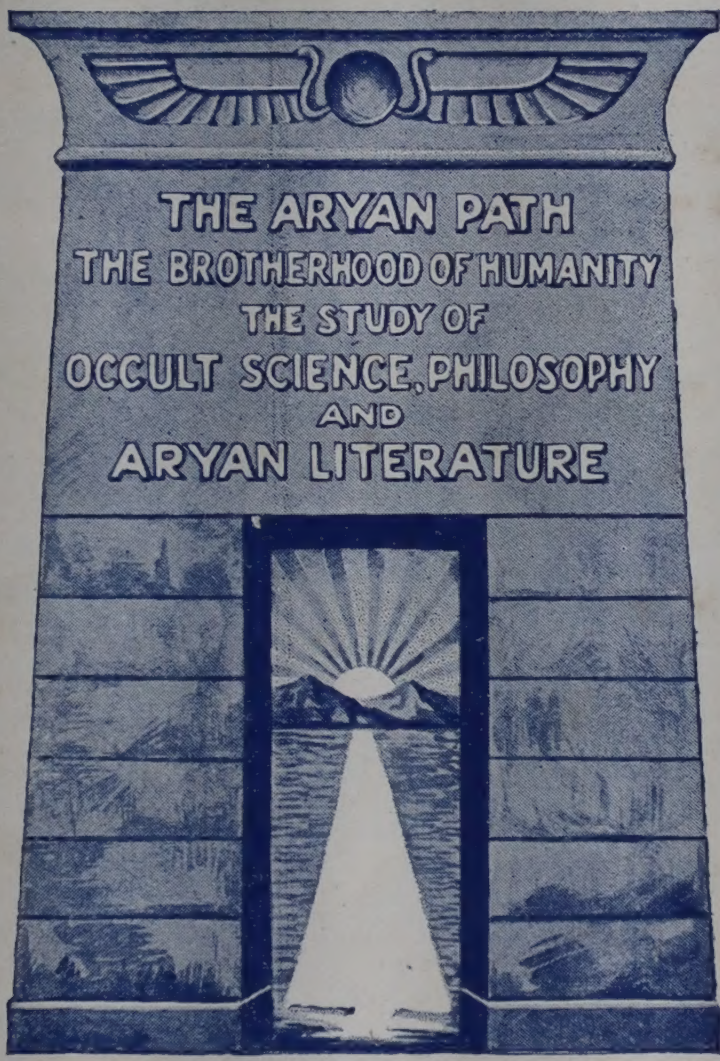




THE OSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. XXIV No. 7

May 17, 1954

Intrinsically, Theosophy is the most serious movement of this age ; and one, moreover, which threatens the very life of most of the time-honoured humbugs, prejudices, and social evils of the day.

—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 May, 1954.

VOL. XXIV, No. 7

CONTENTS

The Buddha Day	149
Faith vs. Creed	150
Help the Work!	151
Time and Timelessness	153
Fragments of Occult Truth— “ Is Suicide a Crime ? ”	154
Questions Answered at an Informal “ Ocean ” Class—Chapter XVI : II. Modes of Seeing, Vibrations, Contact with Masters	156
Theosophy and Psychical Research	161
Atoms	163
The Medical Profession	165
Miracles	166
The Ocean in Man	168
Soul Education	169
Lessons from Fairy Tales	171
In the Light of Theosophy	175

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1954.

VOL. XXIV. No. 7

THE BUDDHA DAY

Live the life which clears the inner vision—H.P.B.

The day of the Triple Festival of the Buddhist world affords an excellent opportunity to all of us to honour the memory of the Enlightened One, the Tathagata.

The Triple Festival is celebrated every year on the Full Moon Day of the Hindu-Buddhist month of Vaishakha. This year it is on the 17th of May.

It was on this day some 2500 years ago, that the Great Bodhisat descended from his high Heaven to this world of darkness to dispel its ignorance.

It was on this day that the Prince who sacrificed his earthly kingdom for forest life in quest of Wisdom attained his goal. He became Enlightened.

It was on this day that he put away his mortal frame, through which He had preached for 45 years, causing a grand and peaceful revolution in the minds and hearts of thousands. Esoteric Philosophy teaches that the Immortal One did not retire to the Nirvana of Repose but chose to remain in the vicinity of his fellow men, silently to awaken the slumbering, the slothful, the sinning, to find themselves and the Peace and the Wisdom which are within them.

Compassion brought Him to the birth of the body.

Sacrifice led Him to the Light of the Spirit—the Great Attainment.

The Spirit of Service energized Him to renounce the Repose of Nirvana and to take the "Path of Woe," out of boundless pity for the world of deluded mortals.

It would be appropriate for all students of Theosophy to reflect upon the Master's teaching about the Divine Virtues, the Paramitas, different

in number in different Buddhist texts; they are seven as given in *The Voice of the Silence*. Below we give a rendition culled from these Buddhist texts, wherein the Master speaks of those Paramitas (*Cf. The Voice of the Silence*, pp. 52-53):—

Dana

Then searching I saw the First Perfection which is Dana Paramita, the great road trodden by the former Sages.

This first do thou adopt and make secure. Advance to the perfection of giving, if thou wilt attain to Wisdom (Bodh).

As a full jar that some one overturns pours forth the water altogether and keeps back nothing in it; even so do thou on seeing suppliants, lowly or high or betwixt, to those, give thy giving without reserve, as a jar overturned.

Shila

Then searching I saw the Second Perfection which is Shila Paramita, observed and followed by former Sages.

As a Yak, when the hairs of her tail are entangled in anything, undergoes death there and will not injure her tail, so also do thou fulfilling the Law of Harmony in Karma and Dharma in the four stages or ashrams ever sustain the principle of Harmony at the price of thy very life, as the Yak her tail.

Kshanti

Then searching I saw Kshanti Paramita or Patience. This do thou adopt and make secure; then with a single mind thou wilt attain full Wisdom.

As indeed the earth bears all that is cast upon it, both the pure and the impure, and feels neither resentment nor rejoicing, so also do thou receive all favours and rebuffs.

Viraga—also Upekkha

Then searching I saw Upekkha Paramita. This do thou adopt and make secure; balanced, thou wilt attain to wisdom. As indeed the earth, when the pure and the impure are cast upon it, looks on them

(Upekkhati) without repugnance or complacence, so also be thou ever balanced in joy and sorrow, advancing to the perfection of serenity.

Virya

Then searching I saw Virya Paramita.

As the lion, king of beasts, lying, standing, walking, lacks not in energy and courage, but is ever high-hearted, so also do thou in each event hold up thy energy firmly, advancing to the perfection of Virya thou wilt attain full wisdom.

Dhyana

Then searching I saw Sacca—Truth Paramita. This do thou adopt and make secure; then with single speech thou wilt attain full Wisdom.

As the Star of Healing balanced in the heavenly world, in its time and season swerves not from its path, so also do thou swerve not from the path of Truth.

Prajna

Then searching I saw Prajna Paramita.

As a mendicant brother begging shuns no families, lowly or high or betwixt these, and thus receives his daily fare, so also do thou at all times question wise folk; advancing to the perfection of Insight thou wilt attain full Wisdom (Samabodhana).

These Paramitas are not to be regarded as human qualities but should be valued as Divine Virtues. H.P.B. mentions that these Paramitas of Perfection are identical with the Pythagorean Virtues of Initiation. Iamblicus records this teaching of his Master: "We shall venerate Divinity in a proper manner, if we render the intellect that is in us pure from all vice, as from a certain stain."

The purification of the mind from passions implies the freeing of the mind not only from the evil and dark passions but also from those good feelings, so-called, which are rooted in egotism and which in their own measure sustain the dire heresy of separateness.

A quiet contemplation on the nature, the essence and the substance of these Paramitas reveals that they are rooted in the Most High. The Paramitas are like Spirit and Wisdom is like Matter; the two lines which emanate from the One; the base of the triangle is Man and his Dharma or Duty is to free himself from the shadows called evil and good, and to embody within himself the Divine Duad—Compassion ensouling Wisdom; Buddhi activated to lead Manas to the Supreme Centre which is everywhere with circumference nowhere.

The bad man is made by vice. The good man, by humane tendencies. The Spiritual man, by Divine Virtues.

FAITH vs. CREED

There is a theory, which is winning widespread acceptance in the Western World, to the effect that what is afflicting the nations is due to the decay of religious faith. I think this theory completely contrary to the truth.

This is the view expressed by Bertrand Russell in "Are the World's Troubles Due to Decay of Faith?" appearing in *The Rationalist Annual* for 1954. What has happened in the world during the past few decades, we are told, has inevitably proceeded, not from external circumstances, but from the character of those who have played, and are playing, a prominent part in world affairs.

The cause of conflict is the ancient clash of power politics. It is not fundamentally a clash between faith and un-faith, or between one faith and another, but between two mighty empires, each of which sees a chance of world supremacy.

Bertrand Russell states that it is a complete mystery to him that there are apparently sane people who think that a belief in Christianity might prevent war. From the beginning of the Christian era to the present day "there has been no shred of evidence to show that Christian States are less warlike than others."

Christians hold that their faith does good, but other faiths do harm. At any rate, they hold this about the Communist faith. What I wish to maintain is that *all* faiths do harm.

True enough, if by faith we mean blind belief, or mere sentimental emotionalism without any basis of knowledge. This is the lowest kind of faith, based upon mere interpretation and the second-hand testimony of men claiming authority, and is really a mental disease, leading to intellectual suicide. But there is also a higher type of faith, which, as *Light on the Path* puts it, is "the covenant between man's divine part and his lesser self." Such faith is necessary in order to obtain intuitive knowledge, and without it there can be no soul strength or true spiritual courage. So let us develop that true faith, and use it to discover more about our whole nature, which is faith-formed.

HELP THE WORK !

It [The U. L. T.] 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.—“Declaration of the United Lodge of Theosophists.”

As a student studies, earnestly and sincerely, the ancient and immemorial record of Truth which we call Theosophy, as our teachings reach his heart, as he attains to greater heights of wisdom and of understanding, one supreme fact is revealed to him—the imperative need for the service of Theosophy. Having himself benefited by the teachings, he feels an urge to pass them on to others.

Students of Theosophy are asked to prepare themselves, by study and otherwise, to serve the Cause of Theosophy—to serve humanity, in other words. They should seriously endeavour to fit themselves to be the better able to elevate men and women, to enlighten human souls and lead them on to peace and wisdom. They do not confer any benefit on the philosophy or on the Movement by their voluntary service but by helping the Cause they are helping themselves. That helping is imperative for the student-aspirant's own growth and progress, for without sacrifice wisdom cannot be obtained and life loses its meaning.

Students and Associates of the United Lodge of Theosophists, when they are asked to spread broadcast the fundamental principles of Theosophy, often mention the difficulty that there is not a sufficiently great public demand for the teachings of the Wisdom-Religion. While this is true to some extent, that is not the whole trouble. There is a growing body of men and women all over the world who have begun to question life, who are dissatisfied with the explanations given by their religion, or by modern science, or by contemporary philosophy, and who seek a rational answer to their queries, a correct solution to their problems. Among these, there are many who are ready for Theosophy. It is the task of all those who are in sympathy with the purposes of the U.L.T. to introduce them to Theosophy, not only physically, by bringing them into the hall of the U.L.T., though this has its great and peculiar importance, but also metaphysically, by attuning them to the

current of the Great Theosophical Movement. This has to be done, not in the spirit of proselytism—Theosophy discourages that, advocating instead the inner conversion of each one by himself—but by sowing the seeds of great ideas in whatever soil is ready and letting them fructify of their own accord. And if the soil is not ready, we need not despair. By patient effort it is possible to till the most difficult of soils and to prepare it for receiving future seeds.

But where are the tillers and the sowers? The work is growing but the workers are deficient, not only in numbers but also in quality. It has been said that with a handful of sincere, devoted, unselfish Theosophists, who are Theosophists by nature and not only in name, one could move the world. There is such a power in Theosophy that its wider promulgation can change the face of the entire earth. H.P.B. was making no idle boast when she called Theosophy the most serious movement of the age, for it is a philosophy so grand, so consistent, so logical and so all-embracing that it can succeed where other systems of thought have failed and can accomplish what may be thought most difficult of accomplishment. Such is the firm conviction of those who have taken the trouble to study and apply it.

Why, then, have we not succeeded in this mighty task? What we lack is enthusiasm and “without it,” as Bulwer Lytton puts it, “truth accomplishes no victories”; while Emerson most truly remarks that “every great and commanding movement in the annals of the world is the triumph of enthusiasm.” The trouble with many of the friends and students of the U.L.T. is that they are somewhat lethargic and apathetic. At one time in their Theosophical career they may have had high ambitions and the desire to do big things. But settling down practically to Theosophical effort they encountered innumerable difficulties and these damped their spirits and made them say to themselves: “Let it all go; leading my own

life is of primary importance to me; I shall take from Theosophy what I can and give occasionally of time, money and work to prove my desire for service. More than this I cannot do."

The cause of the failure, then, lies within ourselves. Individual students need to energize themselves and, giving up their lethargy, to come together to form a united body. Having as their common aim the Spiritual Service of Humanity, their brotherly feeling and constant exertion will become a power that in course of time will make its influence felt in every sphere of life.

An oft-heard question is: "What can I do? I have the necessary desire to serve the Cause and help the U.L.T.; but what actual work can I undertake, limited as my capacity is?" So vast is the Theosophical Movement that the lines of work it presents are innumerable. W. Q. Judge once wrote in answer to a question (*The Vahan*, August 1891):—

Service is rendered in many different ways: . . . by spreading literature, by explaining the doctrines and doing away with misconceptions, by contributing money to be used in the work, by constituting oneself a loyal unit if ability and time be lacking; and chiefly always by acquiring a knowledge of Theosophical doctrines so as to be able to give a clear answer to inquiry. One could also procure some inquiring correspondent and by means of letters answer questions as to Theosophical literature and doctrines. These are all general answers, while the question requires almost a personal examination. Any work that is sincerely done . . . with good motive and to the best of one's ability is good Theosophical work.

In the service of Theosophy, the triple sacrifice of time, money and work can be performed. All three are necessary, for good and beneficial results require the power of this trinity. If someone desires to know what Theosophy really means to him, he has only to ask himself how much of his time is given to the study and promulgation of Theosophy; how much of his money he spends on himself and how much he devotes to Theosophy; what he actually *does* for the cause of Theosophy—does he give part of what he possesses; and, if so, what part?

Students often plead lack of time, or lack of means, or lack of knowledge and capacity as an excuse for not doing anything. But it is more

often the will or desire to help and to serve that is absent. If the will is there and the spirit of sacrifice energizes the student, then he will always find new avenues of service opening before him. There is none so poor that he cannot give even a humble coin, and it is not the amount that really matters but the feeling and the thought back of it. There is none so ignorant that he cannot seek out one who knows still less than himself and promulgate even one simple wise word. There is none so busy that he cannot find time to attend at least one meeting, or to study Theosophy even for a little while.

And there are other ways of helping which are within the capacity of anyone: by listening attentively and intelligently to what is being said from the platform, thereby helping those who volunteer for platform work and raising the general tone of the meeting to a higher plane; by following the proceedings at the study class by preparing the lesson beforehand; by speaking of the Lodge and its work to our friends and acquaintances; by sending them programmes and leaflets; by distributing Theosophical literature; by thinking of the Lodge as our spiritual home and throughout our life carrying its influence, energy and inspiration wherever we go; and above all, in Mr. Judge's words, by "our own work, in and on ourselves, each one," which "has for its object the enlightenment of oneself for the good of others." In these and similar ways we realize the truth of Mr. Judge's mantram phrase, "Each Member a Centre," "from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams."

All students and associates of the U.L.T. will do well to keep in mind what H.P.B. has said in her *Key to Theosophy* about the future of the present Theosophical Movement:—

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work. (p. 302)

Each Associate should examine himself and find out to what extent he possesses these qualifications, and then determine for himself what will be *his* contribution to the Cause of Theosophy and to

the work that the U.L.T. is doing. In all our work the emphasis is always on self-energization and self-determination. But we need to remind ourselves that we exist to serve the Cause and are responsible for keeping it going as the visible incarnation of the Invisible Movement.

TIME AND TIMELESSNESS

In an article "Thoughts in the Wilderness: Time, Please!" appearing in *The New Statesman and Nation* (March 13), J. B. Priestley discusses the beliefs on time and existence held by various people. Some believe that Paradise awaits them after death if their souls are graced through forgiveness. Others, "ranging from Madras to Los Angeles" believe in reincarnation and karma. And he admits that this Theosophical belief seems "rather more reasonable than the one-shot-in-the-dark idea of the universe." A good many people do not believe in any of these.

Life is an accident, they feel, and Man is the best it can do. There is no chain of being . . . no God, no gods. The immortal soul belongs to poetry, and poetry is not true. Death cancels out the individual, and sooner or later will blot out the species. The account that science gives . . . though it keeps changing, is the only true one. We all go rolling through black space to our doom.

It is dangerous to deem life, blindly and callously, "a meaningless accident." Such a view, says Priestley, encourages a slave mentality. So also the notion "that we have merely so much time before oblivion overtakes us." This encourages "the cyanide philosophy of life."

. . . the curtain of death . . . has to come down sooner or later, so gamble on doing what the hell you like. . . if you do not succeed—*Curtain!*

Such a doctrine makes man irresponsible and immoral, the very opposite of what he is. He thinks he can escape consequences! On this point Priestley asks some pertinent and very Theosophical questions.

But what if, life being not as simple as you imagine it to be, you cannot escape the consequences? What if you rid yourself of the world's time, the date on tomorrow's newspaper, but cannot jump out of your own time? Suppose the curtain comes down only between you and the audience and not between you and yourself?

Hence he advocates the rejection of the ordinary time view and the acceptance of a time theory. The concept of eternity would help. But eternity

does not mean everlasting time. . . . It means non-passing time . . . a level of being that cannot be analyzed in any laboratory, belonging to that Kingdom of Heaven which most orthodox Christians refuse to believe is within them, the great Here and Now we enter through the arts and love and friendship and acts of simple goodness; all of which give us the values we must live by, now in danger of being lost.

This declaration, theosophic in tone, brings to mind two passages from *The Secret Doctrine*:—

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but lies asleep. (Vol. I, p. 37)

In the words of a Sage, known only to a few Occultists:—"The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say 'I am the progeny of the departed moment, the child of the Past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus are the Past, the Present, and the Future, the ever-living trinity in one—the Mahamaya of the Absolute IS." (Vol. II, p. 446)

FRAGMENTS OF OCCULT TRUTH

“ IS SUICIDE A CRIME ? ”

[In our April number we published Fragment No. IV on “The Evolution of Man.” As a result of this and the previous instalment on “Death and Immortality” correspondence ensued in the columns of *The Theosophist*. Below we print one of these, with H.P.B.’s important comments from *The Theosophist*, Vol. IV, pp. 31-32 for November 1882.—EDS.]

The writer in the London *Spiritualist* for November, who calls the “Fragments of Occult Truth” speculation-spinning, can hardly, I think, apply that epithet to *Fragment* No. 3, so cautiously is the hypothesis concerning suicide advanced therein. Viewed in its general aspect, the hypothesis seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as with those we have derived from science. The inference drawn from the two cases cited, *viz.*, that of the selfish suicide on the one hand, and of the unselfish suicide on the other, is that, although the after-states may vary, the result is invariably bad, the variation consisting only in the degree of punishment. It appears to me that, in arriving at this conclusion, the writer could not have had in his mind’s eye all the possible cases of suicide, which do or may occur. For I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad. I will put one case, perhaps the rarest of all rare cases, but not necessarily on that account a purely hypothetical one, for I KNOW at least one man, in whom I am interested, who is actuated with feelings, not dissimilar to these I shall now describe, and who would be deeply thankful for any additional light that could be thrown on this darkly mysterious subject.—(See *Editor’s Note* 1.)

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes his own worthlessness as a sentient human being, and that by continuing a life of worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away. He tries to be useful, but—miserably and deplorably fails. What then is his remedy? Remember there is here “no sea of troubles” to “take arms against,” no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which, therefore, fails of its own primary purpose. Is his act not justifiable? Or must he also be the victim of that

transformation into *spook* and *pisacha*, against which *Fragment* No. 3 utters its dread warning? (2.)

Perhaps, M. may secure at the next birth more favourable conditions, and thus be better able to work out the purpose of Being. Well, he can scarcely be worse; for, in addition to his being inspired by a laudable motive to make way for one who might be more serviceable, he has not, in this particular case, been guilty of any moral turpitude. (3.)

But I have not done. I go a step further and say that M. is not only useless, but positively mischievous. To his incapacity to do good, he finds that he adds a somewhat restless disposition which is perpetually urging him on to *make an effort* to do good. M. makes the effort—he would be utterly unworthy the name of man if he did not make it—and discovers that his incapacity most generally leads him into errors which convert the possible good into actual evil; that, on account of his nature, birth, and education, a very large number of men become involved in the effects of his mistaken zeal, and that the world at large suffers more from his existence than otherwise. Now, if, after arriving at such results, M. seeks to carry out their logical conclusion, *viz.*, that being morally bound to diminish the woes to which sentient beings on earth are subject, he should destroy himself, and by that means do the only good he is capable of; is there, I ask, any moral guilt involved in the act of anticipating death in such a case? I, for one, should certainly say not. Nay, more, I maintain, subject of course to correction by superior knowledge, that M. is not only justified in making away with himself, but that he would be a villain if he did not, at once and unhesitatingly, put an end to a life, not only useless, but positively pernicious. (4.)

M. may be in error; but supposing he dies cherishing the happy delusion that in death is all the good, in life all the evil he is capable of, are there in his case no extenuating circumstances to plead strongly in his favour, and help to avert a fall into that horrible abyss with which your readers have been frightened. (5.)

M.’s, I repeat, is no hypothetical case. History teems with instances of worthless and pernicious lives, carried on to the bitter end to the ruin of nations. Look at the authors of the French Revolution, burning with as ardent a love for their fellowmen as ever fired the human breast; look at them crimson with innocent blood, bring-

ing unutterable disasters on their country in Liberty's sacred name! apparently how strong! in reality how pitifully weak! What a woeful result of incapacity has been theirs? Could they but have seen with M.'s eyes, would they not have been his prototypes? Blessed, indeed, had it been for France, if they had anticipated M.?

Again, look at George III of England, a well-meaning, yet an incapable Sovereign, who, after reigning for a number of years, left his country distracted and impoverished by foreign wars, torn by internal dissensions, and separated from a kindred race across the Atlantic, with the liberties of his subjects trampled under foot, and virtue prostituted in the Cabinet, in Parliament and on the Hustings. His correspondence with Lord North and others abundantly proves that to his self-sufficiency, well-meaning though it be, must be traced the calamities of Great Britain and Ireland, calamities from the effects of which the United Kingdom has not yet fully recovered. Happy had it been for England if this ruler had, like M. seen the uselessness of his life and nipped it, as M. might do, in the bud of its pernicious career!

AN INQUIRER

EDITOR'S NOTES

(1.) "Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual—who affirms that any man, under whatsoever circumstances, is called to put an end to his life,—is guilty of as great an offence and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of *Avidya* mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of *Fragments* arrived at his conclusions only because he failed to keep before his mind's eye all the possible cases of suicides. The result, in one sense, is certainly invariable; and there is but one general law or rule for all suicides. But, it is just because "the after-states" vary *ad-infinitum*, that it is as erroneous to infer that this variation *consists only in the degree of punishment*. If the result will be *in every case* the necessity of living out the appointed period of sentient existence, we do not see whence "Inquirer" has derived his notion that

"the result is invariably bad." The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD IF LIFE WAS SACRIFICED TO SAVE OTHER LIVES *and that there was no other alternative for it*. Let him read para. 7, page 313,* in the September *Theosophist*, and reflect. Of course, the question is simply generalized by the writer. To treat exhaustively of all and every case of suicide and their after-states would require a shelf of volumes from the British Museum's Library, not our *Fragments*.

(2.) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. The instance chosen by "Inquirer" is not a happy one. There is a vast difference between the man who parts with his life in sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that *will* not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and nurse who stir not from the bed-side of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and *knows* he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother that throws herself before the wild beast, that attacks her children, to screen and give them the time to fly; all these *are not suicides*. The impulse which prompts

* THE THEOSOPHICAL MOVEMENT, February 1954, p. 93, Column 2

thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And though all these *will* have to live in the *Kama Loka* their appointed life term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. Not so, surely in the case of the man instanced by “Inquirer.” Notwithstanding his assertion that “there is no moral cowardice whatever involved” in such *self-sacrifice*—we call it decidedly “moral cowardice” and refuse it the name of sacrifice.

(3 & 4.) There is far more courage to live than to die in most cases. If “M.” feels that he is “positively mischievous,” let him retire to a jungle, a desert island; or, what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to any one, work, in one way or the other, for the poor, the starving, the afflicted. If he does that, no one can “become involved in the effects of his mistaken zeal,” whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude and silence as can be

commanded under the circumstances. Anything is better—even being called a *crazy* philanthropist—than committing *suicide*, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to, in a fit of insanity.

(5.) “Inquirer” asks whether his “M.” must also be victim of that transformation into *spook* and *pisacha*! Judging by the delineation given of his character, by his friend, we should say that, of all *suicides*, he is the most likely to become a *séance-room spook*. Guiltless “of any moral turpitude,” he may well be. But, since he is afflicted with a “restless disposition which is perpetually urging him on to *make an effort to do good*”—here, on earth, there is no reason we know of, why he should lose that unfortunate disposition (unfortunate because of the constant failure)—in the *Kama Loka*. A “mistaken zeal” is sure to lead him on towards various mediums. Attracted by the strong magnetic desire of sensitives and spiritualists, “M.” will probably feel “morally bound to diminish the woes to which these sentient beings (mediums and believers) are subject on earth,” and shall once more *destroy*, not only himself, but his “affinities” the mediums.

QUESTIONS ANSWERED

AT AN INFORMAL “OCEAN” CLASS

CHAPTER XVI

II.—MODES OF SEEING, VIBRATIONS, CONTACT WITH MASTERS

Q.—What is the mode of sight employed when people see a mirage on a desert?

Ans.—Physically, the same mode as when we see a cinema—a layer of air of a different degree of opacity from the air below it serves as a mirror, like the cinema screen. A mirage is just as much a physical thing as our seeing each other right now.

Q.—Referring to p. 154, where it speaks of three modes of sight, why is it necessary to impress the image, to see through the inner sense?

Ans.—Let us state it by analogy: When we

talk over the telephone—speaking strictly within the terms of our intellectual sight—what happens is that our thought, will and feeling set our vocal organs to work, and then, under that impulsion and control, we make sounds, which means only that we set the air in vibration. The vibration of the air sets up a corresponding vibration in the tympanum of the telephone, and that sets up a corresponding electrical vibration, which to all intents and purposes is instantly transmitted to any distance. At the other end of the line, the process by which we have talked into the telephone

is precisely reversed; the electrical vibration sets up a vibration in the tympanum of the telephone; the tympanum of the telephone sets up a vibration in the air; that sets up a vibration in *our* tympanum; and that vibration is transmitted through its own channel to our brain, where it sets up a vibration with thought, will and feeling in us.

Take another illustration—a simple cinema. How was the film obtained, in the first place? By the transmission of light images from without, through a lens, on to a recording substance. When we see the cinema, what happens? The recording substance with the images impressed on it is not seen by us, but is thrown outward over the lens—projected, they call it—and we see the projection. That's exactly what happens with us here. Certain vibrations from outside enter us through five lenses and we call those vibrations our sense-impressions; then they set up a vibration in another portion of our nature, and these other vibrations, we call thought, will, feeling, memory and imagination. They in turn arouse our will, our attitude and our action, and then the process is reversed. This process goes on everywhere and all the time.

Now, would it be possible on this theory for a man of his own knowledge, of his own perception, of his own will, to create a given form in what some call Spirit-Matter? If so, that form would be visible on the plane of Thought-Matter—call it the psychic plane. Suppose one knew how to hold it there or concentrate it there; that is, instead of magnifying the strip, as the cinema projector does, to reverse it, just as the photographic instrument reduces a large thing to small dimensions. So the spirit-image would be reduced to the compass of thought and fixed. Then, the thought image would instantly be visible and audible in astral substance. Suppose it were there held, and condensed still further? The astral image would then become internally visible to the living man. How? By being projected from his brain through the optic nerve into his eye from within.

Anything that is done consciously and with knowledge can also happen “accidentally”—that is, unconsciously—through a concatenation produced internally by the various organs. Any number of people “see things.” Remember the 10th

Proposition of *Isis Unveiled*, about the movements of the wandering astral form? Neither time nor space offer any obstacle to them. A thaumaturgist and practical occultist can cause his astral body to assume protean appearances—that is, take on the shape of anything in Nature, big or little, and in no matter what kingdom. He can not only cause his astral body to assume protean appearances, but also can make it visible or invisible to another by an act of his will. He can also impress pictures formed in his own mind on the mind of another without the latter's being aware of it.

Those who have seen such an imposed picture are ready to stake their lives on the reality of what they have seen—when the whole thing was but an illusion, a phantasmagoria produced by the irresistible will of the Adept. Probably everyone has “seen things”; he saw them and, a moment after, looked again and there was nothing there for him to see, physically! How did he see? He saw *astrally*; that is, externally and astrally; an astral image was projected not from without inward, but from within outward.

Q.—Would that apply to sound also—to “hearing things”?

Ans.—Precisely, and also to smell and touch and taste. This is the power that all the bright advertising men are using unconsciously, just as the Christian Scientists are using another kind of power unconsciously. They don't recognize it for what it is, and they give it false names, for in both cases they aren't using it for the sake of the public—they are using it for their own sake, or for the sake of their own interests.

Q.—On p. 149, referring to the misuse of powers, Mr. Judge says that if a man persists in such misuse, these powers are taken from him. If they can be taken away, the implication is that they can be *conferred*. Yet on p. 144 it says that man, held by the Masters of Wisdom to be the highest product of the whole system of evolution, mirrors in himself every power, however wonderful or terrible, of Nature; by the very fact of being such a mirror he is man.

Isn't, then, that power inherent, rather than conferred? The two statements seem to conflict.

Ans.—Underscore the word “mirrors.” We *mirror* in ourselves every power in nature, but we are not able to exercise those powers because we haven’t the knowledge to make that reflection anything but an image. We haven’t the knowledge, and we haven’t the will to make images objective. How easy it is for us to agree with the Golden Rule, and how very difficult it is for us to practise it! Why? The Golden Rule is an astral or psychic or mental image. Living it is *fixing* it, in terms of three dimensions. Do we find that easy?

Q.—In regard to the third mode of sight, is this power to project an image from without within, or from within without, the secret of the fakirs who make great numbers of people see what isn’t there?

Ans.—Yes, surely; that’s an occult power. Have you ever thought that there must be certain terrible secrets working on us all the time, not on any one of us picked out as a victim, but on all humanity? Look at the readiness with which people can believe what isn’t so, and give their lives for it. They have accepted such-and-such ideas. Having accepted them, although those ideas may be totally false, they appear to the believer as absolutely true, and he is ready to be burned at the stake, and to burn others at the stake, for the sake of those ideas.

What kind of occult, left-hand power is being exercised on human minds? We know how very hard it is, even with the aid of Theosophy, to qualify our perceptions, so that we are able to label the ideas we find in our own minds as sound and true, or false. And even after having so labelled them, what tremendous difficulty we have to disembarass ourselves, to get free from the force and influence, of what, for convenience sake, we may call bad habits, bad memories, bad thoughts, bad inner pictures! Although we want to be rid of them, we can’t. What terrible influence is behind all that?

Reversing it, the opposite is just as true. What divine influence is there somewhere in space, in time, in consciousness, which causes many men to long for the good, the beautiful and the true, even in the midst of the opposite in the world?

Behind all human life is magic, white and black, and human beings are subject to the influence of both. Certainly humanity is in *Kali Yuga*, because it is far more open to black influences than to white—this is what makes *Kali Yuga*.

Q.—It is stated that the Adept has the power to read others’ thoughts in strictly authorized cases. Now, what determines such authorization?

Ans.—Well, we might think behind the meaning of Chelaship, and perhaps that will open our eyes to some things. Here we have, as a body, some kind of a relation with the Masters of Wisdom, haven’t we? We are interested in the same Cause that They labour for in full, continuous consciousness. We are struggling to travel in the same direction; that is, we are trying to study and to apply the same teaching that guides Their lives. So, we have a relation with Them as a mass, as a body, having a common aim and a common purpose and a common teaching. However remote that relation is, it is a contact. Suppose a man, an individual here and there, realizes that? Just as the sense of touch, when more concentrated, becomes the sense of hearing without the sense of touch being lost, and the sense of hearing, when more concentrated, becomes the sense of sight without either hearing or touch being lost—if there are Masters of Wisdom, if there are such Beings and They do labour for all men, They must take a special interest in those men and women who are striving to fit themselves in every way open to them to become the better able to help and teach others. Any one individual can take to heart H.P.B.’s statement in the Fourth Message to the American Theosophists: After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, “Be Theosophists, work for Theosophy!”

Suppose, as the result of a year or seven years or a lifetime or seven lifetimes of soul growth—because that kind of growth, being spiritual, is never lost—someone comes back into incarnation, and comes into contact with Theosophy. It touches his heart before it touches his head—he only *knows* that it is so. He hasn’t studied it, hasn’t read it, hasn’t listened to the arguments

for and against Karma, Reincarnation, the seven planetary states and all the rest of it—he just knows that it is so. “How do you know it is so?” he is asked. “I *feel* it,” he replies.

This is another kind of *touch*, isn't it? With this feeling in his heart, he goes to work to inform his head, educate his head. Actually, he begins to make his brain capable of taking pictures; he begins to make a film out of his brain that will take pictures on the *other* side. Then what? As he gets head and heart to work together, something else must happen. How far off are the Masters from us, in terms of space? Why, They are out of *sight*, that's all. How far are They from us in terms of intelligence? They are out of *sound*, that's all. How far off are They from us in matter—not necessarily this kind of matter? Why, They are beyond our *touch*.

But, suppose we cultivated our touch, our hearing, our sight in the same direction in which They are looking and listening. They are open to the least vibration of a searching soul—wouldn't it follow that our inner senses would begin to wake up? What is it that develops the inner senses? Well, what has made our outer senses possible? Do we ever think of that? When we descended into incarnation, we had no physical senses—we had only spiritual and psychic senses. We had no physical senses at all; that is why we had to incarnate, to work here.

Who is the parent of the physical senses? The principle of desire. Who is the parent of the inner senses? Thought, will and feeling. As we turned outward and downward, thought, will and feeling became a simple film for sense pictures, because, turned toward desire, the film will take impressions only from below; but suppose we turned our thought, will and feeling in the other direction? Our physical senses would still be here to report. It's just like a telephone bell ringing, or a newspaper dropped at the door; we don't have to answer the telephone because it rings, or to read the scandal sheets merely because we take the newspaper! Suppose, then, we turned our thought, will and feeling in the direction of the spiritual and intellectual world where the Masters live and work—a world which has no limits, so far as our understanding of space is concerned. Wouldn't

all the rest follow, until finally we could come into something more than mere heart feeling or head feeling?

Q.—This communication of thought without a word, does it produce sound?

Ans.—Sound is a vibration in the air here. You cannot make a motion of consciousness of any kind without producing a vibration in whatever state of life you are acting in. So, on the plane of Manas, if we think of each other—to use an expression—we are setting up a vibration, aren't we? That would correspond on that plane to sound on this plane. Here's a curious thing: perhaps many have had a dream of meeting an Indian, or a Chinaman, or someone who lived thousands of years ago, and upon waking up they remember that he talked English to them! It's the familiar story of the man who was asked to learn Greek so as to be sure to get the New Testament straight. He said, “If English is the language Jesus Christ used, it's good enough for me!” So, *Thought* communication produces a series of vibrations, on various planes, and these are translated by the mind according to the plane on which the consciousness is awake.

Q.—Do molecules depend on Life for existence?

Ans.—Molecules, like ourselves, depend for their eternal existence on nothing but themselves. It does not make any difference whether we are talking of a personal god or a molecule, it is its own court of last resort.

If we speak of the molecule in the sense of the Second Fundamental, whatever happiness or unhappiness may enter or depart from the life that we call a molecule, is due to its interaction and interrelation with all other forms of life. The molecule's progress is contingent or dependent upon the range of its activity, just as is the progress of any other being.

There is an old, old story that if a peasant and a jeweller both found a diamond of exactly the same size and quality, the jeweller's diamond would be worth far more to him than the peasant's diamond would be to him. Why? Because the jeweller would better understand and appreciate the value of the stone. The same thing is true

of every class of life and of every form of action.

How is it that some chance word, some passing glance, may for a given individual be the sudden flinging wide of the doors of all the mysteries of life, while for another man, countless books, countless associations, countless incarnations, mean no more to him than the day-to-day round? None of us can tell about these things. It is something like the unborn child. Grant that there is an indwelling consciousness of the unborn babe—not dwelling in the body, but in the body of the Ego. Now, does it have any consciousness that birth is nine months away, that birth is eight months, or six months, or five minutes away? Not a particle.

Consider the consciousness of death. Any one of us may die in the next five minutes. Yet death is the opening of a door of exit from this life, the opening of a door of entrance into another life, whether consciously or unconsciously. In the same way, every circumstance of life is a door that closes and says, "No farther in this direction"—or it might be a door that opens into something higher, deeper. What makes the actual perception, the actual "door"? It is ourselves, our motive, our intent, our purpose; and the same law operates on a molecule as on the greatest being we can imagine.

Think of a pregnant phrase of H.P.B.'s: Every atom—and she means by that any particle of what we call substance anywhere, in no matter what state—every atom is endowed with memory, will and sensation. In other words, it is a living being, a centre of life, a centre of force, a centre of energy; therefore a centre of action and a centre of experience. But the range may be ex-

tremely limited. We need to remember that what is an atom on this plane is an angel on another.

If we remember that, we can see that the same contrast which to us seems irremediable and impassable exists in Nature objectively, just as it exists in man subjectively—that is, the contrast of waking and sleeping. Here is a man asleep; he has no more intelligence on this plane than a vegetable has. He has not *become* a vegetable, however, for he is wide-awake in another state when he is asleep here. The more wide-awake we are here, the more asleep we are in some other state. Consciousness, in other words, cannot be centred upon two objects or in two states or two planes at the same time, and that is just as true of a molecule and an atom as it is of a human being.

We often speak of the first three races as the mindless races. Do you know what H.P.B. calls them? The three angel races; that is, three purely spiritual races. They were on earth, the astral earth, but their consciousness was no more here than is that of a man asleep. They were awake on the plane of Spirit, not the plane of matter, and when they awoke on the plane of matter, they went to sleep on the plane of Spirit. That is the story of the Second Fundamental—the alternation of states, which is ceaseless. That alternation with us is unconscious; with the Mahatmas it is fully conscious, and is under the control of their will. The whole story of Life, then, is a study of self-consciousness and the pursuit of self-knowledge.

THEOSOPHY AND PSYCHICAL RESEARCH

One difficulty that we have to face in securing an interest in our work among the outside public, scientists and philosophers alike, is to overcome the feeling that the Universe is limited to that of our sense data, the external world to which we have become adapted in the course of evolution.

The above statement was made by Prof. F. J. M. Stratton, F.R.S., in his Presidential Address on October 28th, 1953, before the Society for Psychical Research. It appears in the Society's *Proceedings* for January 1954. Students of Theosophy know how real this "difficulty" is; for, to be able to look beyond our noses, to recognize a world other than the objective, to perceive the noumenal behind the phenomenal, what is needed is "to investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially," as H. P. Blavatsky formulated the third object of the Theosophical Movement.

In the light of Theosophy, therefore, the work of the above Society, or of any other organization that tries to probe into the unseen realms, is welcome only in so far as it draws attention to the real, albeit invisible, components of nature and of man, and thereby counters the force of materialism that holds sway today. From the brief outline of the 72 years' history of the Society for Psychical Research, as traced by Professor Stratton (who has been a member of it for 50 years), it would appear that this body has at least brought some psychic phenomena to the level of critical investigation, and raised the taboo maintained by orthodox science over the subject of uncommon powers of the human mind, such as telepathy.

Sir William Crookes, a former President of this Society and of the Royal Society, had said in 1898:—

Outside our scientific knowledge there exists a Force, exercised by intelligence differing from the ordinary intelligence common to mortals . . . to stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach to Science.

How refreshingly different this is from that dogmatic and unscientific assertion by Helmholtz:—

Neither the testimony of all the Fellows of the Royal Society, nor even the evidence of my own senses would lead me to believe in the transmission of thought from one person to another independently of the recognized channels of sensation. It is clearly impossible.

Alas for the renowned physicist, it now appears clearly possible even to the sceptical scientist (*cf.* the work of Prof. J. B. Rhine and Dr. S. G. Soal), not to mention the student of ancient Oriental Psychology!

As Professor Stratton lucidly points out, it is not merely the fact that many psychic phenomena cannot be repeated to order that makes men of scientific training ignore the efforts of psychical researchers. There is also the ingrained feeling in the mind of the research worker in any branch of physical science that there is something risky in psychical research and that, as long as there are important and interesting problems available to him in his own subject, he need not dabble in any work involving new methods and doubtful results. Says Professor Stratton:—

To orthodox science we are heretics and while accepting that fact we must make sure that we are heretics of the right sort, those from whose actions and beliefs progress will ultimately follow. It may mean a reshaping of some of the cherished beliefs of science. . . . And in the need for this reshaping, I believe, lies the real opposition of the scientist to our investigations and conclusions. He sees, and I feel rightly, that our work will lead to a setting up of a new framework for the Universe, and against such an idea he instinctively reacts . . . he has no time to give to the study of our case, which still in his mind carries with it some stigma of charlatanism—that very stigma that it has been our endeavour for seventy years to remove from the subjects of our research.

The student of Theosophy can discern herein both parallels and divergencies subsisting between the history of the Theosophical Society and that of the Society for Psychical Research. First, Theosophy, with its rational explanation of things, with its tenets about the laws operating in the universe and in man, has really been heretical, if not revolutionary, in reshaping some of the cherished notions of contemporary Western science, and in setting up not a "new," but a different, more

stable and more satisfactory framework for the entire cosmos. Unlike, however, the vague gropings of modern psychical knowledge, Theosophical doctrines on the subject of invisible realms in nature have clearly distinguished between the psychic and the Spiritual forces, between the properties of the astral body and the powers of the Buddhi-Manasic consciousness.

Secondly, the modern scientific investigator has fought shy of this ageless Wisdom-Religion perhaps even more than he has of the findings of the Society for Psychical Research, because he is afraid to deviate from the beaten track and demands objective evidence for phenomena that are not objective!

Thirdly, Theosophy in general and H. P. Blavatsky in particular have suffered and withstood false charges of charlatanism levelled against them. The history of the Theosophical Movement records, though not in any spirit of rancour or revenge, that it was this same Society for Psychical Research, whose President bemoans the "stigma of charlatanism" that has accrued to it, which was one of the calumniators of the Theosophical Movement in the 1880's. "The wheel of the Good Law moves swiftly on." A glorious chance of collaborating with earnest Theosophists was lost by the Society for Psychical Research. The tremendous amount of spade-work accomplished by the publication of *Isis Unveiled* (1877) and *The Secret Doctrine* (1888) was not taken advantage of. The 20th century might have taken a different shape if, at the crucial moment, it had accepted correct knowledge of the psychic.

Professor Stratton quotes the late Mr. G. N. M. Tyrrell (another erstwhile President of the S.P.R. and the author of *Apparitions* and *The Personality of Man*) as saying, "We are pioneers in unexplored virgin territory." To the student of Occultism, or of Theosophy or of any genuine system of Yoga, psychism and "para-normal" phenomena are neither unexplored nor miraculous, but merely the expressions of an invisible, though still material, aspect of nature and hence more akin to the physical than to the spiritual. The misunderstanding regarding this and other fundamental facts of human life and evolution which is harboured by the Society for Psychical Research even after

three-quarters of a century's travail is likely to be perpetuated unless this body is prepared to raise its goal, widen its scope and modify its methods correspondingly. So far its alleged objective has been merely to investigate the wonderful and the phenomenal, prompted by a certain intellectual fascination for the hitherto abnormal. It has disclaimed, at least by implication, any interest in the moral aspect of things, in occult laws or in philosophical principles. This stands in sad contrast to the primary aims of the Theosophical Movement and of the U.L.T., namely, the establishment of universal brotherhood, the study of ancient and modern religions, sciences and philosophies, and the investigation of laws and powers as yet unexplained or misunderstood (not merely of phenomena).

In the latter portion of his Address, Professor Stratton refers to the subject of phantasms and haunted houses, confesses that "sporadic phenomena have always seemed more stimulating" to him than "quantitative experiments in thought-transference," and regrets the recent fall in the number of cases reported by the members in their *Journal*! He discusses briefly the theories current in their circle regarding the mechanism of "haunts": (a) whether the phenomena are "entirely mental telepathy or delayed telepathy between the percipient and the original of the haunt," or (b) whether, as suggested by Professor Price (yet another erstwhile President of the S.P.R.), there is "an interpenetration of the matter of the haunted locality by some surviving image—an image existing in the Psychic Ether." Is this an approach to the Astral Light, that psychic register of all impressions—mental, emotional or physical? Professor Stratton at least feels that an attempt at explanation leads to "some realm, where space and time, as we experience them, are not relevant."

But if, from the Theosophic view-point, the above attitude of open-minded enquiry is encouraging, quite the reverse would be one's estimate of the opinion on a different subject expressed by the learned President of the Society for Psychical Research. Says Professor Stratton:—

We . . . need today more sensitive mediums and automatists, who can produce results of the quality and evidential value to be found in the past records

of the Society. We have to find them and to encourage them: we have to learn how to train them and educate them.

H. P. Blavatsky consistently discouraged in her teachings, and, in no uncertain terms, all necromantic practices, as detrimental to the psychic and physical health of medium and sitters alike. Misguided scientific curiosity can be a potent source of evil, albeit unconsciously. A little knowledge has always been a dangerous thing.

To sum up, then, the last Presidential Address to the Society for Psychical Research presents to humanity no world-shaking research in psychism, and humanity does not seem to be any the worse for that!

ATOMS

The theory that matter is atomic, *i.e.*, composed of indivisible units, has proven extraordinarily fruitful. It is woven into the story of all modern scientific achievements—"atomic energy," wireless, television, plastics, etc. Although the theory has had a distinctive development in the hands of modern science, it was derived from the ancients. In its adoption, however, scientists left behind

the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those philosophers believed more or less in ANIMATED atoms, not in invisible specks of so-called "brute" matter. (*The Secret Doctrine*, I. 567-68)

Consequently, the modern atom of science bears little relationship to the atom of Occultism. It is the purpose of this article to compare the two conceptions.

Science defines an atom as the smallest possible particle of an element which can take part in a chemical change. A chemical change is one in which an element combines with, or dissociates itself from, another element, the result of the change being a substance or substances with entirely different properties. Thus when the gas hydrogen burns it combines chemically with the oxygen in the atmosphere to form an entirely new substance, water. Two unit particles or atoms of hydrogen combine with one unit particle or atom of oxygen to form water. An element is a substance such as hydrogen which no one has ever succeeded

in splitting into other substances by chemical means. It should be noted that this definition of the atom implies nothing about its nature or possible structure.

The chemical atom can have no more than a fleeting existence as such. An atom will immediately combine with the atoms of another element or, if that is not possible, with atoms of its own element, to form a molecule. For example, if an electric current is passed through water, it will decompose the water into its elements, hydrogen and oxygen, which bubble up through the water. There are some grounds for believing that the nascent gases consist momentarily of atoms but these immediately combine to form molecules, the hydrogen molecule consisting of two atoms of hydrogen, the oxygen molecule being similarly constituted. The molecule is, therefore, defined as the smallest unit of matter which can have free, continuous existence. This definition has been extended by some to include, say, a mote floating in a sun-beam or a distant star.

While the definition of the atom implies nothing about its nature, the word itself means an indivisible unit. Since about the beginning of the century, however, it has been known that the atom is in fact divisible into units of a more elementary nature. They appear to be electrically charged units, each surrounded with its own electrical, magnetic and gravitational fields of influence.

Let us now review the process of analysis of matter as far as it can proceed by physical means, keeping in mind the principle that "in the realm of the Esoteric sciences the unit divided *ad infinitum*, instead of losing its unity, approaches with every division the planes of the only eternal REALITY." (*S.D.*, I. 617)

Let us start with the chemical compound water. Repeated divisions produce an ever smaller drop, each drop having the same properties as the whole, until one arrives at the molecule. At the next stage of division water will vanish and the gases oxygen and hydrogen will be reborn. On this subject H.P.B. wrote as follows:—

Occultism easily disposes of the puzzle as to whether oxygen and hydrogen cease to exist when combined to form water. Nothing that is in the Universe can disappear from it. For the time being, then, these two

gases when combined to form water, are *in abscondito*, but have not ceased to *be*. For, had they been annihilated, Science, by decomposing the water again into oxygen and hydrogen, would have created something out of nothing, and would, therefore, have no quarrel with Theology. . . . In the same way, oxygen and hydrogen in their turn can be split up into other more subtle elements, all being differentiations of one element or universal essence. (*Transactions of the Blavatsky Lodge*, p. 57)

The next stage of division produces the chemical atoms and then, at a further stage, the atoms apparently vanish and the electrical units mentioned make their appearance. All the myriad forms of matter known to us seem to be so many different aggregations of these few different kinds of electrical units, which can never make their presence known to our senses except when they have formed a complex unit or molecule. Further, the behaviour of these units seems to differ in a fundamental way from that of the molecules. They follow no known laws, and it would appear that they are governed either by chance or by factors pertaining to a realm not accessible to our senses. (See "Free Will versus Determinism," *THE THEOSOPHICAL MOVEMENT*, Vol. XXIII, for August 1953.) It is possible that the limit of analysis by physical means has been reached, and that science is on the borders of a land into which it cannot penetrate without the adoption of an entirely different method of approach. Whether this is so or not, the process of division outlined above does illustrate in a minor way the occult principle mentioned earlier.

From an occult point of view, "matter is eternal, becoming atomic (its aspect) only periodically." (*S.D.*, I. 552) The atoms are not "created" but "are eternal within the bosom of the One Atom—the atom of atoms"—viewed during Manvantara as the *Jagad-Yoni*, the *material* causative womb of the world." (*S.D.*, I. 582)

Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call *Brahmâ*, the germ, atom or *anu*: a latent atom embracing infinitude and boundless Eternity during *Pralaya*, an active one during the life-cycles; but one which has neither circumference

nor plane, only limitless expansion. (*Transactions*, pp. 126—27)

When life begins to manifest after the commencement of the Manvantara, the absolutely eternal universal motion or vibration, "the Great Breath," differentiates in the primordial, first manifested ATOM, and the ONE ATOM becomes seven atoms on the plane of matter, and these seven emanate new centres of energy which are the real atoms of occultism.

These "atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going." (*S.D.*, I. 633) To those who can see that motion and follow the evolution of the atoms clairvoyantly,

they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. (*S.D.*, I. 633)

Under the potential breath of Fohat, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyana Chohans, the Architects of the visible world, the atoms begin the work of creating all the forms in the visible universe, from man-bearing globes down through all the kingdoms of nature, all of which can be regarded as different forms of molecules. No sooner do the atoms group to form molecules, then the latter become endowed with a consciousness of their own kind, the atomic aggregation being but the vehicle through which thrill the lower and higher degrees of intelligence.

Stating the subject in another way: Behind the physical or chemical molecule, which corresponds to the physical body, is that which corresponds to the astral body of man and so on, until one arrives at the real atom or the seventh principle corresponding to the Atma in man. As the physical body is but a temporary appearance and no part of the real man, and in that sense an illusion, so are the physical molecules "merely temporary appearances, changing with every small cycle within

the Manvantara, some Esoteric works calling them 'Kalpic Masks.'" (S.D., I. 673)

Also in *The Secret Doctrine* (I. 628) H.P.B. quotes an analogy used by Mertz in analyzing Leibnitz's conception of the atom. As a cone resting on its apex stands on a single dimensionless point, so the atom is a mathematical point in the physical world of space but extends infinitely in height, ever widening as it extends, in the spiritual worlds above.

In stating that the purpose of evolution is the raising of the entire mass of manifested matter up to the nature, stature and dignity of conscious godhood, Theosophy implies nothing so absurd as that a stone becomes a god. It is the metaphysical atom within, which descends into molecular form and then journeys through the mineral, vegetable and animal kingdoms to become man. H.P.B.

reviews the evolution of the atoms in these words:—

... this descent into *concrete* matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and *Deva* (divine) consciousness. . . . This evolution . . . may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state. (S.D., I. 619-20)

For a fuller understanding of the subject the Atoms must be viewed in their mutual correlations with Gods and Monads, and for this the reader is referred to the section in *The Secret Doctrine* entitled "Gods, Monads and Atoms." (I. 610-634)

THE MEDICAL PROFESSION

Dr. Dana W. Atchley, a leading physician and professor of medicine at Columbia University, has written an informative essay entitled "The Healer and the Scientist" in *The Saturday Review* of 9th January 1954.

It is of some historical interest as it traces, albeit sketchily, the evolution of medicine in the last four decades. According to Dr. Atchley, the striking occurrence, if not achievement, of this period has been a synthesis of the medical practitioner and the medical scientist. He says:—

... the healer has guided us back to a primary pre-occupation with the person, an individual human being, and the scientist has given us the power of analysis and integration and has led us to discard orthodoxy and illogical tradition. . . . An honest simplicity (now)

supplants the complicated pseudo-scientific double talk of "catarrhs," "intoxications," "biliousness," and so forth. . . . With interest focused so intensely on the individual our goal reaches beyond health to become happiness.

The latter is a noble aspiration, but one wonders if the wish has yet matured into fact! From the Theosophical view-point, even a fusion of the old, empirical art of healing with the young, exacting science of medicine is not enough if it does not lead to a clearer apprehension of what man is and what causes his suffering "of body or heart." A knowledge of the laws of Karma and Reincarnation, as they operate in nature and in man, is indispensable to the genuine healer as also to the true scientist.

MIRACLES

There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. (*Isis Unveiled*, II. 587)

The strange and the extraordinary have always existed and have, therefore, at all times evoked wonder in the public mind. The raising of the dead by Jesus, by Apollonius of Tyana and several others; the weeping idols of India; the wonders at Lourdes and the phenomenal cures effected by the laying of hands have all been hailed as miracles. In fact, for their own purposes, the churches have always encouraged belief in miracles and pointed to them as proofs of their own exclusive divine origin. If the Christians have in their Bible the divine "miracles" of Jesus, the Atharva-Veda of the Hindus narrates wonders and prodigies equalling, if not surpassing, those of the Bible.

Are all these narratives to be believed in as occurrences outside the scope and ambit of natural law, or can "miracles" after all be explained in some way? Are they also like all things else but the result of a law which remains inviolate? Can they be duplicated by any and all who possess the necessary qualifications? These questions have an important bearing on man's everyday life, for, if he believes that there are beings in the universe who can violate laws with impunity, then he needs must remain convinced that his own personal development must for ever remain subject to the caprice and wrath or mercy of miraculous divine personages and that his only chance of salvation lies in a perpetual blind submission to their will.

The other question which has an intimate bearing on the subject of miracles is: What induced the particular person to perform his "miracle"? What did he seek to achieve by his wondrous performance? Take the "miracles" of Jesus; there can be no doubt that he did perform acts which remained marvels for centuries afterwards. But is it not reasonable to surmise that the motive of Jesus was not so much to overawe his generation (they crucified him, all his "miracles" notwithstanding) but rather to leave for the generations to come, which were soon to be steeped in the blackness of the Dark Ages, a proof and a living testimony of the powers of the regenerated soul

or of the Christos in every human heart? Yet, however valuable to us may be the testimony of the "miracles" of Jesus, it is not exclusive. We have fortunately other testimony as well which can help us to understand the so-called miraculous. Antedating Jesus by centuries, Patanjali wrote his celebrated *Yoga Aphorisms*. In these he laid down as though in a text-book the laws which promote the growth of the soul. In Book III of that treatise he deals with the attainment of several powers which the 20th-century Western world would still call miraculous. So, in Patanjali we not only have an Adept who is so familiar with these things as to write a treatise on them, but we have in his *Aphorisms* a proof that at some point in human history there was a sufficient demand from the world for the publication of such a treatise.

So much for the past. What of the present? As far back as 1877 when the miracle fever of Spiritualism was raging high in the consciousness of men, H.P.B. wrote:—

We believe in no magic which transcends the scope and capacity of the human mind, nor in "miracle" whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all Eternity.

Modern science in its rôle of the great Iconoclast has dealt a death-blow to the superstitions of church and sectarian religion. Chemistry achieved the wonder of the centuries when it combined H₂ with O and produced water. But, although endless numbers of scientists have since then repeated *ad nauseam* the experiment of turning gases into water, they have failed to fathom that intelligence in the hydrogen molecule which refuses to countenance any combinations repugnant to its nature. In *Isis Unveiled*, H.P.B. wrote of the sympathies and antipathies which crowd the mineral kingdom, yet what scientist has so far followed up the hint thrown out in suggestion? The world of magic as opposed to the fancy-inspired world of miracles deals especially with the knowledge of these sympathies and antipathies through an understanding of the essence of things. For, to understand all laws—especially those which govern the seemingly miraculous—one must understand the consciousness

that lies behind all forms and which guides their movements, both physical and metaphysical.

If God is really understood to be Infinite and Omnipresent, that concept by itself would lead to the inference that God can have no shape or attributes. The attributeless Infinite God negatives the popular notion of a god of wrath and of mercy, of favours and of punishments. Therefore, if God is seen to be an Infinite, and therefore an Impersonal, Principle the search for the Omnipresent God must be conducted through a search for the impersonal impulse manifest in any form, at all times and through all bounds of space. This impersonality of the God Principle is best seen in the unswerving action of its Law; and once we admit even in thought the presence of this impersonal Law, we needs must at some time jettison all ideas of "miracles."

Yet, between the recognition of the fact that there are no miracles and the acceptance of that fact in one's own life there extends a very wide abyss of hesitation. This must be so because it is not merely the physical which impinges on our consciousness. The Spiritualist, listening to raps, spelling out a memory of the forgotten past or seeing faces long lost to physical existence, believes himself favoured by a miracle. Glamoured by the occurrence, he fails to see the action of that law which permits the appearance of these phantasms. Beyond the boundaries of the physical lies the strange world of *devas* and *devatas*, of elementals and elementaries. When any sound or sight breaks through from that world into ours, it usually has the potency to ensnare a man by its magic spell unless he has the protection of knowledge.

What, then, is the knowledge that will dispel all ignorance, even that of our present-day scientists—men of great learning but little knowledge as H.P.B. called one of them? The ethical aspect of that knowledge can be said to rest on three fundamental principles. They are: (1) Everything existing through natural causes, (2) Virtue brings its own reward, and vice and sin their own punishment and (3) The state of man in this world is probationary. For the present, we are concerned only with the first of these three propositions. The working of "natural causes" is to be seen not only in the earthquake and the terror

of the storm but also in the rise and fall of civilizations, the growth and the withdrawing of knowledge and the appearance of great personages and initiates. These same causes must also be seen at work in the elemental kingdoms, when the magician makes the newly planted seed burst into plant and fruit, as also in the "acts of Providence" by which the rich and the famed are denuded of everything and made to face the shame and the anger of the multitudes. Strange visitations of the night—ghosts, vampires, gandharvas, genii, angels of mercy—these too exist through the same "natural causes" which produce and sustain a Nirmanakaya of Light or an adept of darkness. None of these is miracle-formed. None of these can effect a miracle. Each of these is bound and fettered and circumscribed by the law of its own being which it cannot overpass.

For the student, however, the letting go of the miracle idea is not easy. The unconscious turning of the eyes heavenwards, the bending of the knees in suppliance, the asking for divine intervention for the forgiveness of sins and for special dispensations is really the asking for a stoppage of the operation of law and therefore the invoking of a miracle. To stand awed by an occurrence, to grow dejected, to be so elated as to lose sight of all else, to be so terrorized as to succumb to fear—all these hinder and prevent the soul from tracing effects to their natural causes. None of these may be termed miraculous even in ordinary parlance, but just because they have the capacity to swamp the soul they have the dangerous potency of instilling the idea: "This is the work of forces which obey no laws, this occurrence is the special work of God or of the Devil. I cannot overcome this difficulty. Prayer seems the only remedy, the true salvation." There are no such things as miracles, and if bizarre and extraordinary phenomena happen to us or around us we under law have merited the good or the evil to be derived from them; we, under law, can so train our minds as to learn from each such occurrence the particular law which guides its various movements both in and out of manifested visibility. When we thus train our minds to see the infinite—"the causality" in all things—when we get into the habit of seeing the connection between the cause and the effect,

the root and the tree, we invest our perception with the power to bless. It is a magic, not a miraculous Power. It comes to the man because he tries to see the hand of God—the Natural Cause—in all things around him. He can no longer complain or curse. Fate, nature, the gods and all else become for him mere agents of the good law working out its decrees. And seeing the harmony at work, he longs to be a part of it. He tries to merge himself into the pattern and yet not lose himself in the whole. His hands and feet and eyes and all other senses and organs become mere tools for the one Great Purpose. For him all miracles have ceased, for he himself has become the great miracle—a perfected man.

In closing, it is well to ponder over the words of a great Master on the subject of miracles:—

The world of force, is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no one but such an initiate can know anything of these secrets. Guided by his Guru the Chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that—to produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are as familiar to him as the feathers of your birds are to you. No change in the etheric vibrations can escape him. He applies his knowledge, and behold a miracle! And he who started with the repudiation of the very idea that miracle is possible, is straightway classed as a miracle worker and either worshipped by the fools as a demi-god or repudiated by still greater fools as a charlatan! And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail. . . . Our laws are as immutable as those of Nature, and they were known to man and eternity before this strutting game cock, modern science, was hatched.

THE OCEAN IN MAN

The Secret Doctrine points out and illustrates that everything in the universe “from worlds to atoms . . . from great to small” can only be correctly studied and understood by using the key of correspondence and analogy, the “fundamental law in Occultism.” Unfortunately modern scientists, in spite of being convinced and having demonstrated that law rules the universe, make almost no attempt to view Nature as a harmonious WHOLE. They are so tainted with “the dire heresy of separateness”—which they call “specializing” and believe to be necessary—that they fail to recognize this fundamental key to real knowledge or to see the exact and exquisite balance that pervades and holds in adjustment the cosmos *as a whole* and man as a small copy of it.

It is significant, therefore, that one aspect of the correspondence between the earth and the body of man has been vividly described in an unusual article, “The Sea Inside Us,” printed by *Science Information Service: Medical Features*, No. 8, April 1954. The article reads:—

We all know the sea around us—the great ocean of the earth. But there is also an unseen sea, inside each of us. This sea is the great volume of water that washes between and through all the cells of our bodies, and forms the basic material of blood and other body fluids. . . .

Most of this water is trapped inside the billions of cells that form our body tissues. . . . The liquid *between* cells is a rather salty solution. . . . It is this extra-cellular fluid that is truly the sea inside us. . . . These liquids are constantly in movement from the inside to the outside of cells and back again. The other great pathway of water exchange is from muscles and organs and other body tissues into the blood stream, and *vice versa*. And so the water inside our bodies is something like a constantly shifting river that carries food and chemicals and waste products from one region to another. Humans are constantly taking in water—and constantly losing it. Doctors have learned that unless this process is balanced, damage to health results. . . . Water balance . . . is only dimly understood.

SOUL EDUCATION

"Except a man be born again, he cannot see the kingdom of God," said Jesus; and the problem of Nicodemus as to how this could come about is the problem that has faced every individual who has ever given thought to the question.

It is universally acknowledged that the crying need of the world today is unity, peace, good-will and understanding among the nations. To achieve this what is needed is the spiritual regeneration of the individuals making up the nations. Not by sense education but by soul education must the individual's regeneration take place. The boy and the girl, the youth and the adult, the prince and the peasant, the Hindu and the Christian—each man, each woman, by disciplining and educating himself or herself in the true sense, will not only help to raise the nation to which he or she belongs from its present degradation (and all present-day nations fall short of the true ideal), but will also contribute to the regeneration of the whole world.

One of the greatest foes in the way of those who want to regenerate themselves through soul awakening, mind illumination and heart energization is false religion, or orthodoxy and sectarianism. We do want religion, but that religion must be of the soul. Our first and foremost task is to distinguish between the Religion of Life rooted in true knowledge and the many religions of belief from which spring superstition and bondage.

Thus soul education is not education in a sectarian religion. It is not the exclusive knowledge of Hinduism, or Christianity, or Islam, or Judaism, or any other creed that is going to help. To foster sectarian knowledge is to foster sectarian pride. What is needed is spiritual knowledge, impersonal and universal, which will destroy sectarianism without destroying religion, which will purify every creed by promoting the One Religion of Life, and unite all sects into a single brotherhood. Therefore we must seek and study and formulate soul discipline through the study and practice of universal principles which will enable us to respect whatever is true and good and beautiful in every creed and sect, and to reject whatever is narrow, intolerant or corrupted. The study and

formulation of this soul discipline is the dire and primary need of the world today, for people will remain divided as long as sectarian religions separate them; they can become united only when the power of Life itself triumphs over all distinctions of sect and caste, of condition and organization.

On the other hand, the influence of modern scientific knowledge, and especially of Western psychology rooted in materialism, cannot but produce faulty systems of education. The modern methods produce a lopsided development, and the ideal of education in the world today is very one-sided. How could it be otherwise? How could there be education of the higher aspects of man, of the soul and the Spirit, when men of modern knowledge misunderstand these principles and even deny their very existence? Let us, then, see what we mean by soul education.

Soul education is not only the concern of schools and colleges. All human souls are learners and life itself is the school. So the education of the adult presents as important and as pressing a problem as the education of the young.

A simple definition of soul education in the light of our ancient teachings is: the training of the whole man into wholeness. Various implications are enshrined in this definition.

First, it is implied that man, though a complex being, is potentially whole, but that all his powers and faculties, the entire make-up of his being, have not yet become patent. Secondly, when we say that man is whole we are but reiterating the root idea of Indian philosophy, that Atma and Paramatma, Purusha and Parabrahma are identical—not two beings, but two aspects of one and the same Principle. Thirdly, man's evolution proceeds from within without. Therefore true education should not be the pouring in of information from outside but the bringing out from within of all that is there lying latent.

These three principles are fundamental: man and God are not separate; man is an unfolding God; within man all the powers of divinity are locked up and the process of evolution brings more and more of that hidden divinity into expression and manifestation. Soul education is the

deliberate training by which the powers and potencies locked up within man are developed or unfolded.

Keeping this in mind, let us look at the complex being that is man. Theosophy teaches that man is sevenfold, and this sevenfold man can be classified in a triple group—man, the soul; his three powers: of thought (*Jnana*), of will (*Kriya*) and of desire or feeling (*Ichcha*); and his body. The education of man is the education of these three aspects of his being.

The education of the body nowadays means mostly athletics; but physical training, important as it is for the building of a strong and robust body, is not enough. The body is the living temple of the living God dwelling in the heart of every being. He who tortures and disfigures the body tortures and frustrates the God within; he who pollutes the body makes it unfit for divine habitation. Then there is the other ancient concept entirely ignored today—there are the presiding deities, the *devatas*, of every organ, sub-human intelligences who themselves evolve aided by man. Not to degrade them, ever to elevate them, is part of the education of the body. To remove the dullness of *tamas*, to control the agitation of *rajas*, to stream forth the radiance of *sattva*, all three of which are inherent in these *devatas*, is part of bodily education. To add magnetic purity to physical cleanliness is very essential and in these days, when exaggerated sense life and complete identification with the body prevail, it is necessary to emphasize the real constitution of the body and to inculcate the true ideal of self-control and purity of life.

The culture of the emotions, of concentration and of the creative will, is the second department of soul education. Each of these types of culture has a destructive and a constructive aspect—the destruction of foul desires, of false thoughts, of

selfish choices on the one hand and the development of radiant purity, of spiritual knowledge, of enlightened creativeness on the other. The three *shaktis* or powers which belong to the human soul—thought, will and feeling—are covered over by the smoke of *kama*—lust and passion—as Krishna points out to Arjuna in the Third Discourse of the *Gita*. *Kama* is the constant enemy of man on earth and it has to be destroyed in order that our choices may ever be in terms of soul knowledge, that all our thoughts may be pure and noble, and that our actions may all express the divinity latent within ourselves.

The education of the man himself, *Manushya*, the soul, is the third aspect of education. The soul has two aspects, the transcendent and the immanent. The soul in the body is called the *dehi*, the dweller and labourer in the field, and that is the immanent aspect. The other, the transcendental aspect of the Soul, is our Paramatmic aspect. The culture of the soul implies attaining yoga—bringing about conscious union between the incarnate soul and the overbrooding Spirit. But yoga is also the yoke of the soul, the higher divinity, living and labouring in the body in the service of humanity.

Education is a misnomer if it does not take into account the soul. All individuals are essentially souls, albeit most know it not. As souls we have gone to sleep. We must follow the injunction of one of the Upanishads to “arise, awake, seek the Great Ones and learn.” The Great Ones have recorded Their knowledge, and we possess those records of the ancient Rishis and Sages. We must arise, awake, and seek the knowledge and the Knowers of the essence of things. The task before each individual is to come out, by discipline and education, from the kingdom of the dead into the land of the living, from the world of darkness into the world of Light; and the Life and the Light are to be found within us.

LESSONS FROM FAIRY-TALES

H.P.B. has declared in more than one place that "no mythological story, no traditional event in the folklore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it." (*The Secret Doctrine*, I. 303) The history of the early races of humanity, the former continents and their civilizations; long-lost but important secrets of nature; as well as deeply occult truths as to man's place and goal here on earth are all contained in these myths, legends and folk tales that have come down to us. They are not pure fiction, or evidences of the superstitious mind of the ancients, or mere products of the imagination; for all over the world story-tellers recount the same old, old tales, and the mere imagination of the masses of different nations could never have conceived and fabricated such a wealth of extraordinary tales—different in name and locale, of course, but identical in essence.

Such tales are the means by which simple people and children can communicate to each other simple virtues and simple facts regarding life; yet they contain truths profound enough to puzzle the greatest intellects. For, unless and until we know more about the laws of nature and the process of evolution, these tales must remain lovely but sealed mysteries. Many of them are difficult to understand because they are recorded in the language of symbolism. Says H.P.B.:—

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. (*S.D.*, I. 307)

EAST O' THE SUN AND WEST O' THE MOON

Once upon a time there was a poor husbandman with many children, but the youngest was the prettiest. One wild, wet Thursday night in autumn there came three taps at their window, and there outside stood a great White Bear.

"Good evening to you."

"The same to you."

This mode of expression by sign-language is no longer understood today. Theosophy, however, being the ancient and consistent record of eternal truth, furnishes the clue to the understanding of ancient legends and fairy-tales. H.P.B. has further said that each of these ancient myth-tales can be examined from as many as seven aspects. To unravel all the seven meanings may not be possible for us today, but at least one of the seven keys could be used by us: the application by the individual to his own life experiences. This is an exercise of imagination, intuition and discernment, and the working of individual insight is far superior to any mechanical extraction of a cut-and-dried "moral." The difference between the two processes is the difference between the esoteric and the exoteric reading of the truth.

In our March 1953 issue (Vol. XXIII, p. 111) appeared a story with its lesson under the title "The Four Skilful Brothers." Below we print another.

Certain spiritual ideas are imprinted on the inner, immortal man. Thus certain folk tales that embody these ideas have a universal and perennial appeal. The following, for example, is found in many variants. Best known in the myth of Eros and Psyche from *The Golden Ass* of Apuleius, it portrays the dark, unconscious link between the divine and the human soul of man (Eros and Psyche) and the struggle of the latter in the face of obstacles raised by Nature (Venus) to make this link self-conscious and enduring. "The Snake Prince," "Jack-My-Hedgehog," "The Great Pig" and many others tell the same story. This one, from Scandinavian folklore, is called:

"Pray give me your youngest daughter and I will make you as rich as you now are poor," said the Bear.

At first the girl said "No," but her father talked her round and the Thursday next off she went on the Bear's back.

"Are you afraid?" asked the Bear.

"Indeed, no," she replied.

So on they went, a long, long way, to a steep hill at which the White Bear knocked. A door opened into a grand castle inside, and the Bear gave the girl a silver bell to ring for whatever she needed. After a wonderful meal she slept in a fine white bed. When the light was out, the White Bear, who had thrown off his beast shape, came as a man and lay down beside her. But he always went away before dawn, and she could never get a sight of him.

Things went happily till she began to feel lonely in the daytime and begged to be allowed to visit her family.

"Very well," said the Bear, "but promise never to talk with your mother alone, for that will bring misfortune."

And she promised. So the Sunday next he took her to the family's new, grand house, where they were overjoyed to see her. She told them nothing about herself, and when her mother begged her to come upstairs for a talk, the girl tried hard to put her off, but somehow or other was persuaded to tell her the whole story.

"Goodness," said the mother, "he may be a Troll! Hide this bit of candle and, when he is asleep, just light it and look. But don't drop the tallow on him."

The girl took the candle to the castle, and that night, as the White Bear slept, she got up softly and lit it. There was the loveliest Prince you could ever imagine, and she fell so deeply in love with him that she leaned over and kissed him on the lips. But as she did so, three hot drops of tallow fell on his shirt and he awoke.

"What have you done?" he cried out. "I had been free if you had held out just for one year. My stepmother bewitched me into a White Bear by day and a Man by night. And now I must leave you for where she lives in a castle East o' the Sun and West o' the Moon. There too is a Troll Princess with a nose three ells long, and she is now the wife I must wed."

The girl wept and wept, but depart he must, and she, all alone, would have to seek out the way to that castle East o' the Sun and West o' the Moon if she would save him. Weeping bitterly

she set out and, having walked for many days, came to a tall rock. Under it sat an old woman who played with a golden apple.

"Which is the way to the Prince in the castle East o' the Sun and West o' the Moon, who is to marry a Troll Princess with a nose three ells long?" the girl asked.

"Maybe you are the one who should have had him," said the old woman. "The castle I do not know, but I will lend you my horse to ride to my sister. She may know more. Take this apple with you and, when you reach her, give the horse a switch under the left ear and bid him go home."

So the girl rode on, a long, long way, to another tall rock, and there sat an old woman with a carding-comb of gold. She also knew nothing, but sent the girl on to the third sister, bidding her drive the horse home as before, and gave her the carding-comb. Again the girl rode on, a long, weary way, till she came to another great rock, and there was a third old woman, spinning with a spinning-wheel of gold. She knew no more than the others, but gave the girl the spinning-wheel, bidding her ride to the East Wind and send the horse home as before.

On rode the girl, a long, weary path, to the house of the East Wind and asked him the way. Yes, he had heard of the castle, but had never blown so far. But he would carry her to the West Wind, who was stronger than himself. So away they went till they came to the house of the West Wind and asked him the way.

"I've never blown so far," said the West Wind, "but I'll take you to the South Wind."

So away they went to the South Wind and the West Wind asked him the way.

"I've breezed around," said the South Wind, "but never gone so far. We will ask our eldest brother, the North Wind, for he is the strongest."

So away they went to the North Wind, who was huffing and puffing, all wild and fierce. But the South Wind called out:

"Here's the girl who should have had the Prince in the castle East o' the Sun and West o' the Moon. Can you show her the way?"

"I once blew an aspen leaf there," said the North Wind, "but was so worn out I hadn't a

puff left in me for days. Still, if you wish it, my girl, and are not afraid, I'll see if I *can* blow you thither."

"With all my heart," said the girl, "for I must and will get there. I am not afraid."

So early next morning the North Wind puffed himself out, terrifying and huge and strong, and off they went. Down below it caused havoc—woods and buildings torn up and ships foundered by the hundreds. On and on they flew over the never-ending sea, till the North Wind was so weary he could hardly blow a puff. His wings drooped and the waves splashed over his heels.

"Are you afraid?" asked the North Wind.

"No," said the girl.

Just then there was land sighted ahead and the North Wind just managed to throw her on the shore before the castle East o' the Sun and West o' the Moon. But he was so faint he had to rest for many days before he got home.

Next morning the girl sat down before the castle and began to play with the golden apple, and who should see her but the Troll Princess who was to wed the Prince!

"What do you want for your apple?" she asked.

"It's not for sale, neither for gold nor money," the girl replied.

"Name your price," said Long-Nose.

"That I may spend one night with the Prince who lives here," said the girl.

The Troll Princess was willing, but when the girl came to the Prince's room he was fast asleep. Nothing would waken him, and she was chased out of the room in the morning.

Once more she sat down and began to card with the golden carding-comb. Again Long-Nose wanted it and again the girl refused, except for a night with the Prince. The Troll agreed, but when the girl went up, for all that she wept and called and shook him, she could not rouse the Prince. And again Long-Nose chased her out in the morning.

A third time the girl sat down and began to spin with the golden spinning-wheel, and that too Long-Nose wanted.

"No, it is not for sale," she said, "except for a night in the Prince's room, as before."

Now fortunately some good folk slept next door and had heard the girl weeping and calling the past two nights, and so they told the Prince. That evening, when Long-Nose came in with her sleepy-drink, the Prince threw it away unnoticed. So when his true love came in, she found him awake and told him all her tale.

This has something to teach at all levels. From it the youngest child can learn the simple virtues, *e.g.*, of courtesy even to those whose appearance is queer (who knows what opportunities they bring?); of courage, for the emphasis on it is unmistakable; of perseverance that keeps steadily on, despite weariness and disappointment. One cannot miss the dangers of breaking a promise, or curiosity, or fail to see the justice of the fact that those who dirty a garment are the ones to clean it.

But it is when we look at the symbolism of the tale that we begin to sense its profounder lessons. For the constellation, the Great Bear, is the symbol of the primordial cosmic powers (the Seven Rishis) that exist in time and space, the forces "from which and into which the *divine breath*, MOTION, works incessantly during the Manvantara" or life-term. In the individual, it is the primordial septenary ray of his septenary life-cycle, the nucleus of his being, the Monadic Heavenly Man. Just as the Monad is the inherent, immortal part of man that compels his growth towards perfection, so does the bewitched White Bear (white including all the colours) call for the human-soul-to-be, the youngest upon the material scene of evolution. But the personal soul only knows its divine lord by night, in sleep; by day it is only aware of it in its animal nature and form. Touched by the divine contact, the unsatisfied soul aspires, desires, but does not know yet what it desires. It turns back, to satisfy its longing, to the familiar things of matter. And here we find a link with the Promethean myth. By the light of mind, the human soul becomes *aware* of divinity and enamoured of its beauty. And yet, in some mysterious way, that light, in its tempting material aspect, is premature, and plunges both the human and the divine soul into an intensification of difficulties and tribulations. For the human soul's view of its divine partner is conditioned by the material, personal outlook

(the bit of candle given by the mother) and so its attitude mars the Spirit's garment with the three spots of tallow, ambition for progress and success, desire for life and desire for comfort and happiness—for self. The soul desires to hold the Spirit for itself, and then finds itself bereft.

With self-conscious perception still rooted in the personal, the human soul is seemingly further from its lord than when it felt its presence instinctively. It has to find it again with self-conscious pain and effort, or else the monadic spark is doomed to union with the most gross, material element, the psychic, personified by the Troll Princess with a nose three ells long. For each of the senses is correlated with an element. Spiritual teachers are represented with long ears to denote that their consciousness is centred on the pure *akasic* plane whose characteristic is "sound." The sense of smell is equated with the earth, or matter; so the lengthening of the nose clearly indicates the gross, material character of the lower psychic principles that claim the monad, the sleeping Prince, unless the human Manas can find and call it awake.

The castle East o' the Sun and West o' the Moon surely lies, then, in the mid-region of our being, neither sun-immortal nor moon-mortal—the bridge of *Antaskarana*, where the final choice has to be made. But before that moment, the human soul, one-pointed in its aim, must make its own destiny. The three old women are unmistakably blood-sisters to the Greek *Parcæ*, the Fates, as also to the Scandinavian Norns—Past, Present, Future. The golden apple must have grown on the tree of knowledge of good and evil, for the actions we do with full human awareness are those which bring the experiences by which we approach our goal. The carding-comb is the judgment with which we must comb out the dross of that experience from that which we keep, in order to spin from it the thread of our true destiny, the line of our life's

meditation. Later, what time has given us—experience, judgment, will—must all be traded, offered up for the possibility of awakening the Spirit.

The Four Winds are universal characters in legendary lore, for they stand for the Regents of, the intelligent powers behind, the four great cosmic forces and elements, said to preside over the cardinal points, each with a distinct occult property. They are the material agents by means of which Karma restores equilibrium. Mankind sets up causes, both individual and collective, which awaken corresponding powers in the cosmos, and these are magnetically attracted to, and react upon, the makers of those causes. The thoughts, feelings and deeds of the searching soul produce reactions in the cosmos which bear it onwards, as do the Winds in the story. These Winds, the principles of Cosmic Space, are intimately connected with the Pole-Star, which is itself linked with the Bear constellation and therefore the North Wind finally carries the soul across the ocean of *samsara* to the castle where the last struggle between the principles takes place.

There the soul must surrender one by one the results of all its individual experience, its judgment and its will, for a higher purpose. It has at length to wash away the three blots of individual desire—ambition, separate life and happiness. The more the psychic nature—personal thoughts, feelings and sense impressions, as personified by the Trolls—concerns itself with these faults, the greater and darker they grow. We do not overcome our vices by thinking and worrying about them. The touch of the beggar-soul, with nothing left to call its own, removes all stains of former selfishness from the heavenly garment. The evil embodiments burst, the imprisoned "lives" are set free, and soul and Spirit, reunited, gather into the great storehouse of eternal memory the treasures of wisdom gained through the vicissitudes of the life pilgrimage.

IN THE LIGHT OF THEOSOPHY

"Man, know thyself!" has been the cry from time immemorial, yet who man really is has been, and is, a mystery to many minds. Under the caption "Is That Me?" Charles Jackson presents the same problem in *This Week* for 28th February.

Our real identity, our innermost self, eludes us, leaving us with the frustrated but resigned certainty that if we really knew *who we were*, the complex business of life would be simpler.

It certainly would; but the problem will ever remain a "baffling mystery" to us until and unless we turn to Theosophy for an answer. A little thought will show us that we are not the things we see, or feel, or hear, or know, or experience; that we are not our bodies, or our feelings, or our minds, because these are constantly changing, and in spite of that there is in us a permanency which preserves our identity throughout life, which is itself changeless, though perceiving change. It is our real Self.

This is an idea difficult for the mind which has had a lopsided and materialistic training to grasp, yet it is impossible for anyone to doubt in thought the existence of his self, his real "I." As Mr. Jackson states:—

The real self lies somewhere within, unknown but only too evidently there (for we cannot fool ourselves). It may well be that ultimate self-knowledge will come only with the final moment. Meanwhile we try harder, more honestly, as the years pass . . . it does not come easy (and perhaps this very awareness of the difficulty sustains us, spurs us on toward the ever-receding goal. For the self-knowledge we seek—rising above our social vanities and pride, and the impression we wish to make on friends—is a full-time, lifetime job.

"Give up thy life, if thou would'st live," teaches *The Voice of the Silence*. The purpose of life can only be fulfilled through the acceptance of the fact that the changing factors of the personality are not the real "I" and through performing unselfish, sacrificial actions; for "Self-Knowledge is of loving deeds the child."

The wide-spread tendency in higher education to let scientific and technological studies crowd out the humanities has been deplored by leading Indian educationists. At the Chicago National

Conference on Higher Education on March 5th, Dr. Peter Viereck of Mount Holyoke College also deplored the putting of "a new premium on the technician," while generally ignoring cultural and spiritual values.

. . . without the understanding of man's inner nature which art and literature give us, and without the inner ethical restraint which religion gives us, our outer mechanical progress is paving our road to hell with good inventions.

Great writings have a rôle to play in awakening and keeping alive in man his spiritual intuitions which technological studies can never fill. Men of genius, whether men of letters or philosophers, who have sensed the spirit of living nature behind the outer appearances and have aspired toward the eternal ideal, can inspire students to become original thinkers in their turn, seeking their own solutions to the universal problems. The present imbalance between the arts and the sciences may well be partly responsible for the glorification of the "well-adjusted" person, the "good mixer," which Dr. Viereck castigates. He considers the "all-too-well-adjusted man" or the "mass man" a menace, praising instead the "unadjusted man," in the sense of one refusing to adjust to "current ephemeral fads." But he added, again striking a Theosophical note: "Do adjust to the great permanent ethical and cultural and religious traditions."

Dr. Edward Conze, an English follower of Buddhism with two works in that field to his credit, writes in the May number of *The Aryan Path* on "The Triple World." He rightly condemns the intolerant rejection of superphysical phenomena and the denial of the existence of any realms beyond the physical. He recognizes, as Theosophy does, the existence of the psychic and the spiritual worlds. He calls the psychic world, however, the magical world, and Theosophy does not confine the possibilities of magic to the psychic powers. It recognizes higher as well as lower *Iddhis* or *Siddhis*, the deliberate exercise of the former exacting the highest training of Spiritual powers, while the use of the lower has its dangers.

The serious student of Theosophy would not agree with Dr. Conze either that the facts of the psychic world are "inherently and irremediably obscure" or with his ascribing of "life-giving qualities" to the psychic world as well as to the spiritual one, or with his statement that spiritual actions "must be performed unconsciously and automatically if they are not to lose their bloom."

Dr. Conze appeals to the Perennial Philosophy for confirmation of his classification. Modern Theosophy is the latest authentic restatement of that Perennial Philosophy. It does not make the spiritual world synonymous with the Absolute as he seems to do, but recognizes Spirit and Matter as both facets or aspects of It.

H. P. Blavatsky offers definite knowledge about superphysical phenomena, based on the accumulated Wisdom of the Ages. To the medium, the passive instrument of foreign influences, even the psychic phenomena performed through him must remain a riddle, but the trained Occultist can perform the same and greater phenomena deliberately, with full knowledge of their rationale. Magic is certainly not for Theosophy "the ability to cause effects in the physical world by means of spells and the evocation of 'spirits.'" Magic is a science as well as an art and "it is firmly and solely based on the mysterious affinities existing between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe." (*Isis Unveiled*, I. 244) "One common vital principle pervades all things, and this is controllable by the perfected human will." (*Ibid.*, II. 590)

It may be pointed out that the pineal gland, which Dr. Conze suggests as being the probable location of "the sense organs for psychic things," is defined by Theosophy as, in man, "the organ of *spiritual sight*."

Mr. Aldous Huxley writes in *Life* for 22nd February under the caption "A Case for ESP, PK and PSI." "Psi," he explains, includes not only the three types of paranormal knowing summed up as "extrasensory perception" (ESP), *viz.*, telepathy, clairvoyance and precognition, but also

a form of the direct action of mind upon matter, christened by the psychical research workers "psychokinesis (PK)." The production of an expected blister upon a hypnotized patient, when there was no physical cause of a blister, and influencing the fall of dice in excess of the law of averages are instances given.

He cites well-authenticated cases of spontaneous ESP, such as the dream of the wife of the then Bishop of Hereford of finding an enormous pig between her dining-table and the sideboard. The next morning, after laughing over the dream with her children and their governess, she walked into the dining-room and there was the pig! Of the facile answer, "Pure 'coincidence!'" Mr. Huxley remarks: "Coincidences such as these strike one as only moderately plausible."

Psychologists determined to "physiologize psychology" find no place in their scheme for "psi" phenomena. Dr. D. O. Hebb is quoted: "I do not accept ESP for a moment, because it does not make sense." Mr. Huxley comments:—

Psi is intrinsically no more inexplicable than, say, perception or memory; it is merely less common. . . . To refuse to accept psi because it does not conform to a hypothesis which is admittedly incapable of explaining the facts even of our everyday experience seems, to say the least of it, a little captious.

Mr. Huxley is on firm ground so far, but he goes so far as to remark that

there is no genuine anthropology, no full Science of Man, in which the uniqueness of human beings takes its place along with their likeness, the irreducible diversities along with the unities.

Granting, as Madame H. P. Blavatsky does in "Truth in Modern Life" (*U.L.T. Pamphlet No. 17*, p. 2) that "there is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself," it may yet be pointed out that the modern investigators of psi phenomena are far indeed from having availed themselves fully of the relative truths available to them. Priceless clues for their further research could be found by open-minded study of the anthropology, psychology and philosophy of the ancient scientists, as restated in *Isis Unveiled* and *The Secret Doctrine*.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

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The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Through the Gates of Gold

Because—For Children Who Ask Why

The Eternal Verities

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Cycles of Psychism

Moral Education

Index to the Secret Doctrine

The U.L.T.—Its Mission and Its Future

The Book of Images

Hypnotism—A Psychic Malpractice

U.L.T. PAMPHLET SERIES

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Nos. 1, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

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Pamphlets by Damodar Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIInd Volume

The Aryan Path—Bombay—XXVth Volume

The Theosophical Movement—Bombay—XXIVth Volume

BULLETINS

Bulletins are available of Lodges in America as well as the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

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