

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE BASIS OF MORALITY

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AN intimacy subsists between ethics and knowledge—the true and only parents of genuine Devotion. The science of ethics or morality was highly developed in ancient India and the Niti-Shastra clearly shows how widely branched was the knowledge it included. The first meaning of the Sanskrit word *Niti* is guidance, direction, management, and that is made applicable to conduct, behaviour, propriety, decorum, in individual life and in social relationships. Even politics as a science was knowledge of the moral principles by which a state should be administered.

A man's religion creates his morality. As the great sin of the prevailing religions, East and West alike, is sectarianism, man's character is tinged by sectarianism, and narrow-mindedness has been the result. A liberal mind observes calmly and dispassionately, ever eager to see further and deeper. At every turn the liberal-minded man seeks for Truth ere deciding upon what his duty is and how it can be performed.

To think for one's own self is the first step in the extension of knowledge—any piece of knowledge—in the right direction. Self-introspection, self-study and self-knowledge naturally bring a man to the realization that he is not and can never be an independent entity, growing in power and grace. In an increasing measure he perceives that he is but a cog in the machine on earth, and a star in a vast firmament in the heavens, and that his highest moral duty is to sustain the balance of the Universal Whole of which he is but an aspect.

It has been said that the first step in practical occultism is to look after and guard the interests of another and of others. The neophyte is taught to examine his motive, to keep ward and

watch over it and to guide it according to right knowledge. The Master K.H. writes of what the Chiefs Themselves have said:

Motives are vapours, as attenuated as the atmospheric moisture: and, as the latter develops its dynamic energy for man's use only when concentrated and applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the form of deeds.

Higher Knowledge follows loving deeds. Love spells sacrifice. The puzzling injunction of the Master Krishna to the Disciple Arjuna, to offer everything as sacrifice "to me alone" and then to act, puzzles no more when it is recognized that the disciple is learning to find the only basis of true morality.

In our civilization, in the name of liberty selfishness is practised in personal as in national life. The noble cry of "Liberty, Equality, Fraternity!" raised during the French Revolution remained but a cry on the plane of motives. "O Liberty! How many crimes are committed in thy name!" exclaimed Madame Roland and perhaps France would have served humanity better if the cry had begun with Fraternity, had been "Fraternity, Equality, Liberty!" The great Milton wrote:

License they mean when they cry, Liberty!

For who loves that, must first be wise and good.

To be wise and good is to be compassionate and sacrificing. Justice and liberty are grand concepts, but unless Wisdom and Virtue are their parents they are apt to lead mortals astray. Not independence, but interdependence. Not what one thinks out by himself alone, but how far that thought conforms to the Wisdom of the Ages. Not the claiming of rights, but the discharge of duties. Not to rule in hell, but to serve in Heaven. Not soul-growth, but soul-service. Not the liberation of the soul, but the renunciation of Nirvana. Such is the basis of true morality and it is summed up in the grandiose words of the *Gita*:

But further listen to my supreme and most mysterious words which I will now for thy good reveal unto thee because thou art dearly beloved of me. Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come to me; I swear it, for thou art dear to me. Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.

QUO VADIS ! (Whither Goest Thou !)

Hast thou attuned thy being to Humanity's great pain, O candidate for light?

Thou hast? . . . Thou mayest enter.

—*The Voice of the Silence*

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. . . .

—*U.L.T. Pamphlet No. 22*

THUS wrote the Master, inviting volunteers to take the first faltering steps on the hard and thorny way to Wisdom.

Stress is thus laid on the ethical content of thought and action, and that for the reason that any thought, will and feeling generated in the mind of man activates a force which bodes good or ill for him and for all those who surround him. He is an active force in nature, and, since he has the power of choice, must in the ultimate analysis be held accountable.

In man knowledge propels force. So does Wisdom. But the two are as different from each other as night from day. However, to be effective both must have their emplacement in the brain of man, though it must be admitted that when the one surfaces, the other ceases to manifest. Occultism asserts that the automatically acting brain holds and stores up in itself only a certain quantity of brute force that is unfruitful of benefit either to the individual or to humanity at large. Out of this brute energy of nature, the human brain has the potential to transmute it into the higher form of spiritual dynamics. It is thus that "the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Aeons of time to come." (*U.L.T. Pamphlet No. 29, p. 3*)

The above will give an explanation, may be in part, as to how the third step in the evolutionary process—the Physical—mentioned in *The Secret Doctrine*, is accomplished. Says the text: "This body [the physical] serves as the vehicle for the 'growth' . . . and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the Infinite, of the transient into the Eternal and Absolute." (*S.D.*, I, 181)

With the assurance that a transmutation can be effected in the laboratory of the human brain, it can no longer be surprising that to the occultist no fact of physical science (often miscalled exact) becomes interesting except in the degree of its potentiality of moral results and in the ratio of its usefulness to mankind. The student of Theosophy will readily understand that since divine Wisdom is diffused throughout the entire Universe, and our impersonal Higher Self being an integral part of it, the Atmic light of the latter can be centred only in that which though eternal is still individualized—*i.e.*, the noetic principle, the manifested God within each rational being, or our Higher Manas at one with Buddhi. It is this collective light which is the "Wisdom that is from above," and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle." Hence Job's assertion that "Wisdom is with the Ancient," or Buddhi-Manas. 'For, the Divine Spiritual 'I' is alone eternal, and the same throughout all births. . . . It is the 'Ancient,' because whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the 'first-born' of *Alaya-Mahat*, the Universal Soul and the Intelligence of the Universe." (*U.L.T. Pamphlet No. 32*, p. 5)

With all this super-human knowledge made available to the public during the later eighties of the last century, one would have expected a change for the better in the character and nature of the Race. That expectation failed to materialize. After the passing away of H.P.B. and W.Q.J., the fragmentation process accelerated. National greed for power and worldly possessions led to two major wars, and clashes between nations jockeying for vantage points continues right up to the present moment, and that despite a number of Theosophical organizations all giving lip-service to the cause of human brotherhood and the elevation of the race. Why is this so?

The reasons are not far to seek. Glorification of the personality, a departure from truth if it served personal interests, vilification of glorious names, the altering of the fundamental teachings of *The Secret Doctrine*, was tolling the knell of the finest philosophy by the turn of the 19th century. To put it in

terms of metaphysics, any thought, feeling, word or deed, generated in a human being, becomes selfish or is centred round the lower Ego if in the dynamo of the human brain a desire lurks to benefit the personality either of oneself or even of someone else. In other words, when a person is under the spell of lust, anger, ambition or greed, he, for that time, and for the time required for the cycle to wear itself out, remains utterly selfish and blind to all else save the satiation of his appetite. During all this while, he is incapable of being in tune with "Humanity's great pain"; and if after the lapse he has sufficient stamina left, he will have to start all over again to reclaim the ground lost to lust and desire.

In the worldly person, the only cure for such ills is to universalize one's feelings so as to broaden one's vision to the universal. Thus, the cure for lust and desire lies in cultivating the art of sacrifice—not the sacrifice that is performed to achieve desired ends or for the ostentation of piety, but a sacrifice that has in it the element of renunciation of the ephemeral. Anger can in similar manner be countered by extending charity and love to all living beings. It is the key to charity and love immortal. Greed can be overcome by self-restraint and by absolute straightforwardness of conduct, which are the hallmarks of true *tapas* or mortification. Difficult? Of course it is. But then it has always to be kept in mind that that which is the "higher" has ever the potentiality of subduing the lower. The knowledge that is devilish can never stand against the knowledge that comes from on high.

Never give up! If adversity presses,
Providence wisely has mingled the cup,
And the best counsel, in all your distresses,
Is the stout watchword of "Never give up."

—MARTIN F. TUPPER

NIRVANA—I

(Collated from the writings of H. P. Blavatsky)

INDIANS and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. ("A Case of Obsession": *The Theosophist*, May 1880)

The final goal of Buddhist salvation is the uprooting of sin, by exhausting existence, that is, impeding its continuance. This life is called the Samsara. By the Nirvana, into which we pass after we have gone through all the metamorphoses of being of which we are capable here, is meant "highest enfranchisement," and by this vague term is meant what theists would call "absorption into God," and what atheists would call "nothingness." It signifies the enfranchisement from existence without any new birth, the cessation from all misery. It is described as the "beyond" of the Samsara, its contradiction; without time, space, or force. Life is considered the *summum malum*, and annihilation therefore as the *summum bonum*. Those who accept this faith believe that even in this world a man may rise for a few moments into the Nirvana, provided he cultivates divine meditation and unselfishness. Multitudes of human beings derive comfort from this singular belief. One sometimes loses sight of this fact when dwelling constantly in a Christian country. ("New York Buddhists": *The Theosophist*, April 1881)

It has been said over and over again that the ultimate end of every aspirant after occult knowledge is *Nirvana* or *Mukti*, when the individual, freed from all *Mayavic Upadhi*, becomes one with *Paramatma*, or the Son identifies himself with the Father in Christian phraseology. For that purpose, every veil of illusion which creates a sense of personal isolation, a feeling of separateness from the ALL, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less affected. A study of the

Law of Cosmic Evolution teaches us that the higher the evolution, the more does it tend towards Unity. In fact, Unity is the ultimate possibility of Nature, and those who through vanity and selfishness go against her purposes, cannot but incur the punishment of total annihilation. The Occultist thus recognizes that unselfishness and a feeling of universal philanthropy are the inherent law of our being, and all he does is to attempt to destroy the chains of selfishness forged upon us all by *Maya*. ("Is the Desire to 'Live' Selfish?": *The Theosophist*, July 1884)

Nirvana may be reached during man's life, and after his death in the Manvantara or life-kalpa he belongs to. *Paranirvana* ("beyond" Nirvana) is reached only when the Manvantara has closed and during the "night" of the Universe or *Pralaya*. Such is the esoteric teaching.... Not only was self-torture, selfish solicitude, and life in the jungle simply for one's own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations) but even *renunciation of Nirvana for the sake of mankind* is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practise the six Paramitas or cardinal virtues for it: (1) Charity, (2) Chastity, (3) Patience, (4) Industry, (5) Meditation, (6) Ingenuousness (or openness of heart, sincerity). And how can a *hermit* practise charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhahood, have the right to forthwith enter Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmanakayas*. They don the *Sambhogakaya* (the invisible body) in order to serve mankind, *i.e.*, to live a sentient life after death and suffer immensely at the sight of human miseries (most of which being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the bye, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. "I believe that not all the Buddhas enter Nirvana," says, among other things, the disciple of the Mahayana school in his address to "the Buddhas (or Bodhisattvas) of confession"—referring to this secret teaching. ("World-Improvement or World-Deliverance?": *Lucifer*, July 1889)

When saying that *Para*, or *Parinirvana* rather, is reached only at the Manvantaric close, I never meant to imply the "planetary"

but the whole *Cosmic Manvantara*, *i.e.*, at the end of "an age" of Brahma, not one "Day." For this is the only time when during the *universal Pralaya* mankind (*i.e.*, not only the terrestrial *mankind* but that of every "man" or "manu-bearing" globe, star, sun or planet) will reach "solidarily" Parinirvana, and even then it will not be the whole mankind, but only those portions of the mankinds which will have made themselves ready for it. ("What Shall We Do For Our Fellow-Men?": *Lucifer*, October 1889)

Ordinarily, a man is said to reach Nirvana when he evolves into a Dhyān Chohan. The condition of a Dhyān Chohan is attained in the ordinary course of Nature, after the completion of the seventh round in the present planetary chain. After becoming a Dhyān Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to *overshadow* in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyān Chohan in his turn. There is progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity that the highest condition of Nirvana is realized. ("Nirvana": *The Theosophist*, July 1884)

The deeply religious Pantheism of the Hindu and Buddhist philosopher, and the occasional vagaries of the pessimistic materialist, are placed on the same level and identified by "modern thought." The impassable chasm between the two is ignored. It matters little, it seems, that the Pantheist, recognizing no reality in the manifested Kosmos, and regarding it as a simple illusion of his senses, has to view his own existence also as only a bundle of illusions. When, therefore, he speaks of the means of escaping from the sufferings of objective life, his view of those sufferings, and his motive for putting an end to existence are entirely different from those of the pessimistic materialist. For him, pain as well as sorrow are illusions, due to attachment to this life, and ignorance. Therefore he strives after eternal, changeless life, and absolute consciousness in the state of

Nirvana; whereas the European pessimist, taking the "evils" of life as *realities*, aspires when he has the time to aspire after anything except those said mundane *realities*, to annihilation of "being," as he expresses it. For the philosopher there is but one real life, *Nirvanic bliss*, which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe. The Pessimist calls "Nirvana" superstition, and explains it as "cessation of life," life for him beginning and ending on earth. The former ignores in his spiritual aspirations even the integral homogeneous unit, of which the German Pessimist now makes such capital. He knows of, and believes in only the direct cause of that unit, eternal and *ever living*, because *the ONE uncreated*, or rather not evolved. Hence all his efforts are directed toward the speediest reunion possible with, and return to his *pre-primordial* condition, after his pilgrimage through this illusive series of visionary lives, with their unreal phantasmagoria of sensuous perceptions. ("The Origin of Evil": *Lucifer*, October 1887)

Nirvana is a synonym of annihilation only if taken literally, with regard to the personality and differentiated matter, not otherwise. These ideas on reincarnation and the trinity of man were held by many of the early Christian Fathers. It is the jumble made by the translators of the New Testament and ancient philosophical treatises between soul and spirit, that has occasioned the many misunderstandings. It is also one of the many reasons why Buddha, Plotinus, and so many other Initiates are now accused of having longed for the total extinction of their souls—"absorption unto the Deity," or "reunion with the universal soul," meaning, according to modern ideas, annihilation. The personal soul must, of course, be disintegrated into its particles, before it is able to link its purer essence for ever with the immortal spirit. But the translators of both the *Acts* and the *Epistles*, who laid the foundation of the *Kingdom of Heaven*, and the modern commentators on the Buddhist *Sutra of the Foundation of the Kingdom of Righteousness*, have muddled the sense of the great apostle of Christianity as of the great reformer of India. The former have smothered the word *Psuchikos*, so that no reader imagines it to have any relation with *soul*; and with this confusion of *soul* and *spirit* together, *Bible* readers get only a perverted sense of anything on the subject. On the other hand, the interpreters of Buddha have failed to understand the meaning and object of the Buddhist four degrees of *Dhyana*. Ask the Pythagoreans. "Can that spirit, which gives life and

motion and partakes of the nature of light, be reduced to non-entity?" "Can even that sensitive spirit in brutes which exercises memory, one of the rational faculties, die and become nothing?" observe the Occultists. In Buddhistic philosophy *annihilation* means only a dispersion of matter, in whatever form or *semblance* of form it may be, for everything that has form is temporary, and is, therefore, really an illusion. For in eternity the longest periods of time are as a wink of the eye. So with form. Before we have time to realize that we have seen it, it is gone like an instantaneous flash of lightning, and passed for ever. When the Spiritual *entity* breaks loose for ever from every particle of matter, substance, or form, and rebecomes a Spiritual breath: then only does it enter upon the eternal and unchangeable *Nirvana*, lasting as long as the cycle of life has lasted—an eternity, truly. And then that Breath, existing *in Spirit*, is *nothing* because it is *all*; as a form, a semblance, a shape, it is completely annihilated; as absolute Spirit it still *is*, for it has become *Be-ness* itself. The very word used, "absorbed in the universal essence," when spoken of the "Soul" as Spirit, means "*union with*." It can never mean annihilation, as that would mean eternal separation. . . .

In the Buddhist texts, the negative is treated as essential existence. *Annihilation* comes under a similar exegesis. The positive state is essential being, but no manifestation as such. When the spirit, in Buddhistic parlance, enters *Nirvana*, it loses objective existence, but retains subjective being. To objective minds this is becoming absolute "nothing"; to subjective, NO-THING, nothing to be displayed to sense. Thus, their *Nirvana* means the certitude of individual immortality *in Spirit*, not in Soul, which, though "the most ancient of all things," is still—along with all the other *Gods*—a finite emanation, in *forms* and individuality, if not in substance. (*The Key to Theosophy*, pp. 111-15)

The day when "the spark will re-become the Flame (man will merge into his Dhyan Chohan), myself and others, thyself and me," as the Stanza has it—means this: In *Paranirvana*—when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be "merged in Brahma" or the divine unity. Is this annihilation, as some think? Or

Atheism, as other critics—the worshippers of a *personal* deity and believers in an unphilosophical paradise—are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism in that which is *spirituality* of a most refined character. To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a “dreamless sleep,” but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality*, if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the par-nirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity. (*The Secret Doctrine*, I, 265-66)

(*To be concluded*)

THE ETERNAL LIFE is not the future life; it is life in harmony with the true order of things—life in God. We must learn to look upon time as a movement of eternity, as an undulation in the ocean of being. To live, so as to keep this consciousness of ours in perpetual relation with the eternal, is to be wise; to live, so as to personify and embody the eternal, is to be religious.

—HENRI FREDERIC AMIEL

“TO DARE, TO KNOW, TO WILL, AND BE SILENT”

WHAT is learning? Is it accepting ideas or remembering words and sentences? Is it the capacity to retell what has been read or heard? One form of learning is this automatic response, the parrot-like repetition of what has been seen or heard. It will enable one to pass examinations, but as soon as the pen is laid aside at the end of the examination, much of this learning vanishes as completely as if it had never been in the brain at all.

Such learning is not that of the true student of the philosophy of Theosophy. Theosophical learning is the absorption or assimilation of the ideas presented. With such learning there comes, in the course of time, the capacity to reproduce the ideas completely and purely, yet in the form and with the colouring given them by one's own method of expression. Therefore we have the fourfold pattern of Theosophical learning—to learn, to question, to answer, to live.

The emphasis is on the true reproduction of ideas, for here we are dealing with “things as they are” and not with opinions on them or imaginative concepts. The hard core of all Theosophical knowledge is unalterable because its form is that of the archetypal ideas conceived by and in the Universal Mind and impressed on subtle matter. As these ideas become reflected in and transmitted through minds, superhuman or human, they become to that extent coloured by the medium or vehicle through which they come. But, just as a perfect structure can either, without loss of artistic merit, be decorated or coloured, or, alternatively, be ruined by decoration or colour, so with the great ideas of the world.

Hence the Wise Men of the Fifth Race spent their lives in learning, *i.e.*, knowing what that knowledge was which was being handed down to them. Without accurate knowing we cannot understand, and students must take great care in the early stages to learn accurately. Until that is done there is no ground for understanding or application. Accurate learning is not the final stage of knowledge, or parrot-like repetition would suffice; but it is a primary requirement and an absolutely necessary one.

“To dare, to know, to will, and be silent” is said to be written over the portals of Initiation. One aspect of “to dare” is to question. On what basis can we question? Only in terms of what we already know. Therefore to question means more and more study. Though so much of our work in the United Lodge of Theosophists is in the form of questions and answers, there is

grave danger lest the answers given take the place of study. We have been advised to question only when we have tried every possible means, by study of our books, to find the answer to our problem. Such questions need only the illuminating touch of a greater mind to answer themselves. Such a touch is, at it were, the electric current that irradiates the details of information which we have in our minds so that we perceive their relationship to each other, and the problem automatically gets solved. But to ask a question is difficult. To be able to ask succinctly implies that we understand our difficulty and are at the point of clarification. Muddled questions come from muddled thinking, and the latter comes from lack of accurate learning and from inattention to what is read or heard. "Judge a man by his questions," it has been said, and how revealing questions often are! Only as a last resort should we ask for others' help. Mostly we do so from laziness and from the desire to get knowledge by vicarious means.

"To will" is to be able to answer, for only by strong will can we persevere and go on and on until we find the answers to all questions. If our questions have been rooted in the true method of learning, our answers will be clear and to the point. If the foundation has not been well laid, our answers will be muddled, for we shall deal not with the kernel of the question but with preconceived ideas on the subject. Picking the kernel-idea out of the muddled question is indeed an art, but it should be remembered that only when the kernel has been found and repeated will it affect all who are listening. It is not necessary, or advisable, to repeat a question verbatim; the kernel should be found and taken up for consideration. Therefore we are asked to answer the question and not the questioner. It is only by great effort, sustained by the will, that we can learn how to understand the mind of the questioner and cut straight through the muddled expression to the germ of his difficulty. And the same is true of our own questions. This seeking for the actual difficulty is said to be the real way to help anyone who is in difficulties with life. We must reach his problem where it is, not where we think it is, for if a person needs sympathy it is useless to offer an intellectual dissertation; if he needs clarification of understanding it is useless to offer sympathy.

"To be silent!" "To live!" Silence truly speaks louder than words. The final assimilation of our knowledge leads to a transformation in our character so that our best means of passing on the philosophy is by *being*. "Let your light so shine before men,

that they may see your good works, and glorify your Father which is in Heaven," Jesus told his disciples. When our friends have learnt to respect us, when they realize that something has changed our lives, then they will question; and then we may answer. It is a struggle to acquire, to absorb and assimilate our knowledge so that it becomes our life, but after all we cannot live happily on second-hand information!

To be silent implies that we have reached the true depth of knowledge on which there is little to chatter about. We speak of things "too deep for words"; it is good to remember that our philosophy is too deep for words which spring carelessly to our lips. As we correct this lower talking we can begin to let the mind-soul speak. Such speech illuminates the mind and stirs the heart. It is the speech of the Buddhas and the Christs; it springs from learning, questioning, answering and living that which is learnt. To speak to all and sundry is not necessarily to help them; but to be able to speak the right thing at the right time to the right person is the reward of silence.

I WAS NOT READY

My window stood closed
 And you knocked at the door
 For entry.
 I did not listen;
 I was not ready.
 And the bouquet that you brought
 Of intense fragrance,
 Blossoms culled from regions
 Other than the earth,
 You took away.
 For you could not enter.
 Now under the window
 I sit and cry;
 For I was not ready.

THE SIMPLE LIFE

THE simple life that Theosophy advocates is, first and foremost, an attitude towards all our possessions, be they of the body, mind or spirit. The concept of simplicity or of poverty is misunderstood. St. Paul rightly described the true attitude thus: "... as poor, yet making many rich; as having nothing, and yet possessing all things." The Emancipated Beings are not poor; they are the most wealthy in the things of intellect and intuition. Because of the abnormal (*i.e.*, supernormal but not supernatural) powers they possess, they control Nature and nature-forces, in fact are Lords of Nature. The whole of Nature, so to speak, belongs to them. It is quite easily conceivable, therefore, how these Jivanmuktas even possess great wealth in the shape of precious metals and precious stones. But in spite of all their many possessions they live the simple life, which is expressed in and through their attitude towards these powers and possessions. They do not squander but use their untold wealth of every description for the benefit of humanity. They want nothing, need nothing, seek nothing. They live and use their powers and possessions to better the mind and the soul of the race. As Nature is to them an open book, they administer her laws in uttermost justice, and justice is the basis of all their philanthropy.

Turning to ourselves whose wealth is disproportionate: There are rich men and women who are poor in health, in mind, in spirit. There are learned men who have to fight for bread. There are good men of meagre mentality. For each and all the simple life is possible, provided the attitude of justice is adopted—justice towards all possessions—money, goods, ideas, knowledge, sympathies, etc. All our possessions are objects of trust; we are but custodians of property which does not belong to us, for it all belongs to Nature; we are trustees of all our goods and chattels, all our knowledge, all our heart-powers—limited or extensive. As trustees we must administer the estate of body, mind and soul; the central, basic and cardinal law of that administration should be *Justice*. Nature's mercy is unlike human mercy: mercy and justice do not keep company in reference to man-made laws; justice is mercy and *vice versa* in all acts of Nature.

The rule of the simple life is not that we get rid of possessions, but that we put to use our possessions; in that process elimination results, and objects unnecessary to life vanish, *e.g.*, many knick-knacks, many books, many personal attachments, much of worldly knowledge and of social conventionality. He who gives up an idea without seeing its falsity or weakness, will accept the same idea

again in the future; he who runs away from duty with the notion that he is undertaking higher duties, will find himself caged once again with the small plain duties and cares of life. The correct ritual is to value every object of possession by use—correct use—*i.e.*, by regarding it as an object of trust with a particular value attached to it. The simple life is not an unintelligent throwing away of possessions, but a highly intelligent use of every possession which reveals the true value of each.

THE most shameful aspect of our present international situation, I think, is the way we ape the enemies we hate.

They make war! We make war! They build vast armaments! We build vast armaments! They use poison gas! We use poison gas! They say, All restrictions off on the most brutal instincts of mankind! We say the same, until once more, fighting evil with evil until we are the evil that we fight, far from conquering our enemies we let them make us after their own image.

If we are the apes of our enemies in peace time, in war time we will be apes indeed. Every cruelty they devise we will match. Every devastation they inflict on human beings we will equal. In the end no barbarity will be beneath us.

The boys we bore in travail and reared in love in our homes, schools, and churches will become the yes-men of the enemies we fight, in every dastardly deed they do. They will be compelled to.

And when it is over, in a world where all agree that no one can really win a war, with civilization, it may be, wrecked, with a thousand new problems raised for every one solved and countless hatreds engendered for every one satisfied, I can think of only one factor that still will stand quite unimpaired: namely, the strange man of Galilee whom many call a visionary idealist still asking with infinite sorrow, "How can Satan cast out Satan?"

Let us take a further step and note that whether or not this principle of Jesus that evil is not to be fought with evil appeals to us, depends primarily on what it is that most of all we want. Do we really want to cast out Satan?

Do we most of all desire to get rid of the evil of the world? Multitudes of people want something else altogether—their own prestige, personal or national, their gain and profit, their vengeance even, or their private conquest.

—HARRY EMERSON FOSDICK

THEOSOPHY AND EDUCATION—I

THERE can be no two opinions about the fact that the present system of education in our institutions is in a dreadful mess, with the majority of teachers more concerned with their emoluments, promotions, etc., than with the care of their wards, and the latter too disinterested in studying and more concerned with strikes, "gheraos" and lawlessness. As the Tamil proverb puts it, "With the pot leaking and the rope torn, how is one to draw water from the well?" A new Education Policy has been framed, and it was recently approved by Parliament. The present predicament with regard to the educational issue, as in the case of social and cultural problems, is too deep-rooted in our national ethos to be solved with ease, by issuing policy statements.

Freedom from foreign rule was a most opportune moment for a change in our educational system, by reverting to those traditional values which would be suitable to the genius of the land. While everything is changing around us, what with the scientific discoveries made in the last fifty years which have exceeded anything achieved in the last five centuries, our educational system alone has remained static. There is no appreciable change from the days of Macaulay to the present day. Ours is a hoary civilization, not only tracing its origin to the Aryan advent, but prior to that, to the Mohenjodaro-Harappa culture. Yet, since the British rule, we have failed to teach our children the true culture of the land. It is, however, worthwhile to see how our ancients tackled the problem of education. The Upanishads contain valuable passages about the right type of education to be imparted; and in the last century Madame H. P. Blavatsky dared to attack the prevailing systems, entrenched in scientific materialism, and drew our attention to the great spiritual principles that must govern any true system of education; for she says:

Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbibe the new atoms of his body which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the "Elixir of Life," so can a nation work its own regeneration by educating the new atoms of its national body, its children.

This was written a hundred years ago, and goes to show that education is the awakening of the perfection already inherent in man. Human perfection is the state of harmony and balance between man's actions, behaviour, character, skills, thought-patterns, and the maintenance of human relations. True knowledge being

inherent in man—that coming from outside being only a collection of facts and data garnered from books and encyclopaedias—Madame Blavatsky emphasized the cultivation of the mind. But, at the same time, she warned that “one must not be a fool and drive himself into the madhouse of attempting too much at first.” According to her, the brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well-beaten paths, and if she had lived in our times, she would have said that it works like a computer. It does not compel sudden adjustments or destruction of old patterns. A new kind of mental effort calls for something very different, namely, the carving of new “brain paths,” the ranking in a different order of the little brain cells or lives. If forced injudiciously, our ancients knew fully well, it may do serious physical harm to the brain. All this H.P.B. has clearly outlined in several articles, some of which are collected in the book *Raja-Yoga or Occultism*.

If this seems too abstruse, in *The Key to Theosophy* she devotes a full section to the consideration of the subject of education. She advises the reduction of the purely mechanical work of the memory to an absolute minimum, devoting the time and energy to the development and training of the inner senses, faculties and latent capacities. One wonders whether the least attention is given to these aspects in any one of the policies framed by the Government since the days of Macaulay up to the present New Education Policy, 1986. The ancients H.P.B. admires, and therefore, she says, she believes in them and the modern heirs to their Wisdom. “And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it.” It is these ancients who aimed at creating “free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*.”

True education should be a means for discovery through observation, recollection, reflection (*manana*), and assimilation of ideas and thoughts. The time has come when society should rethink in favour of moral checks and establish a moral code which can instil a subjective deterrent to arrest its own destruction—compare the Damocles’ sword of nuclear holocaust hanging over the world—before the suicidal behaviour of man really takes him to the Stone Age of cruelty and erratic treatment toward his fellowmen for achieving his own selfish ends. Instead of treating moral checks as abstract deterrents, Gandhi brought in the con-

cept of the "inner voice" which is always there in each one of us. As the *Gita* puts it:

"*sarvasya chaham hr̥di sannivishto*"

(I am seated in the hearts of all beings.) (XV, 15)

It is this moral force in us which needs to be kindled and brightened so as to make it rule supreme in everyone's conscience. It would then be fully equipped to put down the erring mind and guide it to take the righteous path. Such a path would definitely lead to a happy society capable of enjoying human values and the benefits of a righteous mind, endowed with unlimited scope for search aimed at the prosperity of all, thus ridding the world of the present nightmare of nuclear holocaust.

But, unfortunately, the present system of education is devoid of human values and is creating a new race of selfish creatures with no concern for their fellow beings. And this in spite of the so-called implementation of the brilliant reports of so many Education Commissions set up in pre- and post-Independence India. The glory that was Ind has been described by many a Westerner, acclaiming her ancient heritage and long-enduring culture; for, there was an age when art, literature and philosophy flourished in the land for centuries and the influence of her thought and scholarship extended far beyond her frontiers. It is refreshing to note C. E. Trevelyan writing in 1838, on the eve of the impact of Western learning on the East, that he saw it not as an invasion but as a debt to be repaid to India. He said:

The sciences, cradled in the East and brought to maturity in the West, are now by a final effort to overspread the world.

As stated, the old educational system has been clearly outlined in the Upanishads and the Brahmanas; and no better description of an educated and cultured man can be found than in the verses from the *Taittiriya Upanishad* in its ninth canto in Part I, verses which are frequently cited in modern University convocation addresses, as an exhortation to teachers and students to devote themselves to teaching and learning, and as to how students should conduct themselves in afterlife. From the statement that knowledge alone leads to the attainment of independent sovereignty (I, vi) it might be construed that the duties enjoined by the Vedas and the Smritis are useless. To avoid such a misconception, the duties are presented, as in the following verses, so that they may be shown as contributory to the attainment of human goals:

Righteousness and the practice of learning and teaching should be observed; Truth and the practice of learning and teaching,

Austerity and the practice of learning and teaching, Self-control and the practice of learning and teaching, Quietude and the practice of learning and teaching, Sacrifice and the practice of learning and teaching, the propitiation of the fires and the practice of learning and teaching, the propitiation of the guest and the practice of learning and teaching, the attending to human affairs and the practice of learning and teaching, progeny and the practice of learning and teaching, are to be observed; Paurushishti who is always in penance thinks penance (alone) need be observed; Naka Maudgalya proclaims that learning and teaching alone suffice: that is verily penance, that is verily penance.

But the turning point from this traditional system is indeed marked by the Minute on Education (1835) by Lord Macaulay, in favour of English learning, so that the "natives" may turn out into suitable clerks for the promotion of the East India Company. Later Commissions showed an awareness of the importance of giving a vocational content to education in India.

Anyone acquainting himself or herself with the New Education Policy (NEP) approved by Parliament will realize that it only reflects the modern values in education, with not a hint of the vision of reality in which the supreme values are those of truth, goodness and beauty. The NEP thinks of the school as only a manufactory for machine-minds. But education was quite different in ancient times when it was in charge of gurus who were moral and spiritual preceptors, not in the least mercenary. It is gratifying to note that a faint glimpse of this system is still to be found in Shantiniketan, Viswa Bharati and Kalakshetra. Students and teachers lived together in natural surroundings and the syllabus of teaching was founded on the eternal truths of human nature, which have lost nothing of their significance however much our circumstances have altered through the ages. Describing the problem of education in an essay written in 1906, Dr. Tagore writes:

Our country had no lack of schools when a piece of chalk and the bare floor were all that a boy needed to learn to write. . . . But, on the contrary, the tendency to care more for inessentials is now seen in every aspect of our life. Our ancestors cared little for social formalities than for social duties; but we do the opposite. They regarded furniture as part of wealth, but not of civilization. . . . Simplicity, naturalness and ease were the marks of the civilized and excess and ostentation of the barbarian. Real greatness shone with its own native lustre, and lost nothing in humble

surroundings. This is the simple truth and must be brought home to our boys in every possible way and initiated into their nature. . . .

Embryos and seeds grow in the seclusion of the womb and of the under-earth, drawing nourishment from their surroundings all day and night, until they are strong enough to come out in the air and the light. Nature keeps them in a congenial atmosphere, taking care that they are not disturbed by forces from outside. The human mind is in the embryo stage in childhood and school-boys should live in surroundings which protect them from all disturbing forces. To acquire strength by absorbing knowledge, both consciously and unconsciously, should be their sole aim, and their environment should be adapted to this purpose.

Further, Dr. Tagore adds that the sort of "education" which the modern child acquires "is unworthy of its name," as it aims solely at helping him or her to grow into a money-maker. The Government's new policy of education dwells mostly on the intellectual aspect. Like the moon which presents only one side of its face, by stressing only the intellectual side the NEP would leave the children unillumined about their other natures, and they would be denied the light of the sun for their guidance. Dr. Tagore continues:

Our notion of modern education is limited within the boundary lines of grammar or the laboratory. We almost completely ignore the aesthetic life of man and leave it uncultivated, allowing weeds to grow there. . . . Music and the fine arts are among the highest means of national self-expression. Without them, the people remain inarticulate. Our conscious mind occupies only a superficial layer of our life; the subconscious mind is almost fathomless in its depth. There the wisdom of countless ages grows up beyond our ken. Our conscious mind finds its expression in activities which pass and repass before our view. Our subconscious where dwells our soul must also have its adequate media of expression. These media are poetry and music and the arts; here the complete personality of man finds its expression.

It is deplorable that not enough scope is given in the NEP for the development of our aesthetic life, as our educational policy is only an extension of the scheme of education adumbrated from Macaulay's Minute to the Sergeant's plan. Whereas during the Mughal period music and art found a great impetus from the rulers, as their whole life was in this land, the British were only

birds of passage.

The NEP, like the British policy, once again can help us only in our intellectual development and scientific talent which evoke our utilitarian ambitions. Because of such narrowness of vision, our life is getting mutilated, even after forty years of freedom from alien rule. In the proposed centres of culture to be instituted in different parts of the country, music and arts are merely given a tolerant nod of recognition, but do not form part and parcel of the lives of our younger generation. It was fondly hoped that the main thrust of the NEP would be an effort to harmonize today's spectacular scientific and technological developments with the enduring spiritual values of this ancient Aryavarta. Unfortunately, more has been written about the need for this fusion by our educationists than any concrete proposal to implement it. As in British days, the present system of education is all head without a heart. Inclusion of value education in the school curriculum has been stressed by all as the only way to prevent the country from facing a crisis of character.

Lacking the wisdom which is lost in the scramble for knowledge and more knowledge, the present generation knows how to doubt, but not how to admire. This aimlessness, this indifference to basic issues, is mainly responsible for the decline of standards, the fading of ideals and the defeat of human endeavour. The purpose of education, none will gainsay, is to provide a coherent picture of the universe and an integrated way of life. By this the student gains a sense of perspective, a synoptic vision, and what in Sanskrit is called a *samanvaya* of the different forms of knowledge. The mass of disconnected information has to be brought to an ordered intellectual vision of the connection of things. Life is one in all its manifestations, however varied and confusing it may seem to be. We have to see life steadily and see it whole—not as a collection of distracting scraps, but as a harmony of patterns.

(To be concluded)

THE DOCTRINE OF METEMPSYCHOSIS

THE Esoteric Philosophy teaches the identity of all souls with the Universal Over-Soul, which identity proclaims not only the brotherhood of man but the kinship which subsists between all the kingdoms of Nature. Spiritual kinship is more easily realized than the kinship of the encasements of the One Self. But the Matter aspect of Nature is as deathless as the Spirit aspect. Indestructibility of Matter, Conservation of Energy and Immortality of Spirit form a trinity—three aspects of the One Reality best named—LIFE.

Indestructibility of matter implies continuity of protean forms of matter in spite of and through change or disintegration of compound forms. Indestructibility or deathlessness of and in Matter is sustained by and through change, continuous and persistent.

Modern science but follows ancient philosophy in stating that the universe of matter is in a state of perpetual motion. Belonging to it is the human body which is continuously changing. This process of change links a single human body to the entire universe of Matter. If particles of the different materials that make up our bodies constantly go forth from us and we absorb others, where have the departing ones gone? There is a community of the material of which are made all bodies, not only human but also sub-human.

The living particles which compose the forms of life in every kingdom—mineral, vegetable, animal, human—pass from kingdom to kingdom, transmigrate from one kingdom into another.

This perpetual exchange occurs even on a non-man-bearing globe, as it did during the early rounds on our Earth when Man was not yet born. Lucretius must have had this process in mind when he wrote:

Thy seas in delicate haze
Go off; those mooned sands forsake their place;
And where they are, shall other seas in turn
Mow with their scythes of whiteness other bays.

With the emergence of Man, the Thinker, the process of exchange continues, but with an additional factor. We have to go back to the Third Fundamental Proposition of *The Secret Doctrine* which states that when the Kingdom of Man is reached, individual responsibility supervenes. With mind comes free will, the capacity to acquire knowledge self-consciously, which in its

turn produces the power to impress the particles of our body for good or ill, so that the lives, say of iron, that we are harbouring in our system eventually go forth from us impressed by us. They may and do gain experience in spinach, but much more marked experience in a human body. This is what Omar Khayyam tried to convey:

I sometimes think that never blows so red
The Rose as where some buried Caesar bled;
That every Hyacinth the Garden wears
Dropt in its Lap from some once lovely Head.

And this delightful Herb whose tender Green
Fledges the River's Lip on which we lean—
Ah, lean upon it lightly! for who knows
From what once lovely Lip it springs unseen!

Man has, we are taught, two great tasks before him: the first, to attain self-consciousness and realize his oneness with the Universal Self; the second, to raise up matter to ever higher and higher states. It is a misunderstanding of these two factors that has led to the popular but distorted doctrine of metempsychosis. The Theosophical doctrine is: Once a man, always a man. No human soul can incarnate in a lower kingdom of nature. But the lives of the human body, by reason of the impression given to them, may do so. Madame Blavatsky explains this in "Transmigration of the Life Atoms" (*She Being Dead Yet Speaketh*) and shows that the Laws of Manu, literally interpreted, have been misunderstood. She says that the statement that " 'A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.,' bears no reference to the human Ego, but only to the atoms of his body, of his lower triad and his fluidic emanations." The Brahman-killer is "he who kills or extinguishes in himself the light of Parabrahm."

Instead of facilitating through a virtuous life and spiritual aspirations the union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis.

Mr. Judge gives in "The Persian Students' Doctrine" (*The Heart Doctrine*) an allegorical picture of this *Nitya Pralaya* or Constant Change (referred to also in *The Ocean of Theosophy*).

If we could realize truly that, as souls, we are the moulders or impressers of substantial lives which we use during our incarnation, we should understand our responsibility towards the lower kingdoms. Do we ever think of what would have happened if the Sons of Wisdom had not lit up in us the fire of *Manas*, and raised us? Why should we not try to perform our humbler duties? The "footprints on the sands of time," made by the Great Ones, not only allegorically enlighten the souls of men but also benefit literally the grains of sand.

The reader will do well to examine the whole subject by perusing the following articles:

- (1) "Transmigration of Souls" by W. Q. Judge (*The Heart Doctrine*)
- (2) "Reincarnation of Animals" by W. Q. Judge (*The Heart Doctrine*)
- (3) "Karma in the Desatir" by W. Q. Judge (*The Heart Doctrine*)
- (4) "The Persian Students' Doctrine" by W. Q. Judge (*The Heart Doctrine*)
- (5) "Transmigration of the Life Atoms" by H. P. Blavatsky (*She Being Dead Yet Speaketh*)
- (6) "The Life Principle": H.P.B.'s Editorial Notes (*The Theosophical Movement*, May 1979)

The subject is of more than mere academic interest; it is of high practical value to the aspirant who is endeavouring to tread the Path of Purity, which involves the purgation of matter.

DID you think you could have the good without the evil? Did you think you could have the joy without the sorrow? . . . I have been thinking much about pain. How could I help it? Sooner or later, regardless of the wit of man, we have pain to face; a reality; a final unescapable, immutable fact of life. What poor souls, if we have then no philosophy to face it with!

—DAVID GRAYSON

THE S.P.R. AND THE HODGSON REPORT

ONE hundred years ago, the Society for Psychical Research (S.P.R.) of London published, in its *Proceedings* for December 1885, the "Report of the Committee appointed to investigate Phenomena Connected with the Theosophical Society" (commonly called the Hodgson Report). Since then, the detractors of H.P.B. have relied mainly on this unjust Report, while her students and admirers have, naturally, resented this slur on her good name and have repeatedly challenged the Report's conclusions. Their efforts to get the S.P.R. to disown the Report publicly have at long last borne fruit. A new study of the case by Dr. Vernon Harrison, a handwriting expert and a long-standing member of the S.P.R., has made the latter come forward with a public admission that "Madame Blavatsky was unjustly condemned."

For those unacquainted with the charges levelled against H.P.B. and with the Report of the S.P.R. upon the phenomena performed by her, we may recapitulate. In the middle of the '80's of the last century, a Committee of the S.P.R. deputed its fledgling representative, Dr. Richard Hodgson, to investigate the phenomena which, with full understanding of their rationale, H.P.B. was producing in the hope of interesting men of science in a new and deeply absorbing field of research. But, truly, as she wrote, "An occultist can produce phenomena, but he cannot supply the world with brains nor with the intelligence and good faith necessary to understand and appreciate them." The youthful investigator produced a Report as biased as it was mischievous, and on the strength of it the S.P.R. Committee delivered an *ex-parte* verdict, pronouncing the inexplicable to be fraudulent and her who had produced the phenomena, deliberately and with knowledge, an impostor. The Report crowned its unjust interpretations with the fantastic supposition that what had induced H.P.B.'s "ten years' toil on behalf of the Theosophical Society" was her desire to further Russian interests!

The charges made in the Report were in the main based on the false testimony of the Coulombs, who were installed at the headquarters of the Theosophical Society at Adyar to help with the household tasks, but were secretly acting in collaboration with the missionaries. The essential conclusions of the Report were:

- (1) That the letters put forward by Madame Coulomb [which H.P.B. claimed contained matter interpolated by M. Coulomb, who could imitate her handwriting perfectly, and none of which

she was ever allowed to see] are undoubtedly written by Madame Blavatsky; and suffice to prove that she has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

(2) That, in particular, the Shrine at Adyar, through which letters, purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents.

The Coulombs' story had no independent corroboration of any significance; it was directly denied by H.P.B. and contradicted pointblank by the testimony of scores of actual witnesses of the phenomena. Mr. Judge, who arrived in India soon after the Coulombs had been expelled from headquarters, made a detailed examination of the false doors and sliding panels Coulomb had constructed in H.P.B.'s "occult room." He showed the product of Coulomb's interrupted labours to some three hundred witnesses, who signed their names to a description of the place. He then removed the "shrine" in which the Coulombs had attempted to plant evidence of fraud. (See Mr. Judge's articles "Madame Blavatsky in India" and "The So-Called Exposé of Madame Blavatsky," in Pamphlet No. 26, William Q. Judge Series.)

Dr. Vernon Harrison's 25-page forceful critique of the Hodgson Report of 1885 is published in the April 1986 issue of the *Journal of the Society for Psychical Research* (Vol. 53, No. 803) under the title "J'Accuse" (borrowed from the title of Emile Zola's celebrated open letter to the President of the French Republic concerning the Dreyfus case). The article is introduced by an Editorial Note, which reads in part:

We are happy, in the interests of truth and fair play, and to make amends for whatever offence we may have given, to publish here a critical analysis by a handwriting expert. His expertise is of special relevance in this instance since much of the Hodgson Report concerns the authorship of certain letters which Hodgson claims were forged by Mme. Blavatsky herself. Dr. Vernon Harrison, a past president of the Royal Photographic Society, was, for ten years, Research Manager to Thomas De la Rue, printers of banknotes, passports and stamps, etc., so there is probably not much that he does not know about forgery. He is not a member of the Theosophical Society but he is a long-standing member of the S.P.R.

Dr. Harrison's expert examination shows that "the Hodgson Report is a highly partisan document forfeiting all claim to scientific impartiality. It is the address of a Counsel for the Prosecution who does not hesitate to select evidence to suit his case, ignoring and suppressing everything that tends to contradict his thesis. The Counsel for the Defence was never heard."

Dr. Harrison's professional opinion as a handwriting expert is that (1) the Blavatsky-Coulomb letters published by the *Christian College Magazine*, purporting to show that H.P.B. was engaged in fraudulent psychical activities, are forgeries; (2) the Mahatma Letters are not spurious productions by H.P.B., as alleged by Hodgson, and are not in her handwriting, disguised or otherwise.

Dr. Harrison concludes:

I have concentrated on the handwriting aspects of the Hodgson Report, partly because it forms a major part of his thesis and I am here playing on my home ground, but more importantly because everything I have stated can be checked independently. We do not have to rely on the testimony of long-dead witnesses. The witness here—and an eloquent one—is the Hodgson Report itself.

As detailed examination of this Report proceeds, one becomes more and more aware that, whereas Hodgson was prepared to use any evidence, however trivial or questionable, to implicate H.P.B., he ignored all evidence that could be used in her favour. His report is riddled with slanted statements, conjecture advanced as fact or probable fact, uncorroborated testimony of unnamed witnesses, selection of evidence and downright falsity. . . .

I cannot exonerate the S.P.R. committee from blame for publishing this thoroughly bad report. They seem to have done little more than rubber-stamp Hodgson's opinions; and no serious attempt was made to check his findings or even to read his report critically. If they had done so, its errors of procedures, its inconsistencies, its faulty reasoning and bias, its hostility towards the subject and its contempt for the "native" and other witnesses, would have become apparent; and the case would have been referred back for further study. Madame H. P. Blavatsky was the most important occultist ever to appear before the S.R.P. for investigation; and never was opportunity so wasted.

Nor can I exonerate the quondam Council of the Theosophical Society for their failure to allow their founder fair defence. They seemed concerned only with saving their own reputations. Whether she was impostor or not, H.P.B. was entitled to a fair hearing. She never had it. Had she been allowed the legal and expert help she

begged for, both Hodgson and the Society for Psychical Research would have been in dire trouble. . . .

On 14 January 1886, Madame Blavatsky wrote:

“That Mr. Hodgson’s elaborate but misdirected inquiries, his affected precision, which spends infinite patience over trifles and is blind to facts of importance, his contradictory reasoning and his manifold incapacity to deal with such problems as those he endeavoured to solve, will be exposed by other writers in due course—I make no doubt.”

I apologize to her that it has taken us one hundred years to demonstrate that she wrote truly.

It is indeed a thing most strange that “experts” and psychical researchers of a hundred years ago and of several generations since should have failed to see the many flaws and falsehoods in the Hodgson Report. The biased judgment passed on H.P.B. has been reiterated in book after book, encyclopaedia after encyclopaedia, without hint that it might be wrong. One can only put it down to the tendency in human nature to believe only what people in general think is believable, and to discredit that which does not have the stamp of scientific acceptance. Prejudices and preconceptions die hard, and people are only too willing to pronounce as “fraudulent” that which baffles their intellect. The Occult phenomena H.P.B. produced were by all means unusual, her purpose being to promulgate certain doctrines, not to exhibit her Occult powers. She made it plain that the phenomena were never “presented in any other character than of instances of a power over perfectly natural though unrecognized forces, and incidentally over matter”—which it was hoped would arouse serious scientific curiosity—and that the philosophy she expounded stood on its own merits, independent of such demonstrations.

After the publication of Dr. Harrison’s findings in its *Journal*, the S.P.R. issued a news release for publication on May 8—White Lotus Day—under the headline “Madame Blavatsky, co-founder of the Theosophical Society, was unjustly condemned, new study concludes.” The news release, which quotes from Dr. Harrison’s paper, amounts to the S.P.R.’s endorsement of his findings which independently confirm what Theosophists have pointed out in the past century. It is hoped that now that the Hodgson Report stands discredited, a weapon ready to the hand of every superficial writer of slanderous attacks upon the fair name of the dead has been buried for ever.

IN THE LIGHT OF THEOSOPHY

THE influence the mind has over the body's susceptibility to disease is underestimated by most physicians. In the March *Omni*, authors Steven E. Locke and Douglas Colligan present scientific verification for the way emotions and attitudes affect health. The article, adapted from *The Healer Within*, contends that factors like will, laughter and faith all play vital roles in the body's ability to fight disease:

Over the past decade the discipline of psychoneuroimmunology, or PNI, has begun to answer a question that has eluded science for centuries: How do our thoughts, attitudes, and feelings affect our health? The explanation offered by PNI: There is a collaborative relationship among the mind (*psycho*), the brain (*neuro*), and the body's system of self-protection, the immune system (*immunology*). What we have learned of the interplay of all three promises to change the way medicine is practised in this and the next century. . . .

Researchers have explored the relationship of the moods of the mind, the neurological wiring of the nervous system, and the biochemical realm of the immune system. Many researchers now suggest we can exploit this connection. In the future, when a patient checks into a hospital, the kinds of treatments he receives may depend less on the medicines he is given and more on his state of mind at the time.

We now know that a tremendous number of variables can shape the immune system and thus our health: stresses that grind down an individual, his ability to cope with these problems, his personality, his genetic legacy, his physical makeup, and his current state of health. As a result, when a patient enters the hospital, the admitting physician may do more than take just a routine medical history of the patient.

While stress or depression can be debilitating, neither is toxic in itself. How you cope with stress makes an important difference. . . . You can improve the attitude of a poor copier by encouraging him to feel in control of a situation. . . . Researchers are anxious to reach the next plateau: to maintain hope where it exists, to stir it up where it is flagging, and to instil it whenever possible. . . .

Conditioning may play a role in all medical procedures. . . . Faith is another positive force that's present when a doctor successfully treats a patient. Traditional medicine pays it some grudging respect under the term *placebo*, literally meaning "I will

please." A placebo—a medically inert substance or medical procedure with no known intrinsic therapeutic value—can nevertheless have some real medical effect. One reason placebos work, according to placebo expert Dr. David Sobel of Kaiser Hospital in California, is power bestowed on them by belief in the treatment. . . .

Belief becomes especially potent when it's shared by both doctor and patient. . . . The healing force that comes from two humans interacting is so subtle that we tend to forget it is there.

For researchers in this area of study, psychoneuroimmunology marks the direction modern medicine should take: "using the forgotten resources of the mind and human spirit to make a sick body whole again." It is another example of science telling us what we already know from common sense—that the mind, with its moods and attitudes, influences the health of the body.

With alternative systems of medicine gaining vogue, more and more people are taking a new look at health and healing. Michael Endacott, Deputy Director of the Institute for Complementary Medicine, spoke about the many faces of healing at the World Service Forum in London. There are other ways of achieving health than relying on conventional medicine, he underlined. *World Goodwill Newsletter* (1986, No. 2) gives excerpts from his talk:

Let us think in terms of what the physical body is. It's a collection of cells, cells which are changing rapidly every second of your life. The fertilized egg in the womb breaks in half and half again, and multiplies, until the physical body becomes a collection of some 60 million million cells. Every second, of every hour, of every day of our lives, five million cells die, and five million more cells are reborn. We are in a continual state of change. Now the miracle of this cell reproduction is that each reproduction maintains the symmetry of the physical body it is associated with. So long as that happens we are healthy. When those cells start to be reproduced wrongly then we get into all sorts of disturbances. Diseases like arthritis, cancer and others.

Let's look at the cell. Each cell has an energy field about it. Now, from the scientist's view the cell comes first and the energy around it comes second, consequentially the physical body is 60 million million cells surrounded by an energy field. The ancients

will tell you that when communication between that energy field and the physical cell is upset then disharmony arises. . . .

When the free flow of energy is in any way interrupted, the cells are wrongly formed, they are wrongly programmed, they do not fulfil their function and diseases can result. Now, for the normal healthy person the flow of energy is natural. However, there is a problem: the mind of the individual can get between the two. When the mind fits between the two the flow of energy is often interrupted and that can be one of the major causes of deep-seated problems. Hence thought is of fundamental importance—positive thinking. The medical people amongst you will know that positive thinking and negative thinking have a very definite effect on the hypothalamus and the whole of the endocrine glandular system. This is scientific fact. If you relate that to what I have just told you, you will see, I hope, how the two systems are starting to integrate, side by side: the flow of this rather esoteric energy and the flow of the endocrine system which keeps the whole body in absolute balance. Philosophers throughout the ages have thought about this energy field and they have visualized the healing that is associated with the energy. Indeed, we can go right back to people like Pythagoras or Hypocrates who had their own words for this energy. They described it in great detail as a major healing force. . . .

Mind control and counselling are major areas in complementary medicine. There are lots of therapies I could tell you about, but they are all basically concerned with helping people to understand what has gone wrong with their lifestyle. They are helping people to understand why they are thinking wrongly, how they can change their thought patterns, how they can change their diets, how they can change their inter-personal relationships, how they can cope with their work problems.

The “energy” that is talked of today is known in India, and by Theosophists, as Prana. Health of the body is intimately related to the quality of Prana. Pranic currents circulating in the astral double affect the body and ultimately stream forth as our magnetism. “Man makes his magnetism with his mind,” says an Occult aphorism. The quality and the motion of Prana which partakes of our psychic nature is dependent on our thoughts, and as we are always thinking, we are affecting our body for better or for worse.

A Church of England prelate, the Rev. David Jenkins, the Bishop of Durham, received a standing ovation from the policy-making general synod when he defended his doubts about the virgin birth and the resurrection of Jesus. (*The Times of India*, July 9)

Rev. Jenkins warned the synod of 574 bishops, clergy and laity against associating the so-called "miracles" with God, and said that there was no church that could decide exactly who or what God is. "What sort of God are we portraying and believing in," he asked, "if we insist on what I will nickname 'the divine laser beam' type of miracle, as the heart and basis of the incarnation and the resurrection?" "If we do so insist, then we are implying, if not actually portraying, a God who is at best a cult idol, and at worst, the very devil," he added.

Rev. Jenkins, a theology professor, shook the state church in 1984, when his doubts over the virgin birth and the resurrection received publicity. He has of course his critics in fundamentalist clergymen who hold to the literal interpretation of the Bible. What is significant, however, is that many synod members, including half the 35 diocesan bishops, stood to applaud Rev. Jenkins after his 20-minute address in a debate on a report by the bishops on what the church believes.

What sort of a God is it, Rev. Jenkins asked, who was prepared to "work knock-down physical miracles in order to let a select number of people into the secrets of his incarnation, resurrection and salvation, but was not prepared to use such methods to deliver from Auschwitz, prevent Hiroshima, overcome famine, or bring about a bloodless transformation of apartheid"—a God who would "prefer a few selected worshippers to all the sufferers in our world"?

Rev. Jenkins stressed that "There is a church of God, but there is no God of the church. We belong to God, who is the God of the whole earth and the mystery of all things, but God does not belong to us."

Katherine Whitehorn's article based on Brian Inglis's recently published book, *The Hidden Power*, is reproduced from the *London Observer* in *The Times of India* for July 7. Telepathy is so common that most people today do not have much trouble with the idea. However,

...they are less sure about mind actually moving matter, or premonition; and not many people tussle with the problems of hom-

ing animals, or slime moulds that appear to have a joint mind, or termites who build their towers in conjunction with one another without blueprints or walkie-talkies. Those who do study events with this hidden factor are in the position of Galileo vainly asserting that the world moves round the sun; they are told that only a charlatan and a crook could believe such things, since the best brains of the century know them to be nonsense.

We know what Galileo was up against, and now Inglis has a name for what anyone who has any experience of psi—ESP, sixth sense, the power of the mind—is up against: “scientism.” Scientism is the blight of those who are so certain that something can’t have happened that they won’t even look at the evidence that it has. (One of the most spectacular is the refusal of orthodoxy to investigate meteors, since only superstitious peasants could possibly believe that such things could fall from the sky.) . . .

There is often a vital disconnection, too, between what people know has happened and their view of why it happened. . . . But as Don Marquis says, an idea is not responsible for the people who believe in it; and a scientific world that has now discovered that nuclear particles can move backwards in time ought not, surely, to be quite so resistant to any idea of extra-sensory perception—we just don’t know enough about our available senses.

The fundamental quarrel between scientism and those who are, as I see it, more open-minded, concerns the nature of evidence. For a scientist, nothing is proven that cannot be replicated—that’s to say you must be able to produce the same results again in the same circumstances. But this is not what the world regards as evidence. No one says the Battle of Hastings didn’t happen because you can’t produce it under controlled conditions; you can’t replicate love in a Masters and Johnson lab, but that doesn’t mean it doesn’t happen. Still less does it mean that the amazing things that people can do under stress of battle or passion don’t happen. Even Einstein said that to explain everything in material terms would be useless, “like trying to explain Beethoven in an air pressure curve.”

Biologists in general have till lately underestimated the intelligence of birds. However, ethologists at Moscow University, who have been exploring the reasoning abilities of a vast range of animals over the past 25 years, have now arrived at the conclusion that birds are no less intelligent than mammals. Their experiments are reported in Joe Crocker’s article in *New Scientist*.

An understanding of the causal nature of the world—an ability to reason—is central to the work of the Russian ethologist L. V. Krushinsky. He defines simple reasoning as the “ability of an animal to grasp primitive relations linking objects and phenomena in its surroundings and to demonstrate this understanding through adaptive behaviour in new situations.” The point about reasoning ability, for Krushinsky, is that it should show itself in the first encounter of an animal with a novel problem. This characteristic is what distinguishes reasoning from instinct or conditioning. A habit or an instinct is adaptive only if the same problem is met again and again. But many animals, especially predators, live in uncertain worlds. Krushinsky insists on acknowledging animals’ need to abstract essential causal relations from the mass of spurious contingencies that face them.

For the past quarter of a century, he and his colleagues at Moscow University have been engaged on a massive comparative study of elementary reasoning ability of a vast range of fish, reptiles, mammals, from voles to bears, and birds, from chickens to honey buzzards. . . . The results are interesting from several points of view. There is no obvious increase in ability with taxonomic order. Mammals do not invariably outshine birds and reptiles.

Birds, like some mammals, use tools—*e.g.*, they use stones to break eggs, sticks to preen themselves. They can, moreover, master complex problems. Reviewing recent psychological work on complex learning, Evan MacPhail of the University of York concludes that not only do birds and mammals have similar intellectual qualities, but “it is not currently possible to reject the hypothesis that there are neither qualitative nor quantitative differences in intellect between birds and mammals.”

If birds and mammals have comparable intellects, then these intellects must have evolved independently, possibly for similar evolutionary reasons. Alan Kamil has suggested that the common link may be “opportunism.” Both monkeys and members of the crow family are quick to identify and exploit new resources of food. It may be that environments that encourage animals to be attuned to new opportunities also encourage their wits. This is a promising hypothesis, but it is not clear exactly how one defines “opportunism.” . . .

Are animals clever because they have been selected to be opportunistic, or is opportunism a by-product of being clever? Krushinsky’s evidence that domesticated foxes and rats do less well in his experiments than wild strains is relevant. It suggests that if

you have been selected for generations to live in a boring predictable environment, where you always get your meals on time, you tend to become rather dull yourself (which may be why animal learning psychologists have been unimpressed by their subjects' intellectual abilities). It also suggests that being bright *is* an advantage when you must fend for yourself. However, there are other reasons why animals in the wild need to use their heads.

Nicholas Humphrey, noticing that primates, as well as being clever beings, are social beings, has suggested that the function of the intellect is to engage with other individuals. . . . For Humphrey, having a good brain is, above all, a social asset. Krushinsky also comes down on the side of a social function for intellect.

The social skills of some animal species are well known. They do not have formal rules of conduct, but they do have friends who help each other, and they come to rely on that help. Even among birds, members of the crow family, for instance, often live in stable social groups where individuals know each other and are reputed to co-operate. The *New Scientist* article makes no mention of migration as a highly developed communal activity of birds. The teamwork exemplified by a flock of birds on the wing may indicate a common mind that is vastly superior to that of individual members of the species. It is generally realized that animals possess certain senses that man has lost in the process of evolution. One example is the hyperaccurate power of orientation of most animals: supreme in the migrating bird that returns, year after year, several thousand miles to the very tree in which it had nested the previous year.

Birds are endowed with more delicate instincts than man and this extreme sensitiveness takes the form of communal thought in the instance of the flock, and individual telepathy in the case of the parent and offspring. Advantages we have gained by the development of reasoning powers have frequently been nullified by the necessity of having to think before we perform some act that should be instinctive, and is so to the less intelligent but more natural birds and beasts.

Theosophy teaches that intelligence in the lower kingdoms is of a general or class order; that consciousness being hierarchical rather than individual as in man. "An animal devoid of reasoning powers," says *Isis Unveiled* (I, 432) "has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic matter—itsself materialized spirit."

THEOSOPHICAL PUBLICATIONS

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THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
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THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
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The United Lodge of Theosophists

DECLARATION

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

The work it has on hand and the end it keeps in view are too absorbing and too long to leave it the time or inclination to take part in side issues. That work and that end are the dissemination of the Fundamental Principles of the philosophy of Theosophy, and 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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