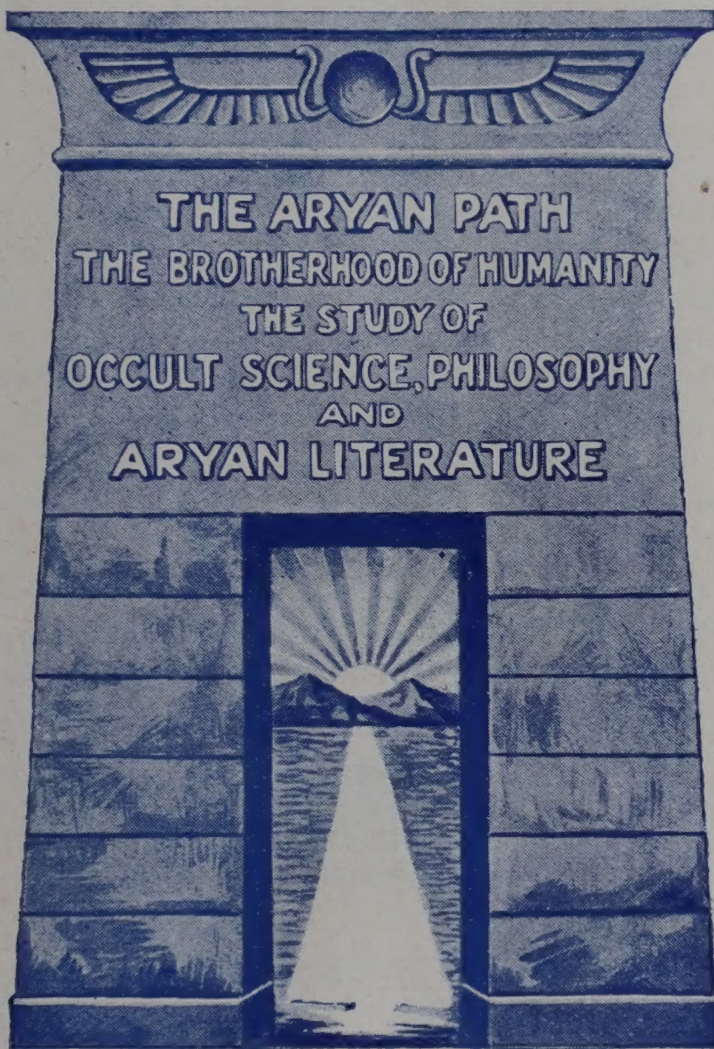


THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XXVI No. 3

January 17, 1956

We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weaknesses and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development ; by not beginning we put off the day forever.

—W. Q. JUDGE

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th January 1956.

VOL. XXVI. No. 3

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1956.

VOL. XXVI. No. 3

THE SOUL AND THE WAY OF WORKS

Many students of Theosophy seem to have mistaken views about concentration, meditation, contemplation and such other terms. The great sin of our "learned" civilization is the split it has caused between different branches of knowledge and different departments of human life, and especially between the sacred and the secular. Every disease has a doctor—a specialist. Students and practitioners of Yoga, spiritual discipline, speak of the Path of Knowledge and of Devotion and of Action and so forth. "I am a *Bhakta*," says one; "I am a *Gnyani*," says another.

Man is a unit—one compounded of many and by many. In his body there are the senses and the organs with different functions to perform; all these working in unison keep the body healthy and whole. Similarly, from the highest Self to the lowest material vehicle, man is a unit, composed of constituents, each of which is valuable and necessary for his progression to perfection.

The Path to Perfection, the Way to the Transmutation of the potencies of man so that the ordinary human soul becomes a Great Soul, a Mahatma, implies an all-round evolution, an unfoldment of the heart, the head and the hands: an active body, a calm mind, a radiant soul; a body which is porous, a mind which is translucent, a soul which is luminous. This necessitates meditation or yoga exercises which develop every aspect of man's being in correct proportion; it has to be an all-round development.

To begin with, control of the wandering heart and not only of the wandering mind should be attained. Rambling speech and impulsive actions, too, should be controlled and made accurate and deliberate. This requires not only a set meditation at a fixed place and a definite hour and with

a seed, but a continuous calming of the consciousness and its deliberate expression through thoughts and feelings, words and deeds, by a smooth-flowing Will which is pure and creative. Fixed hours for meditation are good, like fixed times for bodily meals or fixed times for bodily exercises. A fixed place for meditation is also advantageous, as is a fixed place where the body is put to sleep each day. But the Will, as the director of *Chitta*, Attentiveness, Heedfulness, has to function continuously.

All unfoldment is from within without, for the universe as for the individual. The seed contains the tree, but it is in the fully grown tree that all the powers and potentialities of the seed are to be seen. So also in man's deeds his intentions, feelings, thoughts, etc., unfold. By and in the fruits of our actions do our ideas, desires, hopes and aspirations express and fulfil themselves. Therefore the plane of works is the final repository of verbal, emotional and mental forces.

Our deeds are done either for securing results or without looking for the reward. Our duties are discharged with knowledge and deliberation or impulsively and in ignorance. Therefore the performance of righteous works implies the acquisition of knowledge; and the devotion with which they are motivated cannot be ignored. Nature is always accurate, punctual and beneficent, even when we perceive not how her harmonious processes throw upon the screen of time ugly and disturbing phenomena.

We should faithfully copy Nature in her concentration, in her compassion, in her accuracy, punctuality and orderliness—all of which are visible aspects of her profound and sublime wisdom.

Pansophia, Wise Nature, has been reverentially conquered by Sages. They teach the Way of Good Works hourly performed. The actions which men have to perform as duties or as sacrifices need not become binding fetters; when done according to the instruction of the Sages they become avenues to enlightenment, contentment and peace. These instructions are to be found in *The Voice of the Silence*, *Light on the Path*, the *Dhammapada*, the *Bhagavad-Gita* and such other books of devotion *par excellence*. Practising mystics, true philosophers and others have made suggestions, out of their own experience, about the treading of the Path of Action, the Way of Works. Thus, for example, Meister Eckhart has said:—

We need three things in our work: to be orderly, honest and wise. To do the next thing, that I call orderly. By honest I mean doing one's best at the moment. To feel true and lively pleasure in good works, that I call wise.

This is the way we are able to control the wandering mind every hour of our waking life; to develop devotion to Nature and Nature's forces; to feel joy and beatitude with every breath we take. We are thus progressing on the path of knowledge, of devotion, of altruism. Not compartmentally but in unity are we living the life of Spirit, gaining the knowledge of Spirit, feeling the power of Spirit.

When we learn to be attentive and concentrated in all we do, we also make the mind one-pointed. When the heart is made to lean towards the Divine Presence in all forms, all events, all deeds, it becomes a focus for the Light of Spirit, *Paramarthatya*, Absolute Truth.

So the initial step is to do everything with attention, to heed the Voice of Virtue continuously, and to feel the joy of actions well and sincerely done. Out of this, in time to come, will emerge the knowledge about what way we should take for special meditation, devotion, sacrifice, etc. But, we repeat—the starting point for gaining concentration and controlling the wandering mind is the performance of works with attention, orderliness, sincerity and cheerfulness, day by day, hour by hour.

“BY THAT SIN FELL THE ANGELS”

After recording the four preliminary and basic propositions with which real spiritual life should begin, *Light on the Path* mentions the enemies of the neophyte, the first of which is ambition. “Ambition,” we are told, “is the first curse: the great tempter of the man who is rising above his fellows.” The whole Note on this first Rule—“Kill out ambition”—is important for every aspirant who stands at the threshold of the closed door of the Temple of Occultism. This great book advises the aspiring neophyte not to be deceived by his own heart. It adds:—

For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction.

The intuition of the poet enabled John Keats to perceive this truth; in speaking of the growth of the faculty of imagination—the power and faculty of the Occultist—he wrote in his Preface to *Endymion*:—

The imagination of a boy is healthy, and the mature imagination of a man is healthy; but there is a space of life between, in which the soul is in a ferment, the character undecided, the way of life uncertain, the ambition thick-sighted: thence proceeds mawkishness....

Between the age of puberty and the age of discretion imagination should be healthy, unless corrupted by wrong education. But often, nowadays, imagination wears itself out in fanciful ambitions about sex-love, wealth, fame and power. How many men and women reach real discretion at the age of 21? At what age of the body is mental and moral maturity attained? Keats described correctly the psychology of the human personality during the period between youth and maturity; but in our day and generation that period has become extended. The mature mind and heart are often not visible even at the age of 35. Thick-sighted ambition plays havoc, impoverishing the intelligence and making it dull and gross, and also sapping the integrity of moral principles. Are not the lives

of hundreds sheer mawkishness, devoid of discretion, of dispassion and of stability? Their ambitions are frustrated and, even when they are fulfilled, there is frustration of another kind.

The astute politician Kautilya, in his *Arthashastra*, tells us of those whom he calls ambitious:—

He who is impoverished; he who has lost much wealth; he who is niggardly; he who is addicted to evil propensities; and he who is engaged in dangerous transactions,—all these constitute the group of ambitious persons.

In all these classes ambition is thick-sighted; moral cataract and mental myopia are the joint cause.

The Theosophical student-aspirant is bound to develop ambition in proportion to his own earnestness. Therefore the five classes of those who are ambitious, mentioned by Kautilya, are to be found in Theosophical ranks. The more a neophyte resolves and attempts, the more subtle is the way in which the force of ambition invades him. "Well is it known that ambition can creep as well as soar," wrote Edmund Burke in the first of his glowing *Letters on a Regicide Peace*.

This double action of ambition (practised visibly to all as it soars and practised underground and invisibly like the creeping white ant) often succeeds in the world of commerce and politics as well as in society; though very often frustration mars the result because there is dissatisfaction and discontent. But in the world of Soul and Spirit ambition always ends in failure. The neophyte may turn his back on the Path because of his hurt pride, and he may wallow in the muck of worldly success. Having lost the guidance of Theosophic Genius he will play with the genii which rule the earth. This is a mistaken course. What, then, is the right course?

...from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed.

RECKLESS PROPAGANDA

[Reprinted from *Theosophy*, Vol. XII, p. 114, for January 1924.—EDS.]

Theosophists—especially "new" ones—are prone to shout the news in the market-place, to use every effort to call the attention of every man. They are apt to feel that older hands take things too easily, that their work is a matter of form, or confined within too selfish limits. They want to know why the work is not advertised in this or that undeniably public way, etc., etc., and they lay the charge of selfishness or timidity against those who proceed with reticence and care.

Their enthusiasm and faith in effects does them credit, and sometimes refreshes the weary. But to the man who has had some glimpse of the power with which effort in the right direction arouses force in opposition, some glimpse of the multitudinous and awful tangle of Karmic lines which has wound itself during the life of the Solar System, some vision of the unguessable possibilities of the human being for good and evil, of the impossibility of gauging the ultimate effects of a given cause, the outlook is far different.

He is more apt to draw his efforts far within the "lines laid down" than to extend them without; more apt to feel that they are imposing upon him awful risks in human souls than that he is not getting enough help in spreading abroad the truth.

THEOSOPHIC DIET

[The following article is reprinted from *The Path*, Vol. III, pp. 290-2, for December 1888, where it appeared over the signature of Rodriguez Undiano, one of the pen-names of Mr. Judge. The reader should bear in mind that it was written at a time when conditions were somewhat different. Not all present-day Hindus are vegetarians. Most Punjabis, Sikhs and Sindhis are meat eaters; many Bengalis and Maharashtrians eat fish; while the Gujaratis and the Brahmins of South India are for the most part vegetarians; but the other castes in South India too partake of a meat diet.—EDS.]

The question "whether to eat meat or not to eat it" is one which is uppermost in the minds of many theosophists today. Some will eat no meat, while others still use it, and a few who are vegetarians seem to think that the meat eaters are sinners and cannot be spiritual.

Although I belong to the Spanish-speaking people, I am a vegetarian and a theosophist; and I hope that the difference in race will not have any effect on my American readers, brother theosophists.

Let us examine the different standpoints taken, and look at the matter without any bias in favour of either vegetarianism or carnivorous diet.

The meat eaters say that in nature we find cows and elephants eating no meat, and yet that they seem to have no additional spirituality as a result, and that among men we often see those who, although they eat meat, are at the same time highly spiritualized. This is their case.

The vegetarians have these arguments: (*a*) that animal food necessarily imparts to the eater the qualities of the animal, and that the eating of meat not only may give us the diseases of the animal, but also tends to inflame the blood and makes the gross envelope of the body more dense than ever; (*b*) that it is wrong to kill animals for food, because, as we did not give them life, we have no right to take it away from them; (*c*) that by living on vegetable food we make the gross body more permeable to higher influences. There may be finer divisions of the argument, but the above will give their case in general.

It must make much difference in the conclusion whether one is speaking of a man belonging to the western nations or of one who, like the Hindu, comes of a race which for ages has taken no animal food. It is held by many physiologists

that the stomach is an organ for the digesting of animal food only, and that in a vegetarian the pyloric valve leading from the stomach is so paralyzed from want of use that the food passes directly into the intestines. It must therefore follow that the western man may be placing himself in danger of fatal derangement of his system when he leaves meat eating and takes up vegetarianism. This has, indeed, been proved in many cases to be a real danger. I have before me the reports of several theosophists who found that it was not possible for them to make the change; at the same time others have made it with perfect safety. The trouble did not arise from weakness following lack of meat, but from imperfect digestion causing disease. This is due to the retention in the stomach of vegetable matter for so long a time that yeast and other growths were thrown into the circulation; these are sufficient to bring on tuberculosis, nervous diseases, and other manifold derangements. It is well known that a man who has melancholia due to systememia cannot expect to reach a high development in occultism.

We next find that there are powerful black magicians in farther India and in many other places who do not deny themselves meat but take as much as they wish, and also stimulants. From this we conclude that power over nature's forces is not solely in the hands of the vegetarian. We need not stop to consider the fate of such magicians, as that has been often dilated upon.

Now although the Hindu has been always a vegetarian, it is a fact that for him the acquirement of knowledge of absolute truth is as difficult as it is for the western man who eats meat. In the books of the Hindu on the subject of spiritual culture or soul development, the rules laid down are extremely hard to follow. The eating

of meat is not definitely referred to, but the attainment of union with the Supreme, *from which alone knowledge of absolute truth results*, is hedged about with difficulties in comparison with which the eating of meat sinks into the shade; but we must remember that it is assumed in India that the student is not a meat eater. The reason for the prohibition, however, is that a man has no right to kill animals for his food or for any other reason. He must refrain, not because the act is forbidden, but because his whole nature, through the great love and pity that he feels, naturally recoils from such an act. It is plain, if this rule be the correct one—and I think it is—that a person who stops the eating of meat in order that he may by complying with that condition attain to a development he has set before him misses the mark, and has acquired a selfish motive for the line thus adopted. It is an old and true saying that the kingdom of God cometh not from taking or refraining from meat, nor from the refraining from anything whatever, but that it is *within us*. In another place it is said that this kingdom of heaven is taken by violence; that is, it requires all knowledge and all goodness to attain at last to that union with the spirit which is the kingdom of heaven. And such attainments are not in the reach of either those who, on the one hand, long for sentimental religion only, or those who, on the other, work that they may reach the blissful result for themselves. The first, although extremely good, are barred from want of knowledge, and the other by the selfish motive at the bottom of their practice. In the "Great Journey," translated from the Sanscrit by Mr. Arnold, is a beautiful illustration of the spirit and motive which must actuate us. Yudishthira reached heaven after losing his friends on the way, and was at the gate accompanied by his dog who looked to him as his only friend; and when he was refused admission because the dog was with him, he declined to enter. He was let in, and the dog revealed himself as one of the gods; then the king found that his friends were not there, and was told that they were in hell. He asked to go there, and was sent. He found it an awful place and was on the point of returning, when the pitiful voices of his friends called him back, saying that he gave

them some comfort by his presence, and he then said he would stay in hell for them. This was reported to the gods, and they in a body went to hell and rescued all the denizens of the place for his sake. The selfishness or selflessness of the motive will determine the result.

We find, on referring to the great Indian work of Patanjali on the Philosophy of Yogam, that nothing is said about meat eating. The disciple is not met with the regulation at the outset, "You must refrain from eating meat." This is not because the people were all vegetarians at the time it was written, because even then permissions were extended to certain classes of men for the eating of flesh. The warrior was allowed to eat meat, and out of the warrior caste arose many who attained to the supreme heights of adeptship. To say that carnivorous diet will *in itself* exclude you from spiritual attainments is of like character with the statement that one cannot attain unless he is of the unsullied Brahmin caste. That was sometimes said by some Brahmins, but is easily met by the fact that the great Krishna was a shepherd by caste.

What, then, is the true theosophic diet? It is that which best agrees with you, taken in moderation, neither too much nor too little. If your constitution and temperament will permit vegetarianism, then that will give less heat to the blood; and, if it is practised from the sincere conviction that it is not true brotherhood to destroy living creatures so highly organized as animals, then so much the better. But if you refrain from meat in order to develop your psychic powers and senses, and continue the same sort of thoughts you have always had, neither cultivating nor practising the highest altruism, the vegetarianism is in vain.

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True theosophic diet is therefore not of either meat or wine; it is unselfish thoughts and deeds, untiring devotion to the welfare of "the great orphan Humanity," absolute abnegation of self, unutterable aspiration

to the Divine—the Supreme Soul. This only is what we can grow upon. And vain are the hopes of those who pin their faith on any other doctrine.

RODRIGUEZ UNDIANO

THE POWER OF FAITH

At the very base of your nature you will find faith, hope, and love.

—*Light on the Path*, p. 23

Ours is a civilization without faith; the man of today is a skeptic, a doubter, a prey to ignorance and fear. Lack of faith in the inherent goodness of human nature has led him to fear and hate his brother man; he is afraid of trusting anybody. Because of distrust and mistrust among nations, between one race and another, there is no confidence, no sense of security anywhere in the world. Uncertainty of the present and fear of the future is the curse of the atomic age. Thoughts of "safety" and "security" are uppermost in man's mind; he is constantly engaged in protecting himself by taking out insurances—from the risk of accidents, from the disaster of losing his possessions, from the fear of old age and death. Lack of faith makes him apprehensive of troubles to come; lack of understanding of man's true nature and want of trust in its divine potentialities makes him suspect, doubt and fear those about him. The modern man depends too much on authority, upon sense data, theories and cold reason; his intellect has been overdeveloped at the expense of his intuition; his faith has been rendered inactive by the workings of his lower mind. Everything is judged on appearance; to him the physical world is the world of reality; he cannot see beyond the three-dimensional world of matter, or sense conscious existence outside of form; he acts from the basis of one life's existence.

It is due to want of faith that knowledge of things divine eludes modern man; he has closed his mind and heart to the world of the Spirit. His faith has been lost because of false knowledge, because of his selfishness and personal nature. He is all the time centred in the lower self. Doubt and fear belong only to the personal consciousness. The Soul knows no fear or doubt, does not grow old, holds no dread of death,

Doubt and fear can be cast out only by faith and love. If a man feels at peace with his fellow men, one with all that live and breathe, he will require no outside security.

What, then, is true faith or *Shraddha*? As indicated in the above quotation from *Light on the Path*, faith is the very basis of man's nature, inherent in every human being—a power of the Soul. Faith is the intuitional feeling: "That is true," the recollection of that knowledge which was ours in former births. What is it that makes a person take to Theosophy at once? What makes him feel the teachings to be true, the very first time he hears of them? His faith, the inward sense of truth.

A man of faith knows that the universe is governed by Law, moral as well as physical, that there is fundamental justice in the Cosmos. Says *The Light of Asia*:—

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

One of the qualifications expected in a Chela is:—

Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies. (*Raja-Yoga or Occultism*, p. 2)

If we have faith in the law of Karma we become fearless. With faith the power of the will is strengthened; we acquire a courage that can face everything, brave everything, to go forward and advance in spite of all obstacles, to overcome all difficulties, override all circumstances. Faith "is a quality endowed with a most potent

creative power," an energy or force that urges man towards a better way of life. When, on the other hand, we lose faith we cease to struggle, we give up the fight. If we have faith in the Law of Karma—that whatsoever a man soweth that shall he also reap—we shall always be cheerful and contented; we could never complain; there would be no place for self-pity, and we would be ready to say at any moment, under whatever circumstances: "It is just what I in fact desired."

If we are at all downhearted and discouraged, because of some unpleasant happening, it shows lack of faith in the Law. No matter how depressed and gloomy we may feel at times, trust in the Law enables us to overcome the mood, confident that "even this shall pass away." It enables us to dissipate the dark influences which cannot reach that inner heart-centre—the source of true faith. Mr. Crosbie, speaking of the vicissitudes of fortune, the difficult conditions that come to all, and answering the question "How shall we stand the pressure?" says:—

...we should strive for calmness, patience, and fortitude, and also have full confidence that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour. "If the candidate has faith, patience and confidence, verily he will not have to wait too long." (*The Friendly Philosopher*, p. 10)

The man of faith not only trusts the Good Law but also has an unshakable faith in the Light within, the Light of his own Higher Self, and in its divine potentialities. He sings with the poet Iqbal:—

Tho' I am but a mote, the radiant sun is mine :
Within my bosom are a hundred dawns.

Recognizing the Self within his own breast, he recognizes the Divinity in every human being; he looks upon his fellow men as brother Souls, perceiving the Light that shines through their eyes. If he has faith in the goodness inherent in man he can cast no one out of his heart; he will always forgive those who have wronged him, for forgiveness is faith.

However much my friend may betray me,
I can have faith that some day, somewhere,
he will repair the evil done to me and to all
beings, however long ago.

If we have faith and confidence we shall be successful in our quest and reach the goal ahead. Faith keeps us on the right path, preventing us from stumbling and falling down. Vyasa, referring to faith, says: "It sustains the yogi like a kind mother"; and Mr. Judge gives us the advice: "Lean back on the ocean of life; it will support you."

Only if we have trust can we be wholehearted in the performance of our duty. With the right kind of faith we shall discharge our duties in a spirit of worship and sacrifice, showing reverence both in heart and in act to all living things.

If we are not sure, if we have no faith in what we have set out to do, failure will inevitably result; but to one who has faith everything is possible. Jesus is said to have spoken these words:—

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (*Matthew*, VII. 7)

If faith is innate in all human beings, why does it not manifest itself? Everyone has the germ of this power, but in all it is not developed to the same degree. In some it is weak and wavering; in others, strong and deep. The depth of the faith depends on past experience. It has been gained through observation and experience during many lives in the past. True faith must have survived great ordeals and trials; it is born of the tests we have gone through and come out of triumphantly. It is when a great catastrophe occurs that our faith is tried. We must have learnt that the Law works; that exertion in the right direction always brings results; that it is possible to overcome defects, no matter how often one has tried and failed; that no effort is ever lost. With the verification of the teachings come assurance and hope. We can have faith only in those teachings which we have assimilated and made part and parcel of our spiritual Self. Hence the necessity for the application of our Philosophy to the affairs of daily life, to prove for ourselves, within our own individual experience, the truth of Theosophy.

If our faith is weak, how can we cultivate and increase it? Faith grows steadily as we depend

more and more on the Self within and on the Law that rules the Universe. We must learn to trust and be true to our own Self and to follow the intuition of the heart. We must make a sincere effort to apply the knowledge acquired. It is by living the Life that we shall know the Law. Impersonal aspirations and devotion to the interests of others will help. We must cultivate the habit of seeing the true, the good and the beautiful, of looking at the bright side of things and events. We judge on appearances and fail to look into the hearts of men to see the good that is there. We must endeavour to develop a keener power of observation and of assimilation of events; to see in whatever comes to us in life a lesson to be learned; to gather the occult meaning of every experience we go through. Mr. Judge once wrote:—

Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. (*U.L.T. Pamphlet No. 18*, p. 15)

Thus walking in faith, testing each step as we take it, examining our reactions and keeping our eyes fixed on the distant goal, we shall surely increase our faith and make it a living power in our lives.

The highest expression of faith and trust is that between the Chela and his Guru. Confidence in Masters is the first requisite to success in Occultism. Of all his devotees, he who is full of faith is the most beloved, says Krishna in the *Bhagavad-Gita*, and in the words of H.P.B.:—

...the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. (*Raja-Yoga or Occultism*, p. 11)

The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that he should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties [his anger may involve him in]. When he sees gain to be got, he thinks of righteousness.

She herself had undeviating devotion to her Guru and Master:—

Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. (*Ibid.*, pp. 15-16)

She never doubted for one moment the mighty protection.

...I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. (*Ibid.*, p. 15)

Let us, then, follow her example and learn to generate within ourselves an unshaken faith in the nearness of the Master and in His Compassionate protection.

We have to gain, each for himself, the unshakable faith that "the Master's hand is over all" sincere Theosophists, the humblest as the most progressed. (*The Friendly Philosopher*, p. 401)

If we have faith in Masters and in the Law, in the presence of the Higher Self in us, we shall remain true to the Philosophy, loyal to our companions and to those who under Karma have assumed the task and responsibility to carry on the Work in this century. To quote Robert Crosbie once again:—

...to me it seems that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the heart. (*Vernal Blooms*, p. 1)

THE EPHEMERA

AN EMBLEM OF HUMAN LIFE

[This month will be celebrated the 250th birth anniversary of Benjamin Franklin—one of the great men of America at the time of the Revolution of 1776, a humanist, a philosopher, a scientist, but above all a philanthropist labouring for his fellow men. Those familiar with his writings and his work know of the 13 “useful virtues” which he, when but a youth under 21, laid down for himself and which he practised all the years of his life: temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquillity, chastity, humility. These virtues make “a course complete in thirteen weeks, and four courses a year.” The self-education he formulated for himself became habitual during his whole life. That he had an intuitive knowledge of the fact of reincarnation should be clear to those who read his epitaph, composed by himself:—

The body of B. Franklin, printer, like the cover of an old book, its contents torn out and stripped of its lettering and gilding, lies here food for worms, but the work shall not be lost, for it will as he believed appear once more in a new and more elegant edition revised and corrected by the Author.

The following fable is attributed to him and we reprint it appropriately this month for the benefit of our readers.

—EDS.]

You may remember, my dear friend, that when we lately spent that happy day in the delightful garden and sweet society of the Moulin Joly, I stopped a little in one of our walks, and stayed some time behind the company. We had been shown numberless skeletons of a kind of little fly, called an ephemera, whose successive generations, we were told, were bred and expired within the day. I happened to see a living company of them on a leaf, who appeared to be engaged in conversation. You know I understand all the inferior animal tongues: my too great application to the study of them is the best excuse I can give for the little progress I have made in your charming language. I listened through curiosity to the discourse of these little creatures; but as they, in their national vivacity, spoke three or four together, I could make but little of their conversation. I found, however, by some broken expressions that I heard now and then, they were disputing warmly on the merit of two foreign musicians, one a *cousin*, the other a *moschetto*; in which dispute they spent their time, seemingly as regardless of the shortness of life as if they had been sure of living a month.

Happy people! thought I, you live certainly under a wise, just, and mild government, since you have no public grievances to complain of, nor any subject of contention but the perfections and imperfections of foreign music. I turned

my head from them to an old grey-headed one, who was single on another leaf, and talking to himself. Being amused with his soliloquy, I put it down in writing, in hopes it will likewise amuse her to whom I am so much indebted for the most pleasing of all amusements, her delicious company and heavenly harmony.

“It was,” said he, “the opinion of learned philosophers of our race, who lived and flourished long before my time, that this vast world, the Moulin Joly, could not itself subsist more than eighteen hours; and I think there was some foundation for that opinion, since, by the apparent motion of the great luminary that gives life to all nature, and which in my time has evidently declined considerably towards the ocean at the end of our earth, it must then finish its course, be extinguished in the waters that surround us, and leave the world in cold and darkness, necessarily producing universal death and destruction. I have lived seven of those hours, a great age, being no less than four hundred and twenty minutes of time. How very few of us continue so long! I have seen generations born, flourish, and expire. My present friends are the children and grandchildren of the friends of my youth, who are now, alas, no more! And I must soon follow them; for, by the courses of nature, though still in health, I cannot expect to live above seven or eight minutes longer. What now

avails all my toil and labour, in amassing honey-dew on this leaf, which I cannot live to enjoy! What the political struggles I have been engaged in, for the good of my compatriot inhabitants of this bush, or my philosophical studies for the benefit of our race in general! for, in politics, what can laws do without morals? Our present race of ephemeræ will in a course of minutes become corrupt, like those of other and older bushes, and consequently as wretched. And in philosophy, how small our progress! Alas! art is long, and life is short! My friends would comfort me with the idea of a name, they say, I

shall leave behind me; and they tell me I have lived long enough to mature and to glory. But what will fame be to an ephemera who no longer exists? And what will become of all history in the eighteenth hour, when the world itself, even the whole Moulin Joly, shall come to its end, and be buried in universal ruin?"

To me, after all my eager pursuits, no solid pleasures now remain, but the reflection of a long life spent in meaning well, the sensible conversation of a few good lady ephemeræ, and now and then a kind smile and a tune from the ever amiable *Brillante*.

THE THEOSOPHICAL MOVEMENT—1875-1950

XV.—“THE WORK SHALL GO ON”

Many readers of this Magazine will be familiar with the story of Crosbie, but, in order to bring it to the forefront of our minds, we shall repeat the salient features.

By his interest in occult, mystical and philosophical subjects, Crosbie showed himself at an early age to be a seeker after the truth which was veiled temporarily from sight. He first contacted H.P.B. at about the age of 40, and it was at her advice that he placed himself under the guidance of W.Q.J. “My first meeting with him,” Crosbie wrote, “changed the whole current of my life.” It is evident that he was not making his first entry into the Movement in that incarnation.

He was for many years the mainstay of the Lodge in Boston, Massachusetts. While a comparatively obscure student, his published letters show how much he assimilated of the esoteric side of the Movement; and what qualities he either acquired or strengthened of discrimination, courage, steadfastness and true humility, which were to be of such good service to humanity at a later date.

Understanding so clearly what was happening, he was yet forced to witness the negation of Theosophic principles by those professing them, in the treatment of Judge and in the Tingley successorship—an experience he described as the most painful one in his Theosophical career. His

inner greatness and nobility of character were to be revealed, on the one hand, by his steadfast reliance upon the Law, upon the message of H.P.B. and W.Q.J. and on the worth of their example, and by his determination that the work of the Masters should continue at any cost; and, on the other hand, by his reluctance to abandon the sinking ship of the Tingley Society in America until all hope of returning it to its right course had to be abandoned. Then, starting with a newspaper advertisement, he laid the foundations of the work of the U.L.T. by the power born of his devotion to the lines laid down and not by an ability to attract a personal following. Whatever may be the future of the U.L.T., nothing can erase the value of Crosbie’s work of resuscitation; and his rescue of the written works of H.P.B. and Judge from near-oblivion has laid the 20th century under a debt of gratitude to him.

We can perhaps assess the greatness of his achievement by imagining ourselves in what would be a roughly corresponding position. Imagine that we are alive shortly after 1975 to see our friends and companions of the U.L.T. split into a number of factions, each faction following someone claiming to be the new messenger, each claimant cleverly stating his claims in the language of the U.L.T. Suppose we find ourselves alone and obscure, unable to give our acceptance

to any "messenger" and equally unable to find anyone who fits into our conception of the messenger. On what would we place our reliance and trust? Would we begin to doubt H.P.B. and the Masters and everything for which the U.L.T. formerly stood, as well as our ability to achieve anything of any value in the world?

Looking back now over the life of Crosbie we can see that it portrays a phase in the progress of the soul, as do all the major episodes in the history of the Movement since 1875. While the Teachers were here, laying down the lines of force, Crosbie, the disciple, listened to their instruction, was content to recognize their superior wisdom, was content with the position of a learner "looking into the meaning behind the words They used." In short, he imbibed the precept that the "power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." There came the time when the teachers had to withdraw behind the scene that the disciple might learn to stand alone, and, in learning to stand alone, find out where are the links which bind him to the Masters. There came a time for Crosbie when there was nothing left but the recorded message. Then were tested his faith in that message, his reliance upon the Law, upon the lines laid down and upon his determination that, come what may, the work would go on. Crosbie did not falter. He must have had his severe trials, but his published letters show no hint of self-pity or complaint and he reaped his reward not in any acquisition of personal power but in seeing his faith in the Law justified.

The pattern of Crosbie's experiences is repeated several times in the life of a sincere student: in the circumstances of his Theosophical life and psychologically. At first he will rely on the older students to keep the work to the original lines, and any help and enlightenment of which he proves himself worthy will come largely through them. His major responsibility will be to learn and to seek out those lines. But a time must come when he will be called upon to apply what he has learnt, to accept some measure of responsibility for the guidance of the work, to carry on independently of the help and moral support

of older students while giving all the assistance he can to new students. Both phases of this cycle of experience are necessary to learn that a sense of unity with our fellow students is essential for the gaining of spiritual knowledge.

Psychologically speaking, there are times when our enthusiasm for the work, our understanding of the programme, the nature and effectiveness of our work for the Movement and our awareness of the friendship of our co-students combine in a harmonious and heartening pattern. But, as night follows day to complete the cycle, so these periods of light and harmony are followed by periods of darkness, doubt and despair. The Higher Self and Masters seem a myth, the support of Theosophical friends seems to awaken no response in us, our efforts appear futile and our nature seems full of rottenness and corruption. Everything appears to be taken from us.

It is at such times that we should bear in mind the advice of Crosbie, which represents the distilled essence of his own determined efforts to follow in the lines in which were "history, evidence and energies," whatever others might do and whatever might be the "shadows of the past cast on the screen of the present." That advice is:—

In the work which we have undertaken together, it matters not whether "we" fail or succeed: Our purpose has been and will be that the Work shall go on.

These few words typify Crosbie's life-work and determination, and anyone who reads his published letters will find a constant return to the same theme:—

Make up your mind to continue as you are for one hundred lives, if necessary, *and continue.*

Belief in any one or any thing is not called for, but devotion to the lines laid down *is.*

To be in the least cast down by our apparent imperfections is a form of impatience—a disregard of Law.

It is this spirit and this determination which we must emulate. The work must go on, however alone we may feel, however inadequate, however doubting and despondent. The work is greater than our personal self. Even though every outer

support is removed, if we hold firm to the determination that the work must continue, and try to visualize quietly, calmly and continually the Movement and the Masters behind, then, while surface growth may seem to wither, the roots of our being are reaching down to that hidden fount of life which is the power behind the Movement, and the growth that will draw its sap from that store will astonish us.

Two guiding principles followed by Crosbie in his work were: "We have but to keep continually in mind and heart the *original lines* laid by H.P.B. and W.Q.J."; and "All that any of us can give is Theosophy. We did not invent it. It was given to us; we stand in line and pass it along, as people used to do at fires in passing the buckets of water." But, at the same time, he did not consider his function in the Movement to be simply that of a kind of gramophone needle running cycle after cycle in a predetermined groove, reproducing sounds recorded long ago. He also wrote: "There are many things to be worked out in connection with the U.L.T."; and "Each of us must find his own expressions of the same great Truths."

Are we to imagine that by now nothing remains "to be worked out in connection with the U.L.T."? Or that it is not for us to find out our own "expressions of the same great Truths"? That all we have to do is to continue in the same comfortable routine of U.L.T. meetings and individual study, waiting for the next messenger to give a new lead? Since 1875 there have been great changes in the Movement, one after the other, and there have been those who have laboured for the Cause, determined that the work shall go on, and who were able to discriminate between the fleeting and the everlasting, letting the former go while holding fast to the latter.

Are we to imagine that the age of change is over? The political conditions in the world today, the incidence of atomic energy, mean the certainty of great changes in the world at large, and we cannot divorce the Movement from the world. It is up to us to hold on to the eternal values in the U.L.T. Declaration, while being prepared to let go, when the time comes, that

which in the U.L.T. may be applicable to present conditions only. We must be prepared to adapt ourselves to changing conditions, which adaptation is not a passive acceptance but a creative effort such as Crosbie made to bring to birth the U.L.T. Come what may, "the Work shall go on."

A JATAKA TALE

We depend on one another. We owe much to the sacrifice of our parents, of our teachers. We depend on Mother Nature and on the work of others. We live because of the sacrifice of the reformers of the past and of the present. None of us, in fact, is what he is by himself. We do not think enough of the sacrifice, very real, of the Great Saviours of Humanity, of H.P.B., of W. Q. Judge, of Robert Crosbie and of those down the line who still sacrifice to keep the Movement or the Lodge alive. We think little of the energy sacrificed, of the time devoted by those who keep us supplied with our Theosophical magazines. Sometimes we fight shy of admitting that there has been or is any sacrifice; or we refuse to accept it wholeheartedly, with gratitude in our hearts, and to use it for the benefit of the All.

In the following Jataka Tale, Birth Story of the Buddha, we have an example of what true sacrifice involves and of its right acceptance, *i.e.*, glad remembrance with gratitude in the heart; mind and heart being in unison through a life of action.

Once the life that was to become the Buddha took form as an elephant and lived by himself in an oasis in the middle of a desert. The oasis consisted of a high mountain, a forest of banana trees and a stream of pure water. He lived happily, drinking from the stream and eating the bananas and playing by himself.

One day as he was playing he heard human voices crying for help. Rushing towards the sound, he saw a group of men in great distress on the hot sand, without food or water. He

asked them why they were there and what was the cause of their distress. They told him that their king had driven them out of their country and that they were trying to get across the desert to another city. But on the way many of them had died and they themselves were weary and weak from want of food and water.

As the elephant listened his heart grew full of sorrow and he wondered how he could save them. Suddenly it occurred to him that he could do so by the sacrifice of himself.

He told the men not to worry any more, for at the foot of the mountain which they could see not too far away they would find the body of a large elephant. This would be food for them and appease their hunger. Nearby, he said, there was a stream of fresh water which would slake their thirst. Bidding them goodbye, he ran off quickly towards the mountain. As he neared it he turned aside so that they could no longer see him and, making his way as quickly as he could to the summit, threw himself over so that he was killed.

Meanwhile the weary men walked towards the mountain as they had been told and saw the body of the elephant. They looked at it with wonder and joy. But one man said that it looked just like the elephant which had come out to greet them, and this being so it was impossible to eat him, for one does not eat a friend. Better, he said, would it be to die.

As they stood looking disconsolately at the flesh they could not eat, one man reminded them that if they did not eat it the elephant's sacrifice would have been in vain. So, with sorrow in their hearts and tears in their eyes, they ate the flesh. Then drinking from the stream, refreshed and strong again, they continued in safety across the desert to the friendly city and lived happily for many years.

But their thoughts were often with the elephant whose sacrifice had saved them from death.

DIET AND POLIO

Manas (Los Angeles, U.S.A.) for October 12, 1955, announces with shocked surprise its just having discovered that since 1941, when the *American Journal of Pathology* reported the results of Dr. Benjamin P. Sandler's experiments in diet to prevent polio, the knowledge of these "simple dietary measures" has been available but is "apparently being kept a secret."

Dr. Sandler's formula for polio immunity is: Stop eating starch and sugar, or at least drastically reduce their consumption. For the effect of eating sugar and starch (which becomes sugar in the body) is to reduce the normal blood sugar content of the blood; and this, he discovered, is directly related to susceptibility to polio, which increases with the fall of the normal blood sugar content.

Dr. Sandler's book, *Diet Prevents Polio*, published in 1951 by the Lee Foundation for Nutritional Research, reports on his experiments, sets forth his programme and recommended diets, and tells how in Asheville, a southern city in the U.S.A., a polio epidemic was arrested by diet control in 1948.

Why all this has not been widely publicized or made use of by public health departments, medical journals and organizations—instead of their launching disastrous campaigns involving millions of dollars, such as that in behalf of the Salk vaccine—we will leave our readers to think about. *Manas* says that what happened in Asheville "should have been the greatest medical story of the year."

Whatever state a man whose nature is purified imagines, and whatever desires he desires (for himself or for others), that state he conquers and those desires he obtains.

—MUNDAKA UPANISHAD

ABNORMAL HAPPENINGS

BURIED ALIVE—A DEAD GIRL COMES TO LIFE— A SICK MAN'S VISION

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

Thus wrote H.P.B. in *Isis Unveiled*, as far back as 1877 when the miracle-fever of Spiritualism was raging high. Theosophy has ever repudiated the idea of a miracle; for a miracle is supposed to mean some phenomenon which is supernatural, caused either by divine or diabolical intervention in the natural order of things, whereas in reality there is nothing above or beyond Nature and Nature's laws—laws which are eternal, immutable, ever active and which no "god" or "devil" can violate.

And yet the strange and the extraordinary, though they have existed from times immemorial, have always evoked wonder in the public mind. Many Christians view the "miracles" recorded in the Bible as facts to be believed in and not to be inquired into. There are innumerable other narratives of wonders and prodigies which the generality of mankind has always believed in as occurrences outside the scope and ambit of natural law and for which there can be no logical explanation. Modern science, which not so long ago looked upon all such occurrences as "superstitions" and "fakes," has taken a step towards Occult philosophy by recognizing at least some of the many forms of so-called "miracles"—*e.g.*, hypnotism, extra-sensory perception, psychokinesis and some more. Ancient science had the key for understanding all extraordinary phenomena, and to regain it the idea of a "miracle" must needs be given up.

Let us examine some recent happenings in the light of the ancient teachings which Theosophy reiterates.

* * * *

A feat somewhat common in India and looked upon as a miracle by the common people is that of being buried alive and resuscitating after several days of such burial. The newspapers

reported recently the successful conclusion of a ten-day subterranean *samadhi* undertaken in New Delhi by the 18-year-old Swami Husnanand. The Swami, we are told, was reticent about what he felt or thought during his venture, beyond saying that he experienced "a state of extreme ecstasy." He now proposes to undertake another "self-purificatory *samadhi*," this time of 40 days' duration, as a preliminary to his planned 15-month burial.

Explaining the secret of remaining in a trance, the Swami said:—

In the initial stages of a *samadhi*, the yogi's consciousness merges with the cosmic spirit: his life force is withdrawn from the body, which appears "dead" or motionless and rigid. The yogi is fully aware of his bodily condition of suspended animation. During the *samadhi* some Karmic link remains between the yogi's consciousness and nature. This very link informs him of the expiry of the fixed period.

H.P.B. wrote in *Isis Unveiled* in 1877:—

According to Napier, Osborne, Major Lawes, Quenouillet, Nikiforovitch, and many other modern witnesses, fakirs are now proved to be able, by a long course of diet, preparation, and repose, to bring their bodies into a condition which enables them to be buried six feet under ground for an indefinite period. (I. 477)

There can be no doubt that a phenomenon such as this can be performed. The yogi or the fakir who performs it falls into a trance. The desirability or otherwise of doing this depends on the motive with which it is done. If the motive be tainted—to develop will-power or any other power for selfish ends—true spiritual development will not take place. A trance into which a psychic or a medium falls, for short or long periods, and whether or not he be buried under

the ground, is very different from the condition of real ecstasy called *Samadhi*, during which "the higher spiritual consciousness of the Initiate is entirely absorbed in the ONE essence, which is Atman," and he reaches the culmination of spiritual knowledge. H.P.B. averred: "The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul's visions." The undesirability of falling into a trance condition in the case of those who have not achieved the necessary self-purification and who are "ignorant of the dangers of the lower IDDHI" is stressed by the true Occultist.

* * * *

The same knowledge and control of occult forces, including the vital force called the life-principle, which makes it possible for an individual temporarily to leave his body and then re-enter it, also enabled Jesus, Apollonius and many others to recall their several *seemingly* dead subjects to life. It also enables some persons who have been pronounced dead by the physician to reanimate themselves spontaneously under certain conditions by an effort of their own will. Such cases are not very infrequently reported in the newspapers. *The Times of India* of November 26th, 1955, reports about a 14-year-old African girl, Mavis Sitembe, who woke up in her coffin, after it was assumed by her relatives that she had died. The girl stated later that she herself believed that she was dead. "I wanted to live and not to die," she told a reporter.

H.P.B. has given in *Isis Unveiled* several remarkable cases of such "suspended animation." She saw no miracle in the resuscitation of the "dead"; nor did the ancients who had studied Nature in all its aspects and achieved discoveries which to our men of science, who study but its dead letter, are a closed book. We can do no better than quote what H.P.B. herself has said on this topic:—

The kabalists say that a man is not dead when his body is entombed. Death is never sudden; for, according to Hermes, nothing goes in nature by violent transitions. Everything is gradual, and as it required a long and gradual development to produce the

living human being, so time is required to completely withdraw vitality from the carcass....

...the question at issue is not whether a *dead* body can be resuscitated—for, to assert that would be to assume the possibility of a miracle, which is absurd—but, to assure ourselves whether the medical authorities pretend to determine the precise moment of death. The kabalists say that death occurs at the instant when both the astral body, or life-principle, and the spirit part forever with the corporeal body. The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins, they pronounce the patient dead. But the annals of medicine teem with examples of "suspended animation" as the result of asphyxia by drowning, the inhalation of gases and other causes; life being restored in the case of drowning persons even after they had been apparently dead for twelve hours.

...in the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality re-awakened in the latter. The clock has run down, it must be wound. If death is absolute; if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse—a miracle would be demanded. But, as we said before, the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reanimated, they could not perform their customary functions*; when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle, to re-enter its former tabernacle, either by an effort of its own will, or under the resist-

less impulse of the will of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent—latent as the fire in the flint, or the heat in the cold iron.

(*Isis Unveiled*, I. 480-84)

If the best of medical men are unable to be certain when a person is *really* dead, the most discreet thing to do is not to hasten the disposal of the body as soon as the breath has departed and the pulse has stopped. For then, as H.P.B. says, "we would have on record less horrid deaths *after* inhumation." There have been cases of bodies which have been found, upon being disinterred, to have turned and struggled in the coffin.

* * * *

Pope Pius XII is reported to have had a vision of Jesus Christ during his illness last year. This was first disclosed in November last by an Italian weekly, *Oggi*, and the report was subsequently confirmed by Vatican authorities. The *Oggi* article stated:—

When he reached the invocation, "In the hour of my death, call me," he saw the sweet figure of Christ at his bedside.

In that moment, the Holy Father thought that the Lord had come to call him unto Himself and serenely answered the call by continuing the prayer: "Order me to come to Thee."

But Jesus had not come to take him away, but rather to comfort him and, he thinks, to give him certainty that his hour had not come.

The Holy Father is absolutely positive that he saw Jesus. It was not a dream. He was fully awake and lucid at the time.

A student of Theosophy finds nothing miraculous in the fact of a person's having seen a vision, nor does he give credence to the theory that seeing a vision is a mark of spirituality. Innumerable individuals down the ages have claimed to have seen visions, during waking consciousness, and some of these claims have been genuine. But there are visions and visions. A vision of a saint or of a sage, whose spiritual sight has been unfolded, will be very different from that of a psychic, or of an insane person, or of

an individual suffering from delirium because of high temperature. Even dogs and cats sometimes see visions.

Theosophy asserts that under certain circumstances it is possible for an individual to see in the Astral Light, with the help of his inner or astral sight, and to perceive that which is invisible to the physical eye. In the case of a religiously-inclined person, the image which he will see will be in line with his particular religious belief. Thus an orthodox Christian may see an image such as that of Jesus or of the Virgin Mary; while a Hindu may have a vision of Krishna or of any other personified "god" he believes in and worships. This is not just fancy.

The explanation lies in the fact that when generations of human beings worship and ideate upon a particular image, the power of their thought and imagination impresses that image upon the Astral Light. Elementals gather around that image and it takes a three-dimensional shape for the seer. Because of bodily illness or some psychic derangement an individual, who cannot normally see in the Astral Light, may have an astral impression, and he says he had a vision.

But, as we said, psychic visions of this type are altogether different from the spiritual visions of Those Perfected Ones who can see with the "eye of Spirit," the eye for which Nature has no veil in all her kingdoms.

* * * *

In closing, we repeat—apparent miracle is but the result of laws once known but now unknown to science. Let us ponder over these words of a Master of Wisdom:—

The world of force, is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no one but such an initiate can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that—to

produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are as familiar to him as the feathers of your birds are to you. No change in the etheric vibrations, can escape him. He applies his knowledge, and behold a miracle! And he who started with the repudiation of the very idea that miracle is possible, is straightway classed as a miracle worker and either worshipped by the fools as a demi-god or repudiated by still greater fools as a charlatan! And to

show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail, but everyone of us has to begin from the beginning, not from the end. Our laws are as immutable as those of Nature, and they were known to man and eternity before this strutting game-cock, modern science, was hatched.

Our readers' attention is invited to the article, "What of Phenomena?" printed below.

WHAT OF PHENOMENA?

[We reprint below an inquirer's query and H.P.B.'s reply to it, which originally appeared in the "Correspondence" column of *Lucifer*, Vol. I, pp. 504-6, for February 1888. It was subsequently reprinted in *Raja-Yoga or Occultism*, now out of print.—EDS.]

To the Editors of LUCIFER:

"I avail myself of your invitation to correspondents, in order to ask a question.

"How is it that we hear nothing now of the signs and wonders with which Neotheosophy was ushered in? Is the 'age of miracles' past in the society?"

"Yours respectfully,
" * "

"Occult phenomena," is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, "miracles." It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof, of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

In the light which experience has now thrown upon the matter the explanation of this unfor-

tunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is understood and employed in theosophy; in the sense, that is to say, of a super-material, but not super-natural, region, governed by law; nor do they recognize the existence of the latent powers and possibilities in man. Any interference with the every-day routine of the material world is attributed, by religion, to the arbitrary will of a good or an evil autocrat, inhabiting a supernatural region inaccessible to man, and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that any exercise of that power is supposed to be "miraculous," or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

It was in the hope of arousing and utilizing

this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of nature which lie below the surface—that surface of things which modern science scratches and pecks at so industriously and so proudly—would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude—the result of centuries of superstitious teaching—from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would know a *bona-fide* miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force, as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome. But, as it is altogether depen-

dent upon its instrument maker for the production of these miracles, and, as it claims to be in possession of the last known word in regard to the laws of nature, it was hardly to be expected that it would take very kindly to “miracles,” in whose production apparatus has no part, and which claim to be instances of the operation of forces and laws of which it has no knowledge. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the supersensuous Universe, Science does not allow the existence of any supersensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. It was, therefore, hardly to be expected that science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and, when obliged to express some kind of opinion, it did not hesitate, without examination, and on hearsay reports, to attribute them to fraudulent contrivances—wires, trapdoors and so forth.

It was bad enough for the leaders of the movement, when they endeavoured to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instances of a power *over perfectly natural though unrecognized forces,*

and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honourable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or as amusing gape-seed, or as the performances of those dangerous "spooks" that masquerade in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, theosophy and theosophists were attacked

with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave, when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

POSSESSIONS

The problem of the "haves" and the "have-nots" is a perennial and distressing one. It is true that, broadly speaking, the unhappy condition of the poverty-level groups is closely connected with neglect of social responsibility at the other end of the scale, and with the lives of selfish, frivolous luxury led by the "privileged." Such is the interdependence of group Karma.

Nevertheless it is a curious thing that, when one comes to examine individual cases—other people's or one's own—the quality of justice and of inevitability is more evident than was at first suspected. Poverty is obviously not merely a question of inescapable Karma precipitating itself from past lives. The present attitude and actions are important factors.

Possessions, of course, imply more than just one's bank account, investments or income, property, goods and chattels. One is also rich or poor in mental possessions or in knowledge. Lack of breeding, of an educational background, of *savoir-faire*, is also poverty. A man may be poor in creative gifts, lacking in richness of emotion and imagination, or in that charm which draws the wealth of friendship from others. He

may also, quite apart from the material security he has, feel himself dispossessed because he is poor in hope and in those spiritual qualities that give stability to life.

Possessions are thus objective or subjective, but the same principles apply to all. They come (or do not come) to us through magnetic attraction and repulsion, activated by thought and feeling. This works in three ways, as well as in combinations of them, represented by the three qualities: *sattva* (harmony), *rajas* (restless activity) and *tamas* (inertia).

In the *sattvic* "have-not" type, there is no attraction for extreme wealth because the person's interests lie elsewhere. Such people are content to be without wealth, just as they are unconcerned about the fields of knowledge, of activity and of feeling outside the sphere in which they are centred and to which they are devoted. Such are the naked ascetic, the unworldly man, the artist, the scholar, or even the humble worker or housewife, happy and content with his or her own small "plot of ground." At times they may "feel the pinch," but there is in them no really strong desire for many posses-

sions. They make no sacrifices to Plutus, the god of wealth. Their values are not his. How then can he respond?

In the *tamasic* "have-not" type, there is again no point of attraction, not because of contentment, but because of inertia. Such are the people who "cannot be bothered" to look after the possessions they have; who spend in a casual, impulsive fashion, squandering on non-essentials the income that should go towards necessities; who put up with discomfort rather than take the trouble of remedying it; who are not even really "aware" enough to be envious of other people's greater wealth. Apathy creates a vicious circle, and it is obvious that, in such types, there is insufficient attracting force to bring them possessions. Probably a large number of the poor are a combination of the *sattvic* and *tamasic* types—partly contented, partly lazy.

But what of the *rajasic* type of people who are poor, but who apparently ardently desire possessions of all kinds—for *rajas* is inordinate desire? Surely they must set up a strong attraction for wealth. Why do *they* remain poor? A little observation soon shows that *rajasic* people are all the time treating other people's possessions as their own. As long as they do that, how can they attract wealth *really* their own? To take a simple example, the man who is always borrowing his neighbour's tools will have no inducement to buy tools of his own. Even if such a person cannot walk off with other people's property, his very attitude of envy indicates that he considers that what other people have should really be his. The wealthy people, the clever people, the popular people, they have the things *he* ought to have. In some unfair way *he* has been dispossessed of what is really *his*.

From this viewpoint it is a very short step to the almost subconscious encroachment on other people's rights. The girl who borrows a friend's party dress so often that she comes to look upon it as her own, will actually feel aggrieved when the real owner needs it on the very day when she wants it, or has not had it cleaned in time for the borrower to use it. The man who cannot

afford a car is given a lift by a kind-hearted neighbour. Then comes a crop of requests—to run this little errand, to pick up that visitor, and so on—until the now unwilling owner is treated as an unpaid chauffeur. Such cases may seem exaggerated, but most people will recognize the type.

At first, when borrowing, there may be sops thrown to the conscience: "But he (or she) likes lending it!" "He won't miss it!" "He doesn't even know he has got it!" Until finally we come to all those soothing little euphemisms for "stealing" which are in vogue particularly among public bodies or large firms and organizations: scrouging, lifting, wangling, pinching, fiddling, winning, getting it over the wall, and many others. They all indicate that the appropriator considers he has the right to use, if he can, what belongs to someone else. This is shown by the hurt way in which he responds to any suggestion that he is stealing—"It's not the same thing at all!"

The same attitude of treating the very surroundings as a background for oneself is seen in those people who chatter loudly in the street and bang car doors in the quiet hours of the night; or those who scatter litter in the parks, cafés, public vehicles and elsewhere. Here the element of *tamas* also enters, but the element of *rajas* is seen in the aggressive comment: "There are men paid to pick it up, aren't there?" To the same category belong those who wander over farm property, leaving the gates open, treading down cornfields, leaving their picnic rubbish behind them. A characteristic of these *rajasic* persons is that, no matter what they have, they will go on complaining and making comparisons and considering themselves to be poor. They are always more aware of what they have not than of what they have. Yet it must be obvious that, while they use everything they can as theirs, they are making no definite focal point of attraction for possessions legitimately their own.

On the plane of feeling also this type exercises the same possessiveness. Yet the very attempt to possess the affection of others ends by repelling them, and the importunate one finds

himself bereft of friends and poor indeed. In the same way, on the mental plane, there are those who, lacking education and a good natural understanding, try to appropriate knowledge and learning at second-hand, as it were, without growing into it naturally. They show off bits and pieces of information, parade their pseudo-culture, forgetting that "the style is the man himself" and that they cannot "take over" another's language and assimilated knowledge by the simple desire for it.

Dogmatism, too, is a form of false possession. Highfalutin speech, officiousness, malapropisms, insincerity in speech—all these proclaim the poverty of those who try to assume an intellectual garb not truly theirs. Such people can never possess an educated mind. The snob who assumes a position not his or hers by nature has less breeding than the simple but honest person; the former puts barriers in his own way.

To acquire possessions, then, there must be a focal point of attraction. What makes this point? What is the lesson to be learned from possessions? This will indicate to us what the nature of the necessary attraction is. The lesson to be learned is that of give and take, of the balance between the value of the goods and the money paid, between service rendered and payment received, between responsibility for the possessions and their acquirement, between abilities and the time and effort given for their cultivation; and so on through every aspect of life.

Here again we can trace three types of those who "have." To the *sattvic* type belongs the *good* business man as distinct from the *sharp* business man. He is concerned with maintaining the balance between what he gives and what he gets, making a fair deal for both parties, and he gives full attention to it. Typical examples of how such an attitude attracts wealth are the 18th-century Quakers who founded such great British business concerns as the Cadbury and Fry groups and many others. The Quakers were the first in Britain to introduce the honest principle of a fixed, fair price, with no haggling or beating down. Thus the possessions came at the level on which the attention was fixed.

In the same way, mental, emotional and moral possessions come to the one who pays for them. The callow aspirant to fame daydreams vaguely of rising to the eminence of this or that world-known character, appropriating in fancy the great one's reputation, without seeing that the owner has given the right price for its possession, in effort, in thought, in will and in sacrifice. Ambition may have tainted the reward, but the price has been paid. Or, if the reputation is only a false glamour, the debt of disillusionment will hang heavily over the future—the price will at last have to be paid.

What, then, about the *rajasic* people, the greedy getters of wealth? Despite the feeling of revulsion they often evoke, they have learnt one aspect of the universal lesson of balance. For with them the constant questions are: "What do I get for what I give?" "Is it the best value?" Time spent in learning that brings no corresponding increase in earning power is considered by them as wasted. They think there is no value in it. On the subjective planes also the same attitude is found in the man who offers for sale his mental abilities, his personal charm and other possessions, but demands the best possible return. He attracts the objects of his desire to his focus.

Finally there are the *tamasic* people who seem to accumulate wealth and possessions in spite of themselves, the passive favourites of fortune. This is due to causes from past lives that have attuned their constitution to the gnomes, the elementals of wealth. In the lives of such people we find inexplicable runs of good luck or bad luck, but it is "easy come and easy go." A typical example is that of a woman who ran through one fortune left to her, made and lost another on the stock exchange, and finally made (and also lost) a third in gold mining. Her "luck" at one time was phenomenal. Every wild-cat scheme she took up "turned to gold," quite against reason and common sense. Yet there was no fixed focus, and when the elemental tide turned, she became as unlucky as she was hitherto lucky, and died completely dependent on others.

In the same way there are those endowed with psychological "wealth," who are merely the passive agents for capacities, with no control and no power to prevent their departure. Calculating prodigies, for example, are often retarded in other directions and may lose their powers before they come to adulthood. No one need feel envious of such unstable possessions.

All these types are to be found among Theosophical students also, since they too are but human. But the perfected man, the Theosophical ideal, belongs to none of these categories, for he blends the opposites and brings right action and renunciation of action into one single process.

He has the disinterestedness of the saint and the ascetic, not because he is concentrated only on things other than material ones, but because he sees Life as a whole, the interdependence of Spirit-Matter. He sees the reality of Spirit, but is not abstracted from the things of this world. He has an innate and developed sense of justice, order and balance in all the details of mundane life. He renders justly to Cæsar what is Cæsar's, and in all his relationships, financial, social, political, family and so on, he keeps the balance of give and take with an alertness as keen as that of the good business man, and an eye to right value as sharp as that of the *rajasic* man. His psychological possessions of head and heart are balanced and integrated, yet his self-interest is not involved in the commerce of any relationships. He reverses the attitude of the *rajasic* "have-not" type, so that in place of treating other people's property as his own he views what is "his own" as in reality belonging to the whole world and only held by him in trust. Even his body is borrowed from nature, his family is a loan, his powers are drawn from a common source and he pays fairly for their use. In him the carelessness

of *tamas* is replaced by the freedom from the worry that possessions too often bring. For he does not worry whether he has, at any given time, this or that possession, inner or outer. His affinity with nature is not that of a passive recipient. He finds a use for what comes to him and lets it go willingly when he must. He knows how and when to save, how and when to spend, whether of time, money or energy.

The goal of the Theosophist is not "poverty," not a retreat from the business of the world into the haven of undifferentiated bliss, letting everything else slip, any more than it is an absorption in one's possessions that makes the whole life worthless when they go. The Theosophist needs all the possessions of which he can make himself master, possessions of knowledge, of love and of power, in order to be the better able to help and teach; just as the Theosophical Movement must draw to itself material funds, when and as needed, to carry on its work in the world.

The unworldly man seeks to know only one thing, God, and follows the path of liberation. But the Theosophist, in addition to attaining that one single, simple, absolute Truth, must also possess the understanding of the *relative* value of everything in manifestation. For without this universal knowledge, so vast and all-embracing, with its infinitude of details against the background of the One Life, how can man help to turn the great cosmic wheel of Life as do the Masters? The possession of love and devotion opens the gate of opportunity for understanding, while power is needed to carry its possessor on to achievement. The Theosophist must not be "poor," if he is to be of use. But his possessions must be like the craftsman's tools, only means to an end; and for Theosophists that end is Service.

The good is one thing, the pleasant another: these two having different objects, chain a man. It is well with him who clings to the good: he who chooses the pleasant, misses his end.

IN THE LIGHT OF THEOSOPHY

The advice given by the Vice-President of the Indian Republic, Dr. Radhakrishnan, when he inaugurated the exhibition of Indian publications organized by the Union Ministry of Information and Broadcasting at New Delhi in November, is well worth remembering and acting up to. *The Hindu* (Madras, 11th November) reports him as saying that in a democracy like India the citizens must become more and more educated, and for this they must read classical literature. According to him being well read is essential for an educated person. This real education should begin, he said, in the home, during youth, when beautiful books can provide both happiness and culture for growing children. He pointed out that "unhappy homes result in neurotic children," and that "giving the children of India a dignified background of home life" is highly desirable and can be greatly helped by making available to them beautiful and great books which become their daily companions.

This brings to mind a plea and a plan to promote peace through books suggested by Humbert Wolfe in *The Aryan Path* for May 1931 under the title: "A League of Books." This poet and practical thinker wrote between the two world wars: "...peace can only be preserved if the minds of mankind are imbued with its virtue as a daily and living factor." Victories are not won by armies but by ideas. He proposed, therefore, the supplementation of the political efforts of the League of Nations with a League of Books, in order to educate the minds of men and nations for peace by making possible mutual understanding and appreciation of the best in each. The instrument for this education he visualized as the best literature of every people, translated and broadcast throughout the world and made available in free public libraries. He explained:—

Nations learn nothing of one another from speeches of statesmen....Only in works of art is the true soul of a nation exposed and understood....

The emphasis [of the plan] is on "culture" and "education." Those words mean the

understanding by each nation of what is best in every other, and the gateway to that understanding is...through...Art.

He believed that if people imbibed the best that men anywhere and everywhere have thought, the best in all would be awakened, and a rebuilding on the rock of true international understanding could begin. The best agency for such work would be an international body—unofficial so that it is not tied up by red tape. Even such an organization as Unesco is not proving very satisfactory for the task of selecting and publishing good and reliable books at appropriate times.

David M. Pratt in his letter to *The Scientific Monthly* (October 1955) raises the question: "How has it come about that the great majority of people demand realism in painting but not in music?" He designates the mere gross, physical, objective world as "reality" and speculates on the basis of his observation of its phenomena only. He suggests that the sun provides "an uninterrupted stream of energy,...a continuity of reflected radiation...for the direct sensory perception of our physical surroundings," thus making us "largely visual animals," whereas "sound is discontinuous and, hence, far less useful than light" and "relatively 'meaningless,'" so that sounds can be enjoyed "for their own sakes." If there is any scientific basis for this argument Mr. Pratt does not make it clear.

This type of speculation should show to students of Theosophy the importance of stressing Universal Unity and Causation, at every possible opportunity.

Music or sound has long been experimented upon in connection with light or colour in many scientific fields: astronomy, physics, medicine, etc. Scientists are gradually recognizing that the two cannot be separated; they always accompany each other. Occult Science has always taught this: Fohat, the power of Spirit in action, the one Force, reveals itself as sound, light, electri-

city, magnetism, radiation, etc.—all these are its garments, all are vibrations; Motion begets motions, Sound begets tones, Light begets colours, and all are correlated, united, interchangeable—the One in the many, the many in the One.

The ancient Egyptian scientists recorded in *The Book of the Dead* a truth upon which modern speculators should reflect:—

Chaos ceases, through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the WORD of the (Central) Sun.

Mr. Pratt's cogitations on the sun, sound and light, as applied to music and painting, and his view of man as a "visual animal," have no validity in the light of either a synthetic view of modern discoveries or of Theosophy which is ancient.

Since art is involved in the question discussed, it should be considered that the great æsthetic faculty in man is a fact. Man is not a "visual" or any other sort of an animal, but an unfolding god; and as such can be helped by and responds naturally to Harmony, whether auditory as in music, or visual. Further, man has evolved his senses to contact and learn from the Cosmos, of which he is a part; so again *Unity* is the key for the understanding of man's response to and enjoyment of true beauty in the arts.

The Export of Monkeys from India (1955) is a statistical, illustrated pamphlet by the eminent Dr. M. Beddow Bayly, M.R.C.S., L.R.C.P., dealing with this disgraceful trade, describing and illustrating experiments on monkeys and showing, in the words of the experts themselves, the futility of animal experiments. He appeals to "the deeply ingrained humane feelings of the people of India by a plain statement of the facts regarding the ultimate fate of the thousands of monkeys exported annually from India," in the hope that they will have this abominable business stopped. The facts reveal that without doubt

it would be more humane to "slaughter in their own habitat" the monkeys that threaten the crops than to sell them to be tortured in research institutions, whether at home or abroad.

The pamphlet opens with two quotations:—

We need a boundless ethics which will include the animals also.—ALBERT SCHWEITZER

We can never forget the great teaching of our master (Mahatma Gandhi) that the ends do not justify the means. Perhaps most of the trouble in the world today is due to the fact that people have forgotten this basic doctrine, and are prepared to justify any means in order to obtain their objectives.

—JAWAHARLAL NEHRU (January 23, 1954)

The tragedy is that men do not see that this "basic doctrine" is a part of Nature's inexorable Law; so, by refusing to heed the Wise Men of the race and by disregarding the teachings of the Ancient Wisdom, they will have to expiate through their own terrible suffering this selfish evil.

It was reported in *The Bombay Chronicle* that "during the period 1949-53 India earned Rs. 9.49 lakhs of foreign exchange through the export of monkeys." No one who reads Dr. Bayly's pamphlet would consider such money to be well earned. Cruelty almost beyond belief is revealed. And ghastly as such cruelty is from the standpoint of ordinary morals, it is far more terrible in the light of the science and philosophy of Occultism.

It has been said: "Blood will have blood"; and in the *Karnaparva* of the *Mahabharata* Krishna tells Arjuna:—

Abstention from injury to animals is the highest virtue. One may even speak an untruth, but one should never kill.

May the earnest appeal from the West, made in this pamphlet, that Indians should have regard for "the kinship of all living things," not go unheeded! The author states:—

The shameful traffic should be stopped everywhere in the world and, if this is to be brought about, the pressure of enlightened public opinion should be unceasing.

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
The Voice of the Silence
Five Messages
Quotation Book

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

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OTHER BOOKS

Light on the Path

Through the Gates of Gold
Because—For the Children Who Ask Why
The Eternal Verities
The Laws of Healing—Physical and Metaphysical
States After Death, and Spiritualistic "Communications" Explained
Cycles of Psychism
Moral Education
Index to The Secret Doctrine
The U. L. T.—Its Mission and Its Future
The Book of Confidences
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What Is Theosophy?

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Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIVth Volume
The Aryan Path—Bombay—XXVIIth Volume
The Theosophical Movement—Bombay—XXVIth Volume

BULLETINS

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

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, 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 1.

U. L. T. LODGES

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| LEYDEN, HOLLAND | 35 Roodenburger Street |
| LONDON (W. 2), ENGLAND | 62 Queen's Gardens |
| LONDON, ONTARIO, CANADA | 524 William Street, Princess Avenue |
| LOS ANGELES (7), CALIFORNIA, U.S.A. | 245 West 33rd Street |
| MATUNGA, BOMBAY (19), INDIA | Anandi Nivas, Bhaudaji Road |
| NEW YORK CITY (21), U.S.A. | 347 East 72nd Street |
| PARIS (16 ^e), FRANCE | 11 bis, Rue Keppler |
| PHILADELPHIA (3), PENNSYLVANIA, U.S.A. | 1917 Walnut Street |
| PHOENIX, ARIZONA, U.S.A. | 32 North Central Avenue |
| READING, PENNSYLVANIA, U.S.A. | 812 North 5th Street |
| SACRAMENTO (14), CALIFORNIA, U.S.A. | 1237½ H Street |
| SAN DIEGO (3), CALIFORNIA, U.S.A. | 3148 Fifth Avenue |
| SAN FRANCISCO (14), CALIFORNIA, U.S.A. | 166 Sanchez Street |
| SAN LEANDRO, CALIFORNIA, U.S.A. | 579 Foothill Boulevard |
| SYDNEY, AUSTRALIA | Federation House, 166 Philip Street |
| WASHINGTON (9), D.C., U.S.A. | 1722 Connecticut Avenue, N.W. |