

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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THEOSOPHY COMPANY (INDIA) PRIVATE LTD.

40 New Marine Lines, Bombay I, India

Publishers' Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40, New Marine Lines, Bombay 1, India.

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

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 4, 8s., \$2, per annum, post free.

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

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

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

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXIII. No. 1

17th November 1962

WORKING FOR A BETTER MORROW

Out of anger and disturbance will arise a new and better time;
yet not without the pain which accompanies every new birth.

—W. Q. JUDGE

A new volume of THE THEOSOPHICAL MOVEMENT commences with this issue. For 32 years regularly every month it has offered its ration of Soul-nourishment and tried to bring to its readers Wisdom and Peace, and not only Theosophical information.

Its special task has been to point the way to a different life, a new style of thinking and of acting, and with renewed vigour it will continue that work. The Path of the Higher Life has to be entered one by one. Each has to find its beginning by self-effort and self-examination and to see himself as a unit linked to a mighty and magnificent whole. Our task is to awaken individuals to recognize that “the now *ideal* human perfection is no dream, but a law of divine nature.”

The transition age is taking its toll in every land, and neglect of the advice and instruction which the Theosophy of H. P. Blavatsky offers for the right practice of Universal Brotherhood has precipitated grave consequences. Many front-rank thinkers of our time have voiced their concern over the crisis facing modern man. For all that, the turn of the cycle is fast approaching when a New Era of Peace and Progress will be ushered in. The grave, nay, critical state in which we find ourselves is but a prelude to the improvement which must soon set in. The degradation caused by selfishness and greed on the politico-economic plane having reached its nadir of manifestation, has sent a large number of individuals in search of true Peace — the Peace of the Divine nature within each one.

It is not unnatural that the beneficent revolution taking place on the inner and invisible planes of being is unperceived by many, engrossed as humanity has been and is in the physical revolution which, with its conflicts, wars and carnage, has claimed men’s attention. Politico-economic afflictions are, like bodily diseases, the final expression of mental and moral disorders. The former are not causal; the latter are. To attend

to humanity's moral and mental ailments is to work on the plane of causes. In spite of the obstacles rooted in the ignorance of the so-called leaders and patriots in every nation, large numbers of people are seeing through the glamour and the machinations of their animal-mind.

H.P.B. wrote in her article "The Fall of Ideals":—

The periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces — *e.g.*, by wars, speculations, epidemics, the devastation of famines or religious fanaticism — therefore do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe — seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and — *onward*. (*U.L.T. Pamphlet No. 27, p. 2*)

In writing this, H.P.B. emphasizes the task of "every man, as a unit," who "has it in his power to add his mite" in the grand task of ushering in an era of peace and prosperity — active peace and real prosperity arising from sacrifice.

Most of us look to others to secure the blessings of peace and the benefits of prosperity. We live in an age of constant change, yet to most human minds there seems to be a changeless monotony: going to sleep and waking up, breakfasting and going to work, recreation interspersed and friends seen, and then night and sleep again. Men and women experience numerous small joys and petty pains; a few major events such as births and weddings, disease and death, come the way of some, and thus the years pass. How many feel, except on rare occasions, the deep peace of the heart which alone spells happiness? If the real Sages are ever full of peace and bliss, and radiate these hour by hour and incarnation after incarnation, cannot men and women who, though less advanced than they are, belong to the same human kingdom, let stream forth a similar blessing once a week, once a month, once a year? But to give peace we must possess peace within; to sacrifice we must have something worth while to offer.

The monotony of days lengthening into months, of weeks stretching into years, can be relieved only when we feel that inner peace which illumines the whole field of our existence and touches those who come in contact with us. That it is possible for ordinary men and women to feel heart-happiness is proven to them when through some act of *genuine* self-sacrifice they have pleased others — even if only their kin or their friends. But acts of *genuine* self-sacrifice are not common, and many deeds which are called sacrificial are not real offerings of the Spirit but only kindly acts which hide within them the desire for an adequate response. How many men love only with a view to being loved in return! How many acts of charity are performed with a desire to gain recognition! How many

times have we not heard people say, "I sacrificed for nothing"! Even so-called pious people resolve to offer to God or the Gods, if He or They will fulfil their desire. The bargaining spirit deprives any action of its aspect of sacrifice. That is why men and women do not feel the peace which comes with real sacrifice. The spirit of giving streams forth in one direction; the spirit of getting moves in the opposite direction. If men and women would distinguish their own acts of real sacrifice from those of pseudo-sacrifice they would take a step towards the kingdom of peace.

If we aspire to feel even for a short period the peace which the Sages always feel, not only do we have to learn the art of giving without desiring something in return, but, further, we need to possess some knowledge about the nature and the power of the Sages whose peace abides for ever. Many are the useless sacrifices which fail to produce beneficent results, and among such there are sacrifices which produce positive evil effects. The art of doing good, the art of making sacrifices, is difficult; that art has its principles and its technique without which one can no more create beauty in actions than a person having bought canvas, paints and a brush can begin to use them effectively without a knowledge of the principles and the technique of the art of painting.

Is not living analogous to the painting of a picture? We can paint our days in colours which radiate light, beauty and peace. But the art of thus painting successfully the days and the years of life cannot be mastered unless we study the rules of that painting. Knowledge is therefore necessary.

The peace which the Sages feel results from their great knowledge. They understand the Universe; they understand the human kingdom, the ways of men and women, the pains which they suffer, the pleasures which beguile them; and, because the Sages are compassionate, they are ever ready to teach mortals the art of painting life in hues of the peace of the heart, the prosperity of the mind, the sacrifices made with hands of power. People say that they want peace, they want knowledge, they want truth; but only a few are willing and prepared to work for securing heart-peace, for obtaining wisdom, for seeking truth.

THE THEOSOPHICAL MOVEMENT endeavours to awaken as many as possible to that blessed state of peace, of wisdom and of truth, so that, in the words of H.P.B., the "*abnormal, unnatural* manifestation" of vice and wickedness may weaken and "the Higher Ego, or incarnating principle, the *nous* or *Mind* [may] reign over the animal Ego."

In our task of presenting ideas which enlighten the mind and energize and inspire the heart, we look to the help our contributors can give. Though their number is small, they are in the four quarters of the globe; we offer our thanks to them and appeal for more. Friends of THE THEOSOPHICAL MOVEMENT who are in sympathy with its aims and objects but feel for one reason or another that they cannot write for its pages can help in other ways, as in making the magazine known to as many of their friends as are likely to be interested in it.

What Mr. Judge wrote editorially in *The Path* of March 1890 is

worth pondering over by all students of Theosophy, as much of what he says is applicable also to THE THEOSOPHICAL MOVEMENT, which seeks to serve, as *The Path* did, the cause of genuine Theosophy:—

All Theosophists who can afford \$2.00 per year are asked if they should not support *The Path*. The magazine is not carried on for profit, and is solely devoted to the interests of the Theosophical Society, and yet it is a fact that its subscribers are nearly all non-theosophists. Its editor and its writers all work for nothing, but for four years it has been published at a loss which is always met out of private means. Members of the Society who all know that *The Path* maintains an independent attitude, supporting no clique and pandering to no self-interest, should not keep back their support from a journal that does much to keep alive and make respected the Society and its literature. We can now point to four volumes in which will be found consistent theosophical articles, well written, by students who all have devoted years to the subject, and we ask your subscription. *The Path* will not stop even if this suggestion is not followed, because so long as its Editor thinks the Society can be helped by it, he will publish the magazine. Nevertheless, a larger circulation aids a magazine in every way, bringing it to the attention of persons otherwise ignorant of it and of its mission, stimulating writers to their best efforts for its columns, ensuring more notice of and quotation from it by other periodicals. One exceedingly valuable assistance to both it and Theosophy is private subscription on behalf of Public Libraries. It would be well if every such Library, willing to give it a place, was supplied regularly with *The Path* by private subscription. About 13 are thus supplied at present, and no one can calculate the missionizing influence thereby exerted. Well-to-do Theosophists can order it sent to their poorer brethren also, not as a benefaction to the Editor, but to them and to the Cause. For the *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

Is the Humanity of today either in the individual or in the mass such as to elicit either our love or our worship? Scorn, loathing and pity seem more like the emotions raised in contemplating alternately its meanness, its vice and its suffering. . . . The scorn must be replaced by an infinite compassion. But how is this to be done? The divine alone provides a bridge for the scattered fragments. It is only through the Deity — the Perfect — the All-Pervading — the Unutterable Essence of our own inmost Being — that man can truly become one in love and worship with his fellow-man.

—*The Path*, December 1891

WHAT IS THEOSOPHY?

[The following article was first printed by H. P. Blavatsky in *The Theosophist*, Vol. I, pp. 2-5, for October 1879, and was reprinted in *THE THEOSOPHICAL MOVEMENT* of August 1948. It should be read with care and insight and in comparison with H.P.B.'s article "What Are the Theosophists," which immediately followed it, and which is *not* reprinted here because it is available in pamphlet form.—*U.L.T. Pamphlet No. 22.*—Eds.]

This question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words — *theos*, "god," and *sophos*, "wise." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus — shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktoi," god-taught, a purpose to develop their psychological, spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those in whose mouths the Rev. James Martineau places the following boast: "Matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says, "is one who gives you a theory of God, or the works of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system to the early part of the third century of their era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called

Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philaletheians" — lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith — a belief in one supreme Eternal. Unknown and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries, to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria of due reverence for parents and aged persons, a fraternal affection for the whole human race, and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries, to exalt their minds by the research and contemplation of the one Absolute Truth, his chief object, in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the Divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses — Metis, Neitha, Athena, the Gnostic *Sophia*, and finally — the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavart, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their *aporrheta*, or secret discourses, during which the *Mysta* became an *Epopta* — a Seer.

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and *Unknowable* — for, “How could one know the knower?” as enquires *Brihadaranyaka Upanishad*. Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul — an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians — a corruption of the word “Magh,” signifying a wise or learned man, and — derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or telegraph. The ridiculed and the “infidels” of one generation generally become the wise men and saints of the next.

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was identical with the *Iao* of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the *Jahve* of the Samaritans, the *Tiu* or “Tiusco” of the Northmen, the *Duw* of the Britons, and the Zeus of the Thracians. As to the Absolute Essence, the One and All, whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect), was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query, “Who, then, can comprehend It, since It is formless, and Non-Existent?”; or, remembering that magnificent hymn from the *Rig-Veda* (Hymn 129th, Book 10th), enquires:—

Who knows from whence this great creation sprang?

Whether his will created or was mute?

He knows it — or perchance *even He knows not*;

or, again, accepts the Vedantic conception of Brahma, who in the Upanishads is represented as “without life, without mind, pure,” *unconscious*, for Brahma is “Absolute Consciousness”; or, even finally, siding with the Svabhavikas of Nepaul, maintains that nothing exists but “Svabhavat” (substance or nature) which exists by *itself* without any creator — any one of the above conceptions can lead but to pure and absolute Theosophy — that Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labours of the old Grecian philosophers and speculate upon the One Substance — the Deity, the *Divine All* proceeding from the Divine Wisdom — incomprehensible, unknown and *unnamed* — by any ancient or modern religious philosophy, with the exception

of Christianity and Mohammedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It*, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is *blasphemy*. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things is but a Ray containing in itself the generative and conceptive power, which, in its turn, produces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon, the archetypal man, and the Aryans *Purusha*, the manifested Brahm, or the Divine Male. Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series of changes in the soul¹ which can be defended and explained on strict philosophical principles, and only by making a distinction between *Paramatma* (transcendental, supreme soul) and *Jivatma* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia* — or God-knowledge, which carried the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the "Samadhi," or *Dyan Yog Samadhi*, of the Hindu ascetics; the "Daimonion-photi," or spiritual illumination of the Neo-Platonists; the "Sidereal confabulation of soul" of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it another name. Thus Plato and Plotinus call "Noëtic work" that which the Yogis and the Shrotriya term *Vidya*. "By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty — that is, to the *Vision of God* — this is the *epopteia*," said the Greeks. "To unite one's soul to the Universal Soul," says Porphyry, "re-

¹ In a series of articles entitled "The World's Great Theosophists" we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers and theosophists — David Hume, and Shelley, the English poet — the Spiritists of France included — many believed and yet believe in metempsychosis or reincarnation of the soul, however unelaborated the system of the Spiritists may fairly be regarded.

quires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight." And Swami Dayanand Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bhashya* — "To obtain *Diksha* (highest initiation) and *Yog*, one has to practise according to the rules. . . . The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a *Dikshit* or initiate) can thus *acquire a power of seeing and hearing at great distances.*" Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: "It is 'spirit' that alone feels, and perceives, and thinks — that acquires knowledge, and reasons and aspires . . . there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can perhaps, wholly or partially, quit the body for a time and return to it again . . . the spirit . . . communicates with spirit easier than with matter." We can now see how, after thousands of years have intervened between the age of the Gymnosophists² and our own highly civilized era, notwithstanding, or, perhaps, just because of such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people today believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Atman* — "self," or "soul"; and the old Greeks went in search of *Atmu*, the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries; so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit — the real *self* — are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And when this difference is once removed — according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to spiritualists, through mediumship — such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis and, following in their steps, Plotinus, Porphyry and other Neo-Platonists, maintained that in

² The reality of the Yog-power was affirmed by many Greek and Roman writers who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tusculum*), Pliny (vii, 2), etc.

their hours of ecstasy they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God-seeing" within these last hundred years — Jacob Böhme and Swedenborg — this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other people according to the esoteric *hyponoia*, or under-meaning. "The gods exist, but they are not what the *hoi polloi*, the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles."

Plotinus, the pupil of the "God-taught" Ammonius, tells us that the secret *gnosis* or the knowledge of Theosophy has three degrees — opinion, science, and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute Knowledge*, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a schoolboy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponoia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own Perfect" — he says in his superb Essay on the *Oversoul*. Besides this psychological, or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly

known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy — was discarded by the theosophists. It is but Jamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity — the undying, grim creations of human crimes and vices — and thus fall from *theurgia* (white magic) into *goëtia* (or black magic, sorcery). Yet, neither white nor black magic is what popular superstition understands by the terms. The possibility of "raising spirits" according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy, it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. "Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought" — remarks Mr. Kenneth R. H. Mackenzie IX° . . . himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopædia* (articles "Theosophical Society of New York" and "Theosophy," p. 731).³ Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A.D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the "Devil." It was but late in the present century — in 1875 — that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America,

³ *The Royal Masonic Cyclopædia of History, Rites, Symbolism, and Biography*. Edited by Kenneth R. H. Mackenzie IX° (Cryptonymous), Hon. Member of the Canongate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706 Broadway, 1877.

an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article,⁴ explain what is the nature of our Society, which is also called the "Universal Brotherhood of Humanity."

BETWEEN THE LINES

Thinking of a serious problem he had, John said to himself, "I can beat it if I do the best I can," but then came back to him the words strong and clear, "No, you cannot beat it by yourself, but with the Masters' help you can. Yes, if you sacrifice your life for human unity, then the Masters can help you overcome the problem. For, by sacrificing yourself for others you thereby open up a vacant place in your 'particular' ocean into which the Masters can pour help. That is, it is you who decide whether you want help and make it possible or impossible for them to serve you. You define the limits of what they can do in relation to your life. The more it is used in helping others, the more freely they can give you. To the extent you devote your life to others you are giving more than receiving, and this activates the great law of 'Karmic Harmony' which makes it possible to restore to you your gifts from a higher rung of the spiral. Thus, that which you have generously forsaken goes out, transmutes itself, and returns.

"The Masters can become more and more real in your life as you forget the personality in the service of the ALL. Let each particular deed you do point to the abstract good; that is, use your body as the carpenter does a hammer. The hammer might think it is driving nails, but the carpenter knows better, for he is building houses. Unselfish acts deaden one to the personality traits which dominate the 'market place.' These acts make possible the armour that defends us, for they are magnets drawing into our consciousness help from those Great Beings working toward an expression of unity on this planet."

⁴ "What Are the Theosophists," reprinted in *U.L.T. Pamphlet No. 22*.—EDS., THE THEOSOPHICAL MOVEMENT.

A VICTORIOUS DISCIPLE DAMODAR K. MAVALANKAR

To students of Theosophy of the present generation the life-example of Damodar K. Mavalankar ought to be a source of tremendous inspiration. His close association with the Theosophical Movement in India from the time of the arrival there in 1879 of H. P. Blavatsky, until his disappearance from the public world in 1885, is well known to students of Theosophical history; but his significance in the Movement lies especially in the fact that he became an exemplar of the true Theosophical life and a successful Chela of one of the two masters who were the Real Founders of that Movement.

One of the prime objects of H.P.B.'s mission was to open up communication between our world and the world of the Masters, and to create a suitable Embassy in the former domain through which the work of the Great Lodge of Adepts could be carried on. She pointed to the existence of the institution of Chelaship, and many were those who offered themselves for direct discipleship under the great Gurus. Most of those who so volunteered proved to be failures and heavy was the price they had to pay for rushing headlong into a way of life they were not ready for, in spite of prior warnings. The successes were comparatively few, and among these two names especially stand out: William Q. Judge in the Western world, and Damodar K. Mavalankar in India.

Contact with H.P.B. and study of the teachings of Theosophy caused a revolution in young Damodar's life, to the extent that it brought about a break with his orthodox Brahmin family. In 1880 he abandoned his status in the Brahmin caste — an act of sacrifice that required some courage in a caste-ridden society — and announced his action in *The Theosophist* of May 1880, in an article entitled "Castes in India" (reprinted in *U.L.T. Pamphlet No. 4*). In this article he recorded:—

It is due to my family and caste-fellows that they should know why I have deliberately abandoned my caste and other worldly considerations. If, henceforth, there is to be a chasm between them and myself, I owe it to myself to declare that this alienation is of my own choosing, and I am not cut off for bad conduct. I would be glad to take with me, if possible, into my new career, the affectionate good wishes of my kinsmen. But, if this cannot be done, I must bear their displeasure, as I may, for I am obeying a paramount conviction of duty.

I was born in the family of the Karhada Maharashtra caste of Brahmins, as my surname will indicate. My father carefully educated me in the tenets of our religion, and, in addition, gave me every facility for acquiring an English education. From the age of ten until I was about fourteen, I was very much exercised in mind upon the subject of religion and devoted myself with great ardour to our orthodox religious practices. Then my ritualistic observances were crowded aside by my scholastic studies, but, until about nine months ago, my religious thoughts and aspirations were entirely unchanged. At this time, I had

the inestimable good fortune to read "*Isis Unveiled: a Key to the Mysteries of Ancient and Modern Religion and Science*," and to join the Theosophical Society. It is no exaggeration to say that I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an unfathomable abyss. I feel that now for the first time I have a glimpse of what man and life are — the nature and powers of the one, the possibilities, duties, and joys of the other. Before, though ardently ritualistic, I was not really enjoying happiness and peace of mind. I simply practised my religion without understanding it. The world bore just as hard upon me as upon others, and I could get no clear view of the future. The only real thing to me seemed the day's routine; at best the horizon before me extended only to the rounding of a busy life with the burning of my body and the obsequial ceremonies rendered to me by friends. My aspirations were only for more Zamindaries, social position and the gratification of whims and appetites. But my later reading and thinking have shown me that all these are but the vapours of a dream and that he only is worthy of being called man, who has made caprice his slave and the perfection of his spiritual self a grand object of his efforts. As I could not enjoy these convictions and my freedom of action within my caste, I am stepping outside it.

Further on in this article, he records his willingness to put aside every personal consideration for the service of his country and the restoration of its ancient glory; and this, he says, he cannot do by remaining in his caste. The observance of caste distinctions led one to hate even his neighbour, because he happened to be of another caste. Damodar could not bear this injustice. India's degradation, he held, was caused in a large measure by the downfall of true religion and the prevalence of a distorted notion of the caste system, which created disunity, disturbed the peace of the land and laid the foundation of immorality. He felt that if he were to observe outwardly what he did not really believe inwardly, he would be practising hypocrisy. The only honourable way open to him, therefore, was to come out of his caste, and he called upon his brother Hindus who had the good of their motherland at heart to follow his example.

The significance of this step taken by Damodar becomes evident from these words written down by H.P.B. at her Master's dictation, and meant for the Brahmin members of the Prayag T.S., who had complained that the Theosophical Mahatmas had neglected them in preference to "low caste" persons and "*mlechchhas*" (foreigners):—

... unless a man is prepared to become a thorough theosophist, *i.e.*, to do as D. Mavalankar did — give up entirely caste, his old superstitions and show himself a true reformer... he will remain simply a member of the Society, with no hope whatever of ever hearing from us.

After joining the Theosophical Society as a youth, in 1879, Damodar gave all his energies to the service of the Theosophical Cause, sacrificing

all worldly attractions and bonds. With his family's consent, he left his home and came to live as an ascetic at the headquarters of the Theosophical Society. There was a charge levelled against H.P.B. that she was taking away from their families rich young sons for the purpose of benefiting her own Society. Damodar made it quite clear that, "far from persuading me to do what I have, Mme. Blavatsky and Col. Olcott have strongly urged me to wait until some future time, when I might have had ampler time to reflect." But the service of the Masters and of Their Humanity had become his greatest passion, and he felt it his bounden duty to devote all his energies to that service.

He proved his sincerity and love for humanity by tireless work for Theosophy, labouring literally from dawn to midnight, in his official capacity as Joint Recording Secretary of the Theosophical Society, in helping H.P.B. to get out *The Theosophist* under the greatest difficulties, and in many other ways. For that magazine he wrote many book reviews, "open letters," long and thoughtful comments on letters from contributors, reports of activities, and, of course, original articles. H.P.B. had the greatest affection and respect for him, and he for her. So devoted was he to her that her slightest word was to him law.

At the same time Damodar had entered upon the intense spiritual discipline that was to lead him one day to the Home of the Masters. The spirit of unselfish devotion that inspired him brought about a rapid spiritual unfolding. Devotion, as H.P.B. has said, is the one quality that, all his faults notwithstanding, will make a would-be disciple deserving of the Masters' help and protection and successful in the life of Chelaship. This unswerving devotion Damodar had in full measure and it stood him in good stead when many others proved unequal to the task.

Along with devotion he also had "a courage undaunted in every emergency, even by peril to life" — a necessary qualification for Chelaship. A story is narrated of him that when the headquarters of the Theosophical Society were shifted from Bombay to Adyar, H.P.B., Col. Olcott and others used to go swimming in a nearby river, but Damodar was too timid to enter it, having never learned swimming. However, when it was said to him, half jokingly, "A pretty adept you will make when you dare not even wet your knee," Damodar plunged in and struggled across the stream, having decided that he would swim or die. This story is reminiscent of a similar incident in the life of Mr. Judge, another victorious disciple. Damodar had many characteristics in common with Mr. Judge, and there was a close bond of fraternity between the two of them. Courage and an indomitable will to overcome all limitations and difficulties and to emerge victorious is a lesson all aspirants and would-be disciples have to learn. TRY — is the first, last and eternal law of self-evolution. The only failure on the Path of Occultism is refusal to try.

In his inner life, too, Damodar took the plunge and with firm determination went forward, caring not for the fruits of action and successfully passing through the tests and trials of chela-life. His sincerity

and faith, his purity of life and his sacrifice of all that the world holds dear — family, wealth, high social position, etc. — to work with absolute unselfishness and intense devotion and zeal for Theosophy and for the Masters, brought to him an inestimable opportunity. Out of hundreds of other aspirants Damodar was almost the only one who was found qualified to proceed to the Tibetan Home of his Guru. On April 23rd, 1885, he disappeared, to walk across the spiritual Path, symbolized by the great Himalayas. It was rumoured that he had perished in the snows; but H.P.B. had certain information, as she says in her letter to Dr. Franz Hartmann, published in *The Path* of February 1896, that Damodar was alive and in Tibet. In the Supplement to *The Theosophist* of July 1886, the following notice was issued, signed by H. S. Olcott and T. Subba Row:—

To relieve the anxiety of a great many friends who have been anxious to learn the fate of our brother Damodar K. Mavalankar, and to dispel the rumours of his death which came by way of Sikkim and Darjeeling, we are very happy to state that we have positive news as late as the 7th of June that he has safely reached his destination, is alive, and under the guardianship of the friends whom he sought. The date of his return, however, is yet uncertain, and will probably remain so for a long time to come.

Another interesting reference which settles the matter occurs in a letter from H. P. Blavatsky to Khan Bahadur N. D. Khandalavala, written from London in November 1889, more than four years after Damodar's departure. She wrote:—

Damodar *is not dead*, and Olcott knows it as well as I do. I had a letter from him not more than three months ago, and *his* opinion of his countrymen at the present juncture is a caution. . . . It is a *base falsehood* that he was driven away from Adyar. *I was* driven away, by the cowardice of those for whom I had risked my whole life, reputation and honour, and he was the only true, devoted friend I had in all India, the *only one* who having the Masters' and my secret, knew the *whole* truth. . . . Damodar was ready from his last birth to enter the highest PATH and suspected it. (*The Theosophist*, August 1932)

The great significance of Damodar's being called by the Blessed Masters to prepare him for his future work for mankind can be seen from the following words of H.P.B.'s in her important letter of 1890, addressed "To my Brothers of Aryavarta"; it was printed in THE THEOSOPHICAL MOVEMENT of January 1954, under the title "Why I Do Not Return to India." Enumerating the accomplishments of the Theosophical Society in India, she wrote:—

Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Damodar) who has now the prospect of becoming one day a

Mahatma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain.

The chief among the lessons to be learned from Damodar's life-record is that the full success he achieved on the Path of Occultism can also be achieved by us, if not in this life, then in a future life — provided we keep on trying. Damodar's example ought to be a source of inspiration for us and should bring us that enthusiasm which is essential for attaining that which he attained. But our attainments, if any, will remain partial until the spirit that energized him begins to energize us and changes the whole course of our lives. The Masters, not only as ideals, but as living realities, may seem to us today to be far off, but if the fact of Their existence energizes our minds and our hearts, and if we devote ourselves heart and soul to the service of Their Cause as Damodar did, we may some day find the Way to Them opening for us, too.

The return of the 100-year cycle may once again bring opportunities for all valiant souls. In the meantime, what is needed is intensive service of the race as a whole by individuals who belong not to one particular race or creed or caste or nation, but who have risen above them all, have broken all fetters, and are impregnated with a spirit that would destroy the dire heresy of separateness. This is what is wanted, and this is Damodar's life's lesson for us. The fire of devotion that he lighted in his heart can be lit also by us; the sacrifice that he made we too can learn to make; the success that he achieved in the spiritual life can be ours some day.

The too common notions, that the mere joining of our Society gives any *right* to occult instruction, and that an inert sentimental desire for light should be rewarded, arise from the lamentable ignorance which now prevails with respect to the laws of mystical training. Gurus there are now, as there have always been in the past; and now as heretofore, the true Chela can find among them one who will take him under his care if . . . he has determined "to find the Mahatmas or — die!"

—DAMODAR K. MAVALANKAR

SOUL AND PERSONAL RESPONSIBILITY

What is the Soul? What is the personality? What is the meaning of responsibility? Responsibility to whom? For what? We should try to answer these questions before we accept responsibility as a necessary part of true living.

Let us try to answer the first question: What is the Soul? "Soul" is a name given to three aspects of man. H.P.B. tells us in *The Key to Theosophy* that there is the animal soul, the human soul and the spiritual soul. The human soul, she tells us, is the "Reincarnating Ego," the "permanent *Individuality*" (p. 174). It is Manas itself. It is this Manas which, by merging into one with Buddhi, the Spiritual Soul, acquires immortality. It is necessary to remember that Manas is a "principle," and yet it is an "Entity," an Individuality. Therefore H.P.B. goes further and says that "he is a 'God,' and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible, and for each of which he has to suffer" (p. 181).

The animal soul is the physical man, the lower self, the lower Manas combined with Kama and operating through the physical body and its "double" or astral body. It is the seat of animal desires and passions in conjunction with the lower reflection of Manas.

The Divine Soul is Buddhi, the vehicle of Atma or Spirit. It becomes conscious by the accretions it gets from Manas after every new incarnation on earth. (*The Secret Doctrine*, I. 244)

Therefore we see that the soul must have different degrees of responsibility. The Divine Soul would appear not to have any responsibility, for only when the power of "choice" is there can there be responsibility, and Buddhi, being universal, can have no choice. In the animal soul, the active choice agent is Kama, made responsible by that portion of Manas, the reincarnating Ego or Soul, which has incarnated in the personality. Because the animal soul has been made individually conscious by the ray of Manas, the thinking entity, the latter is responsible for all the sins of the former, whether or not it recognizes that responsibility. It is the duty or responsibility of this ray of Manas to separate itself from the Kamic element which has absorbed it, and to act as itself, as an individual, as a God, as a soul of immense powers and experiences — in fact, as one who realizes that it can function either through the principle of desire which is universal and stands for compassion absolute, or in collaboration with evil desires that have become identified with *Mara*, the tempter. The latter limit our thinking and sow the seeds of the "sin of separateness" and of *ahankara*, for they make us forget that the principle of consciousness or awareness ought to be concentrated on the higher, universal aspect of our being, Atma-Buddhi, and not on Kama-Manas.

The responsibility of Manas, the human soul, is to do its duty as Manas in and through the vehicles by means of which it can contact matter and feed the Divine Soul. And, since vehicles (including the principle of Kama or passions and desires) are necessary for it to function through,

it has to pay its debt to them. Therefore, while the training and evolution of the vehicles progress through incarnations, the human soul has to accept the responsibility of what the vehicles do. We sometimes forget that evolution through successive lives on earth is for the purpose of bringing the vehicles to the point where they can be used in the best possible way by the indwelling God; they have to be trained by noetic action to become spiritual vehicles (see "Psychic and Noetic Action" in *Raja Yoga or Occultism*), thus raising up to a higher state the entire mass of matter, as Mr. Judge says. Out of this comes the idea of the crucifixion of the Ego, of the Christ within, of the human soul, Manas itself; for, Mr. Judge explains, "Manas is thus crucified for the purpose of raising up the thief to paradise." Apart from this, there is "suffering" involved in being limited by these as yet uncouth vehicles — uncouth in the sense of being dense, unresponsive to the higher impulses from within.

Yet, even this human soul can become "spiritually wicked" through excess of *ahankara*, *i.e.*, by refusing to become universal in scope, refusing to blend itself with Buddhi, with Universal Compassion.

Just as a parent is answerable for the transgressions of his child, so long as the latter remains irresponsible, so it is the Manasic Entity which is responsible for all the sins of the lower attributes. Its duty is to see that all actions are in accordance with Law, Universal Law. Ignorance of the Law is no excuse, we are told. Karmically we learn that ignorance of a law will still bring its reaction from the universal aspect of nature, but the individual responsibility aspect will be determined by the amount of wilfulness in the action, the choice aspect.

We can get much help as regards the soul and personal responsibilities if we take the latter to mean duties. Each of us is born with a *dharma*, *i.e.*, something to achieve in terms of what we are and where we are. Our birth has been chosen by the reincarnating Ego and therefore will bring to the personal ego (the personality) just what is necessary. (See *The Theosophical Glossary* under "Karma.") All else performed by the personal soul will bear bad fruit; what is not performed in accordance with *dharma* will also bear bad fruit.

The question arises: Just what is our *dharma*? What is it that is pleasing to *Ishwara*, as Mr. Judge asks? What ought we to do? Here, again, we are greatly helped by H.P.B. in *The Key to Theosophy*.

There are two spheres of our responsibility: one our own individual responsibility to our God within; and the other our responsibility to our environment, our city, nation, race, family, etc.

To our God within we have the responsibility to live according to the highest conceptions we have and to train ourselves to become more in tune with his nature. He can speak to us through the voice of our conscience, we are told; so our first responsibility is to listen to the conscience. Further, as we dwell on our true nature we begin to sense a higher aspect in us than that to which the voice of our conscience belongs, that which is called the voice of the silence. It is more an impres-

sion, or a pause in our thought, during which we sense a higher mode of conduct or of duty. At death, we should constantly remember, the human soul unites with the Spiritual Ego, assimilates it and is absorbed by it. Shall we meet death without ever having had spiritual aspirations? Our life will have been spent in vain if this ever happens. H.P.B. brings this out in her reference to the parable of the vineyard and the husbandman. (*The Key to Theosophy*, p. 184)

Our responsibility to the environment in which we live is easily explained to us in *The Key to Theosophy*. Our *dharma* or duty is to give to it what is due to it. Our environment includes humanity *in toto*, for we cannot separate ourselves from this vast whole. Therefore, as H.P.B. tells us, our duty is "to keep alive in man his spiritual intuitions" and "to oppose and counteract — after due investigation and proof of its irrational nature — bigotry in every form, religious, scientific, or social, and *cant* above all" (p. 47). It is also our duty to promote unsectarian education. We have to work for "full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth" (p. 228). If we complain of our environment, we are, as Mr. Crosbie says, attempting to "dodge our responsibility." We have to accept it. In fact, as H.P.B. says in her article "The Tidal Wave," "in order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind."

To make these ideas even more practical we should train ourselves in the three fundamental axioms of right living: accuracy, punctuality, purity, *i.e.*, purity of the motive underlying all actions, feelings, thoughts. What is inaccurate, even in our homes and offices, does not make for universal harmony; what is unpunctual brings the right thing at the wrong time and causes disharmony; what is impure, selfish, harmful, causes confusion. These three rules of conduct must become perfect in us. They will, in time, if we but realize that the tiniest inaccuracy on the part of a mechanic may cause an air crash with the subsequent appalling suffering and sorrow. Unpunctuality, too, may cause catastrophic results in the world. Have we not heard many times of a thing or a message arriving too late, or of a reprieve coming too late?

The Key to Theosophy (p. 233) also speaks of "the development of the sense of duty in those who now so often neglect it in nearly every relation of life." This includes ourselves also. In answer to a statement that "there seems no immediate hope of any relief short of an earthquake, or some such general ingulfment," for humanity's difficulties today, H.P.B. said:—

What right have we to think so while one-half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labour, and of ennobling

thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support. (p. 203)

Here is an argument which should be brought forth today against family planning by artificial means. Linking this retrograde step to reincarnation, what are we doing for the future lives of those who practise such family planning? What lies in store for those who advocate it? What is it but "licence to sensualize the divine creative function," to make man worse than the animal?

The same passage in *The Key to Theosophy* from which the above was quoted reads further on:—

It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to readjust the balance of power, and save the people from a moral ingulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery.

The effect of music on the growth of plants is now a well-established fact. (See THE THEOSOPHICAL MOVEMENT, Vol. XXVII, p. 191, Vol. XXX, p. 397, and Vol. XXXI, p. 280.) Music as a cure of mental ailments has also attracted attention lately, and musical therapy centres are coming up.

The increasingly important role that musical therapy is bound to play in the future was stressed by Dr. Manuel Anderson, an eminent physician and musicologist of the United Kingdom, speaking at the Madras Music Academy on September 28th (*The Hindu*, October 2nd). He explained how the emotional mood of the human being was altered by the effect of rhythmic sounds, and said that treatment of diseases through music was nothing new to a country like India which had a musical system rich in *ragas* unfolding striking rhythms.

Narrating his own experiences as a medical man, Dr. Anderson cited the case of a woman patient who always used to sit absolutely still in an attitude of depression and was completely shut out from the outside world. He started the treatment by playing on the gramophone a sad note, which suited her mood, and progressively altered the tune to a lively one. The patient was worked up to these moods over a period and was ultimately cured of her emotional illness.

Musical therapy is nothing new, but was tried and found effective in ages gone by; for, as H.P.B. has recorded, "from the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class" (*Isis Unveiled*, I. 215). The medical aspects of music offer a wide open field for research.

SELF-EXAMINATION

I.—A ROAD TO KNOWLEDGE OF ONESELF

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. X, pp. 83-85, for April 1940.—Eds.]

It is the custom among some good people to glance back at their life's path from the hillocks of time they annually surmount.
—K. H.

Such people as naturally use the mode of reflection to which the Master makes reference must be named thoughtful, even though they use it in a very cursory fashion. Acting on human instinct they incline to working with the Law of Periodicity. Birthdays are implied; but for anyone who has dedicated himself to the study of pure Occultism, every morn a birthday dawns. That new day will be coloured by the motives, the thoughts and the deeds of the previous day and days. Not to allow the process of that colouring to take place automatically; to make use of that natural process intelligently, *i.e.*, by understanding the laws under which it occurs — the student is advised to review the day, to examine his actions, especially the real actions which are of the mind, and the motives which have ensouled them. Such an examination is a clearing-hour and reveals the extent to which the Personal Self has worked under the radiant influence of the Inner Ego, or has gone on its own, regardless of the latter.

The subject of self-examination is important. Without recourse to self-examination large numbers of men and women go astray, most often unconsciously to themselves, and suffer anguish of mind and of heart. People desire happiness and aspire to do the right but will not take up the study of the fundamental problems of existence — why they are here and what the meaning and the purpose of life are. The appropriate answer seems to frighten them — to understand the meaning of life is to take the road to knowledge of oneself. Self-knowledge implies knowledge about the animal nature, human nature and divine nature in man. While ordinary people find self-examination beyond them, the student, who recognizes that all life is probationary, finds it necessary though difficult and irksome.

Many developing devotees enquire as to how they should rise to the spiritual plane where the Masters are, how they should enter the Occult World, the Hall of Wisdom, where alone They are to be found. But before they can find the answer to that question they have to go through a preliminary examination of their own ideas and aspirations and determine for themselves the reasons why they desire to see the Masters.

The Way to the Occult World lies through probationary learning and that Way cannot be walked by those whom H.P.B. calls nominal Theosophists. She has also said:—

Many are interested in our doctrines and feel instinctively that they are truer than those of any dogmatic religion. Others have formed

a fixed resolve to attain the highest ideal of man's duty.

What follows is of special interest to the "earnest, reliable Theosophists" who are fixed in the resolve to attain the highest ideal of man's duty and who in some measure at least are "Theosophists by nature," to quote the expression of Mr. Robert Crosbie. Such do appreciate the institution of self-examination and try to use it for the acquisition of self-knowledge leading to self-improvement.

The highest ideal of man's duty may be described thus in the words of Robert Crosbie:—

We have no greater duty to perform than to make clear and clean our natures — to make them *true*, to make them in accord with the great object of all life, the evolution of soul.

This is the practical work which every probationer must undertake. Through it only will he become a Theosophist by nature. Day by day we should labour, and in the nightly self-examination register to what extent we have cleansed ourselves of weaknesses; to what extent we have shaped the lower on the model of the higher — for by that only will we make our nature *true*, *i.e.*, in accord with Great Nature or the Macrocosm.

In every man the demoniac and the divine commingle; similarly, there is a commingling in every Esotericist who is in part Theosophist by nature and in part Theosophist in name. Self-examination leads us more and more to become Theosophists by nature. Intellectual knowledge of the philosophy of Theosophy is "necessary to some extent, as an equipment for the sake of others," *i.e.*, for service by pen or by tongue. But, says Robert Crosbie:—

... those who seek self-knowledge, who will not be satisfied with anything else, go not by that road. Self-knowledge is the first desideratum; the other is incidental, and useless without the first.

Consider what is implicit in this piece of practical instruction. Heart doctrine, like the heart of the body, makes the exoteric work throb with life; eye-doctrine, like the eyes of the body, can only see the world of illusion but cannot overcome it. When the earnest student of the good resolve transmutes himself and becomes a consecrated devotee who lives but to serve Theosophy by Heart-Power he has become "different." To conclude the quotation from *The Friendly Philosopher*:—

There are Theosophists in name and Theosophists by nature; they are different.

Now the very first, most striking, fear-begetting and therefore depressing result of self-examination is our perception and consequent recognition that we are full of weaknesses, bad tendencies, objectionable habits. It is one thing to theorize and to admit that like all mortals oneself has blemishes; it is another thing to note their quantity and their quality.

And, in earlier stages, we are unaware of the depth and the breadth of our defects because our knowledge of the Esoteric Philosophy is limited. For example, how many students, even among the earnest, understand the far-reaching effects of their thoughts? When the teaching on the subject is truly grasped the ill use of our thinking and imagination strikes terror into our hearts. In the outside world people dislike to be shown or to see for themselves their own weaknesses; earnest students of today were but yesterday those very ordinary people and they carry into their new lives the old habit. Therefore even the practice of self-examination takes time, not infrequently, a long time, for the persistent student to come face to face with his blemishes. Just exactly as ordinary students, in the preparatory class of Occultism, know in theory what the dweller on the threshold is but encounter him in experience only at a later stage, so also with weaknesses; all readers of Theosophical literature know that they have an animal nature but only in the process of time do they come face to face with their defects as self-examination continues and improves in quality because fresh knowledge is gained. At the early stage the esotericist goes through the routine of self-examination, notes an error here, a mistake there, and passes on. As he develops earnestness in scrutiny and is more thorough in making applications of the lessons of the Esoteric Philosophy he perceives clearly and recognizes fully what kind of a mortal he is. This is likely to depress him. We need not be depressed; we should be glad that at long last we have become aware of our frailties, foibles and blemishes. Why does it take time for us to detect our defects even when we pursue self-examination? Because we permit our mistakes to delude us; we explain them away to ourselves instead of using our understanding to penetrate them. Only when real sincerity of heart and honesty of mind are sufficiently developed are we able to evaluate our weaknesses. We have dwelt at some length on this phase of self-examination because so many among us allow time to go by, instead of quickening the process by making our nightly practice thorough. As said above, depression results when after the passage of time, for so many such a lengthy passage, the student detects his blemishes for what they are; but he need not be downcast. In a stimulating way we ought to ponder over these words of Robert Crosbie:—

No one who sees his mistakes can be a hopeless case. The moment we see that we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them. Any trouble and hindrance comes from self-identification with delusion and mistakes; this is the delusion of delusions.

One of the developments following the recognition of our blemishes is a morbid tendency — really rooted in egotism — to fancy that we have more faults than others and that ours are very terrible faults. In the name of humility we indulge in morbidity and call our stupidities sins against the Holy Ghost. W. Q. Judge speaks of the unwisdom of

“always analyzing our faults and failures.” The whole passage in *Letters That Have Helped Me* (pp. 137-38) needs to be studied and we have to learn to “regard every apparent failure after real effort as a success.” In this passage is implicit an important truth — the interrelationship between the two aspects of our being. Just as knowledge is a purifier so is reliance on the Inner Ego as a part of the Great Spirit a strengthener. *Virya*, the real energy, comes from the Inner Ego. Theosophy tells us that all events are lessons of life; but without *Virya*-energy of the Inner Ego we cannot fight our weaknesses. We are not to look at things as failures, and W. Q. Judge says, in the passage referred to, that “to regret is waste of energy”; true repentance consists in the “real effort” which we should make to perceive the error in such a fashion that failure through it opens an avenue to success. Many make an effort to learn from errors, but only a few make the “real effort” to turn the evil to some beneficent purpose.

Sometimes the question is asked: Why should not a teacher, an older and a more experienced esotericist, point out the blemishes and the errors of the younger and the less experienced? That way could be readily employed by the Great Gurus at Their superior stage, but They do not adopt it in the case of Their own Chelas. We have to find out for ourselves those defects in us which act as stumbling blocks on our path. Our association with others, especially with co-students, helps us more readily to this end because we consciously or unconsciously compare ourselves with those around us. But in this connection we should constantly remind ourselves that real growth is unconscious and we have to see the truth of the saying, “grow as the flower grows.” If we are earnestly trying to keep right we will surely some day achieve. But what is that right way? What is the method whereby progress will be achieved without undue loss of time? It is true that time is required for real growth, but it is also true that many among the students are like Penelope — doing and undoing and allowing time to slip by. Overenthusiasm and rush are followed by neglect. What is needed is a practical programme which we can carry out in a steady manner. Advises W. Q. Judge:—

The Theosophist is bound to see that his...hours for sleep, work and recreation are properly arranged and adjusted, as he has no right to so live as to break himself down, and thus deprive the cause he works for of a useful and necessary instrument.

Planning out hours of work, sleep, recreation, etc., is the outer requirement while clean motives, right thought-feelings, assiduity in Theosophical application are the inner needs. Unless this dual requirement is fulfilled self-examination has no meaning. It is useless to purchase a ledger, if the entries to be made therein do not pertain to the real business of life.

IN SEARCH OF THE SUPREME

There is a Vedic story in which Indra, the King of the Gods, is said to be sitting in his court in Vaikunth, his abode. One of the ministers brings news to him that men on earth have begun to sin and suggests that their Atma or Divinity be taken away from them. Indra agrees and the Atma is brought to Vaikunth. The Ministers ask Indra where they should keep the Atma, so that men would never find it. Indra consults the ministers and the first one says: "Let us place it on the peak of the highest mountain." Indra remains silent. He looks at the second minister, who says: "Let us place it at the bottom of the deepest ocean." Again Indra is silent. The third minister suggests: "Let us put it in the centre of the earth." And again Indra remains silent. Finally, they all plead with him for a solution, when he says: "Without attaining purity, men will be able to reach the highest peak, the bottom of the deepest ocean and also the centre of the earth. Go, therefore, and place the Atma in men again; only don't tell them so. They will look everywhere but within."

This story, written thousands of years ago, might well be a myth; none the less it is symbolic. Many of us, to a great extent, stick to forms and forget the substance. Church-going, ceremonies, the reading of the scriptures without understanding, and several other mechanical forms of worship are indulged in — the spirit of Religion is clean forgotten.

When we see a table we see it as a shape, seldom as wood. We see a cupboard or a chair in the same manner, but hardly realize that the substance of which all of them are made is the same. Similarly, we look upon human beings as Africans or Europeans, Christians or Muslims, and in terms of other outward labels attached to them. This differentiation does not allow us to realize our unity with mankind and that the same Divinity or God-principle is in all of us.

"Know Thy Self" is the command given to disciples by many sages. What is this Self? Practically all the scriptures of the world maintain that "God is within," that the inner man is the only God we can have cognizance of. "The world is too much with us" and most of us have lost the art of turning within. Not Self-realization but desire-fulfilment is the goal we have set before us. The rooting out of selfish, personal desires is the first step. The mind is drawn towards the desire-principle instead of towards the Buddhi-principle. The mind can merge with the soul and its promptings only when it frees its attachment with the desires.

At this juncture it is worth inquiring if personal desires lead to happiness. It is a common experience that, even after all such desires are fulfilled, there is always a lack of contentment or a void that is felt. There seems to be no remedy for that feeling of emptiness. Yet, seldom do we realize that true happiness is not outside us, but is within.

We do find temporary pleasure in the satisfaction of our desires. But it does not last, and we crave for more and more till our desires consume us and there seems to be no end to them.

The average man lives unaware of the Light of the Soul. Normally,

we live in conceptions of caste, creed, age, sex, condition, etc. "I" identify myself with name, family, acquirements and so on. The enlightened one values these at their true worth. The Atma or the Self shines in and through him. As long as a bubble maintains its identity, it does not know the ocean. Once it bursts and merges with the ocean, its consciousness becomes that of the ocean.

To begin with, we can start examining ourselves. As a subject for contemplation, it is profitable to find out if there is consistency in our thoughts, words and deeds. If thoughts, words and actions are consistent, we are on the path to spirituality. Else the first effort must necessarily be to synthesize the three. As in the region of knowledge, so in that of consciousness, man has to realize some central truth which will give him an outlook over the widest possible field. And that is the object which the Upanishads also have in view when they say: "Know thine own soul!" In other words, let us realize the one great principle of unity that there is in every man.

That indiscriminate extermination of what man chooses to call "pests" can harm instead of helping has been amply demonstrated in recent times. The balance of nature is too delicate to stand much tampering by man.

The much-maligned termites that can ruin forests, crops, wooden buildings, etc., have been found by scientists to perform a very useful function as "an underground bulldozer regenerating tropical soils." This little-known function of the termites was stressed at an international meeting held recently in Paris under UNESCO's humid tropics research programme. (*Unesco Features*, June 29th).

According to Professor Pierre P. Grassé, one of the world's leading termite experts who was present at the meeting, certain species of termites are one of "the greatest geological phenomena of Central Africa." They renew tropical soils by burrowing down to great depths — as far as 195 feet — and bringing up new material to the surface. In the equatorial regions the termites' earth-moving operations are on an impressive scale. In Ubangi, in the Central African Republic, cotton is grown on termite mounds. They also serve to bring up water from beneath the surface of the earth. "While destructive termites attack agriculture, other species contribute to life," Professor Grassé concluded.

We need to increase our knowledge of the purpose served by the infinite variety of flora and fauna that inhabit the earth instead of dividing them into watertight compartments that we label "useful" and "harmful." There is not a creature but can serve some useful purpose.

STUDIES IN THE "TRANSACTIONS OF THE BLAVATSKY LODGE"

I

The Eternal Parent wrapped in her ever invisible robes had slumbered once again for Seven Eternities.

—*The Book of Dzyan*

The *Transactions of the Blavatsky Lodge* are compiled from short-hand notes of the answers given at that Lodge by Madame Blavatsky to questions addressed to her on the Stanzas of Dzyan which formed the basis of her *Secret Doctrine*. According to the Preface to *The Voice of the Silence*, the golden precepts contained therein belong to the same series as the Stanzas of Dzyan. Together they form two aspects of a single whole — wisdom and compassion. Injunctions such as "Kill love of life; but if thou slayest Tanha, let this not be for thirst of life eternal, but to replace the fleeting by the everlasting" will either not be understood or even be misunderstood if divorced from the metaphysical basis supplied by the Stanzas. Equally we shall not be led "through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being" (all of which forms the subject-matter of the Stanzas) unless our Soul learns to "lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun." As we learn to be compassionate ourselves and learn not to separate ourselves "or anything else from the rest of creation or *non-creation*," the teachings on the Logoi and the Hierarchies will illumine the words of *The Voice of the Silence*: "Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal"; and these words will make of those teachings living realities.

In her first answer Madame Blavatsky quotes from the Proem to *The Secret Doctrine*:—

Space is neither a "limitless void," nor a "conditioned fulness," but both; being, on the plane of absolute abstraction, the ever-incognizable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL.

On the planes of *mayavic* perception we see infinite diversity changing eternally. If Nature were to produce a million creatures, each would be different. If Nature were to produce a million creatures a million times, she would not exhaust her facility for originality. Among all the creatures the subtleties of perception and understanding would vary infinitely and eternally. Such limitless fecundity within the all-containing uncontained is the evidence for our minds of that Deity which it can never fully comprehend.

In one of her later answers Madame Blavatsky states that the "Eternal Parent" is that aspect of Space, the Unknown Deity, which is the Vedantic *Mulaprakriti* and the *Svabhavat* of the Buddhists. In *The Secret Doctrine* (I. 635) she describes the reawakening of *Svabhavat* at the first flutter of renascent life, or its passage from an inactive state to one of intense activity. It differentiates to give birth to the seven creative powers which, in their turn, give birth to other creative potencies right down the scale to the kingdoms known by us. The ideating consciousness and creative energy of the divine powers pours itself out in unending measure in unending ways and never grows less. How can we understand this action of the Deity? By copying it. "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom."

The ideal mother is the eternal parent to her children, not in the sense that she lives for ever, which has no meaning in the esoteric philosophy, but in the sense that she gives to all her children equally, to each according to his or her need. She gives in overflowing measure, with no thought of self. There is neither doubt nor holding back, whatever the weariness of body or of spirit. But by her giving she grows more, not less. Through her power to give she grows into a degree of conscious awareness of her own true self. Within the field of her understanding and *dharma* she copies the action of the Deity. Study of and meditation upon the Stanzas deepens and broadens our understanding of the Law of Compassion. This extends our field of *dharma*. Fulfilling that extended *dharma*, we confirm our understanding that what abides in those secret chambers of Nature abides in the chambers of our own nature. We grow to a greater conscious awareness of our own true self.

To return to the statement of *The Secret Doctrine* that Space is neither a limitless void nor a conditioned fulness but both: one of our difficulties in comprehending this lies in the unrecognized influence of Newtonian concepts of space and time. These have formed the framework for a good deal of scientific and philosophic thought for many centuries and, although they have been superseded in all considerations of either cosmic or subatomic phenomena, their pervasive influence in ordinary thinking remains.

Newton distinguished between absolute space and relative space. Absolute space, in its own nature, without regard to anything external, remained always the same and immovable. It was, in fact, a limitless void unaffected by the presence or absence in it of any matter. Relative space was the movable measure of the absolute space which our senses determine by its position relative to bodies. Allowing for human and instrumental errors, the measure of absolute space made by one observer was the same as that made by another. Today the concept of absolute space is regarded either as invalid or as meaningless, for we cannot measure absolute space. The measure of space is regarded as something which

depends upon the observer making the measurement. For example, a metre ruler carried by an individual moving relative to an observer would not only seem but be shorter to the observer (*i.e.*, the amount of space between the ends of the ruler would be less). The difference is not important at ordinary terrestrial speeds, but at speeds approaching that of light the space between the ends would be shrinking to zero. Space is also not unaffected by the presence of matter. Here, roughly speaking, there are two schools of thought. There are those who give properties to space which are determined by the presence of matter. For example, space is curved, *i.e.*, it is impossible to travel in a straight line. One must always travel in a curve and the kind of curve is locally determined by the neighbouring matter. There are others who give primary place to space and consider that matter is a manifestation of the "structure" of space-time.

It is the very incomprehensibility of these ideas which is significant. We cannot understand because of the unquestioned and perhaps unrecognized framework of our thought: space is limitless and in it we can travel for ever in a straight line; space is a void in which matter exists but which has no relation with matter because it is nothing. We retain these concepts while trying to admit new concepts from the *Transactions* and *The Secret Doctrine*, and of course the two are incompatible. To note these new concepts of space which we have mentioned will at least help us to recognize and question the assumptions implicit in our thinking, and which are such a barrier to our understanding of the Stanzas of Dzyan.

Man is spirit. Invisible influences run through society, and make it a mysterious whole full of life and inscrutable activity and capabilities. Our individual existence is mystery; our social still more. "Nothing can act but where it is!" True — if you will — only *where is it?* Is not the distant, the dead, whom I love and sorrow for, **HERE**, in the genuine spiritual sense, as really as the table I now write on? Space is a mode of our sense, so is time; (this I only half understand); *we* are — we know not what — light sparkles floating in the ether of Divinity! So that this solid world after all is but an air image, our *me* is the only reality, and all is Godlike or God.

—THOMAS CARLYLE

LUNAR EXPLORATION

Space research or space travel — which is the more important? The layman naturally hesitates to pronounce dogmatically on a question that might be invalid scientifically. The theories and hypotheses of modern science are after all built up and derived from experience. Judged in these terms, it is for instance necessary to land on the moon in order to find out about it. The student of Theosophy, however, does distinguish between the pursuit of knowledge as such and physical achievement, and prefers the former to the latter more especially where the moon is concerned. There are warnings in plenty to be found in the writings of Madame H. P. Blavatsky about the “nefarious, invisible and poisoned influence which emanates from the occult side of her nature” (*The Secret Doctrine*, I. 156). As she remarks in this passage: “The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and ‘principles’ are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny.”

Could it be that it is just this influence which is confusing matters regarding lunar research and travel? Two outstanding British scientists — Sir John Cockroft, O.M., F.R.S., and Professor Fred Hoyle, F.R.S. — have recently complained bitterly about the misdirection of effort in trying to land a man on the moon by the end of the decade, rather than concentrating on research. Sir John, in his presidential address to the British Association on August 29th, agreed that we could be excited by the prospects of landing on the moon or on Mars and collecting scientific information about their terrain and atmospheres and any evidence of life; but, he added, there is no doubt that these “ventures are being undertaken mainly for prestige reasons and as an instrument of power politics.” Britain had so far been fortunate in not being tempted to enter the field of space travel, as distinct from space research. The United States was already spending between two and three billion dollars a year on the programme of landing a man on the moon, and the Russians were probably spending an equivalent sum. He thought that such ventures “may seriously distort the pattern of scientific development through the diversion of very large numbers of engineers and scientists to these objectives.”

He went on to an even more notable point: when we remember the statement by Paul Hoffman, Director of the United Nations Special Fund, that a contribution of two billion dollars a year to underdeveloped countries was required to increase the *per capita* income of those countries by 25 per cent in a decade, “we must sadly conclude that world priorities have gone badly wrong.”

In the light of such a weighty condemnation, it is particularly interesting to note some of the remarkable revisions being made in well-established notions about the earth’s satellite.

The latest thinking tends to discredit the theory that the moon broke

away from the earth in a tidal action, as well as the hypothesis that both bodies originated as a double planet in one gaseous cloud. This was stated by Dr. Harold Urey, the 1934 Nobel prize winner for chemistry and one of the U.S.A.'s foremost scientists, at a conference of space experts in Virginia (U.S.A.) on August 13th (reported in *The Times* of London). Many scientists, he explained, were now convinced that the moon had been formed independently of the earth. It was now considered that the earth "captured" the moon early in the history of the solar system, some time after both satellites were basically completely formed and had their present sizes and masses.

These, and some of his other theories about the constitution of the dead planet itself, mark a considerable advance towards the explanations given by Madame H. P. Blavatsky. She indeed speaks of the earth as the "progeny" of the moon, as her "child," as the entity "into which her living powers and 'principles' are transfused" (*S.D.*, I. 156). On the face of it, this is more akin to the reverse of the orthodox view than like Dr. Urey's theory of the separate development of the two planets. The significance of the latter, however, is precisely its break with orthodoxy. Once it is postulated that the earth and the moon were evolved apart from one another, it should not require more than a short step to an examination of whether the moon may in fact be the older.

It must be admitted, however, that many more steps will certainly have to be taken before there is a scientific appreciation of the inter-connection between the "planetary chains" of the moon and the earth, and of how that of the latter derives from that of the former (*S.D.*, I. 152-156, 171-173, 179-181). Even so a pointer in this direction, if still at a purely materialistic level of explanation, has also come from the meeting at Manchester this year of the British Association for the Advancement of Science. Professor J. D. Bernal was reported to have said that life may have started, not on earth, but far out in space, and it may be older than the earth. In Theosophical terms, it is of course not biological life, the sense in which he used the word "life," that originated outside this globe. Moreover, his speculations as to where life may have originated did not include the moon. Significant as these are, perhaps the most far-reaching of his observations for current scientific thinking was his suggestion that the course of evolution may have taken longer than the time physicists would allow for the existence of the earth. It would now seem to be up to the physicists to revise their estimates.

EXTRACTS FROM UNPUBLISHED LETTERS

As you have to do the whole organizing of your office, you will have your hands very full. It is in such periods as this that Theosophical study proves of real value to an aspirant. Philosophy and metaphysical study calm the mind and elevate the heart and, along with the reading of our devotional books, will help you to handle all your outer activities with calmness ever present.

No doubt there is a gulf that separates the intellectual apprehension and recognition of truth from the realization that comes from the assimilation of the teachings. The assimilation of the teachings is possible through self-examination and quiet reflection on what is studied and heard of Theosophy.

As to the question about the gap between understanding and living and the place of understanding in living the true life: It is unfortunately true that study and application, or intellectual understanding and exemplification in practice of what is understood, do not always go hand in hand. It is not always recognized that without study and understanding it is not possible to lead the higher life. Many of our struggles and sufferings arise because we do not recognize that it is necessary to know and understand the Science of Life if we wish to practise the Art of Living. Without proper understanding we cannot be sure of making the right choice between two courses of action and judging what is right and wrong. "One must study to know, know to understand, understand to judge." On the other hand, mere intellectual understanding without any attempt at application is of no use. In fact we cannot really understand unless side by side we also try to practise. Hence the famous three insisted upon in our Declaration — study, application, promulgation.

Books are not the final source of Self-Knowledge. That is in the Self. But how to get at that final source? Philosophy, even esoteric, is got from the books, as a starting point. The very essence of work at the *Shravaka* stage in this cycle depends on books, and the Textbook of the century — *The Secret Doctrine*.

As to *The Secret Doctrine*: It is a difficult book; but, sooner or later, the student has to make friends with it, and the first step towards friendship is getting acquainted. I would advise you to take a look at the contents of both the volumes and to study the dedication. If you study the dedications of H.P.B.'s four books, *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy* and *The Voice of the Silence*, you will find that this very study reveals the whole plan H.P.B. had in mind. The Theosophical Movement was inaugurated for the study of the propositions contained in *Isis Unveiled*; and, because the number of students of the Ancient Wisdom-Religion increased, she was called upon to record *The Secret Doctrine*: Out of these students some became her pupils.

ready to teach what they had learned, so *The Key to Theosophy* was published. Finally came *The Voice of the Silence*, dedicated to the few valiant souls who would give all to Theosophy and keep nothing back. In these dedications you will find the place *The Secret Doctrine* occupies and its value to all students.

A cursory glance at the table of contents will not take you any great time. The contents will give you an idea of the profundity of H.P.B.'s mind; not only her breadth of vision but also her depth of perception and clear vision are seen. When you have studied the dedication and the contents, you may turn to the Preface to the first volume. In that Preface there are many important points which will raise questions.

I am glad that you are reading through *The Secret Doctrine*. It will give you an idea of what a wonderful mind was H.P.B.'s which could deal with all the subjects in such a perfect and masterly manner. But to get at the core of *The Secret Doctrine* one has to absorb what is given by quiet and continued reflection.

You need not be frightened by *The Secret Doctrine*. No doubt its style is difficult and the method of presentation of the teachings seems complex. But H.P.B. used that method with a very serious purpose. The book is not to be read only by the lower mind which analyzes and understands. It is a book which brings the faculty of intuition into operation, and although a student may not understand all the contents of the work, still he is helped. We might compare it in this way. To many of us is not known the value of different kinds of nourishing foods. We eat those foods and, though we are not conscious of it, the nourishment produces its healthy reaction in the human body. This is exactly what *The Secret Doctrine* does. You may not know which part of your body gains nourishment from a particular food. Some foods nourish the nerves, others nourish the bony structure, others nourish the brain, and so on. Now *The Secret Doctrine* nourishes that aspect of the soul which is above the logical, analytical mind. The latter compares and contrasts and moves between many pairs of opposites. But the Higher Mind is not ordinarily in use by us. Therefore we do not know what are the effects of its working on the brain and the way in which the grooves in the brain are filled up. Therefore a study of *The Secret Doctrine* is of enormous value, though we may not see that value. One more idea about *The Secret Doctrine*: Do not look upon it as merely a metaphysical book. If you study carefully the Preface to *The Voice of the Silence*, you will find H.P.B. stating that the Stanzas of Dzyan and *The Voice of the Silence* belong to the same series of instructions. The Stanzas represent the metaphysical and the philosophical side, while the *Voice* represents the ethical and practical side, and both the wings of the human soul are essential if that soul is to rise like the giant bird that tries to touch the very atmosphere of *Akasha*.

IN THE LIGHT OF THEOSOPHY

In a broadcast over All India Radio on October 1st, on the eve of the National Integration Week, the President of India, Dr. S. Radhakrishnan, advised the people to settle their mutual differences peacefully and with understanding and tolerance and thus make India a stable and mighty force for peace and progress in the world. (*The Hindu*, October 4th)

The President said:—

Nature, through her seas and mountains, had decreed the oneness of India; her culture, from one end to the other, had provided the essential bonds; and the vicissitudes of history and her struggle for freedom have demonstrated unmistakably the need for solidarity.

He asked the people to renounce hatred, ill will and fear, to develop the inner sense of right and preserve individual integrity, whatever happens. "Respect for others is the basic principle of civilized behaviour," he added. The use of force brings about a coarsening of the moral fibre. So we should affirm our faith in the principle of non-violence.

The National Integration Conference held in 1961 had decided that a National Integration Pledge should be taken by every adult Indian. The following is the text of the pledge:—

I, as a citizen of India, affirm my faith in the universal principle of civilized society, namely, that differences should be settled by peaceful means; and I hereby pledge myself, having regard to the need for emotional integration among the people, never to resort to violence in any dispute relating to religious, linguistic, regional or other public issues.

In a preamble to the pledge, it has been stated that no person should be asked to sign it unless its meaning and significance have been fully explained to and understood by him. Several lakh copies of the pledge and preamble have been distributed in all regional languages throughout the country in connection with the campaign to have them signed beginning from Gandhiji's 93rd birth anniversary on October 2nd.

Dr. Radhakrishnan concluded:—

When brothers quarrel and settle their differences peacefully, the spirit of fraternal accord remains unbroken. Should they, however, in their quarrel become violent and strike each other, the feeling of brotherhood may come to an end. Similarly, when Indians assault or kill Indians and burn and loot in the name of caste, sect, religion, language or region, the resulting hatred, bitterness and spirit of vengeance create a psychological estrangement which makes it difficult for people to feel that they all belong to one another as citizens of the same nation.

Of late, the achievement of peace, which has become an international necessity and "man's major problem area," is engaging the attention not only of the politicians but also of the scientists. The "Pugwash" conferences, now known as the Conference on Science and World Affairs, suggested by Einstein and Russell in 1955 and held nine times since, have been a great stimulus and a major factor in encouraging the movement for the scientific study of peace and conflict resolution. The main aim of these conferences has been to provide a meeting ground for the senior scientists of the world to find out ways and means to divert science from its destructive purposes to constructive ones.

The April 1962 issue of *World Union-Goodwill* offers an interesting glimpse into the scientific efforts towards the study of peace. A major effort is being made in Canada to establish a Canadian Peace Research Institute. It has the active support of many well-known organizations and will have allied institutions in other parts of the world. Its chief aim is "to examine the physical, economic and social facts involved in specific problems underlying international tensions" and "to recommend to their governments the means of alleviating or eliminating such specific problems." The moving spirit behind the scheme is the famous nuclear physicist Dr. Norman Z. Alcock.

The Michigan University's Centre for Research on Conflict Resolution is another prominent organization working scientifically towards the establishment of international peace. It has the support of many prominent educators and scientists. The Peace Research Institute of Washington and the Institute of International Order are two other such organizations.

In Europe, also, such researches are in progress. The Institute for Social Research in Oslo, the Peace Knowledge Foundation of England, the Grotius Seminarium of Holland, the Peace Research Group at the University of Zagreb in Yugoslavia, and the Society for the Scientific Study of Peace, which is working widely with the collaboration of sociologists and scientists in many parts of Europe, are some of the well-known institutions working along this line. Many more institutions like these are being planned.

In the East, probably the most important institute is the Gandhi Peace Foundation, started in 1958. While yet consolidating its work, it is carrying on research in various subjects concerning international matters, with special reference to the feasibility of bringing about peace and harmony through the application of Gandhian techniques. It hopes to extend its scope of activity to wider fields.

World Union-Goodwill believes that "a whole new climate of opinion and new levels of understanding are in the process of being created. . . . And it may well be that the study of conflict resolution will prove to be one of the major factors leading to an integration of the many different streams of human thought."

These days, when all religious beliefs and doctrines are questioned, it is natural that the subject of death and survival after death should come under close scrutiny. F. Clive-Ross, the European Editor of *Tomorrow* (published by the Parapsychology Foundation of New York), in his article "Does Personality Survive Death?" (*Tomorrow*, Summer 1962), suggests that traditional psychical research is unlikely to discover an answer to the question of survival, and puts forward a point of view which comes very close to the Theosophical teaching on the subject.

The author considers modern spiritualism's claim that it is possible to establish communication with the departed "spirits" through various mediums to incorporate much materialistic thought. The deceased are regarded as existing in a near-physical body, in a near-physical "spirit world," where things are very much the same as in earth life. Spiritualism, Mr. Clive-Ross writes,

stands or falls on its claim to be in communication with the dead, through mediums — this and nothing else. It has no distinctive philosophy, certainly no metaphysic, indeed nothing beyond a collection of notions and theories, borrowed haphazard from various sources, and about which even its strongest adherents are sharply divided. If it can be shown that mediums are not in contact with the dead, or sometimes make contact with something which was only part of a deceased person, spiritualism collapses. In order to make their case acceptable, it is essential to prove that the individual persists after death and that he is much the same, apart from the fact that he has shed his physical body. This leads to such questions as what survives, and where?

As he suggests, no "evidential" communication can be considered of prime importance in establishing the possibility of contacting the dead; it is equally possible to receive "evidential" messages from the living. Mr. Clive-Ross continues:—

Despite the claims of the psychic press, genuine psychic phenomena are extremely rare. Most of the mediums who are daily giving sittings at spiritualist centres and churches, are exercising no more than a little extra-sensory perception, sometimes mixed with a knowledge of psychology. They are no more, and sometimes less, successful than many professional clairvoyants, who do not posit the intervention of spirits at all! . . .

One of the strongest arguments against the spiritualist case lies in the fact that after over a hundred years very little of any significance has been communicated, although the welter of rubbish has been stupendous. It does not appear to be possible to name a single great man who has communicated anything superior, or even equal to, what he wrote or said in life.

The author holds that, seen from a different angle, the whole question whether we survive death ceases to have any meaning.

Given the possibility of an extended and transcending state of

consciousness in man, it would appear that there must be something in his constitution which corresponds to this estate. This has been called "the higher self," or ego, to distinguish it from the ordinary thoughts and emotions, which are subject to time and space as it, apparently, is not. It could, perhaps, be described as "pure being," existing in eternity, by which is meant "without time," unchanging and "true." This is what has been referred to as the spirit of God within us all, and this is what is permanent in man, and which stands apart from growth, decay and death. . . .

To a higher, timeless part of the human being the question "do we survive death?" has no meaning, since it has never been subject to it. The question is thus shown to be a false one, valid only at the lowest level and in the person who has lost all sense of a divine origin. . . .

All things subject to time and space grow old and eventually die. Our thoughts and emotions are no exception. It may well be that they persist for a time after the death of the physical body before "dying" themselves, and if such is the case it would be reasonable to suppose that if one were able to establish contact with them it would be possible to learn something of their past and present nature. In this case one would expect to find such things as were familiar, or pertained to, the "influences" in question, but nothing of a creative or transcending kind. This is exactly what one receives via spiritualistic communications. Learning of nothing but matter relative to the cast-off personality, spiritualists have promptly proclaimed its survival. This, for a short time, may be partly right, but it should not be regarded as bearing much resemblance to the whole person when alive in the material world. Orthodox tradition would say that one was merely communicating with a slightly more subtle corpse than the one in the grave, and that little or nothing of any significance would result. The history of spiritualism appears to illustrate the truth of this point. . . .

. . . the human being is alleged to consist of a great deal more than a material body and a "spirit," and at death leaves behind "corpses" other than the physical one. These "wandering influences," shades, ghosts, or whatever one likes to call them, maintain a sort of semi-life of their own for a time, before sinking into the discard in the manner of the physical body. It is with such, orthodox tradition teaches, that contact is made at séances and through mediums. If this is true, the spiritualist case falls to the ground.

Mr. Clive-Ross considers that parapsychology is more likely than traditional psychical research to discover an answer to the question of the after-death states. Whoever gets the credit for "discovery," it is plainly evident from the above quotations that Theosophical ideas have not been in circulation for all these decades in vain. The genuine writings of H. P. Blavatsky on the subject of death and after are there to guide the seeker in his quest for knowledge, and would surely lead to a better grasp of the meaning of soul-existence.

The article "Arid Zone Problems" by L. Dudley Stamp in the September 1962 number of *Discovery* provokes thought on the subject of the difference between our attempting to impose changes upon nature without regard to their possible effect on the delicate balance of nature and our working with her to effect changes for the benefit of all concerned.

The article was occasioned by a series of publications sponsored by the Natural Sciences division of UNESCO; in particular, one called *The History of Land Use in Arid Regions* to which 16 authors contributed. Dudley Stamp was responsible for introducing the topics considered and their authors, for editing the whole and for contributing the last chapter in which he tries to draw some general conclusions.

In the article mentioned above, he points out the need of a review of our orthodox thinking on arid lands. The damming of a river, or the tapping of an underground water supply to create a reservoir from which water can be led to parched land, does not necessarily herald peace and plenty there. It may create more problems than it solves because of its effect on the delicate balance between man and nature, and between the factors of the natural environment itself.

The author indicates some of the possibilities. An area of land is drowned and resettlement of the population becomes necessary. Mineral matter in solution in underground water may poison the land, or the increase in the salinity of the stored water through excessive evaporation may have the same effect. The silt and mud which had been carried from the mountains to fertilize and give life to the flooded plains may choke the reservoirs instead. Traditional nomadic tribes may have imposed upon them a way of life unwanted by them. Diseases may spread to other areas, diseases which in the past may have brought about the abandonment of whole vast areas by former civilizations.

Among the positive suggestions which he makes is that rather than try to impose agriculture upon some of the arid zones of the world we should utilize their natural advantages for industrial development. Sunshine and warmth would be psychological advantages for a large industrial population. An economic advantage would be that a heavy expenditure on fuel and clothing would never be necessary. Presumably land naturally suitable for agriculture, which might otherwise be industrialized or urbanized, would be saved for this role.

More important even than the actual suggestion for the utilization of arid regions is the general approach of seeking ways to turn to good account apparent limitations and misfortunes. It is an attitude worthy of the widest application.

The harm that may result from the recent sleep-learning craze sweeping America especially was indicated in our issue for December 1960 (Vol. XXXI, p. 76). It is now generally recognized that bed-time learning is not as safe as its advocates make it out to be. Geoffery Humphrys,

in his article "Learning While You Sleep" (condensed from *Columba* in the September *English Digest*), sounds serious warnings against this practice.

The original sleep-learning experiments, conducted during World War II, were based on the common scientific knowledge that the human brain is never completely inactive; while the conscious mind rests, the "subconscious" is still active.

A sleep-learning kit consists of a small recorder, a speaker which can be put under the pillow without causing any discomfort, and a wide variety of instructional tapes devised so that the information to be assimilated is repeated 50 or more times throughout the night. The tape begins to play after the person is soundly asleep and at a whispering volume to enable him to be receptive to the briefing without awakening.

What the sleep-learning kits offer at best is, in the words of Mr. Humphrys,

a watered-down system of brain-washing with possible far-reaching repercussions. According to the American sales propaganda, sleep-learning is merely a matter of selecting the subject you want, then flicking the time-switch before you doze off and eventually becoming an expert in the field of study you have chosen.

The range of tapes available is fully comprehensive. They include foreign languages, commercial courses, how to be a success in a chosen profession, how to conquer personal failings, how to achieve certain virtues, how to gain financial success, creative inspiration, physical vitality, etc. . . .

Of course, it is all so much bunkum, and dangerous bunkum at that. But the American public are swallowing these garnished facts. . . .

[Sleep-learning kits] can never teach full and complete understanding, but their constant murmurings can affect one's life with other people's thoughts and opinions without the sleepers realizing it.

There is no real evidence to prove that sleep-learning methods should be extended beyond their restricted war-time use. Its present commercial application in America is a money-spinning craze riding on the wave of popular demand for achieving something without the use of concentrated individual effort.

Achieving quick results with the minimum of effort has indeed become one of the characteristics of our age. Heavy is the price that has to be paid for desiring rapid results without working for them; this is true in all spheres of life.

BOOKS

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The United Lodge of Theosophists

DECLARATION

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

The work it has on hand and the end it keeps in view are too absorbing and too 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 to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 40, New Marine Lines, Bombay 1.

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