

7
February 1987

No. 4

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

N AND COSMIC FORCES	109
GOD-IDEA	111
PHILOSOPHICAL GLEANINGS: NOTES ON THE "SECRET DOCTRINE"—II	115
E IMMEDIATE HELPER—II	123
DLY TO JUDGE	124
ER APPLICATION OF BROTHERHOOD	127
PHOENIX ASCENDING:	
IV.—WHERE ANGELS FEAR TO TREAD	130
RNING TO ASSIMILATE	137
THE LIGHT OF THEOSOPHY	138

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.
40 New Marine Lines, Bombay 400 020, India

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

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

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 21.00 £3.50, \$11.00 per annum, post free.

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

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

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

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 57, No. 4

February 1987

MAN AND COSMIC FORCES

[Reprinted from THE THEOSOPHICAL MOVEMENT, March 1946.]

THE difficulty we have in seeing that man is nothing of himself, but part of the whole of Nature, is very real and, to help us, we are advised to see ourselves as a *manifestation* of the Whole. When we pause to think, what else can we be?

But there are so many and varied manifestations of the Whole that we wonder in what lies the difference. Perhaps if we call the difference “peculiarities” we can see these as what they really are, obstacles in the path of the Whole, mainly caused by delusion.

If we take the cosmic force of Will showing through us, not in an elaborate analysis, but from the known manifestation of it, we have the power to move, to act, to feel, to think. Desire sets the force going. When we desire anything and set to work to attain it, we are using nothing of our own but a Force in Nature. All that is mostly “ours” is the peculiar thing we desire, and, because “peculiar,” of no use to the Whole and therefore a waste. Delusion makes us feel, as did the Alchemists, that knowledge of material things is a worthy object on which to exert our will. Theosophy points out that forms change, that knowledge gained on the lower plane is lost at death, and that only tendencies along that line remain for future help or hindrance. Therefore we are advised to use our will, rooted in desire, to attain things of permanent value, *i.e.*, value to the Soul. We have, therefore, to look at our will force and see where it is directed—to the permanent or the impermanent. Does it try to bend things and powers to *its* will? Is it obstinate or fluidic, personal or impersonal, *i.e.*, for oneself or for a Cause? If for oneself, it must be for oneself as a part of the Whole. The idea of the Whole grows as we

direct our thoughts to the family tie, the tribe, the nation, the race, humanity, and thence to the Universe.

The power of will, or Spirit in action, or energy, comes from the higher Triad in man. In time it will overcome the energies of the lower quaternary, and our particular work now is the beginning of this process. So we must ask ourselves: What is it in me that wants this or that thing? And we must get rid of the obstacle in the Path of the True. Then we must ask: Is this or that necessary to the Soul? And we must slowly overcome the delusion of self and not-self. Finally we must ask: What does the Soul need? And we must use our will for that.

Take the cosmic force of mind—the power to create: we are using the power when we write a letter, speak, or plan. We need to see whether our letter strikes a permanent note with words of spiritual import, *i.e.*, understanding, or a note of personal bias or outlook; whether our words come from our Soul or our personality, whether they create harmony or discord. Then, do our words further the Path of the Soul?

The same with the Universal force of love, Eros, which we turn into the vagaries of Cupid. Love should be used to form Soul ties. Soul ties with the ones we love and to whom we are devoted, and also to the great Soul of Humanity. It is not *our* love force, but the one Force which we direct.

In time we must see that nothing of ourselves is anywhere; no power, no faculty, no wish belongs entirely to us. We only have the inestimable opportunity to direct those cosmic forces, to guide them, control them and use their wonderful powers for the furthering of the Plan of the Whole. How much grander to be an agent of Mother Nature than to keep the delusion that we make these powers ourselves, that they are ours and we can do as we will with them! To find and obey the Laws of the Universe is to work with Nature. Then only do we become part of the Intelligent Rulers of the Universe.

GET out of the forest while you still have daylight.

—JAPANESE PROVERB

THE GOD-IDEA

In my Father's house are many mansions: if it were not so,
I would have told you.

—John, 14, 2

IT comes as a surprise to many to hear that the idea of a personal, anthropomorphic God is not innate; we take it for granted because it has been imposed on us from childhood, and we go on believing in it till the shocks of life make us question, examine, know. Apparent injustices; griefs that we feel to be undeserved; wickedness in high places; starvation of body or of mind; lack of opportunity; and many other reasons cause us to say, "If I were all-powerful, I would do thus and so; or *not* do this or that," until perhaps we come to the position of denying that there is any God governing His creation. "If there is a God, surely He must be all-wise, all-powerful; and if God isn't all-wise, all-powerful, then he isn't God, so why worship him?"

H.P.B. tells us in *Isis Unveiled* that, as she journeyed to the East, two questions kept oppressing her thoughts, "Where, who, what is God?" and "Who ever saw the immortal Spirit of man, so as to be able to assure himself of man's immortality?" Those who search, find. It was then that she met "certain men, endowed with such mysterious powers and such profound knowledge" that she knew them as the Sages of the Orient. They taught her that man's own immortal spirit proves God-spirit, as one drop of water proves the ocean. Tell anyone who has never seen the ocean that it exists, and he must either blindly accept the statement, or deny it; but *show* him one cup of salt water and he will be able, by degrees, to imagine the rest. So, she tells us, when one sees mortal man in possession of such vast powers and knowledge, able to control the forces of nature which open up to view the world of Spirit, one reasons that if man's spiritual Ego can do so much, the capabilities of the Father Spirit must be greater to the same extent as the ocean surpasses the cup of water. So, "prove the soul of man by its wondrous powers—you have proved God!"

But how shall we who have not seen these great Sages or known Their powers, how shall we prove that for ourselves? For, otherwise, we should be merely accepting H.P.B.'s dictum as we accepted the God-idea of our childhood, believing without knowing. How shall we know? There are many ways. Do we deny God as an atheist does? Do we affirm God as a theist does? Or shall we for the moment take the position of the agnostic who acknowledges, "I do not know"? But let us say, in addition to

“I do not know,” “I will try to find out.” Then what do we do? First we seek the company of holy men, those wiser than ourselves. Those of us who seek, find; if not at once, after some time, long or short according to the earnestness and sincerity of our search. Probably it began in prior lives; and now we search more fully, and the search brings us to the threshold of great books.

We find certain universal ideas common to all the world's great minds, in all times and races and countries. One of these ideas is the intuition of our own immortality. It is one of the great initial ideas impressed on the plastic minds of early humanity by the Planetary Spirits who guided its childhood, till the age of its responsibility should arrive. This consciousness of our own undyingness is the very central point of our existence. We *are*. We *know* we are. We cannot know that we are not. We *are*. But how does our being prove God-being? It doesn't—yet. But wait. The cup of water may prove the ocean of water, but the ocean is outside the cup—separate. Only when the cup is poured back into the Ocean can it know the Ocean as not separate, but the same. Man-spirit must touch God-spirit to know it. We cannot know what we are not. We can know what we are.

Many have been the ideas of God down the ages, all imposed from without; all debased in time from their original pure source which is one; all trying to express the inexpressible. The old Jewish tribal God, with his wrath, his jealousy, his favouritism, has given way in our day, in Christian lands, to the loving Father of the New Testament. But this personal Being—how can it be omnipotent and allow the world to be in the condition it is in? All-merciful—and see the tragedies, the sufferings, the wrongs that go on? All-wise—and permit such ignorance, such stupidity? Deliver us, heavenly spirit of Eternal Truth, from such a nightmare God! What shall we have instead?

That which Theosophy offers to the student of Divine Wisdom—as a working hypothesis first—is a Principle, without attributes, either omnipotence or mercy or any other quality of the finite mind. It is without form, but not “void,” for it is the Container of all. It is—mark these four words—Omnipresent, Eternal, Boundless, Immutable. Omnipresent—everywhere in the universe, visible and invisible; Eternal—beyond time, or cycles of time; Boundless—in infinite space; Immutable—*i.e.*, changeless through all changes. Universes come and go. *It* remains. The root of all—in which all *is*.

We can see it working as Law, as Ideation, as Energy. All things that exist are what they are by reason of a reflection of some

part of that Principle. That which is never incarnate, which is changeless, eternal, is the one Reality, the Supreme Abode, the Eternal Presence. It is "unknown"—alas—but not unknowable to the awakened, fully developed soul. But there are grades to be transcended, steps up the ladder of being; there is a septenary scale of consciousness both in the universe and in man; for the universe is nothing but a vast Being-hood. It comes forth periodically from the unknown "That," and is reabsorbed to come forth again. Even so the Pilgrim-Soul, a reflection of the universal consciousness, goes from life to death and back to life again. These eternal comings and goings of both universe and man are spoken of as the Great Breath of the One Reality, the eternal Motion which incessantly transfers the subjective and inner to the objective and outer planes of being and *vice versa*. It is Law ever working and its stages in consciousness are seven.

The Pilgrim-Soul, "starting upon the long journey immaculate" and "passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal," lives through, suffers in and learns from every condition of manifested matter in the Manvantara to which it comes. The great cosmic tide carries it back—as the impulse in the prodigal son carried him back to his father's house. But the journey back is as long as the journey out. Step by step knowledge is gained, experience assimilated.

But in the Father's house are many mansions, as Christ taught. The Father is the glorious Atman, the refulgent Spirit; the "mansions" are the states or modifications to be used and transcended. Many a castle of illusion will detain the Pilgrim, in many a beautiful meadow or garden of sense he will linger, many an intellectual fortress will hold him prisoner, but ever the seeker finds; the soul escapes, past mountain heights where the drawn breath is the very energy of Atman, into the blue infinitudes to the foot of the Buddhic throne, where alone the heart re-cognizes itself as Itself, and reflects Divinity as still mountain lakes reflect the firmament. These things are images in our present minds, to be built into powers through many incarnations, till we stand where the Masters stand, able to control nature and our own inner forces.

How shall we know the omnipresent Deity? Think of the long journey of the spirit-ray through the kingdoms of the universe. Think of the metals, iron and steel, and the uses to which they are at present put. Think of the flowers of the field, and of

the harvest trampled or ungathered. Remember the shy, furtive eyes of animals turned to friendliness or to fear by the action of man. Recall the lovely look of little children fresh from *Devachan* where they have dwelt with the gods—who are themselves—their faces washed of earth experience—and then see the Deity shining through it all, at different grades, all depending upon the *use* we make of each grade, the impression we give it.

Man is the creator, the sustainer, the destroyer, the regenerator and saviour of his own creation, transcending it by his own efforts till he reaches the supreme initiation into the Deific essence. And at the mid-point of this vast evolutionary journey there comes the awakening sense of the enfolding Presence. "I will never, never leave thee nor forsake thee." Man hears the voice of his own inner God. He has but to "practise the presence of God," as old Brother Lawrence said, to listen to it, to think upon it, to rest in it. "And whosoever, believing in spiritual unity, worshippeth me who am in all things, *dwelleth* with me in whatsoever condition he may be" (*Bhagavad-Gita*, VI, 31). Where is God? In all things—in the heart most of all—as all are in Him—or in It, from which they came, to which they will return, as the son to the Father's house.

Do you believe in a future life? asked Pierre. . . . You say that you cannot see any reign of goodness and truth on earth. Nor can I, and it is impossible to see it if we think that our life here is the end of all things. In the universe, in the whole universe, there is a kingdom of truth, and we who are now the children of earth are in the eternal sense children of the whole universe. Do I not feel in my soul that I am part of that vast harmonious whole? Do I not feel that I form one link, that I mark one degree in the rising scale from lower beings to higher ones, in this innumerable multitude of beings, in which God—or the Supreme Force, if you prefer the term—is manifested? If I see, and see clearly, the ladder rising from plant to man, why should I suppose that it breaks off with me, and does not lead further and further? I feel not only that I cannot perish, since nothing in the universe is annihilated, but that I always shall exist and always have existed. I feel that besides myself there are spirits above me, and that in their world there is truth.

—TOLSTOY: *War and Peace*

THEOSOPHICAL GLEANINGS

Notes on the "Secret Doctrine"

II

[Reprinted from *Lucifer*, April 1890.]

WE have seen in rough outline the earliest stages of Cosmogogenesis, admirably summed up for us in the following brief statement:

Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with and parallel to the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus *Seven Protyles* (as they are now called), while Aryan antiquity called them the seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception. (Vol. I, p. 328)

This primary sevenfold differentiation, as the "light of eternity" rolls outward into objectivity, is repeated at each stage of the further evolution. "By sevens" the building of the Universe proceeds. "It is that *Light* which condenses in the forms of the 'Lords of Being'—the first and the highest of which are collectively, Jivâtma, or Pratyagâtma. From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive forms, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions. Thus there is but one Absolute Upadhi (basis) in the spiritual sense, from, on and in which are built for Manvantaric purposes the countless basic centres on which proceed the universal, cyclic, and individual evolutions during the active period." (Vol. II, pp. 33, 34)

These "countless basic centres" are, of course, subordinate to the "seven Laya centres" (Stanza VI) connected with the Primordial Seven, the Dhyani Buddhas. Just as in the physical universe recognized by science, our planets circle round "the sun," and many such solar systems as our own circle round a central "sun," and many such aggregated systems perchance again circle round some point central to them all; so Occult Cosmogogenesis posits the primordial Seven Centres, the "imperishable Laya Centres" produced by Fohat—"The great Breath digs through Space seven holes into Laya to cause them to circumscribe during Manvantara" (Vol. I, p. 147)—and round these are other Laya (or Neutral) Centres, and round these yet others, and others again. The conception of a point central to all, and of secondary points central to divisional masses, and of tertiary points central to subdivisional masses, and so on in descending order, so that, to reverse the idea, each final sub-division has its own centre, and all such centres have *their* common centre, and all these common centres *their* common centre, and so on, is one that we know to be true of the visible universe, however dizzy the attempt to realize it may make us. Anyone can figure the idea out with a pair of compasses, by drawing a number of small circles, each with its centre on the circumference of a larger circle, and all the centres of such larger circles on the circumference of a yet larger, extending his Cosmos until he is tired and dizzy; and if he makes them in groups of sevens, and goes on long enough, he will obtain a fairly clear idea of the relation of the basic centre of a planetary chain to one of the primordial Seven Laya Centres.

The planetary chain, evolved from such a subordinate centre, is a cycle of seven globes, and may be figured as situated on the arc of a circle (see Diagram II, Vol. I, p. 172), our earth, or any planet visible to us, being at the lowest point of the arc. These globes are, for convenience of reference, called by the names of the letters, A, B, C, D, E, F, G. The evolution impulse travels from globe A round to globe G, dwelling on each globe and then undergoing suspension, or *pralaya*; and such a circling, with its seven periods of activity and seven periods of rest, is termed a Round. Seven such Rounds complete the Planetary Cycle, and are followed by the Planetary Pralaya. The observant student will notice that in the diagram the globes are arranged in pairs, with the exception of globe D; so that globes A and G occupy the same plane as do globes B and F, and globes C and E. There is the descending arc, globes A, B, C; the midway or turning

point, globe D; the ascending arc, globes E, F, G. The traveller must descend to win experience and self-consciousness, but his cycle is not complete until he re-ascends to the old position, bearing with him his spoils. But this figuring of the seven globes arranges them but on four, instead of on seven planes, the "four lower planes of Cosmic consciousness." The Diagram on p. 200 will solve the puzzle, for there the student will observe that the "three higher planes of the septenary Cosmos" belong to "the Divine and Formless World of Spirit," the Arupa World, spoken of in our last article, which is wholly above all such things as planetary chains.

Fohat, "the active force in Universal Life," in one aspect Solar Energy, in another Electricity, whether Cosmic, solar, or human (see Vol. I, pp. 111, 112), is the "constructive power," or force, which evolves the planetary chain. The "Wheels" "are the centres of force around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres" (Vol. I, p. 116). The student will recognize "this law of vortical movement in primordial matter" and will understand whence the Greek philosophers, initiates for the most part, drew their scientific teachings, teachings which Sir William Thomson echoes in his theories today. The details of this evolution are guided, according to the Secret Doctrine, by the beings who dwell on the higher planes, those earlier condensations of the Light spoken of above. The "Builders"—as they are significantly termed—are divided into three classes, our planetary chain being the work of those belonging to the second class, while Humanity itself owes its fashioning to the third. (Vol. I, pp. 127, 128)

The next point to be grasped is the central idea of the Manvantaric and planetary cycles. Light seems to be thrown on this by two passages especially, although the same thought is glanced at over and over again.

The Doctrine teaches that, in order to become a divine, fully conscious god—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world. . . . Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN:

for this is also the secret meaning of the usual Puranic phrase about Brahma being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras. . . . Every atom in the Universe has the potentiality of self-consciousness in it. (Vol. I, pp. 106, 107)

And again:

A Dhyān Chohan has to become one; he cannot be born or appear suddenly on the plane of life, as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. (Vol. I, p. 221)

We have then presented to us the grandiose conception of a Universe evolving upwards, as a whole and in all its parts. Each cycle, minute or vast, is an evolution complete in itself, but forming part of a larger evolution. So each cell in our body has its own circle of activity, its birth, growth, maturity, death; but each cell forms part of a tissue that also is born, grows, matures, dies; and each tissue forms part of an organ that is born, grows, matures, dies; and each organ helps to form a body that passes through similar stages; and so onwards, with races, worlds, systems, Cosmos. The consciousness of the cell, for which the leading German scientists now contend, is not the consciousness of the brain of which it forms part, nor that of man the consciousness of the Cosmos; but shall the cell therefore deny consciousness to the brain, or man to the cell?

Let us, then, commence our study of the evolution of the planetary chain and its inhabitants with the *idée mère* that spirit is to become self-conscious through that evolution, the evolution being guided by intelligences who have already passed through the human experience in a previous Manvantara. The sketch, given in Vol. I, pp. 213-221, of the seven chief "celestial hierarchies" is a picture of the inhabitants of higher planes in their relationship to terrestrial humanity, which will be more clearly understood at a later stage of our study. The highest, the "formless Fiery Breaths," the "divine Fire," are collectively Atma, the Universal Spirit. The second, "Fire and Æther," are Atma-Buddhi, Buddhi, the divine soul, being the vehicle of Atma. The

third symbolizes the intellect, Manas, that with Atma-Buddhi gives Atma-Buddhi-Manas, the Triad. The fourth "are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms). It is the nursery of the human, conscious, spiritual Souls." They are the "inner soul of the physical cell," "the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man." The fifth group "is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe." The sixth and the seventh groups are "conscious, ethereal Entities," including Nature-Spirits or Elementals of all kinds, sentient but not always intelligent beings. From the sixth of these groups man has to draw all but his highest principles and his physical body. The question is often asked whether Theosophists regard these "hierarchies" as composed of entities, or as being merely allegorical.

To this the answer is given as plainly: "After due allowance for the imagery of personified Powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and 'Mind-born Sons' of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man." Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily, since "Adam"—we have to admit the occult teachings. (Vol. I, p. 106)

The idea, then, is that, at the commencement of our planetary chain, there are concerned with it Builders and Planetary Spirits (Vol. I, p. 128) who have existed as men in previous Manvantaras, and who were the elect of that past Humanity; and a host of other entities, who have progressed to a certain point and whose further evolution is to be carried on upon our planetary chain. Man, as we know him, has to be evolved with whatever else may lie before him during the present planetary cycle, and in that evolution these entities are to take part. Now septenary man consists of Atma-Buddhi, Manas, and the lower quaternary, and the evolution we have to follow is the wedding of the Monad to the intellectual and vital entities, the making of the complete Man. For Man "is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is

the 'Eternal Pilgrim,' the Protean differentiation in space and time of the One Absolute 'Unknowable.' " (Vol. II, p. 728)

Here let us pause for a moment on this term, *Monad*. The Monad is Atma-Buddhi. Fohat, we read, "traces spiral lines to unite the sixth to the seventh" (Stanza V). "The sixth principle in man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with divine 'Spirit' (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the One Absolute, into union with the Soul, the two constituting in man the Monad, and in Nature the first link between the ever unconditioned and the manifested" (Vol. I, p. 119). Now it is essential not to lose sight of the fact that Atma-Buddhi is One throughout the Universe. It is the life, the soul of the Cosmos, and ours only in that we are parts of the All. A ray, indeed, falls into each, but it is the one "light that lighteth every man that cometh into the world," and every atom in this world and in all others. In a sense, it becomes individualized, as a drop from the ocean, by its union with the individual, but in its essence it remains part of the whole. "The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle." (Vol. II, p. 167)

It is this Monad which circles round the planetary chain, and whose journey from globe A to globe G makes a Round (Vol. I, pp. 167, 168). Seven times is that journey trodden during the planetary Manvantara. "The Monad, born of the nature and of the very Essence of the 'Seven' (its highest principle becoming immediately enshrined in the seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest; and then again from man to God" (Vol. I, p. 135). There is "a limited number of Monads evolving and growing more and more perfect through their assimilation of many successive personalities, in every new Manvantara. . . . Although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness" (Vol. I, p. 171). It is this Monad which impels to development and progress: "That which propels towards and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the Monad, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the

personal Self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the All-Force, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane." (Vol. II, pp. 109, 110)

The Monads, in the course of their long pilgrimage, pass through many planetary chains; but as we are here concerned with that chain only of which our earth is part, it must suffice to say briefly as to the Monads which are to incarnate during our planetary Manvantara, that the Secret Doctrine teaches that they arrive on our chain from the chain in which the moon is globe D. (It must be kept in mind that bodies normally visible to us must needs consist of matter able to impress itself upon our retina, *i.e.*, matter belonging to our plane.) "Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit" (Vol. I, p. 171); and these classes reach globe A for their new planetary pilgrimage in orderly succession. When the most advanced class of Monads has finished its seventh Round on globe G of the lunar chain, their activity is suspended for a period of pralayaic rest; during their last Round, when the hindermost class has worked through a globe, that globe begins its planetary pralaya, and its life-energies pass "to a new Laya centre, which commences the formation of" the corresponding globe on the earth chain (p. 172). The seven classes of Lunar Monads (Lunar Pitris, in the Hindu phrase) will, then, reach our globe A, one after the other; "having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain" (p. 179), they come to be incarnated on the latter. On globe A, as on the succeeding globes, the cycle of evolution is sevenfold: three elemental kingdoms, followed by the mineral, the vegetable, the animal, the human. Let us figure in our minds the arrival of Class I at the threshold of the lowest of the three elemental kingdoms; working its way through it, it reaches the second elemental kingdom, and as it begins to evolve through the second, Class II enters the lowest elemental. As Class I starts through the highest elemental, Class II begins the mid-elemental, and Class III enters the lowest. And so continues the evolution step by step, until Class I has reached the first stage of the germinal condition of potential humanity on globe A, and Class VII has entered the lowest elemental kingdom on the same globe. Thus globe A finally manifests the seven kingdoms, each occupied by a class of Lunar Monads or Lunar Pitris:

Lunar Monads, Class I have reached the Potential Human Stage
 Lunar Monads, Class II have reached the Potential Animal Stage
 Lunar Monads, Class III have reached the Potential Vegetable Stage
 Lunar Monads, Class IV have reached the Potential Mineral Stage
 Lunar Monads, Class V have reached the Potential Higher Elemental Stage
 Lunar Monads, Class VI have reached the Potential Middle Elemental Stage
 Lunar Monads, Class VII have reached the Potential Lower Elemental Stage

But the student must remember, in using these familiar names of human, animal, etc., that all on globe A is of the most ethereal substance, the mere filmy shadows of organisms; slowly, Round after Round, the seventh group of the celestial hierarchy—the Nature forces or spirits of each globe—build into the filmy shadows the grosser matter, condensing, solidifying, stage by stage (see, with reference to globe D, and therefore, by analogy, for each globe, Vol. II, p. 110: “the spirits of the Earth clothed the shadows and expanded them. . . . it is they who give, or build, the physical tabernacle of man”). It must also be remembered that the “Man” of Globe A is irrational, senseless; the Monad cannot impress his substance, filmy as it may be: a long journey lies before the Pilgrim, ere he can become conscious on the material plane; be the matter ever so ethereal, it is not of the Arupa¹ world.

—TWO STUDENTS

(*To be continued*)

FIRSTLY there is the unity in things whereby each thing is at one with itself, consists of itself, and coheres with itself. Secondly, there is the unity whereby one creature is united with the others and all parts of the world constitute one world.

—PICO DELLA MIRANDOLA

¹The student should remember that *a* is a privative, and signifies *without*: *a rupa*, without form, and so with other similar words.

THE IMMEDIATE HELPER

I see that you can be of much help, and to fit you for that, as far as my assistance may avail, will be my duty and pleasure. But always remember that behind the immediate helper, there is the Great Lodge whose aid is given to all who serve—serve Them.

—ROBERT CROSBIE

II

Dear Friend,

It is true—you have changed in many ways and if you must have pride, take pride in that. But also use that pride to make yourself incapable of laziness, selfishness, vanity and vacillation. You are engaged in a War, not a badminton game. The way you fight and the skills you develop become part of the heritage of the race. You don't just disappoint yourself when you let yourself fail; you affect all of life.

These are strong words, that's true. But you have asked me to speak directly from my heart; that means to me with no frosting to make it easier to swallow. When you declare yourself one of Life's warriors—and you did, you know—you can't then sit back and become one of Life's dilettantes. You voluntarily gave up that privilege. Others may do that, but when you do it, you become one of Life's failures.

Surely by now you know that all the weapons are at hand and what you need is training and experience in their use and application. You are pretending that to wait and do nothing is wisdom. Yet you know that to plan and ponder and seek the means to defeat the "enemy" when we seem incapable of doing more is wisdom. Imagine a soldier remaining on a battlefield, doing nothing, while all his weapons lay close by unused. How long would that soldier remain capable of further battles?

Do not think that Arjuna did nothing, for he called upon Krishna. Your attitude resembles his; your response is the opposite. You are giving in to the enemy—Arjuna called upon his strength. Do not fool yourself into believing that you do not have that strength, that Krishna-voice waiting to speak should you but begin to listen sincerely. For what voice is it that tortures you while you do nothing? What voice is it that causes you to write to me of past improvements and present despairs? It is certainly not the voice of the enemy. No, the enemy is satisfied, secure, while you sit staring into space. Rouse yourself! Respond to that demand within! Get up and fight!

KINDLY TO JUDGE

It is easy to do well by those we like, it is our duty to make ourselves do and think well by those we do not like.

—W. Q. JUDGE

MANY may recognize intellectually and as an abstract proposition the truth of what the Buddha called “the Law Eternal”—that “in this world never is enmity appeased by hatred; enmity is ever appeased by Love”—and yet not be prepared to apply it in practice.

Other great Teachers have put forward the same idea in other words. Krishna, who was Himself the same to all creatures, knowing neither hatred nor favour, praised him who also was “alike towards all creatures” and who, whether in the presence of enemies or haters, or in the company of friends and companions, was of equal mind.

Several centuries later than either, Jesus also, in his Sermon on the Mount, called on his hearers not only for patient endurance and long-suffering under ill treatment but also urged that they love and serve their enemies and wish their persecutors well.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

It is salutary to remind ourselves, when we see something to condemn in others, how far we are ourselves from perfection. A blemish of one kind in a statue in the making may be as disfiguring as a blemish of quite a different type, if seen from another angle. In all of us there is much that mars the image of the Heavenly Man which each human being, sometimes unawares and sometimes blindly, is working to produce in our material world. We need to call to mind, when we are tempted to judge another harshly, Mr. Judge’s chastening remark to a correspondent: “. . . if the Masters were to judge us exactly as They must know we are, then good-bye at once. We would all be sent packing.” How grateful we should be for Their gracious forbearance in dealing kindly with us “in the face of greater knowledge of our thoughts and evil thoughts from which none are yet exempt”!

Harmony cannot be forced in outer relations while we are hugging hateful feelings to our breasts. Pretending to have good feelings while harbouring resentment amounts almost to hypocrisy, which Madame Blavatsky called an unpardonable sin. We

must work upon our feelings, if these fall short of what we know they ought to be—and honest self-examination should reveal their state—but we can never overcome them by dwelling on them or on their provocation. Feelings are dependent for their sustenance upon our thoughts. The fire of wrong feelings will die down if we deny it the fuel of resentful thoughts. The Buddha said: “‘He reviled me, he beat me and conquered and then plundered me,’ who do not express such thoughts, in them hatred will cease.” Our *minds* as well as our tongue have to be detached from the duties and acts of others, whenever those are outside of our own. It marks a great step forward, we are told, to have attained the power to mind our own business. Mr. Judge has set us the example of avoiding meddling and saying to himself, “It is none of my affair at all,” waiting till a matter came to him and being thankful if it never did.

In no case have we a right to believe evil of another without undeniable proof. The benefit of any doubt must be given the accused, and full allowance made for the shortcomings and infirmities of human nature. And even if no shred of hope of an offender’s innocence remains, “pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err.” This is incumbent on the sincere aspirant.

In *The Key to Theosophy* the Enquirer asks whether a Theosophist ought to forgive entirely any who have erred, and Madame Blavatsky answers emphatically: “In every case, especially he who is sinned against.”

It may be asked, “But how are we to love flawed images?” We are not told to do so, only to love the archetypal image which each, in the measure of his experience and ability, is (or should be) trying, with however imperfect materials, and sometimes with dull tools, to copy. The Irish Theosophist, “AE,” wrote in his inspiring article, “The Hero in Man”:

In asking myself why it is that the meanest are safe from our condemnation when we sit on the true seat of judgment in the heart, it seemed to me that their shield was the sense we have of a nobility hidden in them under the cover of ignoble things.

If we find it easier to apply this lofty sentiment to distant wrong-doers, even though they have offended seriously against the moral law, than to our neighbours who have traits we find annoying or who have hurt our feelings, do we not stand convicted of pettiness and overweening personality?

What concerns us, if we find friction between ourselves and

another, is to discover wherein we have been at fault, for "there is always that in us that causes another to offend." How much better than resenting is it, as Mr. Judge suggests, to draw him who may have offended us "into full unity and co-operation" by the force of our loving kindness!

We are not called upon to sacrifice our sense of values or to deaden our critical faculty, far less to kill it; but we must control it if we are in earnest about trying to lead the spiritual life. Very helpful suggestions for overcoming the temptation to criticize others uncharitably are given in an article, "The Fight Is In the Mind," which appeared in our pages in January 1935 (Vol. V, pp. 41-2). We are told there that it is because we live personally in the world of personalities that we see the cause of our troubles, worries and limitations in other personalities, whereas our fight is not with the personality of this one or that, but with our own. It is said in that article that

to find flaws in other personalities is as easy as finding shells on the seashore. We have to learn to look for pearls and they are hard to find and are never on the sands. We have to enter deep waters. Living as a personality in the world of personalities it is easy to pounce upon flaws, real or imaginary. Acting as souls, *i.e.*, acting as soul-full personalities, we dive deep to the plane of souls behind personalities and find every time that there is a pearl of hidden beauty. Personalities have their defects and limitations; to try to see purity in impurity and truth in untruthfulness is foolish. What is necessary is to go behind impurity and untruthfulness and seek if there be a core of beauty of some kind in that personality. If the Self is in all men and women, behind and beyond the uglinesses there must abide some aspect of the Self which is ever the Beautiful. We are always advised to seek the Self, to see the Self, to act as the Self, for the Self. It does not mean that pettiness and selfishness and cruelty and ugliness do not exist or that we must be blind to their existence. The manifestations of kama are as real as are those of Atma, and the smoke of the former ever accompanies the Fire of the latter. The person who sees evil in another and talks about it while he is ignorant and unable to help, instruct or enlighten his brother, himself is rooted in evil, very probably in the same type of evil, and sees it in his neighbour because he is consubstantial with it. The Adept also sees flaws and mistakes but is capable of making adjustments according to His own methods.

WIDER APPLICATION OF BROTHERHOOD

We have all enough strength to bear the misfortune of others.

—LA ROCHEFOUCAULD

Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined.

—W. Q. JUDGE

EVERY social reformer, preacher, politician and humanitarian agrees that a practical application of Brotherhood is necessary for the continued well-being of humanity. Only then can wars be eliminated. The common man, when he is stirred by spellbinding words or news items, also more or less believes that Brotherhood must prevail in practice. Although its practical realization is difficult today, it is certainly something to be aimed at.

On analysis, there are found to be very few persons or groups working for the realization of more than this or that *partial* brotherhood. There are various protective colour-of-the-skin brotherhoods. The Whites of South Africa generally speaking exemplify this type. A country fears a neighbouring country and buys an aircraft carrier, and then numerous war planes. We are apt to look upon as brothers only those who belong to the same country, or the same race, creed, caste or colour, as we do.

Liberal thinkers can usually conceive the ideal of a Brotherhood of human beings. Economists speak of the Human Family and theorize on the equal distribution of basic foods, raw materials and finished goods, so that there shall be no want, unemployment or destitution throughout the world; and this idea is indeed gradually percolating into the race consciousness. Scientists in goodly numbers are realizing that their intellectual achievements are opening not one but numerous Pandora's boxes, and many are trying to refrain from opening others more dangerous and harmful. But the wider need is being sensed, seen and worked for.

In the *Glossary*, under "Humanity" we read:

Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

Thus, however ennobling the idea of a Brotherhood of Mankind, its practical realization will be impossible until men and women begin to *think* in terms of Brotherhood. Till then we cannot have anything more than partial brotherhoods, one group *versus*

another.

Brotherhood in a wider sense implies something more than the oneness of all human beings. Many are not yet fully prepared to accept the idea of a Universal Brotherhood of *all* beings. Our flagrant violation of the Law of Universal Brotherhood is evidenced, for instance, by the wanton killing of animals in the name of sport. It is recognized that without the co-operation of Nature man cannot survive, but throughout the world men exploit and rob her at every turn.

It needs to be realized that a Brotherhood of men alone is not a Universal Brotherhood. Men have their responsibilities to the lower kingdoms. Men occupy a unique place in this great scheme. They, having minds (though of differing degrees of apperception) and the capacity to reason and choose, can determine to remain animal-men or to march upward and forward to the position of divine manhood. This prospect pleases some; to others it makes little appeal. The idea of our responsibility to our brother men may seem utopian, a little impractical, too idealistic perhaps, but still it is conceivable. But what of our responsibility to the lower kingdoms? Can we evolve and rise without lifting up the lower kingdoms composed of the same material from which we are formed and having the same One Life pulsating in them as pulsates in us? What prevents? Mostly lack of perception and consideration of an aim in life.

Look at our animal lovers who shudder at the evident horrors of the vivisection laboratories; and yet, glamoured by the reports they read or hear, when they become ill they take the drugs and nostrums which these very laboratories turn out, without a thought that countless suffering animals have been used to test those drugs which are being introduced into their system, with what eventual, though not always directly traceable, effects one knows not. With all respect to the various societies working for the prevention of cruelty to animals, one wonders if those who advocate reforms and painless killing in our abattoirs are not themselves meat eaters! Many a cultured lady shudders at threading a wriggling earthworm on a fishing hook, and yet, an hour or two later, eats, without any compunction or thought except sense gratification, the fish just caught.

And look at our insect life. Newer and more deadly insecticides are the order of the day—allegedly to produce better vegetables and crops. It is claimed by the manufacturers of these widely advertised powders and sprays that they are harmless to men. What of the birds who are the *natural* means of controlling insect

life, and who are thus deprived of their food? Do we not have the example of farmers who produce wholesome fruits and crops, through right manuring, watering, weeding, working? Who is right, who is wrong in the long run?

Therefore what is needed now is a wider application of Brotherhood. Its conception must take place first in the womb of the mind of at least a few. There it must be nurtured through reflection, until finally we have Brotherhood *in actu* and not simply in name. From brotherly thoughts, brotherly acts will result, for Theosophy reiterates the age-old wisdom that as we think, so we act and become. And let us bear this in our hearts:

For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvana—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

CONTEMPORARY physics recognizes four types of interactions (“strong,” “weak,” electro-magnetic and gravitational), each of which obeys its own laws, and so far at any rate has defeated all attempts to reduce it to any other type. This being so, there can be no antecedent improbability which forbids us postulating yet another system and yet another type of interaction, awaiting more intensive investigation—a psychic universe consisting of events or entities linked by psychic interactions, obeying laws of their own and interpenetrating the physical universe and partly overlapping, much as the various interactions already discovered and recognized overlap each other.

—SIR CYRIL BURT

THE PHOENIX ASCENDING

IV.—Where Angels Fear to Tread

To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible.

—H. P. BLAVATSKY

IN her article “Chelas and Lay Chelas” (*Raja-Yoga or Occultism*), Madame Blavatsky outlines the special qualifications necessary for Chelas aspiring to acquire “this celestial science.” Quoting from Book IV of *Kui-te*, Chapter on the “Laws of Upasans,” she enumerates the basic essential virtues of physical and mental health, truthfulness and unselfishness, and adds the following:

5. A courage undaunted in every emergency, even by peril to life;

6. An intuitional perception of one’s being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);

7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Those who would inquire into the reasons for the study of “this celestial science” at all, have to remember that the very purpose of the advent of the Theosophical Movement in the last quarter of the last century was, to use Madame Blavatsky’s words again, “to re-awaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities.” Let us note at the outset that there are three tiers or levels in which man is functioning: (i) he walks the earth with his physical feet; (ii) he walks or lives in the psychological world with his mental feet; and (iii) he aspires to tread the spiritual path. The last demands a high sacrifice, for he has to wash his feet “in the blood of the heart,” for which purpose Madame Blavatsky had outlined those basic qualifications.

By the physical, it has to be noted, is meant not merely the biological, animal-like existence; for, being human, *manushya*, implies the sensual thinker who understands everything in a literal sense. Nicodemus, who was not a fool, but “a ruler of the Jews,” is a classical example of the earthly man who admires

miracle-mongers and goes after "godmen." Let us note the Gospel's verses:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. (*John*, III, 1-2)

Obviously, Jesus was not flattered, and finding the man still living on the ground level, out of compassion said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God."

That is obviously the reason why, to help us take off the ground level, we are asked to remove our shoes before entering a temple or sacred place. It signifies that the mind based on the sense-level, represented by Nicodemus, is incapable of understanding the second level, the psychological. The plane has not yet gained the momentum to fly high up in the air, which is the third level, namely, the spiritual. The aspirant's efforts to tread the spiritual path are beautifully expressed in *Light on the Path*. He must, in the first instance,

raise his individuality out of the shadow into the shine; must so elevate his existence that these threads do not come in contact with soiling substances, do not become so attached as to be pulled away....The ground may be rough and dirty, or full of rich flowers whose pollen stains and of sweet substances that cling and become attachments—but overhead there is always the free sky. He who desires to be Karmaless must look to the air for a home; and after that to the ether. (pp. 87-88)

And in that ethereal flight of the soul in the high heavens, everything on earth is transformed. In Elizabeth Barrett Browning's words:

...Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.

(*"Aurora Leigh,"* Book VII)

The Old Testament refers to the shoes as sense-knowledge which has to be thrown away before entering into another level of thinking. *Exodus* speaks of "the angel of the Lord" appearing to Moses "in a flame of fire out of the midst of a bush," and he tells Moses: "Draw not nigh hither: put off thy shoes from off thy

feet, for the place whereon thou standest is holy ground." (III, 5)

Another angel with a drawn sword appears before Joshua, when he comes to Jericho, and says: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." (*Joshua*, V, 15)

Madame Blavatsky deplotes the "selection of certain Chelas who have turned out sorry specimens of morality," who did not fulfil the conditions required for chelaship, who did not take off their shoes, in a metaphorical sense, while standing on "holy ground," and she says:

The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. ("Chelas and Lay Chelas")

After citing several sad failures which came to the surface in less than a year, she continues:

Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross from circumference to core. (*Ibid.*)

The failure of many of the students was owing to the fact that they tried to fly before they could stand. The majority of mankind is still on the sensual level, whether individually or collectively; for, while the individual is keen on raising his standard of living, nations are out to increase the GNP. But there are some who get away from the crowd, and raise themselves from the sensual to the second level, namely, the psychological. They are our poets and heroes who shine in the pages of history, and who startle us with the electric life which burnt in their hearts. They are "the hierophants of an unapprehended inspiration," to quote Shelley, "the mirrors of the gigantic shadows

which futurity casts upon the present," the trumpets which awakened the sleepy, and the unacknowledged legislators of the world. But even this psychological level has to be purified; a change of mind has to be effected, a *metanoia* has to take place as stated in the Lord's prayer: "Thy will be done in earth, as it is in heaven," so that this earth may be divinized.

But how can it be divinized, when we see Nature "red in tooth and claw"? Daily we are witnessing accidents suddenly killing harmless people; epidemics crippling or destroying children; volcanoes, earthquakes, floods, famines and what not wiping out thousands; not to speak of man's inhumanity to man in terrorist activities, in the bombing of cities, etc.

We have in the New Testament a denial of the theory that evil comes to man as God's vengeance on human frailties:

There were present at that season some that told him [Jesus] of the Galileans, whose blood Pilate had mingled with their sacrifices.

And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay: but, except ye repent, ye shall all likewise perish. (*Luke, XIII, 1-5*)

In these verses, the word in Hebrew is wrongly translated as "repent," which gives an entirely different meaning to what Christ meant, for rightly translated, it can best be expressed by the Greek term *metanoia*. When Christ categorically answered "Nay," he was affirming that the people who met with atrocious deaths were not sinners any more than others. If we look for any visible evidence of God, nothing will come of it. That was exactly what the disciples were thinking, to measure God in terms of their mental ideas, the second level, without making a leap into the third level, the Spiritual, which can only be effected by *metanoia*, an alchemical change, a transformation, the flowering of Manas into Buddhi.

The Lord's prayer, "Thy will be done on earth," has also been mistakenly understood by the disciples who drew—as do most people now—conclusions about God from what happens on earth,

which is to start from an entirely wrong point of view. Occultism, or the third level of understanding, the Spiritual, is not a mere lineal extension of the mind, but an occult chemistry, the transmutation of base lead into gold. Failing which, the mind, however clever and intelligent it may be, has its wings clipped; for, as Madame Blavatsky observes:

The philosophers themselves had to be *initiated into perceptive mysteries*, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise—outside such initiation—for every thinker there will be a “Thus far shalt thou go and no farther,” mapped out by his intellectual capacity. . . . Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. . . . The highest flights of modern (Western) metaphysics have fallen far short of the truth. (S.D., I, 326-27)

While Christ categorically stated that neither the death of the Galileans nor the fall of the tower of Siloam had anything to do with the punishment of sin, people continued to draw wrong conclusions about God and divine will. This has persisted throughout religious thought and it has finally produced the fatal collision between religion and science. But once we get the correct translation as in the Greek version—*meta* signifying transformation or “beyondness,” and *noia* coming from the word *nous* meaning mind—a quantum leap in our lives is indicated, if we understand Christ aright. Christ did not mean “unless you repent,” but rather “unless you can think quite differently.”

Ardent search for truth demands a new style of thinking and a new way of life. All those candidates who offered themselves to H. P. Blavatsky to learn practically “the hidden mysteries of Nature and the psychical powers latent in man” were approaching the Guru with their old mental luggage, and failed by putting new wine into old bottles. For, remember the words attributed to Christ in St. Mark’s Gospel:

No man seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

(Mark, II, 21-22)

Madame Blavatsky was ever aware of the dangers that lie ahead of the probationers and she was chary of admitting all those who had applied and pressed to be taken as candidates. Expressing her difficulty in the matter of selection, she observes: "And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it." ("Chelas and Lay Chelas")

Further on in the same article she writes:

No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. . . . It is, once for all, "To be, or not to be"; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other.

This is the reason why in *The Voice of the Silence* we note a similar sentiment, for the candidate is told:

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

Thou hast? . . . Thou mayest enter, Yet, ere thou settest foot upon the deary Path of Sorrow, 'tis well thou should'st first learn the pitfalls on thy way.

All Scriptures affirm the difficulties on the Path, and many quotations can be cited; for instance, from St. Paul's Epistles to the Corinthians. But suffice for us to quote from the *Bhagavad-Gita*. In Chapter VII occurs this verse: "Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am."

But nothing can equal H. P. Blavatsky's warning to the candidates who are eager to study Occultism. She cautions:

What may be clear to one who is intuitional, if read in the same book by another person might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for

millions of ignorant scoffers to aim their blunderbusses loaded with ridicule and chaff against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear for ever in mind the impressive fable of Oedipus, and beware of the same consequences. Oedipus unriddled but one half of the enigma offered him by the Sphinx and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God, the idea. ("The Search After Occultism" *Raja-Yoga or Occultism*)

And finally, we see the same idea reiterated in this century by Sri Aurobindo in his "Vision of Science":

. . . thou hast forgot
 The Sphinx that waits for man beside the way.
 All questions thou mayest answer, but one day
 Her question shall await thee. That reply,
 As all we must; for they, who cannot, die.
 She slays them and their mangled bodies lie
 Upon the highways of Eternity.

The new cannot be contained in the old. The new must destroy the old, taking from it what is necessary. The new cannot come into existence save by the death of the old. The seed must die to become a plant; the plant must die to become a tree. Life and death are the eternal ways of every manifested thing. This is the way of the world.

(*To be continued*)

SOONER or later nuclear physics and the psychology of the unconscious will draw together as both of them independently and from opposite directions push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype.

—CARL JUNG

LEARNING TO ASSIMILATE

Go to work to change the direction of creative thought.—R.C.

A careful learning from one or two books of the statement of doctrines, and then a more careful study of them, are absolutely necessary.—W.Q.J.

It is true that a man cannot force himself at once into a new will and into a new belief, but by thinking much on the same thing he soon gets a new will and a new belief, and from it will come strength and also light. Try this plan. It is purely occult, simple, and powerful.—W.Q.J.

UNLESS Theosophical teachings are sufficiently absorbed by the mind their assimilation is not possible. Most students read a great deal from our books and many more listen at our meetings and classes; but much of this reading and listening is done superficially. The mind surface receives impressions, but these are not absorbed. The mind must be made to dwell upon what is read in authentic textbooks. The very words carrying ideas which appeal to and awaken us need to be memorized for purposes of quiet reflection, and it is reflection on what is read or heard that results in absorption.

When the mind has sucked in the Theosophical ideas which are presented to it, its tone and its colour undergo a change for the better. But unless the ideas received are retained, the betterment proves ephemeral. Retaining the ideas absorbed results in assimilation and makes for their actual practice. Application of teachings depends upon assimilation, and, also, augments the capacity to assimilate.

Practice of Theosophical principles, exercise of our teachings, is very much left to impulse, and ways of application are not deliberately devised. No doubt there is much, much that requires doing, but we must not allow ourselves to be appalled by the immensity of what is to be done; one idea practised deliberately for a single week will result in greater growth than spasmodic and diffusive endeavour for a month. For deliberate application we need the faculty of watchful attention; opportunities come, and before they are recognized they pass into an abyss. And because opportunities are missed we err and work for an opportunity, which is not the right way. Our life must be "a watch or a vision, between a sleep and a sleep"; and, of course, our watch brings vision in waking as in sleeping life.

IN THE LIGHT OF THEOSOPHY

The changing attitude of science over the past hundred years is perhaps nowhere more evident than in the realm of physics, the most fundamental of the natural sciences. Relativity and quantum mechanics, the two great theoretical discoveries of the past century, have forever changed the patterns of scientific thought. Physics has pushed ever deeper into the microworld, the sub-atomic domain, and ever wider into the macroworld, the vast expanses of the universe, and the fundamental understanding that has come from these searches has shattered the materialistic trend of the past.

Writing in the November-December *American Scientist*, the Professor of Physics at Yale University, D. Allan Bromley, examines the impact of physics on our society over the past hundred years and how it has enriched all science and affected man's life:

Physics has irretrievably and dramatically changed how man views his universe and himself. It represents one of the triumphs of the human intellect and one of mankind's greatest adventures. It is an adventure that continues. It spans the range of times from the earliest instants of creation to the far distant future, from the beginning to the end of time; and the range of sizes from the heart of the atomic nucleus to the outer fringes of our universe. In his size and lifetime man falls in the middle range of both space and time; his explorations have already taken him to the farthest reaches of both. He has dared to understand. . . .

A hundred years ago the ordinary arithmetic of Newton—coupled with the electromagnetism of Maxwell, the first unification of two of the hitherto separate forces of nature, electrostatics and magnetism—sufficed to describe all the known phenomena of nature.

Rutherford's discovery of the atomic nucleus and, with Bohr, the structure of the atom carried with it one of the most far-reaching surprises of science: the arithmetic that had served so well throughout history no longer worked. A new arithmetic, quantum mechanics, had to be invented to describe the often bizarre phenomena of the microcosm. It would be difficult to over-emphasize what a dramatic impact quantum mechanics had, not only on the physicists of the time but also on philosophers and throughout the intellectual world. Gone was the mechanical and, to many, comforting, if unknowable in detail, solidity of a determinist world. As an inherent part of quantum mechanics, knowledge of any physical system gained a fundamental limitation, and

the observer inescapably became part of the observed system. . . .

We often forget what remarkable assumptions underlie our understanding of our universe. We now take for granted, on good evidence, that our universe started (that is, spacetime began) in a cataclysmic explosion some 18 billion years ago; we assume that the laws of nature that we uncover in our earthbound laboratories today are the same laws that were valid then and that will be valid in the far distant future when our universe winds down to an end that still lies beyond our knowledge; and we assume that these same laws are as valid in the hearts of giant stars as they are on the outermost fringes of our universe—fringes which we are seeing today by light which left them when the universe was new. These are dramatic, arrogant assumptions—yet based on them, we have dared to extrapolate our understanding into the atomic nucleus and into the farthest galaxies. Out of this has come new and useful understanding. Perhaps the most impressive of all aspects of physics is the dichotomy between the simplicity of its basic ideas and the immensity of its applications.

Today we stand at the threshold of one of the most exciting periods in physics since the 1920s, when quantum mechanics was evolving. Now Einstein's dream of a unification of the forces of nature seems almost within our grasp—and perhaps more. The recent successes of quantum chromodynamics (the theory of the strong nuclear interactions) and of string theory in ten dimensions promise to unite not only the natural forces but also matter in an overarching theory spanning all nature. . . .

By showing man how things work, physics has, indeed, within environmental constraints and the limitations of wisdom, enabled him better to accommodate nature to man and man to nature.

All aspects of nature are governed by forces that obey universal laws. Discovering that has enabled man to understand more of what goes on in his universe. As he gains more knowledge, what would have appeared complicated or capricious can be seen as essentially simple and in a deep sense orderly. The explorations of physical science have brought this insight and are extending it.

Science has yet much to unlearn; yet a beginning has been made in the right direction, which may be a portent of more to come. Already the more perceptive among the scientists are admitting that there is a fine line separating physics from metaphysics. "Materialistic physical science is honeycombed with metaphysics," H.P.B. stated in *The Secret Doctrine* a hundred years ago, and "its most fundamental principles are inseparably wedded to transcendentalism." (I, 485)

To make of science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature. Otherwise it will ever be like the anatomy of man, discussed of old by the profane from the point of view of his shell-side and in ignorance of the interior work. . . . Without metaphysics, as Mr. H. J. Slack says, *real science is inadmissible.* (*S.D.*, I, 588)

The naturalists refuse to blend physics with metaphysics, the body with its informing soul and spirit, which they prefer ignoring. This is a matter of choice with some, while the minority strive very sensibly to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. These scientists are wise in their generation. For all their wonderful discoveries would go for nothing, and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond*. Now that they have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its SUB-stance—the noumenon of evanescent matter. (*Ibid.*, I, 610)

Psychologist Carl Jung wrote of the synthesis of the inner and the outer: “the upheaval in our world and the upheaval in consciousness are one and the same.” Now, in the 1980’s, the changes sweeping the world and the upheavals in inner attitudes and values are so rapid and pervasive as to demand our every effort to see that a new balance is achieved and right relationships prevail.

World Goodwill Newsletter (1986, No. 4) speaks of the “emerging wholeness”:

For the many people who have experienced some contact with the realm of higher potential or what might be termed the superconscious, the experience has been accompanied by a sense of wholeness. This experience of wholeness is not an uncommon one and, though it may have a very definite personal quality about it, it carries a note of transcendence that brings a sense of connectedness; a feeling of being connected in a vital, responsible and dynamic manner to the universe as a whole.

These transpersonal experiences have often had profound effects upon the individuals concerned, frequently leading to a complete change of values and a reorientation of their approach to life. A new perspective emerges, a world-view that emphasizes inter-

relatedness and the vitality of participation in life. What has made this change in outlook possible has been a change in consciousness, a change that has brought the individual from the sense of being apart, from being a self in isolation, to the sense of being a part, a part of a greater living whole. This perspective on life is growing among men and women of all ages and cultural backgrounds and is providing humanity with a new context in which to think and feel and act, in other words a new context in which to live and evolve....

It is interesting to relate the ideas of psychological wholeness to the attitudes of mind, or patterns of thinking, that many sub-atomic physicists are finding it necessary to cultivate in order for them to make sense of the reality that is unfolding before them.... One such idea, advanced by Professor Geoffrey Chew, is that sub-atomic particles are "dynamically composed of one another in such a way that each of them involves all the others."

Another concept, advanced by Professor David Bohm, is that of "implicate order," an order in which "all of reality is enfolded in each of its parts." "Parts are seen to be in immediate connection, in which their dynamical relationships depend, in an irreducible way, on the state of the whole system."...

It seems that the search for the ultimate building blocks of matter has led physicists into a world that transcends separateness; a world in which the demarcations between "this" and "that" have become very hazy; a world in which relationship seems to hold the key to understanding....

The need to formulate such ideas is an indication of the degree to which human thinking is being stretched in order to generate an understanding of the processes that underlie the world of everyday experience. The very effort so to think has itself brought transpersonal experiences to some scientific investigators suggesting, perhaps, that the sciences of psychology and physics are more closely linked than we might have previously thought and that consciousness and matter/energy are intimately bound together. In his remarkable book, *The Turning Point*, physicist Fritjof Capra makes the following thought-provoking comment—"some physicists argue that consciousness may be an essential part of the universe and that we may be blocked from further understanding of natural phenomena if we insist on excluding it."

A new "weapons civilization" has been ushered in, and even nations in the underdeveloped world are spending more on arms

than ever before.

The Unesco director of education at Hamburg, Professor R. H. Dave, disclosed at the 21st conference of the Association of Mathematics Teachers of India, held in Ahmedabad, that the world spends at least two crore rupees every minute on armaments, and that the ever increasing number of soldiers has reduced to a minority teachers who once formed the major chunk of the working class. He urged the teachers to inculcate the ideal of peace among students, and to help in launching a people's movement demanding diversion of money spent for destructive purposes to education. (*The Times of India*, December 26, 1986)

Giving further facts and figures, Professor Dave said that the annual expenditure on arms by the nations of the world, which was 650 billion US dollars in 1980, rose to one trillion dollars in 1985. Thus a huge amount was being spent all over the world for destructive purposes, even as millions went to bed hungry and remained illiterate. Quoting United Nations data, he stated that the arsenal collected so far was capable of destroying the world 50,000 times over. At least five lakh top-notch scientists and technocrats were working for organizations manufacturing arms.

To bring the arms race to a halt, there is need to take seriously the clause in the United Nations Charter which states, "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." Teachers, not politicians, can play a constructive role in this direction.

Has the genetic makeup of a child a stronger influence on the development of personality than family influence or environment? The debate continues. A long-term project at the University of Minnesota concentrates on the personality development of twins. The 350 pairs of twins studied, since 1979, include some who were raised apart. Among these separately reared twins were 44 pairs of identical twins and 21 pairs of fraternal twins. By comparing twins raised separately with those raised in the same home, researchers determine the relative importance of heredity and of environment in their development. In general, identical twins, though reared apart in widely different environments, were found to be very much alike in personality, and from this researchers infer that genes play a major role in shaping personality. A report on the findings (*The Times of India*, December 15, 1986) states:

The findings contradict a widespread belief in the primacy of family influence, and are sure to engender fierce debate. . . . Even though the findings point to the strong influence of heredity, the family still shapes the broad suggestion of personality offered by heredity. For example, a family might tend to make an innately timid child either more timid or less so. But the inference from this study is that the family would be unlikely to make the child brave. . . .

"This study is extremely important for understanding how personality is shaped," commented Jerome Kagan, a developmental psychologist at Harvard University. "It implies that some aspects of personality are under a great degree of genetic control." . . .

No single gene is believed responsible for any one of the traits. Instead, each trait, the Minnesota researchers suggest, is determined by a great number of genes in combination, so that the pattern of inheritance is complex and indirect. . . .

Though most social scientists accept the careful study of twins, particularly when it includes identical twins reared apart, as the best method of assessing the degree to which a trait is inherited, some object to using these methods for assessing the genetic component of complex behaviour patterns or question the conclusions that are drawn from it. . . .

Gardner Lindzey, director of the Center for Advanced Studies in the Behavioural Sciences in Palo Alto, California, said the Minnesota findings would "no doubt produce impassioned rejoinders. They do not in and of themselves say what makes a given character trait emerge and they can be disputed and argued about, as have similar studies of intelligence."

For parents, the study points to the importance of treating each child in accord with his innate temperament.

While it is true that the destiny of some sets of identical twins seems to be closely linked, no amount of research will yield satisfactory answers along the mechanistic lines of heredity and environmental influence. Apart from mere physical likeness, there seems to be an amazing affinity between the sequences of events which mark the journey of the twins through the years. Identical twins seem to have elements of their psychic nature in common, which enables communication on the astral plane in a manner not customary for the average person. Mental telepathy between such twins is not uncommon, and there are cases on record where a mishap suffered by one twin inflicts pain and suffering on the other, regardless of the distance separating them at the time.

Explanation of these affinities in terms of Karma and Reincarnation requires thought. (See "In the Light of Theosophy," November 1980)

According to the eminent writer, Dr. James Hemming, the whole ethos of "me first" and of general "go-getterism," which plagues modern society, arises directly from educational neglect. Delivering the M. T. Vyas memorial lecture on "The Education of the Caring Impulse," at the 33rd World Education Fellowship International Conference, Dr. Hemming said that if the inner capacity for social interest and feeling and civilized behaviour was not nourished by appropriate experience, information and contact during the developmental years, then we would end up with a society in which large numbers of people were social illiterates. Caring could have no boundaries in a world which was getting smaller and smaller as communications expanded and distances shrank. (*The Times of India*, December 31, 1986)

Educators, Dr. Hemming said, would have to learn to love the earth, the life upon it, and to care about every person in the "global family" so that the young may "capture their own valid perspective in building the future."

Dr. R. K. Mishra, vice-chancellor of the North-East Hill University, speaking on "Man's Responsibility to Nature," said that there was nothing more senseless than the concept of the conquest of nature. Emphasizing man's puny stature in comparison with nature, he said that "no one thing leads to another thing; local events have global causes"—and global repercussions.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY
A BOOK OF QUOTATIONS

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
THE TELL-TALE PICTURE GALLERY
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
THE U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, Nos. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

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

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

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

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

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished 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.

U.L.T. LODGES

ANTWERP 2000, BELGIUM	Korte Clarenstraat 13, Bus 5
BANGALORE 560 004, INDIA	4 Sir Krishna Rao Road, Basavangudi
BOMBAY 400 020, INDIA	40 New Marine Lines
BOMBAY 400 019, INDIA	Anandi Niwas, Bhaudaji Road, Matunga
LONDON W2, 3AL, ENGLAND	62 Queen's Garden
LONDON, ONTARIO, CANADA	799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A.	245 West 33rd Street
MADRAS 600 020, INDIA	7 Twelfth Cross Street, Indira Nagar
NEW DELHI 110 049, INDIA	H-75 South Extension
NEW YORK, NEW YORK 10021, U.S.A.	347 East 72nd Street
OTTAWA, ONTARIO, CANADA	1001 Gregg Street
PARIS 75116, FRANCE	11 bis rue Keppler
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A.	77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A.	3766 El Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	166 Sanchez Street
SANTA BARBARA, CALIFORNIA 93101, U.S.A.	326 West Solá Street
THE HAGUE, HOLLAND	Jacob Catsstraat 80, 2274 GX Voorburg
TORINO 10121, ITALY	Via G Giusti,
WASHINGTON, D.C., U.S.A.	8525 Colesville Road, Silver Spring, Maryland 20911
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	118 West Gay Street