

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

IN THE WORLD OF BUSINESS	109
THE SCREEN OF TIME	112
KNOWLEDGE AND ITS AIMS	115
THE NEEDS OF THE CYCLE	121
DISTILLING WISDOM FROM EXPERIENCES	125
ON ASSISTING OTHERS	129
IMMUNITY	131
IN THE LIGHT OF THEOSOPHY	137

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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IN THE WORLD OF BUSINESS

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EVERY student of Theosophy has to keep his body and soul together, not merely because having been born he must live till death frees him temporarily, as millions of his fellow-men do. He has a definite purpose in maintaining his body in health: through it he is learning the truths of the Great Wisdom, and also through it he is promulgating the teachings which enrich the lives of others.

Theosophy recommends its votary to continue to live in the jungle of civilization in which he is born, but to learn to live not as an animal-man but as a human being. It warns against idleness of body and the greater evil, laziness of mind. Intelligent is the Law of Karma which compels men to work. Monetary poverty is a blessing in disguise, for it compels man to labour, to be occupied, and thus keeps him out of mischief. For the student of Theosophy there is a higher impetus to go to work than that of securing the wherewithal for the body and means of recreation and of uplift for the mind. He has a Cause to serve, and one of the three ways of doing so is to provide financial aid to the Cause. His Lodge needs his service in work, in time, and also in money.

As the whole of life is made up of learning, each through his occupation—as a clerk or a manager, as a professional or a business man, as a shopkeeper or an industrialist—is learning the right duties of his calling. And something more. The student of Theosophy has the duty to restore to his profession—whatever it be, humble or high—beauty and dignity and righteousness.

The status of the *Vaishya* of old with his duties and qualities enabled him to be a beneficent force in the country. He, by his

gifts, enhanced the growth of the State, enabling the work of educationists, reformers and artists to progress. Especially did he contribute very substantially to the well-being of the labouring classes by his right and just treatment, and the employer and the employee working harmoniously brought prosperity to the kingdom. What a practical man of insight was the Sage who recorded this truth for our guidance:

(The Law) should carefully compel Vaishyas and Shudras to perform their duties; for, if these two swerved from their duties, they would throw this world into confusion. (*Laws of Manu*, VIII, 418)

We have been living in a century which has been growing more and more chaotic as it advances; and is not the root cause thereof the neglect of duty and the claiming of rights on the part of capitalists and labourers alike? Much abuse of machinery has been heard, but the greedy exploiters of machinery have not been educated in the religion of duty. The spirit of retaliation has overtaken the exploited labourers, employed as well as unemployed; they also have failed, so far, to educate themselves in the religion of their duty. And so, in this field of business, trade, commerce, industry, students of Theosophy have on hand the work of reform. Greed for wealth and power and the spirit of competition have to be overcome and all the business methods which harm our fellow-men renounced; and every student of Theosophy has a duty to set an example, whether he be a lawyer or a stenographer, a banker or a clerk, a manufacturer or a mechanic, a shopkeeper or a salesman. Those who fancy that Ancient India was only other-worldly will do well to read attentively the qualities and capacities which the Laws of Manu require in a Vaishya. Turn to Chapter IX and read, for example, Verses 326 to 332, which culminate in this:

Let him exert himself to the utmost in order to increase his property *in a righteous manner* [not by cut-throat competition, by business lies, by trade trickeries, etc.] and let him zealously give food to all created beings. (*Laws of Manu*, IX, 333)

To sustain others and not only himself, to educate and elevate others and not only his near and dear ones, gives the Vaishya zeal to increase his wealth; but this thought of benefiting others also purifies his nature and enables him to abstain from evil-doing, sophistry and chicanery. What good does it do to others to receive gifts from one who has obtained his wealth by wrong means and wicked methods?

If a student of Theosophy is not able to be a Vaishya in these hard days of competition, let him not become one of the army of the unemployed. Manu advises that "a Vaishya who is unable to subsist by his own duties may even maintain himself by a Shudra mode of living, avoiding forbidden acts, and he should give it up as soon as he is able." (X, 98)

These old-world principles are practicable for us also. One of the tasks we students of Theosophy have before us, in following the injunction "Theosophy must be made practical," is to think and plan how our ethics can be applied to trade and industry, to shop and mart.

THE laws of Nature may be superior to the ordinances of the human mind; while the latter may be gainsaid and disobeyed, the commands of the former are unlimited and resistless; nevertheless Nature cannot bring to pass what is self-contradictory, or bestow independent existence on that which can have its being only in and through what is self-existent. We are apt to be led astray in these speculations by a widely diffused usage of thought and speech that exercises no prejudicial effect on our judgment of the incidents of daily life, in reference to which it has arisen. We speak of ties uniting things, of relations into which they enter, of an order which embraces them, finally, of laws under whose sway they respectively stand; and we hardly notice the contradiction contained in these notions of relations lying ready before the things came to enter into them, of an order waiting to receive the things ordered, finally, of ties stretched like solid threads—of a material that we could not describe—across the abyss that divides one being from another. We do not consider that all relations and connections exist only in the unity of observing consciousness, which, passing from one element to another, knits all together by its comprehensive activity, and that in like manner all efficacious order, all laws, that we are fain to conceive as existing between things independently of our knowledge, can exist only in the unity of the One that binds them all together. Not the empty shadow of an order of Nature, but only the full reality of an infinite living presence of which all finite things are inwardly cherished parts, has power so to knit together the multiplicity of the universe that reciprocal actions shall make their way across the chasm that would eternally divide the several distinct elements from one another.

—RUDOLPH HERMANN LOTZE

THE SCREEN OF TIME

[Reprinted from *The Path*, February 1896.]

FOREVER hiding futurity, the Screen of Time hangs before us, impenetrable. Nor can it be lifted. Its other side may have pictures and words upon it which we would like to read. There is such a desire in the human heart to know what the coming days may hold, that if there be pictures on the hidden side of the Screen we long to see them. But fortunately for us in our present weak condition we may not look behind. Standing in front, all we are privileged to perceive are the reflections from human life thrown upon this side known as the present, while the pictures that have been there in the past turn themselves into background and distance, sometimes bright, but oftener gloomy and grey.

A very pernicious doctrine is again making an appearance. It is weak, truly, but now is the time to deal with and destroy it if possible. It is the theory that the best way to overcome a tendency—of any sort—of the physical nature, is to give way to it. This is the dreadful doctrine of Satiation: that the only way to deal with lust and other things of the lower plane is to satisfy all cravings. By argument this may be shown to be an evil doctrine; but fact overcomes all argument, and it is easy to discern the truth to be that satiation of a craving does not remove its cause. If we eat, and dissipate hunger, the need for food will soon be felt again. And so with all cravings and tendencies which are classified as bad or low, or those which we wish to get rid of. They must be opposed. To satisfy and give way to them will produce but a temporary dullness. The real cause of them all is in the inner man, on the plane of desire whether mental or physical. So long as no effort is made to remove them they remain there. *The Voice of the Silence* is against the doctrine of satiation most clearly, and so are the voices of all the sages. We must all wish that this pernicious idea may never obtain a hold in Theosophical ranks.

The desire to see the fulfilment of lugubrious and awful prophecies is a singular one for good men to hold. Yet many Theosophists have this most strange peculiarity. They have read and heard of certain prophecies said to have been made by H.P.B. about calamitous and disastrous times to come in Europe; of a new reign of terror; of sinking continents and destroyed nations. They add to these the improbable, vague and sometimes hoaxing prophecies by astrologers and old women. Then they begin to

wish all these most terrifying things would come to pass so that their prophets may be justified. Every time a slight jar occurs in Europe they feel the *terreur* is at hand. But it does not arrive. Surely we ought to be satisfied with an ominous prophecy, if we believe in it, and be content to let its fulfilment be delayed for an extremely long period. We do not need prophecies, in any case, because out of our present deeds future events are made. Those among us who wish, as I said, for the realization of forebodings are the croakers of the movement. Even among the singular people called Theosophists they are singular, but their peculiarity is both unhealthy and useless.

In 1888 I had a morning conversation with H.P.B. at the Lansdowne Road house in London, upon the spread or weight of the Theosophical movement. I said that it was sometimes appalling to remember the millions of people in America alone, in comparison with the few Theosophists and Theosophical branches: what hope was there of our making a change in national character in any land? Her reply was that, while it might seem discouraging looked at in that way, it was really not so. "Look," she said, "at our beginnings in 1875, when no one knew of Theosophy, and only jokes greeted our amazing efforts for publicity. But now we have come into the papers and magazines. We have made a distinct impression on the mind and literature of the time. This is much to have done."

There is abundant proof of this on every hand. Our name is now well understood. Writers may allude in their sketches to Theosophists and Theosophy without fear of castigation by the editor. There are two recent conspicuous instances. The N.Y. *Herald*, in December last, had an article in which this occurs:

"No man on the globe knows how to keep a hotel as the American does. He is a perfect *Mahatma* at the business."

Here is this great word abused, it is true; but that does not damage it. It has reached in less than twenty years the familiar treatment which it took in India centuries to come to. There they often use it as a term of reproach, on the principle that to call a man that high and great thing which he cannot be is to abuse him.

Again, in the *Cosmopolitan* for December last—a magazine widely read—there is a story by Zangwill called "Choice of Parents," on the abolition of compulsory reincarnation. The sketch deals entirely with the antenatal world and reincarnation on the earth. Not long before the author had something in the English *Pall Mall Magazine* wherein Theosophy, Theosophists and re-

incarnation were mentioned. I do not know who will have the hardihood to deny the great share the Theosophical movement has had in bringing about this change.

At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express those in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you have grasped the ideas and made them part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

—WILLIAM Q. JUDGE

GOD is not glorified in one, but in numberless suns, not in one earth nor in one world, but in ten hundred thousand, of infinite globes: so that this faculty of the intellect is not vain or arbitrary, that ever will or can add space to space, quantity to quantity, unity to unity, member to member. By this science we are loosened from the chains of a most narrow dungeon, and set at liberty to rove in a most august empire; we are removed from conceited boundaries and poverty, to the innumerable riches of an infinite space, of so worthy a field, and of such beautiful worlds: this science does not, in a word, make a horizontal circle feigned by the eye on earth, and imagined by the fancy in the spacious sky.

—GIORDANO BRUNO

KNOWLEDGE AND ITS AIMS

TODAY, as in the early days of the Movement, there are people who think that Theosophy would have a better chance of attracting the leading thinkers of the age if it could impart knowledge which would permit science to carry its researches into the realms of Astral Light and *Akasa*, which are still *terra incognita* to men of learning. Says the modern man: Science has probed the mysteries of the atom. If *The Secret Doctrine* hints at more subtle and therefore more powerful forces (the Keely motor is a good example) why could not the Adepts reveal the secrets of these forces to at least a few of our scientists and so usher in an era of achievement and progress?

On a superficial consideration and to the average intellect, the point seems to be well taken. The greater the progress in knowledge, the more advanced is the civilization. To hold back knowledge is therefore contrary to all accepted ideas of progression. Those who hold back knowledge are doing a disservice to humanity, and the sooner they could be made to think differently, the better it would be for all concerned. Such is the paucity of thinking of the age that it considers the argument irrefutable. To it, science has proved its case and justified its stand. In so arguing, the intellectual man forgets that he is trying to lay down the law to persons immensely wiser than himself. If these high and exalted beings know all that is known or can be known, then it must follow that when they refuse to divulge knowledge, they have weighty reasons for the reticence. Can we, at our lower levels of understanding, find out the reasons why knowledge of a certain nature must always remain hidden from large masses of men? It is submitted that with a little effort at humility we can come across indications which if pursued will lead us to a deeper understanding of the problem.

That knowledge is power is a truism which in our century does not require elaborate proofs before acceptance. Added knowledge, therefore, always implies the release of added power. The scientist will agree thus far with the argument. Whether he is sufficiently equipped morally and mentally to take the argument further to its logical conclusion is a moot question, the answer to which depends on his innate honesty and clarity of vision. The question that really demands an answer is: What in all honesty is the motive behind the urge to get increased knowledge and therefore more and more power? The answer to this must be by the individual to his own self and depends upon the acceptance of

certain truths which are basic and which pertain to the effects produced by human motives on the realm of force in all its manifold aspects.

Man lives in an ocean of energy. It is within him and also without him, surrounding him on all sides. It therefore follows that the slightest movement of body, mind and soul continually sends ripples through that ocean and so modifies it. Once this proposition is accepted, it becomes clear that man but borrows energy from Nature and turns it to his own use, thus giving it the colouring of his motive; and since he cannot retain it (as air in breathing) he sends it back to the ocean charged with a constructive or a destructive potentiality. Therefore, a duty exists (in fact it is essential to his survival) that he turn not the energy which he borrows for a larger or shorter moment against Nature and Nature's purposes. Man is therefore expected to use this energy which he borrows as a sacred trust for the ultimate, the beneficent goodness which can result in no other way than by helping Nature and working on with her. Any other usage is a betrayal of that trust and becomes a pilferage for which sooner or later accounts will have to be settled. This is so not merely on ethical grounds or on mere surmise. Nature is sentient. Intelligence resides in each atom and point in space. It has its own laws and its own policemen and an ideal machinery which weighs motives and which renders good for good and for evil, justice.

It is this proposition—to some a fact in Nature—which men of science, and those touched by their thinking, refute. Stumbling across this aspect of Nature, which holds the scales of justice even, learned people have shied away from accepting its presence and have therefore attributed Nature's decrees to providence, chance, god, the influence of the stars, or the accidental concurrence of events. People in the mass—and this includes the so-called learned—have yet to discover that ethics are formulated for the governance of our conduct and are but the formulation of laws which if followed keep our actions in harmony with the plan and the pattern according to which Nature works out its own duty for the particular period of evolution. Since Nature does not deviate from its set purpose at any time, it but follows that all contrary efforts must, in time, stand crushed when pitted against Nature's overwhelming force with its unified, irresistible momentum. Any effort at the use of Nature's finer forces, any desire to wrest from Nature its secrets, stands condemned if in the mind of the person using the force or making the experiment there lurks even the germ of a desire to use the power or the knowledge

against the prevailing trend of Nature's onward impulse.

Further, the human intelligence that has discovered that power or tapped that knowledge dare not disclose it to others in whose hands it can become a spoliating force with the taint of evil impressed on it. The knowledge is not man's to take, nor his to give, unless he makes his obeisance to Nature and recognizes its suzerainty. If he violates his trust, he has to make the fullest, the most complete reparation; and no litanies, no prayers by music, no sacrifices on the altar, no shedding of tears can make justice deviate from its course. Man is for all time in the grip of an iron law and becomes answerable to powers and intelligences whose presence and puissance have yet to be recognized by science. It is not as if the scientist has not heard of this intelligence that permeates the Cosmos, or has not found the traces of its workings in the pages of his history. But he shies away from acquiring a knowledge which he instinctively knows would shake the foundations of his citadels. The scientist here parts company with the more serious students of life who are left to carry on the quest further and far beyond the range and ambit of matter in its more concrete forms.

It is apparent that there exist laws of which we get occasional glimpses but which none the less have a large share in the governance of all life. The laws that produce the evolutionary sequence; the laws that govern the movement of galaxies and hold the planets in their orbits; the laws that are seen at work in the formation and dissolution of worlds—all these are yet mere matters of conjecture. Since the doctrine of emanations implies the descent of the ideal force into grosser and grosser planes of density, we can surmise that these same laws must themselves be reflections of laws obtaining in superior spheres. Following the analogy further, the same laws have their reflections on denser planes of matter. Each plane of substance, as each plane of consciousness, has its own laws of life which are absolute for that plane but which have their origins on higher planes. When in his mind and soul man reaches to an estate which permits him to function on a plane different from the one to which he is accustomed, he becomes subject to the laws of that plane during the times that he remains on it. The mind that enters the psychic or the spiritual planes has in the same manner to know and to obey the laws of those planes.

These laws when they are translated or formulated for the guidance of human behaviour become what are known as ethical precepts. The laws that govern the beginning of emanations find

their reflection in the harmonious movements of the starry heavens, and descending to our plane give to us the laws of Brotherhood. Interdependence can be seen in the poise and equilibrium of opposing forces as in the mutual relationship of spirit and matter. Harmony in act and thought is one aspect of it. The law of periodicity is seen in the nights and days of Brahma, the systole and diastole of the heart, as also in the return of moods and the formation of habits. On our mundane plane, the ethical counterparts of the laws of the higher planes of being can be condensed in terms of human conduct into morality, virtue and philanthropy. Where these are absent in earthly undertakings, the higher forces cannot be drawn upon, and the invoking of the good without the necessary qualifications produces only the evil.

The achievements of modern science, when judged by their potentialities for morality, virtue and philanthropy, can hardly qualify for the higher help, the profounder guidance. It is no doubt true that science has in some cases wrested some of the secrets of Nature, but its researches, even when crowned with success, have more or less been of the nature of a sporadic depredation into forbidden territories, a poaching expedition where even the presence of a person of bad intent constitutes the violation of a law. Our knowledge of electricity and magnetism, our delving into secrets that reside in the atom, have had no motivation from a desire to uplift the human race in general. Most of these discoveries have been made to acquire fame or have been induced by the urge for personal gain. Of late, a new impetus is provided by the desire to outstrip another nation, or to invent diabolical engines of warfare. These and other equally undesirable motives can be perceived behind most of the achievements of a science that preens itself on its boasted advance in our century of war and bloodshed, mayhem and torture, genocide, fratricide and worse.

As against discoveries of doubtful value and questionable motives, there are areas of research which would indubitably help humanity in the mass and which could be investigated to advantage. For instance, the extraction of nutritious food from inert material, if it could be achieved, would relieve the hunger of millions. By its help the spectre of famine could be made to vanish overnight. The use of solar energy to generate heat in places where extreme cold paralyses all effort, or the use of that same energy to replenish strength and vitalize life are yet other instances where scientific progress could confer untold benefits on mankind. The discovery of modes of fertilizing land in times of drought; the devising of ways to mitigate the ill-effects of floods

and storms; the full, free and unrestricted disclosure of discoveries so as to make them available to men, nations and races throughout the world would be the natural approach of a newly oriented science to any problem. A pool or bank of such information readily available would be a boon to nations and would be the richer in value because of the purity, the philanthropy and the morality of the energizing motive. As against this, we witness today nations diverting their resources in money, knowledge and energy from humanitarian efforts and using the same so as to be the first in the race for space projects—projects of doubtful value except for belligerent purposes, and certainly not motivated by any higher factor than an absorbing desire to pry, without a defined goal and without going into the dangers of discoveries for which we may not be prepared.

If the motives of eminent scientists of any land appear questionable when seen against a moral background, how can these same scientists make a claim on higher Beings for help in advancing and even accelerating further discoveries? All their intellection, all their diverse and divided motives prohibit it. The absence of philanthropy from their motivation becomes an insuperable barrier and raises an impenetrable mental fog which effectively shuts them off from prying into the deeper mysteries of Nature. But this is not the only obstacle towards progress. The failure of science to build its foundations on the bedrock of ethics is also because of its ignorance (unpardonable, because self-imposed) of the nature of cosmic energy and the rules which govern its usage. Whereas, in their own domain, kingdoms below the human cannot make their actions selective, man can do just that, and only by doing this in the right way does he become a co-worker with Nature. Man, along with the animal, often uses cosmic energy in a way which results merely in the dissipation and the scattering of force. Most of his daily actions can be seen to be the mere flinging out of brute force without any transmutation of the energy employed into a higher and a potential form of spiritual dynamics. The quality of the force employed in the wanton kicking aside of a bush is totally different from that of the same quantity of force used to kick aside an obstacle on which one is about to stumble. The scientist who uses up energy to devise a new firearm spoliates Nature's force and stamps the energy used with the sordidness of his motive. On the other hand, another scientist who uses an equal amount of force to devise an instrument to turn waste lands into crop-bearing fields enriches Nature and converts the force used into higher forms of energy.

It thus becomes the duty of each, and especially of the scientist, to ensure that his use of cosmic energy leads to a concentration and a storing up of force. Man can do this through the instrumentality of his brain. That organ when acting automatically has the capacity to store up in itself a certain quantity of brute force that is unfruitful of benefit for the individual or humanity. On the other hand, it is also profoundly true that this same human brain can become an exhaustless generator of the most refined quality of cosmic force out of this same low, brute energy of Nature. It is in this context that it can be said that no act or thought, no dictum of science nor yet of philosophy is useful or worth possessing unless it has and will continue to have the capacity to help the human brain to evolve higher forms of energy; and this is possible only where there exists the potentiality of moral results and the possibility of their far-reaching usefulness to large masses of men.

A still further area of research hitherto ignored by science has to be presented for its study. It is known and recognized that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms and is therefore constantly at work towards the evolution of conscious life out of inert material. How does Nature achieve this and under the operation of what laws? Science has yet to move in this direction, and for that purpose has to delve deep into the teachings which deal with the scattering and concretization of cosmic energy in its metaphysical aspects. It is only when at least some progress will have been achieved on these lines that there will dawn upon science the realization that there exist worlds of semi-intelligent forces that are at work in hidden corners of Nature and that their presence and power have to be understood if progress is to proceed on right lines.

If these high aims are to be attained, the scientist must be supported in his ethico-philanthropical endeavour by the thinking of his times. For this, high standards of thought and morals have to be regenerated as a national rather than an individual force. The field of effort is therefore vast and those who are in the vanguard of the attempt will have their hands full to educate the intelligentsia to accept the new vision and the sublimer objectives of science.

THE NEEDS OF THE CYCLE

THE method of imparting the ageless wisdom to a particular civilization or generation has always depended on the requirements of the cycle. During a period of mental and moral darkness, the true philosophy disappears from the public world for a time, though the work of Masters and disciples ever continues behind the scenes; or it may be given out in the veiled language of symbols, allegories and myths. Throughout antiquity, every nation had its Mysteries which delivered to the public lessons in cosmogony, theogony, etc., in a symbolical way. These veiled presentations meant one thing to the *hoi polloi*, but quite another thing to those having the higher faculty of insight or intuition which affords a criterion for ascertaining truth. The true philosophers and teachers of old had definite reasons for veiling the interior sense of what they taught, for incalculable harm could result from giving more to a people than they were capable of receiving.

The vast substratum of truth that lies beneath the myths, legends and allegories of antiquity is hardly understood today, and part of H.P.B.'s mission it was to provide the key to all these mysteries. Those able to recognize this key can see that an Ariadne's thread of common verity runs through all the traditions and symbolic representations of old, and that the relatively modern religions with their rites, ceremonies and outer vestments are all travestied copies of those of antiquity.

H.P.B. never tired of emphasizing her role, not as a revealer of new lore, but as a *transmitter* of old, very old truths to minds ignorant even of the existence and preservation of such archaic knowledge. Her teachings are consistent and in full accord and harmony with all previous expositions of the ancient wisdom. But her method of presentation of these teachings is somewhat different from that of the great Teachers of the past because of the requirements of the cycle to which she came. Not only was the time ripe for giving out more knowledge than could be given in prior ages, thus breaking "the silence of centuries," but it had to be rendered in terms acceptable to the intelligent 19th-20th century mind. Ours is an age of enquiry where the scientific attitude is made much of. And so H.P.B. talks of "proofs," and "authentic records," and "a complete chain of documents" which bear witness to the reality of a common Secret Doctrine in every age and in every land. H.P.B.'s system of thought, to quote her own words, "gives us facts that we may investigate, not assertions

that we must believe without proof." Here is a somewhat novel position: we are offered proofs, are implored to study, examine and judge, to investigate and ascertain, each one for himself; not to believe in any revelations but to test and check and verify the teachings on their own merit. This is the true scientific attitude.

The history of the religions of the world shows that believers and sceptics become blind believers and unreasonable sceptics when they fall prey to fanaticism. Knowledge and not belief is what H.P.B. offered. We are asked to seek the Truth—not by way of phenomena but by that of philosophy; not swayed by the personality but by adhering to principles; not by blind faith but by illumined reasoning; not by argumentation but by turning inward and above all by living the life; not proceeding from the teacher to the teachings but examining the consistency, the logic, the inherent truth, the reasonableness and the completeness of the teachings themselves. H.P.B. would have us throw the light of all available knowledge on the teachings, throw the light of these teachings on all available knowledge; and, by mutual comparison and keen criticism, judge her message.

The world of today and tomorrow may be led to seek the roots of meaning for their lives through an impartial and critical study of her system of thought and application thereof. Such study-application reveals that her teachings solve the intricate problems which confront us. They illumine our intelligence, satisfy the yearnings of the human heart, and inspire us to a noble life-struggle, to a greater altruism, to a grander selflessness. They illumine the obscure and make known that which is unknown today but which was fully known in the past.

In pursuing our study, we should remember that we are contacting but a part of the mighty whole; that part deemed suited to be given out to this day and generation. In order to give out that which was esoteric, it had to be clothed in the vestures of exotericism and publicity; and so the language of symbols and allegory has been often used, personification of principles has been resorted to for purposes of explanation, and names and forms have been given as indicators of the nameless and formless. Suited to our civilization is the limited presentation in the two volumes of *The Secret Doctrine* of the eternal and ancient Wisdom-Religion.

In *The Secret Doctrine* we are advised "to hold to the doctrine of analogy and correspondences." In fact, without a clear understanding of what the Law of Analogy is in the conception of the Ancients, the study of the book becomes very difficult indeed.

Proper use of this Law enables us to see knowledge in all its branches as a correlated and consistent whole; science, religion and philosophy reveal themselves as sprung from a common root stock; atoms and solar systems are seen to move by identical processes; the human body and cosmos become closely knit; mathematics and metaphysics blend in true harmony.

Thus, H.P.B.'s aim and method was not only to give us knowledge and information, important as that is, but to increase our capacity to know more, that which is not written or expressed—that which lies “between the lines and within the words”; in other words, to develop our intuition. Though she has not given out the Wisdom-Religion in its entirety, even the little that is given us can with the help of our intuition be made applicable to any and every problem of life. For this, something more than ordinary comprehension is needed. Right study of the message unfolds the spiritual faculty of intuition and this in turn aids the understanding of the instruction. This interplay transforms the intellectual recognition of the teachings into spiritual realization. *The Secret Doctrine* becomes a living book—a book to live by. Its structure and method of presentation bring about an inner change. Thus we get to see the true purpose of the mission of H.P.B., the true inwardness of her message: to introduce the force of a once known but now forgotten knowledge in the mind of the race, purifying it from the dross and the taint of set notions and blind beliefs, and thence to reconstruct and elevate that mind. For this, the individual has to exert himself. The principles are put forward and they are all the direction and guidance we really need; the applying of those principles in pursuing a definite course of action is what we should aspire to. H.P.B.'s aim was to change not only the mind of the race, but also its heart. Ethical and moral was the prime purpose of her mission.

The far-reaching scope of her work needs to be appreciated. She did not labour merely that a handful may call themselves Theosophists, but that the whole mind of this century may be affected and leavened. The impact of the ideas spread broadcast by her has been felt by many besides those who have constituted themselves student-workers in the Theosophical Movement. We can trace this wide-spreading influence along the lines of the three objects of the Movement; the concept of Universal Brotherhood is growing; the idea of comparative study of religions, philosophies and sciences has caught on; and the unexplained laws of Nature and the latent powers of man are being investigated more systematically than before. In many respects H.P.B.

and her message have been vindicated by modern findings. Many who do not call themselves Theosophists are yet voicing Theosophical ideas. We can see it in the literature of the day, in what thinkers in many spheres have been saying. H.P.B.'s mission is unique in that it has had a much wider impact on the Manas and the Buddhi of the race than previous such attempts have had.

In another respect, too, her mission stands out as unique: Perhaps for the first time the existence of the Masters and of the institution of Chelaship was spoken of openly. She held out to us the sublime hope that we, too, each one of us, can take our evolution into our own hands and transform ourselves from Atmic beings into Mahatmic Beings. The debt we owe this greatest Theosophist of our age—not the dead, but the living H.P.B.—is so great that it cannot adequately be expressed in words. The least we can do to show our sense of gratitude is to constitute ourselves true “companions,” putting in our share, each in his own measure, in the great Labour of Love that has kept the Theosophical Movement alive through the eras and the ages. This golden opportunity to serve in the Great Work is itself a gift to us from H.P.B. and Those who stood behind her.

OCCULT sciences teach us that at the end of the Fourth Race, matter, which evolutes, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smaller cycle. But perhaps old Tacitus was right: “Truth is established by investigation and delay; falsehood prospers by precipitancy.” We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

—H. P. BLAVATSKY

DISTILLING WISDOM FROM EXPERIENCES

MANY a time the student of Theosophy has been reminded that life is probationary and that the object of living is to learn. Yet, if we analyse ourselves we discover that, though experiences come to us hourly, we have not distilled much wisdom from them. This sad state of affairs is proved, furthermore, by the fact that we go through the same joys and sorrows, moods, difficulties, little triumphs, and so forth, over and over again. Now, we are often told that "when the lesson is learned, the necessity ceases." The fact is that we have never realized that *going through* an experience and *learning* from it are not the same thing. Merely to accept what comes to us, and expect that it will add to our store of wisdom without more ado, is futile. Nothing is gained without self-induced effort.

Let us try, in the interests of progress, to understand the situation by the help of the teaching about the states of consciousness known as *Jagrat*, the waking; *Swapna*, the dreaming; and *Sushupti*, the deep-sleep state. These three states, through which every human being goes in the diurnal cycle, the second and third being usually experienced during the sleep of the body, are all possible on this side of sleep. Approaching them in this fashion for the purpose of our present study, they may be taken as corresponding to the Three Halls of *The Voice of the Silence*: the pilgrim has to pass through the Hall of Ignorance, in which he was born and in which he will die; the Hall of Learning, bewildering, beautiful, but hiding under its every flower a coiled serpent; and then the Hall of Wisdom, after which he may attain a fourth state of consciousness, the prelude to "the seven Worlds, the Worlds of Rest Eternal."

Of the Three Halls, the first, Ignorance, corresponds to *Jagrat*. Here we have the personal man with his instruments, including the physical senses. One of his functions is to turn outwards and bring in a harvest of experience gained through the body and its organs. The second Hall corresponds to the food thus garnered and consumed but not digested. Every experience produces its effect and leaves the consciousness different from what it was before. These effects are what Patanjali calls "mental deposits from works." These deposits build up the world of *Swapna* and though in many ways they make a pleasant atmosphere and engage our willing attention, yet from the point of view of spiritual evolution each one, and most particularly those that affect us agreeably, possess an element of danger which is compared in the

ancient scripture to a snake with poisonous fangs.

Now, the vast majority of men and women pass their time almost exclusively in these two Halls. They do indeed penetrate into the third, the Hall of Wisdom, for a comparatively short time; every human being has his moment of *Sushupti* every night. But in most cases the sojourn is so brief and so utterly unprepared for, that it can serve only to effect the least of its purposes, however important even that may be. It gives us rest. It supplies a respite, however short, from the dazed condition produced by the whirligig of *Swapna* and its repercussions in *Jagrat* which ever demand more, more. But there is other treasure laid away for us in *Sushupti* which we have not yet learned to claim. How so, after millions of years of evolution?

The fact is, we are smothered in the mental deposits from our experiences. We act, and consciousness undergoes a change. We are pleasantly or unpleasantly affected, but in either case we clutch the result of experience, hug our chains, in a very real sense, and relapse into a repetition of the action and a strengthening of the tendency to repeat it. Action and deposits lead to repetitive action *ad infinitum*. What shall we do? We must make an effort to raise ourselves out of *Swapna*, so as to pass quickly into *Sushupti* as is right and natural. The whole matter lies in our own hands.

First, a word about *Jagrat*, the sense, feeling and thought-reactions from which create the dream state. *The Voice of the Silence* calls this earth also a Hall of Sorrow, in which are set traps to ensnare the Ego. This Hall also represents *Jagrat*. Over the stormy sea of human life hover the broken-winged masses of humanity, the philosophy of life of many of them being a resigned admission that this earth is the dismal theatre of sorrow and suffering, which must be borne. Millions perish in this hall of sorrow, the shocks resulting from their condition serving to bruise them into greater and greater insensitivity instead of energizing them. They are experiencing *Jagrat*, but chiefly its passive aspect.

Those souls which survive the perils of this Hall and avoid the traps are the viable units. They emerge from the Hall of Sorrow and find themselves in the Hall of Ignorance. An invigorating realization has come to them: the fact that they suffer from themselves and that the cause of their misery is Ignorance. But this ignorance they can remove and, with the vision of this fact, they become probationers in life's school, pilgrims, some of "the few" for whom this Hall represents the first stage in their journey to "the end of toils." Their waking state has become active and self-

conscious.

Follows the second Hall, produced by the sediment of action in the first. There arises the next great struggle—one of understanding. The Hall of Learning—is not that exactly what the probationer needs? Yes; and yet he is self-deluded when he thinks of himself as in his right place in *Swapna*, or lingers there on his way to *Sushupti*. The first thing to grasp is that a sojourn in Hall the Second will never bring him to wisdom. It is now utterly valueless to him and all his effort must be directed towards passing through it as quickly as possible. It no more furthers his entrance into *Sushupti* than a prolonged stay in Kamaloka furthers his birth into Devachan.

It is the Hall of Learning, but, before he can make use in *Swapna* of the store of the still unassimilated fruits of experience, he must first become conscious in some measure of what *Sushupti* has to teach. Learning can take place only after we have obtained some consciousness of the gifts of *Sushupti*, just as a child cannot gain understanding without a teacher or a textbook to supply the guiding principles. So, if we are considering the cycle of sleep, we can say that a stay in the second Hall has value during the descent from *Sushupti* to *Jagrat*. In the cycle of reincarnation we find analogous conditions. The review after death merely marshals the facts; it is after Devachan and with the light of the spirit upon it that this material acquires significance, during the prospective vision before birth.

Why do the average men and women of our time profit so little by their experiences during sleep? Because the habit of losing themselves in dream consciousness during the day makes them tarry unduly in the same type of consciousness after falling asleep, with the result that the *Sushupti* stage is reduced to a minimum. This is the very opposite of what should happen. *Sushupti* must be increased and *Swapna* be reduced to the least possible duration.

As already remarked, this can be done. And it *must* be done by all who do not wish to become failures in the long run. The importance of this question has been known by students of Theosophy ever since 1888 when Mr. Judge wrote his pregnant article "The Three Planes of Human Life" (reprinted in *U.L.T. Pamphlet No. 11*). But few, however, have realized that it is a matter of life and death, spiritually speaking.

The Voice of the Silence says pertinently that the disciple must divest himself of his dark garments of illusion. Of what are these composed? Of the deposits we call fancies; of personal recollections, pleasant and unpleasant; of personal plans, to avoid this or

to achieve that. It is dwelling on all these during waking life that weaves these dark vestures which, if allowed to become impervious to the light of the Spirit and as hard as iron, as they may become through constant revitalization, turn finally into a prison-house.

When we begin to grasp the vital significance of the problem we are dealing with, we are apt to think that we can make a dash for salvation, as it were, by making up our minds, before going to sleep, that we will not dilly-dally in *Swapna*, but go on into *Sushupti* as soon as we can. This attempt by itself is, however, largely futile. To learn to resist the lure of the dream state means hard work, and this work has to be done hourly while awake, as the complete sevenfold man. No putting off the effect until the body is asleep! Much of the advice indicated as fundamental by the spiritual Teachers of our race is intended to assist the probationer in this particular struggle.

It is interesting and also encouraging to note how economically Nature works when once the probationer undertakes to shoulder the task of conquering *Swapna*. His task is to quiet the mind and transmute the deposits of personal *Kama-manasic* activity. How shall he bring about these desired effects? Theosophy has taught him that the only way to control the lower aspect of his being is to insist on the mind's occupying itself with study of and meditation on, not science or art, but the spiritual aspect of things as dealt with in the great scriptures of the world, including the latest reformulation of the ancient Wisdom by H.P.B.

He follows the prescription and discovers that the very effort of raising himself out of the sphere of influence of the personal deposits engenders in his being the spiritual forces needed for *Sushupti*. Hence there will never be a no-man's-land of consciousness, when he has rid himself of the chains of *Swapna* but has not yet collected material for the conscious enjoyment of *Sushupti*. They are two aspects of one process, and the probationer climbs, as Mr. Judge said, like a spider, along the little thread spun from his own substance, into the free space of spiritual life.

EVERYTHING is ours, provided that we regard nothing as our property. And not only is everything ours; it is also everybody else's.

—ALDOUS HUXLEY

ON ASSISTING OTHERS

IT is not easy to help and teach others, even if those others know still less than we do; nor is it a simple matter so to live that our spiritual superiors can give us help and instruction.

Every student of Theosophy knows that there are those Friends of our human race whose only object is to help their younger, sore-footed brothers to reach the goal of life, and there comes a time when he begins to wonder why it is that he does not receive the personal help he feels he needs. Why?

And again he asks "why" when, in response to the injunction implied in the words of the U.L.T. Declaration, he endeavours to help and teach others only to find that as a rule those who seem so sorely to need the teaching he has to give do not appear in the least appreciative of his efforts on their behalf. How can it be that when he is passing on to them, not his own opinions, but a fragment of "the accumulated Wisdom of the Ages," his friends do not respond? Where lies the fault?

Let us "search the Scriptures."

The monad, we are told in *The Secret Doctrine*, "is the plank of salvation for the personalities in which it indwells." And further: "It is for the latter to cling to it; and thus, partaking of its divine nature, obtain immortality." If the personality does not so cling, the monad will drift away, like the plank to which it is compared.

Of Atma it is said that it is the ray of eternal light which shines upon and through the darkness of matter—when the latter is willing.

The Koran describes the attitude of Allah to man in these words:

Allah says: Whoso seeketh to approach me one span, I seek to approach one cubit; and whoso seeketh to approach me one cubit, I seek to approach two fathoms. And whoso walketh towards me, I run towards him.

The Kabala gives the same message in another form. All men, according to its teaching, have a superior above, whose inner pleasure it is to descend into them, but this is not possible until "they have adored"—as in meditation, *The Secret Doctrine* explains.

Light on the Path states that "the warrior" within must be sought by the man who desires his inspiration, otherwise the wished-for contact will not be made.

"Every step taken by one in our direction," says one of the Masters, "will force us to take one towards him."

The above quotations—which might be multiplied indefinitely

—will suffice to point to the student-aspirant an important lesson: In all of them we find the same idea embodied, namely, the Higher, in possession of an abundant supply of all that the lower needs and anxious to dispense its blessings, waits patiently until the lower proves, by self-induced efforts to go in the direction of the Higher, that it is sufficiently awake to benefit by the gift. God helps those who help themselves, as the old adage teaches. “Grace” is not bestowed upon the merely expectant and the vaguely desiring. The homeward path, which all human beings should be treading now, demands self-energization on the part of the pilgrim.

A writer in *The Theosophist* for September 1884 (see *The Theosophical Movement*, Vol. XXII, pp. 199-200), commenting on the problem of obtaining spiritual help, compares the soul of man as he is at present to a dry, brown bulb destined, if cared for with discretion, to become the bearer of lovely blossoms later, and remarks that the soul’s

inner actions and reactions must have triumphed over its dormancy, and its spiritual aspirations must have pushed their way out of the dry earth of material associations into the clear air of spirituality before the watchers over the progress of their less advanced brethren, can dare to water them, however sparingly, with the water of life.

A suggestive comparison this. It brings out very clearly a very important lesson—one which should help the aspirant pupil-teacher to solve the problem of his failures. It indicates that much harm may be done if the older student tries to impart his knowledge to one who is not ripe to appreciate it. And who among us is wise enough to discern whether or not another soul has “triumphed over its dormancy” and is ready? Better far for those who desire to pass on what they have learned to abstain from addressing themselves to individuals of their choosing and join in the impersonal work of holding meetings to which all are invited and welcomed and where “a steady outpouring of the eternal ideas will attract and hold those who need them.”

THE world is as good as man sees it and goodness is only as man values it.

—VALIDIVAR

IMMUNITY

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There are no miracles, divine or diabolic, but Immunity can be had. Everyone knows what simple cleanliness is, whether of body or mind. In so far as our religion, or our science study, promotes and applies cleanliness, it is working toward immunization, but that immunity results from the sanitary provisions made and *taken*, not from the formulas by which they are sanctified. Mental, moral, social and physical diseases all ensue from unclean living.

THIS short paragraph from the brochure, *The Laws of Healing*, deserves careful consideration, as all its implications may not have been noted and made use of, due to our compartmental mode of thinking.

We repeat over and again the phrase "There are no miracles," and that everything happens under law, but do we apply this only in the sphere of so-called abnormal phenomena or do we make a universal application of its truth, *e.g.*, do we consider what might be its meaning in relation to our own bodily health or disease? The mental acceptance of a truth has to be succeeded by its use in day-to-day problems if real knowledge of it is to be gained.

A noted physician, Dr. Francis Victor Broussais, stated in the days of H. P. Blavatsky, "If magnetism were true, medicine would be an absurdity." She replied, "Magnetism *is* true, so we shall not contradict the learned Frenchman as to the rest." She accepted his corollary, but do we? In what respect is the use of medicines, merely in the cure of diseases, an absurdity, and what are the magnetic laws that are to be used in their place? The application of the maxim, "There are no miracles," supplies the first answer and from that point we can consider the relative merits of the two modes of healing: (1) The administering of an external remedy which can at best remove external symptoms, and (2) the harmonizing of the internal magnetic rhythm of the body and the removal of the causal aspect of the trouble.

So far, so good. Our mind finds satisfaction in thus disposing of the matter, but have our visits to the chemist's shop for this box of pills or that bottle of cough-cure mixture or the other headache powder been affected in any way? Does our medicine cabinet still contain patent mixtures of the "guaranteed-to-cure" variety? We all deplore the immense mass of advertising space taken up by the purveyors of patent cures for every bodily ill; and the advertisers make sure they omit no ache or pain to which the

flesh is heir, thus prompting the fancy to invent new ills and to intensify those present while forcing on the mind the suggestion to purchase the proposed remedy. It is over-attention to the body—dressing it, beautifying it, pandering to its inclinations, anxiously considering its every ache, fearful lest we overtax its energies—that makes us forget our mentally accepted principles and fall once more into seeking immunity along the line of the miracle idea instead of working from within, without.

“Immunity can be had,” says our text, but on what basis? On the knowledge of magnetism, says H.P.B.

Let us now consider the sentence: “Mental, moral, social and physical diseases all ensue from unclean living.” A sweeping statement. Do we believe it? Or do we merely accept it in a general way without application to the individuals whom we meet every day, living manifestations of its truth, which, ramifying in all directions, should show us how each is his brother’s keeper and that the sin and shame of the world are also our sin and our shame? Or do we hide the truth from ourselves and others by blaming all the outside factors and conditions which, however relevant, are still only secondary?

We know the dangers arising from proximity to physical dirt and from germ-infected areas or individuals, but can any seed grow unless it has congenial soil to develop in? The germs of physical diseases are subject to the same laws as all other seeds. If the soil of our mind, of our desire and feeling nature and of our body do not provide conditions in which the seeds of disease can mature, how can the diseases manifest?

Immunity is not to be purchased by introducing into the body a whole new colony of germs (as takes place in all vaccine treatments), but in bringing the body into such a condition as a field that it will not provide the nutriment necessary for germs to mature.

How is that to be done?

He who would allotropize sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an “Elixir of Life” and prepare it for practical use. (*S.D.*, I, 144 fn.)

Does this statement have a meaning only for some future alchemist who will prepare properly labelled vials of *Ozone* to permit mankind to perpetuate its follies with immunity, or has each one to find the elixir of life for himself and prepare it for his own use?

Everyone knows what simple cleanliness is, whether of body

or of mind; so says our text. Can we pass this sentence by on that account, or is the writer indicating that at this stage of our evolution everyone ought to know what cleanliness of the physical body means and what are the thoughts which purify the mind? Not only does the body receive impurities from without, but also the skin is constantly throwing off waste products and these require constant washing away. Eyes, ears, mouth, etc., are also natural organs for the emission of impurities and require special attention. The clothes we wear get soiled in a similar twofold manner, by impurities from without and by excretions from the body. Let us carry our knowledge of these facts to the plane of feelings and thoughts and apply the same examination. We find that the unclean feeling-thoughts constantly impinging on us from without can be withstood only by generating a compensating amount of good thought and feeling from within. Otherwise we shall get soiled and carried away on the muddy stream. Right action, purposeful feeling and calm thought are thus required to maintain the purity of body and of mind.

Similarly with the sanitation problem. Diseases arising from bad sanitary conditions have been practically eliminated in Western countries through the civic authorities' having taken the necessary steps to prevent them. Inertia is the great barrier to all reform and each one has to see that his voice, however feeble, does not remain silent in drawing public action to these matters. This is working towards immunization on a proper basis of eliminating causes. Pushing the dirt with its disease germs out of sight for a time without properly disposing of it is merely asking for trouble, as every intelligent person well knows.

But, as in all else in Theosophy, we find we can effectively carry out the needed reforms only in our own nature, our own capital city, where we have to be our own inspector, our own judge, and to rebuild our own arterial and venous systems so that we have a sweet flow of magnetism coming in from our higher nature and that our material deposits are made innocuous by the purifying air and water of our thought and feeling nature.

Just as the earth is magnetized by the sun and, by maintaining its polarity, keeps itself in perfect orbital motion around it, and the sun in its turn is magnetized by the Central Spiritual Sun, the one source of life and energy, so man, if he would maintain his health and be immune to all disease, must first attune his mind to the great heart and mind of all mankind and to his and its Spiritual Sun, the Great Self within. By placing his mind in proper *rapport* with the great World Soul he will find himself moving in

a harmonious orbit where he will not be constantly getting in the path of his brother souls and deflecting their motion as well as his own.

Every thought or feeling in our human nature changes our magnetic condition. Our pride, hate, anger and jealousy not only modify appropriately our own magnetic atmosphere but also affect similarly that of others, developing in ourselves as well as in them inharmonic vibrations, which, working downward through the system, affect the lower lives whose magnetic polarities are thus changed and, the vibratory rhythm having been deranged, in place of health we have disease.

Now reverse the picture. If the harmony of the mind is secured—and this can be done by study, quiet meditation on eternal verities, freedom from anxious care and trivial personal feelings—then the thought-currents acquire a rhythmical motion which sets up similar vibrations in the pranic currents circulating in the astral body, thus “ozonizing” their “sluggish oxygen.” When these energies vibrate within the bodily “lives,” these in their turn are immediately drawn into the same harmonious rhythm, and wholeness or health results.

It is thus that a true healer, who must be a noble-minded man, free from desire for personal benefit, of pure life and imbued with a strong will and imaginative power, can affect the magnetic currents of another and produce a cure, even of so-called incurable diseases. The same magnetic purity opens up in man his spiritual insight; he becomes sensitive to the akasic vibrations in which lie the germs of the future, and can select and vivify those which can be ripened for humanity’s well-being. If the musician protects with every care his sensitive instrument, why should not man do likewise with his seven-stringed lyre that is to open up to him the music of the spheres, and by which he may transmit its melody to those whose ears are yet too dull to hear it?

Why do we not hear it? Because we listen for the harmony from the wrong direction, with minds still attached to the muddy vesture of decay which hems us in. The harmony is in the immortal soul. Every man is the temple of a divinity. This divinity is no symbol but a real being. It is on grasping the implications of this truth that depends our use of its power to drive out the money-changers and make clean the holy place. It is the irradiating Presence that alone can do this, but we have to make the flesh passive and to keep the head cool and with one-pointed vision focus those rays so that every corner of our being becomes full of light and health.

In this work every one of the "principles" has to be engaged. Bodily health does not depend on attention only to the body, or to the mind, or to the moral nature. Every string of the lyre must be attuned. It is a coincident development and a reciprocal action. Above all, we must avoid emotional ups and downs, the alternation of moods of spiritual exaltation and depression, the disciplining of the intellectual activities along a spiritual line at one time and then allowing the mind to be enveloped in the phantasmagoria of personal opinions, worldly activities, mental sense gratification at another.

Relaxation does not mean a change in the direction of the consciousness. It merely means taking up another set of ideas, feelings and acts to focus upon. The field of action alters; the intent of the consciousness should not. The heart must remain set on Krishna. One may play about with the environmental aspects of life, grave or gay, joyful or painful, good or evil, but the consciousness ought not to be caught up or fastened on the experiences themselves, otherwise the rhythm of the whole nature is disturbed and health of body and of mind is not secured.

How is it that we lose the wisdom of our higher nature so quickly and, before we know it, are once more caught in the moods of the personal nature? Why do we not see ourselves falling into the trap? One reason is that we are too busy watching other people and wondering what they are thinking, especially what they may be thinking about us. This is the bane of social life. The threads of such thinking are everywhere around us like so many spiderwebs and, like poor flies, we walk once more right into the social parlour. From this concern with what should not concern us come suspicions as to the motives of our companions, and then we have a whole brood of troubles, all destructive to the stability of our psychic and physical health.

Why cannot we take up the position firmly and securely that it does not really matter what any other person thinks, feels etc.? That is his own affair; our only concern is to maintain a calm, detached yet sympathetic, observant but non-interfering attitude in all concerns of life, using the Shila Paramita, the second of the Golden Keys, to help us counterbalance cause and effect, concerned only with the harmonizing and directing of our thought-energies into useful channels.

The impulse to personal action and reaction arises not only from the activity of the rajasic element, the desire to do and to have our action noted. Some natures are sluggish because of the predominance of tamas, and outbursts of tamas can be equally

catastrophic to health and well-being. Some minds brood in silence over real or fancied wrongs and do not at once break out in petulance and annoyance. This silent brooding develops a more virulent anger, a more deadly venom, and, because it does not get an immediate outlet, it rises like dammed-up waters until its weight finally breaks through, deluges the whole area of one's consciousness, and endangers the life, vitality and progress of those associated with us.

Continued morbidity of thoughts and feelings cannot result in anything but complete corruption of the psychic energies and, by disturbing the elemental forces playing therein, produce at last the destruction of bodily health. Here again we must learn to let the sunshine in. Do not let us nurse a single tender spot in our mind lest it develop one day like a canker in the heart of a rose. Egotism and pride are marks of a tamasic nature, "self-willed and ever in pursuit of riches," adds the *Gita*; and riches include the never-satiated desire for praise, for love and for regard from others, and the thousand and one flatteries on which the personal nature feeds.

So subtle can be the transformations in our own mind, so strong the maya, that, were it not for the examples of such delusion manifesting in the life of devotee after devotee along the path of spiritual life, we would never believe such delusion possible. The outward show has of course one day to be dissolved. Nature is ever kind even in its destructive aspect. One day we have to see ourselves as we truly are. Well for us if we can do so in time, lest despair at the sight of the lower man carry us to still deeper levels of consciousness. Well for us if we have, in spite of all folly, held enough true aspiration towards the light of our inner divinity. Its light alone can obliterate the vision of the dweller on the threshold. "Look not behind or thou art lost." "I care not what I *was*, or what anyone *was*, I only look for what I am each moment," wrote Mr. Judge. Health is to be gained from the source of health, our own Spiritual Self. Immunity from diseases, psychic and physical, can be had on one basis only, the complete attunement of the whole nature to the centre of attraction in the spiritual nature. Health requires both wholeness and holiness. The mind has to be thoroughly purified and brought into peace with all, especially with co-students. Thus will "the harmonies of Wisdom . . . vibrate as knowledge." So shall Wisdom be impressed for ever on our hearts and the harmony of the law never be broken.

IN THE LIGHT OF THEOSOPHY

Western societies are undergoing a cultural crisis, and in that context the East may provide sources of inspiration for Western renewal. This is the topic of an article by Bart van Steenberghe of the Faculty of Social Sciences, University of Utrecht (*Futures*, August 1989). The author analyses some recent Western developments and examines the potential for East meeting West in a new global culture. Though the cultural influences from the East are still undercurrents and not yet part of mainstream culture in the West, there is a growing awareness that Eastern cultures are important for the West in one way or another. Under the surface fundamental changes seem to be taking place. As stated by the author:

It looks as if the first line of Kipling's famous poem, "Oh, East is East and West is West, and never the twain shall meet," are deeply embedded in the soul of Western man. That is to say, we do believe in the possibility and desirability of cultural export to other parts of the globe, but the absorption of elements from other cultures is a different story. . . . We encounter in a nutshell the deep feelings of superiority in Western societies *vis-à-vis* Asian cultures.

It seems, however, that during the past decades things are changing somewhat. Western societies are experiencing a cultural crisis, and in that context the East may function as a source of inspiration for the renewal of the West. . . .

During the late 1960s and 1970s Western societies were suddenly confronted with a number of protest movements. Some of these movements were primarily political, but others were more culturally oriented, criticizing some of the basic values of the Occident. Quite a number of these cultural protesters turned East. . . .

In the final decades of the 20th century the sciences seem to be in a process of paradigmatic revolution. This started in the 1920s when nuclear physicists like Heisenberg and Bohr discovered that the Newtonian paradigm no longer fits for the subatomic world. It lasted, however, until the 1970s before the call for a new paradigm was also heard in other scientific disciplines, particularly in chemistry, biology, medicine and psychology. One can think in this respect of the ideas and research of the physicist David Bohm (the theory of the implicate order), the chemist Ilya Prigogine (the theory of dissipative structures), the biologists Gregory Bateson and Rupert Sheldrake (the hypothesis of formative causation), the neurosurgeon Karl Pribram (the hypothesis of the brain as a hologram), and the psychotherapist Stanislav Grof (the main rep-

representative of so-called transpersonal psychology). . . . Most “new” scientists agree that “holism” is an important—if not the most important—feature. . . .

Grof illuminated this by stating that Western science is approaching a paradigm shift of unprecedented proportions, one that will change our concepts of reality and of human nature, bridge the gap between ancient wisdom and modern science, and reconcile the difference between Eastern spirituality and Western pragmatism. . . .

There seems to be no doubt that Eastern philosophies have influenced the new paradigmatic development of several scientific disciplines. . . . One field of influence is health care. Modern Western medical sciences are still based on the so-called medical model, which implies a dualistic and mechanistic view of human beings. In recent years this medical model has been under severe attack and a number of alternatives have been developed. Most of these alternatives point in the same direction and emphasize a more holistic approach to health care. In that context a connection is sought with the new paradigmatic development in other sciences. Health is now placed in an encompassing framework which contains the physical, the social, the psychic and even the spiritual dimensions of human beings in their interrelatedness. . . .

It is questionable whether Christianity can fulfil the new emerging need for spirituality, although some people claim that it has deep, but almost forgotten, spiritual roots which could be revived. Others, however, maintain that Eastern religious systems are better equipped to fulfil these needs, not in the last place because they have developed a number of techniques (like meditation) which make it possible to have a direct spiritual experience. . . .

This brings me to the view that the influence of the East will increase in the near future in two fields in particular—religion or spirituality and modern sciences. It is in these two fields that Western culture is either poorly developed (spirituality) or in a crisis of transition (the sciences).

The East can function here as a source of inspiration.

While the contention is right that the East can prove to be a source of inspiration for the West, it is not to the Oriental of today, fascinated by the glitter of the Occident, that the latter must look for guidance. The knowledge and wisdom that are longed for live in the Ancient Eastern Philosophies, and these are still to be found by all who care enough to seek.

The well-known symptoms of jet lag resulting from rapid flights across time zones are related to the body's inborn biological clocks, according to researchers. Jet lag occurs when the human circadian (24-hour) timing system is disturbed by a disruption in the 24-hour sleep-wake cycle. This system, which is responsible for synchronizing an organism's internal processes with its environment, is thought to be controlled by an endogenous (within the organism) biological clock.

Conflicts between body time and environmental time arise not only when flying across time zones, but also in shift work. Thus a better understanding of the underlying biological mechanisms responsible for fluctuations in the sleep-wake cycle is of utmost importance for many segments of the population.

Dr. Yoav Citri's article, "What Makes Us Tick?" (*News from Israel*, December 1989), deals with some aspects of the biological clock:

This 24-hour sleep-wake cycle has also received a great deal of scientific attention because of its effects on many other physiological and behavioural parameters, including body temperature, hormone levels, mood and the ability to concentrate; even susceptibility to heart attacks and the effectiveness of cancer chemotherapy are influenced by this cycle.

Circadian fluctuations are not limited to man and higher animals but can be found in a wide variety of organisms, including plants and unicellular fungi. In higher organisms, which contain a nervous system, the circadian clock resides in and is controlled by the brain. It is not clear, however, whether the basic mechanisms of the circadian clock in lower organisms, which lack a nervous system, are similar to those operating in more advanced species. Nevertheless, the functional properties of this clock are similar, regardless of the complexity of the organism—perhaps an indication of its ancient nature.

In early experiments on plants which normally open their leaves when exposed to daylight and close them at night, it was found that, even when kept in constant darkness, the plants opened and closed their leaves according to their circadian rhythm. This was the first demonstration that the circadian clock is endogenous—that is, independent of signals or cues from the external world.

How does the circadian clock function? Some investigators have attempted to answer this question by using a physiological-anatomical approach, which tries to define the location within the

brain in which the clock resides and to study the physiological properties of this region. Others have taken a genetic approach, in which mutants with defective circadian-clock functions were sought and genetic engineering techniques were used to isolate and characterize the genes involved.

Is not this circadian or biorhythm theory but a restatement in modern garb of the ancient doctrine of cyclic law governing all living things, including human beings, in all departments of their nature? The law of cycles prevails everywhere, in the entire universe. Recurring conditions in the larger universe and in the various departments of nature's forces and phenomena needs must affect all forms of life on earth. "As above, so below."

The growing interest of scientists in occult sciences is one of the features of the times. According to a PTI report (*Indian Express*, December 25, 1989), M. C. Bhandari, chairman of the Occult Foundation, expressed optimism about the future of such studies in India and abroad. Asked if an organization like the Occult Foundation would not just promote superstition in a country like India, where irrational beliefs were already rife, Mr. Bhandari observed that the Foundation was trying to draw a line between what was truly superstitious and what was believed to be superstitious but was really based on scientific reasoning.

There is a general tendency among both theologians and scientists to brand what they do not understand as superstition. This is clearly enunciated in an article entitled "Superstition," published in *The Theosophist* of December 1881 (reprinted in *The Theosophical Movement*, December 1954), which says:

Owing to the fanciful reports of superficial and prejudiced travellers, to their entire ignorance of Asiatic religions—and very often their own—Western nations generally are labouring under the strange impression that no people in the world are as stupidly superstitious as the non-Christian populations of India, China and other "heathen" countries.

The PTI report, giving details of the Occult Foundation formed in 1980, begins thus:

Are the concepts of rebirth, astrology, meditation, soul entering another's body, hypnotism, tantra mantra and telepathy true or are these blind beliefs? If true, have time and study manifested their authenticity, and if not, should any person, organization or

institute be allowed to promote them?

According to Mr. Bhandari, occult subjects have a “scientific basis,” and once scientists comprehend this, they will pursue the study. Some psychic phenomena, he said, have already been proved scientifically—as, for instance, telepathy, which has been proved through scientifically conducted experiments in the Soviet Union.

His venture is a welcome feature inasmuch as it fills a need. “The occult side of Nature has never been approached by the Science of modern civilization,” wrote Madame Blavatsky in 1888, in the Preface to *The Secret Doctrine*. But she was confident that, although her teachings

will be derided and rejected *a priori* in this [the nineteenth] century . . . in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined. . . Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far. (*S.D.*, I, xxxvii-xxxviii)

New insights into the life philosophy of Leo Tolstoy and its importance for the present day and age are offered by Vladimir Lakshin in *Social Sciences* (published by the USSR Academy of Sciences), Vol. XX, No. 4, 1989. Each age, says the writer, sees Tolstoy from a new angle, and as such he belongs to the category of eternally developing phenomena. Tolstoy, with a literary legacy so vast it can hardly be encompassed, “is also contemporary in the 1980s,” says Lakshin, who attributes the phenomenon to the fact that the great Russian writer always saw the world as a whole, and humanity as one family. His philosophy of life had universal significance and he is remembered as much for that as for his wonderful literary gifts. What is more, he practised what he preached:

A powerful personality was revealed by the actions he took, one after another: abdication of his class privileges, renunciation of his royalties from his works, abandonment of literary pursuits as an aristocratic amusement, readiness to pay for his “heresy” by excommunication from the church, a yearning for simple agricultural

labour, and so on. This continued right down to his leaving home and dying on a journey, the last attempt to reconcile his teaching and his life. . . .

Frequently, Tolstoy's teachings were linked to the philosophy of the East: to India and China, to quietism, passivity and meditative approach that are typical of various shades of Buddhism and Confucianism. Tolstoy did actually find something of importance for his own philosophy in Buddha and Laotzu. . . . He also found much that he shared and that was congenial to him in such American thinkers and writers as W. Harrison, H. Thoreau, R. Emerson, W. Channing and T. Parker. . . . In Tolstoy's thought there was an echo of those American writers and poets, like Walt Whitman, who declared that mankind was one and that love was the chief means for uniting humanity. . . .

Tolstoy deliberately distanced the field of his ideas from the narrow specificity of place and time. He dealt with long periods of historical time and embraced the whole globe. . . . At the end of the 20th century we are forced to admit that certain views, entered firmly as mistakes and errors in our account, were actually a prophetic vision of the future. . . .

Tolstoy was concerned, and with good reason, that the advances of science adopted by civilization might also carry within them a secret poison. Extraordinary inventions and technical innovations might fall into the hands of aggressive, covetous people with an undeveloped moral sense and a primitive idea of justice. . . .

Tolstoy's appeal to *moral self-improvement* was the second theme that lay at the heart of his philosophy. . . . Today with hindsight we can see how important are the writer's thoughts about the individual's moral self-improvement, which are addressed to each and every one of us. It is also evident how little they contradict the idea of social revolution and the aim of building a new society. They even constitute its main condition for success.

The third extremely important element in Tolstoy's philosophy is that *evil must not be resisted by using violence*. . . . The world has now reached such a state that Tolstoy's idea of not resisting evil using force, when re-directed to relations between nations and states, has become an important feature of new thinking. . . . We also remember Tolstoy's furious objection to war as an extreme form of violence that replaced the peaceful solution of disputes.

Tolstoy's idea of peaceful resistance was also historically put to the test. Mahatma Gandhi and other participants in the campaign of civil disobedience put his ideas into practice in India and this facilitated the country's liberation from English control. . . .

Like Dostoyevsky, Tolstoy is engaged in the quest for and assertion of an *ideal*, and above all a moral ideal, *i.e.*, a conscious way for humans to conduct their lives that is based on goodness. We should not be disconcerted by the religious form of the Tolstoyan "search for God" because in essence this is a search for the meaning of life. "God is life," said the author of the *Confession*. The meaning of life lies in loving others. . . .

The range of Tolstoy's thought was unusual in both time and space. He looked a century, if not centuries, into the future. He began to think in terms of the entire Earth and all the human race. . . . He was looking over the heads of his contemporaries and immediate descendants. Tolstoy saw the world as a whole, and mankind as a single family—and in this lies the power, novelty and contemporary relevance of certain of his ideas.

In more than one place, H.P.B. writes of Tolstoy in glowing terms. He belongs, she says, to the category of those who are "Theosophists *de facto* if not *de jure*," and who "carry in the silent shrine of their soul the same grand ideals as all mystics do." "How near his views are to the esoteric and philosophical teachings of higher Theosophy," H.P.B. says elsewhere, will be found on the perusal of his writings.

Count Leo N. Tolstoy does not believe in the Bible, the Church or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages thousands of years before the Sermon on the Mount was written. ("Is Theosophy a Religion?": *U.L.T. Pamphlet No. 1*, p. 5)

Epics such as the *Ramayana* and the *Mahabharata* are of perennial significance. That they served as catalysts in bringing about a new wave not only in ancient times in the history of India, but in the present day as well, is indicated in an article by A. P. Parigi in the *Indian Express* (December 20). Talking about the November poll trends all over the country, he says:

While the subject of "change" is itself enormous, it would be fascinating to see how deeply this vote for change, in the minds and actions of voters, literate and illiterate, was influenced by tele-

vision serials like the *Ramayana* and the *Mahabharata*.

The *Ramayana* serial depicted its hero, Rama, as the model of virtue and the pattern of perfection.

It clearly gave a message of the need for better standards of morality, of better morals in public life, particularly by the head of the state or by people in public offices who should conduct themselves in a righteous manner, irrespective of the consequences of a righteous and moral decision. . . . Further, that the trust reposed in the head of the state can at no cost be breached by him or his political appointees. The sacrifice—both at the official and personal levels—of a head of a state committed to fulfilling the wishes of his people was also exemplified in the *Ramayana*.

Perhaps the electorate, somewhere deep down, consciously or sub-consciously, looked for parallels of what they witnessed and understood from TV telecasts like the *Ramayana* and the *Mahabharata* and related it to the present state of affairs in their respective States and in the country as a whole.

Narrating the significance of the various episodes in the *Mahabharata*, the writer continues:

We witness magnanimity: a blind brother initially abdicating his throne in favour of his younger brother. We see how the affairs of the state can be influenced by parental affection. We see how, in spite of the knowledge and foresight of wise counsel, the head of a state gets carried away by his affection for his kin or his friends. We see destiny and how one can control it. No dialogue of Bhishma, Vidura and other senior members of the king's cabinet is complete without their advice on how matters of state have to be handled, how it is necessary for a *raja* or a ruler to be closer to his people, and that under no circumstances should he sacrifice the secularity of the state. . . .

Is there not a hidden but obvious message to all political parties and their leaders that the electorate's verdict is a compulsive need for a far superior standard of morality in public life, irrespective of who or how or which group of individuals come together, as long as there is a ray of hope for betterment of moral standards, if a change could bring about the same?

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

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THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
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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.

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