is a natural one from the point of view of materialistic science, but it springs from failure to grasp the relationship subsisting between man and the earth upon which he dwells. “The Universe”, as Patanjali phrases it, “exists for the sake of the soul's experience and emancipation.” The presence of man on this earth is not fortuitous. Under the universal law of re-embodiment, the earth is a reincarnation of the forces and energies which formerly ensouled a previous planet. The manifestation of the Earth has taken place under cyclic law; its dissolution will occur in due course, under the same law. Says *The Secret Doctrine* (I. 173):—

“It thus becomes apparent how perfect is the analogy between the processes of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle, and dies. His ‘higher principles’, corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the ‘Nirvana’ and states of rest intervening between two chains. The Man's lower ‘principles’ are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes

place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings.”

Mr. Judge anticipated, apparently, this very question, for we find in *The Ocean of Theosophy* (pp. 126-7):—

“The solar system and the globe we are now on will come to an end when the force behind the whole mass of seen and unseen matter has reached its limit of duration under cyclic law. Here our doctrine is again different from both the religious and scientific one. We do not admit that the ending of the force is the withdrawal by a God of his protection, nor the sudden propulsion by him of another force against the globe, but that the force at work and determining the great cycle is that of man himself considered as a spiritual being; when he is done using the globe he leaves it, and then with him goes out the force holding all together; the consequence is dissolution by fire or water or what not, these phenomena being simply effects and not causes. The ordinary scientific speculations on this head are that the earth may fall into the sun, or that a comet of density may destroy the globe, or that we may collide with a greater planet known or unknown. These dreams are idle for the present.”

The race of men therefore *will* die out ultimately, but only when man is through using the globe—not before.

Q. Can THE THEOSOPHICAL MOVEMENT give the exact reference to the following oft-quoted words of H. P. B.? :—

There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find. Those who will show you the secret gateway that leads inward only, and which closes fast behind the neophyte forevermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling: the power to bless and save Humanity. For those who fail, there are other lives in which success may come.

Ans. These words have been attributed to H. P. B. but we have never come across them in any of H. P. B.'s writings. Our enquirer will find them in *Lucifer* in an article entitled “Our Ninth Volume” in its issue of September 1891, but that article is not by H. P. B.

INTEGRATION.

At an early stage, in the career of every aspirant, time comes when he recognizes the achievement of integration in his own being as his most urgent need. The ordinary good man who has not awakened to his higher possibilities tries to follow his conscience, to be sure, but he is content to act on the personal basis of good feelings, and is not conscious of lack of integration. That consciousness marks the entrance into the depressing No-Man's-Land that stretches between goodness and spirituality, between the personal and the individual consciousness, and that has to be crossed, sooner or later, by every human soul. One of its most painful characteristics is the apparent conflict of duties which inevitably arises and which will never be completely resolved until integration on the basis of the higher nature is achieved.

When the caterpillar comes to the end of a leaf, it reaches forth to another foothold and draws itself over to it. The man who has lost his integration on the basis of the personal nature and has not yet achieved integration centred in his higher nature is in the uncomfortable position of the caterpillar suspended, as it were, in space, with secure foothold neither on the leaf he is trying to leave behind nor on that to which he is stretching out.

No matter how limited the perception, if the consciousness but functions as a unit there is a certain consistency in action, a sense of orientation in a known direction, of *belonging* in the world and where one finds oneself, that is the envy of the man who has lost his orientation on the basis of the personal nature and has not yet achieved the new in terms of his immortal Self. He finds himself speaking, acting, feeling, thinking, in a manner which he recognizes as being not in harmony with his true nature. Sometimes the inharmonious nature of his thought, feeling or action strikes him at once with the acute discomfort of a clanging discord. In other cases he recognizes the disharmony only when he attempts to review his day in the light of the Higher Self and of the great virtues which are the pattern to which he seeks to make his life conform. But whenever the recognition comes, it brings with it an almost intolerable sense of violated integrity, of what one might describe as psychic disjointedness, and a passionate wish, as Mr. Crosbie puts it, "to work as the god-man, perfect in all his parts, instead of the present sectional operation which obtains".

For the fact that lack of integration is a stage through which all must at some time pass does not justify resignation to it; in fact, the more intensely the disjointedness in consciousness is felt, the more unbearable does it become and the stronger grows the urge to achieve integration at whatever cost.

This is one aspect of the abyss which the aspirant finds behind himself, unaware of having crossed it, and over which there is no retreat. Sometimes having forced himself into the circle of ascetics he is not cognisant of the fact that he has come unprepared; and so he goes round and round his old grooves of thought, his old movements of feelings, his old modes of speech and his old ways of acting, all the time fancying that he is making progress. Thus valuable time is wasted which might have been put to real use. Till Arjuna saw his duty he was not able to take up his bow and arrow and perform it.

Once the need for integration is perceived, what can one do to hasten its achievement? Of course every effort to control the lower nature and to make it responsive to the higher has integration as its ultimate aim, but there is a right way and a wrong way of going about the achievement of such control. Theosophy gives us some valuable hints. One is that we assert firmly and often that we are not the instruments which make up our personality, any more than we are the circumstances that surround those instruments—not overlooking however that we ourselves forged those instruments and we ourselves created those circumstances. The way to control, is not by attack in detail, adopting the modern approach, from particulars to universals, but the ancient way of going from universals to particulars. Writes Mr. Crosbie :—

Begin with the idea, attitude, and purpose of control in all things that concern the vassals of our house. The advance would then be all along the line, and the habit of control established, the *balance preserved*. It sums itself up in my mind as the *establishment of control itself*, irrespective of the things controlled...

Take the position that you never fail nor fall nor slip back, but that you have not been constant and careful in guidance of your responsive, but irresponsible instrument; hence, you feel the effects through it of your lack of care. Get hold of it, take care of it, guide it, use it, but be the Self—"The man that is, that was, that ever shall be", to whom all these things are but fleeting shadows.

JEWISH ETHICS : III

[Two articles have already appeared of the series comparing the ethics of the Hebrew teachings with the first and second of the Buddhist Paramitas. Citations paralleling the third, fourth and fifth of the "Golden Keys" are given in the following article.—Eds.]

III. *Kshanti*, patience sweet, that nought can ruffle.

When a Hebrew meets a Hebrew he says "SHALOM ALEKHEM", which means "May peace abide with you."

"Be beforehand in the salutation of peace to all men." (Rabbi Mattithiah)

Jewish congregational prayers end with the word "Shalom" which means "Kshanti".

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133. 1)

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6. 8)

"He that is slow to anger is better than the mighty." (Prov. 16. 32)

"Be not hasty in thy spirit to be angry : for anger resteth in the bosom of fools." (Eccles. 7. 9)

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." (Isaiah 26. 3)

IV. *Viraga*, indifference to pleasure and to pain, illusion conquered, truth alone perceived.

"Vanity of vanities ; all is vanity." (Eccles. 1. 2)

"We all do fade as a leaf." (Isaiah 64. 6)

"I am only a sojourner in the earth." (Psalm 119. 19)

"The days of our years are three score years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away." (Psalm 90. 10)

"Unhappy is he who mistakes the branch for the tree and the shadow for the substance". (Rabbi Tyra)

"As for man, his days are as grass : as a flower of the field, so he flourisheth."

"For the wind passeth over it, and it is gone ; and the place thereof shall know it no more." (Psalm 103. 15-16)

V. *Virya*, the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial.

"As thy days, so shall thy strength be." (Deut. 33. 25)

"The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4. 18)

"Whatever thy hand findeth to do, do it with thy will." (Eccles. 9. 10)

"Who is mighty ? He who controls his passions and ruleth over his spirit." (Rabbi Ben Zoma)

"To dare, to know, to will and to *be silent*." (Cardinal axioms of the Kabalist)

Much that modern psychologists label *schizophrenia* or dual personality can be accounted for on the basis of abnormal psychic sensitiveness to currents and impressions in the astral light, the picture-gallery of nature, and the recording tablet for all the thoughts, the feelings and the acts of men. Other cases, however, are definitely instances of the obsession of a mediumistically inclined personality by a usurping entity whose connection with the personality so obsessed, is sometimes close indeed.

The "Doris Case", famous a quarter of a century ago, is revived and detailed in a recent series of articles in *Liberty Magazine*—a case in which no less than five "personalities" are alleged to have been operating at different times through the body of one young girl. Apparently a physical and psychic shock at the age of three was responsible for the opening of the door to the first intruder—perhaps the only one of the different manifestations that was a case of actual obsession ; in any case the most positive and mischievous of the interlopers. For many years the original occupant of the body frequently found herself dispossessed, sometimes for long periods, returning to consciousness in the body with her mind a blank as to the activities of that body in the interim. It is significant, in view of the Theosophical prescription for the overcoming of obsession, that the cure of "Doris" was effected by removal to a wholesome environment and the services of a sympathetic and determined magnetiser.

IRELAND

[The following is reprinted from *The Path*, Vol. VI, p. 331 for February 1892, where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—Eds.]

Erin's Isle has always been somewhat of a mystery. Its people are so different from the English just across the channel that one who spends some time in London and then crosses over to Dublin will at once see the vast gulf that in the matter of temperament separates the two peoples.

And any one who studies the Irish, especially on the West Coast, and lives among them, will soon discover a deeply-seated belief in what is commonly called the supernatural that can only come from some distant past. Even the educated Irish are not free from this.

There is a willingness in the peasant to express belief in fairies, ghosts, and the like, which in the better classes is covered up from sight but still there. In the country districts the people will stone the lights out of the windows of a newly-vacated house, and in the city the educated man may frequently be found who will say, when his attention is called to such an occurrence, "And why shouldn't they? Do you want the devil to stay in the house?" The theory of course is that the elementals of the departed tenants can only escape through the broken window panes unless they have been used—as is not always the case—to open doors.

Belief in fairies is the old Hindu belief in the "devas" or lesser gods. I know many educated people who have declared they often heard fairy talking and singing. In fact, unless we take in the northern Irishman—who is not truly of that blood—we will never find a native of that land who is not born with a slight or greater touch upon the borders of the unseen or with a belief in it.

It is called the Isle of Destiny, and its hillmen will tell you that it has always been a "saintly island". It teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college—or *Ashram* as the Hindus would call it—on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated to * * In connection with this the following quotation from some remarks by H. P. Blavatsky in *Lucifer* will be of interest, in reading which one can also

profitably remember the Greek tradition that near Britain there was an island called Ierna to which men went in order to learn more about the secret mysteries. She says :¹ "It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and 'working hypotheses' are left to the Ethnologists, Anthropologists, and Geologists. The Masters and Keepers of the old science claim to have preserved genuine records, and we Theosophists—i.e. most of us—believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?"

Bryan Kinnavan

Mr. Hamilton Fyfe, who as President of the League for the Prohibition of Cruel Sports, has worked to reduce the sufferings of animals at the hands of man, in his article on "Cruelty and World Peace" (*The Aryan Path*, January 1939) absolves from the charge of cruelty those who slaughter animals for food. And he adds: "Nor need there be any cruelty in killing dangerous insects or animals." Is this really true? What about the coarsening of the nature of those engaged in slaughtering? Mr. Fyfe might be reminded of his own very true words in *Cruel Sports* (January 1937) :—

Nothing hardens or debases human nature so quickly or so hatefully as the killing of pity in the heart of man, woman or child.

And, granting that the killing of animals because one thinks it necessary may give no pleasure to the killer and therefore may not be a cruel act by Mr. Fyfe's definition of cruelty as "inflicting pain with enjoyment", must not one ruthlessly suppress any feeling of pity for the victim in order to carry out the action at all? To pity and yet slay, unless it were to terminate the suffering of a sick or wounded creature, would involve an intolerable violation of human integrity.

Rationalize as we may the destruction of higher forms of life, it does involve in every case the interruption of the evolutionary process on a small scale. Of killing even insects Mr. Judge has written :—

Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. (*U. L. T. Pamphlet No. 3*, p. 5)

¹ *Lucifer*, June 15, 1889, p. 347.

IN THE LIGHT OF THEOSOPHY

Proofs impressive in their cumulative effect are being brought forward which point to the pre-eminence of ancient science in various fields and every day brings nearer the fulfilment of H. P. B.'s prophecy (1877) in *Isis Unveiled* that "the day is approaching when the world will receive the proofs that...ancient science embraced all that can be known". It is significant that the eminent scientist, Sir C. V. Raman, who presided over the fourth annual session of the Indian Academy of Science which convened in Madras on the 19th of December had planned to address the gathering on "our ancient traditions". But the Chairman of the Reception Committee, the Hon. Mr. C. Rajagopalchariar, forestalled him and Sir C. V. Raman contented himself with expressing his "unequivocal admiration for the way in which the Premier has traversed a subject very dear to our heart".

Mr. Rajagopalachariar in the course of his address, as reported in *The Hindu*, attacked the notion "that Western people were somehow meant by a Providence that believed in division of labour to be set apart for scientific research and Eastern people for philosophy and religion and such other 'uncertainties'".

It could be proved beyond doubt that Science was born in India and vast progress in science was made in this land before the West took it up. Careful modern investigation shows that in many departments of science, the accumulated knowledge of India was the foundation on which the West built and made progress... Therefore the Indian Science Academy need not imagine that scientific research in India is some later day ex-crescence... it is but the recovery of an ancient heritage.

Mr. Rajagopalachariar condemned the current misapplications of science and expressed the hope that "one day science would discover something that contained its own safeguard against misuse".

That would truly be science as Indian scientists understood in the past. For in ancient days, they did make some kind of attempt to prevent misuse of science. They did not allow men to learn it unless their character was tried, tested and proved.

Professor Irwin Edman writes on "Fashions in Ideas" in *The Saturday Review of Literature* (15th October 1938), drawing an amusing picture of the waxing and the waning in popularity of one set of ideas after another during the last several years—Dewey, Bergson, Freud, Marx, Fascism, Neo-Thomism and what not, each having its day in the sophisticated salons of the metropolis and spreading from there throughout the length and breadth of the country. Professor Edman takes no account of the vital rôle of the astral light in that contagion of ideas, but he recognizes a serious force behind the chitchat, and pays due tribute to the power of

thought, in analyzing the reaction of the anti-intellectuals against so much talk about serious subjects.

The anti-intellectual prejudice is a prejudice against genuine intellection, actual thought. The anti-intellectuals know, correctly, that if the talk goes on long enough, new and disquieting ideas may get about, and the security of the world they know, and have a private interest in preserving, may be destroyed—for the illusions by which it is maintained will be punctured...

One can be amused or bored by the talkers, but, as the entrenched and the smug know, *thinking* is cause for alarm.

The potency of thought can hardly be exaggerated. Theosophy asserts that not only is every action rooted in a thought but that every thought that is not so fleeting and casual as to be still-born will sooner or later find expression in action. Therefore is freedom of thought ever the first object of attack by the usurper of power, political or ecclesiastical.

The truly sovereign ideas, however, are not those that the world chatters about to-day and forgets to-morrow, but the eternal verities re-proclaimed in modern Theosophy, which, once a man admits them to his consciousness, will, if he lets them, effect a transformation in his heart and mind and life.

Prof. G. G. Coulton's new book, *Inquisition and Liberty*, reviewed by Mr. A. G. Macdonell in *John O'London's Weekly* for 11th November, in recalling the horrors of intolerance perpetrated during the Inquisition with the sanction and encouragement of the Popes, has food for thought for those who, like the Theosophists, believe that liberty of thought is an inalienable right of man, and essential to his evolution as a human soul. One of the great Masters wrote to a correspondent in the early days of the Theosophical Movement of our era, "Think you, the spirit and power of persecution gone from this enlightened age? Time will prove." If the power of the Church had not so greatly diminished, there would be direct menace in the reflection penned by Mr. Macdonell, that "the principle of the Holy Office remains untouched. The Pope still, in theory, has the power of life and death over non-conforming Christians." He quotes Dr. Coulton as writing:—

If any State ever became again a hundred per cent. Catholic, it is difficult to see how it could avoid not merely the possibility, but even the moral compulsion, of reintroducing the principles, if not the whole methods, of the mediæval Inquisition.

There is no room for complacency, however, in the unlikelihood of that contingency, for, as Mr. Macdonell points out, the Totalitarian States of our century are using the same sort of methods as the Totalitarian Church of the Middle Ages employed, and truly, "liberal-minded men and women can find much to deplore in both".

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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