

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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IN DEFENCE OF W. Q. JUDGE

If Judge be left to fight his battles alone, then shall I bid all of them an eternal good-bye. I swear on Master's holy name to shake off the dust of my feet from every one of them. I am unable to realize that at the hour of trouble and supreme fight any true theosophist should hesitate for one moment to back W. Q. Judge.

—H.P.B.

[These words of H.P.B. were written in 1889 when she exhorted her true disciples to “do their duty . . . by their American brother . . . *when the time comes.*” The testing time came in 1894-95. Among those who stood by Mr. Judge was George William Russell, famous to the world as A.E. We reprint here a defence of Mr. Judge that he wrote in March 1894 in the form of an open letter addressed “To the Fellows of the Theosophical Society.”—EDS.]

March 20th, 1894.

DEAR BROTHERS,—The time is now approaching when your delegates must again consider what is best to be done in this matter which has so long divided us. Statements have been made, and denials of these statements, and we have had time to reflect on the futility of both. I think there is scarcely one whose opinion has been changed. Those who accuse have remained in their first attitude, and those who said “not guilty” say so still. Now all this is because each man fashions in his own way a soul behind every body or circumstance. It is impossible to acquire the certainty of right action when we judge from material evidence alone. Behind all we say or show lurk the infinite possibilities of occult nature; and I say that, unless our differences can be

settled by an appeal to first principles, our union as members in this Society was premature and a mistake, for we have had no real bond of union. But, before considering the principles which we all avow, I would like to emphasize and illustrate the impossibility for those who live only in this side of nature to have any real assurance that they are in the right as to what is beyond.

I will take but two instances, though it would be possible to go through every detail of the evidence brought forward. A point which was strongly urged by Mrs. Besant, which was, indeed, the main feature in her statement and her chief ground of complaint, was that Mr. Judge wrote with his own hand, but in the handwriting of the Master, a message which he gave to her as Master's. It may be so. I cannot say. But, if written by his hand, is there any necessity to assume guilt? Who can say what was behind the hand that wrote, the will of the Adept or the will of Mr. Judge? Only the trained occultist who sees on other planes could say with certainty. I notice that not one of the accusers is in that position, for, so far as I am aware, no one has said, "I know," though many believe him guilty. To illustrate still further this uncertainty: it has been urged against the statement that he was forewarned of the private nature and the future hostile action of individuals, that he did yet at the same time show the most ample trust in them by letters offering aid in special furtherance of their projects. He may have done so. I cannot say. But if it is so, must we necessarily make the implication that the insight was at fault and the guidance did not exist? I can imagine in such a case that one could see hostility and foresee future defection as possible, but yet not abate love or act otherwise than with the confidence of those who are blind beyond the hour. I am afraid there are but few would do it, for there are so few who have imagined it. But a great heart might so act for its own sake or the sake of others. It is always possible for one to rise above "his stars." Some word of love or trust might awaken the soul, whose attribute is freewill, to rise above the stream of tendency, and for this or for its own sake a great heart would abate nothing of its human kindness. It is a height which might be reached, and while I can so imagine it I shall

not lessen the boundaries of my belief. For why should we choose to think the evil thing rather than the good?

We—some of us at least—should have grown wiser, for we have had one such lesson before. I call to mind a letter of H.P.B.'s, which some could and did cry over. It was written with all the shame and pain of a noble heart forced to confess its own generosity, and to explain to pigs (myself one) who could not fathom the absoluteness of such a love, why it was that, with all her powers of insight, she seemed so often to be betrayed. She said in effect: I was bound to the ethics of those Masters of whom I am pupil and witness; and she illustrated by an aphorism that superb reliance upon the laws of life with which the occultist relinquishes worldly wisdom and expediency. It said that they who, from fear of danger to themselves, turn away from rather than feed and warm a hungry serpent, depart from the Law of Compassion. It said in effect what has been again reiterated, "that our only justice is compassion." If she had taught us nothing more she would still have earned our undying gratitude. Every act of the true Teacher is an application to human life of divine ideals. It is a hint at angelic laws. The very darkness of those great souls sheds a light on us, for their hearts are torn by a grief and love we do not comprehend. Their tears reveal a world-wide compassion. Their pain has a deep significance; for perhaps our sad souls, which look no more on the eternal Beauty, can easier read the mystery told in tears and understand sorrow better than joy. Be this as it may, it is still a terrible thing to crucify the Christ-Soul when it appears; even though through its torture come the revelation of transcendent laws and burning love—the nature of the Lions of the Flaming Heart.

And so, as there lies behind every act the possibility of a dual interpretation, we will never be enabled to judge of the right or wrong from appearances. The Great Ones, who with eyes of serene regard look beyond the turmoil of the moment, wave aside such petty considerations. They await the verdict of the Law, which is most swift and irresistible in spiritual things. But we—who are not all agreed and have not this vision—are we then to be at strife for ever? Is there not some ground whereon we can

at least *agree* to differ without anger? I think there is such a ground. Let us examine it.

At the initiation of this Society there were two great principles laid down by the founders, and adhesion to these was the essential condition of fellowship. By one of these it was declared that the utmost toleration should be shown for the beliefs of others. The second laid it down as a necessity that all who entered should have, or profess, a real desire for the welfare of the race. On these two great principles—the principles of Freedom and Brotherhood—we are all avowedly agreed. Let us consider them with reference to the present crisis. Let us determine that, come what may, they shall not be broken. And first as to Freedom, the desire for which lies at the root of our self-conscious individual being—thought which for ever inspires; at this sacred watchword nations have risen up maddened and exultant, and the clang of martial arms has been heard, and the stony kings of the past been encountered in battle. I think we will have for ever to wage this battle. With other arms maybe; perhaps with the tender yet terrible breath of love we shall overthrow our foes, as today we strive with mind and tongue and pen for this old cause.

Now one of the aspects which comes up most before us is the clamour against the psychic element in our nature. The demand for its repression has passed from the stage of moral disapproval to actual threats that the Society shall be purified completely. "We shall have no psychical phenomena." I confess that at first to me all this was extremely laughable. I saw a vision of the ideal F.T.S. with all his chakras locked and labelled. "No psychical phenomena permitted." But it is not a matter for laughter only. It is much graver. It means this: that a man shall not dare to use the powers which are his heritage as a being of divine descent; that he shall not dare to live his own life and do the deeds he would unless he explains how all is done, and tears open his heart and soul and reveals the things he holds most sacred for the satisfaction of the curious, the sceptic, the materialist. If he refuses, his silence will be taken as evidence of guilt. It means also—if this clamour is successful—that we

shall create a precedent, that we shall drive back into the darkness those who have broken the silence of ages, and essayed to teach a sense-soddened people that they are divine—that they are GODS, if they but will it so. And those who come forth as Teachers—shall we say to them, “Do not use your powers to help us. Do not touch our souls within. Speak to us in the common way. Teach us with manuals. Inspire us with lectures.” I tell you he is no real Teacher who cannot rise beyond the world of sense and darkness, and awaken the links within us from plane to plane; who cannot see within the heart what are its needs, and who has not the power to open the poor blind eyes and to touch the ears which have heard no sound of the heavenly harmonies. I say, he must be a MAGICIAN; he must know and exert power over the psychic world which you condemn because you yourselves are condemned by it, and shut out from it, and do not know your own souls at all. Shall we, then, ask our leaders, those who have loved and toiled and suffered for us, to explain point by point their action, to make all square? If we think to do this, we have tried too soon to enter the Path. We can never comprehend the actions of great natures by our reason; but they come that we may exercise our intuitions with regard to them. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit.”

But you have the right to speak and express your doubts. That has never been denied. I would make in this matter the largest allowances for good intentions, and this without any mental reservation. Perhaps Mrs. Besant was justified in bringing forward her suspicions and frankly stating them. It is better, much better, to be openly suspicious than to hide a secret fear of wrong. But it seems to me that with this statement her duty ended. Yet she has gone far beyond this. For—although by far the largest Section of the Society is united in its trust of Mr. Judge, thinking as one mind and loving as one heart, and although there are Branches and many scattered members elsewhere who share this confidence—she still pushes her attack, uses her influence, her eloquence, her weight; and when the members of

the Indian Section clamour for the expulsion and disgrace of one whom their brothers love, I say IT IS A VIOLATION OF THE PRINCIPLE OF FREEDOM IN OUR RANKS, and I call upon all true men and women to rise up and protest against it.

Now think how greatly necessary it is that the soul should have freedom. I do not mean merely the freedom of life and of limb. This is less important. I mean the freedom of the soul, that it may choose its own heroes and ideals; may live its own life unfettered save by the rights of others—which are still its own rights. If we leave the body free to act as it will, and yet go away in our souls full of bitterness or scorn, we allow no real freedom, for we do still enchain our brother by our will. We confine him within the narrow boundary of our own expansion. We burn his soul inwardly by our hatred at its course. What even if it goes astray? It is taught by pain; it is purified by suffering; it learns the truth in the only way truth can be learned—by living into it. And this is better than that it should rise up in mad revolt, and cry out against the world it was born in, and wreck itself in rage because debarred of that freedom for which it left its starry home.

And now as to Brotherhood. A brotherhood of men and women; vision ideal, the hope of generations of noble minds; it comes forth at last and we are at once put to the test. Are we to break the heart for the heart's own sake? Are we to refuse to now apply our talisman of love for some further good to be attained? Are we to deny our own share in another's life, no matter how dark? This is really what all the talk about purifying the Society comes to. Oh, aristocrats in virtue! dowered with all the Paramitas! a hemisphere is not far enough apart from vice but it still will soil your souls! Can you not rest satisfied with your mental isolation? Must you proclaim to the world the gulf between yourselves and such iniquity? I would not willingly debar myself from brotherhood with Satan, for what we call evil is half of the life of the embodied Self—the Deity. It is on this universal nature of the soul that all true brotherhood rests. For this of old the Christ-Spirit moved among publicans and sinners and lost no trace of its spotless purity. Per-

haps it manifests with added wisdom in those who say we will have no more to do with one who is almost proved to be a "fraud, a liar, and a forger." Let the purification be more complete. Separate all round. There are worse than he who has at least built up a hundred Lodges. I confess to greater sins than he is charged with; to years smothered with sensuality, lurid with anger, wrinkled with meanness, dark with fear. Why should I try to pose as among the elect? I will engage to find a hundred others in the Society who will state along with me that what he is charged with is nothing to what they have done. But we yet gravitate towards the spiritual, we comprehend dimly that greater life and the change it necessitates. Because I find in myself those things I would arise and fly from I make this protest, knowing what the needs of the soul are when it is quivering with pain at its own evil fate. Oh, to be so assailed and tortured! Or to be promised a condescending pardon: "Confess all. Justify our suspicions. Vindicate our action. *Then* all will be forgiven and forgotten." Amongst those who profess nothing it might pass. But in a Society which stands before the world as bringing a sweeter, kindlier, more tender, human creed—ah, God! it makes one feel sick to think of it!

And now I hope those great hearts will pardon us who have discussed their merits in time past and today. I hold it no less unethical to praise than to blame. For to raise questions of merit or demerit is to create vortices around the soul which may suck it into the gulf of personality. I call all to witness that it is not we who defend who have initiated this controversy, but those who attack. But a few words more. I have spoken of the psychic plane, and defended the right to openly use powers or teach in whatsoever way most reaches the heart. I have no particular affection for the psychic above all other planes. It is true H.P.B. warned us against its attractions; but she warned us against many other things also. She did not wish to debar us from any field of nature, but wrote over every portal we would enter, "Be ye wise." And one thing is clear: we shall never acquire power in any other way than by its use. Millenniums of metaphysical meditation or study of *The Secret Doctrine* will

never bring us to that state where the mystic Power will spring on us and recreate us Gods. Do not protest too much against phenomena, fraught with danger as they are. The issue is now before you. Will we as a community follow the absolute ideal good hitherto attained only by individuals, or must worldly expediency outweigh every higher consideration? This is the issue, and I for one think it is better that the Society should perish than that the right should not be done.

GEO. W. RUSSELL, F.T.S.

3, Upper Ely Place, Dublin.

Q.—I am unable to lecture; I cannot write good papers, and I do not seem to learn much at branch meetings. Is it any use for me to attend them?

Ans.—It must largely depend on your motive for attendance and on your actual interest. Do you go to learn or to help? If you go to learn, it is written by H.P.B. that half a dozen people meeting regularly and working harmoniously can learn more in six months than a solitary student can in two years. If you go there to help, the answer is different. If you believe in the power of thought, any experienced lecturer will tell you what an immense help it is to have even one intelligent and sympathetic listener; you not only give him ideas but you help also the enquirers present, by your sympathetic thought, to understand what is said. Wherever you are, you are a centre of force, and it is your own fault if you are useless anywhere.

—W. Q. JUDGE (*The Path*, March 1896)

THE WAY AND THE WAYS

To know the universe as a road—
as many roads—for travelling souls.

—WALT WHITMAN

THE SYMBOL of the Path or the Way has been used from time immemorial to suggest the never-ceasing, ever-progressing pageant of Life. Every expression of Life, from the soul of an atom to the Soul of a Sage, appears to be slowly wending its way upon a road, the beginning and the end of which lie shrouded in darkness and mystery.

Many of these souls are being propelled along the Path of Evolution by the force of natural impulse, while other souls energize themselves. Some are blindly stumbling along the Path of Existence, while others are slowly and deliberately climbing the Path of Life. Some few Souls, having reached the summit of the weary road that "winds uphill all the way, yes, to the very end," stand hesitant at the crossroad where the Path of Life divides. To the left a broad smooth highway stretches out, leading to liberation from all the woes of flesh; to the right a rugged, stony course, leading to renunciation of self for the sake of others.

The Path which the un-self-conscious souls are travelling lies far behind us; the Path of Initiation into the mysteries of Being lies far ahead. But the other roads lie at our very feet. Which shall we choose to travel? Shall we continue our stumbling way along the Path of Existence, caring little whence we have come or whither we are tending, or shall we boldly enter the Path of Life, armed with determination, humility and fortitude?

The old Chinese philosopher Chuang Tzu said of these two paths: "There is the Tao (or Way) of Heaven, and there is the Tao of Man. These two are far apart and should be distinguished from each other."

The *Rig-Veda* speaks of "the path of Right" (*pantha-ritasya*), a designation full of spiritual meaning, whatever its usage in the later ritual may have become. Guidance along the spiritual path, moreover, forms the keynote of the Upanishads. A single quotation will suffice: "This is the way to the gods, the way to Brahma" (*esa devapatho Brahmapatho*) (*Chhandogya Upanishad*,

iv, 15.6). Zoroaster, the Prophet of Ancient Iran, likewise, preaches to the people about "the right paths of weal (salvation), the true ones, to the worlds where Ahura (the Supreme Spirit) dwells" (*Yasna*, 43.3). Generations later, the great Persian king Darius I caused to be carved around his future tomb that was hewn high in the rocky cliff at Naksh-i-Rustam, in Southern Persia, a historic inscription, the last words of which record his behest to each and all of his subjects: "Abandon not the path which is right." Instances might be multiplied, not only from the literatures of the East, but also from Greek, Latin and other literatures. To follow "the right way of life" (*rectam vitae viam*) was a watchword of Cicero and the Roman poets.

The way which so many of us seem content to travel is that in which the sensations and the feelings are allowed to dominate the life. But these are not the qualities which distinguish us as *men*, for we share them in common with the brute. The line of distinction is marked by will, creative imagination, discrimination and the desire for altruistic service, and these powers must be exercised if we would assert our humanity and assume our divinity.

"Ye are gods!" thundered the voice of the old King-Psalmist; "I am verily the Supreme Brahman," asserted, in calmer accents, another ancient voice. These words of power, resounding through the halls of Time and reverberating down the centuries, have been heeded by all whose hearts were tuned to their vibrations. In the golden days of Greece many listened to the ancient voices and reiterated their words. The *Nous* of Anaxagoras was but a restatement of the *Mahat* or Divine Mind of the Hindus and of the Egyptian *Nout*, and the philosophy of Pythagoras but a cadent echo of the voice of ancient Aryāvarta. Socrates, meditating upon the import of these words, realized the divinity of his own nature and pointed the way of realization to other men. Plato and Plutarch hearkened and learned the nature of the Soul. We too must listen if we would fathom the depths of our own divine nature, for as Manu says: "Of all the duties, the principal one is to acquire the knowledge of the Supreme Soul; it is the first of all sciences, for it alone confers on man

immortality."

The Path which leads to the "knowledge of the Supreme Soul" has been called by many names, and the way to reach the goal has been variously described. To each temperament one particular road seems most desirable, whether it be devotion, contemplation, knowledge, or self-sacrificing labour. But in the ancient *Shu-King* it is said that "We come by many branching roads and devious ways to the understanding of wisdom. I perceive that the forest trees are of many sorts and sizes, and those which bear fruit do not put it all forth upon a single branch."

This broad, unsectarian point of view is found wherever a true philosopher speaks. Only the cramped and limited soul narrows the world within the range of its own vision. The Path of Filial Duty, outlined by Confucius, is one of the many roads that leads to wisdom; the Path of Virtue and Purity so highly esteemed by Lao Tzu is another. We may choose between the several Paths described by Krishna in the *Bhagavad-Gita*, or we may tune the scale of our spiritual endeavours to the Buddhistic octave of right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating and right meditating.

We may turn, by temperamental affinity, to the poets, the philosophers or the moral instructors of the race in our search for spiritual guidance; we may look toward "the bloom of the East or the chambers of the West" for the Path which seems our own. But when our journeys are finished, we return whence we started to discover that the Path exists *within ourselves*, and that we—and none other—are the "way, the truth, and the life."

The Path of Life is one in which every thought, word and deed is generated by the Pure Self within; therefore it is called the Path of Purity. When the flame of Pure Motive is applied to every action, the lower, instinctual self feels the pain of the burning, and the Path of Woe begins. But the Self can feel no pain; the sight of the pyre upon which the lower self is cast as a living sacrifice can bring but joy to the Self Supreme. And the Path of Life becomes the Path of Bliss.

DEATH AND ITS RELEVANCE

And come it late or come it fast,

It is but death that comes at last.

—SCOTT: "Marmion"

MAN lives his life in the midst of constant and startling changes which, if he but took the trouble to analyse, would lead him to the revelation of many a secret of life. But too much familiarity with these changes has made him pass them by so that today he ranks them as ordinary routine manifestations not worth the brooding over. The growth of plants, the birth of a child, the dissolving of clouds into rain and the crumbling of rocks are some of the phenomena which if pondered upon can lead to new dimensions of life. Ofttimes, these changes seem so fantastic that but for memory-backed experience we may fail to connect the transformed result to the totally differing original. The tiny acorn becomes the giant oak; the human embryo from phases of stone and plant and tadpole emerges as a child; the aging, doddering man looks back over the years and but for his reasoning memory can hardly recognize himself as the child that stretched out its eager hands to grasp the moon. A closer look at phenomena such as these will reveal that one form of life must break up and disappear before a radically different aspect of the same life can emerge. This process of disintegration is what men call death.

Anyone who has handled a kaleidoscope knows that it produces beautiful designs out of a few bits of coloured glass. He also knows that the slightest rotation changes the prevailing design, which cannot be called back even though there remains an almost infinite possibility of producing other forms and designs. But as one design vanishes, lo! another has taken its place. The form dies, but that which produced that form survives. So, too, with man. In him there is of course the incessant change that at each second of time brings death to form and structure, to erstwhile longings, to the growth and ebbing away of mental faculties, and so onwards to passions and greeds and angers. And yet the person around and in whom these stupendous transfor-

mations take place with almost clockwork precision retains his identity and knows himself to be the one who passed through such vast and kaleidoscopic changes. Then, in the fullness of time the end comes, when for a period there is a sleep and a forgetting, when like the aged tree or the uprooted plant the whole form in which these transformations were taking place collapses and disintegrates, heralding the end of one cycle of the living man and the beginning of a new. From the ashes of the personality that the person discards at death there arises either the aroma of a life well lived or the stench of a life crowded with sins and follies. Both of these will survive the person for a longer or shorter duration till time draws its veil over what we call history. Krishna and Buddha and Jesus, to mention only a few, have left behind them a portion of themselves, a force which is still palpable and which after centuries survives in the physical, mental, moral and spiritual atmosphere of our earth—first in the unseen realms of the higher spheres, then in the visible and tangible strata of the earth, and pre-eminently in the living, vibrant forms of their chelas and disciples, the humble servitors and torchbearers to the Race.

There can be no denying the fact that death is too near to the man, too intimate an experience for him to doubt its omnipotent sway; and yet there are only the very few who realize its great meaning, its inherent value and its real beneficence. Theosophy puts forward ideas on the subject of death so that anyone who wishes to do so may dwell upon these, appreciate them by his own lights and thus prepare himself to pass through its gates, not with terror or dread, but with a greater and more enlightened expectancy.

What would Theosophy recommend to the one who realizes that life is fast ebbing out and that for him death will soon become a reality? It is imperative for him to arouse the thought that in a very short time he will be starting on a journey to the subjective lands of *Sukhavati* (*Devachan*, *swarga*, or the heaven world), and that entering there he will have left all sorrow behind. This conviction of the reality of a happy land (entirely subjective), nurtured through life and retained at death, is essen-

tial. For, if in life he believed that there was no life after death or that there was no heaven world, then he will not experience it after death. For such as he, the period from death to rebirth will be passed in sleep. His loss as a direct result of his unbelief will consist in the absence of the reward of *Devachan* and thus in the complete loss of consciousness of happiness and rest.

The next important step to be taken by the dying man is to drive out all thoughts of his earthly affinities and connections and fix them upon the highest ideal—subjective or objective—that he can conjure. This is important because it is around his last thoughts that the next scene of his closing life is to be enacted. It is these thoughts that will form the central point round which will cluster all the memories—forgotten, obliterated or remembered—which will unroll themselves for the last solemn review of his closing life, after which the curtain will be inexorably rung down on both the play and the performer. The dying man's king, whose ambassador he was on earth, has come to take count of his ambassadorship, of his deeds and misdeeds, and thereafter to pull him out of his terrestrial existence. In the presence of his Master and his King, no man dies insane, nor does he continue in his stupor or drugged sleep. The review takes place with the consciousness fully active in the dying entity. The physician attending at a deathbed errs in saying that the person is dead when the heart has stopped beating. Between the heart-beat and the last vestiges of animal heat rushing through the body, the brain thinks and the Ego relives his whole life. He sees in minutest detail the record of the last life, and seeing all this he realizes the justice of the delights and the agonies that came to him almost unasked, or so he thought at the time he experienced them. The review over, the death of the man has reached its finality. The process of decomposition of the body commences and the corpse is ready to be disposed of. Even when the last illness had been such as to leave very little time between the last heart-beat and the setting in of decomposition, or even when the brain is shattered on the instant, yet the full review takes place as if in a flash. A tank full of water may develop a tiny leak in the bottom plate, or that plate may drop

off through any cause whatsoever, still the entire water will have been received by the ground on which the tank stands. The difference in time is immaterial.

The review over, the departing entity is pulled out of its physical body and now falls into its post-mortem stupor, during which the process known as the second death takes place. Just as during life the food which is taken in is automatically separated into that which is nourishing and is to be retained, and that which is useless or harmful and is to be eliminated as waste matter, so during this second death is started a process of segregation of those experiences which are congenial to the Soul and those which are not. The latter are but the waste matter of a lifetime and are now to be eliminated. This throwing off is effected when the soul is in its stupor. It is during this period that is formed of the waste matter and that portion of the Soul which has become irrevocably tainted with the dross of materiality a filmy shadowy form that is called "*Kama-rupa*" (a form in which the lowly desires of the last incarnation find themselves). This *Rupa* left to itself will dissipate in time, unless it is given added life and galvanized into a state of fictitious activity by the necromantic and mediumistic practices of the living. This *Kama-rupa* has among other memories those of the carnal desires that it had strengthened during the last earthly existence, and it spreads that taint and contagion in such men as get glamourised by mediumistic phenomena and who in ignorance open themselves to contamination by these living, floating corpses.

With the process of second death over, and with the throwing off of the rejects of the last life, the Soul awakens by easy stages to the joys of *Devachan*. What is it that takes place in this land of bliss? It is entirely subjective and may be compared to a state of sleep during which the entity is enveloped in vivid dreams where no one can intrude to disturb its unalloyed bliss. Prayers reach it not, just as prayers recited before a person in deep sleep reach not his consciousness. It is unmindful of what goes on on earth, neither can it produce fresh karma. It dreams and in its dream it knows not that it is dead to the world. To it, the dreams are a reality. It sees all its loved ones and pours its pure

love on them; yet it envisions only the good, the true and the beautiful that it created or encountered in its last life on earth. It is chewing the cud of its high and ennobling memories. Pictures or rather scenarios of noble deeds planned or carried out, of sacrificial actions done in the true spirit of brotherhood as of moments spent in holy striving, fill the Soul with a joy past earthly understanding. This is unalloyed and prolonged bliss, for there is no sorrow or pain or the semblance of fear for the future to mar its felicity. And as each memory-picture yields its aroma for digestion and assimilation, it gets absorbed and becomes an integral part of the Soul. The last vestiges of its walk in life disappear. It is one with the Father, the higher Ego, the quasi-omniscient self from which it was projected as a ray, a willing martyr to be crucified or nailed on the cross of matter from which it was relieved by death.

Now, just as at the moment of death the Ego had a retrospective vision into the life he was just quitting, so just before birth again on earth he has a prospective vision of the life that awaits him. The vacation is over, the school must be rejoined for the valuable teachings it offers. This vision shows to the Ego the reasons why it has to return and the karmic causes sown in past lives, which not worked out await their legitimate outcome. In this state which succeeds *Devachan*, the Ego sees futurity, because it is between *Devachan* and rebirth that he regains his full Manasic consciousness and rebecomes for a short time the god he was before his Karma of Manvantaras past decreed his first descent into matter and made him incarnate for the first time as a man of flesh on this earth. The programme and purpose of any new incarnation are thus known to the returning Ego. Will that programme be purposefully followed, its sovereign plans respected? Yes, if the personal Ego learns at each turning point in life to pause and invoke the guidance of his divine Self. Those who adhere to this discipline become the servants of the human race.

CONTEMPORARY LITERATURE AND THEOSOPHY

[This article was first published by W. Q. Judge in *The Path*, June 1888.—Eds.]

THERE IS GROWING every day among contemporary writers a strong disposition to take up theosophic doctrine, and especially in those light stories that always flow from ideas that are "in the air." This will grow as time goes on, for everyone with any means of judging knows that the doctrines of Karma and Reincarnation are gaining a hold, slowly perhaps, but surely, on the public mind. Both of these offer a wide field for novelists and magazine writers.

In a recent number of the *Century*, Mr. Stevenson, who writes such charming stories, and also weird ones like *Dr. Jekyll and Mr. Hyde*, gave an account—in some sense a confession—of how his best stories and plots came to him. He said that all his life, in dreams and waking visions, his "little Brownies" showed him scenes, incidents, and plots that he wove into his writings, and that the main situations in *Dr. Jekyll and Mr. Hyde* were obtained in that manner.

The field is extended enough. None of the possibilities of black or white Magic have been touched on except by such writers as Mabel Collins, one of the Editors of *Lucifer*, but as that comes to be better understood—or misunderstood, which is the same thing for those who write for their daily bread—we shall be flooded with a series of tales and sketches based on these ideas. This suggestion is not copyrighted, so that aspiring authors can use it as they will, to their heart's content.

The rising tide is shown when such a staid, and anciently somewhat bigoted, magazine as *Harper's Monthly* treats of these matters. In *Harper's* for May last, Mr. Charles Dudley Warner, in the "Editor's Drawer," takes up the subject of Heredity so as to use it for the bringing in of Karma and Reincarnation, together with some light remarks about the theosophists of India, Boston, and Ohio. He considers Heredity to be a puzzle, mourning a little that the progress made in questions of the effect of breeding and descent was to some extent impeded by these no-

tions. But he also gives a fair résumé of Karma, clearly showing that responsibility for deeds done in the body must rest upon the individual, and cannot be shifted to his ancestors. We have to thank him for his words, since he reaches clearly the gist of the matter in saying: "The notion is that all human beings in this world undergo successive incarnations, preserving unconsciously the personal identity in all the changes of condition. Therefore, every human being is the result of all the influences in all his previous conditions. . . . The form in which he shall reappear in the world is not determined by his visible ancestors, but by his conduct in his former lives. . . . But whatever he was, now in this present incarnation he suffers the penalty of all his misdeeds in all former states of being, or he enjoys the reward of good conduct in any of them. And it behooves him now to live the higher life—perhaps of expiation—in order that he may rise into a still higher life in the next unknown incarnation, and not sink into a lower. Therefore no effort is thrown away, and no act is without its infinite personal consequences. The law of Karma, it is explained, is the law of the conservation of energy on the moral and spiritual planes of nature. . . . The Drawer, of course, has nothing to do with an investigation of this theory of life; it simply notes it in reference to the prevalent study of the doctrine of heredity."

This is just the doctrine the people need, and it can easily be understood. When they come to believe that there is no way of escape, either through priest or mere lip-acceptance of a dogma, they will begin so to live, if only for selfish reasons, as that the "next unknown incarnation" will not find them in suffering and misery. While the motive at first may not be of the highest character, it will lead to a wide belief in the doctrines, so that, as the spirit of the age is changed, those who are sincere and unselfish will not have such a hard fight to wage against subtle and dangerous influences. In fine, it will prepare the conditions for the dawn of the day when human brotherhood shall be admitted and lived. Men will then see that legislation and strikes and outward temporary reforms can cure no evil. The evil lies within, in other lives, in this one. In a sense, we are our own ancestors:

we are building now the houses we are to live in during our coming lives. For our ignorance of this, nature recks not; she holds us fast in an iron grasp, and will compel us at last through pain to believe in the true doctrine, and to live our lives and drink our thoughts in submission to the Higher Law that no human assemblies can revoke.

THE instinct of Macaulay's Blackfoot Indian is more to be trusted than the most instructed and developed reason, as regards man's *inner* sense which assures him of his immortality. Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of action term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it.

SEARCHING THE SCRIPTURES

To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT, mistrusting fancy's false suggestions.

—*The Voice of the Silence*

THEOSOPHY is our light, our medium for seeing. Without it we should be unable to see really, that is, we should not be truly cognizant of phenomena. What the light of the sun is to the physical eye, that Theosophy should be to the mind of the student.

It has become our habit to look at life through the medium of home breeding and school training, of our own inclinations and tendencies. The mental discipline which the earnest student has to adopt is this: uniformly he should try to look at all phenomena of life by the light of Theosophy.

An inner change in his mind has to take place. Nothing will aid him so much in producing that change as forming and maintaining the habit of constantly consulting his philosophy—which task is sometimes called Searching the Scriptures. Regular study is a valuable factor; daily self-examination is another necessity; but these Theosophical matins and vespers are not sufficient. Impulse and fancy have long been indulged in by man and their recurrence sweeps him off his feet in the struggle of the day. It therefore becomes necessary that we form the habit of staying both impulsive action and indulgence in fancy. But merely saying to the lower nature, "Hold on, don't stray," will not help. Living in a world of contacts, we have to act—discharge our duties and face the ensuing conflict. We are sure to be swept into a whirlpool of impulsive actions which are thoughtless and therefore soulless. Again, in periods when we are alone there is the force of fancy rooted in *ahankara*-egotism which rises up—is bound to. Impulsive actions and indulgence in fancy are our two great foes and they are very subtle.

Impulsive action is born of fancy and in turn produces nourishment for further fancy. Morning study and nightly self-

examination themselves suffer from attack by these two enemies who work hand in hand. Therefore we need this other habit: not to act until we have determined the Theosophical course of action. The process is—Searching the Scriptures. We say what comes to the tongue; we do what comes to the finger-tips; this is wrong, though the world's civilization moves that way. Actions may be good or bad; are they deliberate?

To examine by the light of our philosophy what we are about to say or do may compel us to be slow; but this will be only temporary, and, after all, hurry is no virtue. The formation of this habit is greatly helped by exercising a control over fancy. If we give to our minds nourishing ideas on which to build, they will come to our rescue when a tendency toward impulsive action arises. Imagination is the opposite of fancy and the creator of deliberate action.

The spiritual soul is Promethean while most of us are Epimethean—wise after the event. The habit we want to form is to be Promethean—to visualize before acting, and to determine the various possibilities of action. True visualization cannot take place without ideas and principles; without them there will be but fancy-built castles in the air. Therefore we must learn to be in good time with our actions; if we do not wish to be rushed by duties, we must take time (by elimination of unnecessary deeds) and determine our course. Still we may err, will err, but the very effort to form the habit of consulting the philosophy will grow, and the time will come when errors will not often occur and when they do we shall know how to utilize them.

We have to analyse our motive for every action; and then determine the right method of executing that action. This two-fold process must be rooted in principles of our Philosophy which must be searched for before the action is commenced.

Thus only by taking counsel with our textbooks will assimilation of teachings take place. When full assimilation will have been achieved we shall know how to act Theosophically under any given circumstance.

As every action performed affects in some degree the whole of vast nature, the basis of a spiritual action is the consideration of that sublime fact. Pure motive considers the effect of an action on others, on all humanity, on the whole of Nature. A pure action implies purity of motive, for motive is ever the cause of actions. Therefore to become a doer of pure deeds one has to give thought to the effects likely to follow when the action has been consummated.

The purifying or polluting effects of thoughts and feelings, of words and deeds, are difficult to determine; but with the aid of Holy Writ the student-aspirant gradually learns to discern. This very process develops *Vairagya*—desireless indifference towards the longings of the lower self and the world of senses and selfishness. To act without caring for the fruit of action for ourselves does not mean we should act without thinking. It was easy for Arjuna to consent to fight when he was in his own camp; his difficulties began when he surveyed the armies on both sides and saw what the carnage would be. It was then that Krishna told him to put aside all desire for any benefit from the action which before was pleasing to him but which became painful when the Charioteer placed him in the midst of the two armies.

Therefore, in deciding what is fit and what unfit to be done, thou shouldst perform actions on earth with a knowledge of what is declared in Holy Writ.

Do NOT think that good and evil are two, are two separate essences, for they are one and the same thing appearing in different degrees and in different guises and producing differences of feeling in the same mind.

—*The Vedanta*

THOUGHTS IN SOLITUDE

V

THE TWO PATHWAYS

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IN man's attempt to pierce the dark mists of ignorance that surround him, in his search after the perfect life, two ideas alternately dominate his horizon—two pathways seem alternately to invite his footsteps. These may roughly be designated as the Scientific and the Religious.

When full consideration is given to the stupendousness of the undertaking, to the almost inconceivable heights at which we aim; when it is realized that we aspire to reach the ranks of the Dhyān Chohans, the rulers of our Planetary System; to become, in fact, part of that diffused Divine consciousness in which is upheld the life of the World, does it not seem reasonable to conclude that all knowledge and all power must have been realized and beneficently practised by such an one in his upward course—that the conquering of the desires of the outer senses must have been accompanied by the development of the inner senses, through whose agency the whole elemental kingdom must have been cognized and conquered, and the hearts and minds of men read as in an open book?

But when the disciple realizes that all earthly power, honour, dominion, has long been put aside by him as valueless—that the one word which has dominated his being is love, and that the failure to realize any perfect union on earth has created and intensified the desire to plunge and to be lost in the Nirvanic ocean of Divinity, will not the attainment of powers and the development of inner senses appear to him as mere circumlocution and surplusage? Why not make for his goal at once? The bondage of material life being but the impulse to act, liberation consists in destroying this impulse, not by suppression, but by the knowledge that the ego is independent of it. This knowledge is attained through faith, but the faith that leads up to it is liable to die if not fed by obedience to the will of God—"If thou wouldst enter the life, keep the commandments"—the command-

ments set in the various Scriptures of Humanity—then in long-suffering patience work out the term of imprisonment in flesh.

Ruling the flesh

By mind, governing mind with ordered Will;
Subduing Will by knowledge, making this
Serve the firm Spirit, and the Spirit cling
As Soul to the eternal changeless Soul,

till the “dark” and “passionate” qualities of Nature have melted away, and the serenity of “Satwa” alone remains. And the soul, which has centred itself more and more on the Supreme Soul, will find its earthly ties gradually dissolve, until the last one disappears and it naturally gravitates to its eternal home.

This is a lovely picture, and there are many to whom such a pathway—the pathway of Religion—must have inconceivable attractions; but let us pause and consider well whether it is one which we in this Kali Yug are yet fitted to follow to the exclusion of all others.

If we were such complete masters of the physical nature as to be absolutely fearless under any conceivable circumstances, and if our hearts were filled with such an all-embracing love for Humanity that at no moment would we hesitate to lay down our lives for it, we might, perhaps, consider ourselves worthy of passing through the final gateway of contemplative devotion. Doubtless there are few men, worthy of the name, who have not risen, in moments of exaltation, to the thought that even the physical well-being—let alone the eternal salvation!—of suffering Humanity would be cheaply purchased by his death. It needs not to turn for an example to the Cross of Calvary, though that is regarded by Christians who fail to realize the inner meaning of their own faith as something uniquely transcendental in its self-sacrifice. Heroism is not so far to seek, and History can point to many a martyr who has braved as painful and ignominious a death without the stupendous motive for the sacrifice, such as might well goad any high-souled man to make it. But it is another thing to live constantly in the devoted frame of mind referred to, from merely rising to it in moments of exaltation.

Doubtless, also, there are men who, by the judicious use of

right emotion, can, at times, so nerve themselves that fear shall seem an unknown word; but who is able to live in constant disregard of consequences, even on the physical plane with which we are tolerably well acquainted? So long as the horrors of the unknown psychic plane transcend anything we can conceive of on the physical, or while the realms of darkness contain one thought of terror for our imaginations, how can we consider ourselves worthy of the final crown of being? For is it not Perfection that we aim at? And where a trace of fear is present, or where love in its plenitude is absent, how can we expect to be within measurable distance of our goal? Four lines from one of Matthew Arnold's poems, many of which seem to breathe a subtle, though possibly unintentional aroma of occult thought, may here partially help to express the idea intended:

And he who flagged not in the earthly strife
From strength to strength advancing—only he,
His soul well knit, and all his battles won,
Mounts, and that hardly, to eternal life.

Though it must be remembered that fear is an attribute of the physical only, there is an interblending of the elements of our nature, and it stands to reason that the unknown sights and sounds of the plane just beyond that of which the physical is cognizant are capable of striking a far deeper terror, as well as of fascinating with a more subtle power.

And is it not logical to suppose that, as the disciple has gradually realized the unsatisfying nature of all earthly things—has learned to put aside its temptations, and to rise occasionally to a standpoint where its fears cannot assail him, so he must start on his journey of discovery in the unknown psychic world—armed always with the firm will and the lofty aspirations towards the spirit—till he has learned also that its attractions cannot define him, and that he has the power within him to dominate its errors?

Until, therefore, we can stand as master in our house of life, and until the "Enthusiasm of Humanity" has possessed our Being, we must not imagine that we can discard the Scientific pathway before we have really begun to tread it. Indeed, the desire

to tread the Religious path alone may, in some cases, have a partially selfish origin not altogether unallied to the slothful quality of "Tamas."

When it is realized, too, that work for Humanity "all up the line" is the prevailing rule, that the Divine and Semi-divine beings whom we know under the name of Mahatmas and Adepts are unremitting in their arduous work for the race, it will become apparent that the breaking down of the walls of our personality, and the merging of our individual being in the universal Divine Being, is a very far-off goal which not all of them have yet reached.

The attitude of mind of all students of Occultism towards the great mass of Humanity must, as stated in Zanon, be one either of pity or of scorn—as a fact, it seems to fluctuate between these two. The feeling of scorn, indeed, easily rises in the breast when contemplating the petty aims and prejudiced views of even the noblest and worthiest specimens of the race we have known; and when to a naturally proud disposition is added the conviction that the objects of desire striven for by the mass of men are below contempt, the feeling of scorn often seems to carry all before it; and when it is felt that through pain and suffering heights of thought have been scaled, and that contemporaries, and even those who were once looked up to as teachers, have been left below, it often seems as if the only refuge from the lonesome isolation were to be found in a scornful pride. But surely, pity is the truer feeling. It is in such moments when it is realized that the supremest bliss would be obtained by the utter abandonment of "self" for the Great Cause, that the two pathways really merge in one and it is felt that the "great renunciation" must be the final outcome alike of the love of God and of the service of Man.

It would seem, then, that our efforts to identify ourselves with the great whole must not be confined to yearnings after the ineffable Perfection, but must also take the form of work, on whatever plane it may be, for a more or less recognizedly concrete Humanity. It is very difficult to know what special form this work should take. While fully accepting the ideas expressed in Number II of this series, as to the futility of attempting to exert

paramount influence on the thoughts of others, Ignorance must yet be recognized as the prime curse of mankind; the attempts at diffusion of the true philosophic thought must, therefore, ever stand in the first place; and doubtless, along with the increased effort to enlighten Humanity, there will arise in the heart of the worker a greater love for and identification with Humanity which must lead to a more or less partial breaking down of the partition walls of his individuality.

If we turn from the evolution of the individual to the evolution of the race as a whole, the analogous thoughts which occur are that while the veil of obscurity must ever hide the future, and while it must remain impossible for us to know whether our special efforts in this or in that direction are destined to be successful, it may broadly be stated that—at least in this Western civilization of ours—individualism seems to have reached its zenith, and that the problems for the race to work out in the future will probably lie in the altruistic effort to supplant individualism by schemes which will more or less recognize the underlying Brotherhood of Humanity. The societies of today that call themselves Socialistic put forward plans that may be utterly inchoate and unworkable—and some of their members certainly appear to hold opinions as to the rights of revolution and violence which are alike hateful and fearsome to all true lovers of order—but those who think their work lies in this direction will doubtless feel impelled to try and discover the truth that underlies all these manifestations, with the view of guiding, if possible, the forces towards a peaceful issue.

The development of the inner senses is also one of the many pathways that must be pursued for the attainment of the real knowledge and power whereby we may potently help this suffering humanity, and give our aid to the few strong hands who hold back the powers of darkness "from obtaining complete victory." When by the unfoldment of the inner perceptions we have reached the platform whence earthly life is seen as from a height, the physical nature will have become a mighty tool in our hands to be used in the service of man. What vistas of work for the race will then unfold to our view! Of those who can

grasp this idea by strong imaginative power, some will, no doubt, feel urged to force the development, though such forcing must doubtless be attended with danger. That it can be forced is a fact known to many students of occultism, and he who is in earnest will doubtless find a more or less competent instructor. To step consciously into situations where previous experience will be unavailing and where dangers are known to exist certainly requires courage, but how is greater strength to be gained or courage to be acquired save by undertaking the task and facing the danger? Nothing should be done rashly, and every step should be taken with due caution, but the path will have to be trod some day and if only a little courage and a little strength are already possessed, this would seem to be a means of increasing our store of them.

The separation throughout this paper of the two pathways, the Scientific and the Religious, has been made, it must be remembered, for purposes of contrast. Such division is purely arbitrary. Man's nature is indeed complex, but it is a unity in complexity; similarly, the path, though multiform, is one. But it is more especially in carrying out such investigations or developments as those just dwelt on that the supreme necessity of the qualities known as the devotional or religious is apparent. Indeed, it may safely be asserted that the searcher who starts with a mere scientific interest, and in his own strength only, runs the greatest possible danger, while he is certain of success whose animating motive is the all-embracing love of Humanity, or the still intenser worship of the Supreme Perfection. If the old self regains its dominance, the disciple may well tremble, for in such moments the "Dweller of the Threshold" has a secret ally in the man's inner stronghold; but while the love and the faith continue to be his guiding impulses failure is impossible, for when "self" is cast aside, what is there to fear for? And when God dwells in the heart, then is strength made perfect.

—PILGRIM

RIGHT RESOLVE

GOOD INTENTIONS are commendable as far as they go, but by themselves they do not go very far. One of the Masters wrote in the early days of the Theosophical Movement of our era:

Intentions—you may tell your fellow-members—and kind words count for little with us. Deeds are what we want and demand. . . . It is by *doing* noble actions, and not by determining that they shall be done, that the fruits of meritorious actions are reaped.

When it is said of someone that he meant well, the implication is that his performance was poor. The well-meaning person is morally at a higher stage than the malevolent one, but his mistakes resulting from ignorance and from his failure to put his good intentions into practice may be only less mischievous in their practical effects than the malefactor's deliberate evil-doing. The man of good intentions who does not make the necessary effort to implement them, either comes to grief straightway or else he muddles through somehow, stirring up trouble by his unconsidered speech, wasting time that does not belong to him, ineffective in all his dealings because he has not put his personality under subjection to his Soul.

But are good resolutions then of no avail? Certainly they are of great avail—*provided* there is a sincere attempt to give effect to them. "Right Resolve" is a step in the Buddha's Noble Eightfold Path. "Even a Buddha or a Jesus," we are told in *The Ocean of Theosophy*, "had first to make a vow, which is a desire, in some life, that he would save the world or some part of it." But he had also to persevere through countless lives with that desire alive in his heart.

Good intentions are indispensable, then, but they must be so strong that the will to carry them out will be brought into action to reinforce the desire. It is recognized as a dangerous business practice to date a cheque ahead; it is no less dangerous to date a good resolution ahead! "Next year I shall become a student of Theosophy in earnest." "When I am a little older, I mean to take up Theosophy seriously and try to live it." But if we do

not foster our present interest, it may die, and the opportunity neglected now may not present itself again for many lives. "Put without delay your good intentions into practice, never leaving a single one to remain only an intention," one of the Masters wrote.

The only effective way to encourage good resolutions is to keep them constantly in mind and to try honestly to carry them out. No effort is ever lost. The Master once called good resolutions "mind-painted pictures of good *deeds*" and "whisperings of the *Buddhi* to the *Manas*."

If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.... There are innumerable pages of your life-record still to be written up; fair and blank they are as yet. Child of your race and of your age, seize the diamond pen and inscribe them with the history of noble deeds, days well spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness. Fear not, faint not, be faithful to the ideal you can now dimly see.

CRIME cannot be hindered by punishment; it will always find some shape and outlet, unpunishable or unclosed. Crime can only be truly hindered by letting no man grow up a criminal—by taking away the will to commit sin; not by mere punishment of its commission. Crime, small and great, cannot truly be stayed by education of the intellect only, which is on some men wasted, and for others mischievous; but education of the heart, which is alike good and necessary for all.

—JOHN RUSKIN

OCCULTISM IN THE UPANISHADS

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The true desires are overlaid with false; though true, there is a false covering up of them. For, if anyone belonging to him is gone, he, while still in the world, cannot reach him to behold him. And those belonging to him who are alive, and those who are gone, and anything else he desires, yet cannot reach, entering there he finds them, for in this world these his true desires are overlaid with false.

Just as those who know not its place may again and again walk over a hidden treasure of gold and not know it, so these beings, going day by day to the world of the Eternal, know it not, for they are held back by the false.

—*Chhandogya Upanishad*, VIII, 3, 1.

HERE is a matter that has come home to us all quite recently: "One belonging to us, a friend, a brother, well-loved, is gone," and we are face to face with the old question of death. The answer to the question in the Upanishad is plain enough. We cannot reach our dead friend to behold him, because this true desire of ours is overlaid and covered up with false desires, so that we are like people walking over a hidden treasure of gold, and not seeing it, because it is overlaid with earth.

The heart of the whole matter is here; we cannot enter real life, being already in it we cannot profit by real life, because our souls are so thickly overlaid with false desires that they thwart and blind us to what is very close to us. If we rise for a moment above them, gain a moment's vision of the light of life, we can see the cloud of false desires below us, murky, copper-hued, forbidding. It is what we are pleased to call our personal concerns, our personal well-being; and when we sink down again from the vision of light, we shall be so blinded by these clouds that we shall believe in nothing else in the universe but them, and begin to justify our love of them to ourselves and everybody else.

Perhaps the keen intent of self-justification will hold our eyes long enough on these clouds for us to see what they are really like. We shall have the entertainment of seeing that what

we call our personal well-being, and even more, what we all supremely long for, the complacency of our personalities, is a bitter and acrid business at best, and not the quite successful festivity in our honour that we should like it to be. Here is the desire of man: to play the king of some fairy tale, not so much flattered as rightfully honoured for the supreme virtues and graces, of body, mind and estate, which he cannot but feel that he possesses, though modestly keeping them in the background of his mind; to receive, not the meaningless adulation, but rather the quite merited applause and appreciation of our good admirers, vassals and courtiers; to have all things go our way, and to feel that our way is supremely well; and to have such delight of sense as we feel is good for everyone, for us especially.

See these worthy people all round us trying to grow rich. What motive have they? They cannot, without danger to their comfort, eat more than before, or enjoy more purely physical pleasure than the beggar by the roadside. Their motive is not physical pleasure at all, but the haunting desire to be that king in the fairy tale. As soon as they get even a little rich, you see the fancy coming out; they want beautiful things, graceful things, things of art and culture, things fit for a prince. Not, indeed, because they find joy in their beauty; for joy in beauty can be exquisitely gratified without lust of possession; there is no tax on rainbows or sunset clouds. Joy in beauty is a true desire, overlaid by the false desire of being admired and looked up to, as the possessor of a beautiful thing; as, even to a little degree, the king in the fairy tale.

In speaking of this as the desire of man, we do not mean to inculcate only one-half of humanity, or to pretend that the fancy of playing fairy-tale queen is any less universal. It is wonderful what large doses of vanity go to make the wine of love-making; how big a part the desire of queening it plays in all these pretty dramas of our Arcadian shepherdesses.

A charming play of children would our human life be, were these fairy-tale fancies all of it; but unhappily there is the bitterness and the meanness which we import into the realization of

our fancies. It is instructive, not edifying, to watch the mists and dark clouds of resentment that steam up from the marshes of our minds the moment we begin to feel that the other people are not falling in with our fairy-tale fancy, but are altogether hard-hearted towards our self-admitted merits; it takes a fairly advanced sage to endure being laughed at with equanimity; it takes an adept to really enjoy being ignored.

The play of these vanities of ours is incredibly large; they make up nearly the whole of life in this world of ours; they make the whole atmosphere of life, often lurid and stormy, hiding the mountains and the stars. When our hearts are stripped of vanities, they are bare, indeed.

These and the like are the false desires that overlay our souls and make the whole colouring of our lives, clustering thick round us like discoloured, smothering clouds which shut out the real world and in time persuade us that they themselves are the real world. In lighter moods we are tempted to say that life is a mere farce, a comedy of puppets; in darker hours we call it "a tale told by an idiot, full of sound and fury, signifying nothing."

The clouds of false desires dazzle us into levity and futility, till merciful life overtakes us with some event of stunning and piercing reality, which raises and drives us out of ourselves and lets us look on the cloud-wreaths of life a little apart, as though viewing not our own life but the life of another. Then we begin to understand what futility is, and what reality. And it is well for us if we can hold to our vision and bring it back with us to clear away our clouds a little, so that we may see the sunshine. But again and again we shall miss the point of it all, and misname this touch of reality a touch of suffering and sorrow, deeply bewailing the sadness of our lives and wondering what we could ever have taken interest in the pretty clouds that delighted us before sorrow came. But in truth our sorrow and suffering are as much of cloudland as our petty vanities were, even more.

We moan over separation from our friends, whether they are out of reach in this world or passed out of this world altogether.

But the truth is, there is no separation. We are immediately together, but I am so busy with my cloudland pictures that I never raise my eyes to see my friend who is quite close to me, whether I speak of him as dead or living. I rise for a while above that thick, whirling globe of clouds that I call my personality, and I see clearly my friend who is gone, and much more that "belongs to me." Yet it is wonderful how many times, after I have quite clearly recognized the futility and vanity of my cloudland, and quite clearly and in set terms stated as much to myself, it is wonderful how many times I shall still be taken in by it; shall take my vanity and its futility seriously. Then I shall begin to lose sight and memory of my vision, and here again it is wonderful how completely the process can go. So that, even though day by day entering the world of the Eternal, even though day by day dwelling in real life, we see and know no more of it than the people in the simile of the treasure of gold buried under their feet. The strong affirmations of faith and knowledge are rifts in the clouds that blind us; the petty reasonings that try to smother up our faith are the clouds coming back again into our eyes. Vanity and doubt are the falsest of all the false desires that overlay the true; but they play each other's game. Vanity tells Doubt that to doubt is wise and prudent; Doubt tells Vanity that the cloud-world of its hopes is the only world, and that there is no other to strive for. Thus are our souls blinded, and thus grows the sad comedy of human life.

—C.J.

THERE IS, O Bhikkhus, an Unborn, Unoriginated, Uncreated, Unformed. Were there not this Unborn, Unoriginated, Uncreated, Unformed there would be no escape from the world of the born, the originated, the created, the formed.

—LORD BUDDHA

IN THE LIGHT OF THEOSOPHY

The true science of astrology has long been gone from public knowledge and what passes under that name today is the degenerate and largely haphazard descendant of something once rigidly scientific and accurate. "Pop astrology," as it has come to be called, has earned a bad name for itself, and a few years ago 186 eminent scientists, including some Nobel Prize winners, signed a statement condemning newspaper astrologers as "charlatans" who were contributing to "the growth of irrationalism and obscurantism."

Michel and Françoise Gauquelin, a French husband-and-wife team of psychologists, after a couple of decades of research in the connections between life on earth and the position of the planets, have given a new respectability to what is called "cosmobiology." Assessment of this research has been published by two British psychologists, H. J. Eysenck and D. K. B. Nias, who are associated with the London University Institute of Psychiatry. In their book, *Astrology, Science or Superstition?*, the authors conclude that there may be more things in heaven and earth than are dreamt of in most scientists' philosophies.

Newsweek for August 30, 1982, states:

Between 1949 and 1958, the Gauquelins collected birth data for 16,336 people who had distinguished themselves in various professions and found that an unexpectedly high number were born when certain planets were in "key sectors" of their passage through the sky. The position of two planets captured their attention—Mars and Saturn, when they were on the rise or just over the midway point of their daily journey, as seen from earth. Successful physicians and scientists showed an affinity for Saturn, whereas artists and writers avoided it. But the most striking connection was between outstanding athletes and Mars. . . .

Noting that the planetary influences seem to apply only to natural births, not to Caesareans, and that a child is more apt to be born when Mars is in a key sector if a parent was born at such a time, Eysenck and Nias speculate that genetic characteristics may make "a child 'choose' to be born when a particular planet has just risen or culminated. In other words, the unborn child tends to initiate its own birth process in response to a par-

ticular planetary configuration." In this mysterious process, "the planets are somehow acting as celestial midwives. Some kind of signal emanating from the planets may somehow interact with the foetus in the womb, stimulating it to struggle into birth at a certain time." A British reviewer of the Eysenck-Nias book in the prestigious *Times Literary Supplement* was much taken with that possibility: "Perhaps it is not the moment of birth that selects the future, but rather the future that selects the moment of birth. . . . Thus, the appearance of Mars over the horizon will produce labour in statistically meaningful numbers of those with genetic backgrounds capable of producing outstanding athletes." The faith of the astrology buff, that one's fate is determined by the time of one's birth, has been turned on its head like a frisky foetus.

There is a psychic relationship between the planets and men on earth. What present-day researchers lack is the key to the value of a knowledge of astrology—the Laws of Karma and Reincarnation. We are self-produced beings. Just as we have produced ourselves in the far past, so now we are producing ourselves. "We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to—and react upon—those who produced these causes" (*The Secret Doctrine*, I. 124). It is this aspect of the age-old teaching which can make a knowledge of astrology valuable. It is not the Stars and Constellations that make us what we are; they are but, as it were, the writing on the wall. And we must see our present acts, thoughts and feelings as the writing on the wall of the future. The Theosophical position was stated thus in *The Theosophist* for June 1884:

Although a study of this science [of astrology] may enable one to determine what the course of events will be, it cannot necessarily be inferred therefrom that the planets exercise any influence over that course. The clock indicates, it does not influence, the time. And a distant traveller has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of the man, still their position may indicate what that destiny is likely to be. This hypothesis leads us to the question, "What is destiny?" As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects. . . . Our physical and spiritual conditions are the effects of our actions produced on those

two planes in previous existences. Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature—the Akasa, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life. Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual—which event is the aggregate result of the causes already produced—gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the “astronomer who catalogues the stars cannot add one atom to the universe,” so also can no astrologer, no more than the planet, influence the human destiny.

It is beyond question that continents rise and fall, appear and disappear under cyclic law, modified and guided by forces few of which are as yet known to science. The early concept of a rigid earth with permanent continents and ocean basins, in which mountains were built as a consequence of cooling and contraction, is no longer tenable in the light of new evidence, based largely on paleomagnetic studies of the ocean floor, and recently on studies of ancient fossils.

The discovery in Mexico of thousands of marine-invertebrate fossils, believed to be several million years old, has given a fresh boost to the theory that what are now separate continents were once joined in a single landmass. As stated in *Science Digest* for February 1983:

Many geologists believe that the Earth's crust—fragmented into pieces called tectonic plates—floats atop the mantle, a sea of molten rock. The movement of the plates is measured in centimeters per year, but over geologic time these minute shifts are responsible for

the birth of volcanoes, for mountain ranges and even the continents themselves.

The latest support for the theory comes from Mark McMenamin, a paleontologist at the Preston Cloud Research Laboratory at the University of California, Santa Barbara. Last March, McMenamin explored the Caborca region of northwest Mexico, where he and his colleagues discovered fossils of shelled marine invertebrates 550 to 600 million years old. Geologists have found similar fossils in rocks of the same age in Canada, China and Siberia, indicating to McMenamin that North America, Siberia and South China once formed either a single supercontinent or one side of an even larger landmass.

Another group of fossils—soft-bodied, bottom-dwelling marine invertebrates known as the benthic Ediacaran fauna—has been unearthed in Australia, Africa, South America, eastern Europe and Antarctica. McMenamin believes that these areas formed a separate landmass or, perhaps, were the other side of a larger supercontinent. “The data suggest,” he says, “that there were either two supercontinents or two different marine habitats at opposite ends of one.”

Archaic Science asserts that there is a series of periodical cataclysms from the beginning to the end of every Round, and the Earth's continents have several times been submerged, only to reappear again in changed form and bear their new groups of mankind and civilization. Says *The Secret Doctrine*:

It is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced by ordinary and known physical forces. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore have to remain unknown to Science, because left unexamined. (I. 640)

It has long been surmised that the Sahara was not always an arid desert and that underneath its surface lies concealed a “large river without water.” A team of American and Egyptian scien-

ists have now come forward with definitive evidence that a region of the vast desert was once a lacy network of major waterways.

They advance as proof radar images of the eastern Sahara taken by the space shuttle *Columbia*. These X ray-like pictures show a topography that has long since been buried—stream channels, broad flood plains and what had once been river valleys, some as wide as those of the Nile.

The discovery, reported in *Science* for December 3, 1982, by J. F. McCauley *et al.*, confirms that the region was once fertile enough to support plants, animals and man. Excavations at sites along the banks of hidden riverbeds shown by the new radar maps have brought to light tools and other artifacts presumably used as long ago as 200,000 years by modern man's ancestors.

It is an acknowledged fact that the geography of the earth has undergone many changes, for violent cataclysms and colossal earthquakes are recorded in the annals of most nations. Recent findings but corroborate what *The Secret Doctrine* stated, that there was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi. (II, 405)

According to *The Secret Doctrine*, the last radical geological change in these regions took place 12,000 years ago, at the final submersion of the Atlantean remnants—which is very recent, geologically speaking.

It is generally believed that one's personality begins to take shape at a very early age. Now a Toronto psychiatrist, Thomas Verney, says it may even start in the womb. (*Omni*, August 1982)

Verney, author of *The Secret Life of the Unborn Child*, has spent six years reviewing medical research of the foetus and childhood development. His conclusion is that a child's personality begins to form *in utero*; so the expectant mother must take steps to improve her unborn child's emotional makeup from the onset of pregnancy. For instance, she should be wary of the music she listens to; throbbing rock music seems to throw the foetus into

a fearful state, while tranquil music has a soothing effect. Smoking lowers the oxygen content of maternal blood passing through the placenta, causing the unborn child to become emotionally agitated (as measured by quickening heartbeat). And an otherwise healthy woman, unnerved by her pregnancy, may shock the foetus into spontaneous abortion by releasing catecholamines into the womb.

Above all the expectant mother must watch her thoughts and feelings. Despite the contemptuous denials of medical and other scientists that the imagination of the mother can affect the unborn offspring, the evidence of this phenomenon continues to pile up. (Cf. *Isis Unveiled*. I. 384-400.)

The following is from Douglas M. Stokes' article, "On the Relationship Between Mind and Brain," in the *Parapsychology Review* for November-December 1982 :

Memories, feelings and emotions are not the aspects of the mind a person should equate with his or her *self*. One's memories, emotions, thoughts, feelings and sensations are not one's self, as these things are ephemeral. The self, it would rather seem, is what Hornell Hart called the "I-thinker," that entity which thinks one's thoughts, senses one's sensations and remembers one's memories, rather than being the thoughts, sensations and memories themselves. The destruction of the body may be a good thing. The loss of the congested notepad and web of entanglements that is the human brain might be the ultimate form of cleansing and liberation. That a mind or self or "shin" could survive death should not be taken as an outrageous idea. After all, due to replacement of atoms, every human adult has already survived the dissolution of several bodies. Also, in the words of Voltaire, it is no more surprising to be born twice than it is to be born once. Not being alive in the past (presumably) has not prevented the reader from being alive now. Why should not being alive in the future prevent one from living again?

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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 purpose 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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