

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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H.P.B.—THE GURU	181
THE BONDS OF THOUGHT	184
THE PSYCHOLOGY OF DREAMS	189
IMPERMEABLE—INVULNERABLE—IMMORTAL	194
PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM—VI	196
HEALTH OF MIND	201
INDIVIDUAL RESPONSIBILITY	204
THE DANGERS AHEAD	208
IN THE LIGHT OF THEOSOPHY	211

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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.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### H.P.B.—THE GURU

1831-1891

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“The Window through which the Light comes.”

PANDIT Bhavani Shankar, who knew H.P.B. well in Bombay and elsewhere during 1879-1884, used to narrate this story.

On a certain auspicious occasion, feeling heart-satisfaction and mind-uplift as the result of the teachings which H.P.B. had imparted, a Hindu student, earnest and sincere, fell at her feet and addressed her as Guru. H.P.B. vehemently protested at his giving such a sacred appellation to her who was but a fallible mortal; and it was no mock-modesty, for she added, “No, no, I am no Guru; I am only the window through which the Light comes.”

To us of the U.L.T., H.P.B. is the Guru. Our profound gratitude to Those who sent her is not lessened, nor is our reverent memory of the Great Blessed Hearts weakened because we recognize the Human Channel of that Light; it came through her and has continued, even to this hour, to pour through her Recorded Message. Fortunate were the early students whose Karma permitted them “to take the dust of her feet,” as the old phrase goes, though that opportunity brought them compensating tests and trials resulting in many a failure. Fortunate are we, deprived of that privilege, for we cannot slip into the error of indulging in personal familiarities such as Arjuna describes in the *Gita* (XI, 41-42):

Having been ignorant of thy majesty, I took thee for a friend, and have called thee “O Krishna, O son of Yadu, O friend,” and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair,

and at thy meals, in private and in public; all this I beseech thee,  
O inconceivable Being, to forgive.

But we have our own tests and trials: some of us are superficial and hasty readers of her profound writings; some are mentally lazy and fall prey to that thief of time—procrastination; some are short-sighted and view Theosophy as a body of knowledge to be promulgated—knowledge about the soul, rebirth, Karma, rounds and races, the pitris, purusha and prakriti and all the rest of it—at the price of neglect of the true laws of Brotherhood, of Charity, of Compassion; others are narrow-minded and opine that all that is necessary is the practice of love and of virtue, forgetting that without insight and understanding born of persistent study of the philosophy, positive virtue, real love and devotion, cannot come to birth; and so on and so forth.

H.P.B. warned against the tendency, engendered by modern education, towards greater superficiality; she warned against mental laziness; she not only expounded metaphysical and philosophical lore but also pointed to pure and moral living as indispensable for hearing the instructions of *The Voice of the Silence*; she taught that virtue cannot flower without the mind acquiring some knowledge of the great truths enshrined in the Three Fundamentals of *The Secret Doctrine*.

The sin of the age is Separateness: nations and races are at war because of it; communal differences and class struggles are caused by it; the strife between the sexes is a result of it; sectarianism in every sphere of life, and especially on the plane of religions, is its direct outcome. But all these manifestations of this sin are rooted in the sin of separateness indulged in by the human individual who overestimates one of his constituents and undervalues another. Those whose minds are well developed pooh-pooh the power of Virtue; those who cannot use their minds pooh-pooh the “activity of mere minds” instead of learning how to develop their own; and so on. Theosophy insists on an all-round development—the sevenfold man growing on all seven planes of being. Not a lopsided but a harmonious evolution of the whole man is recommended, one which will make the man really whole. This is one of the fundamental applications of the Great Message to be found in the recorded writings of H. P. Blavatsky.

On May 8 will be White Lotus Day.

The world of yesterday, which did not listen to the Message of H.P.B., is in a sorry plight today. In agony, in confusion, in abject suffering, mankind is purging itself of false notions about wealth and possessions, about knowledge to be gained from the senses,

about life to be lived in instincts and emotions, about religious and social institutions, etc. The world of tomorrow will need, and will ask for, the Truths of Theosophy which heal the sick mind, the confused heart. The masses are getting confirmed in their belief that all is not right with their leaders. The new world will demand of its leaders intellectual honesty, moral integrity and genuine self-sacrifice. In short, those new leaders will need the inspiration of Theosophical doctrines to satisfy their followers who are emerging from the baptism of fire and who themselves also will need a philosophy of life in which Causation, Karma, Reincarnation and Unity form the basic square.

Therefore today, now and here, it is the solemn duty of every student of Theosophy to prepare himself. How? Let us resolve to do all in our power to rid ourselves of our own personal weaknesses, which, for many, are the defects of their qualities; to increase our store of Theosophical knowledge; to deepen our ties of Theosophical friendship; to widen our Theosophical interests; to consecrate our whole life and to make it sing the song of Theosophy. Let us clarify our minds about the resolve; seek ways and means to carry it out; gather force so that we may sustain ourselves in the holy work to be undertaken. A few who are doing all this already will give us strength. Let us develop the necessary respect and reverence for all such visible or invisible helpers, for thus we shall learn from them by the process called osmosis.

Let us humbly accept the secret grip which H.P.B. offers to every earnest seeker after Wisdom and, joining our palm to hers, let us prepare ourselves to labour for the world of today.

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NOT to go out of the house is to know the world of men,  
 Not to look out of the window is to know the ways of the heavens;  
 For the further a man travels,  
 The less he knows.  
 This is how the sage knows without going anywhere,  
 Can name things without seeing them,  
 Can bring them to completion without doing anything to them.

—LAO TZU

## THE BONDS OF THOUGHT

“MAKE not your thoughts your prisons.” This unheeded advice to Egypt’s vanquished, bereaved and desperate Queen, which Shakespeare puts in the mouth of Octavius Caesar (*Antony and Cleopatra*, Act V, Sc. ii), he shows not to have been disinterestedly offered, but it is none the less sound.

There is, to be sure, a sense in which, in spite of our efforts, we are imprisoned willy-nilly not only by our individual limitations but also by the thinking of the age in which we live. The very “evolution of the God-idea,” for instance, we are told, “proceeds apace with man’s own intellectual evolution.” This evidently does not imply only the intellectual evolution of individual man, for Madame Blavatsky adds that the ideals, not only of realistic thinkers and even freethinkers, but also of idealists, are “but the outcome and natural product of their respective environments and periods.” Only to a certain extent do they depend upon the temperament and intellectual capacity of each. They are also “the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained.” (*The Secret Doctrine*, I, 326-327)

Madame Blavatsky pronounces “profoundly true” H. T. Buckle’s words in his *History of Civilization*:

If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time until the minds of men are ripe for its reception. (*The Secret Doctrine*, I, 298)

She even wrote of her first great work that “some thirty years ago this humble work would have been doomed to self-destruction by its own contents.” (*Isis Unveiled*, I, 220)

She also made it plain, in dedicating *The Secret Doctrine* “to all true Theosophists, in every country and of every race,” that she did so because they had “called it forth” and it had been recorded for them.

Does this not throw light on the statement in *The Theosophical Glossary*, under “Humanity,” that, though “Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally,” it has to become a Brotherhood also *intellectually*? And it appears from a letter from one of the great Masters of Wisdom that it is only the progress made in the study of Arcane Knowledge from its rudimental elements that can bring understanding of Their meaning and, “strengthening and refining those mysterious links of sympathy

between intelligent men—the temporarily isolated fragments of the universal Soul and the cosmic Soul itself—bring them into full rapport.”

Only up to a point, then, it appears, can John Donne’s exclamation be accepted: “I hold the key to my prison in my own hand.” But it is true to a far greater extent than most realize. According to the teaching of the Buddha, as rendered in *The Light of Asia*, we are not bound only or entirely by limitations imposed upon us from without. He tells us that “the Soul of Things is sweet,” but he also says:

Within yourselves deliverance must be sought;  
Each man his prison makes.

For most, no doubt, the individual outlook is far more circumscribed than that permitted by the limitations imposed by the thought level of the age, as if a man set up his own small, low-roofed tent in a vast, high-vaulted chamber, and thought his tent top represented the zenith, whereas even above the vaulted roof rises the blue, eternal sky.

Once started on the path to spiritual knowledge, we have especially to watch our thoughts. A single thought about the past can drag us down. Plainly *The Voice of the Silence* warns, “Look not behind or thou art lost.” Mr. Judge’s condemnation of morbid remorse shows his profound recognition of the pertinence of this injunction. He wrote to a pupil:

...follow the Hindu maxim: “Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge.” Regret is productive only of error.

He deplores living “the past over again by vain and hurtful regrets.” And he writes also that if we are at all cast down, then by just that much are our thoughts lessened in power. A character in *A Passage in the Night* by Sholem Asch describes graphically the misery which morbid concentration on an ill deed done can cause:

Human beings like to torment themselves in order to appease their conscience. And Man’s conscience has an enormous appetite; give it a finger, it will swallow a hand.

Certainly one must repent, and determine not to sin again; but one must repent and dismiss the matter.

Anticipations, pleasant or painful, no less than memories, may make us neglectful of the duties of our present existence which is our opportunity to live and learn. *Can we really live, in any but*

the present moment? If not, is it not self-evident that, as we have been told, to live and act rightly in the present is the whole of life?

Mr. Crosbie puts graphically, with a homely illustration, the position of many who feel frustrated in the efforts they are putting forth to rise but are finding themselves checked by their Karma. Replying to the question, "Is it not very hard to rise?" he writes:

It is not hard, for our Real nature is at the place we wish to rise to. In the East they catch monkeys by putting nuts in the bottom of a narrow-necked jar; the monkeys see the nuts at the bottom and at once put their arms and hands in to grab a fistful of the nuts; they do not know enough to let go the nuts and be free and so are caught. We are much like the monkeys in that we want to rise and be free, but we will not let go the "nut-ideas" that we hold. If we only would, we should rise by our own nature. We ought to be wiser than the monkeys; to be our *self* and let *things* go. (*The Friendly Philosopher*, p. 195)

"An elephant," it has been written, "can be tethered by a thread—if he believes he is captive." It may or may not be true of an elephant, but it is certainly true, metaphorically, of a man. How many millions have been held back from rising to their full potentialities by the false teaching that man is "born in iniquity and sin," and that he is dependent on any but himself for his salvation! The student of Theosophy would answer anyone who said, "I am a miserable worm," with the confident assertion, "No! You are an unfolding God."

"I can't rise!" How do you know you cannot till you have tried and tried again and yet again? The next time we are tempted to say such a thing, let us remember what H.P.B. wrote:

Try to realize that progress is made step by step, and each step gained by *heroic* effort. . . . Be hopeful then, not despairing. . . . "Try" is the battle-cry taught by the teacher to each pupil. (*She Being Dead Yet Speaketh*, p. 12)

We can partly realize how important are thought and mental attitude when we read that "*thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena." And what phenomenon, what achievement, more significant to our future usefulness to the Cause than effecting a change for the better in our own character and outlook? "Thought builds character," we are told. "As a man thinketh, so he becomes."

Let us emulate Arjuna in his survey of the armies with his spiritual Teacher at his side. An honest self-appraisal in the light

of the great virtues and the great Exemplars will show us what we have and what we lack. Are we strong? We must also be gentle. Are we industrious? We may need also to cultivate generosity. Are we pitiful? Mercy without justice is no mercy. Are we ardent to learn? Spiritual knowledge is not given us for self, but for passing on in the spirit of "Thus have I heard."

Just as we have seen our thought to be conditioned by the thinking of our age, so we have to bear in mind the larger aspect of the effect of our own thought upon the world. It is a solemn truth that "thought impressed upon the astral tablets exists in eternity whether expressed or not. . . ." Mr. Judge has written that "thoughts, while they may be fugitive so far as concerns the thinker, are not so otherwise, but persist as seeds for good or evil in the whole race." H.P.B., moreover, calls it "an undeniable psychological fact" that opinion once promulgated tends to become epidemic and that the same ideas reproduce themselves and reappear in successive ages (*Isis Unveiled*, I, 275-6). We are told in a note by the Editor of *The Theosophist* for January 1882 that a fixed idea amounting to an obsession may infect other minds long after the death of the man who held it, just as a contagious disease may be communicated to another after the death of a sufferer from that disease by contact with the clothing he had worn.

Here is a great responsibility indeed, since such a strong thought, once generated and sent out, has become independent of the brain and mind which gave it birth and will live upon its own concentrated energy, so long as this remains undissipated. Or, as Mr. Judge puts this law,

. . . every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain. (*The Ocean of Theosophy*, pp. 108-9)

Now, as each thought-entity is inseparably connected with the being who evolved it, we obviously cannot escape responsibility under Karma for its working after we have sent it out. But he indicates also in "Each Member a Centre," reprinted in *The Heart Doctrine*, the positive good that can be wrought by right use of altruistic thought:

If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think

*Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

We shall then not only be avoiding imprisoning ourselves in hopeless thoughts but also giving others the key of our great philosophy, which in effect proclaims to each who turns that key, "Behold, I have set before thee an open door."

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IT has already been demonstrated in natural science that everything that is moved presupposes a moving principle; that, furthermore, the moved is moved only in so far as it exists potentially and that the mover carries out a movement in so far as he is *in actu*; and that the mover, if one time he carries out a movement but the next time does not produce such, must, in a certain manner, be passively moved, since active motion exists only potentially in him if he does not actually move. If we thus assume in this case that the first mover of the world one time carries out a movement, but not the next time, then we have to conclude inevitably that a further mover, prior to this one, must exist in the world. This one is, therefore, not the prime mover. Now, if we thus assume in the case of the second one that he moves one time and does not move the next time, we necessarily get the same result with respect to it as we got in the first case. Therefore, it is an irrefutable consequence that either this succession yields an infinite chain or that we admit that in the "here" [*i.e.*, the world] there exists a mover who is in no manner moved nor may yet be moved, neither as concerns his essence, nor yet *per accidens*. Since matters lie thus, this mover is consequently of necessity eternal; the object that is put in motion is likewise eternally in motion; for if something existed that, at a given time, were potentially in a position to be moved by the eternal mover, then a mover who would precede the eternal mover, would inevitably have to exist "beyond."

—AVERROES (1126-1198)

## THE PSYCHOLOGY OF DREAMS

THROUGH all the centuries of recorded human thought, men have always evinced a deep interest in that strange wizardry of sleep in which dreams people the hours of slumber with forms grotesque or commonplace or beautiful, forms multitudinous and protean, and in which we find ourselves strangely emancipated from the circumscription of earth-time and space, from the inhibitions of our self-made moralities and philosophies, and from the limitations of our waking knowledge and powers.

Ever a questioner, man has striven to explore the origins and significance of these strange phenomena.

At one time, dreams were accorded a supernatural origin and were regarded as messages from "gods" or "spirits." In the modern world, dreams are usually regarded as messages from oneself. Till lately, the most influential twentieth-century theory was that of Freud, who held that the "latent" content of a dream—which is uncovered largely by the intricate technique of free association of ideas—is usually a form of wish-fulfilment.

Later theories of dreams have moved on from Freud. Researchers today reject the idea that dreams are mostly hidden wishes. Instead, they say, dreams might reflect almost any kind of emotion. When they do signify wishes, these need not derive from childhood eroticism, as Freud theorized. Nor is free association particularly important for understanding dreams. So too Freud's idea that a dream's meaning is buried deep beneath its apparent content is losing favour. Many analysts, influenced by Carl Jung, try to "amplify" the apparent content of a dream to find some significance. They think that dreams reveal, rather than conceal. Many post-Freudians agree that a dream can have many meanings.

When people dream and *what* they dream are fairly well known. *How* and *why* they dream is less clear to modern researchers and many are the theories advanced. (See "In the Light of Theosophy," January 1988.) There is, however, general agreement that this night-time activity of dreaming is essential to the dreamer.

The contribution of ancient psychology, which Theosophy reiterates, is invaluable for supplementing, correcting and clarifying the varied hypotheses formulated by modern psychologists.

To the Theosophist as to the mystic, all life is One. An all-pervading vitality gives an essential oneness to the life of stone and plant, of animal and bird, of man and discarnate spirit, of the manifested universe and of the Great Uncreate; and therefore

these grades of life are not dissociated in unrelated isolation but are bound together by subtle affinities and occult correspondences.

Consequently the individual is greater than he knows, not isolated in his own personality but having, so to speak, within himself dim and winding ways which link him with grades of life beneath his own, and portals through which his spirit may have intercourse with life in its wider manifestations, and touch and be touched by the Divine Life itself. But alas! through the habitude of the earth-bound and sense-enthralled existence of generations we shut ourselves into the prison-house of the material and temporal, only rarely, and then falteringly, treading those paths along which we might claim our kinship with what, in misbegotten pride, we call lower life; and but rarely finding egress through those portals which open upon higher planes and lead to the pulsating Heart of the Infinite.

Further, the mystic and the Theosophist know that our individuality is not summed up in the personal ego which is so closely and consciously related to the physical body. In dreams is found the proof that there is a hidden aspect to our nature, an aspect which lies both beneath and above the level of our normal brain-consciousness. There are in each one of us three fundamental realms of consciousness: that of which we are normally aware in our waking conscious life; that which lies below the normal and may be termed subconscious, the realm of fancy and delusion, the world of psychism and mediumship; and that which lies above the normal and should be called superconscious in contradistinction to the subconscious.

Dreams (apart from the purely physiological ones well known to modern Western psychology) can spring from both levels of our occult nature—the subnormal or the lower psychic and the supernormal or the purely spiritual. Modern psychology has acknowledged the subnormal, but does not yet wholly understand either its seat or its nature. As for the supernormal, in spite of the large number of cases on record that have remained “unexplained,” the majority of professional psychologists still deny its existence. To admit it would necessitate a complete revolution in modern science and would lead to the perception of the inner man as a Spiritual and Immortal Ego.

In sleep, those faculties of sense which hold us so enchained to the present, the material, the obvious, are in abeyance, and we become susceptible to influences otherwise ignored, and responsive to impressions which reach us from cognate life but pass unheeded in those waking hours which are so largely under the

dominance of the conditions of physical and therefore grosser life. And in sleep also the higher Ego is free to a large degree from the trammelling shackles of matter, and in that freedom his thoughts, unlike ours, are living acts and deeds, present actualities; and, to use an apt analogy, these "are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes." (*Transactions of the Blavatsky Lodge*, p. 62)

Now this is not to say that all dreams are the product of influences from or the memory of activities of the higher Ego. Just as in waking hours the brain of the keenest scientist or deepest philosopher may in reality be occupied and busy with trivialities suggested by the circumstances of the moment or by vagrant fancy—which trivialities possess a genuine thought-reality of their own—so also many of our dreams may be, as the psychologists aver, the result of mind-activity induced by chance stimuli which reach us from without, or by like stimuli originating in our own physical organism, or by the mental stimuli of memory or repressed desire. What the Theosophist does hold is that these explanations of the psychologists do not cover all the ground, and that there are dreams which find their only adequate explanation in the contact of the spirit with a life larger and more universal than its own; dreams in which we move again among the experiences not of past years but of past generations; in which through closer affiliation with the great Over-Soul we have foreshadowings of what we call "futura," which, in the Infinite Mind, must be part of the Eternal Now; and in which the spirit, released from the trammelling of the senses, fares forth to see sights and to converse with beings which are ever there, but exist on a plane of which we are denied cognizance in our waking hours by the barrier of the physical.

At this point the question will naturally arise: Is there any criterion whereby those dreams which are fragments and reflections from a larger life, a higher plane, may with certainty be distinguished from such dreams as are mere fantasy—chaotic picturings caused by chance physical stimuli, or such as have their origin in suppressed instincts and desires? There *are* certain signs by which they may be recognized.

The first is *their extremely reasonable nature*. Our common dreams are so frequently bizarre, chaotic, extravagant or absurd; indeed these are their unvarying characteristics in at least some part. On the other hand, the dream which is the recapturing of an actual soul-experience on another plane is always coherent and

connected. It is deliberate and reasoned *because* it is the product of higher intelligence guiding the human imagination and preventing it from wandering.

The second sign is *the essential transcendence of the dream*. This transcendence is evidenced by the revelation of facts or truths which are clearly beyond the capacity of the dreamer's normal faculties, indeed sometimes beyond the scope of any human mind.

A third sign is to be found in *the deep impression which such dreams leave* on the dreamer, an impression of certitude which is at strange variance with the evanescent nature of our memory of ordinary dreams.

And then there is a fourth sign—though this, it should be said, is rather occasional—the recurrence of the dream night after night, or the multiplying of the dream so that two or more percipients experience the same dream in all its details at the same time.

Instances might be multiplied of dreams which incorporate all these qualities—dreams which are highly rational, which carry a sense of vivid reality, and in which creative results impossible to waking consciousness are achieved, as, for example, the composition of Coleridge's "Kubla Khan" and Tartini's "Devil's Sonata"—and there are the instances common to most of us in which problems have been solved and compositions produced which baffled all our waking skill; dreams in which strange scenes are visited and unknown buildings entered which, if they be the creation of our fancy alone, proclaim us to be potentially greater artists and more skilled architects than any who today hang their pictures in art galleries or submit designs for buildings of state or civic monuments; dreams in which distance is annihilated, action related not to time but to thought, and thought itself endowed with the creative power of a god. Now in all such dreams two alternatives are before us: we must postulate either (1) that the dream was self-created fantasy only, or (2) that it was the mirroring in the mind of an experience of the soul in a real sphere of being. If the first, then the *quality* of these dreams—their transcendence of the highest of which waking consciousness is capable—compels the belief that at least there is in us some "self" higher and greater than the self of waking consciousness, and that that "self" has, in those dream experiences, made objective manifestation of its thought.

But if that thought is fantasy only, then we are confronted with the incredible conclusion that such a "self" should be fated to

engage only in activities which are purposeless and vain. How much more reasonable to conclude that in our highest dreams we touch the realities of a plane of being which transcends this; a plane to which the true "self" is native and on which it moves and converses with beings which are timeless and eternal. And such a conclusion has been finding unexpected and unintended support from the accepted exponents of modern science. When Einstein published his "Restricted Principles of Relativity" in 1905, it became impossible for the informed person to continue to regard "Space" and "Time" under their old connotations. Relativity has given us "space" which is a universal "here," and "time" which is an eternal "now." And the relation of the human consciousness to this new universe is being formulated in terms which are more and more closely approximating to the "intuitions" of the great Mystics.

We would conclude with a quotation from a German mystic, J. Kernning:

The functions of the inner life are unceasingly active; they need no rest, no relaxation. When the man, at his own pleasure, can establish an equilibrium with these functions, enabling himself to see, hear and feel their manifestations whenever he may choose to perceive them, then those manifestations become our own possessions, giving us that which we demand, and then for the first time attaining truth and significance in our estimation.

Dreams and voluntary seership are the two poles of spiritual activity, and upon these are founded the teachings of immortality held by all religions. (*The Path*, May 1887)

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THE principle of reason is not an indifferent acceptance of all we encounter. It does not merely illuminate in order to acquire knowledge, but is rather a questioning, a wooing of truth. Reason never becomes possessive knowledge that is necessarily limited and fixed, but remains unlimited openness to ideas. Reason does not merely observe that which is, is not merely affected; it brings about motion in whatever it concerns itself with.

—KARL JASPERS

## IMPERMEABLE—INVULNERABLE—IMMORTAL

Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature.

—*The Secret Doctrine*, II, 422

**THESE** three words—impermeable, invulnerable, immortal—can profitably be dwelt upon.

*Impermeable to the lower titanic forces.* What are these forces? The ocean of life in which we live contains the lower elemental forces and the waves made up by them are moving towards the shore of matter, while we human beings are trying to move towards the other shore, *viz.*, that of Spirit. Also there is the Astral Light which is enlivened by man's use of those forces; to its influence also we have to become impermeable. Each one of us, however, has in the past given to that Light his own quota and through this he attracts to himself his Karmic affinities which make him permeable to the lower titanic forces. In the myth of Prometheus, they are the lower cosmic forces which are in use by the animal-man. The human-animal by himself can never become impermeable to those forces, for he manifests them and is manifested by them under natural law.

*Invulnerable in his personality.* When animal-man is transformed into the *vehicle* of the divine man, the latter begins the task of overcoming all the lower traits and tendencies of the vehicle. Achilles was invulnerable except in the heel, but that is where the arrow of Paris pierced him. Most students are vulnerable in numerous places, and one by one these have to be so cleansed and strengthened that we become *wholly* invulnerable. Let us not make the mistake of allowing some Thetis to dip us in the Styx, but let us plunge into it ourselves, and emerge not from it till every part of the personality, from head to heel, becomes invulnerable! To become invulnerable the personality must lose its own existence as a quasi-living entity and become but a window through which the glory and the grace of the Soul stream forth. The world of matter and of mortals prizes the personality as something fine; to the Soul its only worth is in the possibility of its becoming a channel and an instrument for its own work. To become impersonal implies, not the loss of the personality, but

its transmutation into a beneficent vehicle for the impersonal forces of the God in Nature.

*Immortal in his individuality.* To become immortal in our individuality is a high enterprise. The nature of the God in us, the character of the Divinity which we are, will not be known to us till we have succeeded in observing the two previous injunctions in some measure. But while we are holding the mind and the senses against the attacks of the titanic forces, while we are watching the machinations of the personality, we should steadfastly endeavour to perceive that the Great Self is there in our own heart. If we follow the lines of our determination we shall gain the active guidance of the Self within. Not until it is admitted that the Self eternally persists and is always unmodified, will any real knowledge be acquired by us. Patanjali's aphorism gives us the starting exercise: "The modifications of the mind are always known to the presiding Spirit, because it is not subject to modification." When the ever-modifying mind catches the gleam of the Unmodifiable Spirit, the way to immortality has opened.

*Isis Unveiled* (I, 39) helps us:

It is our decided impression and conviction, that to become a genuine spiritual entity. . . man must first *create* himself anew, so to speak—*i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice.

Here we see that only by eliminating from our mind and heart *selfishness*, which isolates and makes us permeable to the lower titanic forces; *impurity*, which pollutes the personality and makes it vulnerable; and *superstition* and *prejudice*, which prevent us from understanding that we and we alone can redeem ourselves, for such is the law of human evolution—can we realize our immortality.

All of us can start here.

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YOUR mind and my mind are but marked passages in the Eternal Mind of life.

—J. W. DUNNE

# PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM

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## VI

### IMAGINATION

*"The universe is a product of divine thought."*

THE first power that meets us at the threshold of practical occultism is the power of imagination. Man is conscious of having ideas and of being able to put his ideas into form. He possesses an interior world of his own, where those ideas exist. He is the sole autocrat in that world of mind, the master of its creations and lord over all it contains. He governs there by the supreme power of his will, and if ideas intrude which have no legitimate existence, it is in his power either to annihilate them or to suffer them to grow. It is a world like the outer world, sometimes dark, sometimes illuminated; its space and the things which it contains are as real to its inhabitants as our physical world is real and objective to our senses; its space is either narrow or expanded, limited in some and without limits in others; it has its beautiful sceneries and dismal localities, its sunshine and storms and lightnings, its forms of beauty and horrible shapes.

It is the privilege of intellectual man to retire to that world whenever he chooses. Physical enemies do not persecute him there, bodily pain cannot enter and the vexations of material life must remain behind, but ignorance and superstition go with him.

The boor, when he closes his eyes and shuts his ears, can hardly be said to have any human existence. There is nothing in his interior world to attract his attention; but the poet or artist, when his individuality retires into the interior chamber of his mind, finds it filled with visions of beauty; and, rapt in their admiration or listening to its melodious harmonies, he forgets the existence of the objective world; while the true Adept, who consciously evolves those images under the guidance of his educated Will, not only creates for himself at any time the surroundings he chooses, but makes them by the same power visible to others.

Imagination forms the basis of all magical operations, and art and magic are closely related. Both give objective shape to the products of the imagination, and only the manner in which this is effected differs. The sculptor shapes the picture of a beautiful form in his mind and mentally projects it into the marble. He then employs mechanical force to free that form from all irregularities,

and the result may be a Venus or an Apollo. The painter covers the canvas with the creations of his imagination and makes them visible by the application of paint. The magician forms an image in his mind and projects it directly upon the minds of others, or he may project it into space, and by the attractive power of his Will clothe it with matter and render it visible and tangible.

This power of the Adept to project images is neither so incredible nor so difficult to explain as is commonly believed, and the phenomena of mind-reading, transmission of thought and sometimes clairvoyance are based upon it. If we fully realize the fact that the seat of high intellection is a universal principle, or, to state it more correctly, a function of the Omnipresent Spirit, there will be no difficulty to conceive how the vibrations created by that centre of forces, called the brain, can be transferred and brought to a focus in any other part of that principle by the Will. Images thus projected by the mind upon another person can be brought to his consciousness either in the waking or sleeping condition, but a power to transmit also presupposes the power to receive, and the images projected must not only be of sufficient strength to impress themselves upon the mind of the receiver, but the latter must also be in possession of a sufficiently sensitive organization and in a receptive state to perceive those images.

Various means have been adopted to produce an abnormal receptivity for such purposes. They are all calculated to lessen or suspend the uproar of vital forces going on in the physical system by lessening its vitality, and all such practices are injurious in proportion as they are efficacious. The only safe and sure way to accomplish the object in view is to preserve always and under all circumstances a *serene tranquillity of the mind*.

The surface of a lake whose water is in motion reflects only distorted reproductions of the images projected upon it, and if in our interior world the elements are in uproar and confusion, if it is clouded by prejudices, darkened by ignorance, hallucinated by desire or disturbed by passion, the true images of things seen will be equally distorted. The state of our imagination is a great factor in our observation and appreciation of things, and an object or an idea may be agreeable or disagreeable according to our inclinations and understanding. The savage may see in the sculptured Venus only a curious piece of rock, and the beautiful painting is to him only a piece of canvas daubed over with colours. To the poet the forest swarms with fairies, and the projecting rocks or wandering clouds take weird and curious forms, while the coward sees an enemy or a ghost lurking in every corner. The greedy miser on looking at the beauties of nature only thinks

of the money-value they represent, but true art finds beauty everywhere, and to him whose mind is poetic, every symbol in nature becomes a poem and suggests new ideas.

The images formed in the mind, either by the will or by impressions received, may act powerfully upon the physical body of the person. They change or distort the features either temporarily, or if continued or often repeated, permanently. They may render the hair white in a single hour, mark, kill or break the bones of the unborn child and make injuries received by one person visible upon the body of another. They may cause or cure diseases, induce hallucinations and visions and produce "stigmata." Imagination performs its miracles either consciously or unconsciously in all departments of nature. Frequently we see instances of "protective colouring," which means a close resemblance between the colour of an animal and that of the locality in which the animal lives, and the cause of this is the powerful effect of surrounding colours on the imagination of animals when breeding. By altering the surroundings of animals at such times, their colour can be changed at will. The tiger's stripes are said to correspond to the long jungle grass, and the leopard's spots resemble the speckled light falling through the leaves. The forces of nature—influenced by the imagination of man—act on the astral plane and create tendencies and shapes, which in the course of progress find expression through material forms. In this way the vices of man give rise—as has often been pointed out by occult writers—to the evolution and reproduction of monsters, noxious plants and poisonous reptiles, and as man's imagination will become purified, so will the last remnant of disgusting animal forms disappear, and the earth become more beautiful and refined. The refined and more cultured ideation of the Universal Mind causes each planet at each new "*day of creation*" to evolve higher forms than it possessed on the previous "*evening*," when the life-wave in its cyclic "*round*" passed on to the next planet to fulfil its destiny there; and if after untold ages the impulse given "*at the beginning*" has again passed through its seven rounds and the great "*year of creation*" is ended, when our whole solar system has passed through its slumber and *Brahma*, reawakening again, begins to evolve forms, his more exalted and perfected imagination will make the new world still more exalted and perfect.

In our normal condition our will can guide our imagination; in abnormal conditions the will of another may take its place. A person who dreams does not control the actions which he performs in his dream, although he may dream that he is exercis-

ing his will. The things seen in his dream are to him realities and he does not doubt their substantiality, while external physical objects have no existence for him, and not even the possibility of their existence comes to his consciousness. He may see before him a ditch and dream that he wills to jump over it, while in fact he does not exert his will, but only follows the impulses created during his waking condition. A person in a "trance" may be so much under the influence of a "magnetizer" as to have no active will of his own and be only led by the imagination of the operator. The avenues of his external senses are closed and he lives entirely in the region of ideas, in which material objects can find no place and into which such objects could by no means be introduced. Still, what he sees is real to him and if the operator creates a precipice in his imagination, perhaps represented by a chalk mark on the floor, the "subject" will on approaching it experience and exhibit the same terror as he would in his normal state if an abyss were yawning under his feet, and if the operator should have the cruelty to make the entranced jump into that precipice, the most serious consequences might follow. A glass of water transformed into imaginary wine by the will of a "mesmerizer" may make the subject intoxicated, while it would not necessarily have such an effect on persons in the normal state, and if that water has been transformed into imaginary poison, it may injure or kill the sensitive. A powerful "mesmerizer" can form either a beautiful or horrible picture in his mind, and by transferring it by his will upon the mental sphere of a sensitive even in his normal condition, cause him either pleasure or suffering; and the qualities of the products of the imagination either unconsciously or consciously evolved, attract us to certain persons or repel us from others and create sympathies and antipathies in the human and animal kingdoms.

The creations of the imagination as well as their material symbols on the physical plane are more or less lasting according to certain conditions. High and spiritual ideas make a more lasting impression than those on a lower plane, and it is well known that after leaving a place where we have resided, we, generally speaking, remember without effort only pleasurable events, while disagreeable ones are forgotten unless they have made a very strong impression upon the mind. A cause which produces a sudden terror or acts otherwise strongly on the imagination produces a lasting impression not only through life, but beyond it. An idea which has been ingrafted into the mind by education or study is difficult to uproot or to destroy. A person who during his life has strongly believed in the existence of eternal damnation

and hell-fire may, on his entrance into the subjective state after death, suddenly behold all the terrors of hell which his imagination during life has conjured up. There has been no "premature" burial, the physical body was actually dead; but the terrified soul again rushes back into the deserted body and clings to it in despair, seeking protection, and finds itself alive in the grave where it may pass a second time through more terrible pangs of death, or by sending out its astral form in search of sustenance from the living, become a vampire and prolong for a while a horrible existence. Such misfortunes in Christian countries are exceedingly numerous, and the best remedy for it is a rational education or the cremation of the body soon after death.

On the other hand the convicted murderer, who before stepping on the gallows has been fully "prepared" by the clergy and been assured of his "salvation," who has been cheated into a false belief that his sins are forgiven, and who firmly expects to jump from the place of execution into the arms of the angels, may on his entrance into the subjective state really see the creations of his imagination before him and thereby be saved from becoming a vampire; but whether the clergy by saving him from such suffering confer any real benefit upon him, or rather retard his progress by impeding and postponing the action of his Karma, is a subject which we will not examine at present.

What has been said previously in regard to the development of the will, is also applicable to the development of the imagination, because imagination is strengthened and cultured by the will.

When the will is held in suspense, the imagination is rendered passive; that is, the mind takes in the reflects of pictures stored up in the astral light, without choice or discrimination. Fortune-tellers and soothsayers therefore employ various things, such as crystals, cards, coffee-grounds, water, etc., to fix their attention and thereby keep the will from guiding the imagination, thereby producing a waking dream.

Life has been called a dream, and it only differs from other dreams in that during our occupancy of the physical body we can make use of our will to guide and control our thoughts and actions, while in the subjective condition during sleep and after death that guidance is wanting. It is therefore of the utmost importance that we should control our will by the higher impulses of the moral law and at all times cultivate a pure and exalted imagination.

*(To be continued)*

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## HEALTH OF MIND

ONE of the first truths in the *Book of the Golden Precepts*, written for the daily use of disciples of Occult Wisdom, is—"The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer."

It is the lower mind and reason that, being self-centred, raises up the fear of the future, magnifies to unbearable proportions the difficulties that come to all men alike. It is the lower mind that worries and frets in self-pity, and that feels the pressure, the horror and the nightmare intensity that sometimes, when exacerbated by a nerve-wracked system, overwhelms the reason itself. It is the mind that, caught on the wheel of its own characteristic activity, goes round and round, obsessed by thinking from which the ordinary will seems powerless to rescue it. And it is this obsessed and despairing mind that itself exhausts still further the nervous system, setting up thereby a vicious circle in the reaction again on the mind.

But—and this must be recognized—the sick mind cannot heal itself, and indeed, until it is "slain," that is, prevented from acting on its own, its possessor will be unable to pull himself out of the slough of despond, unable even to accept and use any outside help that may be offered when he cries out for it.

There is a cure. The first step is to recognize in oneself the existence of a power that is greater than this lower, intensely personal, mind and feeling nature. There is in us the Higher Mind as well as the lower. That Higher Mind is not a loose conglomerate like the lower, always tending to strife in itself, but is an entity, the Spirit in the Body, whose godlike powers manifest only when the personal faculties are held in abeyance, subservient to its will. Sometimes it shows itself in the heroism of the meanest of men in times of crisis, but it can only display its strength and wisdom when it is called upon by the lower.

How can one call upon it? By fixing heart and mind on it, and by stopping what Patanjali calls "the modifications of the thinking principle." That is, one must stop "thinking" in the ordinary self-centred way, not by a forced effort of will, but by putting before the mind a definite line of spiritual ideation that it will have to follow, regardless of whether it can analyse out the meaning or not. The fixing of the mind on some impersonal spiritual truth that gives strength is like holding on to a lifeline when one is well-nigh drowned in the stormy ocean of *Samsara*.

All the learning of the lower mind, flanked by reason and desire, is a dangerous thing. It weakens instead of strengthening,

and it will be wise to put it on one side and to forget it entirely for the time being. When the mind is being dragged back again and again to the survey of all the difficulties that this "learning" shows as present or about to come, pull away from it by means of the lifeline of spiritual thought.

A devotional book learnt "by heart" becomes the lifeline to hold fast to, every time the lower mind and feelings and energies rise in their obstreperous waves. Start the day's activities by learning one verse by heart, without letting the mind fidget as to whether it really understands the meaning or not. The verse should be allowed to soak into the fibres of one's being, but at the same time it should be learnt accurately, by repeating it aloud, if that proves a help. It can then be used throughout the day as a talisman to "rub up," as often as it can be remembered. And, at night, if repeated once more, with all one's mind and heart, it acts again as a lifeline during the body's unconscious hours.

Such books as the *Bhagavad-Gita* or *The Voice of the Silence* have been found potent in evoking the light of the Inner God, and, though their use in this way is only the beginning, even a little of this spiritual knowledge, as the *Bhagavad-Gita* says, "delivereth a man from great risk." But, whatever ennobling books one takes, the endeavour should be made throughout the day to remember that one is not the poor, fretful, fearful mask that hides the Real Being, not the body torn and tense with pain, or bubbling over with vitality, not the emotions that rise and sink, nor the mind that twists and twirls in its own self-centred cerebration. Behind all these is the Spiritual Being that is not born nor dies, the Perceiver, the Knower, the Admonisher, the Sustainer, in whom is all power to aid and to overcome.

So much for the aspiration. But this is not enough. It must be translated in terms of action and exercise, otherwise it will itself degenerate into selfishness. Better to do a few kind deeds deliberately for others in the course of the day, even if only carrying a heavy parcel, or running an errand; better to use one's eyes and ears to note what other people need, and to give some intelligent thought to the ways and means of fulfilment, than to devote all one's thinking and meditating to one's own salvation and health. "Act for and as the Self." Self-interest will seek to find its way back to its central niche in the heart, even in good deeds, unless it is made to follow the lifeline of the thought that in others is the same Great Self as in oneself.

Another help in purifying the mind of its self-centredness is the study of subjects that are impersonal—the evolution of life,

the constitution of mankind, the laws of nature and their modes of action, metaphysics that take the mind away from its worries.

And finally, it is foolish to ignore whatever sensible and natural physical methods and means are available to relieve the disorder of the nervous system and the body. One cannot force sweet music out of a violin by an effort of will if one scorns the obvious physical fact that the strings need tightening or loosening. The help of others and a change of circumstances are useful in the initial stages of regulating the physical conditions to those more conducive to health, but, unless the change of outlook from within has been made at the same time, any benefit received can only be temporary. Health or wholeness means that neither spirit nor soul nor body can be ignored in planning a way of life.

The qualifications required of a Chela, or a disciple of the Wisdom-Religion, indicate this need for "wholeness" and for selflessness, and at the same time they give pointers for its acquisition, a line that will help even the ordinary mortal to escape from his own tormenting nature and the ills that it creates. The qualifications are as follows, and reflection is required at first on the qualities in themselves, without trying to assess or to analyse to what extent one already possesses them.

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. 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;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

For a man can only help others to the extent that he has been able to lift himself out of the shadow of self. The fact that he has known the darkness of that shadow, the tyranny of the lower self, gives him an added power to understand and aid. The lower self may cry out that it is *in extremis*, but only when it is figuratively "at death's door" can the Higher begin to live.

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## INDIVIDUAL RESPONSIBILITY

WHO is the individual? What is the meaning of responsibility? Responsibility to whom? For what? We should try to answer these questions before we accept responsibility as a necessary part of true living.

Let us try to answer the first question: Who is the individual? He is the soul, we might say. But "soul" is a name given to three aspects of man. H.P.B. tells us in *The Key to Theosophy* that there is the animal soul, the human soul and the spiritual soul. The human soul, she tells us, is the "Reincarnating Ego," the "permanent *Individuality*" (p. 174). It is Manas itself. It is this Manas which, by merging into one with Buddhi, the Spiritual Soul, acquires immortality. It is necessary to remember that Manas is a "principle," and yet it is an "Entity," an Individuality. Therefore H.P.B. goes further and says that "he is a 'God,' and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible, and for each of which he has to suffer."

The animal soul is the physical man, the lower self, the lower Manas combined with Kama and operating through the physical body and its "double" or astral body. It is the seat of animal desires in conjunction with the lower reflection of Manas.

The Divine Soul is Buddhi, the vehicle of Atma or Spirit. It becomes conscious by the accretions it gets from Manas after every new incarnation on earth. (*The Secret Doctrine*, I, 244)

Therefore we see that the soul must have different degrees of responsibility. The Divine Soul would appear not to have any responsibility, for only when the power of "choice" is there can there be responsibility, and Buddhi, being universal, can have no choice. In the animal soul, the active agent is Kama, made responsible by that portion of Manas, the reincarnating Ego or Soul, which has incarnated in the personality. Because the animal soul has been made individually conscious by the ray of Manas, the thinking entity, the latter is responsible for all the sins of the former, whether or not it recognizes that responsibility. It is the duty or responsibility of this ray of Manas to separate itself from the Kamic element which has absorbed it, and to act as itself, as an individual, as a God, as a soul of immense power and experience—in fact, as one who realizes that it can function either through the principle of desire which is universal and stands for compassion absolute, or in collaboration with evil desires that have become identified with *Mara*, the tempter. The latter limit our thinking and sow the seeds of the "sin of separateness" and

of *ahankara*, for they make us forget that the principle of consciousness or awareness ought to be concentrated on the higher, universal aspect of our being, Atma-Buddhi, and not on Kama-Manas.

The responsibility of Manas, the human soul, is to do its duty as Manas in and through the vehicles by means of which it can contact matter and feed the Divine Soul. And, since vehicles (including the principle of Kama or passions and desires) are necessary for it to function through, it has to pay its debt to them. Therefore, while the training and evolution of the vehicles progress through incarnations, the human soul has to accept the responsibility of what the vehicles do. We sometimes forget that evolution through successive lives on earth is for the purpose of bringing the vehicles to the point where they can be used in the best possible way by the indwelling God; they have to be trained by noetic action to become spiritual vehicles (see "Psychic and Noetic Action" in *Raja Yoga or Occultism*), thus raising up to a higher state the entire mass of matter, as Mr. Judge says. Out of this comes the idea of the crucifixion of the Ego, of the Christ within, of the human soul, Manas itself; for, Mr. Judge explains, "Manas is thus crucified for the purpose of raising up the thief to paradise." Apart from this, there is "suffering" involved in being limited by these as yet uncouth vehicles—uncouth in the sense of being dense, unresponsive to the higher impulses from within.

Yet, even this human soul can become "spiritually wicked" through excess of *ahankara*, *i.e.*, by refusing to become universal in scope, refusing to blend itself with Buddhi, with Universal Compassion.

Just as a parent is answerable for the transgressions of the child, so long as the latter remains irresponsible, so it is the Manasic Entity who is responsible for all the sins of the lower personality. It is the duty of the former to see that all actions are in accordance with Law, Universal Law. Ignorance of the Law is no excuse, we are told. Ignorance of a law will still bring its Karmic reaction from the universal aspect of nature, but the individual responsibility aspect will be determined by the amount of wilfulness in the action, the choice aspect.

We can get much help as regards personal responsibilities if we take them to mean duties. Each of us is born with a *dharma*, *i.e.*, something to achieve in terms of what we are and where we are. Our birth has been chosen by the reincarnating Ego and therefore will bring to the personal ego (the personality) just what is

necessary. (See *The Theosophical Glossary* under "Karma." All else performed by the personal soul will bear bad fruit; what is not performed in accordance with *dharma* will also bear bad fruit.

The question arises: Just what is our *dharma*? What is it that is pleasing to the *Ishwara* within? What ought we to do?

There are two spheres of our responsibility: our own individual responsibility to our God within, and our responsibility to our environment, our city, nation, race, family, etc.

To our God within we have the responsibility to live according to the highest conceptions we have and to train ourselves to become more in tune with his nature. He can speak to us through the voice of our conscience, so our first responsibility is to listen to the conscience. Further, as we dwell on our true nature we begin to sense a higher aspect in us than that to which the voice of our conscience belongs, that which is called the voice of the silence. It is more an impression, or a pause in our thought, during which we sense a higher mode of conduct or of duty. At death, we should constantly remember, the human soul unites with the Spiritual Ego, assimilates it and is absorbed by it. Shall we meet death without ever having had spiritual aspirations? Our life will have been spent in vain if this ever happens. H.P.B. brings this out in her reference to the parable of the vineyard and the husbandman. (*The Key to Theosophy*, p. 184)

Our responsibility to the environment in which we live is explained to us in *The Key to Theosophy*. Our *dharma* or duty is to give to it what is due to it. Our environment includes humanity *in toto*, for we cannot separate ourselves from this vast whole. Therefore, as H.P.B. tells us, our duty is "to keep alive in man his spiritual intuitions" and "to oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, religious, scientific, or social, and *cant* above all" (p. 47). It is also our duty to promote unsectarian education. We have to work for "full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth" (p. 228). If we complain of our environment, we are attempting to "dodge our responsibility." We have to accept it. In fact, as H.P.B. says in her article "The Tidal Wave," "in order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or *Man-kind*."

To make these ideas even more practical we should train ourselves in the three fundamental axioms of right living: accuracy,

punctuality, purity, *i.e.*, purity of the motive underlying all actions, feelings, thoughts. What is inaccurate, even in our homes and offices, does not make for universal harmony; what is unpunctual brings the right thing at the wrong time and causes disharmony; what is impure, selfish, harmful, causes confusion. These three rules of conduct must become perfect in us. They will, in time, if we but realize that the tiniest inaccuracy on the part of a mechanic may cause an air crash with the subsequent appalling suffering and sorrow. Unpunctuality, too, may cause catastrophic results in the world. Have we not heard many times of a message, or a reprieve, coming too late?

*The Key to Theosophy* (p. 233) also speaks of "the development of the sense of duty in those who now so often neglect it in nearly every relation of life." This includes ourselves also. In answer to a statement that "there seems no immediate hope of any relief short of an earthquake, or some such general ingulfment," for humanity's difficulties today, H.P.B. said:

What right have we to think so while one-half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support. (p. 203)

Here is an argument which should be brought forth today against family planning by artificial means. Linking this retrograde step to reincarnation, what are we doing for the future lives of those who practise such family planning? What lies in store for those who advocate it? What is it but "licence to sensualize the divine creative function," to make man worse than the animal?

The same passage in *The Key to Theosophy* from which the above was quoted reads further on:

It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to readjust the balance of power, and save the people from a moral ingulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery.

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## THE DANGERS AHEAD

ALEXANDER Pope wrote, "Hope springs eternal in the human breast," and though it is well that it does so, yet there are times when it manifests as the attitude, "This will not happen to me," or the ostrichlike refusal to see the danger ahead. The real hope is of course based on knowledge, on the full and complete knowledge of just what the strength of the enemy is, together with the capacity to wield the weapons which are necessary to conquer, and, in addition, the recognition that weapons and knowledge alone will not win the final victory. There must be also the inner attitude of mind which *knows* that, "though right were worsted," wrong would not triumph, for at the heart of things is the SELF.

Yet with the simpler things of everyday life it is possible to get knowledge, and the wise student does so, not overwhelming himself with fear of the immensity of the task, but seeing that no matter how big it is, all he can do is to deal with the parts that are nearest to him.

The student of Theosophy has been warned of the dangers that await him in the course of his evolution, dangers that become concentrated into what is known as the Dweller on the Threshold, that mass of evil which has to be conquered before he can step across the threshold of the Higher Life. The tendency is often to cringe with horror from the picture and to await, with fear, the day when it must be met. But such is not the path of wisdom. The Dweller is not now, to most of us, complete and stabilized, but we add to its stature and strength daily. It therefore becomes necessary to take stock of ourselves here and now and to destroy those things which are slowly building this dreaded thing.

Our main difficulty is that we do not know ourselves, our individual character, the effect on us of external ideas and feelings, our relationship to the civilization in which we live. And here lies our greatest danger.

Carl Jung shows how even a nation can become prey to such a Dweller. He shows how insidiously such a thing can arise, and more, he shows the relationship between It and the individual.

He calls this thing our "shadow" and says that "it is everybody's allotted fate to become conscious of and learn to deal with this shadow," and to fight against its overwhelming power-drive.

"The integration of unconscious contents is an individual act of realization, of understanding, and moral evaluation," he says, and is a rare accomplishment, but "the maintenance and further development of civilization depend upon such individuals." It is

a very necessary task, for he says that "the eternal truths refuse to be transmitted mechanically; in every epoch they must be born anew out of the soul of man."

Is not this a scientific analysis of the cases of so many of us who learn and speak words of the philosophy but fail to apply, *i.e.*, to realize the truth of the words we speak? For example, we read of the archetypes of Plato, of geometrical and mathematical foundations of the universe, of the great ideas of Law and Order and Harmony. If these stay in our unconscious, *i.e.*, are not worked out through our conscious mind in our ordinary daily life, there is unbalance and the accumulation of such mental ideas will in time cause a breakdown of the moral life. Similarly, if the ideas we hold are those of disorder, while our conscious mind strives for order, there will be chaos, and each case will be accentuated by the forces of order or of disorder which are rampant in the mind of the race at the time.

How shall we find what is in our unconscious mind? Once again we learn the old story but this time from a scientist in psychology. "We always rediscover our own psychic contents, which have become unconscious, in other people," says Jung. To remember that we see ourselves reflected in other people will show us our "shadow,"-that unknown character which is slowly building for us our "Dweller." We should not, therefore, blame another, but begin to alter ourselves. Not only do we see ourselves in other people, but we view wrongly the relationship between ourselves and our environment. "One is always inclined to lay the blame on external circumstances," and we do not remember that "nothing could explode in us if it had not been there."

It is a hard thing to acknowledge *to ourselves* our own guilt, but only so are we in a "favourable position," for "we may at least hope to change and improve it a little here and a little there." Students will be reminded of the wise words of Robert Crosbie: "No one who sees his mistakes can be a hopeless case." It is this awareness of one's guilt that can act as a powerful moral stimulus.

It should not be a fearsome thing to see our shadow, for before we can progress we must know it and destroy it. Therefore Jung says that "in every treatment of a neurosis the discovery of the shadow is indispensable." In the story of Faust and Mephistopheles, the former is at last forced to admit that "Mephistopheles is my other side, my *alter ego*, my all too real shadow, that can no longer be denied." Once this is seen, every individual must work this out for himself and in himself; there are no general rules.

It is now that we have to watch ourselves, when we see bits only of our shadow, and all of us go through the stage of confession of guilt and even repentance when we have seen the error of our ways; but Jung reminds us that if, as so often happens, our confession and our repentance are followed "by an aggressive defence, the genuineness of the repentance becomes doubtful."

"The fight is in the mind." It is there that we have to integrate the good ideas till they are assimilated and result in action; it is there that we recognize our shadow. A student of music is anxious to be told his errors in music; a student of the Higher Life should be anxious to see his errors. These errors are not in his neighbour or in his environment, but in himself and, as Jung remarks, "It is certainly better to know that your worst adversary is right in your own heart." "Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire," says *Light on the Path*. But courage comes with the statement, "The vices of men become steps in the ladder, one by one, as they are surmounted." Let us therefore remember that our weaknesses and our vices can become upward steps as they are found out and destroyed.

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WE can only say more precisely what responsibility is when we know what we are responsible for. This question is controversial; furthermore, it is posed and accordingly answered differently according to the philosophical line concerned. There is agreement only that people are basically responsible for their actions. The question as to the possibility of responsibility is cogitated on together with that of human freedom. Freedom of the will and the accountability for actions that derives from this are seen as the reason for responsibility. This, however, restricts the concept of freedom personalistically and isolates it from communicative conditions of reference. Responsibility is not simply the consequence of freedom; on the contrary, it is only the fact that people can be responsible for others as well as for themselves that provides the basis for what we call freedom in the ethical sense.

—MANFRED RIEDEL

## IN THE LIGHT OF THEOSOPHY

American thinker Sanford Redmond is hailed as the initiator of a theory about Nature which is considered at once “radical and simple.” Yet to a student of Indian philosophy and of Theosophy, the thinking about Nature and its relation to us that is gaining momentum seems nothing new. What is new is that scientific sanction is now being given to some age-old truths. The statements now being bandied about—such as, “Nature is a single system”; “We and everything else in this world are dancing to Nature’s tune in a never-never land of infinite vastness”—are mere reformulations of Nature’s laws that have always been in existence.

For centuries, we have developed a tradition of thinking based on naive and incorrect assumptions about Nature. Human beings have given supreme importance to themselves and subordinated Nature. According to the Redmond theory, altered points of view can be constructed to eliminate many basic human prejudices, the most crucial being our views on what thinking is and why we think.

In an interview with Rasik U. Shah (*Indian Express*, February 16), Redmond explained his theory:

Nature has endowed each of its assemblage of “life” forms with either brain or brawn or both to enmesh them in Nature’s system and achieve results that Nature intends. Thus the human view that our advanced ability to think separates us from other “life” forms is erroneous.

Nature is one single system and nothing that exists within it is independent of it nor does it function independently. The whole system is in a state of constant flux and what happens at one place influences events in other places. In this vast time-space-energy continuum of Nature the action of a single electron affects and is affected by the action of the entire universe—past, present and future . . . .

The human concept of “life” as opposed to “non-life” arose out of human concepts of time and the amount of time that a “life” span runs and one that a human can discern. However, there is no reason to suppose that other inanimate looking structures such as rocks, mountains, even planets, stars, galaxies, etc., are not part of “living” structures vaster than our comprehension can accommodate and “living” life spans of aeons with movements of such slowness or immense fastness as not noticeable to humans.

Simply put, we are unable to evaluate anything whose rate of activity does not fall within the limited human range of discern-

ment, even with magnifying devices. As a corollary to this, it follows that not only on earth but in any place in the universe it is entirely possible to find "life." . . . In sum, the whole cosmos is an infinite "living" organism.

Humans have all through history assumed that beginnings and endings were a rule of Nature, probably because of the "life" cycles which seem to have a beginning and an end—even though the existence cycle of the energy humans are composed of does not have an observable beginning and an end, nor does the energy of the universe. This prejudice may well have been the basis of religious thinking with its concept of a creator and the subsequent development of human theories of philosophy. . . . In fact, nothing ever "dies," nothing is ever "born." The sum total of energy remains the same—only the reshuffling of atoms takes place. Everything is immortal. . . .

This infinite universe with no beginning and no end has no place for a creator. . . . Certainly, a world without religious dogmas would have a better environment for peace and order. As for the human individual, with realization of his limited capacity for discernment of Nature, he would be rendered more humble and less shackled with egotism.

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"In some off-guard moment, a thought which illuminates new territory can explode in our heads and change the shape of our thinking and our lives. This postulate which arrives full blown in the brain is a function of the connection between the mind and the heart. This connection holds the key to our natural development." So says Joseph Chilton Pearce, world-famous American author and expert on human development and human intelligence. Pearce was in India recently for a series of lectures and workshops in Delhi and Bombay. (*Indian Express*, February 9)

A former college professor of the humanities, Pearce has lectured extensively and is the author of five books. He is recognized as an authority on the integration of the theories of meditation and human development. The heart-mind connection, he says, is the key to mental power:

Biological research into the brain and cognition, under the auspices of the U.S. National Institute of Mental Health, has yielded the most intriguing single factor to emerge in generations: that the central core of the brain system—where you keep the vast majority of all your knowledge of your ego/self and your world

out there—has direct connections with the heart. The brain sends its final collation of information to the heart, instant by instant, and receives instructions from the heart on what response to make to the world out there. The heart, not the mind, as is currently believed, is our ultimate director, and the whole secret is to get the mind and heart together. We can see by the evidence all around us that so far we're not doing a very good job. . . .

We are each born with a biological blueprint for spiritual maturity, making the mind and the heart work together. By the time we leave childhood, however, our parents and our culture have led us away from the true longings of our hearts and toward the chatter of confused thinking. Misunderstanding of nature's plan of the heart/mind connection is at the core of virtually all the serious social and psychological problems we face today. Properly heeded, this natural plan could change the world we inhabit.

Another aspect of this heart/mind connection is the mysterious process of creative insight. . . . Meditation holds the key to this process. Meditation is the stilling of the thought-waves of the mind. Insight arrives in some moment of suspended thought, or simply pushes thought briefly aside. Either way, the mind must be made still for insight to occur. Albert Einstein spoke of his momentous discoveries as insights that arrived like flashes of lightning, which though they lit up the landscape of his mind for only an instant, forever changed its shape. . . . The long-range goal of meditation is nothing less than the transformation of ourselves and our society.

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Most schools pit students against one another in a contest for attention, approval and achievement. Or as an "innovative" alternative, they separate students from one another and individualize their lessons. Neither arrangement gives students a chance to learn the skills of working together.

The message some educators preach these days is: we learn more through co-operation than through competition. (See "In the Light of Theosophy," January 1988.) Two leading researchers on co-operative learning, Roger and David Johnson, have put theory into practice in classrooms in many parts of the world; by now they have trained an estimated 25,000 teachers in the finer points of helping their students to learn from one another. The two Johnson brothers' research on co-operation, which includes more than 80 original studies so far, has led them to these conclusions, as reported in *Psychology Today* for October 1987:

Children who learn co-operatively—compared with those who learn competitively or independently—learn better, feel better about themselves and get along better with each other. . . .

“Co-operation,” says David, “is the basic phenomenon that distinguishes our species. It’s the underpinning for everything.” That includes socialism and capitalism, business and the family. Any society, even one obsessed with competition, is predicated on people co-operating with one another. However, most schools don’t reflect this reality of adult life. . . .

Co-operative learning, however, means more than putting a bunch of students together and telling them to get to work. It means creating “positive interdependence”: structuring students’ interactions so that each depends on and is accountable to the others. A group identity is the goal; students must realize that they will sink or swim together. . . .

The overall result is that students are unavoidably concerned about each other’s welfare. Positive interdependence means that their interests are bound together: “I can succeed only if you succeed, too.” So there is a built-in incentive to help, to accept help, to root for others. . . .” None of us is as smart as all of us,” the Johnsons are fond of saying.

“If you ask why we’re doing this research,” David says, “it’s not to raise achievement. That’s fine if it happens, but we’re more interested in acceptance of differences.” Students tended to like each other more when they worked together co-operatively in the classroom. More impressively, this mutual attraction was observed in studies in which some of the children were handicapped. And when students of different ethnic backgrounds learn co-operatively, prejudice declines and ridicule practically disappears. Kids who are different from one another start to enjoy being around each other, and they continue to socialize during their free time.

Co-operative learning has other beneficial effects as well, the Johnsons have shown. Students who work together tend to have higher regard for school, for the subject they are studying and for their teachers. They also develop more confidence in themselves.

Co-operation does not mean unanimity, nor does interdependence mean seeing eye-to-eye on everything. The aim of co-operative learning is to instil a respect for others, a conception of human relationships which, beginning with the smaller circle of the classroom, will ultimately help the construction of a peaceful world by shaping habits of thought and behaviour.

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The "information revolution" continues apace. But where is it taking us? Things are changing fast and it is said that the very way people think of "knowledge" is undergoing a subtle change. In our rapidly changing technological age, the pursuit of more and more information of many kinds is considered vital, but, says David Lyon in *New Society* (U.K.) for January 15, this does not warrant talk of a qualitatively new kind of society. The author discusses some popular beliefs about the information society and concludes that it is not right that technology is the crucial factor in social change.

I conclude that the notion of an information society is a flimsy one. . . . The search for computer logics to replace intuitive or other judgements raises issues of what counts as "information" or "knowledge," and the extent to which people may be prepared to trust the computer print-out rather than what intuition or morality suggests. What price responsibility? Already we have examples of the buck stopping at the computer. . . .

The idea of computerized control within an "information society" is Janus-faced to say the least. Gains in efficiency, accuracy, speed, productivity and comprehensive coverage must be set against threats of liberty, responsibility, justice and wisdom. On present showing, the latter are simply not adequately addressed in the quarters where they should have priority.

A technical revolution does not necessarily add up to a social revolution, but the idea of an information society fits in neatly with the western myth of progress via technology; much of its popularity comes from the widespread belief that technology proceeds in an almost autonomous fashion and that its effects are beneficial until proved otherwise. But the cultural shifts involved as information technology spreads do raise critical, ethical questions. Who or what determines what passes as knowledge? Will data and information erode the bases of traditional wisdom and discernment? Unless we grapple with such fundamental issues, we shall end up with the kind of information society we deserve.

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A programme to make physicians of the future conscious of and utilize the influence of family, society and culture in treating a patient's illness is being tried out at the Harvard Medical School. This humanistic approach, known as the New Pathway, was conceived because of the tendency among modern physicians to become distanced from their patients. New medical breakthroughs

and the expansion of scientific knowledge have left practically no time for compassion, intuition and ingenuity—"the trinity of doctorhood"—as Dr. Richard Selzer puts it. (*Heritage*, March 1988)

"When we define humanism as a separate entity from bio-scientific competence, we do ourselves a disservice," says Dr. Gordon Moore. "The two are as important as the front and back of the hand." Another eminent scholar, Dr. Allan M. Brandt, agrees. "This is not just cultural window-dressing," he says. "Instead of telling students that a humanistic outlook is important, we're trying to get them thinking about the clinical utility of the range of issues that will bring a patient into their offices. It's a new model of effective therapeutics."

"The message to future physicians is quite clear—that mastery of technology is not the beginning and end of medical education. The practice of medicine will require you to navigate in the realm of values and ultimately to respond to more than what is on the chart," says David Rothman, Director of Columbia's Centre for the Study of Society and Medicine.

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The concept of using a patient's own blood during an operation is catching on. Intra-operative autologous blood transfusion, as it is called, is now being used extensively in Britain, according to the *New Scientist*. Its main advantage is that it eliminates the risks of donated blood.

Traditionally, any blood spilled during an operation would be sucked up and thrown away or soaked up with swabs which are then incinerated. The patient would then be given matched donor blood to make up for what had been lost. Now, depending on the type of operation, between 30 per cent and 80 per cent of what is spilled can be almost immediately returned to the patient. It is sucked into a small specially designed plastic bag and then filtered back to the patient, usually through a vein in the arm. Blood can also be taken from the patient just before the operation and fed back during surgery or immediately after surgery is complete.

The advantages of these auto-transfusions are numerous. Stored blood rapidly loses vital properties, and worse still, the patient runs the risk of receiving a blood-borne infection such as hepatitis, which leads to cirrhosis of the liver and possible death. Students of Theosophy know of other risks, besides purely physical ones, as blood has occult properties.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

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THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
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## By William Q. Judge:

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# The United Lodge of Theosophists

## DECLARATION

**T**HE 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 founder 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, and 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 Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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