

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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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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SELF-REFORM FOR WORLD IMPROVEMENT

It is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery.

—H. P. BLAVATSKY

One of the characteristics of the Dark Age, the *Kali Yuga*, in which we live is the rapidity with which all things come to pass in it. In these fast-moving times it is not uncommon to find the unexpected happening. Effects are being felt by individuals and nations which seem to be out of all proportion to the causes sown.

An undercurrent of turmoil is prevalent in every quarter of the globe. Fear, war, poverty, hunger, disease have encompassed all. So much so that pessimistic forces are overpowering our race and we hear the doom of our civilization pronounced. But the destruction of our civilization should not be taken to spell the death of human souls and the stoppage of their progression towards perfection. Civilizations have arisen and slowly declined or crashed to nothingness, but the human mind-soul has always gone on, ascending the spiral of evolution. National governments may be overthrown, but the government of the natural order of things will go on. Popes and their churches will be swept away, but the Spirit of Religion will survive. Nuclear bombs may destroy laboratories and libraries and the knowledge that they hold, but the true Knowledge which is in the custody of the elect of the Race can never be destroyed and can be regained by a spirit of fearless inquiry. Mundane pomp and pride may be swept away, but the meek in heart will be ready to inherit the earth and to create a new civilization.

Students of Theosophy are labouring, not in blind faith, but by the

light of sure knowledge, for a better time, a brighter morrow. In our civilization, in the name of freedom, license and selfishness are practised in personal as in national and international life. Knowledge, sufficient and genuine, enables the student to see that the death of selfishness alone will ameliorate the condition of the world. Legislative enactments can never wipe out selfishness and its triple progeny — Lust, Anger and Greed. Nor can religious preachers or social reformers succeed in destroying selfishness. And the failure in every case is due to the lack of true knowledge of the spiritual condition of man, his aim and destiny.

It is only through self-reform of individual units that humanity *en masse* can be uplifted and made whole. Hence the need so to educate the individual as to make him aware of his own responsibility. That is the task for which students of Theosophy have to prepare themselves. The preparation involves re-forming their own morality, *i.e.*, the acquiring of a new code of ethics founded upon the principles of the Esoteric Philosophy — not for self-advancement, but with a view to becoming better philanthropists, more efficient workers for the cause of Universal Brotherhood. In order to become effective servers of humanity, they are called upon to form the nucleus of a Universal Brotherhood, without any distinctions whatsoever. The binding power necessary for the realization of Brotherhood comes from knowledge and morality. To practise Brotherhood means the purification of one's feelings and character according to the principles of the philosophy and science of Theosophy. If true knowledge and morality are not made the basis of life and their universal nature is not perceived, progress cannot take place and the world cannot be saved.

Students of Theosophy have to rise higher than the creed, religious and social, into which they are born. Often they fail to recognize their foes when they meet them and are caught in the whirl of worldliness. In these days there is much specious talk about better standards of material living, which misleads the student. Mental emancipation from worldly notions constitutes the right asceticism that he is called upon to practise. He has also to emancipate himself from any false philosophical notions and formulæ that may have come to be accepted in place of a religion and social practices rejected as false. Without due study he may but replace his old superstitions and ignorance with new ones; and, although to him they represent Theosophical Verities, they may be but a new set of superstitions and a new bundle of false knowledge. But, when the mind is purified by knowledge and is made ready to receive the light and guidance of the Manasic Ego, the Inner Ruler, then is the right way to Theosophic living discerned.

The mundane standard of morality is the aspirant's strong foe. Outside of metaphysics, the world of today has largely lost the values of morality and has substituted a code of convenience and convention that has one application for the rich and another for the poor; one for one's own clique or country and another for the opposite camp. True morality is at a discount while a tinsel show of rectitude is accepted as the hall-

mark of respectability.

The newer outlook, the larger morality, require the training and subduing of the Kama elements pertaining to the personality in order that the latter may become ready to glimpse the Light of Higher Manas, to listen to the inner Voice of Buddhi and to be filled with the divine radiance of Atma. Then only can come about the death of selfishness.

The application of moral rules has always been an arduous process in which the falls are many while the recompense generally remains afar off. For the disciple, his *dharma* — his religion or, in a wider sense, his duty — creates his morality. At every turn he has to seek for Truth with a liberal mind ere deciding upon what his duty is and how it can be performed.

It has been said that the first step in practical occultism is to guard and devote oneself to the interests of others. The disciple is taught to examine his motive, to keep ward and watch over it and to guide it according to right knowledge. A Master of Wisdom has written that

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.

Loving and self-sacrificing deeds give rise to Self-Knowledge. 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. It is summed up in the grand 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. (XVIII. 64-66)

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Shankaracharya. The starting-point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to cooperate with the one life in achieving its mighty object.

—*The Theosophist*, November 1883

THE METAPHYSICAL BASIS OF “ESOTERIC BUDDHISM”

[The following article by Damodar K. Mavalankar is reprinted from *The Theosophist*, Vol. V, pp. 179-182, for May 1884.—Eds.]

The pamphlet of Mr. C. C. Massey, an F.T.S., of the London Lodge of the Theosophical Society, is a valuable contribution to the discussion now being raised by the publication of Mr. Sinnett's *Esoteric Buddhism*. It is a trite axiom that truth exists independent of human error, and he who would know the truth must rise up to its level and not try the ridiculous task of dragging it down to his own standard. Every metaphysician knows that Absolute Truth is the eternal Reality which survives all the transient phenomena. The Preface to *Isis Unveiled* expresses the idea very clearly when it says: “Men and parties, sects and creeds, are the mere ephemera of the world's day, while Truth, high seated on its rock of Adamant, is alone eternal and supreme.” Language belongs to the world of relativity, while Truth is the Absolute Reality. It is therefore vain to suppose that any language, however ancient or sublime, can express Abstract Truth. The latter exists in the world of ideas, and the ideal can be perceived by the sense belonging to that world. Words can merely clothe the ideas, but no number of words can convey an idea to one who is incapable of perceiving it. Every one of us has within him the latent capacity or a sense dormant in us which can take cognizance of Abstract Truth, although the development of that sense, or, more correctly speaking, the assimilation of our intellect with that higher sense, may vary in different persons according to circumstances, education and discipline. That higher sense which is the potential capacity of every human being is in eternal contact with Reality, and every one of us has experienced moments when, being for the time *en rapport* with that higher sense, we realize the eternal verities. The sole question is how to focalize ourselves entirely in that higher sense. Directly we realize this truth, we are brought face to face with Occultism. Occultism teaches its votaries what sort of training will bring on such a development. It never dogmatizes, but only recommends certain methods which the experience of ages has proved to be the best suited to the purpose. But just as the harmony of Nature consists in symphonious discord, so also the harmony of occult training (in other words, individual human progress) consists in the discord of details. The scope of Occultism being a study of Nature, both in its phenomenal and noumenal aspects, its organization is in exact harmony with the plan of Nature. Different constitutions require different details in training, and different men can better grasp the idea clothed in different expressions. This necessity has given rise to different schools of Occultism, whose scope and ideal is the same, but whose modes of expression and methods of procedure differ. Nay, even the students of the same school have not necessarily a uniformity of training. This will show why it is that until a certain

stage is reached, the *Chela* is generally left to himself, and why he is never given verbal or written instructions regarding the truths of Nature. It will also suggest the meaning of the neophyte being made to undergo a particular kind of sleep for a certain period before each initiation. And his success or failure depends upon his capacity for the assimilation of the Abstract Truth his higher sense perceives. However, just as unity is the ultimate possibility of Nature, so there is a certain school of Occultism which deals only with the synthetic process, and to which all the other schools, dealing with analytical methods wherein alone can diversity exist, owe their allegiance. A careful reader will thus perceive the absurdity of a dogmatism which claims for its methods a universal application. What is therefore meant by the Adwaittee Philosophy being identical with the Arhat Doctrine is that the final goal or the ultimate possibility of both is the same. The synthetical process is one, for it deals only with eternal verities, the Abstract Truth, the noumenal. And these two philosophies are put forth together, for in their analytical methods they proceed on parallel lines, one proceeding from the subjective and the other from the objective standpoint, to meet ultimately or rather converge together in one point or centre. As such, each is the complement of the other and neither can be said to be complete in itself. It should be distinctly remembered here that the Adwaittee Doctrine does not date from Shankaracharya, nor does the Arhat Philosophy owe its origin to Gautama Buddha. They were but the latest expounders of these two systems which have existed from time immemorial as they must. Some natures can better comprehend the truth from a subjective standpoint, while others must proceed from the objective. These two systems are therefore as old as Occultism itself, while the later phases of the Esoteric Doctrine are but another aspect of either of these two, the details being modified according to the comprehensive faculties of the people addressed, as also the other surrounding circumstances. Attempts at a revival of the knowledge of this Truth have been numberless, and therefore to suggest that the present is the first attempt in the world's history is an error which those whose sense has just been awakened to the glorious Reality are apt to commit. It has already been stated that the diffusion of knowledge is not limited to one process. The possessors of it have never jealously guarded it from any personal or selfish motives. In fact such a frame of mind precludes the possibility of the attainment of knowledge. They have at every opportunity tried all available means to give its benefit to humanity. Times there were undoubtedly when they had to rest content with giving it only to a few chosen pupils, who, it should be remembered, differ from ordinary humanity only in one essential particular, and that is, that by abnormal training they bring on a process of self-evolution in a comparatively very short period, which ordinary humanity may require numberless ages to reach during the ordinary course of evolution. Those who are acquainted with the history of Count St. Germain and the works of the late Lord Lytton need not be told that even during

the past hundred years constant efforts have been made to awaken the present races to a sense of the knowledge which will assist their progress and ensure future happiness. It should not, moreover, be forgotten that to spread a knowledge of philosophical truths forms but a small fraction of the important work the Occultists are engaged in. Whenever circumstances compel them to be shut out from the world's view, they are most actively engaged in arranging and guiding the current of events, sometimes by influencing people's minds, at others by bringing about, as far as practicable, such combinations of forces as would give rise to a higher form of evolution, and such other important work on a spiritual plane. They have to do and are doing that work now. Little, therefore, do the public know what in reality it is that they ask for when they apply for *Chelaship*. They have thus to pledge themselves to assist the MAHATMAS in that spiritual work by the process of self-evolution, for the energy expended by them in the act of self-purification has a dynamic effect and produces grand results on a spiritual plane. Moreover, they gradually fit themselves to take an active share in the grand work. It may perhaps be now apparent why "THE ADEPT BECOMES; HE IS NOT MADE," and why he is the "rare efflorescence of the age." The foregoing considerations should never be lost sight of by the reader of *Esoteric Buddhism*.

The great difficulty which an ordinarily philosophic mind has to contend against is the idea that consciousness and intelligence proceed out of non-consciousness and non-intelligence. Although an abstruse metaphysical intellect can comprehend or rather perceive the point subjectively, the present undeveloped state of humanity, at any rate, can conceive the higher truths only from an objective standpoint. Just as, therefore, we are obliged to talk of the setting of the sun, in common parlance, although we know that it is not the movement of the sun that we really refer to, and just as in the geocentric system we have to speak as though the earth were a fixed point in the centre of the universe so that the unripe mind of the student may understand our teachings, so in the same manner the Abstract Truth has to be presented from an objective point of view so that it may be more easily comprehended by minds with not a very keen metaphysical intellect. Thus one may say that Buddhism is rational Vedantism, while Vedantism is transcendental Buddhism. Keeping this difference in view, an explanation of the difficulty above put forth may be given from the Buddhist standpoint. If the reader will here recall the answer of the MAHATMAS to Question V of "An English F.T.S.," published in *The Theosophist* for September 1883, he will remember the explanation concerning "the mineral monad."¹ The one Life permeates ALL. Here it may be added that consciousness and intelligence also permeate ALL. These three are inherent potentially everywhere. But we do not talk of the life of a mineral, nor of its con-

¹ The pertinent passage about the mineral monad can be found in *The Secret Doctrine*, I. 178-79.—EDS., THE THEOSOPHICAL MOVEMENT.

consciousness or intelligence. These exist in it only potentially. The differentiation which results in individualization is not yet complete. A piece of gold, silver, copper or any other metal, or a piece of rock, etc., has no sense of separate existence, because the mineral monad is not individualized. It is only in the animal kingdom that a sense of personality begins to be formed. But for all that, an Occultist will not say that life, consciousness or intelligence do not potentially exist in the minerals. Thus it will be seen that although consciousness and intelligence exist everywhere, all objects are not conscious or intelligent. The latent potentiality when developed to the stage of individualization by the Law of Cosmic Evolution separates the subject from the object, or rather the subject falls into *Upadhi*, and a state of personal consciousness or intelligence is realized. But the absolute consciousness and intelligence which has no *Upadhi* cannot be conscious or intelligent, for there is no duality, nothing to wake intelligence or to be conscious of. Hence the Upanishads say that *Parabrahm* has no consciousness, no intelligence, for these states can be cognized by us only on account of our individualization, while we can have, from our differentiated and personal state, no conception of the undifferentiated, non-dualistic consciousness or intelligence. If there were no consciousness or intelligence in Nature, it were absurd to talk of the Law of Karma or every cause producing its corresponding effect. The MAHATMA, in one of the letters published in *The Occult World*, says that matter is indestructible, but enquires whether the modern Scientist can tell why it is that Nature *consciously* prefers that matter should remain indestructible under organic rather than inorganic form. This is a very suggestive idea in regard to the subject under notice. At the beginning of our studies we are apt to be misled by the supposition that our earth, or the planetary chain, or the solar system, constitutes infinity and that eternity can be measured by numbers. Often and often have the MAHATMAS warned us against this error, and yet we do, now and then, try to limit the infinity to our standard instead of endeavouring to expand ourselves to its conception. This has led some naturally to a sense of isolation, and to forget that the same Law of Cosmic Evolution which has brought us to our present state of individual differentiation is tending to lead us gradually to the original undifferentiated condition. Such allow themselves to be imbued so much with a sense of personality that they try to rebel against the idea of Absolute Unity. Forcing themselves thus in a state of isolation, they endeavour to ride the Cosmic Law which must have its course; and the natural result is annihilation through the throes of disintegration. This it is which constitutes the bridge, the dangerous point in evolution referred to by Mr. Sinnett in his *Esoteric Buddhism*. And this is why selfishness, which is the result of a strong sense of personality, is detrimental to spiritual progress. This it is that constitutes the difference between white and black magic. And it is this tendency to which reference is made when talking of the end of a Race. At this period, the whole humanity splits up into two

classes, the Adepts of the good Law and the sorcerers (or *Dugpas*). To that period we are fast rushing; and to save humanity from a cataclysm which must overtake those who go against the purposes of Nature, the MAHATMAS, who are working with her, are endeavouring to spread knowledge in a manner to prevent its abuse as far as possible. We should therefore constantly remember that the present is not the apex of evolution, and that if we would not be annihilated, we must not allow ourselves to be influenced by a sense of personal isolation and consequent worldly vanities and shows. This world does not constitute infinity, nor does our solar system, nor does the immeasurable expanse our physical senses can take cognizance of. All these and more are but an infinitesimal atom of the Absolute Infinity. The idea of personality is limited to our physical senses which, belonging as they do to the *Rupa Loka* (world of forms), must perish, since we see no permanent form anywhere. All is liable to change, and the more we live in transient personality, the more we incur the danger of final death, or total annihilation. It is only the seventh principle, the *Adi Buddha*, that is the Absolute Reality. The objective standpoint, however, adds further that *Dharma*, the vehicle of the seventh principle or its *Upadhi*, is co-existent with its Lord and Master, the *Adi Buddha*; because it says nothing can come out of nothing. A more correct form of expressing the idea would be that in the state of *Pralaya* the sixth principle exists in the seventh as an eternal potentiality to be manifested during the period of cosmic activity. Viewed in this light both the seventh and the sixth principles are Eternal Realities, although it would be more correct to say that the seventh principle is the only Reality, since it remains immutable both during cosmic activity as also during cosmic rest, while the sixth principle, the *Upadhi*, although absorbed into the seventh during *Pralaya*, is changing during *Manvantara*, first differentiating to return to its undifferentiated condition as the time for *Pralaya* approaches. It was from this standpoint that Mr. Subba Row was arguing in his article on "A Personal and an Impersonal God," which was meant as a reply to Mr. Hume, who was then talking of the Arhat Philosophy.

Now the Vedantin doctrine says that *Parabrahm* is the *Absolute Reality* which never changes and is thus identical with the *Adi Buddha* of the Arhats, while *Mulaprakriti* is that aspect of *Parabrahm* which at the time of *Manvantara* emanates from itself *Purush* and *Prakriti*, and which thus undergoes change during the period of cosmic activity. As *Purush* is force, which remains immutable throughout, it is that aspect of *Mulaprakriti* which is identical with *Parabrahm*. Hence it is that *Purush* is said to be the same as *Parabrahm*, or the *Absolute Reality*, while *Prakriti*, the differentiated cosmic matter, constantly undergoes change, and is thus unpermanent, forming the basis of phenomenal evolution. This is a purely subjective standpoint from which Mr. Subba Row was arguing with the late Swami of Almora who professed to be an Adwaitee. A careful reader will thus perceive that there is no contradic-

tion involved in Mr. Subba Row's statements when he says from the objective standpoint that *Mulaprakriti* and *Purush* are eternal, and when again from a subjective standpoint he says that *Purush* is the only eternal Reality. His critic has unconsciously mixed up the two standpoints by culling extracts from two different articles written from two different points of view and imagines that Mr. Subba Row has made an error.

Attention must now be turned to the idea of the *Dhyan Chohans*. It has been already stated above that the sixth and the seventh principles are the same in all, and this idea will be clear to everyone who reads carefully the foregoing remarks. It has also been added that the sixth principle, being a differentiation of *Mulaprakriti*, is personal, however exalted and ubiquitous that personality may be. In the Adwaitee Philosophy the *Dhyan Chohans* correspond to *Ishwara*, the Demiurgos. There is no *conscious Ishwara outside* of the seventh principle of Manu as vulgarly understood. This was the idea Mr. Subba Row meant to convey when he said: "Expressions implying the existence of a conscious *Ishwar* which are to be found here and there in the Upanishads are not to be literally construed." Mr. Subba Row's statement is therefore neither "perfectly inexplicable," nor "audacious," as it is consistent with the teaching of Shankaracharya. The *Dhyan Chohans*, who represent the aggregate cosmic intelligence, are the immediate artificers of the worlds, and are thus identical with *Ishwara* or the Demiurgic Mind. But their consciousness and intelligence, pertaining as they do to the sixth and the seventh states of matter, are such as we cannot cognize, so long as we prefer to remain in our isolation and do not transfer our individuality to the sixth and the seventh principles. As artificers of the worlds, they are the primary principle of the Universe, although they are at the same time the *result* of cosmic Evolution. It is an incorrect understanding of the consciousness of *Dhyan Chohans* that has given rise to the current vulgar notion of God. Little do the dogmatic theists realize that it is within their power to become *Dhyan Chohans* or *Ishwara*, or at least they have the latent potentiality in them to rise to that spiritual eminence if they will but work *with* Nature. They know not themselves, and thus allow themselves to be carried away and buried under a sense of personal isolation, looking upon Nature as something apart from themselves. They thus isolate themselves from the *spirit* of Nature, which is the only eternal Absolute Reality, and hurry towards their own disintegration.

The reader will now perceive that *Esoteric Buddhism* is not a system of materialism. It is, as Mr. Sinnett calls it, "transcendental Materialism," which is non-materialism, just as the absolute consciousness is non-consciousness, and the absolute personality, of which Mr. Massey talks, is non-personality.

Mr. Massey's description of evolution from the idealist standpoint, with which his pamphlet closes, no Occultist will disagree with. The book shows such various phases of thought that different portions must

evidently have been written at different times. It is undoubtedly a valuable addition to the existing literature on the subject and will be read with extreme interest by the students of "The Metaphysical Basis of *Esoteric Buddhism*."

—DAMODAR K. MAVALANKAR, F.T.S.

POSTSCRIPT

After the above was in type, a copy of the "Reply to the 'Observations' of Mr. T. Subba Row, F.T.S.," by Mrs. Kingsford and Mr. Maitland of the London Lodge of the Theosophical Society came to hand. Most of the questions raised therein having been discussed in the foregoing article, attention must now be confined to three or four important points put forth in the present pamphlet.

It has been authoritatively declared, more than once, in *The Theosophist*, that the eighth sphere must not be confounded with the *visible* moon. The authors of the pamphlet are therefore undoubtedly right in this respect.

Speaking from a subjective standpoint, to talk of locality and time is absurd, since the latter are mere relative terms and as such restricted only to the phenomenal. Abstract space and eternity are indivisible; and therefore to try to fix time and place, as though they were absolute realities, is neither metaphysical nor philosophical. However, an objective standpoint is essential, as has been already pointed out. In the economy of Nature, everything is right in its place, and to ignore a certain plane is just as illogical as to overestimate it. True knowledge consists in a right sense of discrimination: to be able to perceive what phenomenon performs what function, and how to utilize it for human progress and happiness. Both the objective and subjective standpoints, as much as the inductive and deductive methods, are therefore essential for the attainment of *true* knowledge which is *true* power. In doing so, it is human habit and nature to associate certain phenomena with certain abstract ideas, having of course determined beforehand the exact relation between these two. With these remarks, it may be left to the intuition of the readers to find out the relation between the phases of the moon and the states of being known to Occultists as the eighth sphere.

Next we come to the question of the *Dhyan Chohans*. What they are conceived to be has already been stated in the foregoing article. It may, however, be remarked here that the learned and gifted authors of the pamphlet under consideration seem to mix up both the subjective and the objective standpoints when they say:—

We confess that the difficulty propounded by us respecting the alleged part taken by the *Dhyan Chohans* in the production of the Cosmos is not removed by the statement that "as there can be no beginning of Eternity, so there can be no first *Dhyan Chohans*"—

if we are to regard these as human, and not Emanations, but products of Evolution. For, both logically and chronologically, the producer must precede the product, the manifest the manifestation. Unless, indeed, it be that we are called on to believe that prior to, and independently of, *manifestation* is *no-Being*; a belief which would involve the doctrine that the manifest *exhausts* Being; in other words, that the Cosmos is God.

Perhaps the difficulty may be removed when it is remembered that the *Dhyan Chohans* represent the cosmic intelligence and consciousness, and that our conception of chronology is inconsistent with the idea of Eternity, and when the subjective and objective standpoints are realized in their distinct aspects. The *Dhyan Chohans* may be considered as the *Elohim* of the *Kabala*, while the "Seven spirits of God" of the Kabalists are represented in the Oriental teaching by the primary *seven Centres of Energy* which subsist "indefeasibly in the Divine Nature, as the seven rays of the prism in light."

We may assure the erudite authors that, according to the Oriental occult teaching, "when a race has reached the Zenith of its physical intellectuality and developed its highest civilization, its progress towards absolute evil" is arrested by the destruction, as far as possible, "of its false and pernicious *system* of thought and conduct . . . by means of such further interior unfoldment of man's spiritual consciousness as will supplement and correct mere intellect and pure intuition, and thus enable man to realize his higher potentialities." The formation and the growth of the Theosophical Society is one of the indications of the fact, as has already been pointed out. Moreover, from a proper understanding of the doctrine of Karma and of what has already been said in the *Fragments*,² etc., concerning the after-states of suicides and those who die premature deaths, it will be obvious that the influence of the results of the evil actions of *Dugpas* is likely to be worse, under certain conditions and circumstances, when they are destroyed than when alive. In the first place, their *elementaries* are likely to affect a number of sensitives who may thus be dragged, unconsciously to themselves, towards evil. Then, the premature death of one evil personality is likely to influence innumerable other evilly inclined personalities by the Law of Affinity, as in life the former has not had full opportunities of working out the effects of its bad *Karma*. As they are all, more or less, actuated by merely selfish and personal considerations, there can be no complete unity among them, and their "powers" are generally exercised and sometimes exhausted in matters of dissensions among parties and sects. The conditions being such as above indicated, it will be seen that the physical destruction of a race would tend to increase rather the evil effects than otherwise. At the same time, it should not be forgotten that those entities who have as it were reached the grandeur and the eminence of a

² "Fragments of Occult Truth," reprinted in THE THEOSOPHICAL MOVEMENT, November, 1953 to February 1955.—EDS., THE THEOSOPHICAL MOVEMENT.

Prince of Black Magicians, ultimately tend to so group themselves as to make it impossible for them to have their influence spread beyond a very limited area. This opportunity may be taken advantage of; and none will deny that it *is* a certain kind of physical destruction by which they are all focalized together, as it were, in a spot, until a total annihilation results. It is to this destruction that Mr. Subba Row refers in his "Observations." The phrase "absolute evil" has been made use of in the same sense as a mathematician sometimes uses the terms "Zero" and "Infinity" — to indicate a theoretical limit.

A few words may now be said in connection with the idea of *Buddha*. When Mr. Subba Row talks of the historical aspect of Buddha, he probably refers to *Gautama Buddha*, who was a historical personage. It must, of course, at the same time be remembered that every entity that identifies itself with that ray of the Divine Wisdom which is represented by Gautama, is a Buddha; and thus it will be evident that there can be but one Buddha at a time, the highest type of that particular ray of Adeptship.

As the purpose of this writing has been elucidation of truth by means of discussion — a spirit which should animate every true philosophical disquisition — we hope we have succeeded in leaving entirely out of consideration every personal question — which so often mars the force of metaphysical arguments. The chief aim of the Theosophical Society is human enlightenment and true progress, which can be gained only by impersonal intelligent discussions, thus promoting a Brotherhood formed upon the basis of mutual intellectual sympathy.

—D.K.M.

According to a U.S.I.S. press release, the 84-year-old doyen of American commentators, Mr. H. V. Keltborn, recently told a nationwide television audience of several million American families that Gandhiji was "without a doubt" the greatest man he had met in his lifetime. He recalled what Gandhiji had said of himself on one occasion: "People think I am a man of spirit rather than a politician, but I feel that I am a politician who acts like a spiritual man." Mr. Keltborn remarked:—

Well, that was self-abnegation. He was truly spiritual. I have never met a man — and I have met most of the great men of this and, perhaps, the past generation — I have never met a man before whom I felt so humble — to whom I looked up with the devotion that I felt in my heart. Because here was a man completely unselfish, devoting himself entirely to his people and yet with the capacity to make that devotion count to the extent that a great empire was compelled to recognize his moral force and grant independence to the 350 million people of India.

THE VISION OF HOPE

... a man's reach should exceed his grasp,
Or what's a heaven for?

A great truth is hidden in this statement by the English poet, Robert Browning. One might ask: How does a man know that there is a reach beyond his grasp? It is true that he does realize this, or he would never make any effort in any direction. What is it in him that creates this urge for progress — along whatever line? Can it be the result of some memory which he does not understand, or of a germ of thought sown in the past that has escaped from his conscious mind, some word heard at some time, unobserved at the moment, but lying in wait to be brought to life and light?

It is perhaps true to say that the fundamental basis of our urges and aspirations is memory — if we admit that we have been born many times and have died many times; and, further, if we admit, as Theosophy teaches, that, when humanity was in its infant stage, it was taught and its plastic mind was impressed with certain ideas by its Elder Brothers and Teachers — just as a mother or a father teaches and guides a child and impresses on its mind certain ideas. These early ideas, of the far past or of the early days of this life, remain as an under-current throughout life and lives, and hence the importance of right guidance and teaching in the early plastic stage of a child's life. As a parent's influence lasts throughout life, so the Elder Brothers of the Race are still influencing us with ideas and ideals that are age-old. The Great Teachers of Humanity have come among us from time to time to reawaken in us the same ideas. This is what Krishna points out in the *Bhagavad-Gita*, where he says that he incarnates "from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." It is interesting as well as saddening to see how often these same ideas have to be repeated, for only the few recognize them and begin to change their lives in accordance with them.

One of these ideas is that of the possibility of attaining perfection as a human being. As Sir Edwin Arnold puts it beautifully in his *Light of Asia*:—

Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat.

We can reach the Heart of Being which is "celestial rest," we are told, but it can only be reached by self-effort. We do not begin the effort until we have acquired the knowledge of the origin and meaning of suffering and sorrow, not merely our own sorrows and sufferings, but those of all. When we suffer, or see the suffering of others, we either struggle to relieve ourselves and them or become apathetic and stagnate. It is here that the vista of life opened before us by the Buddha encourages us, and the radiant sun of hope begins to pour its rays on us, giving us

heart to move towards the new and greater vision. But, as in all things, obstacles begin to appear, to be at first just brushed aside as of no importance. Unfortunately, they rebound on us with added strength; or we rush to overcome them and bruise ourselves in the process. We begin to despair, and, as we do so, the vision of hope seems to recede from us.

This was the case with Arjuna in the *Gita*. His vision before the actual battle was that of glory and conquest, rightful conquest. Preparations for the war were made; all was in readiness and the time came for the battle to commence. With the flight of arrows he suddenly saw what that battle meant. He realized that he was going to be hurt or killed, not by the weapons of war, but by the price of peace, a peace without friends and relations with whom to enjoy it. He faltered and said to Krishna, "I will not fight."

So with us when we start towards an ideal. We do not count the cost beforehand and we give up in despair and turn to an easier target, a more easily reachable ideal. Hence we see the necessity for the sign-posts of ideas laid down by the Teachers age by age.

The great message of Krishna is the unity of all, for He is the Ego seated in the hearts of all beings, and all things exist in Him. He is the All, but all are not cognizant of this fact and hence many fall away from the path to conscious union with Him.

The first teaching that Krishna gave to Arjuna was suited to arouse him from his despondency, a condition of his emotional, personal nature which led him to apathy. It therefore dealt with his forgotten duties, the duties of his birth, of his caste and position. He was a soldier and had to be an example to others, fulfilling his duties or his *dharma* with neither despondency nor arrogance. He was shown that his sympathy was misplaced and that he was suffering from the delusion that by his actions he could destroy others. He was shown that in his arrogance as a human being — and we are in the same position today — he had thought that he was going to kill men, and that thereby he would incur sin. Krishna reminds him that he cannot kill the spirit of man; he can only destroy the bodies of men. Also, as his cause was righteous he should understand that all engaged in the battle had been called there by their own Karma, and whether they were killed or not depended on their own individual Karma. If, therefore, Arjuna could detach his personal feelings from the fight and become as impersonal as the weapons he used, he need have no fear of wrongdoing. But, if he neglected his *dharma*, then indeed would he incur sin.

When Arjuna had controlled his emotions and was ready to listen, Krishna began to teach him the knowledge of life as given out by the then current philosophies, but He ended every discourse on the same theme — whatever else was done, Arjuna must remain devoted to Him. This devotion was to be based on an understanding of the difference between the Supreme Spirit and the passing desires, passions and senses, which had to be controlled. When this had been done, Arjuna was to control his mind. While he was doing this he had to keep in mind that discrim-

ination was greater than mental knowledge, and the Supreme Spirit was greater still. Therefore it is that devotion to the Supreme Spirit has to be cultivated. He is thus led on to greater and greater depths.

During this process he learns that a stage is reached when that faith which destroys doubt is essential, but this faith must be built on knowledge and can only be attained when passions, desires and mind are controlled and the realization has begun to dawn that there is that in him which is above them. The spiritual knowledge which he seeks shows him that man can assimilate himself with the Supreme Spirit not only after death but also during life, and therefore meditation is necessary.

For such a disciplined man of meditation, who has his heart fixed on Krishna as the Supreme Spirit (not merely as friend), opens the path of illumination, the path which brings the understanding of the ALL, the unveiling of the Royal Mystery. It is this unveiling that brings the understanding of the words "the unity of all" and the knowledge of what makes the ALL a unity, namely, the all-pervading Spirit of Krishna. To worship That, to serve Him, to have mind and heart fixed on Him, will bring about the desired union.

But Arjuna is not yet illuminated. So far everything has been just words to him, and he wants to know in full Krishna's powers and divine excellences. Then Krishna enumerates the chief of His divine manifestations: He is the Ego in all beings, the chief among the gods, and the chief of all the kingdoms — the essence in all things. But He asks what Arjuna has to do with all this knowledge, for, "I established this whole universe with a single portion of myself, and remain separate."

So far Arjuna has followed him with his mind, but he is not satisfied. He now wants to see the Divine Form of Krishna, His inexhaustible Self, not yet realizing that without his spiritual eyes being opened he cannot see it, any more than he could see with his physical eyes that Krishna, standing before him, was Himself the Wise Man, a description of whom Arjuna had asked for in the second chapter. To enable him to see the Universal Form, Krishna gives him the Divine Eye, and its effect on Arjuna is striking. He is full of fear at this Vision, as he had been when at the beginning he had tried to visualize the results of the battle to be. He is horrified at the realization that death and destruction are also a part of that radiance which is like "a thousand suns rising together in the heavens." This splendour and majesty are difficult for him to grasp and he begs to see again that which he can understand, Krishna in his human form.

Krishna in human form: *there* is our particular help today when the word Brotherhood is on our lips and weapons are in our hands. Poets have sensed this universe as merely an outer covering of the Divine; they have sensed the One Life flowing through every form. But the source of that Life has been lost as an actuality or as a reality and we have failed to see that it is this Divine Source that links together the many forms of matter and intelligence that make up a universe. Yet the union of man with that Divine is one of the visions or ideals given and repeated

through the ages in different forms.

The Buddha spoke of the One Life and said that it is reflected alike in the stars and the dewdrop; the milk of the mother which feeds and the sting of the snake which kills are also the workings of that One Supreme Power pulsing through all manifestation. It is we ourselves who make our lives sorrowful or blissful. Each man must save himself; no God or Supreme Power can do this work for us, for the same Supreme Power is in us as in the rest of manifestation and it is that which we must use. He told men that the merging of individual selves in the One Great Self could be attained as he had attained it, and he gave the method to be used.

First man works with the law of Karma and avoids suffering because he understands the law and achieves his aim, the attainment of *Nirvana*, for all his debts are paid and he is free. But here comes the major glory of the Buddha's teachings, as exemplified by him. What did he do when he had achieved this goal? He gave it up in order to remain with suffering humanity. That is the vision glorious for all mankind. As beautifully expressed in the translation by H.P.B. of the *Book of the Golden Precepts*, he answered the cry of all Nature and stayed with it to help, and all Nature responded with joy.

In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW ARHAN IS BORN.

PEACE TO ALL BEINGS.

What is it that makes such a renunciation possible? We are told that it is because the great Illumination, the Vision which Arjuna had not been able to stand, brings in time to one like the Buddha a realization that the individual self is so closely linked to the whole of manifestation that to go away and leave those now suffering unaware of the Law, or struggling along unaccompanied, is the essence of selfishness.

Buddhism today has not brought out this inner teaching sufficiently, and yet the true Buddhist knows it.

Long before the goal is reached, we, who are in the position of Arjuna, have to learn to act with discrimination based on the knowledge we have. If our action is wrong we shall learn, for we shall meet the same circumstances again and again until we act in accordance with the law of Harmony and of Love. Without grasping a little the Oneness of all Life we can never practise brotherhood, the brotherhood not only of mankind, but of "gods," men and all Nature. Our contact with Nature has,

because of the oneness of Life, to be in the nature of help. "Help Nature and work on with her," says *The Voice of the Silence*. Instead, today, we go on the basis that present needs require present methods. But the future is long and we shall meet the effects of our present actions. It is therefore very necessary that the ramifications of this teaching of the Oneness of Life, the goal to be attained and the methods of attainment, be grasped mentally in the context of reincarnation, and the relationship of every point in space to every other point in space be seen.

It seems an unattainable task. But the how of it Krishna taught us, Buddha taught us, Jesus taught us — to mention but some of the great Teachers, and if we remember that

... a man's reach should exceed his grasp,
Or what's a heaven for?—

though we may be despondent at times, we can revitalize ourselves by facing the Vision Glorious and studying the way to understand it.

Nuclear testing is the inevitable outcome of the belief that traditional ideas of military "defence" are valid in the nuclear age. The idea of military defence has involved us in a nonsensically expensive arms race, in the moral wilderness which inevitably results from being prepared to incinerate innocent human beings, in the murder of countless people, especially children, by invisible fallout, and in a situation where war is becoming almost a probability. A system with such consequences hardly deserves the name of "defence."

Indeed, helplessness appears to be the chief characteristic of our leaders as they "reluctantly" acquire nuclear weapons, "reluctantly" test them, "reluctantly" pay for them, and are "reluctantly" ready to use them. Is not the helplessness of our politicians even greater than the helplessness of the legendary Greeks who, to appease a tyrant, sent a yearly offering of their children to be devoured by the Minotaur?

It is time for people to decide that they should fight for their values without getting on the "moral escalator" of nuclear defence, and that they should resist the organized violence of totalitarian regimes, and the organized violence of war, by means of non-violent action. People should be prepared to act personally, and not leave "defence" to a suicidal military machine and to politicians and soldiers who do not really have much idea where the policies they pursue are taking them.

—*Peace News*, August 17th, 1962

PRACTICAL THEOSOPHY IN DAILY LIFE

Theosophy is only the modern name given to the Ancient Wisdom. This may appear a large claim, but if we take into account the records we have, even today, of the thoughts and findings of men from past centuries, we see that there is a recorded tradition of facts and laws.

Theosophy draws attention to the common faculties of all men and to their use. On the one side it is intensely metaphysical. It teaches us to seek in the mind and the understanding for the Source of the life in us and around us in all departments of Nature; to understand its processes of evolution and development through history and pre-history; to make some practical present-day application of this knowledge of the past gained through individual research, and to share it with others; to anticipate the future in some way, so that personal and community life might be led towards an ideal goal. This is the practical side of Theosophy.

It is not for the first time that systems have arisen that follow this pattern: metaphysical investigation of origins and possible futures; practical decisions taken on the basis of such investigation; and the sharing of their findings by individuals and groups.

Has Theosophy, then, something special to offer along practical lines? It has, but as the ethics of Theosophy are based on metaphysical principles, it is the latter which must first be considered before we turn to the practical application side. Let us also not lose sight of the findings and records of other seekers in the past and in the present, whose efforts have left their impress in the realms of religion, science and philosophy.

First of all, Theosophy posits a Universal Ideal Source, infinite, unconditioned, timeless. This is not a substitute for the Personal God of religions; it transcends all limited deities, all limited ideas. It is not a deity but is ABSOLUTE DEITY ITSELF. It is not this DEITY which manifests and produces all the multiplicity of forms and entities around us, but, necessarily, only an *aspect* of IT. The ABSOLUTE can neither condition nor be conditioned. What then conditions? There has to be, first, the *idea* of "condition"; the first stage of any manifestation can only be conceived of as the operation of the Universal Mind. From this "first-born" of the ABSOLUTE (which is really "childless" in the ideal sense) emanates the duality of Spirit and Matter, Subject and Object.

These cannot remain isolated. There could be no manifestation at all if they were not united at all points, inextricably intermixed and interwoven. That which links them is the "bridge" by which the "Ideas" in the Divine Mind translate themselves as the "laws of Nature." Thus Law begins to operate in the realm of manifestation. As a matter of fact its emergence is simultaneous with the emanation of the Universal Mind and of Spirit-Matter.

It needs to be made clear here that LAW in reality is an aspect of the ABSOLUTE. This is said because once we consider a system of mani-

festation, our minds will logically inquire: "Where did it come from?" Theosophy answers that there have been endless series of systems of manifestation, embracing countless galaxies and systems of worlds, both in terms of space-extensiveness and in terms of time. They can be traced back in our minds to an infinite, unknown Source in the past, and can be carried forward to an infinite, unknowable future. Theosophy also says that the whole purpose of manifestation is the development of the soul, by which is meant the vital intellectual-emotional faculty using a material body, that makes humanity a separate "kingdom" in Nature. If our propositions have been followed so far, one will sense that there are in reality no barriers to one's own capacity to learn, or to think, or to feel, or to develop and refine the senses of perception and the organs of action. The limitations we have inherently are self-created; our past choices have made our present conditions.

Theosophy then draws our attention to a third Fundamental Proposition, and that is the inherent perfectibility of all evolving entities. By entities is meant intelligent forms. *All* forms are alive and intelligent. There are intelligences ranging in power, potency and capacity from the simple and sub-atomic to the complex and meta-galactical, from the infinitely small to the infinitely great that we can conceive of. Their individual beginnings or ultimate endings we cannot define but can intuitively understand. In a way we are aware, now, of only a small cross-section of the existence of any entity. Its past is conjectured. Its present visible, physical relationships can be studied and perceived by physical science. Theosophy declares and proves the existence of an infra-physical (or supra-physical) science which lies *within* the purely physical, the realm of forces and impressions, not merely electrical and magnetic, but also intellectual and emotional, which necessarily radiate from all entities and affect all others; those closest, perhaps the most, and those farthest, perhaps the least.

This vast congeries of heterogeneous intelligences, all more or less complex, is governed by general and particular laws and is constantly developing, through experience, new capacities, sensitivities and perceptions till the man-stage is reached.

The human stage is characterized by the capacity to see this complexity intellectually, and to apprehend the laws that pervade it. Man projects upon the screen of his living mind the concepts he develops from such perception of external physical events and mental images. The human stage demands, as a necessary concomitant, a condition of dependence-independence—dependence on all that surrounds us and an increasing degree of freedom of decision. The circumstances we live in are created by the Karma we generated in the past. We are determining our future Karma now.

This is held to be a logical development in the process of manifestation. We observe the independent motions (called "random" in science) of colloidal particles or smoke motes. Plants belonging to one species are not all identical, nor do all animals exhibit identical reactions when

confronted with similar situations, any more than humans do. We pass from general progress under the action of *general* Natural Law to a specialized action of the same Law, influenced by our own self-generated thoughts, feelings and actions.

What does Theosophy say about the use of all these ideas in practical, daily life? How are the Fundamental Propositions related to the *Paramitas* of *The Voice of the Silence*? These *Paramitas* or virtues can best be considered in pairs: *Dana* and *Prajna* form one pair; *Shila* and *Dhyana* form another; and *Kshanti* and *Virya* are a third pair. What is the relationship of qualities such as charity and love to wisdom about the Deity? Of harmony and equity to meditation on LAW and laws? Or of patience and peacefulness to the dauntless energy needed to persevere in the search for the truth about all beings and about the purpose of evolution? How does one set about cultivating "indifference to pleasure and to pain"? How to conquer illusion? How to acquire that single selective vision that enables us to discern *basic truths* through veils of superficial appearances and secondary events?

Practical Theosophy is a process of self-transmutation. Both the universe and man can be divided into seven main constituents. That one which dominates at present is known as *Kama* (passion-desire). *Kama*, in the popular notion, is love, selfish love which is lust. Love of family, wealth, possessions of one kind or another, is all at the selfish level. This selfish love has to be transmuted into *Dana*, the key of Charity and Love immortal. It implies the using of our possessions — physical, mental, moral, spiritual — impersonally and universally. We can *own* nothing. Even our bodies are but borrowed for a time from Nature, from the lower kingdoms. What then can we give? He who reaches successfully the end of the *Paramita* Path becomes a Teacher of Compassion, a Buddha. Love for others demands self-sacrifice. The *Prajna* virtue of compassionate wisdom, a "magic power" in the hearts of all men, makes of a man a God and makes him think, feel and act in universal and impersonal terms. This results in the sacrifice of all that is personal, and in supreme attention to the needs of those who know still less. The Buddha uses the *Nirmanakaya* body he has developed for himself in order to remain in the world and help mankind in an invisible yet most effective manner. He does not retire into *Nirvana*. The *Kama* principle is thus transmuted into the *Buddhi* principle, selfish desire into impersonal wisdom, *Dana* into *Prajna*, the man of flesh into the "God" of Compassion.

Let us pass to the second pair of *Paramitas* — *Shila* and *Dhyana*. On all sides stretches the Universe. So far as we now can determine, or can trust the record of researchers of the past, the Universe has always been under Law — a Law so vast and all-encompassing that it is known as the "harmony of the spheres." It is the law of cycles or of Karma, which operates everywhere, in and around us. The *Shila Paramita* gives one the power to practise harmony in speech and action and to equilibrate causes and effects, leaving no further room for Karmic ac-

tion. This requires a far-reaching view. Any act of ours either disturbs Karmic harmony or restores it. The disturbance affects not only ourselves but all our fellow beings and the whole of Nature. The knowledge of the laws of Nature, visible and invisible, becomes necessary for the preservation of harmony and leads the Wise Man, the *Dhyani*, to SAT, the eternal Truth. Such a one then becomes a priest unto himself (not unto others — that would be conceit and arrogance); seeing all and feeling all within himself. Using the faculties of the higher mind in ceaseless contemplation and in perfect meditation, he constitutes himself a servant of Nature and of Humanity. Such a Wise One puts himself *en rapport* with the Universal Mind. *Shila* is thus transformed into *Dhyana* — knowledge of universal laws, into practical lawfulness.

Kshanti and *Virya* constitute the third pair of *Paramitas*. Shankaracharya, in his *Vivekachudamani* (*The Crest-Jewel of Wisdom*) refers to the Wise Ones whose wisdom calms and cools the mind and removes suffering, just as the moon brings sweet peace, unruffled serenity, to the earth scorched by the fierce rays of the sun. *Kshanti*-patience implies quiet endurance; it is the underlying basis for gentle persistence and for that confidence which leads one to any chosen goal. Patience sweet that nought can ruffle does not mean supineness or aimless flexibility but rather gets transmuted into that dauntless *Virya*-like energy which, like the sun, feeds and supports a whole system of worlds with determination to progress. It provides the power to fight its way to the goal, the “supernal TRUTH,” which destroys ignorance and falsehood, and gives the basis for progress in the higher virtues. *Kshanti* thus becomes *Virya*, as enduring and as necessary to all things as life itself.

The fourth *Paramita*, *Viraga*, stands alone. It balances the whole system. From it the ways go up and down. When indifference or equal-mindedness to the pairs of opposites — cold and heat, both physical and psychic, pleasure and pain, honour and dishonour, etc. — is developed, and when illusion is seen for what it is in the light of universal principles, then alone can TRUTH be perceived. Our lower mind and its powers and faculties, its abilities and its inclinations, its memories and its anticipations — all these and more work with the great deluder, the Maha-Mara. We need to transform the ephemeral into the eternal if we are to secure any basis for right action, if we are to transmute patience into rightly directed energy, harmony into perfect meditation and understanding, and charitableness into compassionate wisdom.

This is the real plane of Kurukshetra, where the personal is vanquished and the impersonal enthroned. The fight is in the mind. Wealth is given up for “trusteeship.” Power and position are abandoned in order to “appear as nothing in the eyes of men.” Worldly knowledge is transmuted into wisdom. Once this “examination” of discipleship is passed, the “college” of adeptship is entered. We then become custodians of the regenerative Will, to be used not for our own personal progress, but for others’ sake.

SORROW'S CAUSE

II

As seen in the first part of this article, a good deal of the suffering that we undergo is the result of selfish thought. Control of the mind is the most difficult task any person can attempt. Actually we should describe it as control of Kama-Manas by the higher aspect of Manas or Mind; for Kama-Manas is the fountain-source of selfish thought, the cause of all our suffering and difficulties. Because tradition, training and environment are likely to obscure our initial efforts, more likely than not we may not recognize most of our feeling-dominated thoughts until some undesirable reaction develops. Then, too, we can easily find some comfort in the easy-going and general acceptance of the motto, "Well, after all we are only human!" Or we console ourselves by saying, "Next incarnation or later"; or, "Eternity is long." Of course, should we find ourselves toying with obvious rationalizations such as these, we might properly conclude that uprooting sorrow's cause is not a project for which we are ready.

Those, however, who are willing to admit the need of improvement will find themselves indulging in rationalizations from time to time to avoid assuming responsibility for some thought or act which might otherwise have to be dealt with as sub-standard from the Theosophical standpoint. Therefore, one of our first lessons is always to remember that "NOT ALL LOGIC IS PRODUCTIVE OF TRUTH, ALTHOUGH TRUTH IS ALWAYS LOGICAL."

All Teachers have recommended self-examination. This is a necessary practice, employed, no doubt, by most students. It seems at times, however, that a review of one's actions does not produce the results that one might hope for. Many practitioners of self-examination could say with St. Paul: "The good that I would I do not; but the evil which I would not, that I do."

Surely there is a reason for this repetition of incorrect action. Maybe our self-examination confines itself to a comparative review of our daily acts. Thus we classify our acts as right or wrong, good or bad, according to standards prescribed by devotional books. We then resolve not to commit the wrong act again and concentrate on the good actions. All too soon, however, we find ourselves reacting according to the accustomed pattern and go through the same cycle of examine-resolve-commit as heretofore. Our attempts to overcome sorrow-producing thought and action have become largely habitual and operate almost reflexly. If Kama-Manas were to respond to "do-better resolutions," our individual and collective problems would have been solved long ago. Surely the resolutions, petitions and pleadings of large segments of sincerely religious people would have neutralized or redirected Kama-Manas ere now.

It must be evident that our acts are but the end-product of a se-

quence which traces back to our lower nature. It involves Kama-Manas; feeling-coloured thought, or self-justification; the astral body and the physical lives. The astral and physical constituents need not concern us in this study, as they play a subservient role in our efforts to take preliminary steps to control our thoughts.

Theosophy gives the means of understanding the problem. How reasonable and conducive to good it would be if we could courageously face the situation, realize that our own thoughts were generally of a selfish nature, and thus come to accept ourselves as we are! This calls for a fundamental mental honesty that is not generally prevalent. We find it exemplified by the Great Teachers. Specifically, a great amount of Madame Blavatsky's difficulties in her relations with others developed from the fundamental honesty of her nature. Her refusal to surrender to cant under any circumstances, together with her ability to recognize the constant machinations of Kama-Manas in others, created antagonisms. "Ah," we might say, "how wonderful it would be to be associated with perfectly honest people!" But think for a moment — could we stand the impartial assessment others might make of us, even with the best of motives, as in the case of H.P.B.? We shall be ready for the company of such honest individuals when we are able to recognize our own self-justifications for what they are, and thus be in a position to neutralize these rationalizations. We must, therefore, never underrate the importance of overcoming the universal mental vice of self-centredness; we should also realize that to recognize and overcome the habit of self-justification represents a tremendous step forward.

Of course the old pattern would still be there in the lower instruments and would prevent proper expression at all times. But the main step has been accomplished in the ability to recognize the existing condition for what it is.

It is a matter of re-training. The task is to substitute one type of reflex action for another. This is a project which takes much time and requires attention and a definite degree of concentration. But then does not all worth-while accomplishment call for a determination which is undeviating? Consider the close concentration and unremitting practice the gymnast must put in to obtain the required control of the various centres of balance and co-ordination. The same with the artist or the pianist, as examples; many testify to the necessity of several hours of daily practice to obtain the necessary degree of co-ordination between artistic concept, interpretation and mechanical techniques; or, in Theosophical terms, between Spiritual Soul, Human Soul and Animal Soul. How then could any have been led to believe that a project calculated to place us in control of our own natures, thus making possible the attainment of the highest degree of accomplishment possible, could be mastered in "ten easy lessons" and *via* correspondence at that?

But, for those who ever keep at it, the patterns of the lower nature will be changed and will become responsive to the dictates of the Mind,

the Human Soul. Then will it be a fitting vehicle for the accomplishment of certain phases of work and no longer be a source of sorrow-producing actions. Then and then only will we experience that peace "which passeth all understanding," and tensions will be reduced to a minimum.

The first step on the Path would be the exercise of sufficient mental honesty and courage to accept oneself exactly as careful evaluation seems to indicate. After all, we are either saints or sinners, sages or struggling students; if the latter, then Kama-Manas is the culprit that will need close observation. A Theosophist has aptly been described as "a sinner, who is trying to do better." So we need not take the discovery, if it is such, of our self-centred states too dramatically. We can, if we choose, make our experiments in personal psychology an interesting and most profitable exercise. The basic purpose of Theosophy is to teach man the true function and complexity of his nature. It was never intended for mere academic speculations; its understanding has always depended upon the application of its principles.

In presenting Theosophy to the world, the Custodians of the Wisdom-Religion emphasize those aspects of the Philosophy which are representative of the contemporary needs of mankind. In our era, when the West is attempting to emerge from the blind beliefs and stultifying dogmas of the Middle Ages, appeal to the mind of the race is the logical approach. Thus we find Madame Blavatsky laying emphasis in numerous places on mental understanding. Not that devotional aspects of the Teaching are to be ignored, but these are to be understood through practice. H.P.B. has clearly stated that the proper approach in our age is through the minds of men. Again, in her *Key to Theosophy* she states: "To the mentally lazy or obtuse, Theosophy must remain a riddle." For the vast majority, tradition and custom, habit and convention, continue to warp their minds; Kama-Manas is still the ruler, the fulcrum whereby those opposing the freedom of the mind continue to manipulate and control the emotion-fraught thinking of the vast majority of people. So we see that probably in this area, more than in any other, we need to apply the old maxim: "Come out from among them, and be ye separate."

Generally, then, we might consider that we have three broad categories representing those interested in Theosophy. There are those who approach the subject academically and confine its consideration to that level. There are those who are interested in learning how to manipulate psychic forces before they understand the necessity of controlling their own natures. There are those who appreciate the real purpose of the Philosophy and avail themselves of the impetus it can give to their evolutionary progress, their general development, with a view to helping and serving others.

There are so many ways in which the Fundamental Propositions of Theosophy can be applied in a positive, fruitful manner. The study of Theosophy really consists in making specific applications of Fundamental Principles. We need to become increasingly and continuously

aware of our identity with basic concepts and processes. As an example: consider the word *Mahat*, which we can think of as Universal Intelligence. This is the fountain-source of Manas, our thinking principle. Consider the magnificent experience in store for all those who can transform this knowledge into realization. Since *Mahat* is universal, and since it is the producer of our minds, of necessity we have access to the Intelligence that permeates the Universe. Such knowledge is part of the Consciousness of the Sages. Such knowledge will be ours eventually, must be ours in order to become true co-workers with Life and effective Companions of Those Masters who were the Teachers of our Teacher, H.P.B. There is but one obstacle to this realization, that which we are attempting to review in this study.

As indicated before, since the "reward," the result of achievement, is so great, the "price" must be equally high, in terms of prevailing attitudes and environment. Consider the implications arising from the prevalent acceptance of the principle of vicarious atonement. This is the basis of Christian Theology. Does the Theosophist believe in this doctrine of the Church? Certainly not. The Theosophist believes in the operation of the Law of just compensation — "as ye sow, so shall ye reap"; "as you think, so shall you become." By not recognizing our vicarious reaction to many incidents, we lose valuable opportunities to practise control over our Kama-Manas.

Suppose an action performed by another affects us adversely. The situation developed is annoying, difficult and may be serious, causing considerable pain and suffering. The one precipitating the action may be one whom we have aided; or for some other reason we feel resentment, disappointment, sometimes considerable annoyance with the "guilty party." We say to ourselves that we are not deserving of the treatment and that the other person, to gain some advantage, perhaps to improve his position, has inflicted this pain upon us. Why do we resent? Probably because we feel or believe that we do not deserve such treatment. Therefore we are suffering vicariously. The other person is the guilty one. *He* should suffer, not we. After calmer consideration we finally realize, or rather understand, that, if we "got it," we deserved it, for "my own comes back to me." Now this is precisely the condition we are striving to attain. We want to get to the point where we can calmly, courageously, admit our implication in the act.

So we come to see that there are limitations and gaps existing in our understanding and application. We must learn to recognize the first one which is bounded by our ability to make mental application of Principle; the next is made by our inability to transfer our understanding, based on Principle, into action, because of the reasons indicated above. This is what is meant by application; it strikes at the very roots of the personal nature, but if we can learn to classify properly our various experiences, we shall really be "on our way."

As we discontinue interfering with the flow of true Manasic action in our lives, we shall soon begin to note an increasing ability to see

clearly and to think in terms of principles. More and more shall we reason from premises which are universal. We shall also begin to experience conditions and accompanying feelings which were rarely, if ever, experienced before. The Mind, for example, is said to have five basic functions or attributes; these are: Will, Feeling, Imagination, Memory, Thought. The unfortunate fact is that most people go through most of their lives without ever actually experiencing the free functioning of any of these processes. We can readily understand how this can be in the light of the study thus far. The experiences of most are limited by Kama-Manas. We have substituted desire for Will; likes and dislikes for Feeling; fancy for Imagination; self-justification for Thought; rote for Memory.

Meanwhile we observe that, as the erratic modifications of the lower nature are cleared and brought under control, the Mind begins its real work on this, our waking plane. Then a whole new world opens before the student, the World of Manas. He now begins to function on this new plane. Teachings such as the Three Fundamentals, the septenary nature of man, after-death states, take on a new dimension. Study is no longer a job but a joy; eventually the free-flowing Mind is observed to pursue its objectives swiftly, effortlessly and with a Will of its own, which now is propelled by the force of ever increasing understanding giving it facility of action.

This experience brings a feeling of great joy and of gratitude to the Teachers who have pointed the way to this great heritage, whose very possession we had for so many years and centuries ignored, because our attention was confused by the light which shines from the jewel of the Great Ensnarer, Mara.

This is an individual experience, differing in degree with each student, but the source is a common one — the feeling aspect of the Mind; it is the feeling accompanying the action of Mind unhampered by the deadening weight of Kama. We are not implying that this is the action of Buddhi-Manas. This study refers to the probable action of Manas when freed from the restrictions of the lower nature, from self-justification, and when honesty and courage are the motives for action. This is not an experience which we shall have at some future date, but we shall be able to recognize its action and presence from the beginning of our attempts to resolve the problem of the cause of sorrow once and for all.

This experience will occur when first we become deeply, truly, wounded at heart by the terrible trials and ordeals of our "Orphan Humanity." Who then is to help this helpless one, imposed upon, exploited, driven on by its ignorance and the cunning of those who ever take advantage of those less fit, less capable? Who can help, really help, with measures that are sure, lasting, effective? Only those who have faced the despair of their own sorrow, searched for its cause and fought "the good fight" which entitles them to become "fortune's favoured soldiers."

So it is that all those who are capable of functioning, even to some

degree, on the plane of Manas can testify to the glowing delight, the inward calm, the firm assurance which accompanies the search for and revelation of Truth. Such experience is a new revelation for each, as by one's understanding one makes the Teachings one's own. Thus, in his turn, he eventually joins hands with Those who are the Embodiments of the Wisdom-Religion.

BREAKING OLD FORMS

The contrast breaks the cup! When I put the cold saucer in proximity to great heat, it breaks. It may be that the cold dead level of selfishness which grips the world will only be broken as humans embody the high contrast of another path, one based on sacrifice flowing from a concern for all humans rather than particular beings. Instead of exhortation, we may need more deeds, more embodiment of what our minds can dimly see. If our efforts were more nearly total (and constant) in galvanizing our being to the best mental vision we now can have, the vision might be improved *pari passu* with the improved exoteric channel of our day-to-day life. When this "stream" is cleared of crooks and turns, of boulders and underbrush, it becomes one-pointed and dedicated, carrying a great increase of water upon its bed. This occurs in spite of the fact that the "stream" might cry out in great anguish that it is having its personality destroyed by the removal of the underbrush, crooks, boulders, etc. Possibly its cherished "personal uniqueness" is being sacrificed to feed a larger sphere of *Life* — say, for instance, the surrounding farmland.

The old social forms, mores, etc., are going to be broken by humans living in another world of values and upholding that other world even in this one. When one does this, one's body and personality are required as fuel for the transmuting flame of service.

In the idea of "new blood" we might consider that new associates are not converted or convinced by what we say, but *drawn* into the Movement by what we are as "living beings." Rather than being initially interested in the literature or the Movement as such, the newcomer seems to be attracted or repelled by the "lives we lead." It may be that our philosophic validity needs the mirror of deeds for providing a channel into the exoteric world.

Our ability to embody our ideals will determine the impression of validity which the newcomer receives from our verbal exposition. What the platform speaker is, off the platform, determines that quality of his lecture which may or may not interest the visitor in another world of values. The quality which seems to draw men to ask what makes us "tick" seems to be a certain intensity, a metaphysical heat that pierces the fog of misconception.

WELL-WISHERS BUT WEAK DOERS

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. III, pp. 89-90, for October 1933.—EDS.]

The Bombay U.L.T. and the Movement it represents and serves are fortunate in their many friends all over the world. In India the number of such friends is growing. They may be divided into two groups:—

I. Those who are not at all familiar with the philosophy of Theosophy but who appreciate and admire the principle of Brotherhood preached and practised; the justice and discrimination with which the comparative study of religious philosophies is prosecuted and its results expounded; and, above all, the reiterated insistence on self-control and psychic restraint, on clean living and virtuous conduct, which has already affected the lives of men and women for the better. This honest, deliberate, and persistent endeavour to uphold the Three Objects of the Movement, born of the Original Impulse, by a careful study and promulgation of genuine Theosophical literature, has already resulted in making some of the public recognize the difference between Theosophy and pseudo-theosophy. This has just begun, and for several years yet the U.L.T. will have to keep on with the task of pointing out the fact that the genuine Theosophy of Krishna, Buddha, Jesus and others, which, once again, H.P.B. taught, is as different from pseudo- and neo-theosophy as organized religions are subversive of the pure and lofty teachings of the *Gita*, the *Dhammapada* and the *Sermon on the Mount*. But we do not speak here of this class of well-wishers among the public. We refer to the other class only—

II. Those who have familiarized themselves with our labours sufficiently to feel that a current of Living Wisdom sustains us in upholding and carrying on our threefold task, ever faithful to the Original Programme of the Theosophical Movement. We refer to those well-wishers who are readers of our literature, enquiring students, some of whom are actually our Associates, and a few of whom have even become volunteers willing to serve Theosophy. Among this second class of well-wishers there are those to whom the epithet of H.P.B. well applies — “well-wishers but weak doers.” Such weak doers, through lack of self-confidence or through mental laziness and moral inertia, fail to take advantage of opportunities to give help on the plane of deeds. The performance of *good* works, not necessarily great and heroic deeds, has a power of making life abundant and rich. Each good deed, however humble, is like a tiny cell which grows and multiplies itself. Good intentions, even holy resolves, beneficent in themselves, go to seed unless they are acted out. Deeds are the soil in which intentions, resolutions and vows have to be sown, nourished and made to grow. The water and light necessary for the task are to be found in the Theosophical philosophy. Curious at first contact seem the two following statements which show that good deeds are in a class by themselves and have to do with

the small plain duties of life, with humble things and humble beginnings. The sacrifices Krishna asks are simple objects — a drop of water, a flower, a fruit. The effort *The Voice of the Silence* recommends is to find someone a little more ignorant than ourselves and to let him hear not what we think, nor what we are about, but the Law, the Dharma, the Torah, the Holy Writ — the ever-living Wisdom of Theosophy.

So while we thank all our well-wishers, to those who are at present weak doers we say — Be up and doing. Not that they must rush madly or boldly out *to do, to do*, but do what they find to do by desiring ardently to do it. Says Mr. Judge:—

Even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of.

Let these well-wishers but weak doers meditate on these two bits of Eastern Wisdom, which are capable of lighting up Manas in the Heart:—

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit or water unto me. (Gita, IX. 26)

Seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and — let him hear the Law. (The Voice of the Silence)

I know my mission in life, and no chauvinism about me; I belong as much to India as to the world; no humbug about that. What country has any special claim on me? Am I any nation's slave?

I hate cowardice; I will have nothing to do with cowards or political nonsense. I do not believe in any politics. God and truth are the only politics in the world; everything else is trash. I am, I know, I love!

To be good and to do good — that is the whole of religion.

Whatever you do, let that be worship for the time. Let this paper be your God for the time, and you will succeed.

Can anything be done unless everybody exerts himself to his utmost? "It is the man of action, the lionheart, that the goddess of wealth resorts to." No need of looking behind. FORWARD! We want infinite energy, infinite zeal, infinite courage and infinite patience; then only will great things be achieved.

—SWAMI VIVEKANANDA

STUDIES IN THE "TRANSACTIONS OF THE BLAVATSKY LODGE"

IV

THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

—*The Book of Dzyan*

We must distinguish between the Causeless Cause, or Absoluteness, Causality, and *Nidana* or the chain of finite causes running through the universe. The latter is considered a *maya* or an illusion because the only reality it possesses is that given to it by the ignorance of those who compose it. The Universal Law or Causality is alternately active and inactive as universal night comes down on universal day, and universal night gives way to universal day. In more than one place in the *Transactions* Madame Blavatsky makes use of the simile of the striking of the hour in speaking of this rhythm of the Law; for example, on p. 21: "When the hour strikes, the law comes into action, and the Ah-hi appear on the first rung of the ladder of manifestation." It is the Ah-hi (the Dhyan Chohans) who begin the downward evolution.

In a later *shloka* (III. 7) it is said of Oeaoohoo, "the Younger," that he lifts the Veil and unfurls it from East to West. "He shuts out the above, and leaves the below to be seen as the great Illusion." Without, at this stage, entering into a discussion of Oeaoohoo, we can still meditate on the graphic picture, presented by these words, of the veil of reality disappearing to "show the spectator the illusions on the stage of Being, the scenery and actors, in short, the universe of Maya." Although the light which plays upon them is nothing to the light of the sun which plays upon the real world outside, and although they but hold a mirror up to the real world, it is they that appear to the spectator to be the real world, and the world outside, to be the illusion.

This comparison of manifested life with a performance on a stage is one made often by Madame Blavatsky; for example, in *The Key to Theosophy* (pp. 182-83): "The Actor is so imbued with the *role* just played by him that he dreams of it during the whole Devachanic night, which *vision* continues till the hour strikes for him to return to the stage of life to enact another part." According to Priestley in his *Literature and Western Man*, true dramatic experience demands a double response from the audience on two different levels of the mind. On one level our imagination is captured and held by the play, while on the other level we are still conscious of sitting in a playhouse, watching and listening to the actors. The so-called reality of the play depends upon this hold upon our imagination.

The hour strikes for our birth or our awakening. The curtain rises upon daily life but falls upon the life of *Devachan* or on that of dream-

less sleep. In that daily life we are unable to see that the world of phenomena is but a reflection of the world of noumena, or that the apparent separateness of objects in the world of phenomena is illusory. The reality which they possess as *separate* objects is a reality which we, in our ignorance of their true nature, give to them. As true dramatic experience demands a double response from the spectator, so does true life experience. The daily round demands all the devotion that we can give to it; but, while we live surrounded by matter and are subject to the wear and tear of change, we maintain, or should maintain, unbroken a consciousness of what lies behind. Further, we can say that the rises and falls of the curtain have no relation to the chain of events running through the play, any more than the Universal Law, or Causality, has any relation to the chain of finite causes running through a *Manvantara*.

In the *Transactions*, a footnote to "the seven ways to bliss" refers the reader to *The Voice of the Silence*, Fragment III. Before going to this, we quote a passage beginning on p. 329 of Volume I of *The Secret Doctrine*:—

The pure object apart from consciousness is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures — to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thralldom of these senses — so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves* (or *Substance*). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is sealed that peak of Omniscience — the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyān Chohan must bow in silence and ignorance — the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAM.

Here is yet another statement of the trinity of the Absolute, the World of Noumena and the World of Phenomena, together with a description of that path which all must tread, a path every step of which takes us nearer to a conscious *awareness* of our unbreakable unity with all. *Maya* is our lack of awareness of this unity.

The teaching of this Trinity, which permeates the *Transactions* and derives from the *Stanzas*, gives the metaphysical basis for the ethics of *The Voice of the Silence*. The latter gives the ethical application of the *Stanzas*. They are two parts of a single whole. We end this brief study by quoting a few sentences taken from different parts of the section "The Seven Portals" and ask the reader to meditate upon them in the light of the *Secret Doctrine* passage quoted above:—

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF. . . .

Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him "who in the stream would enter," thrill in response to every sigh and thought of all that lives and breathes. . . .

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. . . .

He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. . . .

Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

ON STUDYING "THE SECRET DOCTRINE"

There are innumerable and unsuspected rewards for the student who will read *The Secret Doctrine* with faith and perseverance, unmindful of the immediate results.

If one becomes firm in the habit of reading a certain amount of *The Secret Doctrine* each day, avoiding the practice of skipping about, this persevering effort will eventually begin to bear fruits. One may discover, after several readings of the book, that the Sanskrit vocabulary acquires a contextual meaning that enlightens the whole. This can only occur with the crisscross correlations of information made possible by several readings of the *entire* book.

Once the contents have defined their individual carriers of meaning, interrelated structures of thought can begin to emerge. By studying the book as a unit, the symphony of its parts can add meaning and definition to one another, making the book a veritable catalyst for one's growth, a new experience each time it is read.

Continuing this line of thought, we might consider *The Secret Doctrine* as a *Lodge* with its own *intrinsic* requirements for discipleship. It would also seem to be a self-protective *Lodge* in the sense that a student finds the book unfolding to his study only when he himself has *become* the "sign and key" for the door that has opened.

If the view that *The Secret Doctrine* evolves in tandem with our ability to receive is correct, we can see that effort at study is never lost but brings results appropriate to the student's need.

EXTRACTS FROM UNPUBLISHED LETTERS

The lives of the body disintegrate with the disintegration of the corpse; therefore cremation sets free the lives of the gross body quicker than does burial. *Tanhaic* lives or elementals which are unsuited to the Ego's requirements in *Devachan* make up the *Kama-Rupa*. This *Kama-Rupa*, in the progress of time, disintegrates; the period of its life is dependent on the vital strength and the power of cohesion which inhere in the *Tanhaic* elementals. After the *Kama-Rupa* is disintegrated, the *Tanhaic* elementals await the returning Ego on the threshold of *Devachan* and go to make up the new personality.

Evil last thoughts go to form the *Kama-Rupa*; they cannot enter *Devachan*. We might assume that the thoughts suited to the *Devachanic* condition, which are retained by the Ego, are of differing strength, and those strongest become the starting point of *Devachanic* ideation, which is blissful.

Why does not a rank materialist, or a thoroughly material thinker, have a *Devachanic* experience? The *Key* gives two important aphorisms which are the real key to understand the whole subject. If a person, however good and/or learned (*e.g.*, a fine humanist) does not believe in the survival of the soul after the death of the body, then he does not experience survival. Now apply that aphorism (but study carefully the *Key* on the subject) to a student whose thought, will and feeling make it impossible for him to give up *Devachan* or even to be pulled out of it.

You could and do reason in the subjective condition: how else the unfoldment of seed ideas in *Devachan*? Reason is *not* wholly dependent on the brain — thank the good and merciful law; where would we be if it were!

I can well understand what you feel about the death of a loved one. We can go through that experience mentally, as Crosbie says, and prepare ourselves for the physical precipitation whenever it comes. Who is there among us who never feels voids and frustrations? We would not be human but super-human Adepts with power and knowledge not to feel the gaps caused by death. Here I am daily, nay, hourly, feeling the absence of ——. His virtues not admired and fully appreciated are now revealing themselves. Such an experience enhances one's love for him. So, at our stage, we cannot expect not to feel, not to know about the gaps and gulfs of death. But we have to try to learn from these and gain from experience.

Ordinary personal love feels a void and frustration when we lose, say by death, our dear friend. Nature is slow but sure; powers unfold, oh! so slowly — even the faculty of true love. Parting from friends

can be constructive instead of mostly destructive as it now is for almost everyone. When a disciple is sent out for a piece of service by his Guru, the disciple feels a void of a particular kind, but not frustration, for he is on his Guru's service — on my Father's business, said Jesus. Quarrels between friends, the death of a relative or of a friend, leave voids, but these too are overcome.

As to Judge's quotation ["those who are now with us will be re-incarnated in our company on our next rebirth"] and reincarnating all together: it does not mean that in every life we all meet. We meet A in one life and B in another; and in still another, A and B together. The phrase Master K.H. has used contains a hint: we shall meet again when the "converging lines of Karma" bring us together. It is like planetary and starry conjunctions. The planets come together on varied bases of astronomical cycles; some settings occur after *Kalpas*, but in the meantime the planets have been moving and different configurations are formed.

True soul-companions are always together as Egos and in their minds and hearts. In the process of evolution a cycle will be struck when they may not meet bodily for a long time. But they will never be separated. And in bodies too they will meet some time, like the Great Ones are together always as Egos and often as personalities. The present builds the future; we cannot be separated from our loved ones, and our lines of Karma are bound to converge. Karma is not only just but also merciful. Why should we who love Them and Their Humanity and work for Their Cause suffer in the bond that enables us to do all that? Let us remain true to our soul-companions and to our own Egos, and above all to Them — our Blessed Lords of Light, Purity and Holiness. Let us live in and enjoy our Security and our Refuge.

We do carry the real memory of our past kinship. How many debates and conversations had we to determine our kinship? It sprang into visibility. How? Did we force it? Did it not assert itself naturally, for the force was there? Memory in its inner or *Akashic* aspect is very different from remembrance related to the Astral Light. But again what you say is accurate: there are our affinities now, let us say, in *Devachan*; others, in other lands unknown to us. But as we go on and our affinities become less and less personal and more and more egoic, more and more we are together, till we come to the stage where one Master is with all other Masters, every hour, for there is the same Will, Knowledge and Compassion. For impractical purposes we may in the next incarnation forget each other, but not for truly practical ones. Have you read as a philosophical treatise *The Dream of Ravan*? Read how from *tamas* we rise to *rajas* and then to *satva* in the company of affinities.

IN THE LIGHT OF THEOSOPHY

The Bharatiya Vidya Bhavan, which has for the past 25 years, under the leadership of Dr. K. M. Munshi, been serving the cause of Indian culture, celebrated its Silver Jubilee from December 20th, 1962, to January 1st, 1963. A major part of *Bhavan's Journal* for January 6th is devoted to the various addresses that were given on the occasion.

Inaugurating the celebrations, Dr. S. Radhakrishnan said that there is one important feature which distinguishes *Bharatiya Vidya*, or Indian culture and Indian wisdom. "It makes out that all the disciplines are intended to reveal to the human being the truth of things." The purport of all the *shastras* is the knowledge of the Ultimate Reality. Indian culture has thus had, from the beginning, a spiritual orientation — an orientation which looked on the whole world as being rooted in an Ultimate Reality.

Dr. Radhakrishnan went on to say:—

Abhaya [fearlessness, tranquillity], *Asanga* [detachment], and *Ahimsa* [non-violence, love] may be regarded as the three cardinal principles of Bharatiya Vidya. It is these things which have sustained us all these centuries. It is not military glory, it is not industrial power or agricultural prosperity that has led this country to survive all these centuries in spite of several vicissitudes through which this country passed; it is the adherence to these fundamental principles by a few individuals who formed the beacon light, so to say, the spearhead of our culture. It is these things that have sustained us. Whatever may be the problems that agitate us, whatever may be the questions that obsess our minds, whatever may be the immediate needs of the occasion, let us not forget that our fundamentals require us to develop tranquillity of spirit, non-attachment, non-hatred.

If we are able to live according to those three ideals, you may be sure that this country will survive, as it has survived for centuries, for many more centuries and its philosophy will make such a healing of nations and bringing of people together.

Great solemnity, flowing tributes and enthusiastic popular participation marked the birth centenary, on January 17th, of Swami Vivekananda, all over India. Vivekananda was one of the makers of modern India, who had, moreover, imbibed from his teacher, Sri Ramakrishna Paramahansa, the spirit of universality through the realization of the divine in man. Vivekananda stood for the harmonization of the East and the West and belonged not only to India but to the world. In a high tribute to him at a New Delhi function, Shri Jawaharlal Nehru described him as "the greatest ambassador of India in modern times" — an ambassador who spread India's spiritual message to the world and won for her honour and esteem abroad. Vivekananda laid the foundation of

the Ramakrishna Math and Mission; and, since the days of his visit to the United States, in 1893, to attend the Parliament of Religions in Chicago, where he made his mark by his oratory and knowledge, the Vedanta Society and Ramakrishna Mission have attempted to instruct the West in Indian philosophy. The ideas Vivekananda preached are now being echoed by many Western philosophers.

His mission was to rouse men and women to an awareness of their divine nature and the unity of mankind, which alone could bring peace to this world, torn by hatred and strife. In his comprehensive message, science and religion, reason and faith, the secular and the sacred, the modern and the ancient, the East and the West became unified and he himself was the personification of that union. He combined stirring patriotism with great knowledge and the will to serve, and his message of strength, faith, energy and solidarity is specially needed today when the country is facing a crisis.

In *The Secret Doctrine* (II. 260), H. P. Blavatsky quotes Charles Darwin as saying: "I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved, and of each page only here and there a few lines.*" More "pages," however, are being discovered.

According to *The New York Times* for December 22nd, 1962 (International Edition), the Carnegie Institution reported on its 60th anniversary that its scientists had found chemical evidence that life existed on earth at least 2,700,000,000 years ago. Dr. T. C. Hoering, the Institution said, has discovered chemical remnants of one-celled green plants, called algæ, in the oldest sedimentary rocks found on the planet. The rocks came from Southern Rhodesia.

The Institution also reported that Dr. Philip H. Abelson and Dr. Patrick L. Parker had extracted from other rocks fatty acids that once had been parts of living things 500,000,000 years ago. These acids had not yet broken down into simpler chemicals of the type found by Dr. Hoering.

The Theosophical doctrine is that the relics of former periods of evolution are to be found in the very first rocks. They were not originally physical at all, but became so as the globe consolidated for its present manifestation. Mr. Judge wrote in *The Ocean of Theosophy* (p. 20):—

... cosmic evolution, so far as relates to this solar system, begins and occupies between one and two billions of years in evolving the very ethereal first matter before the astral kingdoms of mineral, vegetable, animal and men are possible. This second step takes some three hundred millions of years, and then still more material processes go forward for the production of the tangible kingdoms of nature, including man. This

covers over one and one-half billions of years. And the number of solar years included in the present "human" period is over eighteen millions of years.

The reader will find further details in *The Secret Doctrine*, Vol. II, p. 690 ff.

It is significant to note that, in a report in the Carnegie Institution's 60th anniversary year-book, Dr. Caryl P. Haskins, President, warned against today's temptation to equate an expanded science with a better science. More men and money pumped into a field will not necessarily produce faster and better results, he said. The individual researcher in modest quarters is still a very important source of scientific discoveries, particularly those that are fundamental and set new directions in science.

The entire November-December *Think* is devoted to the subject of creativity. What is creativity? Who has it? How does it reveal itself? How can it be coaxed to produce? These are some of the questions to which answers are sought.

Helen Rowan, who has spent a good deal of time reporting the work of social scientists who are investigating creativity, writes two articles: "The Creative People: How to Spot Them" and "How to Produce an Idea." "Creativity," she points out, is today a much desired commodity and the personality characteristics of creative individuals have become the subject of intensive and wide-ranging research. The University of California's Institute of Personality Assessment and Research (IPAR), whose findings are reported by Helen Rowan, has studied hundreds of creative individuals with a view to finding out how they differ from us all and also among themselves. The individuals studied included creative writers, research scientists and mathematicians, and architects.

Creative people are said to be independent; original; flexible; open; non-authoritarian; sensitive, in a certain meaning of the word; energetic; fluent; capable of seeing gaps between what is and should be, and of using familiar facts and objects in new ways; intuitive; intelligent. Highly intelligent people, however, are not necessarily creative. It is admitted that intelligence tests not only do not measure creativity but also do not measure certain kinds of cognitive ability.

The tendencies that creative individuals share are given as follows:—

... a general openness to experience from both without and within; a toleration for ambiguity, confusion and disorder; the strong disposition to be independent rather than conforming; and the tendency to perceive through intuition rather than the senses.

In fact, this strongly intuitive quality, which the creatives show almost unanimously, separates them most sharply and dramatically from the average. In the general population, three out of every four

persons are sense perceptives. They concentrate on things presented to their five senses, and they focus their attention upon existing *facts*. The one out of every four who perceives intuitively focuses upon *possibilities*; he looks expectantly for a link between something present and something not yet thought of.

Highly creative people in all fields are overwhelmingly intuitive. We would not expect them to be bound by what *is*; we would expect them to be alert to, to be seeking, what *could be*. But the fact that almost a hundred per cent of them are so, as contrasted with only 25 per cent of the general population, is an impressive and important finding.

In the matter of interests, all the creative individuals in the IPAR studies, no matter what their own calling, scored high on interests which might lead them to become psychologists, architects, author-journalists. All scored low on scales for office workers, bankers, farmers, policemen. . . .

“Freedom” is the word that seems to sum up what the creative individual most needs — or rather what the truly creative individual manages to achieve for himself. Freedom to be himself, to acknowledge his own impulses, to believe his own vision of the world, to set his own goals, to establish his own hierarchy of values. This freedom does not mean license. In fact, the goals the creative person sets for himself are probably far higher than those anyone else would think of setting for him; the demands he makes of himself are more rigorous than those that anyone would or could make of him. Nevertheless it is in pursuit of this kind of freedom that the creative person most often comes into open or covert, subtle or sharp conflict with “the group.”

The four stages of the creative process are given as: preparation, incubation, illumination, verification.

A distinctive characteristic of highly creative individuals seems to be their ability to maintain an exceedingly delicate balance between the most intense effort, on the one hand, and suspension of conscious effort on the other. Even though few would go as far as Edison did in saying that genius is only one per cent inspiration, the other 99 per cent being perspiration, all genuinely creative people do show that “transcendent capacity for taking trouble” that Carlyle said made genius. But other kinds of traits seem to be just as essential to their creativity.

Helen Rowan concludes by saying that all of us can increase somewhat the degree of creativity we show in our daily lives by making deliberate attempts to develop the kinds of attitudes, habits and modes of operation that mark highly creative individuals. Conscious effort may put us in a position where creative achievement is more likely.

From the Theosophical viewpoint it could be added that our present system of teaching, both at home and in the schoolroom, squashes originality and creativity. “Education” literally means a “drawing out” of powers within the mind. In most classrooms today it is anything

but that. Instead of being taught to think for themselves, children are taught to parrot the thoughts of the "authorities" — which all too often turn out to be wrong.

There is a difference, of course, between creativity of a spiritual kind and creativity as ordinarily understood, but the fundamental process of creation is the same on all planes. There is a world of "un-born" ideas, and intuitive minds have access to the inexhaustible store of knowledge in the living Akashic or Astral-Light library. Each nature selects from this store, according to the motive, aspiration, purity and self-reliance of the seeker. A Master of Wisdom emphasized serenity of mind, which nothing can disturb, for making possible creative work in the literary or any other field. He wrote to a correspondent in 1882:—

It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

As for intuition, which all creative individuals have cultivated, Mr. Judge wrote that "it is a common heritage of man, and only needs unselfish effort to develop it." Ages ago, Plato wrote of the cultivation of intuitive knowledge: "Acquaintance with it must come rather after a long period of attendance on instruction in the subject itself and of close companionship, when, suddenly, like a blaze kindled by a leaping spark, it is generated in the soul and at once becomes self-sustaining." (*Seventh Epistle*)

According to the *Deccan Herald* of January 9th, an Indian fakir hypnotized a crocodile, a 70-year-old specimen from the Ganges river, so that it could undergo an operation for the removal of an abscess on its jaw. A Naples surgeon who performed the operation in a circus ring there, went on to treat a big snake.

Madame Blavatsky's *Isis Unveiled* contains accounts of Indian fakirs who can tame and render powerless wild beasts such as the most ferocious Bengal tigers and the deadliest of snakes and alligators by the power of music or of *mantrams*, or merely with a glance. (*Vide* Vol. I, pp. 381-84, 467-71; Vol. II, pp. 622-23.) The ancient psychologist, Patanjali, states that

when harmlessness and kindness are fully developed in the Yogee (him who has attained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him. (*Yoga Aphorisms*, II. 35)

And Mr. Judge wrote in his article "Reflections":—

... the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. (*Vernal Blooms*, p. 16)

Owners of dogs could testify to the fact that their pets can sometimes instinctively sense an approaching danger to those with whom they are associated, and often have been responsible for saving the lives of humans.

The *Deccan Herald* of January 10th relates how an Alsatian belonging to Dr. M. Rajeswari of Chitradurga saved the life of the doctor's cook by preventing a cobra from biting him. The cook was fast asleep when the snake made its appearance. The dog, sensing the danger, began to bark and dragged the cook's rug with his teeth. Before the snake could strike, the cook woke up and the dog jumped on the reptile, killing it instantly. The story concludes: "As the mistress of the house, who had also been awakened by the dog's barking, stood dazed, the dog went to her as if to report his adventure."

There have been even more dramatic instances of animals that have sensed danger imperceptible to human beings. But animal consciousness, however intelligently it manifests itself, is of a class apart from human consciousness. Theosophical literature on the subject of animals and their remarkable development of instinct makes it clear that the consciousness of all classes of animal intelligence up to man is simply *psychic*, and that between human and animal cognition there exists a difference of *kind* and not merely of degree. Madame Blavatsky's long article, "Have Animals Souls?" (THE THEOSOPHICAL MOVEMENT, August, September and October 1939) raises some interesting points on animal consciousness. In *The Secret Doctrine* (II. 525 fn.) H.P.B. makes this suggestive statement: "The *monad* of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishwatta and the *Manasa Pitris*"—the celestial hierarchies responsible for awakening the mind in man. Earlier in *The Secret Doctrine*, H.P.B. explains the mystery of, and the gap between, "the informing principle in man—the HIGHER SELF or human Monad—and the animal Monad, both one and the same, although the former is endowed with *divine* intelligence, the latter with *instinctual* faculty alone." (II. 102-3)

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

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

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

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

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

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

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

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