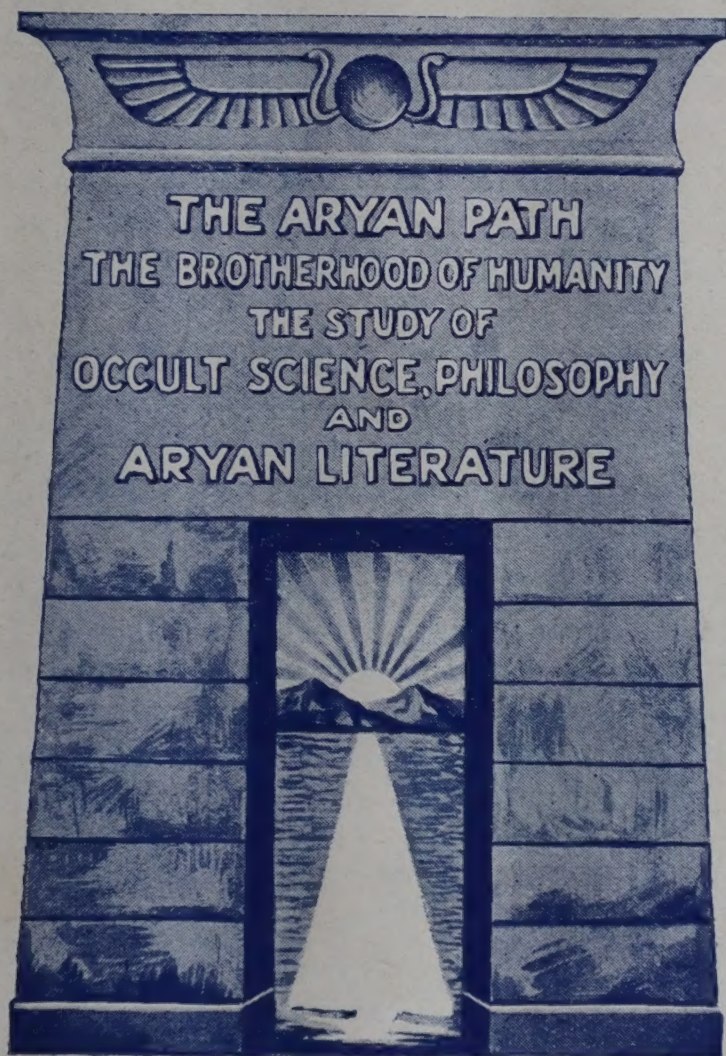




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXIV No. 4

February 17, 1954

We all differ and must agree to disagree, for it is only by balancing contrary things that equilibrium (harmony) is obtained. Harmony does not come through likeness. If people will only let each other alone and go about their own business quietly all will be well. . . . It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.

— W. Q. JUDGE

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

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

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th February 1954.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1954.

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THE SEARCH FOR GUIDANCE AND MERCY

The power of man has grown in every sphere except over himself.—SIR WINSTON CHURCHILL

These words are from the speech of the British Prime Minister which, in his absence, was read out by Lady Churchill at the ceremony of the award of the Nobel Prize for Literature at Stockholm on the 10th of December last.

Sir Winston further said:—

The fearful question confronts us—have our problems got beyond our control? Undoubtedly, we are passing through a phase where this may be so. Well may we humble ourselves and seek for guidance and mercy.

These are sincere words. A humble, and especially a contrite, heart draws out from the Seat of Mercy the light of guidance. The difficulty in the way of scholars, scientists and men of modern knowledge is their “trained” and “educated” minds, which move and dance on the polished floor of pragmatism miscalled practicality.

Jesus, Shankara, Buddha, Krishna were truly practical men whose wisdom is available even today. The grand principles on which their teachings and doctrines are based are different from those of modern knowledge, which are the ones automatically adopted and followed by leaders in every sphere of modern civilization. Not only are they different; the principles of the Sages and the Prophets are the opposite of those of modern savants. The ethics implicit in the teaching: “Resist not evil,” cannot be accepted by those who believe that “Might is Right”; and our civilization holds on grimly to that belief.

Or take another precept: the Sages teach that man is not to be regarded as a political animal; that the soul of man is immortal and incarnates in a body to learn in this school of life. Our educational reformers proceed on the basis that man’s soul, begotten of the senses and the brain, is mortal; its education is undertaken on that basis, which, going contrary to the true fact, causes the

fruits of their endeavours to turn sour in the mouth. Even in this country, where Gandhiji taught some true principles of education, our plans and programmes are not fully in line with those principles. On the same day that Sir Winston Churchill’s words were read out at Stockholm, Shrimati Ashadevi Aryanayakam, in a broadcast talk from New Delhi said this:—

The educated and privileged classes of our country are callous and indifferent to the needs of the masses. . . . Gandhiji not only gave us the objective and guiding principles of our national education, but also he gave us a programme and methodology worked out in some detail.

Shrimati Aryanayakam is labouring assiduously in the field of Gandhian education and her remarks about the “educated” and the “privileged” of India bear out our contention made above.

Will the UNO adopt the doctrine of “Resist not evil”? Can it proclaim that he who uses the sword will perish by the sword, and that therefore they, of the UNO, “shall beat their swords into plowshares, and their spears into pruninghooks”? Will Sir Winston Churchill, seeking “guidance and mercy,” accept and try to apply the teachings of Jesus and of the Prophet Isaiah?

Will Unesco adopt the true teachings about the “soul” it desires to educate and to endow with the light of true culture? If so, Unesco will have to examine and adopt the Eastern doctrine of Re-incarnation—successive lives on earth—for every human soul, and its complementary teaching which is the Law of Moral Retribution, by means of which the human soul progresses to perfection.

Then there is the principle of unity in the whole of Nature, expressing itself as the Law of Brotherhood in the human kingdom. All the Sages have

taught that unless in our individual lives, as well as in State functions where all citizens are affected, the Law of Brotherhood is practised and not only preached, neither peace nor prosperity will flower.

Rivalry and competition are practised in politics, trade, social clubs, organized religions. In the name of justice our civilization maintains primitive prisons and in many "civilized" countries capital punishment is upheld. In the name of sport cruelty to animals is perpetrated. In the name of scientific research vivisectioners build charnel-houses called laboratories. Turn where we will we see death and destruction, resulting from competition, rivalry, jealousy, vanity and pride.

The sins and misdemeanours of governments and societies are traceable to the human individual; his egotism reflects itself in national patriotism, national pride, national competition; his vanity manifests in clubs and in a score of other places; his greed affects the balance of trade in international markets; his lust builds brothels; and so on and on. Remedy? Not legislation and penal codes and rules of prohibition, unless these reflect, clearly and firmly, the principles which the Sages and Seers have taught. But how can such legislation, codes and rules be formulated by leaders of this modern "civilization"? Therefore some individuals, however few, should be intelligent in humbling themselves, intelligent in seeking guidance and mercy.

The only way in which the affairs of life may be brought into their proper relation and harmony is by an understanding of our own nature, and fulfilling it. That course would make a heaven of this civilization, compared with what it is now. . . .

We are all bound up in one great tie; we cannot separate ourselves from each other, nor from any other being. The high beings above us who have passed through the stages which we are now passing through are just as closely related to us—and more so—than we are to each other; for They desire to help us in every way, if we would only allow Them. Saviour after Saviour has come to the earth for our benefit, but no one can give us any more benefit than to point to the truths that have been given all down the ages. We must take advantage of that knowledge and advance out of the state in which we have placed ourselves. No Saviour can save us. No God can protect us. No devil can torment us. For both the God and the devil are within. The devil is the misunderstanding of our nature. The God is that place in ourselves that we

come to know and realize and see reflected in the eyes of every living being. It is the God in us which demands *self-advancement*, *self-induced* and *self-devised* exertions, and *the full acceptance of responsibility*. (*The Friendly Philosopher*, pp. 299-300)

These are the words of a modern sage, a friendly philosopher, a lover of his fellows. Robert Crosbie is one of those few who humbly sought guidance and mercy and was blessed with the Light of Life, the Wisdom of genuine Theosophy.

Under the caption "A Curious Experiment" the *London Observer* (November 29, 1953) publishes the account of a camera, invented by Mr. G. W. de la Warr, A.M. Inst. C.E., G.I. Mech. E., being demonstrated in his laboratories in Oxford. It photographs "beams of radiant energy . . . believed to be associated especially with living organisms. Nobody knows what they are," says Charles Davy, the commentator, adding, "but nobody knows what heat or light radiations *are*." It seems that "a peculiar human sensitivity" must be allied with instruments that register the phenomena of radiesthesia, which deals with radiations different from those at present recognized by science.

The camera is used to check, from blood specimens, diagnoses first made by doctors. Other "mysterious" aspects of the process are that a "condition of resonance" must be set up to release the "beams of radiant energy" which make the photographs; and each blood specimen must be tuned to or oriented with certain magnetic currents of the earth (by a method demonstrable but not here detailed), to get clear pictures.

"All this sounds fantastic," observes Mr. Davy, but hopes it will be "further investigated." Yes, "fantastic" to materialistic researchers who persist in acting on the belief that they can, or should be able to, comprehend energetic, electrical and magnetic phenomena without a theoretical knowledge of the first principles of psychical science. Housewives have more common sense; they do not analyze or dissect a pudding to learn how it was made, they consult the cook and the science of cooking!

A HIGH STANDARD OF LIVING

The entire Occident is obsessed with the notion that unless the standard of living of the Asiatic masses is raised, so that they could enjoy the comforts and conveniences of motor-cars, radios, and all the gadgets, no real progress of the race is possible. Not much thought is given to the primary question: What is a high standard of living? Yogis, sannyasis and fakirs also have their notion of a high standard. Between hedonism or sensuous living and false asceticism or torturing of body and mind, the true ideals of right living are forgotten.

We hear a great deal about the American way of life. With colossal wealth and gigantic resources the U.S.A. has food and clothing and all the gadgets not only for its own citizens but possesses a surplus from which generous doles are given to half the world. Russian totalitarianism stands in the way, otherwise the U.S.A. would dole out dollars to the whole of the globe. Recently it was said that the American way of living had come to Europe to stay, and naturally the U.S.A. would like to see the whole earth adopt it. The government and many citizens of the U.S.A. are sincere in their belief that their way of life is the best, and that all must be taught to aim at it and to adopt it. But there are snags!

* * *

There are growing and alarming social problems which the U.S.A. is facing, of which the growth of neurotic diseases and insanity is one. Then much has been heard about the widely spread venereal diseases. These are regarded as the aftermath of the wars, and naturally other countries from France, England and Germany to the lands of Asia have had their experiences of the behaviour of "American boys" during the wars. These phenomena are parts of the American way of life. But immoral and amoral conduct, insanity and venereal diseases are not the only snags. Below we point to some other problems.

But all such snags are visible in every country of the world, even where the American way of life is not lived. The question naturally arises—if

the U.S.A., the great Welfare State, is suffering from these snags, its way of living is not the ideal way; there must be true reform.

The U.S.A. is setting a magnificent example in generosity and self-sacrifice and collective sharing. The motives and the methods are not ideal, but there must be due recognition of that Republic's gesture to the world at large. But the government and the citizens of the U.S.A., the leaders and the led alike, need to ponder over the moral problems facing them, and ask if there is not something lacking in their way of life and whether they are wise in their cock-sureness that their way is the best and should be imposed on others. But let us look at some other snags.

* * *

News comes from America about the growing alarm caused by the rising drug peril and increasing addiction to narcotics, especially among the youth. In New York city alone, according to a trained social worker, more than 7,000 youths are narcotic addicts.

Attorney-General Nathaniel Goldstein recently speaking on the subject stated that "for too many years people of weak character have been made the prey of inhuman dope peddlers who profit on misery." Emphasizing the gravity of the problem, he recalled that a two-year investigation he started in 1951 proved that drug addiction is socially contagious and that it invariably leads to crime.

Mentioning that "narcotic addiction is not the malady of any race, section or class, but is universal," Mr. Goldstein suggested "an international compact with force and teeth" as the ultimate goal in the "tough and long" fight needed to destroy illegal dope traffic.

The danger of drugs which enslave thousands of the rising generation and which paralyze all discrimination between right and wrong so as to render the user as helpless and dangerous as an insane man, can very well be imagined. H.P.B. in her *Key to Theosophy* (pp. 259-60) has written about the deleterious influence of habit-forming

drugs on man's psychic condition and the damage they do to the development of inner powers.

It should not be thought that drug addiction is confined to the ignorant and the so-called "lower classes"; it is equally prevalent among the wealthy, the refined and the educated. Some blame the doctors for indiscriminate prescription of dangerous drugs; some blame the prohibition of liquor, or this, that and the other thing, in places where such prohibitions may exist; some ascribe it to the tension of modern life, and still others look on the problem as a loosening of moral sense and moral restraint.

The remedies recommended are as various as the ascription of causes, but all are either physical, legislative or sectarian and religious. Simple impartial observation would show that behind every "addiction" to any form of vicious practice lies a mental and moral addiction to some mode of thought, some form of desire, in the victim. "Every external action is preceded and accompanied by some internal thought, feeling or volition." Hence the necessity for going to the root of the problem by looking deeper into the plane of causes. And if this is done it will be found that nothing short of the knowledge of the true nature of man as taught by Occult Philosophy and reiterated by Theosophy can ever effect a cure of the ills, physical, mental and moral, which afflict the individual and the race.

* * *

Equally alarming, and to some extent arising out of the problem of drug addiction, is that of juvenile delinquency in America. The United States Senate Judiciary subcommittee recently held hearings on the subject. Dr. Martha M. Eliot, chief of the Children's Bureau, testified that more than 1,000,000 children ran afoul of the law in the U.S.A. in 1952, and that juvenile delinquency had risen 29 per cent between 1948 and 1952.

It was further stressed that in addition to being big, the problem was difficult to resolve because its roots were hard to find. Witness after witness declared that delinquency was not confined to slum areas.

For tackling this problem, as all other problems, what is of utmost importance is going to the root

of the matter and finding out why it is that children respond to situations in a certain way, which way of responding we term delinquency. Delinquency is in reality maladjustment or conflict—in the home, in the school, or in the community.

It has been time and again emphasized that the problem belongs fundamentally to the home and the parents. It is rare to find a delinquent child coming from a happy home where the children are wisely loved and the parents have their true welfare at heart.

At the same time it should not be overlooked that children are old souls returning in new bodies and are attracted to a particular environment and born to a certain set of parents under Karma. So all the blame for delinquency cannot be laid at the door of the parents. It is equally futile to look to science for all the errors in child-training.

Delinquency cannot be explained by reference to any one part of the child's being or environment. It is the total situation, the entire individual as a living being, in the process of adjusting himself to the outside world, that has to be understood. What is needed is going into the real nature of the child with sympathy and intelligence. It must be admitted that social workers have done much to restore children to their rightful place in the community, but it is the psychology of Theosophy alone in the end which can make that restoration complete.

* * *

Turn to the problem: fathered by greed and mothered by plenty. The seventh world conference of the Food and Agriculture Organization of the United Nations was held in Rome during the last week of November. Figures showed that falling prices and mounting stocks of unsold food, particularly in North America, threatened to widen the gap between the world's few well-fed and the many hungry. Owing to the lack of balance in world production, the already well-fed produced more than they could eat, but it was not distributed to meet needs elsewhere.

Again and again the world has faced the situation of excess of food co-existing with hunger—yet have we learnt the lesson? Food has been

allowed to rot and has actually been destroyed in order to keep the prices from falling, while thousands upon thousands in other parts of the world have little or no food to eat. Yet the Law is not mocked. The Karmic consequences of waste will have to be faced sooner or later.

This once again disproves the Malthusian theory. The recent trend towards rising population in some areas need not cause alarm, for the food capacity of the whole globe has never been really tested. The world as a unit produces sufficient food; the problem is that of unequal distribution of that food. Hence the need for recognizing such vital problems as global ones. Their solution requires breadth of perspective.

The following words of Mencius, the Chinese philosopher, are pertinent:—

When the grain is so abundant that the dogs and swine eat the food of man, you do not make any collection for storage. When there are people dying from famine on the roads, you do not issue the stores of your granaries for them. When people thus die, and you say, "It was not owing to me; it was owing to the year," in what does this differ from stabbing a man and killing him, and then saying, "It was not I; it was the weapon"?

This admonition, spoken to King Hui of Laing, expresses so accurately the central Theosophical doctrine of individual responsibility that we would recommend it to the countless "King Huis" in our political, industrial, national and international life.

* * *

Turn from physical to spiritual nourishment. How churches which are supposed to feed hungry souls are exploited by cunning psychics is a phenomenon much observed but little criticized. We therefore welcome the following.

The Rev. Dr. Harry Emerson Fosdick, speaking at Riverside Church on November 22nd, condemned "temple trampers," or those who go to church for unworthy motives. Noting that church attendance in the U.S.A. had reached a record high and now numbered 90,000,000 persons, Dr. Fosdick questioned the reasons for this, stating that the Bible on occasions registered scathing disapproval of churchgoers.

Some familiar kinds of churchgoers he listed as

formal observers of decent conventional fashion on Sunday morning; fans of popular preachers, as of movie stars; people who think that church attendance is a useful family practice, and not unhelpful to one's reputation; sectarian minds, coming from church with all their bigotries sharpened and confirmed; mere peace-of-mind seekers, lulled by music and prayers.

What is true of churchgoers is equally true of those who frequent places of worship of other religions. Basically, the cause of all "church" going is a distortion of the religious instinct, which, when truly understood, may be expressed as the devotional aspect of the Wisdom-Religion. In the hands of priestcraft, the universal belief in a deity of some sort and the innate desire for Self-Knowledge have become diverted into emotional channels and we have blind belief taking the place of devotion illuminated by reason.

The Third Fundamental of *The Secret Doctrine* teaches that nothing is achieved except through self-initiated effort. This fact at once makes it clear that going to outside places of worship and offering prayers can be of no possible value to the evolving soul, because it asks for the intervention of an outside force, and will only fall on deaf ears. Moreover, supplicatory prayer is an avowed denial of the Deity within. So much for the reasons why Theosophists do not pray in the ordinary sense of the word. What they strive to do instead is to call upon that divine power which is in the possession of all human beings alike—the Spiritual Will—so that their duties may be better performed and their lives rightly directed.

* * *

But there are some good signs. One of them is reported by *The Times of India* of November 14th. General George C. Marshall offered the world a new Marshall Plan—this time not on the plane of finance and economics but on that of morality. There must be "a spiritual regeneration" to restore the brotherhood of all mankind and achieve world peace, he said. General Marshall was awarded the Nobel Peace Prize for his Marshall Plan that gave material aid to many nations. In a speech accepting the award, delivered at Oslo on 11th December, he said:—

The most important thing for the world today will be a spiritual regeneration to develop good-will, faith and understanding among nations.

The report of the speech is short and we have not been told if something more was put forward by General Marshall than the cleansing of history books of nationalistic distortions for using in educational institutions, removal of national prejudices, etc.

What is "spiritual regeneration"? Are we not facing the problem of Nicodemus? Are not people approaching the Wisdom of the Sages in the dark-

ness of mental confusion and awkwardly enquiring: "How can we be spiritually regenerated in the real sense?" Educational and cultural reforms are but aids. How can there be "relief from this vain burden of the mind"? The fundamental answer to *what* is spiritual regeneration was given by Jesus—"Except a man be born again he cannot see the kingdom of God." How to be "born again" is the problem facing us all.

QUESTIONS ANSWERED AT AN INFORMAL "OCEAN" CLASS

CHAPTER XIV

IV.—EARLY ROUNDS, SPIRITUAL CYCLES AND NIRVANA

Q.—How was evolution carried on for $3\frac{1}{2}$ rounds, if man was not here? I thought man was always here.

Ans.—How does the new-born babe carry on until it is seven years old? There is no "man" there. How does the earth carry on? There is no sun here—the sun is in heaven, but without the sun there could be no earth. Where is man? Man is in Nirvana, but he is still man; he is still engaged in action, although he is not on this earth. The sun, about 90 million miles away not only rules and affects this earth without being here, but this earth and its life could not *be* without the sun. It would be interesting in this connection for us all to study carefully pp. 246 and 247, in the First Volume of *The Secret Doctrine*.

Our trouble, don't you think, in studying cycles, is that, being of the race and of the race mind, we take a wholly *physical* view of cycles and we forget that evolution is threefold? There would be no physical evolution or physical cycle—it means the same thing—unless there were an intellectual or psychic evolution keeping pace with it; nor would there be either physical or intellectual evolution unless there were spiritual evolution within which they both exist. We forget, then, what H.P.B. points out on p. 247, that just as matter, so-called, is condensing and evolving physically from below up, so another class of Monads—the second class

or middle class—is evolving on the intellectual and psychic planes and descending from above downward, until at last a junction point of the ascending physical and the descending intellectual or psychic is reached.

The whole key for a common-sense study of cycles is to be found on p. 136 (Indian ed.) in the *Ocean*. It does not matter whether we are referring to the cycle of evolution of a solar system, to the cycle of spiritual evolution or physical evolution, or to the cycle of the first or third classes of Monads—he gives the invariable formula: There is unity; then differentiation; then admixture or contact of the already differentiated elements—interpenetration we might call it; then amalgamation and, finally, precipitation.

There is the homogeneous state, whether we call it Pralaya or Nirvana—they represent a pair of opposites. Then there are three steps of elemental evolution; that is, elemental differentiation, elemental admixture or combination, and amalgamation; then precipitation, and we have the mineral kingdom; then once more from the mineral kingdom, differentiation, then admixture, then amalgamation. The mineral kingdom, the vegetable kingdom and the animal kingdom are all amalgamated in the living physical man, then again there is precipitation. For man, what is precipitation? Death or sleep or wisdom.

What is the spiritual cycle, spiritual evolution? Take the evolution that we are engaged in—deep sleep, dreaming, waking, objective action, followed again by the repose of deep sleep. There is our spiritual cycle. We go through it every hour of the day. Take it in the intellectual sense, and we go through it every instant of time—perception, will, choice, action; perception of the *results*, new will, new choice, new action; *new* perception of results, over and over again—from spirit to matter and back again, with every motion of our consciousness.

We can realize that cycles are first spiritual, then the opposite, physical or astral (spiritual or Monadic, H.P.B. says, and physical or astral) and that the connecting link between the two is intellectual or psychic; intellectual on the ascending arc, and psychic on the descending arc. One of the Great Teachers put it in this way—that the four stages are germinal, instinctual, semi-conscious, fully conscious; then a return to the germinal or rest state; then once more from the germinal to the instinctual, which is the doing over again what was done before—and the semi-conscious, the dream, the fully conscious, and once more a return to the original state.

Would you like to have the real key to cycles to work on? It stares us all in the face; it is over and over again put in *Isis*, but it is made beautifully clear if we can get it. Read the very first verse of the seventh of the Stanzas of Dzyan in the First Volume of *The Secret Doctrine*. There is the story of all cycles of every description; there is the mathematical formula of what Mr. Judge calls in the *Ocean* the “mathematics of the soul.” That is the order of evolution everywhere, of everything, all the time.

Q.—If the spiritual nature is not reached by Karma, in what sense do you use the term “spiritual cycle”?

Ans.—The Third Fundamental Proposition states that the evolution of the purely spiritual being is first a descent through every elemental form of that Manvantara—a *descent* spiritually but an *ascent* physically. What is it that descends which results in the organization, first, of the three elemental kingdoms, and then the organiza-

tion of the four kingdoms known to us as the mineral, vegetable, animal and human? What lies behind it? In so far as the Life engaged in this evolution is concerned, it is unconscious spiritual motion. What gives the impulse? The spiritual beings who are conscious. So, then, the first half of evolution is by natural impulse under the impulsion of the fully conscious beings—those who do not go through the cycle of sleep, dream, waking and sleeping, but whose whole cycle is perception, wisdom, action and repose in full consciousness: they give the impulse.

The word “spiritual” is often used for unconscious soul action, yet in its opposite sense it means the fully conscious action of a being who never sleeps but either acts or rests. We have but to turn to one of the very first of the Aphorisms of Patanjali to see what that means and then we can find the analogy in ourselves. He says, “At the time of concentration”—which may be either conscious or unconscious—death is a time of concentration, sleep is a time of concentration, *Pralaya* is a time of concentration—“At the time of concentration the soul abides in the state of a spectator without a spectacle.” That soul is fully conscious, but he chooses not to look; he chooses not to act; he is in the state of conscious repose. We have no word for that. The only full repose we know of is sleep or death. There is conscious repose throughout the vast night.

Take as illustration a process like physical sight: We have eyes, and when we choose not to look at anything, it does not mean that we have lost our sight, but we have become unconscious, unable to perceive; it means that we literally *choose* not to look. When we choose not to look, we are in the same state as a blind man who *can't* see; so the difference in Nirvana is just that.

There are, then, beings who are fully conscious, and those Monads which are completely unconscious, and the only evolution we know anything about is from “unconsciousness” to consciousness. But what is the “power behind the throne”? It is Beings in the state of full spiritual consciousness.

Q.—*The Ocean of Theosophy* speaks of the rate of vibration establishing the new evolution affecting this system, and especially the first note

of that vibration. What can we, as human beings, self-conscious thinkers, do about it? We could make a happy cycle, and by our use of our powers in this cycle affect the rate of vibration of the next great cycle.

Ans.—As an analogy, our life-term is set when we are born, barring what may properly be called accidents, and it is not changed by our thinking; but by our thought and action during this life we set the life-term of our next incarnation. Thus, the rate of vibration that endures throughout the entire cycle is set by the will of the Higher Beings, but at the close of that period even the lowest of beings have made some progress, and so the joint interaction makes it possible, as *The Secret Doctrine* shows, that these same beings emerging from their Nirvana of consciousness—or their Nirvana of unconsciousness—assemble in a far higher plane, in a far higher world, to recommence their cycle of perfected activity.

A curious statement of the effect of man on cycles is in a discussion of “Premature and Phenomenal Growths” (THE THEOSOPHICAL MOVEMENT, Vol. VI, p. 170). A foot-note shows that the *Yugas*, and therefore, by analogy, all larger cycles, vary in length not only with each race but with each round and presumably with each Manvantaric chain. In other words, these cycles do not have a fixed, definite number of years. You will find this same subject discussed just enough to make us do some thinking and studying and calculating from the various figures given, in a foot-note on p. 147, Second Volume of *The Secret Doctrine*.

On this very subject of cycles, H.P.B. says in *Isis*, and repeats in *The Secret Doctrine*, that in the Golden Age the normal length of a human life is 400 years, and in the Silver Age it is 300 years, and in the Bronze Age 200 years, while here in *Kali Yuga* the normal length of human life is 100 years. Now, what have we done to the length of normal life in *Kali Yuga*?

Certainly there are beings whose normal life in physical bodies is 400 years or more, because they are in the Golden Age condition and there are others whose normal length of life is 300 years. On this subject of calculations, H.P.B. says that

the life of a solar system is 311,040,000,000,000 of mortal years. Mr. Judge once wrote an article called “Universal Applications of Doctrine,” (*U.L.T. Pamphlet No. 3*) and he makes a wary little suggestion in it. Read the article and see how he throws out hints, and, if you take the hint, you may be astonished to find that the number of seconds in a normal human life in *Kali Yuga* is as 1 to 100,000, to the number of years in Brahma’s life!

Tucked away in an obscure place in one of the old numbers of *The Theosophist* is the statement again, telling that the period of the earth’s journey in our own great cycle around the sun is known to be 365 days; we know more or less accurately the period of rotation of all the other planets. We do not know what the earth’s period of rotation was a million years ago—it may have been a good deal vaster in a much bigger circle. There may have been a time when the earth was, say, where Neptune is now in the planetary arrangement. There may come a time when the earth may occupy the same relative position to the sun that Mercury does, or any of the other planets. There is no god holding us in a fixed orbit, keeping us there. Take the seven planets and the moon, this little article suggests, and find out the orbital motion of each; find the least common multiple of these, and you will get 4,320,000,000.

So, the books are full of hints to set us thinking, but we can’t *rest* our way to wisdom. Don’t we see that, although H.P.B. and Mr. Judge, or Masters, can scatter facts, hints, suggestions and information broadcast before our eyes, we can’t *listen* our way to knowledge? There isn’t any dodging the necessity to *think*, and thinking on high themes does not involve the memory, but rather, the imagination in the spiritual sense, the creative faculty. Imagination on its own plane is spiritual memory.

So, the moment that we begin to figure out, “Now, what can this mean? What analogies can I find to this? How does this apply?”—the moment we get together the various statements we have read and endeavour to synchronize them, in other words, to follow the process of differentiation, admixture, amalgamation and precipitation—the result is *illumination from within*. No amount of

information in the books can avoid for us the necessity of arousing into action, here, our own two higher principles—Buddhi-Manas.

Q.—What is the relation between the Nirvanic state and that of those who in life do not try to think?

Ans.—There is no relation; the relation is with the quality in Nature called *Tamas*. Those who don't think are on the reverse arc of evolution; they are acting in retrograde motion. But to say that people *do not think* is too sweeping a statement. We do think, all of us, all day long, but we think in regard to the body and bodily things, in regard to earthly life and the things of earthly life. We think in terms of mortal, physical existence—we aren't thinking from the basis of or in the terms of our immortal existence, but we think. Mr. Crosbie used to say that the fact that a man thinks wrongly, or that he thinks of nothing but mud, oughtn't to blind our eyes to the fact that he *can* think. The problem is to get him to think of something besides mud, something besides matter, something besides the daily, mortal round, because that only involves the memory, the psychic nature and lower Manas.

Q.—What is implied in Mr. Crosbie's saying, "The clock marks time; the clock does not make time"?

Ans.—Examine our views of Karma and we can see that we take a clock notion of Karma. "My Karma did this to me; my Karma did that to me; my Karma brought me this and my Karma took that away." It doesn't do anything of the kind. The things that happen to us are the clock of Karma, but we are the Karma; we are the doer; we are the actor. You know, if a bullet struck where you were standing a moment ago, the bullet couldn't possibly hit you—its cycle is not the same

as yours. So, we make our own conjunctions and our own oppositions.

Q.—What distinguishes the different ages?

Ans.—The Golden Age is the age of innocence—the age of the mindless man, or of the pure man, the innocent man. So, the Golden Age is that age in which the Great Lords called in the books Maha-Chohans—now called Mahatmas, because they are in bodies—lived and walked this earth with the nascent mankind. Every man who lived knew these Great Beings for what they were, just as, say, a child represents the age of innocence or the golden age, but the child knows its parents.

The Silver Age is when nascent humanity begins to grow, just as the child grows, and the parents—in other words, the divine instructors—leave the child-humanity to its own devices, to some extent, but keep guard over men and move amongst them.

In the Bronze Age our "child" has reached the age of 14, its third cycle, and not only is it wise for it to act upon its own responsibility, but it insists on doing it. Men begin to choose leaders from amongst themselves; in other words, the old tendencies brought over from the preceding Manvantara come alive again, and people can't tell the difference between a true teacher and a false one—just as today they can't tell the difference between a patriot and a politician, between an honest man and a dishonest one, or know a truthful man from an untruthful man at sight. They choose leaders who satisfy their desires. By the end of the Bronze Age, then, the Great Beings retire; They no longer mix with mankind.

If you would like to study that further, turn in the Second Volume of *The Secret Doctrine* to, say, p. 272, and read from there on to the end of the section—a most wonderfully instructive and inspiring section.

FRAGMENTS OF OCCULT TRUTH

No. III

[When *The Theosophist* containing the Second "Fragment" reached Australia, Mr. W. H. Terry wrote still another letter, his third, controverting the teachings put forward in the two "Fragments." A full examination of Mr. Terry's third communication forms the subject matter of this Third "Fragment," which we reprint below from *The Theosophist*, Vol. III, pp. 307-314, for September 1882.

In this Third "Fragment" material supplied by the Mahatma Letters on the subject of Devachan is introduced. In the same number of *The Theosophist* were published two "Letters on Esoteric Theosophy: From an Anglo-Indian to a London Theosophist" (pp. 292-295). These were by Mr. A. P. Sinnett and deal with certain aspects of post-mortem conditions. The student desiring to equip himself more fully with the teachings put forward in the "Fragments" will do well to peruse these letters from the pen of Mr. Sinnett. This Third "Fragment" also refers to *Hints on Esoteric Theosophy*—an early publication, a careful study of which will repay the student. Further, this Third "Fragment" refers to *Psychic Notes*—a Calcutta publication, the first number of which appeared in January 1882. (See *The Theosophist*, Vol. III, pp. 128-29, for February 1882.)—EDS.]

Our friend and Brother, Mr. W. H. Terry, returns to the charge. He is in no way satisfied with our explanations of spiritualistic phenomena; he still clings to the *theories* of Spiritualists and rejects the *facts* of the Occultists.

But he will, naturally enough, say that this is begging the question, and that *he* sees no reason why the doctrines, propounded by the latter, should be any more accepted as *facts*, than those espoused by the former.

Let us see how the case stands. Suppose a number of people go to see a conjuring performance; all manner of wonderful tricks are exhibited; the more intelligent of the spectators commence evolving hypotheses to explain how these are performed; night after night the performances, though often a good deal varied in details, are repeated. The most intelligent of the spectators also return, night after night, more and more intent on discovering the rationale of the wonders they witness. They gradually work out, what appears to be, a fairly consistent theory of all that so astonishes them, and getting into conversation with some of the performers find that these, to a great extent, confirm their conclusions. Thereupon they feel convinced that their views are correct, and accept their *theories* as *facts*. But for all that they are still before the footlights; they have never been behind the curtain; they have never actually seen *how* the surprising results they witness are really brought about, and these so-called *facts* of theirs are *still* merely theories.

But now some of the spectators get acquainted with people, who do habitually go behind the scenes, who have examined the whole apparatus, who can make the performers play whatsoever tricks they like, and who can with their apparatus perform precisely the same (and other even more) astonishing feats, and these men tell the ingenious spectators that their theories are quite wrong, and that the facts of the case are so and so.

Now, surely our Brother will admit, that it is neither begging the question nor presumption on the part of those who have the *entrée* behind the scenes, but the simple truth, when they assert that their knowledge represents facts, while the conclusions of the ordinary spectators are only theories.

Such precisely are the relative positions of the Spiritualists and the Occultists; meaning, of course, by these latter, not the humble lay disciples, who indite these papers, but their pastors, masters and living spiritual guides, "THE BROTHERS."

"But how am I to *know*" (Mr. Terry may enquire) "that these BROTHERS of yours *can* really go behind the scenes? You *say* so, but what proof is there of this?"

Now, in the first place, it is a fact, and this every one may prove for himself, that each and all who will lead the LIFE (as indicated at pp. 22 *et seq.*, of HINTS ON ESOTERIC THEOSOPHY, No. 1, *Second Edition*) can satisfy themselves that the BROTHERS really can do this, and thus become entirely independent alike of our, and all other persons' testimony.

But, in the second place, we can offer our correspondent some very definite, even though not absolutely conclusive, evidence on this subject. Will he read attentively all the facts connected with the transmission, by occult means, of certain letters from the steam-ship *Vega* (at a time when she was at sea, and some 500 miles distant from land) to Bombay and Calcutta? He will find most of the circumstances recorded in the eighth and ninth numbers of *PSYCHIC NOTES*, and again in the last chapter of the *second edition* of Mr. Sinnett's *OCCULT WORLD*, but the most complete account is embodied in the Postscript to the *Second Edition* of the *HINTS ON ESOTERIC THEOSOPHY*, No. 1.

Reading this he will see that as soon as we suggested to the BROTHERS, that it might be useful for them to make themselves known to Mr. Eglinton's controls, and so convince him of their existence, they did so, and while Mr. Eglinton himself was still utterly incredulous of there being any BROTHERS, his controls, speaking in the direct voice, while he was in trance, acknowledged the BROTHERS, spoke of one of them by a name unknown to Mr. Eglinton, and announced their intention of performing some phenomenon under their guidance. He will see further that one of them visited Mr. Eglinton when the vessel in which he had left India was at sea, and fully convinced him of the existence of the BROTHERS and of their powers.

Now, though we do not say that these incidents absolutely prove that the Brothers *can* go behind the scenes, we would ask Mr. Terry whether it does not look very like it.

The fact is, that, as *we* know, the Brothers possess the power of controlling absolutely, all the elementals and elementaries to whom (with some exceptions) are due the objective phenomena (not the work, unconscious or conscious of the medium himself) of the *séance-room*. And it is the possession and exhibition of this power which makes us consider their assertion that they *have* been behind the scenes and *do* know all about it, proved, and that induces us to accept their statements of what takes place, and is done, as *facts*.

If as yet our correspondent does not possess the same good grounds for confidence as ourselves

(though these will all come if he only truly works for them) we can only say that, perhaps, before long an even stronger proof may be given to our Spiritualistic friends, and, in the meantime, we would ask our Brother to consider whether the circumstances are not such as to lead distinctly to the inference that the BROTHERS know more of the so-called spirits, and can more efficiently deal with them, than any Spiritualist or medium.

But now we must let Mr. Terry speak for himself:—

1. I have perused with interest the able article, in reply to my second letter, published in the *THEOSOPHIST* for March last, and although I have weighed the theories there presented as dispassionately as possible, I must confess they have brought me very little nearer to an acceptance of the "occult" in preference to the "spiritual" philosophy. This may not be the case with others who read them, but with me the evidences, in support of my present position, are so diverse and manifold that the explanations afforded, if they shook my faith in, or even destroyed, the foundation of the few instances previously presented, still leave an unbroken link of stubborn facts confronting me, behind which I cannot go.

2. But you will demur to the word *facts* and substitute "illusory effects." Yet how are we, ordinary mortals, to discriminate between the real and the unreal? For what purpose are our reasoning faculties given to us, but to get knowledge by their exercise and evolve wisdom therefrom? The man who views all phenomena through the physical senses and realizes only what they cognize limits his knowledge to purely terrestrial things, but the philosophical Spiritualist has a wider range of observation, and by the aid of his own Spiritual perceptions, or those of others more lucid than himself, open up a broad field of phenomena, unrecognized by the physical scientist. He realizes, moreover, the supremacy of spirit and views (as far as his material environments will admit) all things from their spiritual aspect. Yet withal, reason is the touch-stone by which his experiences must be tested. He has no sound basis outside of it, whilst in the material body.

3. I do not ignore intuition. Great truths dawn upon the mental perception through this channel, but they rarely conflict with the operation of the individual reason. I doubt not but that, in the spiritual state, the latter will be superseded by the former, but, in this material sphere, reason is the primary and legitimate avenue for the absorption of knowledge.

4. You say "the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge." This I admit, and it is

by this means much of my knowledge has reached me. I have by magnetic action liberated the spirits of men and women, placed them *en rapport* with the world of spirit, compared their descriptions of spiritual things and found (save in details) a general harmony of results, each and all of them describing worlds or spheres more beautiful than this, peopled by forms in human shape exhibiting a higher average intelligence and greater refinement than pertains to our physical life here, and *all* professing to be men and women, who had been denizens of this world, rehabilitated in forms adapted to their more refined conditions of existence. Some of these intelligences in conversation with my subjects have conveyed the most beautiful sentiments displaying the highest conceivable morality and inculcating harmonial principles intuitively acceptable.

5. It may be well here to allude to the explanation, or partial explanation, by analogy of incidents in my experience given in the last "Fragments of Occult Truth," but the analogy is not complete, as in the one instance there is no psychometrical basis, and in the other there is. I am aware how difficult it is to distinguish psychometry from clairvoyance, but with care and a lucid instrument it is practicable. I am also aware of the difficulty, and, perhaps, impossibility, of demonstrating to others the distinct identity and objective existence of what I believe to be my spirit-guide, but it is much more conceivable to me, that this intelligence which almost daily gives some evidence of its independence from my mind, often opposing my preconceptions in a most decided manner, is what it professes to be, than that it is one part of myself misleading the other. It would require strong evidence to convince me (or this portion of me that now expresses itself) that I have two intelligent consciousnesses so distinct from each other as not to know their relationship.

6. I will, however, give one or two more instances of apparent spirit communion from very many that I could call to mind. Nineteen years ago, during my early investigations of the subject, I was sitting with an intelligent, but, not highly educated, gentleman newer to the subject than myself when his hand was controlled by some invisible force to write in rather a laboured manner something encouraging to our efforts. Whilst conversing about this, his hand rose suddenly from the table, whirled round with great velocity, and, descending upon some paper, wrote in a bold, free hand totally different from his own, and resembling none he knew of. "You now see we have full command over your hand, let us have as full command over your heart, and you will be nearer God." None could be more astonished at this unexpected phenomenon than the writer himself, and, when, on being interrogated, the intelligence professed to be one of a band of spirits interested in the moral and spiritual progress of humanity, probabilities all

pointed to the truth of the assertion. About nine months' intercourse with this band tended to confirm in every respect what had been stated. Questions were satisfactorily answered, difficulties solved, moral and philosophical teachings were volunteered; all in harmony with the idea and commendable to our reason, though often new to our perceptions. Is this the ordinary work of astral tramps or "Kama Rupas"? I have recently gone over the original MS. and find it all consistent. Twenty years' experience, with the mental and spiritual development it has brought, fail to exhibit any defects in it.

7. Again, nearly three years since, a very dear friend passed out of mortal existence. For years before her death the spiritual part of her nature largely predominated over the animal, and, according to the occult theory, the spiritual Ego would pass into a world of effects, whence there is no return to this world. Yet a few days after her departure a lady (who had but a slight acquaintance with her in the body) came to me and informed me that my friend had appeared to her (whilst in an apparently normal state) as a glorified human form, and given a message for me which had been literally recorded as given. The tone, words and sentiment of this message were eminently characteristic of her, and it conveyed a hidden meaning readily understood by me, but which would be unintelligible to others. Some months after, the same form appeared to another seeress who had not known the deceased in the body, and by symbols recalled to my mind some touching incidents of the past. A year later, whilst visiting in the country, I magnetized a sensitive to aid her development. This lady had never known my friend, and in her own person bore not the slightest resemblance to her. Having induced the magnetic sleep, I sat quietly by, not expecting any phenomenal result, but, on looking at her, a short time after, I observed, first a change of complexion from dark to fair, next a gradual alteration of the contour of the face, the nose became more aquiline, the lips thin, the face longer, and the expression more refined, until in about ten minutes the transformation was complete; and, with the exception of the colour of the hair which remained unchanged, there was before me with all minutiae the face of my deceased friend. That this was no hallucination is shown by the fact of there being another witness of the phenomenon, who was as fully conscious of the change as myself, though unable to recognize my friend not having known her in the body. This was repeated subsequently and verified by three witnesses, one of whom, being called and asked if she recognized the face, immediately gave the name of my friend. Such incidents as these seem to me to conflict with the occult theory, and must have weight against it, unless it can be philosophically shown to cover them.

8. The Occultists assume their position to be irref-

ragable; they are not singular in this, though more philosophical in their arguments than many who have preceded them, but in these times men want evidence which the senses given them can grasp. It is not reasonable on the part of those who doubt what they assert, to demand a demonstration as objectors to any theory often do, but it is reasonable for the truth-seeker to say "show me how I can prove what you affirm," and to expect a practicable road to be pointed out to him. If the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? Only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony.

9. You say that "the sense of individuality in spirit cannot exist without combination with matter." This seems highly probable, though not demonstrable, and, I assume, that the bodies of these spiritual forms seen by seers and clairvoyants are material, though much more refined than the matter we are clothed in. Is not the atmosphere of our world full of material particles invisible to our physical sense?

10. Your assertion, that from Socrates to the present day "no uninitiated seer ever saw quite correctly," can hardly be disputed, but the question is, does the initiated seer do so? How is it possible for him to be free from bias? Are not the present beliefs or formulæ of occultism the basis on which he starts? Does not the novice have them presented to *him as facts* at the commencement of his initiation, and do not all experiences of the past and present prove to us that, except in absolute physical facts, the basic bias gives a colouring to all the knowledge we accumulate?

11. You misinterpret my last letter when you charge me with saying "*I know* I am right," I simply demurred to your taking that position in a former article, asserting merely that, as our knowledge is based upon experience, and as my experiences all tend to the confirmation of my theory, as yours do to the opposite, *I might AS REASONABLY say* I KNOW. Your experiences may transcend mine in many directions, but whilst the ground I stand on has all the appearance of solidity and feels firm under my feet, it requires more than assertion to convince me that it is a quicksand. With the tides of error drifting all around, I must be satisfied of a better foot-hold ere I abandon my present one.

12. There is one Spiritualist, at least, who will gladly accept the aid of the "occult sages of the East" to obtain a better knowledge of the after-state, but as I have never in the past accepted the dictum of either man or spirit by faith alone, neither can I in the future (unless by some unlooked-for change in my nature) accept as truth anything contrary to my own

experiences until it commends itself to my reason and intuition.

Fraternally yours,

W. H. TERRY

Now, to the first para of Mr. Terry's letter no reply is called for. To the second it will be sufficient to say that we doubt, if we should ever find occasion to call in question any of our correspondent's *facts*; we believe that we should be able unhesitatingly to accept them all, for he is clearly a reliable observer; it would only be with the conclusions he forms, based on those facts, that we should be compelled to differ.

The third para, again, is in perfect harmony with our own views.

The fourth para must be more particularly noticed. It will be borne in mind that we have never denied that communication in a certain sense can be established between men and real spirits of deceased persons. What we have maintained is that, except in certain cases, of which hereafter, only *shells*, not true spirits, can appear or operate *in the séance-room*.

We said of the spirit in our first "Fragment": "It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted."

Nor have we ever disputed that there was a *state* (out of which the Spiritualist's conceptions of the Summer Land have no doubt arisen) in which the spirits of those who have passed away, receive the reward of their deserts. To this state, known to Tibetan Occultists as the *Devachan*, we specially alluded in that first paper, when we said "nor during the temporary period of its enjoyment in its newly-evolved Ego-hood of the fruits of its good deeds, &c."

Therefore, we are far from desiring to contest our correspondent's assertion, that by magnetic action he has succeeded in placing some of the incorporeal principles of certain sensitives *en rapport* (if not, as he says, with the *world* of spirit—a very large world indeed—at any rate) with certain spiritual entities.

It is quite certain that, in the case of pure sensitives, this can be accomplished, but what we contend is that the information thus obtained

will never be reliable. For this there are several reasons. In the first place the principles that cognize in such a case are different from those that give outward expression to the matters cognized, and in the case of no untrained seer can the transfer of the impressions from the spiritual faculties which record, to the more physical faculties which publish, be perfectly effected. Even supposing both sensitive and her magnetizer to be absolutely free from all preconceived ideas about, or expectations in regard to the subjects investigated, still in the mere transfer of the observations from the one to the other class of faculties, mistakes and misconceptions must occur.

But, further, it is not too much to say that it is quite impossible for the spiritual faculties of any untrained seer even to record correctly in the first instance. Even our physical powers of observation require careful training before they will serve us faithfully. See how utterly unable young children are, as a rule, to judge distances, &c., and just as the physical faculties are untrained in the child, so are the spiritual faculties untrained in the magnetic sensitive. No doubt, in the course of years, if their health and circumstances permit their constantly exploring the unseen world, even such untrained sensitives may acquire for themselves a certain amount of experience and training, and become capable of comparatively accurate observation; but few and far between have such sensitives been, and, even the very best have fallen far short of accuracy. So that under the most exceptionally favourable conditions, you have first an imperfect record; and, second, a more or less erroneous presentation of that imperfect record.

But in ninety-nine cases out of a hundred, either or both sensitive and magnetizer have well-defined preconceptions of what they think ought to be the case, and then, however honest and conscientious both may be, these preconceptions will more or less colour the evidence given. Indeed, so certainly is this the case that, broadly speaking, there is twice the probability, of error in the case of a magnetized sensitive, to what there is in the case of a seer, who without the intervention of a magnetizer can by hypnotism (of one kind or another) unaided, place himself *en rapport* with spiritual entities. Thus a Swedenborg would be much less

likely to err, than the best sensitive requiring the intervention of a magnetizer to awaken her supersensuous faculties.

But there is yet another source of error. Even the best and purest sensitive can at most only be placed at any time *en rapport* with a particular spiritual entity, and can only know, see and feel what that particular entity knows, sees and feels. Now no spiritual entity in Devachan, or hypernating prior to passing out of this earth's attraction (and it is, broadly speaking, only with such that a sensitive can be placed *en rapport*), is in a position to generalize. It lives in a paradise or dream of its own creating, and it is utterly unable to give any idea of how it is faring with others. Each individual spirit in Devachan dreams its own dream, lives in its own Summer Land (but it is a *state*, not a land), surrounded by all the people and things it loves and longs for. But these are ideal, and the very people by whom it believes itself surrounded may be each dreaming his own dream, in his own ideal paradise; or some of them may be perhaps really still on earth, or even passing through the remorseless wheels of annihilation. And through the veils that curtain in each spirit's dream of felicity, there is no peeping down to earth, a glimpse of which would necessarily mingle some bitterness with the cup of happiness, nor is there any *conscious* communication with the flying souls that come, as it were, to learn where the spirits are, what they are doing, and what they think, feel and see.

What, then, is being *en rapport*? It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the disincarnate personality. The spirit of the sensitive gets "odylized" so to speak, by the *Aura* of the spirit, whether this be hypernating in the earthly region or dreaming in the Devachan; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality, and writes in its handwriting, uses its language and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits

which being correctly attuned to those others are, for the time, blended with them.

Many of the subjective spiritual communications are genuine; the majority where the sensitive is pure-minded; but (1) they only reflect in each case the ideas of a single spirit, unable to see beyond the limits of its own mental chrysalis or ideal paradise; (2) it is impossible for the uninitiated sensitive to observe and record altogether correctly what it does see and hear during its amalgamation; (3) it is equally impossible for the sensitive to transfer intact the impressions recorded by the supersensuous faculties to the senses through which alone they can be communicated to the world; and (4) such communications will be still further vitiated by any pre-existing conceptions or beliefs inhering in the minds of either sensitive or magnetizer, or both.

But Mr. Terry says that, having compared the descriptions of things spiritual given to him by different sensitives when in trance, he found a general harmony "each and all describing worlds or spheres more beautiful than this, peopled by forms in human shape, exhibiting a higher average intelligence, &c., &c." But what else could he expect, he a pure-minded, educated European of the present day, dealing also with pure, more or less educated sensitives? If he had tried a native Australian woman sensitive, and had studiously kept his own mind passive, he would have heard a very different story. Nay, though a certain skeleton of truth (but *partial truth*) runs through all genuine communications, he will find the widest discrepancies in details between the so-called facts elicited by himself and those elicited by equally good men, with equally pure mediums in France,* Germany and America.

It is unnecessary, however, now to press this point further; all we desire for the moment to make clear is that while we in no way dispute the genuineness of the class of communications to which our correspondent refers, we, yet for the

* Allan Kardec is probably the *one* untrained experimenter, who has got nearest the truth, and this because he generalized from such a vast mass of communications by very carefully picked sensitives and did thus eliminate a vast amount of error.

above reasons, know them to be necessarily unreliable, necessarily more or less incorrect and inaccurate.

And now turning to para fifth, we would remark that it may *possibly* be that there really is a distinct spiritual entity impressing our correspondent's mind. In other words, there may, for all we know, be some spirit, with whom his spiritual nature becomes habitually, for the time, thoroughly harmonized, and whose thoughts, language, &c., become his for the time, the result being that this spirit seems to communicate with him. All we said before was that a similar explanation to that we had offered of the facts of a certain case would *in all probability* meet Mr. Terry's case. But if he feels confident that this explanation does *not* fit his case, then it is possible (though by no means probable) that he habitually passes into a state of *rapport* with a genuine spirit, and, for the time, is assimilated therewith, thinking (to a great extent, if not entirely), the thoughts that spirit would think, writing in its handwriting, &c.

But even so Mr. Terry must not fancy that that spirit is consciously communicating with him, or knows in any way, anything of him, or any other person or thing on earth. It is simply that, the *rapport* established, he, Mr. Terry, becomes for the nonce assimilated with that other personality, and thinks, speaks and writes as it would have done on earth.

As for the figure of the fine, intelligent and benevolent-looking man, seen repeatedly by the seers and seeresses, this may well be a real astral picture of the earth-life form of that very spirit, drawn into the aura of our correspondent by the synchronism of his and that spirit's nature.

Many other explanations are possible; the variety of the causes of phenomena is great, and one need be an adept, and actually look into and examine what transpires in order to be able to explain in each case, what really underlies it; but this much is certain, *viz.*, that no good benevolent person, who passed away upwards of a century ago, can possibly be visiting here on earth, and advising and comforting our correspondent. The molecules of his astral nature may from time to time vibrate in perfect unison with those of some

spirit of such a person, now in Devachan, and the result may be that he appears to be in communication with that spirit, and to be advised, &c., by him, and clairvoyants may see in the Astral light a picture of the earth-life form of that spirit, but, so far as we have as yet been instructed, this is the nearest approach to what our correspondent supposes, that is *possible*.

No doubt had our Brother's guide not departed from this earth so very long ago, another explanation, to which we will refer later, more in consonance with his views, would have been *possible*, though extremely improbable.

Taking next his sixth para, the experience therein detailed seems sufficiently explained on either of two hypotheses. First, despite their unobjectionable character, these teachings may have come from mere *reliquix* of men or personalities, not sufficiently spiritual for further progress. In our first "Fragment" we distinctly said: "All elementaries are by no means actively wicked all round . . . when, speaking through a still pure medium, the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies."

It is perfectly *possible* that the admirable teachings referred to by Mr. Terry *may* have come from a high class, though still lost personality, too intellectual to show in its true colours before him and his friend, and yet capable of playing a very different part in a less pure circle.

But it is far more likely that the medium's spirit really became *en rapport* with some spiritual entity in Devachan, the thoughts, knowledge and sentiments of which formed the substance, while the medium's own personality and pre-existing ideas more or less governed the form of the communication. We attach no special importance to the particular form of words in which the first message is said to have been given. This may perfectly have been the medium's share of the communication, when for the moment he identified his spiritual nature with that of the spiritual entity.

Here, again, there is another possible, but not at all probable, explanation to which we shall refer later.

The experience recorded in para seven is a most interesting one, and, as stated, somewhat difficult to explain with confidence. If we had something more than the very slight sketch afforded, we should find less difficulty.

The first appearance might possibly be thus explained: for a very short period after death, while the incorporeal principles remain within the sphere of our earth's attraction, it is *possible* for the spirit, under *peculiar* and *favourable* conditions, to appear.

But, as a broad rule, such appearances only take place within a few minutes after, or shortly before, the physical death. Of course, we mean the real death; the last portion of the frame that dies is the brain—which is often alive and thronged with images, long after, or, at any rate, for many hours and days after life has been pronounced by the spectators to be extinct. It is true that the period intervening between death and the entry into the gestation state varies *in the case of persons dying a natural death* from a few hours to a few years, but it is quite abnormal for the spirit to appear during this period, except within a *very* short period after death. Putting aside the case of adepts and those trained by them to that end, the Ego within a few moments after death sinks into a state of unconsciousness, from which it does not recover until the struggle between the higher and lower duads has been fought out, and there remains inside the sphere of the earth's attraction, (the Region of Desire), only the shell, either, in the rarer case of personalities doomed to annihilation, a two-and-a-half principle-shell, or in the case in which the higher principles having triumphed, they have passed on taking with them the better portions of the fifth principle, also a one-and-a-half principle-shell soon to disintegrate.

It seems, therefore, extremely doubtful whether even the first appearance can be explained as a *bona fide* one, consciously made by the spirit of the deceased. It is possible, for the true death, the death of the brain, is sometimes delayed long

after the death of the rest of the body, the apparent death—and, though the first appearance took place “a few days after” apparent death, it may really have only occurred at the moment of true death. But this is less probable than that, despite the facts that would lead to a contrary conclusion, even this first was really an unconscious appearance. The spirit sunk in its *post mortem* trance, (of course, for all its comparative etheriality and non-corporeality, a space-occupying and material entity) is borne about by magnetic currents swayed here and there like dead leaves whirling in the bosom of a stream. Thus carried, it may pass within the range of vision of some seer, or its reflection in the astral light may be caught by the inner eye of a clairvoyant. The spirit itself will be no more conscious of such an appearance than a person passing through a room in which there happens, unknown to him, to be a mirror, is of having cast a reflection therein. Usually the position and aspect of the forms indicate unmistakably the unconsciousness of the spirit—but this is not invariable—the mental activity of the spirit may revive in a succession of dreams, restoring a subjective consciousness, while objective unconsciousness still prevails, and in such cases the form may assume a conscious and animated, or even transfigured, appearance—all depends on the character and intensity of the dreams, and these again depend upon the degree of the spirituality and purity of the deceased.

It is not at all necessary (nor, indeed, is it possible under our present hypothesis) that any real conscious communication should have passed between the dormant spirit and the seeress. It was all sufficient for the latter to have come thus in direct *rapport* with the spirit or its astral image, to think precisely what the spirit, if still conscious and in earth-life, would have thought. This presents absolutely no difficulty.

Possibly the second appearance may be similarly explained. But here the question arises: When this second appearance took place, was the seeress under our correspondent's magnetism? If so, there was probably no appearance at all. The magnetizer tenderly attached to the deceased, by the exertion of his magnetic power unconsciously placed the seeress *en rapport* with the spirit of the deceased,

with which for the time her spirit was more or less perfectly identified, leading to an idea of seeing her (as she was wont to appear when on earth), and receiving from her messages or indications, of which the seeress really became cognizant, when the two spirits were for the moment blended.

The transfigurations are less doubtful in character, and there are three ways of explaining them:—

1. The mesmeric action of our correspondent placed the sensitive's spirit *en rapport* with that of his dearly-loved deceased friend. Then when for the time the identity of the two was established, the nature of the deceased taken on by the sensitive being much more spiritual and powerful than her own, and her physical constitution being of such a nature as to admit such changes, her body began at once to exhibit an analogous change corresponding to the change undergone by her spiritual nature in consequence of the amalgamation.

2. The transfiguration may have been due to the intensity and clearness of the deceased friend's face in Mr. Terry's thought. That face being so strongly impressed on his memory, it is but natural that the latter, owing to its intensified activity during such séances, should be throwing off an unusual amount of energy and solidifying, so to say the familiar image, on the etheric waves of his aura. Thus, unknown to himself, Mr. Terry may have aroused it up into sympathetic action, which, transforming the image from a subjective into an objective picture, finally caused it to move on, guided by the current of attraction, until it settled upon, and so was found reflected on the medium's face. The images we find in the endless galleries of space, nailed on to the indestructible walls of *Akasa*, are but lifeless and empty masks after all, the pictorial records of our thoughts, words and deeds. In Mr Terry's case, the invisible *Reality* in the magnetizer's aura threw an objective adumbration on the plastic features of his sensitive, and—the phenomenon was produced.

3. Thought, Memory and Will are the energies of the brain, and, like all other forces of nature—to use the language of modern science—have two general forms: the potential and the kinetic form of energy. Potential *thought* clair-

voyantly discerns and chooses its subject in the astral light—the *Will* becomes the motor power that causes it to move, that directs and guides it whithersoever it likes . . . and, it is thus that the adept produces his occult phenomena, whether of a physical or a spiritual character. But the latter can also occur without any intervention of an intelligent will. The passive condition of the medium leaves him (*a*) an easy prey to the pranks of the elementaries, as well as to those semi-intelligent elemental beings ever basquing and masquerading in the sidereal light; and (*b*) such a phenomenon may as easily occur of itself, simply owing to the surrounding and favourable conditions. The sidereal image of a person we think of, will remain pale and quiescent in its indelible impression on the ether, until its atoms are propelled into action by the strong magnetic attraction which emanates from the molecular tissues of the medium, saturated as they are with the mesmerizer's thought full of the image. Hence—the phenomenon of TRANSFIGURATION.

These transfigurations are rare; but we have yet known of a good many instances, and some very remarkable ones will be found recorded in Colonel Olcott's work entitled "People from the Other World."

The above probably explains all the features of this case; but to enable us to assert positively in any case that the occurrence *was* brought about in this or that way, it is essential that we should as we only have the barest outlines to deal with, be acquainted with every single detail. So long as we only have the barest outlines to deal with, all we can pretend to offer are more or less *probable* solutions.

Our correspondent tells us in his first para that even if we explain one or two cases, he still finds an unbroken line of stubborn facts opposing our explanations behind which he is unable to penetrate. We can only promise that if he will furnish us with accurate details of all cases within his personal knowledge, which, in his opinion, are not explicable by the Occult Doctrines, we will show him that they are so explicable, or abandon the field.

But we must premise two conditions. First, we will only accept cases of which he has a complete

personal knowledge—we will not accept cases picked up out of books and papers. He is a reliable, philosophical observer, from whom we are sure to get facts carefully observed and accurately recorded. With these we can have no difficulty in dealing. But as for cases recorded here, there and everywhere, many are, to our knowledge, pure inventions, while many more although recorded in good faith, have been so transmogrified in the processes of observation and record that it would be hopeless to discuss them.

Secondly, he must not be surprised, if in the course of our explanations, all kinds of new facts not hitherto touched on are brought to notice. The subject is a vast one. There are wheels within wheels—laws within laws, exceptions to all these. Purposely hitherto we have only endeavoured to convey a general conception of the more important features of the Truth. If exact accuracy of detail is required, every one of our general laws will require certain provisos and riders. To detail only what *we* know in regard to these spiritual phenomena would occupy several complete numbers of the THEOSOPHIST, and if our explanation had to include the whole system of elementals (future men during a coming cycle) and other obscure powers and forces, which cannot even be mentioned, several octavo volumes would be needed to contain it.

In the first part of our correspondent's eighth para we quite concur, but when he goes on to say "if the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? Only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony"—we are compelled to point out that he is in error in his premises, and that his conclusions, even were these premises correct, are untenable. For even admitting that only one in a million would consent to avail themselves of the opportunity afforded for obtaining proof, would this be any reason for the remaining 999,999 refusing to accept their evidence? Is this so in practice? Certainly not! At the present time not more than one in a million, (if so many), are willing to avail themselves of the opportunity of obtaining for themselves proof

of the *facts* of astronomy. Yet the remainder accept these facts, perfectly satisfied with the knowledge that any one who chooses to go through the necessary training and study can acquire that proof, and that all who have gone through that training, &c., are agreed as to the sufficiency of the proof.

Astronomy is a science with the name and general bearing of which all fairly educated men are familiar. Occultism is a science which has hitherto been veiled in the most profound secrecy and of which, so far, none but Occultists have possessed any knowledge. But once let mankind be familiarized with the idea; let it become known that any one who chooses to make the necessary sacrifices can obtain the proofs, and that those who have obtained the proofs consider these conclusive, and the mass of mankind will be quite content to accept the facts, even on the testimony of the one per million, who does undertake the verification of the assertions of his predecessors.

But our correspondent's assumptions are erroneous; a practical renunciation of the world in the sense in which the apostle exhorted all Christians to be in the world, but not of the world is doubtless essential, but it is by no means requisite to sever all human ties and affections; nor can it ever be *permitted*, much less required, to abjure human responsibilities. These latter may change in character, and may—indeed must—with increased knowledge and power, assume a wider reach, and the affections must broaden and become more cosmopolitan, but it is self-abnegation (*not* selfishness), and a devotion to the welfare of others, that smooths the path to adeptship.

Replying to the ninth para, we may say that not only our atmosphere, but the entire universe, is pervaded by substance incognizable alike by *our* physical and spiritual senses, and again by forms of matter normally incognizable by our physical senses, but more or less cognizable by spiritual senses of different degrees of development.

As regards the freedom from error claimed for the teachings of occultism, referred to in para ten, Mr. Terry, we venture to submit, mistakes the position. It is needless to point out to him the difference between empiricism and science, and the uninitiated are empiricists; the occultists, scientists. This will be obvious at once when it is

borne in mind, that for thousands of years, hundreds of initiates have been exploring the unseen world. That the results of their explorations have been recorded and collected, and discrepancies eliminated by fresh verifications. That the facts ascertained have been generalized and the laws governing them deduced therefrom, and the correctness of these deductions verified by experiment. Occultism is, therefore, in every sense of the word, an exact science, while the teachings of the very ablest untrained seer who has worked single-handed can only be empiric.

When in our first article we said we *know*, (an expression to which our Brother, perhaps rightly, takes objection in his fourth para) we only said this in the sense, that talking to people ignorant of mathematics, we should say that we know that the curve described by the moon in space is a form of epicycloid represented by such and such an equation. Not meaning thereby that we had ourselves investigated this somewhat abstruse problem, but that we were aware of the method by which this was solved, and knew that numerous competent mathematicians had so solved it, and had all arrived at the same solution. Surely those ignorant alike of mathematics and of the work of mathematicians, could by no means as reasonably say in reply, that they *knew* that the orbit of the moon was something wholly different. It is not *our* experiences (though these collectively are considerable) on which we rely, as our correspondent seems to fancy. For all we know his experiences may transcend ours, and, be this as it may, we should certainly never have presumed to traverse, authoritatively, his views on the strength of our own experiences or knowledge. What we rely on are the generalized results of the experiences during a vast period of time of a large body of trained Psychists, who have ever made the attainment of truth, in matters spiritual, the foremost object of their desire, and the promotion (though in secret) of the welfare of mankind, their primary duty.

With Mr. Terry's last para we should be the last to quarrel. It is indited in the true spirit of the philosopher, and one of the first warnings that the neophyte in occultism receives is thenceforth to believe nothing the truth, the rationality, or

probability of which cannot be established to his satisfaction.

And now, having attempted to answer para by para every portion of our esteemed correspondent's kind favour (that seemed to require a reply), we think it might be well to develop a little further one doctrine, that we broached in our first paper, and explain more in detail why we are so strongly opposed to habitual mediumism.

Broadly speaking, the *objective* phenomena of Spiritualists (of *subjective* communications we have already spoken) are the work of, or, at any rate, result from, the activities or intervention of (1) ELEMENTALS, half intelligent nature forces, entities, which in a far distant cycle, after passing through all the lower objective Kingdoms will ultimately be born as men; (2) ELEMENTARIES or SHELLS. These shells are of two kinds—first, those belonging to men whose sixth and seventh principles having attracted to themselves the quintessence, as it were, of the fifth also, have moved on to fresh developments. These shells consist of the fourth, and only a portion of the fifth principles. Half or more of the personal memory is gone, and the more animal or material instincts only survive. This relic, this dross left behind in the crucible, when the refined gold was taken, is commonly the “angel guide” of the average medium. Such entities, of course, only survive for a time; gradually all consciousness departs and they disintegrate. Only highly mediumistic natures attract these, and only certain of these. The purer the personality, the less their vitality; the shorter their period of survival and the less the chance of their contributing to mediumistic displays. The more full of blemishes, the more disfigured by sins and animal desires the personality, the greater the vitality of its *reliquiæ*, the longer their survival, the greater the chance of their finding their way into the séance-room. The man, as a whole, as the world goes, may have been a good man, good may have actively predominated in him, and yet the worse portions of his nature, his lower and more animal instincts standing now alone and unneutralized by all the better portions of his character, may be evil enough.

It is impossible that any real good can come of intercourse with even this class of shell; it will

not be *actively* wicked, it is too imperfect and weak for that, but yet its influence in the long run cannot be elevating. But, besides this, it is wrong to encourage such shells into activity or convey to them a fresh impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality, and its *reliquiæ* and any excitement of these latter, any galvanization of them with a fictitious renewed life, such as results from mediums dealing with them, distinctly disturbs the gestation of the personality, hinders the evolution of its new Ego-hood, and delays, therefore, its entry into the state of felicity (Devachan), in which, in its new Ego-hood, it reaps the fruits of its good deeds, prior to re-incarnation and re-birth here, if it has not completed its appointed tale of earth-lives, or in the next superior planet.

But the other kind of elementary is far more dangerous as a rule to deal with. In this case the man has been weighed in the balance and found wanting—his personality has to be blotted out—the fourth and fifth principles are intact; and, more than this, the fifth will have assimilated all that there may be left of personal recollection and perceptions of its personal individuality in the sixth. This second class of shell is in every way more enduring, more active, and in the majority of cases, distinctly wicked. No doubt it can suffer no injury from its intercourse with men, but these latter must inevitably deteriorate in consequence of association with shells of this class. Fortunately these are not, comparatively speaking, very numerous; of course, absolutely, there have been millions of millions of such, but, to the credit of human nature be it said, that the personalities that have to be absolutely blotted out form but a fractional percentage of the whole.

Moreover, shells of this nature do not remain for any great length of time in the atmosphere of this earth, but like straws floating near a whirlpool get caught up by and dragged down in that terrible Maelstrom, which hurries off the failures towards disintegration, in other words to the planet of matter and death—the mental as well as the physical satellite of our earth.

As for the elementals, rudimentary men no doubt, but more embryonic even than the spirit

that sleeps in the mineral, these, though capable of becoming powerful forces in association with shells, under the spells of sorcerers and under the guidance of adepts, are, as a rule, irresponsible, purblind, neutral entities, taking character and colour, moral and mental, from the active and more developed spiritual entity with or under whose control they work; but even these, though themselves incapable of being injured, may become very dangerous to mediums with any inherent evil tendencies.

Here then in elementals and elementaries are to be found the majority, probably, of the performers of the physical phenomena of Spiritualists. Association with no one of these three classes can possibly benefit mankind as a whole. The variety of natures is so infinite that we do not assert that in no case has any human being benefited by intercourse with any individual specimen of either class. But we do say that, *broadly* speaking, nothing but harm can be expected from association with such. Further in the case of one of the three classes, mediumistic intercourse inflicts a distinct injury upon innocent beings.

But though elementaries and elementals constitute a large proportion of the performers, there are other classes of actors. We do not pretend—we are not permitted—to deal exhaustively with the question at present, but we may refer to one of the most important classes of entities, who can participate in objective phenomena, other than elementaries and elementals.

This class comprises the spirits of conscious sane suicides. They are *Spirits*, and not *Shells*, because there is not in their cases, at any rate until later, a total and permanent divorce between the fourth and fifth principles on the one hand, and the sixth and seventh on the other. The two are divided, they exist apart, but a line of connection still unites them, they may yet reunite, and the sorely threatened personality avert its doom; the 5th principle still holds in its hands the clue by which, traversing the labyrinth of earthly sins and passions it may regain the sacred *penetralia*. But, for the time, though really a spirit, and, therefore, so designated, it is practically not far removed from a shell.

This class of spirit can undoubtedly communi-

cate with men, but, as a rule, its members have to pay dearly for exercising the privilege, while it is scarcely possible for them to do otherwise than lower and debase the moral nature of those with and through whom they have much communication. It is merely, broadly speaking, a question of degree; of much or little injury resulting from such communication; the cases in which real, permanent good can arise are too absolutely exceptional to require consideration.

Understand how the case stands. The unhappy being revolting against the trials of life; trials, the results of its own former actions; trials, heaven's merciful medicine for the mentally and spiritually deceased, determines, instead of manfully taking arms against the sea of troubles, to let the curtain drop, and, as it fancies, end them.

It destroys the body, but finds itself precisely as much alive, mentally, as before. It had an appointed life-term determined by an intricate web of prior causes, which its own wilful sudden act cannot shorten. That term must run out its appointed sands. You may smash the lower half of the hour glass, so that the impalpable sand shooting from the upper bell is dissipated by the passing aerial currents as it issues; but that stream will run on, unnoticed though it remain, until the whole store in that upper receptacle is exhausted.

So you may destroy the body, but not the appointed period of sentient existence, foredoomed (because simply the effect of a plexus of causes) to intervene before the dissolution of the personality; this must run on for its appointed period.

This is so in other cases, *e.g.*, those of the victims of accident or violence; they, too, have to complete their life-term, and of these, too, we may speak on another occasion—but here it is sufficient to notice that, whether good or bad, their mental attitude, at the time of death, alters wholly their subsequent position. They, too, have to wait on within the "Region of Desires" until their wave of life runs on to and reaches its appointed shore, but they wait on, wrapped in dreams, soothing and blissful, or the reverse, according to their mental and moral state at and prior to the fatal hour, but nearly exempt from further material temptations, and, broadly speaking, incapable (except just at the moment of

real death) of communicating *scio motu* with mankind, though not wholly beyond the possibility of reach of the higher forms of "the Accursed Science," Necromancy. The question is a profoundly abstruse one; it would be impossible to explain within the brief space still remaining to us, how the conditions immediately after death in the case (1), of the man who deliberately *lays down* (not merely *risks*) his life from altruistic motives in the hope of saving those of others; and (2) of him, who deliberately sacrifices his life from selfish motives in the hope of escaping trials and troubles, which loom before him, differ so entirely as they do. Nature or Providence, Fate or God, being merely a self-adjusting machine it would at first sight seem as if the results must be identical in both cases, but machine though it be, we must remember that it is a machine *sui generis*—

"Out of himself he span
Th' eternal web of right and wrong,
And ever feels the subtlest thrill
The slenderest thread along!"

A machine compared with whose perfect sensitiveness and adjustment, the highest human intellect is but a coarse clumsy *replica, inpetto*.

And we must remember that thoughts and motives are material, and at times marvelously potent material forces, and we may then begin to comprehend why the hero sacrificing his life on pure altruistic grounds, sinks as his lifeblood ebbs away into a sweet dream, wherein—

"All that he wishes and all that he loves
Come smiling around his sunny way"

only to wake into active or objective consciousness when re-born in the Region of Happiness, while the poor, unhappy and misguided mortal who, seeking to elude fate, selfishly loosens the silver string and breaks the golden bowl, finds himself terribly alive and awake, instinct with all the evil cravings and desires that embittered his world-life, without a body in which to gratify these and capable of only such partial alleviation as is possible by more or less vicarious gratification, and this only at the cost of the ultimate complete rupture with his 6th and 7th principles, and consequent ultimate annihilation after, alas! prolonged periods of suffering.

Let it not be supposed that there is no hope for

this class—the sane deliberate suicide. If bearing steadfastly his cross, he suffers patiently his punishment, striving against carnal appetites, still alive in him, in all their intensity, though, of course, each in proportion to the degree to which it had been indulged in in earth-life. If we say he bears this humbly, never allowing himself to be tempted here or there into unlawful gratifications of unholy desires, then when his fated death-hour strikes his four higher principles reunite, and in the final separation that then ensues, it may well be that all may be well with him, and that he passes on to the gestation period and its subsequent developments.

Till the predestined death-knell rings he has his chance; he may wipe off in suffering and repentance many a sad black score from the page of "KARMA," but, alas! and this is the point we desire to impress upon Spiritualists, he may *add* a hundred fouler ones to the sad blots already damning the record.

It is not merely for the sake of the mediums, not merely "for the sake of those that sit at meat with these," but, above all, for the sakes of these miserable half-lost brothers and sisters that we appeal.

Suddenly cut short in careers, always more or less deeply befouled in all sane suicides (and we speak only of these, for insane suicides are but victims), with one of the deadliest sins, rage, hatred, lust, greed, &c., they awake to find themselves haunted by their besetting sin in all its intensity. Around them are mediums, many of them of sad purpose throwing themselves open to what they idly dream to be angel guides. They have but to obsess these only too willing partners, to share in their evil gratifications, or collecting out of their aura and loosely coherent physical organizations, and from even fouler sources, the tombs and shambles, materials to form a fragile physical organization of their own, revel in this with their mediums in all imaginable iniquity. These were the *incubi* and *succubi* of mediæval times, these are the "Spirit wives" and husbands of modern days, and these when merely obsessing and not assuming a separate objective form, are the demons of drunkenness, gluttony, hatred and malice, the memorials of whose fiendish excesses

crowd the sad records alike of the present and the past.

Evil to begin with and separated (though not *as yet* irrevocably) from their 6th and 7th principles, and such restraining influence as these may have insensibly exercised, these spirits too often pass from bad to worse, develop into true psychic vampires, driving victim after victim to destruction, inciting to, and glorying in the foulest, the most incredible crimes, to be swept at last, when the appointed death-hour strikes, on the flood-tide of their own enormities, far out of the earth's aura into regions, where cold annihilation, alone, drops the curtain on æons of unimaginable misery.

And many of these, veritable fiends as they become, were not so *very*, very bad in this life; "shady lots" perhaps in modern phraseology, with some rebellious, bitter, angry taint in the character, which led them to suicide—but after all very far removed from the demons in which they eventuated, and this awful and incredible development devil-wards which they underwent, though indirectly facilitated by the separation of their highest principles was primarily, and almost exclusively, due to the temptations, the facilities for the gratification of their worst desires, held out to them by mediums (recognized as such or not) of the low physical-manifestation type.

Alas! for the great bulk of such mediums! Alas! for too many of their Spiritualistic admirers and associates! Little do they dream that two-thirds of all the most monstrous crimes in the world have their origin in this low physical mediumistic capacity. Unrecognized as such, *hundreds* of miserable mediums perish on the scaffold, declaring, and declaring truly, that they were egged on to the crimes for which they suffer by a devil in reality, an obsessing spirit, mostly of this class. In thousands and thousands of cases, the gross sins, drunkenness, gluttony, lewdness, bestiality in all its forms, which spread desolation to innumerable happy households, are all really traceable to this same class of spirit, deriving alike the intensity of its evil desires and the power to do harm, from that fatal capacity of mediumship of the low class, favourable to physical manifestations.

And this mediumship is a plant, that like a noxious weed spreads as time runs on, under encouraging influences. Do the Spiritualists who deal so complacently, nay, who so greedily run after, these physical-manifestation mediums reflect on, or at all realize what they are doing? It is not merely that both they themselves and the mediums are running a fearful risk of moral shipwreck through this intercourse. This *can*, to a certain extent, be guarded against (though it too seldom is) by perfect purity of word, thought and deed; and again the medium *may* (though this too is rare) be naturally so well-disposed that the obsessing spirit, if not already rabidly evil, may do little harm, but what is alike beyond control of medium and his or her supporters is diffusion, as the mediumship is developed, of mediumistic germs through the Akasic atmosphere which lighting here and there in appropriate soils in the weakest and most sensual natures, will produce later a crop of more degraded mediums, destined certainly to include many of the vilest sinners, if not several of the deepest-dyed criminals of the age.

This form of mediumship is a deadly weed, and so far from being encouraged into reproduction (and that is what the Spiritualists, as a body, do), should be starved out, by disuse, whenever and wherever it is recognized. It will always unfortunately exist, springing up sporadically here and there, and though dwarfed in habit, contributing largely to the loathsome annals of sin and crime; but it is truly monstrous to aid the propagation, and in an intensified form, of this curse, by aiding and abetting the development and function of prominent specimens.

Let none, who do this, dream that they can escape the consequences. All who share in transactions by which sin and misery are multiplied for others, must share the recoil. They may act in ignorance, in good faith and so escape the moral taint, the most grievous of the consequences of evil, but they can by no means escape the other consequences, and they will have to brave in coming lives the angry buffets of a retributive justice, which, though sleeping during the present, never sleeps during a second life.

THE BODY

Theosophy does not regard the human body as a part of man's constitution which is to be despised. Quite the contrary! The philosophy teaches that our physical vehicle is a priceless possession. All the work of human evolution has to be done in and through it; even the highest goal can be achieved by man only while embodied. In her *Secret Doctrine* (I. 212) H.P.B. quotes Carlyle's comment on Novalis's saying that

"there is but one temple in the universe, and that is the body of man. Nothing is holier than that high form. . . . We touch heaven when we lay our hand on a human body!" This sounds like a mere flourish of rhetoric . . . but it is not so. If well meditated it will turn out to be a scientific fact; the expression . . . of the actual truth of the thing. We are the miracle of miracles,—the great inscrutable Mystery.

A tremendous claim this, but the study of Theosophy corroborates it for us. The body is, indeed, the temple of the living God dwelling in the heart of every living being, and is, in fact, the only place where and through which that God can manifest. Moreover, the body itself is a manifestation of one of the aspects of that God, being composed of living entities. These are named "lives" and they report to the inner man all that they can of what happens in the outer world within his sphere of perception, while also reflecting in some measure the influence of the real man and communicating it to his surroundings.

The universe has been likened to a belt of mirrors around a taper's flame. The same simile may be used to describe the human body. On an infinitely smaller scale it, too, is made of reflectors, the surfaces of which make manifest to the material world the light from the centre of man's being, and again reflect the images of all that this light can reach on the outer plane. The reflectors are bright or dim according to the stage of development of these mirroring lives and the degree of harmony that prevails among them in their various groupings. The body is the great field of battle where the inner and the outer meet and struggle—not for the supremacy of one over the other, but to achieve concord and co-operation in the work of spiritual progress, with the soul, however, always in the lead.

The body is the instrument of the soul and in itself thoroughly responsive and tractable. "It is not molecularly constituted matter—least of all the human body (*sthula sarira*)—that is the grossest of all our 'principles'" says H.P.B. (*S.D.*, I. 260). It is potentially the instrument of the highest in us and capable of answering to every impulse from within.

This tractability is a double-edged quality. On the one hand, it ensures the body's final achievement of the purposes of evolution, but, on the other, it makes it equally an echo of all that occurs in the animal centre in us—"the beast in us"—thus constituting it the medium of all our passions and desires. Hence the despair we often feel—a despair which we generally ascribe to the physical shell itself instead of to our *kamic* principle, as Theosophy calls that aspect of our nature that makes us desire and think selfishly and emotionally. In most of us the downward-tending, self-regarding aims and passions claim the body as their slave which is to obtain for the animal-man the satisfaction craved, while the resulting sickness of that same body and dissatisfaction of the Soul are laid at the door of our fleshly organism. The real culprit is the complex of obstinate desires with the mind harnessed to them (*Kama-Manas*); if we can restrain and conquer these, the body will follow unresistingly the directions of the higher nature.

Hence, when we are told to make the body such as can express our highest ideals, it is not an impossible task that is being laid upon us. The method by which it may be accomplished is not, however, a direct attack, as it were, upon the body itself. The way lies through discipline of the mind and the emotions. By persistent effort we may face and cleanse the desire aspect of our nature and thereby create an opportunity for the components of the body to respond to impacts from the spiritual centre in us. In "Tea Table Talks" (*The Path*, September 1891, Vol. VI, p. 189) we find this idea elaborated:—

Through motive, Thought becomes contractive or expansive. It is well known that Thought affects the assimilative processes of the body. It has always been

a recognized factor in therapeutics. The introduction of the higher, more spiritualized vibrations into the *secret* brain centres not only opens them to the influence of higher spheres, but also it influences the selective action of the whole sphere. As the body exhales and inhales air, so the inner nervous body dilates and contracts with the motion of the etheric or astral Medium. Its vibration is quickened by the action of Thought, and this more rapid vibration prevents the entrance of the grosser particles of etheric substance, causing also a draught upon the infinitely finer currents of that World Soul. In this way the higher intelligence of every atom is opened, "wooded from out the bud like leaves upon the branch."¹

A word of warning is needed, however. It would not be necessary were it not for the fact that the vast majority of men and women are—very often unconsciously—ruled by the physical body. It is, therefore, imperative to bear in mind what was stated above about the latter being in most cases the slave of "the beast in us" and hence only *potentially* the instrument of our noble and true Self. We must, therefore, treat the body with discrimination, never forgetting that what appear to be its needs—and its needs we must, of course, respect—may be simply our passions and desires clamouring for satisfaction through it. Self-study and analysis are, therefore, necessary to prevent our acting against the real interests of our body, our friend-to-be, by encouraging its lower tendencies in our effort to give it its due.

To return to the passage quoted above from *The Path*. What is the "inner nervous body" referred to? This brings us to a very important teaching of Theosophy: the astral body. Within the physical body and inextricably interwoven with it is its counterpart or double, composed of electric and magnetic substance. It may be called the real body, because it is the seat of life and sensation and without it the gross body could not hold together for a moment. It is involved in man's physical actions. It is specially concerned with the physical vehicle and is indispensable to the existence of that physical vehicle as a form.² Man's real understanding of himself depends in no small part upon his study of this principle of

his nature. In her *Secret Doctrine* Madame Blavatsky writes:—

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical. (S.D., II. 149)

Since the above was written, in 1888, the attitude of orthodox modern science has changed considerably. The scorn and suspicion with which such matters were regarded some decades ago has been modified very greatly, thanks not only to the infiltration of Theosophical ideas but also to the activities of the leaders of the Spiritualist movement and the parapsychologists, who have brought many to accept the hypothesis of an astral double within man's physical body and have collected quantities of material pointing to its existence. But, as in connection with many other scientific theories, the Theosophical student is warned that in this case also, while respecting and valuing the facts assembled and put at the disposal of the studiously inclined, he should examine the explanations offered with caution. The case of the astral body illustrates the danger of a too easy-going mental attitude. The impression given of this principle by parapsychology is that it is an ethereal, normally invisible and intangible copy of the gross corpus; and is made in its image. New Theosophy very clearly teaches the exact opposite, *i.e.*, that the astral body is the design and model according to which the physical is built. It is the primary one of the two similar forms; it comes into existence always before the other, just as the invisible idea of any object or plan must precede its material expression. The importance of this difference between the two views of the relationship between the body and its double grows clearer as we begin to grasp the complex connection of the astral body with all the other principles of man.

An interesting and perhaps a less misleading approach to the occult teaching on the astral body has recently been made by a branch of science—physiology—which H.P.B. prophesied would be one of the two great magicians of the future, the other being chemistry (*S.D.*, I. 261).

It was in connection with a study of the strange ability of certain animal bodies to reproduce an

¹ Reprinted in *Letters That Have Helped Me*, American Ed., 1946, pp. 157-8.

² See W. Q. Judge's *Ocean of Theosophy*, Chapter V.

exact duplicate of a lost part that the discovery, important from the Theosophical point of view, was made. Many people are aware that some of the lower animals possess this regenerative power to a very remarkable degree. To quote a recent publication:—

Take the flatworm: If one cuts a flatworm in two just back of the head, both cut surfaces begin to regenerate new tissue. The body remnant also regenerates a complete and functional head, which begins where the former head left off and which enables the worm to continue a successful existence.

A worm cut in two at a line a little behind the centre of the body is more versatile. It frequently regenerates a new tail on the part needing it, and a head on the other part, thus producing two worms where there was one.

This remarkable ability of regeneration . . . has never been explained fully, although experimental work on one aspect of the problem won for Dr. Hans Spemann, a German, a Nobel Prize in 1935. He discovered that there are "organizers" in the embryo which direct the form and substance which certain tissues are to take.³

Organizing is exactly what the astral body does. This is the basic function of this principle, which is the invisible, indwelling, energizing, vital model of the physical body.

The physical may be maimed, but mechanical accidents do not affect the inner counterpart, which remains with its creation until the natural death of the material member of this partnership releases it; its lowest aspect disintegrates with the corpse. On the other hand, the state of the "inner nervous body" very strongly influences the physical one. The two must be studied together, as our valuable and but too often misused physical instrument is quite incomprehensible in full without reference to its vital model.

The enquirer should consult Chapter V of *The Ocean of Theosophy* and also *Isis Unveiled*, the Index of which indicates numerous interesting passages.

³ "A Reporter's Report on Cancer," by Lester Grant. (*Pageant*, February 1950)

"The Problem of Free Will in Shakespeare" is interestingly discussed by Mr. Roy Walker in the January *Aryan Path*. The problem of free will or Fate confronts the seeker for a meaning and a purpose in life, upon the very threshold of his search. To deny man freedom of choice within the limitations of a given set of circumstances is to make of him an irresponsible automaton. To deny all limitations on his choice, however, is to refuse to see the obvious. If those limitations are ascribed either to chance or to an outside power, a fatal breakdown in the sequence of cause and effect is admitted. A universe in which law *sometimes* works is fundamentally a lawless universe—a concept which outrages man's innate sense of justice.

The solution put forward by Theosophy will account for all observable facts, without doing violence either to man's freedom of moral choice, however limited the alternatives between which to choose, or to the obvious conditioning of his options by circumstances not of his present choosing. Its explanation is that the progress of every soul, once it has reached the stage of self-conscious responsibility, is "by self-induced and self-devised efforts," *i.e.*, by the exercise of its free will, "(checked by its Karma)," *i.e.*, by its self-made "Fate."

Shakespeare's plots abound in confirmations of Jesus' saying that with what measure man metes it shall be measured to him again, which is a statement of Karma, that "undeviating and unerring tendency in the Universe to restore equilibrium," which operates incessantly. Attention may be invited to the article on "*King Lear*," with its subtitle, "A Study in Karma," in our pages (Vol. XIII, p. 106; May 1943), and to the opening article in that series on "Shakespeare" (Vol. XIII, p. 18, December 1942).

But Karma does not answer all the questions on free will and Fate unless complemented by its companion concept of successive human lives on earth.

IN THE LIGHT OF THEOSOPHY

Our new Theosophical Free Tract No. 26, dated 4th January, is on the subject of "A Balanced Diet for Health." It is available upon request and will prove useful to many, especially to all Theosophical students.

The statement on the "Dignity of Man," issued by the Roman Catholic Bishops of the United States at the close of their annual meeting held in November, though imbued with Roman Catholic view-points, contains certain basic truths of interest to students of Theosophy. Our readers will of course keep in mind the fundamental difference between the sectarianism of the Roman Church and the universal and impersonal foundation of Theosophy.

Man is the highest and ultimate form on this earth—"the crown piece of evolution"—and, as such, a certain amount of dignity should be accorded to him. Often in the past men have degraded their dignity in many ways, the statement declares, but always until now "violence and vice, injustice and oppression or any other assaults on human dignity were recognized as abominations and were so abhorred." The Bishops warn that unless man's dignity is upheld there will be increasing chaos in the world. The animal-man has to learn to be a human-man, and then only is he ready for the next step, transformation into a Divine-man, the goal of all nature's evolution.

Man's essential worth, the Bishops further say, derives from a threefold source: his divine origin, his sacred mission and his final destiny. They name intellect and will as man's distinctive characteristics and these confer on him a special claim to honour.

Though immersed in a universe of fleeting and random sensations, he is endowed with an intellect able to pierce the flux of passing images and discover beneath them enduring patterns of truth. Though subjected to the pressure of his environment and a prey to unthinking appetites, he is endowed with a self-determining will capable of choosing wisely within the framework of law.

The Bishops attack what they call the "deifica-

tion of the flesh," particularly in the U.S.A. The human body being the living temple of a living God has to be accorded its due measure of honour. But "the body, though good, is not the highest good; and the undisciplined body is notoriously bad," it is stated.

The statement goes on to discuss human dignity and its relation to various phases of life like liberty, economics, labour and education.

Liberty in political life is defined as "the condition in which the individual finds himself unhampered in the discharge of his duties and in the exercise of his rights." But liberty, the Bishops maintain,

is something more than a political phenomenon. . . . Freedom has its roots in man's spiritual nature. It does not arise out of any social organization, or any constitution, or any party, but out of the soul of man.

Much of our economic restlessness, the statement further says, "is the festering of man's wounded dignity." Economic and social reform must be preceded by personal reform, it is maintained.

In a section entitled "Man's Dignity and Education" it is stated that it is the purpose of education "to safeguard and develop the dignity of man." Modern education is being widely divested of spiritual content, and the Bishops caution that education existing in a moral vacuum "degenerates into a dead and deadening juxtaposition of facts," for "the education of the soul is the soul of education."

The Bishops conclude their statement by quoting the words of a contemporary historian of culture:—

Unless we find a way to restore the contact between the life of society and the life of the spirit, our civilization will be destroyed by forces which it has had the knowledge to create but not the wisdom to control.

In a thought-provoking article in *The Hindu* (Weekly) for the 13th of December, 1953, Shri G. P. Krishna Rao writes on "Social Service in India: Need for Trained Paid Workers." The

article contains some good suggestions and reasoned arguments. The deduction is drawn:—

With the failure of charity and religion as instruments of social service and the recognition that new methods and techniques are required, social service has taken up a new form. . . .

This is so, but why should India abandon the ancient ideal of voluntary, self-sacrificing social service of the people? A labourer is worthy of his hire, but would it not help this country's social regeneration to restore the institution of the *Vanaprastha* and *Sannyasa Ashramas*—of men retired from active work living a life of learning and preparation to serve their fellow men? If young men are to be encouraged to volunteer their quota of service to educate the people, why should not retired officials and business men be requested to live a period of quiet study and reflection so that *sannyasi*-like they may undertake the service of all? In this connection we must not forget the excellent examples set by the *swamis* of the Ramakrishna Math.

How true it is that "Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider . . . old philosophies," as predicted by H.P.B. in *Isis Unveiled*. *Unesco Features* (December 4, 1953) announces that British archæologists have recently unearthed from the sealed room of a temple on the site of the ancient city of Harran in southern Turkey more than 1,000 inscribed Assyrian clay tablets. Among the few so far translated, some deal with the Epic

of Gilgamesh, one of the oldest literary works known.

Let us hope that the further deciphering of these records will make another rent in the veil of our modern ignorance which disregards so much of truth and ancient learning. H.P.B. also wrote:—

. . . tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? (*Isis Unveiled*, I. 38)

Who indeed? So Theosophical students await with interest further developments from this discovery.

The New Statesman and Nation of November 14th, 1953, prints an article entitled "Student Suicides" by Mrs. Penelope Balogh which opens thus:—

Dons have at last begun to take serious notice of the high rate of suicides among Oxford and Cambridge undergraduates.

While dons and other authorities are discussing the cause and cure of the psychic illness leading to suicide, will they reflect upon the Theosophical point of view? Suicide, says H.P.B., "is ever due to a morbid brain disease, or to most decided and strong materialistic views." (*The Key to Theosophy*, Indian ed., p. 225)

Often religious views are highly materialistic, and a so-called rationalistic attitude to life is orthodoxy of another kind. Religious life must be based on the Science of the Soul, which makes a man a true rationalist as well as truly religious. Theosophy is a scientific religion *par excellence*.

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

The Heart Doctrine

By ROBERT CROSBIE

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

The Laws of Healing—Physical and Metaphysical

Where Are the Dead?—Theosophy vs. Spiritualism

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Moral Education

Index to the Secret Doctrine

The U. L. T.—Its Mission and Its Future

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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

BARODA, CALCUTTA, DELHI, KANPUR,
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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