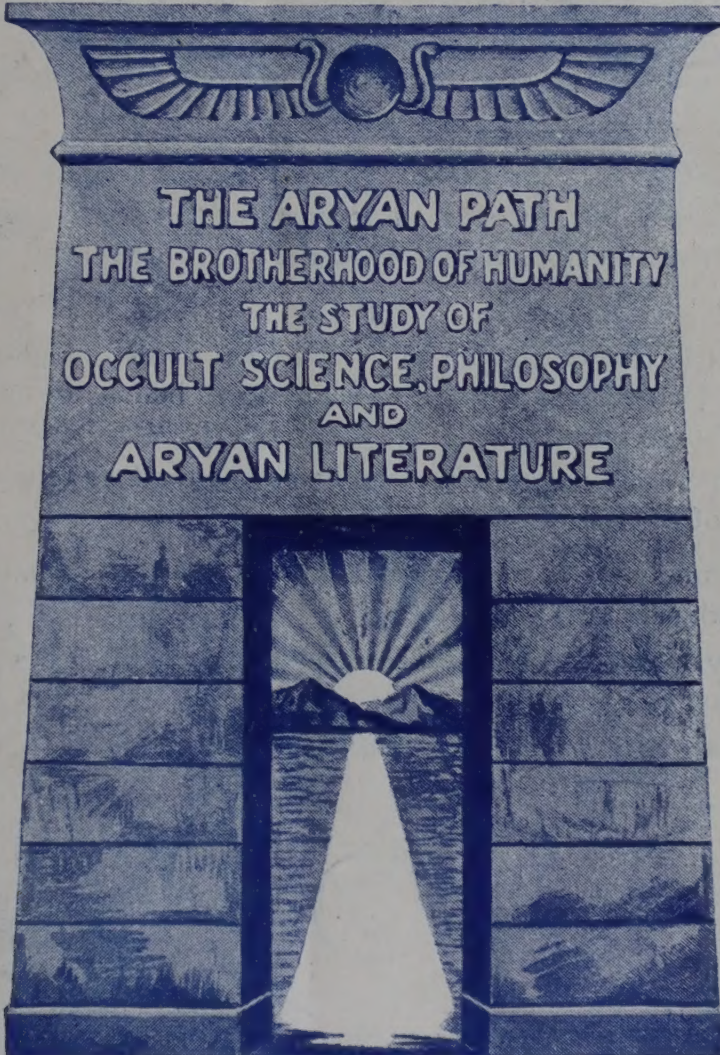




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XXI No. 9

July 17, 1951

The worshipper even of many gods must of necessity be unjust to all the other gods ; however far he extends his worship it is simply impossible for him to worship each severally ; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One ; that he has his " god " *within*, not outside, of himself.

—H. P. BLAVATSKY

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- (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 July 1951.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1951.

VOL. XXI. No. 9

THE TEXT-BOOK OF THE TWENTIETH CENTURY

This work is written for the instruction of students of Occultism.—*The Secret Doctrine*, I. 23

The rejection of these teachings may be expected, and must be accepted beforehand. No one styling himself a "scholar," in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far.—*The Secret Doctrine*, I. xxxvii-xxxviii

The outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say "a few truths," advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But, even the little that is now given is better than complete silence upon those vital truths.—*The Secret Doctrine*, I. xxii

The Secret Doctrine of H. P. Blavatsky has been rightly called the text-book of the 20th century. To many this will seem a fantastic claim, to be straightway rejected. To others it will seem a puzzling statement. A fair familiarity with the two volumes, as originally published in 1888, alone will bring the truth of the statement home to the reflective and studious mind. He who considers the contents of these two volumes dispassionately will evaluate the teachings of *The Secret Doctrine* as profound, will recognize the uniqueness of its method of imparting knowledge to our civilization, and will find its canvas staggeringly large. The picture is as rich in background as in details of the past of this earth and of man's evolution thereon. *The Secret Doctrine* presents arguments which demolish the false in modern knowledge and in modern civilization; its portrayal of the future which awaits humanity on earth is as fascinating as it is logical and inspiring. For over 60 years the two volumes have

puzzled and provoked, drawn scorn from some and admiration from others, but they have continuously influenced the *Zeitgeist* of the 19th-20th century.

W. Q. Judge has said that he would use *The Secret Doctrine* and *The Bhagavad-Gita* to educate the young. Both these texts—the former stupendous, the latter concise—may well be called archetypal books; only a very few such are in circulation today. The instruction of the *Gita* seems to be meant for the entire Kali-Yuga; it deals only with fundamental principles of the cosmological and psychological sciences and with practices, necessary for men of this Dark Age to make soul-progress. *The Secret Doctrine* not only sketches those principles but also illustrates and amplifies them with innumerable demonstrations and details. To awaken the mind of the century to the false assumptions of modern knowledge, *The Secret Doctrine* offers many arguments, ever drawing the mind towards

the truth that the ancients with their glorious civilizations knew in many spheres more and better than the moderns. It also attacks the theological falsehoods of separative and warring creeds and unveils that most inspiring truth that true Religion is ever one and indivisible and that the practice of this Universal Religion leads to the realization of Universal Brotherhood—the goal of human evolution.

The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion.—*The Secret Doctrine*, I. xx

The teachings recorded in the two volumes of *The Secret Doctrine* are not new—and yet are in many cases new to modern minds. The new in them includes arguments and points of view presented which enable the student to see the defects in modern knowledge, how these can be remedied and in what direction the next step must be taken for the correct solution of the problems which confront modern science, from Astronomy to Zoology. Again, what is new offers positive evidence that the warring religions, each with its claim to uniqueness, are enemies of truth inasmuch as they all engender blind belief in dogmas and shut the windows of the mind to universal truths. In advancing what is new in the book, H. P. Blavatsky points to the Real Source of Knowledge. She proves the existence of a Body of Knowledge, tested and verified, which has influenced the mind of humanity not for centuries but for millennia.

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence

in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.—*The Secret Doctrine*, I. xxxiv

Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the “*divine*,” was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round.

—*The Secret Doctrine*, I. 516

Modern science traces the growth of human mind from savagery. Unable as yet to say definitely where and how human civilization began, or even from which particular species of the animal kingdom man's form evolved, it finds itself entangled in innumerable contradictions. That which specialists in one branch of science teach, their colleagues in another branch contradict. Modern knowledge is analytical and science wars against religion, philosophy now siding with the one, now with the other.

The unifying principle underlying true knowledge is lost in the babel of tongues on every plane of modern life. Wisdom synthesizes—synthesizes not only the branches of science, the schools of philosophy, the creeds of religion; but also synthesizes science, philosophy and religion themselves, as fields of human thought. These three form the sides of an equilateral triangle—the figure which perfectly symbolizes Wisdom. This synthesizing Wisdom is the foundation of the great book, *The Secret Doctrine*. Because modern knowledge lacks that synthesizing aspect which these volumes offer, it threatens to destroy human mind and engulf modern civilization.

To each fumbling scientist, no less than to each groping philosopher and theologian *The Secret Doctrine* offers the next step by revealing his error in observation, in deduction or in judgment. Fully recognizing the place in human thought of many sciences, philosophies and religions, *The Secret Doctrine* puts each in its proper position, assigns to each its correct value, enables

each to reject that in itself which is false and to progress along its own right path, accepting what is true. These admittedly are tremendous claims, but those who have carefully examined the two volumes have noted hints and suggestions for every sincere researcher. They have also perceived the unifying synthesis which transforms knowledge into Wisdom and are ready to concede the claims put forward here.

The reader must not overlook the fact that we are calling *The Secret Doctrine* the text-book of the 20th century. It has been doing its work indirectly these 60 years. The number of copies published and sold enables us to determine approximately how many there are in circulation. This is one gauge of its influence on the minds of modern men. It is not a book that he who runs may read and understand. It is, moreover, a costly book. Those who buy it cannot but be educated thinkers, and each of them doubtless uses what he gets out of the copy in his hands. Furthermore, Theosophists who keep in touch with books, periodicals, newspapers—the tremendous output of modern knowledge—and again with sermons, addresses and lectures, from a million pulpits and platforms, are aware of the profound influence that *The Secret Doctrine* has wielded ever since its first publication in 1888. The analytical mind has been exploiting the two volumes to get what it can for its own personal purposes. So far, so good, but the time has come, it seems to devotees of this great work, to bring it forward for wider study for what its contents offer to mankind. The turn of the cycle brings an opportunity which Associates of the United Lodge of Theosophists should embrace, endeavouring to popularize the book for the synthetic outlook which it offers. Some who call themselves Theosophists have been misled by their leaders' having described *The Secret Doctrine* as a book of reference—a kind of encyclopædia. *The Secret Doctrine* is encyclopædic in its scope but it is *not* merely a book of reference. Its Wisdom is one and indivisible—its philosophy is a religious science and a scientific religion.

To perceive the synthetic Wisdom contained in the two volumes, the reader needs a concentrated mind, but he needs more than only the

analytic mind of the scientist, more than the logical reasoning mind which functions according to principles and categories; if reason is necessary to evaluate correctly the data gathered by sensuous perception, intuition is necessary to evaluate the work of the modern logician, philosopher and theologian. As sensuous observation needs the light of mind and reason to arrive at truth, so reason in its turn needs illumination by the intuition.

Now, *The Secret Doctrine* is the book *par excellence* for developing intuition in the educated mind today. That is one reason why we call it the text-book of the 20th century. It is sometimes complained that H. P. Blavatsky has not written *The Secret Doctrine* in a straightforward style, giving information, imparting knowledge, proving her propositions after the fashion of the modern scholar and savant. This is true if the book is viewed from the stand-point of the man of reasoning mind; it is not true when *The Secret Doctrine* is viewed from the stand-point of the man of developing intuition. To such a reader almost every page reveals the soul of knowledge. The limbs of knowledge assume a coherent form—vital and vibrant. This does not happen all at once, not even in a year or two, but the book does gradually unfold the faculty of intuition in its devoted student.

Because *The Secret Doctrine* is not written for the man of mind or even for the man of intuition (as, for example, is the *Bhagavad-Gita* or the *Tao Teh King* or *The Voice of the Silence* or *Light on the Path*) but for the mind on its way to the development of intuition, its manner of presentation sometimes irritates alike the thinker who uses his mind and the mystic who depends on his intuition. But to the earnest student it provides the key—the sure way to develop intuition, namely, by the proper use of the Law of Correspondence and Analogy. That way of getting at the knowledge about any subject or object implies a universal synthesis, the relationship of each subject and object with all others in the Macrocosm.

Man lives and functions in a threefold Universe—Moral, Mental and Sensuous. These are not three separate and distinct universes but

One Universe with three aspects—One Triangle of three sides and three angles. The stone has its mind and soul, however different they be from those which manifest, let us say, in a human body. Further, the body not only is a concretization of mind and soul but also is touched by other bodies, minds and souls. Man is the Microcosm; the Universe, the Macrocosm.

Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.—*The Secret Doctrine*, I. 177

From Gods to men, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.—*The Secret Doctrine*, I. 604

Their interrelationship cannot be fathomed by sense-perception or by mind-perception; only by intuitive soul-perception can the parts of the One be comprehended as such. And this, as already indicated, demands the correct use of the Key of Correspondence and Analogy.

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries.

—*The Secret Doctrine*, II. 153

Intuition is slowly developing in the most progressed intelligences of our race; that development can be consciously advanced by such as aspire to know more than modern knowledge can teach. Higher than the eye of the mind is the Eye of the Heart; the former imparts partial knowledge; the latter instructs the mind in Wisdom as old as man's soul, and as immortal. Only the immortal aspect in man can know that immortal Wisdom. Logic and Philosophy train the mind for accurate thinking and as it learns to

use the Law of Correspondence and Analogy it receives flashes of intuition. Therefore symbols, glyphs, emblems, allegories, myths, etc., become valuable aids to the mind; for this reason, parts of *The Secret Doctrine* are devoted to these.

The untiring researches of Western, and especially German, symbologists, during the last and the present centuries, have brought every Occultist and most unprejudiced persons to see that without the help of symbology (with its seven departments, of which the moderns know nothing) no ancient Scripture can ever be correctly understood. Symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian olla, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*.

This every scholar now knows. The able lectures of Mr. G. Massey alone are sufficient in themselves to convince any *fair-minded* Christian that to accept the dead-letter of the Bible is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the point to which even the most truth-loving and truth-searching Orientalists—whether Aryanists or Egyptologists—seem to remain blind, is the fact that every symbol in papyrus or olla is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences.—*The Secret Doctrine*, I. 305

It is precisely because the book touches and awakens the now latent or only partially functioning faculty of Intuition that *The Secret Doctrine* has been called the text-book of the century. Intuitive men or mystics will be the true leaders and guides in the coming cycle—not men of mind, but men of intuition. A new era has been opening in the affairs of humanity; the Sun of intuition will follow the Dawn which has been upon us since 1877, the year in which was published *Isis Unveiled*, the precursor of *The Secret Doctrine*.

The Secret Doctrine attacks what is false and confirms what is true in modern knowledge. The rise and fall of a civilization are intimately relat-

ed to its knowledge. When the parts are held to outweigh the whole, when specialization narrows the understanding of the ALL, the analytical and sensuous way of learning grows, the synthetic vision is first befogged and then lost.

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; 'but their parts,' owing to a too close proximity to earth, and their commingling with the earthly (which is matter, and therefore the realm of evil), 'are sometimes according, and sometimes contrary to (divine) nature.' When those circulations—which Eliphas Levi calls 'currents of the astral light'—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the 'superior natures,' and the divine soul of man is in perfect intelligence with these 'inferior' ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*." And philosophizing alone, how can it understand the "SOUL DOCTRINE"?

—*The Secret Doctrine*, II. 74

To save the modern global civilization an attempt was made by the Immortal Lovers of the Wisdom and They gave out all that was necessary for the 100-year cycle which dawned in the last quarter of the last century.

THE SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all

that can be given out to the world in this century.—*The Secret Doctrine*, I. xxxviii

Once the sagacious student gets hold of the guiding thread he may find it out for himself. We give *facts* and show land-marks: let the wayfarer follow them. *What is given here is amply sufficient for THIS century.*

—*The Secret Doctrine*, II. 742

Not Wisdom in its entirety is to be found in these two monumental volumes, but sufficient for the men of our civilization—be they materialistic scientists, speculative philosophers or dogmatic religionists—to carry forward their research and to sustain and spiritualize the life of humanity. Also, as shown above, these volumes offer a veritable short-cut to the mystic who waits for his intuitive faculty to function. Enough to quicken that faculty into activity has been given in the correspondential links between Man and the Cosmos, each of which acts like a magnet for intuition to flash its message to the mind.

As a closing thought, *The Secret Doctrine* contains seed-ideas and shows their lines of growth. It indicates how ideas can and should unfold in the entire sphere of modern knowledge. To the æsthete and the artist, the ritualist and the religionist, the metaphysician and the mathematician, the scientist and the sociologist, the mystic and the occultist—to all, *The Secret Doctrine* reveals the immediate step of advance and the distant whither. This, among other reasons, justifies the claim we make for *The Secret Doctrine* as the text-book of the 20th century.

A fresh perusal of the following will help the student to appreciate the view-point presented in the above article:—

- (1) About *The Secret Doctrine*. By W. Q. Judge. (U. L. T. Pamphlet No. 15)
- (2) Mistaken Notions on *The Secret Doctrine*. By H. P. Blavatsky. (U. L. T. Pamphlet No. 15)
- (3) Hidden Hints in *The Secret Doctrine*. By W. Q. Judge. (U. L. T. Pamphlets Nos. 15-16)

- (4) Universal Applications of Doctrine and the Synthesis of Occult Science. By W. Q. Judge. (U. L. T. Pamphlet No. 3)
- (5) Authorship of *The Secret Doctrine*. By W. Q. Judge. (*The Heart Doctrine*, p. 33)
- (6) *Some Observations on the Study of The Secret Doctrine*.

It is necessary to record here that there are more editions than one of *The Secret Doctrine* which are not authentic. The original edition was published in two volumes in 1888. A photographic reprint of it was published in 1925 by Theosophy Company, Los Angeles. Only the photographic reprint of the original edition is authentic and students should confine themselves to the use of that edition. There is a spurious third volume and even a fourth volume but these were not published by H.P.B. and have nothing to do with the monumental work of H.P.B.

ALBIGENSES

The interesting paper prepared by the historical novelist, Mrs. Hannah Closs, for a Discussion Meeting of The Indian Institute of Culture, Basavangudi, Bangalore, on "The Albigensian Struggle for Spiritual Freedom: What It Means for Us Today," was published in condensed form in the June *Aryan Path*. The Albigenses, whom H.P.B. describes (*Isis Unveiled*, II. 502-3) as "descendants of the Gnostics," were hunted down and massacred by the Roman Catholic Church in the 13th century on account of their heretical beliefs. H.P.B. remarks:—

The votaries of the ancient worship were persecuted and put to death on charges of witchcraft.... There is no distinction in the judgments of the Church between dissent, heresy and witchcraft.

Mrs. Closs brings out, as far as the fragmentary, garbled and somewhat contradictory evidence permits, the "heretical" beliefs which made the

Cathars (the Albigenses) the objects of such violent persecution. How Theosophical were some of their tenets as presented by her will appear from the following points:

The Cathars believed in reincarnation and in spiritual progress. The quest of Self-Realization, indeed, "seems to have been the central core of this religion." Each had to realize oneness with God for himself; the Albigenses, however, had Elders, "the true 'Cathari' or Pure Ones," who helped the ordinary believers in their search for truth. The Elders practised strict continence, poverty and equality. The "girdle of light" which each wore symbolized detachment from the wiles of earthly existence, which the Cathars apparently considered a veil of Maya.

They rejected the Church dogma of original sin, refusing to believe either that humanity could be condemned wholesale for one man's sin or that it could be saved by another man's sacrifice. Though they had the highest veneration for Jesus Christ, they are said to have refused to recognize the crucifix or to accept the dogma of Transubstantiation, which was confirmed by the Roman Church in the same 13th century.

Looking, indeed, upon Christ as well as God as "the Spirit of Divine Love," the Cathars considered the vengeful Jehovah an aspect of Satan! Mrs. Closs writes:—

But what was probably of most importance to the Cathars, as it is to us today, was not dogmas which inevitably lead to intolerance, bigotry and violence, but the recognition of a spiritual truth underlying the varied religions.

The Cathars were vegetarians, except that they ate fish, and they followed strict pacificism and non-violence, suffering torture and wholesale martyrdom rather than defend themselves physically. Their Elders were as remarkable for their austerity, purity and selflessness as for their tolerance.

OUR WORK

Our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before.—H. P. B.

From time to time we hear the complaint that students of Theosophy only read philosophy and talk metaphysical jargon; that they do not actively organize themselves for social service and the like. Recently such murmurings have fallen on our listening ears.

Now on this subject H. P. Blavatsky has said something very direct and useful in the first of her *Five Messages* :—

I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruit." Let them build dwellings for the poor, it is said, let them open "soup-kitchens" etc., etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the Founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines, has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical

duties. The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

Students should also read her article "Let Every Man Prove His Own Work" reprinted as U. L. T. Pamphlet No. 31.

A very interesting contribution appeared in Mr. Judge's *Path*, Vol. IX, pp. 11-13, for April 1894, which deals with this very topic and which we reproduce below under its original caption :—

THEOSOPHICAL SOCIETY AND REFORMS

A CONVERSATION

ZEALOUS THEOSOPHIST. Don't you think the Theosophical Society ought to take some definite stand on questions of reform?

Constitutional Theosophist. What put that into your head? Are you a Nationalist or a Single Taxer?

Z. T. I was reading that "Chat on the Roof" in February *Theosophist*, where one of the chatters says: "I believe the T.S. must sooner or later adopt a definite attitude toward this question of reform," and although he speaks in reference to Hindu social problems, still it is just as important here as there, while the circumstances are different. The "chat" did not in any way settle the point, but left it all up in the clouds of talk. But we ought to do something.

C. T. Evidently the conversation published is an expression of a desire to get a prominent

Theosophist like Mrs. Besant to throw herself on the side of some social question there, forgetting that it is not one or two persons who make up our movement and that our Constitution rules in such matters and not persons. If you mean that the Society should as an organization take "a definite stand" such as seems called for in that "chat," I cannot agree with you.

Z. T. Do you mean that you are opposed to social or other reforms?

C. T. No, I do not. Whatever reforms are needed—and there are many—they should be taken up by individuals or the State, but that is a very different thing from asking the Theosophical Society to adopt a definite attitude either way. It has been proposed that the T. S. should formally approve of hypnotic suggestion as a means of curing drunkenness, lying, and stealing. Why not have us go in for that as well as social reforms? Those vices have a great deal to do with social difficulties.

Z. T. Well, why not? Take definite corporate action, and then members will have something tangible to talk of and to work for.

C. T. A few members, you mean; the rest would leave the Society. Divisions would arise and sides be taken. But the proposal is contrary to our Constitution, it is against the very reason for our existence, it nullifies our organic law, it is contrary to the spirit of the Society. The Constitution wisely prohibits the adoption of such definite attitudes. This applies to every doctrine, to all schemes, save the doctrine of Universal Brotherhood, the one idea on which men of all religions will agree. Other doctrines and plans have supporters and opponents; they have no majority; but Universal Brotherhood has a constant and growing majority of supporters. One would have supposed that this "Chat on the Roof" of the building where was reposing the recently revised Constitution of the T. S., certified and published, should have led to some of the chatters adverting to this fundamental point before the conversation was printed. That revision puts the matter in strong terms, thus:

The society does not interfere with caste rules or other social observances, nor with politics, and any

such interference in its name is a breach of the Constitution.

And immediate expulsion is the penalty fixed for violation of this rule.

Z. T. Then you place social questions and reforms under the same ban as religious doctrines and creeds, in so far as definite corporate action by the T. S. goes?

C. T. Most certainly. Why, man, reflect a moment. Is it not true that H. P. Blavatsky, H. S. Olcott, and William Q. Judge have always since 1875 proclaimed their personal belief in the Mahatmas or Masters as facts and ideals?

Z. T. Yes, they have; and of course had a perfect right to do so, as they never said it was a T. S. belief.

C. T. Well, have they not persistently said that this belief, regarded by many as vital, has no place in our Constitution and cannot be—must not be—erected into a T. S. dogma either directly or inferentially? It stands precisely with social reforms so far as "definite attitude" is concerned. But, curiously enough, there are those who loudly object to the expression of personal beliefs by such as have firm ones regarding Mahatmas, while at the same time the objectors would heedlessly violate the Constitution by having us adopt some definite attitude toward a passing question of social reform.

Z. T. I think I begin to see that in zealotry for getting into the gaze of the world I had almost forgotten that we are a free Society, wholly unattached, founded on toleration, neutrally situated between all contentions, and drawing our support from men considered as souls and not from any sectarian or separatist feeling. That must be why you did not encourage or discourage nationalism, but opposed the endorsement of it by the T. S.

C. T. Precisely. Had we endorsed that social movement, where should we be now? Opposed by every man and woman who is not a nationalist. But at the same time recollect that many members of the T. S. were prominent in the starting of that movement when it began in Boston. Similarly with questions in India. Were the T. S. involved with widow-remarriage, it would be violently opposed by a large body of men who

found their opposition to such marriages on the religious books of the land. We might as well be asked to endorse and support Moslemism against purely theological Hinduism. A good man can live under any form of government or social order. What we should strive to do is to increase that toleration for every one which alone will open up men's minds to the truth.

Z. T. Do you know of any striking instance in our history to illustrate these points?

C. T. Yes. In the Indian Headquarters once, while H.P.B. was there, a prominent Hindu asked her to get the opinion of her Masters on a question relating to widow-remarriage or that of child-marriage. The opinion was authoritatively refused, although there was an opportunity to enlist many prominent Hindus interested in the question. Had the distinct opinion been given, we should now have to be fighting for it or against it as a dogma. Happily we are free, and supporters and opponents alike of both sides are yet in our ranks.

Z. T. But what definitely is the proper function and attitude of the T. S. in and to social and other reforms?

C. T. Its attitude should be neutral as to any form or method, but not neutral as to the general doctrines of justice and Universal Brotherhood. The latter doctrine supports all applications of justice; it is sufficiently declared in the Constitution; there is no need for further declarations. The function of the T. S. is to give its members aspiration to high ideals; to furnish a free, tolerant platform where all men may assemble if they wish. The bigot—social or theological—who asserts that no one else is right violates in himself the principle of toleration, and has no place on our platform because his nature is intolerant; hence he will either leave the T. S. if he cannot ruin it, or he will be gradually altered by the silent but powerful influence of the toleration, even for his bigotry, which surrounds him in our ranks. Toleration, then, is our watchword, for it is one effect and one expression of brotherhood; that will bring unity in diversity, and with diverse elements held in one bond our strength would be invincible.

“COMETARY” THEOSOPHISTS

[Reprinted from *Theosophy* Vol. XIV, p. 320, May 1926.—EDS.]

Every Lodge or group of theosophists is a “sample lot” of Humanity and in its constituents

and workings more or less represents a solar system in miniature. Each one can work out the analogies for himself, as also his own place and stage in its evolution and activities, but for the moment let us consider those theosophists who, having no fixed orbit of thought and action of their own, might be called cometary students.

The evolution of the Lodge goes on despite, not because of, these “casual bodies.” What makes them undependable, erratic, parabolic, in their movements and relations? More often than not it is purely petty and personal attractions and repulsions which produce their eccentricities, for, as a rule, these individuals are quite as well-meaning as any of their more settled fellows. With one, it is the “necessities of his business,” or his “job.” With another, it is his “social duties” and so on. “The children take so much attention.” “I live so far out.” “I must take time for exercise.” “I must keep up with what is going on in the world.” “There are too many meetings”; “they come at a bad time for me”; “some visitors came and I just had to stay away.”

Who has not heard some such excuses as these—and made them himself! Well, that is what they are, and all they are—*excuses*. Yet if there were not the “faithful few” the Lodge would not exist, meetings would not be held, books would not be accessible, inquirers would not be taken care of. And even on the occasional and intermittent visits of our cometary members they would find but closed doors to greet them.

Because he is such a cometary or “busy” theosophist, the “wanderer” does not realize that his is the common lot. The most faithful are just as “busy,” have just as many demands to meet, have just as many pushes and pulls to adjust as he. How do they manage it? Perhaps they have applied their Theosophy and have some “fundamental principles” of their own.

The greater duty can be made to include and provide for all smaller duties, as the care of the body as a whole includes and provides for all its members. Such students have realized that what has been done by others for them, they in turn must do for still others.

For Karma is what we *do*, as well as what we have done of good or ill in past lives. The “busiest” student in the world can change his “busyness” without neglecting the slightest duty—if he will. It calls for firmness, persistence, discrimination; but it can be done, little by little, or “right about face.”

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER III

I.—THE SEVENING OF COSMOS

Q.—On p. 24, at the bottom, Mr. Judge writes:—

The earth is one of seven globes in respect to man's consciousness only, because when he functions on one of the seven he perceives it as a distinct globe and does not see the other six.

What is meant by "in respect to man's consciousness only"? When we are in another state of consciousness, are we on another globe?

Ans.—All that we can see is one thing at a time, and what we are now seeing is the universe, isn't it? But we are in fact seeing the universe, so to say, through the eyes of only one of our seven principles; that is, the fourth one. Whenever the opposite principle becomes active, the fourth principle goes to sleep, and then we see the universe with the eye of Spirit instead of with the eye of desire. We can't see the universe, except from one point of view at a time. At present we are seeing the universe from the human point of view—waking human consciousness. Now, tonight we go to sleep; it is the same "we," and we see the universe, but we do not see nearly as much of it; we do not even know that we are looking at something else. In fact, we aren't looking at something else—we are looking at the same universe from the point of view of the astral consciousness instead of the waking consciousness. After we die, it is the same "we," the same universe, but we are looking at it from a different point of view and we see another world.

As a matter of fact, the universe can be looked at in seven different ways, and those seven different ways are called the seven globes of our planetary chain. The universe is always a study in consciousness, and nothing else. An ant is as much Life as we are and in a sense is much more intelligent, because it has no politics, no government and no religion, and—it knows its business! How different this same universe of ours must

seem to an ant! How different this universe must seem to the Life locked up in the stone—the same universe, the same consciousness, in a stone. How different this universe looks to us when we are happy, from the way it looks when we are unhappy; how different it looks when we are in love, from how it looks when we think nobody cares for us, nobody loves us! It is the same universe all the time, the same Self all the time, but the universe looks utterly different according to the point of view, or the state of consciousness.

Q.—Mr. Judge says that everything in nature is sevenfold.

Ans.—But the statement is not that everything in the universe has all its seven principles *active* at the same time. It is in man alone that all the seven principles may become active, but in order for all seven to become active at once, they must be unified. How many principles has a Mahatma? One. He has Atman, and since Atman is the source of all the principles, he emits the principles as the occasion requires. How many kinds of lever is our body? All kinds of levers. Is our body a lever? No, but it can at once be used as a lever of the first, the second, or the third class.

Take, say, what we call the mineral kingdom: only one principle is active, and that principle is active only as our body is active when we are asleep—it is only breathing. Take the vegetable kingdom; it is clear to one who studies it from the stand-point of consciousness that the same consciousness which, in the mineral kingdom, is sound asleep—externally—is, in the vegetable kingdom, beginning to dream. Then take the animal creation as a whole; it has identically the same consciousness as manifests in the other kingdoms. At times it is asleep and at times it

is dreaming. Animal consciousness is mostly dreaming; but fitfully, under shock, it will wake for a second, like a flash of lightning. We know electricity can make a flash of lightning, or the steady glow of lights in a room. Come to man: he has his period of waking consciousness, that is, self-consciousness, and his period of animal consciousness; but, when his human consciousness is active, his animal consciousness is dreaming or asleep. When his animal consciousness is active, his vegetative and human aspects of consciousness are asleep or dozing. We pass up and down the four states, mineral, vegetable, animal and human, and don't notice that we are doing it.

Q.—What is meant by a Manvantara being “a period between two men”?

Ans.—To answer that question, we have but to turn back to the first chapter of the *Ocean*, to where Judge says that the one object of these mighty waves of evolution called Manvantaras is the production of perfect man. So a Manvantara, the whole vast panorama, is soul and spirit ever evolving towards one object, and when that object is achieved for as many as possible—then, according to the second chapter, that Manvantara is over: its crop is perfected men or Mahatmas. Next is a period of rest, and again there is a new mighty wave of evolution, all being soul and spirit, once more evolving with the same object of producing a new crop. So there is a crop of men, meaning perfected men, in this Manvantara and a crop of perfected men in another Manvantara—the period between one crop of men and another being a “Manvantara.”

Q.—On p. 28, Mr. Judge states:—

Between the end of any great race and the beginning of another there is a period of rest.

What is the nature of that rest, and are there any records of it?

Ans.—Between the great races, of which there are seven in each Round, there is a period of rest, when all the active principles of this plane cease to be active, and this plane goes to sleep. The

analogy between Pralaya and this period about which the question is asked—which H.P.B. calls “obscuration”—is the same analogy as that between death and sleep. Our Earth Chain dies every so often; when it dies, it dissolves, just as our body does, to be re-formed just as a reincarnating body is formed. But the earth, so far as we know, sleeps between the great races. What becomes of us? We go to another globe, just as we go to another globe or state of consciousness in dream, in sleep and after death. We may go to the globe below this or we may go to the globe above this, as the case may be; but the self-conscious egos leave the globe between races.

If we regard the universe and man as consisting in their perfection during manifestation of seven elements, and all the beings in that universe as seven-principled beings, then it can be seen that these seven globes relate to the seven fundamental elements into which everything can be reduced and to the seven fundamental principles—our basis of collective action or manifestation. The principle that is now active—Kama-Manas—did not exist on Globe A; Kama-Manas did not exist on Globe B, or on Globe C, or D, or E, or F, or G during the first three Rounds, and it did not exist in this Round until we reached Globe D; Kama was then utterly different, just as, say, the flesh of our bodies, although matter, is just as different as can be from the chemical elements from which it has been derived. So Kama, the principle of action, in the kingdoms below man, is just as different from that same Kama in man as our flesh is different from the chemical elements. Until the two lines of evolution, the physical and the spiritual, were conjoined in the same form, we had no Kama-Manas; we had the active principle, memory, in the form of impulse, desire and habit in the three lower kingdoms; the Monad, Atma-Buddhi, represents the spiritual line of evolution; the two lines conjoined by the descent of the reincarnating Ego—Manas—into a form of matter, and we have the universe as it is now.

Q.—How can such a process be a matter of knowledge to us?

Ans.—Several statements are made suggestively in *The Secret Doctrine*, as that the collective consciousness of the Manus—or call it Universal Mind, which is the same thing—embraces the interminable eternities of all the past; also that there must be beings so high that they can view in retrospect, that is, from the stand-point of what we would call memory, the whole period of evolution of a given solar system.

Q.—What is meant by *Mulaprakriti*?

Ans.—Literally, it means the root of matter. Oftentimes, you know, you can get at the truth by a process of elimination as well as by a process of addition. Now consider the universe: it is enormously compound, whether regarded physically or metaphysically; it is highly complex. Suppose we begin dissolving it just as we dissolve things chemically. Into how many elements can we dissolve it? According to the teachings of Theosophy, the whole universe and everything in it can be finally dissolved into seven elements. How about those seven elements? Can they be dissolved? Yes, they also can all be dissolved or resolved; into what? Into one element only. If this is the case at dissolution, reverse the process, and we have manifestation. From the One Element proceed successively seven modifications of that Element, and we, looking at it from this side and not seeing what is on the other side of the seven elements, call the modifications “seven elements.” It is seven different modifications within, or aspects of, one and the same Element. Then what? Then we begin making combinations of those same elements, and finally we have what we have—a great series of “elements.”

We can get at the problem decimally very easily, and in truth that is the right way. But view it, if we want to view it, both physically and metaphysically or spiritually. Suppose we use mathematics on the universe, and not any other system of mathematics than the decimal system. (You know some ancient peoples used to have 7 as the basis for their arithmetic, and others have had 9 as the basis. A great many people have

had 11, and a few have had 13—of which one of the survivals is our idea of unlucky numbers.)

Let's take the universe as a decimal system. Would anybody object to this statement? “It makes no difference to me whatever what number you give me; it can consist of ten digits variously combined and variously repeated.” No matter how big the number is—it is made up of ten simple elements or digits. And what did all those digits proceed from? From zero, which is *no* number; they all return into zero. The ten elements of arithmetic, are 0, 1, 2, 3, 4, 5, 6, 7, 8, 9. When we come to examine the digits, we find that the digits are not actually simple integers; 9 is a combination of 8 and 1; also of 7 and 2; also of 6 and 3; also of 5 and 4; 8 is not a simple indissoluble number; 8 is a compound of 7 and 1, 6 and 2, 5 and 3, 4 and 4. So we can treat every one of our so-called digits. There is only one number and that which is no number; but the combination of no number and one number gives us the digits and the combinations of digits, gives us, in fact, all the field of mathematics.

Apply the same thing precisely to our universe: the One Element never was, never will be anything but the One Element. But seven forms of perception are possible in every part of that One Element; seven forms of action are possible; therefore, seven forms of results are possible. While we cannot define the Absolute, yet, if we apply this same process and reverse the Three Fundamentals, we shall not find it difficult to realize that, no matter what we do, behind our doing is That.

No matter what we think, behind our thinking are three things—ourselves, what we know, and what we assume. There is the eternal trinity in us. Many people assume that the source of Nature is different from the source of themselves, and they act on that basis; they do not know it; they believe it. Many people think there is no source to Nature, and they act on that basis. So there is themselves, what they know, and what they believe or assume or do not know. Very well. How are we to know the First Fundamental? How are we to realize it? Through the Second; how else? What is the Second Fundamental?

It is Nature's law of equilibrium. If I act in equilibrium with Nature, if, in the words of *The Voice of the Silence*, I "help Nature and work on with her," I will understand the First Fundamental; I will know the First Fundamental; I will realize the First Fundamental, because I will consciously be the First Fundamental.

In the first letter of the second volume of *Letters That Have Helped Me*, Judge makes a truly wonderful statement. He speaks about the Masters, about the natural desire of everyone to have some consciousness of contact with the Masters, and of our way of going about it. He discusses that; then he turns around and says, The fact is that the Masters are active all the time; they are "in every phase of our changing days and years." He says they are the very law of Karma, because they are Atman itself; they are Atman and realize it.

We are Atman and talk about it, believe about it, hope about it, fear about it, discuss about it, and—to use H.P.B.'s own word—"wrestle" about it, but all the time the only way that we can ever realize the First Fundamental is through the Second. Manifestly, our actions, which is what the Second Fundamental is concerned with, have led us further and further from the realization of the Self, until finally we are at the point where *our* realization of Self is that we are separate from all other selves! Masters have reversed that. On the basis of the unity of all in Nature, they work for Nature; they live for Nature, and so they realize in themselves all there is in Nature.

THE RAMAYANA

Indian scholars generally will feel indebted to the Gujarat Research Society at whose instance the Oriental Institute of the Maharaja Sayajirao University of Baroda has taken up the preparation of a critical and illustrated edition of the *Rāmāyana* of Valmiki. This monumental work

Madame H. P. Blavatsky described in her first book, *Isis Unveiled* (Vol. II, p. 278), as "one of the grandest epic poems in the world—the source and origin of Homer's inspiration."

Shrimati Hansa Mehta, the Vice-Chancellor of the University, declared open in the Oriental Institute on March 12th, 1951, a special *Rāmāyana* Department which will have the co-operation in its important task of many of the leading Oriental scholars of the country. It may be expected that the new edition will satisfy the high standards of critical scholarship set by the Bhandarkar Oriental Research Institute's recension of the *Mahābhārata*, India's other great epic, some portions of which have already been published. There will doubtless be widespread and ready response to the Oriental Institute's appeal for the loan of MSS. of the *Vālmiki Rāmāyana* and Sanskrit commentaries on it.

Now, the *Rāmāyana* of Vālmiki is, H.P.B. tells us, a mystic narrative, allegorizing in epic form

the struggle between Rama—the first king of the divine dynasty of the early Aryans—and Ravana, the symbolical personation of the Atlantean (Lanka) race. (*The Secret Doctrine*, Vol II, p. 495)

This struggle resulted in "the victory of the 'Sons of God' over the Atlantean sorcerers." (*Ibid.*, p. 224 fn.) But the *Rāmāyana*, "every line of which has to be read esoterically," not only describes in its historical setting

the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers.

It also "discloses in magnificent symbolism and allegory the tribulations of both man and soul." (*Ibid.*, II. 495-6)

In bringing out a recension of this great epic, as free from lacunæ and interpolations as co-operative critical scholarship can ensure, the Oriental Institute of the Baroda University and its collaborators in the undertaking will be rendering a very valuable service.

ELECTRICITY AND MAGNETISM

H. P. B. wrote more than once of the value of an intimate practical knowledge of magnetism and electricity, their qualities, correlations and potencies. The present writer, who is familiar with the scientific knowledge of these two forces, has attempted a simple presentation of some of that knowledge in illustration of statements in *The Secret Doctrine* and elsewhere.

Magnetism is described by H. P. B. as a force in nature giving rise to polarity, to attraction and repulsion; the most obvious feature of mineral magnetism is its polarity. A magnet in the shape of a bar will always try to turn so that it is lying with one end, called its North pole, pointing in a direction just West of true North; and its other end, called its South pole, pointing just East of true South. Further, pieces of iron will always be attracted to one of its poles and never to the middle of the bar magnet.

On pp. 208-9 of *Isis Unveiled*, Vol. I, we find this statement:—

There is but one magnet in the universe, and from it proceeds the magnetization of everything existing. This magnet is of course what the kabalists term the central Spiritual Sun, or God. The sun, moon, planets, and stars he [Father Kircher] affirmed are highly magnetic; but they have become so by induction from living in the universal magnetic fluid—the Spiritual light.

Round a mineral magnet there exists an egg-shaped sphere of influence, called a magnetic field, which interpenetrates everything in the neighbourhood of the magnet. If a piece of iron enters this field it is magnetized by induction, *i.e.*, it gains the power to attract other pieces of iron or to magnetize them by induction, a power which is lost as soon as the iron is withdrawn from the field. The end of the iron nearer the North pole of the magnet becomes an induced South pole; the other end, a North pole. It is the attraction of the original North pole for the induced South pole which draws the iron to the magnet, for unlike poles attract while like poles repel.

Magnetism has been described by H.P.B. as the *alter ego* of electricity and this statement is amply illustrated by Science. Replace the thread on a reel with metal wire and we have made what

is called a solenoid. Pass an electric current through the wire and the solenoid is polarized and behaves in every respect like a magnet. It will try to turn itself so that it lies pointing to the North pole of the earth, it will attract pieces of iron to one of its ends and it will magnetize them by induction. If, instead of passing a current through the wire, we move an ordinary magnet anywhere in its vicinity a current will flow through the wire but stop as soon as the magnet stops. An electric current can induce magnetism, and magnetism can induce an electric current. Apparently a similar phenomenon can be observed in the realm of animal magnetism, for

magnetic currents develop themselves into electricity upon their exit from the body." (*Isis* I. 395)

The intimate relationship existing between magnetism and electricity, together with modern conceptions of the minute structure of matter, has led to the following explanation of the existence of magnetism in different materials. All substances, without exception, are known to be magnetic. The atom is defined as the smallest possible particle of an element which can exist, the molecule as the smallest particle of a compound. The water molecule is said to be composed of two atoms of hydrogen and one atom of oxygen. Any atom is conceived as a miniature solar system in which one or more planetary electrons, or units of negative electricity, circulate round a nucleus containing an equal number of units of positive electricity. Hydrogen, the lightest known element, contains one electron; while uranium, the heaviest known element, contains 92. Some of these electrons may be loosely attached to the nucleus and pass easily from one system to another. An electric current in a wire is conceived as millions of these electrons passing in this way from one atom to another down the wire. Each electron, as soon as it moves, excites a magnetic field round itself, and the magnetic field which exists round any wire carrying an electric current is the sum total of all the minute contributions made by the millions of electrons moving within it.

Picture now, instead, any electron moving in

its orbit round a central nucleus. It is equivalent to an electric current flowing in a minute metal ring coincident with the orbit of the electron and, as such, establishes a magnetic field which flows out of one face of the ring and in at the other. The effect would be the same if we replaced the electron with a tiny magnet having the shape of a flat disc with one face a North pole and the other a South pole. The electron polarizes the atom as a whole or transforms it into a magnet. Remember that, whatever may be the reality hidden by such terms as electron and proton, the latter being the unit of positive electricity in the nucleus, Science knows now that it lies outside the frontiers of sensuous perception, and we can understand that she is stumbling towards an aspect of the truth. H. P. B. quoted with apparent approval the hypothesis that

every being and naturally formed object is in its beginning, a spiritual or monadial entity...each, according to species, evolves from its monadial centre an essential aura, which has positive and negative magnetoid relations with the essential aura of every other. (*T. M.* XIII. 67)

And she wrote "The Monads (*Jivas*) are the Souls of the Atoms" and "Every atom becomes a visible complex unit (a molecule)." (*S. D.* I, 619). The term molecule in the latter quotation would appear to include both the atom and the molecule of Science.

The magnetic properties of any object, evolved, according to the above story, in the atom, are not manifest unless the object is first excited by an electric current. Place the object inside a solenoid, switch on an electric current and the object will be magnetized. Switch off the current and apparently it will lose its magnetism unless it is made of iron, nickel or cobalt, when some of the magnetism will be retained. This phenomenon is explained as follows: Normally the atomic magnets within the object form closed rings, as people in a room might form a large number of rings by holding hands so that no one would have a hand free to clasp any object in the room. The atomic magnets in their rings hold hands by the North pole of one atom attracting the South pole of another on one side, and its South pole attracting the North pole of another on its other side.

No "free" pole exists anywhere to attract anything outside the object. Switch on the current and what happens is analogous to the people in the room reforming into a number of parallel lines, each line having a hand free at each end to grasp some object. The atomic magnets reform into lines, all the free South poles at the end of each line contributing to the South pole of the object which is now a magnet, and the free North poles at the other end of each line contributing to the North pole of the object. The magnetic properties developed in this way are too feeble to be detected except by delicate instruments, unless the object is made of iron, nickel or cobalt among the elements, or of some special alloy, in which cases they can be extremely powerful. It is supposed that these substances are built up in magnetic zones, each zone containing a large number of atomic magnets already aligned with each other, and that the effect of a current is to align the zones. All other substances can be classified as paramagnetic or diamagnetic. Paramagnets behave like an ordinary compass needle in trying to align themselves North and South, while diamagnets align themselves East and West. This difference can also be explained in terms of atomic structure.

Scientists have always been puzzled by the fact that the influence of a magnet can be exerted across apparently empty space as well as through any other substance, and they cannot escape the conclusion that some kind of aura or field of influence exists round a magnet. It is equally puzzling that the sun can attract a planet, and a positive charge of electricity can attract a negative, across apparently empty space, and so Science has to recognize at least three kinds of what it calls fields: a magnetic field, a gravitational field and an electric field.

The magnetic field of a magnet is pictured as lines of force leaving its North pole, circling round through space to re-enter at the South pole and travelling thence to the North pole again through the magnet. The lines of force on either side of the magnet together form the shape of an egg with a central axis of lines of force through the magnet. If an iron bar enters this field, many lines of force run into one end of the bar, this end

becoming a South pole; pass through the bar; leave at the other end, which becomes a North pole, and travel thence back to the South pole of the magnet. These lines behave in some respects like stretched elastic threads which try to contract and in doing so pull the piece of iron to the magnet. By attributing certain forms of behaviour to these lines all known magnetic phenomena can be explained, but their essential nature remains unknown.

In the days of the "ether hypothesis" these lines could be conceived as lines of stress in the universal ether. Now that this hypothesis has had to be abandoned, there is no alternative but to regard them as some kind of modification of space itself, which means that space can no longer be defined as a limitless void.

Similar considerations apply to the gravitational and electric fields and it is the dream of many scientists that one day they may be able to show that the magnetic, gravitational and electric fields and forces are simply aspects of one field and one force.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, etc., etc., to the occultist they are simple names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces.

(*Transactions of the Blavatsky Lodge*, p. 128)

Let us take a last look at the electron. At rest it is surrounded by an electric field which will influence any other electron or proton in its vicinity. In motion a magnetic as well as an electric field is manifest around it, so that not only electrons and protons but atoms as well are influenced. (Atoms are minute magnets, as explained above.) Suppose the electron vibrates rapidly to and fro, as a pendulum bob vibrates to and fro. It will send out undulating electric and magnetic impulses through the electric and magnetic fields, as rhythmic agitation of the surface of a pond will send undulating impulses across it. These electric and magnetic undulations are the destructive gamma and X-rays, the beneficent rays of visible light, the warmth-giving infra-red radiations and

the wireless waves, carrying messages from one end of the earth to the other. The differences in the nature of those rays are due to differences in the rates of vibration, ranging from the very rapid vibrations of the gamma rays to the relatively slow vibrations of the wireless waves.

The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces. (*Ibid.*, p. 116).

Light sets in motion and controls all in nature, from that highest primordial æther down to the tiniest molecule in Space. MOTION is eternal *per se*, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life, on this plane. (*Ibid.*, p. 115).

This brief review of scientific knowledge and scientific theories of electricity and magnetism ends here. The writer is left with the strong impression that "familiarity breeds contempt" but that in reality the simplest of phenomena, such as the attraction of a magnet for a piece of iron, is highly occult.

REVIEWS

This is the first Indian edition of a standard work by a well-known British Orientalist, first published in 1903. The approach being from the point of view of the Rajput instead of that of the Brahman, it is full of interesting historical data; it reconstructs, on the evidence available, the life of villages and towns, the economic and religious background. The idea that, though writing was long known in India and used for notifications, etc., it was not used in writing books before the Buddhist era, requires more substantiating evidence than the learned Buddhologist has marshalled here.

An interesting chapter is the one on Asoka and his missions, with the confirmatory evidence of the Ceylonese *Chronicles* upon some of these. It is, he declares, "with Marcus Aurelius for some

Buddhist India. By T. W. RHYS-DAVIDS, LL.D., PH.D., (Susil Gupta (India), Ltd., Calcutta. 226+18 pp. Illustrated. 1950. Rs. 5/- or 7s.)

things, with Cromwell for others," that, among European rulers, Asoka deserves to be compared.

Mr. Rhys-Davids' flat denial of a Buddhist persecution in India (instigated by Kumarila Bhatta in the first half of the eighth century,) admittedly flouts Brahmin evidence and the views of distinguished fellow-Orientalists. His theory of the gradual revulsion of feeling against Buddhism in India seems inexplicably at variance with the history of the Buddhist faith elsewhere.

The study of the *Rig Veda* by the 19th-century Orientalist Adolf Kaegi, published here under the above title, is well worth reading for its considerable wealth of information on that oldest of Indian literary works, and the beautiful translations from its hymns. Dr. Arrowsmith has translated the work in turn from the German, with commendable success.

The first and most general chapter deals with "Vedic Literature" and contains an interesting section, based largely on Zimmer's *Altindisches Leben*, published in Germany in 1879, on "The Vedic People and Its Civilization." This section makes a point which H.P.B. also made in *Isis Unveiled* (1877), appealing for confirmation to three well-known Orientalists, that there is no reference in the *Rig Veda* to *suttee*. Herr Kaegi writes:—

...only by palpable falsification of a hymn...has the existence of the custom been forcibly put into the texts

Life in Ancient India: Studies in Rig Vedic India. By ADOLF KAEGI; translated by R. ARROWSMITH, Ph.D. (Susil Gupta (India), Ltd., Calcutta. 120 pp. 1950. Re. 1/8 or 2s. 4d.)

which, on the contrary, prove directly the opposite,—the return of the widow from her husband's corpse into a happy life, and her re-marriage.

Compare *Isis Unveiled*, I. 588-9.

If the approach of most Western Orientalists has been from the angle of critical scholarship rather than from such spiritual fervour as animated one of the first among them, Anquetil Duperron, their efforts must receive part of the credit for the revival of interest among Indians in their ancestral glories. One must deplore the preoccupation with the dead letter which sometimes veiled from them the spiritual lining, resulting often in an arid intellectual interpretation in which the intuition has been denied play, but, approached with that reservation, they still have much to teach at the intellectual level. The publishers are to be congratulated on making this work readily available to present-day readers.

GOOD NEWS

"According to the latest information, Vinoba has by now been able to get donations of more than 6000 acres of land for distribution to the poor. It is all brought about without the help of law or force. It also shows that mankind has not fallen so low as we are apt to feel in our moments of depression. We must not despair, Mankind is as amenable to the appeal of non-violence, as ever, if made by the apostle of love."

—*Harijan*, 9th June 1951.

IN THE LIGHT OF THEOSOPHY

The acceptance of joint custodial responsibility for the world's artistic and archæological treasures would be a significant step towards effective world unity. It would be necessary in connection with the proposed International Fund under Unesco's control, for maintaining museums and preserving monuments. This was mentioned by Dr. Jaime Torres Bodet, Director-General of Unesco, when he addressed on May 21st the first meeting of the International Committee on Monuments, Artistic and Historical Sites and Archæological Excavations. He referred to the potential contribution of relics of past eras to international understanding as well as to the knowledge of national history and cultural traditions. However difficult may be the protection of such relics against the fury of modern war, humanity should at least guard them as far as possible against the ravages of time.

The student of Theosophy recognizes the value of the preservative aspect of the life energy, less thrilling than its creative or destructive-regenerative activity but no less necessary, and the duty to co-operate therein with Nature. The highest aspect of such co-operation may be said to be the preservation by the Masters of the true philosophy. Nature has, however, her own methods of preservation of the records of the past, as in the Astral Light. Mahatma K. H. expresses the conviction that, under the law of cycles, the ancient arts and high civilization of the past are certain "to come back in their time, and in a higher form." The student of Theosophy, moreover, has the consolation of the knowledge that, though the artistic and other achievements of man may disappear altogether from the physical plane,

in the theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favourable circumstances described by Patanjali, an old Hindoo, when he gets the apparatus, he will bring out the old impression. (*U.L.T. Pamphlet No. 24*, p. 13)

It is a work which would have appealed to his master that Gandhiji's devoted follower, Sri Vinoba Bhave, has been doing in Nalgonda in Hyderabad, an area which has been notorious as the stronghold of Communists. Combined police and military strength is reported, after two years of effort, to have brought the Communists there under control, but the wretched plight of the landless labourers, which had lent Communism its strength in the area, remained, and the victims of economic distress were ready for violent action against the landed classes.

Into this tense setting walked Sri Vinoba Bhave to appeal to the Communists as well as to others "to seek the better way to peace." He appealed also to the landowners to give some of their land to those who had none. It bears witness to the power of an appeal to men's better nature, made by a sincere apostle of non-violence, that no less than 3,500 acres of land has already been distributed by the landowners voluntarily, as the Home Secretary to the Hyderabad Government testified at a public meeting. The Chief Secretary to the Government also paid a tribute to Sri Vinoba's good work. Such a gesture as the Telengana landowners have made, prompted by the right sense of brotherhood and fellow-feeling, can do more than any Governmental ameliorative measures, to say nothing of military or police action, to extirpate the tendency to violence to which subversive ideologies appeal. "Force may subdue but love gains," as the Quaker, William Penn, declared.

Students of Theosophy everywhere will rejoice at the news that on June 1st an Act went into effect in the State of Madras prohibiting the sacrificing of animals or birds, in any temple or its precincts, for the propitiation of any deity. The Act provides fines or imprisonment for persons officiating at or participating in such a sacrifice. It is to be hoped that it will be widely copied.

Krishna, indicated the right type of sacrifice for this age:—

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me. Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me.

(*Bhagavad-Gita*, IX. 26-7)

"A sacrifice," therefore, "to be performed by each man in his own nature upon the altar of his own heart." (*Gita Notes*, p. 93)

H.P.B. has beautifully described true worship, which includes sacrifice, thus:—

The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

(*S. D.*, I. 280)

An article on "Modern Woman and Leisure" by Rama Mehta, which appears in *Vigil* for May 26th, sheds an interesting light on Mr. Judge's article "Advantages and Disadvantages in Life," published in *Vernal Blooms*. It deals with the problem created by leisure for those women of the "privileged" classes who are living idle and purposeless lives, leaving the training and education of their children to servants and schools. The writer truly says that "the vacuum that irresponsible living creates nothing can fill, for no activity is satisfying since in no action is there intensity or sincerity." In vain such women seek excitement to make life interesting, only to find that "all things perish and fade, all stimulants cease to be stimulating after a time."

...this vacuity and this mental apathy that corrode the heart and destroy the nerves can only be filled if the problem is faced squarely....Neither the alcohol nor dancing nor sex can fill the gap which is of a fundamental nature and has its roots in the very nature of our being.

Truly, for, as H.P.B. says in *The Key to Theosophy* (p. 225):—

....our constant failure to find any permanent satisfaction in life which would meet the wants of our

higher nature, shows us plainly that those wants can be met only on their own plane, to wit—the spiritual.

Leisure, the writer of the article brings out, has its place in the pattern of life, not as "something to be wasted and forgotten but something to be cherished and guarded." And the article concludes:—

This can only be if one's activities are related to an end and there is an aim in life which is beyond mere social aspirations.

What a contrast to the purposeless lives of many women of leisure is the story of the 24 years of service and experience that followed the "retirement" of Elizabeth Wallace from the University of Chicago! There for 35 years she had interpreted French literature and thought, besides serving as Academic Dean and helping to direct social activities in one of the women's halls. Having been born in Bogotá, Colombia, where her childhood had been spent, she had command of Spanish as well as French, and after retirement from the University she accompanied for seven seasons the winter's cruise to the Caribbean organized by the Radcliffe College Seminar on Cultural Relations with Latin America, lecturing on Latin-American literature as well as interpreting for the group. She writes in *The Wellesley Alumnae Magazine* for April, where she describes her vivid retirement years:—

We studied the architectural wonders of the jungle-hidden Chichinitza and the golden treasures buried in the graves of Monte Alban. We tried to penetrate the mysteries of religious rites in the high mountains of Guatemala, as well as to learn the secrets of the simple faith and serene content of the Mayan Indian.

"Very few," she adds, "of the hundreds who formed the successive groups of seekers after knowledge and beauty returned home without a deeper understanding of the basic harmonies which may be woven from the common yearnings in the hearts of the people of this world." Then there were years of lecturing on Latin-American life and expression, from coast to coast of the United States. "It was an exciting life for a septuagenarian." Then the State chairmanship of American Aid to France, during World War II, which brought Miss Wallace the medal of the

Légion d'Honneur and the Medaille d'Honneur of the French Red Cross, both, she insists, tributes not to an individual but to the State of Minnesota in the one case and the U.S.A. in the other. Her concluding paragraph, at the age of 86, is worth quoting in full for its message to the students of Life which the students of Theosophy are:—

There are twilight hours now when there comes sometimes a sudden revealing recognition of what life means. You look around your familiar room whose furnishings have become so matter of course that you could scarcely have made an intelligent inventory of them, and, suddenly, they are glorified—illuminated by a light from within. Each object evokes a memory, represents an effort, is a record of an effort or struggle or a triumph; and all together they create an atmosphere around you that is vibrant with spiritual meaning. It is thus that we have helped to add to the pattern of life, for thoughts translated into action must forever be in motion, and only in their restless iteration is there hope of progress and revelation.

"....gathering as we stray, a sense
Of life, so lovely and intense
It lingers as we wander hence."

—JOHN MASEFIELD

Some points of special interest to students of Theosophy are brought out by Shri S. K. Ramachandra Rao in his article in *The Aryan Path* for June. Under the caption "The Stopping of Ill," he examines the Buddha's doctrine of "*Dukkha*" (pain) and its ceasing. The universality of the experience of pain requires no proving, but pain had a cause and "being originated, can also cease." The *aryan* path of virtue, of purity and of nobility would lead to the ceasing of pain, the substitution of pain by *sukha*. It is important to understand that this *sukha* is not pleasure as ordinarily understood, not the pleasure that comes with getting an object of desire, which is but one of the countless pairs of opposites, sure to give place in its turn to suffering for him who has not risen above both. *Sukha* is only the negation of pain, according to Buddhism.

As Charles Eliot notes, it means rather well-being, satisfaction; it is the relief that comes after an arduous journey through *samsara*.... It is not happiness born of *kama*, to which the Buddha is altogether averse; on the contrary, it is the happiness born of the suppressing of all craving.

Shri Ramachandra Rao brings out well the fundamental teaching that the effort has to be made by each one for himself, that even the Buddha can but point the way. The Pali texts present Him as "a guide, and nothing more, but one in whom entire trust could be placed." How reassuring, is His promise that, if men follow the way He shows, the result will be sure:—

I am your surety for not returning to birth. Do ye give up lust, ill-will, delusion, wrath, spite, pride.
I am your surety for not returning.

That the Supreme Court of the United States should have declared unconstitutional the holding of classes on religion in the public schools, even though the pupils might choose the religion to be taught them by church representatives, is a victory for secular education, as also for the separation between Church and State which the American Constitution ensured. H.P.B. wrote in *The Key to Theosophy*, p. 43:—

...it is the duty of all Theosophists to promote in every practical way, and in all countries, the spread of non-sectarian education.

This Supreme Court decision was given in connection with the challenge of a "rationalist" or "humanist," of Champaign, Illinois, to the holding of religious classes in the public schools of that place, one of which classes her young son was expected to join. The story of her long legal battle is told by Mrs. Vashti Cromwell McCollum in *One Woman's Fight*, recently published by Doubleday and Company, Inc., Garden City, New York.

Of interest in this connection is Gandhiji's statement made in the Noakhali District in 1947, which we quote from *The Life of Mahatma Gandhi* by Mr. Louis Fischer, p. 456:—

I do not believe in state religion even though the whole community has one religion.... Religion is purely a personal matter.... I am also opposed to state aid partly or wholly to religious bodies.... This does not mean that state schools would not give ethical teaching. The fundamental ethics are common to all religions.

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

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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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