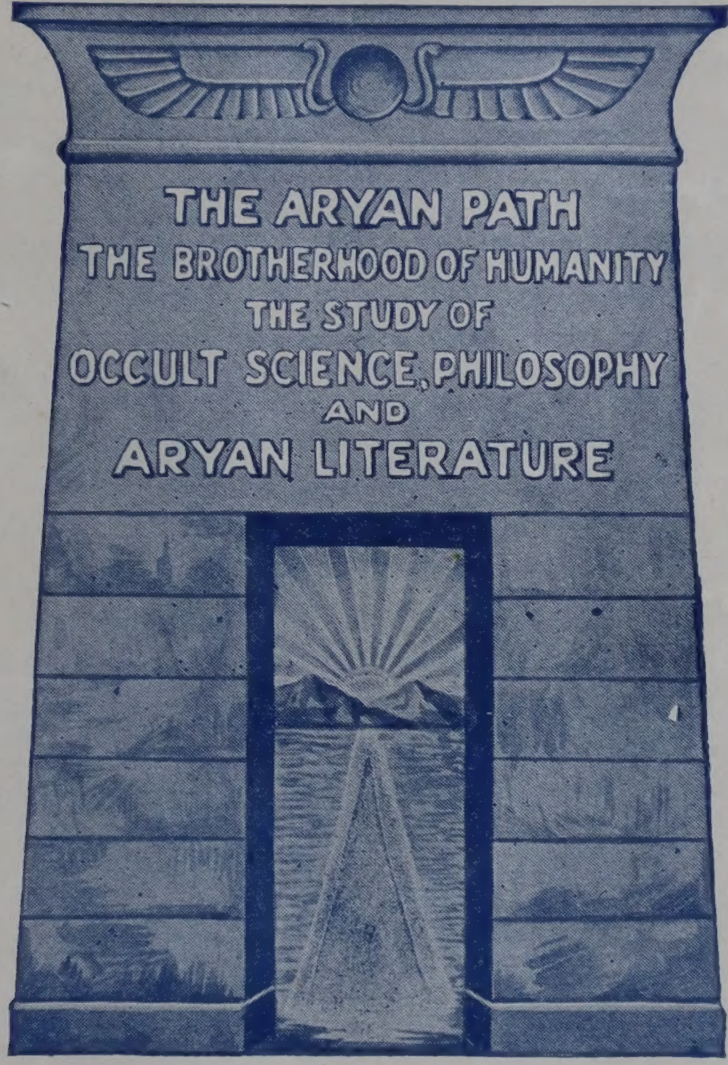




THE OSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



**THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE**

Vol. XV No. 7

May 17, 1945

Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material.—H. P. B.

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th May 1945.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1945.

VOL. XV. No. 7

WHAT IS OUR WORK ?

The mission of the Theosophical Movement has been clearly and definitely programmed by H. P. B. under the direct guidance of her Masters. In giving a Message to W. Q. Judge she gave one to every student-server of the Cause of Theosophy. She wrote :—

Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—good-bye! * * * Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw * * * and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

She wrote and she wrote and she wrote—all that she had to; for whom? For all who wanted to serve the Theosophical Movement which she inaugurated. Each student-server must teach himself to “remain staunch to the Master's programme” and must educate himself in intellectual honesty to be true to himself. Her prophecy has been fulfilling itself these last many years :—

I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists.

As time rolls onwards to meet 1975, testing of hearts among the nominal and ambitious as well as among the earnest students is taking place with an accelerated speed. Each one who calls himself a student-server of Theosophy must ask himself, if he has not already done so, and ask himself afresh if he has done so in the past, if he has been true to the Original Programme which emanated with the Original Impulse set in motion in 1875 in the City of New York.

H. P. B.'s mission was to change the Manas and Buddhi of the race by a wide-spread promulgation of the Teachings of Theosophy. She founded the Theosophical Society for the study of the subjects she treated of in *Isis Unveiled* (see her dedication to it). If she struck that note of study in her first book, she repeated it with peculiar emphasis in her last volume—*The Key to Theosophy*. That book she wrote so that all her pupils might learn and teach the one philosophy. In *Lucifer* (Vol. V, p. 7) she said :—

With the present publication of the “Key to Theosophy,” a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations.

STRAIGHT THEOSOPHY

All students, individually or in groups, have the solemn duty to study, apply and promulgate Theosophy. Straight Theosophy. But what is straight Theosophy? In her *Key to Theosophy* H. P. B. has clearly pointed out what students should learn and what they should teach.

ENQ. Then is all this metaphysics and mysticism with which you occupy yourself so much, of no importance?

THEO. To the masses, who need only practical guidance and support, they are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth. Conviction breeds enthusiasm, and "Enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrines?

While the student's first duty is to acquire knowledge of Theosophy, including "metaphysics and mysticism" he is asked to promulgate four important and fundamental teachings to all. What are they? (1) Universal Unity and Causation; (2) Human Solidarity; (3) the Law of Karma; (4) Re-incarnation. And she adds—

These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.

In this connection it is very important to note that Theosophy has teachings both for the mind and for the heart. Our mind as well as our heart needs to be educated. Within our body is not only the Thinker who always thinks straight, not only the Lover who always loves straight, but also the mechanistic and machinating mind, the heart blinded by personal affections and aversions. The Human Soul has at its service the sight of the Spiritual Soul, but it is also coloured by the Animal Soul—red in tooth and claw—more subtle than the chameleon. Says *The Voice of the Silence*:—

Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy

sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha.

Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not Self, thy SELF is in itself without a body, and either praise or blame affects it not.

Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

False learning is rejected by the Wise, and scattered to the Winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."

The true student-server of Theosophy teaches himself to repeat—"Thus have I heard." Immediately following the above is the verse:—

"Great Sifter" is the name of the "Heart Doctrine," O Disciple.

The Esoteric Philosophy, constant and consistent, ever tests the devotee-altruist. It has done so in yugas gone by; it will do so in eras yet to come; it is actually accomplishing the task at the present hour.

FROM AN UNPUBLISHED LETTER

"Attain that inner quiet and repose which alone enables one to set free the Higher Energy for the good of the collective mind of the race. That repose comes from the feeling of surety in the heart, the feeling that nothing can go wrong if thoughts and words are not idly or impulsively sent out, but are the children of deliberation and purpose. The link which must exist between these two—deliberation and purpose—is to be found in the knowledge of Theosophy. Thus creative become our deeds which fill our hours and days. May your remaining time spent in holy tasks reveal you to be a spreader of such light and strength. Do not think this ideal to be either too lofty to attain or too vague to attempt. If you resolve and try you will succeed."

ANSWERS BY W. Q. JUDGE

[In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on "Psychic Phenomena and Spiritualism." In this issue we reprint answers on three more subjects.—Eds.]

CONSCIENCE

What is the source of Conscience? From what plane does it come? Why does the savage delight in cruelty to his enemy, and the so-called enlightened man in sharp practices which the really enlightened know to be wrong? In other words, is Conscience a matter of education?

Conscience seems to be a faculty which may be stilled or made active. In my opinion its source is in the Higher Self, and as it comes down through plane after plane it loses its force or retains power according to the life and education of the being on earth. The conscience of the savage is limited by his education just as were the consciences of the New Englander and the European religionists who destroyed men for the sake of God and Christ. We cannot assert that the men who indulged in religious persecution were not going according to what they called their conscience. By this I do not mean that conscience is a matter of education, but that the power of its utterances will be limited by our education, and consequently if we have a bigoted religion or a non-philosophical system we are likely to prevent ourselves from hearing from our conscience. And in those cases where men are doing wrong according to what they call their conscience, it must be true that they have so warped their intuition as not to understand the voice of the inward monitor. (*December 1893, p. 10*)

How can we discern whether it is the divine conscience animating us and directing us in a certain direction, or the animal soul seeking release from seemingly unfavourable environments?

The divine conscience acts in all struggles for betterment, but clouded more or less in each by reason of education and habit of thought; hence it varies in brightness. It is not possible to make a hard-and-fast fixed rule for finding out what is the animating motive. If we are trying to get into a better state, it is for us to decide if that

be simply and wholly selfish. All actions are surrounded by desire as the rust is round the polished metal or the smoke round the fire, but we must try. So if we fix for ourselves the rule that we will try to do the very best we can for others, we will generally be led right. If we rely on the higher self and aspire to be guided by it, we will be led to the right even if the road goes through pain, for sorrow and pain are necessary for purification of the soul. But if we wish to run away from an environment because we do not like it and without trying to live in it while not of it, we are not altering ourselves but simply altering the circumstances, and may not always thereby gain anything. (*March 1894, p. 10*)

Is the sixth principle (Buddhi), in union with the fifth principle (Manas) acting as spiritual consciousness, identical with what has been called "the voice of conscience?"

The voice of conscience may be said to be Manas guided by Buddhi, but at the same time the Atman must also be concerned or there would be no real spiritual basis and no true certainty nor justice in the moving influence of conscience. Call the voice of conscience the voice of the Higher Self and you will be nearer right, and certainly safer from falling into a mere intellectual conception of the Soundless Sound that is very difficult to hear. (*November 1894, p. 12*)

DREAMS

Is it possible by a strong desire before sleep to receive from the Higher Self in dream an answer to questions respecting right thought and conduct?

This question is one of deep importance to those who are in earnest. My answer to it would be "yes." Bulwer Lytton says, in the "Strange Story," that man's first initiation comes in

dreams. In the Book of Job it is written (c. iv, 12, 13): "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men." And (c. xxxiii, 14): "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when *deep sleep falleth upon men*, in slumberings upon the bed." The state spoken of in Job is the same as that called *Sushupti* by the Hindus. Man has three principal states or conditions—waking, dreaming, and dreamless or deep slumber. In the last it is held that communion is enjoyed with the Spirit, and that the inner man returning or changing from that condition goes into a dream, short or long, from which he changes into the waking state. The influences of *Sushupti* are highly spiritual. They are common to all men. The greatest villain on the earth, as well as the most virtuous man, goes into *Sushupti* and receives benefit from it. If it were not so, wickedness would triumph on the earth—through the overpowering influence of the body and its constant downward tendency. Now, if this is believed and the reality of the Higher Self admitted, it follows from what is called *the mysterious power of meditation* that a sincerely devoted man who earnestly calls upon the Higher Self for aid in right conduct will receive in the dream state that succeeds the condition of *Sushupti* the aid asked for. In other words, one can make the dream impressions received out of the highest—or *Sushupti*—state more clear and valuable than is usual with those who think nothing about it. But the questions asked and impressions desired must be high and altruistic, because the Higher Self has no concern with material things nor with any temporal affairs. This power will of course vary with each man according to his nature and the various combinations between his physical, astral, and psychical planes. (November 1889, p.1)

In the *Path* it is stated that "a dream is the going out of a part of our principles into the Astral Light." This raises a desire for information relative to the inspiration—so called—of poets, artists, inventors, and others.

The definition of a dream referred to is not to my mind adequate, for there are many sorts of

dreams all due to different causes. Believing, as I do, that in the Astral Light are the pictures of all that man has ever done or made, and that at this stage of evolution it is not possible to bring forth anything really new, the so-called inspirations may often be due to the fact that the organism of those "inspired" more easily permits the influx of the pictures in the Astral Light, and then their production in verse, paintings, inventions, or what not. In an article entitled "Genius" by H. P. Blavatsky in *Lucifer* for November 1889, the idea is advanced that the great geniuses, of whatever kind, are examples of the Ego, which is all-knowing, shining through and informing the physical body inhabited. It is not necessary to dream in order to be inspired, for the sudden inrush of poetical ideas and of new inventions may be due wholly to the previous state of the organism. While we often hear of such ideas arising in dream, yet from what is known of the poets, painters, and others, we are forced to the conclusion that the greater number of inspirations are during the waking state, and this supports the view put forward by H. P. Blavatsky in the article upon "Genius." (December 1889, p. 4)

ASTROLOGY

If all our sufferings in this life are caused by the misdeeds of a former life, how can any combination of sidereal influences at birth affect our fate?

A thorough acquaintance with the doctrine of Karma and with what is actually claimed for Astrology by those qualified to speak, would result in an answer to this question. Astrology is not soothsaying nor card-reading; reading omens is soothsaying; reading cards is a form of divination; Astrology is neither of these. All that is claimed for it is that the whole assemblage of stars indicate, as being a vast machine or clockwork, just exactly what is the state or condition of any one spot in the whole mass. Is this any more absurd than to say that a watchmaker can tell from the movements of a watch just where the hands will be at any particular moment, and likewise from the hands alone where the different cogs and other parts are within? If common minds and ignorant as well as venal

practitioners of Astrology, make a stock of their imitations, wrong conceptions, and base uses of it, that is no reason why the *Forum* should sweepingly denounce Astrology. As well denounce real Christianity because of the base coinage labelled with its name. Taking now the oft-made assertion that "Karma governs all worlds up to that of Brahma," we reply to the question that our Karma and the stars are inextricably linked together, for if we had no Karma there would for us be no stars. It is just because the Karma of any being at birth is fixed from his prior one that the great clockwork of the skies shows unerringly to the sage—but not to the dabbler nor to the modern abusers of Astrology—the Karma or present fate of the being. But if, as so often done by even the best of Theosophists, we separate any part of our universe from any other portion, putting one under the influence of Karma and another not, then of course such questions as this one cannot be answered. The doctrines of the Wisdom-Religion are naught if not all-embracing, are useless and misleading if not applicable to the greatest as well as the very least of circumstances or worlds; and so we answer that not only do sidereal positions *indicate* our Karma, but even the very clouds, the wind, and the hour of the day or night in which we may be born, do the same. (July 1890, p. 11)

INVISIBLE BOOMERANG

AN INCIDENT IN THE LIFE OF SANKARA

[Kashinath Trimbak Telang, the great Hindu reformer and scholar of Bombay, contributed to *The Theosophist* conducted by H. P. Blavatsky "The Life of Sankaracharya, Philosopher and Mystic" in which in Vol. I, p. 203, May 1880, the following is narrated.—EDS.]

Sankara suddenly caught the disease, called Bhagandara¹ which had been sent upon him by

¹ A terrible form of ulcerated sore, or fistula.—ED. THEOS.

the necromantic spells of Abhinavagupta, who had performed a special sacrifice to accomplish his malicious plot. The greatest physicians attended on Sankara, but in vain. Meanwhile the patient himself behaved stoically or rather vedantically. But at last when the disease could not be cured, he prayed to Mahadeva to send down the Ashvinikumárs, who were accordingly sent down disguised as Brahmans. But they pronounced the disease to be beyond their powers of cure as it was caused by the act of another. On this communication the anger of Padmapada once more came to the relief of the Vedantism of Sankara. For, though dissuaded by Sankara himself, he muttered some mystic incantations which transferred the disease to Abhinavagupta himself who died of it.

The Editor comments:—

An important point for the student of occult science is here made and should not be overlooked. The law of physics that action and reaction tend to equilibrate each other, holds in the realm of the occult. This has been fully explained in *Isis Unveiled* and other works of the kind. A current of Akas directed by a sorcerer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt. So well is this law understood that it has been preserved to us in many popular proverbs, such as the English ones, 'curses come home to roost,' 'The biter's bit,' etc., the Italian one 'La bestemia gira, e gira, e gira, e torna adosso a che la tira,' etc. This reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akasic currents—if it is permissible for us to coin a new word that will soon be wanted in the Western parlance.

MR. JUDGE'S BOOKS—A STUDY

I.—INTRODUCTION

The place of Mr. Judge in the Theosophical Movement is unique, for he bridges for us the gulf between the Mahatmas and H. P. B. and ourselves, struggling student-servers. H. P. B. called him the *antaskarana*, the bridge, and as a bridge carries traffic across some chasm without imposing itself on that traffic, so Mr. Judge carries the Teaching from the Great Ones to us, and us to Them without imposing himself on it or on us. A bridge may be beautiful or ugly, safe or dangerous, but Mr. Judge stands out as tested and tried throughout the last many years, and, as his character unfolds before the student's gaze, it is seen to be beautiful.

He always associates himself with his fellow students, and though, as H. P. B. wrote in 1888, he was a "chela of thirteen years' standing," yet in the first of the *Letters That Have Helped Me*, we read:—

Now let me elevate a signal. Do not think much of me, please. Think kindly of me, but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road.

In his books and articles we find the material of which the bridge is made, and there are many strands of thought that bind those materials into safe and secure means of transport for us. One such thread deals with the relationship between the Message, the Mahatmas and the student.

In the first pages of *Notes on the Bhagavad-Gita*, we have a reference to the Sages and Their Work. He also defines clearly his *attitude* to Them and to the *Gita*, his own rendition of which is most interpretative and inspiring, and shows us the basis of his study. The *Gita* is, he writes:—

The Holy Song of God Himself, who, at the beginning of Kali Yuga, or the dark age, descended upon earth to aid and instruct Man.

Acting on the assumption that this statement is true, he defines his attitude:—

What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it.

He sums up the basis for this attitude in words that could only have been written by one who had sensed the *reality* of the Spiritual World. They are wonderful words and dwelt upon in the mind form a strong link between that spiritual world and our own.

His attitude towards the Teachers, and the willingness to search diligently the scriptures because they are Their Message to mankind, runs throughout his writings. It comes out strongly in many places in his *Letters* and again in the Preface to the *Yoga Aphorisms of Patanjali*:—

When a firm position is assumed with the end in view of reaching union with spirit through concentration, He [Ishwara] comes to the aid of the lower self and raises it gradually to higher planes.

It was this recognition of the relationship between the Teachers and Their Teaching that made Mr. Judge always approach the Teaching with the thought and dignity it deserves. It is to him something offered to us from the Great Ones for our analysis and absorption. Because it is "founded upon knowledge acquired by the Sages of the past, more especially those of the East," it is worth our earnest study. "It has existed from immemorial time" (*An Epitome of Theosophy*); the Adepts keep the Record, and the recording still goes on. These Adepts are

wonderful persons who are said to be of immense age, and who keep themselves secluded in places not accessible to the ordinary traveller.—*Echoes from the Orient*, p. 1.

"They have always existed as a body" (*The Ocean of Theosophy* p. 3), and they "now and then descend from other spheres to aid and benefit man." (*Patanjali*, p. VII) They are:—

the highest product of evolution through whom alone, in co-operation with the whole human family, the further regular and workmanlike prosecution of the plans of the Great Architect of the Universe could be carried on.—*Ocean*, p. 14.

The greatest contribution to the subject of the relationship between the Great Ones and ourselves is the idea of co-operation. In Their great work They need "companions," companions who will

"rediscover and promulgate" the Message. Perhaps here is the reason for the faithful transmission by Mr. Judge of the Message as given out for our century by those Great Ones. Though all may wish to become "companions," such is no easy task. It is necessary to comprehend fully that in spiritual things "nothing is gained by favour, but all depends upon...actual merit." "The end to be reached is self-dependence with perfect calmness and clearness." (*Echoes*, p. 32) Only those who understand this and are willing to "stand alone" can attain to the condition of disciples and be trained as such according to the methods of the teachers of the school to which the Theosophical Adepts belong.

From his experience he shows us what to do. First, he tells us that the "process takes place entirely within the individual," but, "however personal and interior...is not unaided, being possible, in fact, only through close communion with the supreme source of all strength." In fact, "the essence of the process lies in the securing of supremacy to the highest, the spiritual, element of man's nature." (*Epitome*, pp. 25-6)

There are, then, two aspects to this work: (1) It takes place in and on ourselves and (2) it is possible only through close communion with the supreme source of all strength. Help is always present but we must reach the place where it can be received. Help comes from Buddhi and the Buddhas, but we must reach up to it to receive it. Buddhi is like the lovely mountain stream. Its moisture feeds the earth, but if it is to assuage the thirst of the traveller, he must dig deep down through the earth till he reaches the level from which it can flow to him. So it is with Buddhi, Universal Compassion, Alaya's sweet running water. It is there always, but that which receives it is Manas. Manas, the real Thinker, pierces upwards with its "points" and draws down the spiritual help to itself, and then passes it to the Ray struggling in the personality of darkness. The channel is made by thought. We must, as *Letters That Have Helped Me* emphasises, "think, think, think," that we "are THAT...the Supreme Soul."

We can gain much help by a synthetic study of Mr. Judge's books. Though they all deal with

the main tenets of the philosophy, in each can be found special help along one particular line. *The Ocean of Theosophy* is primarily knowledge-giving. A thorough study of it will form a basis for all further study and application. *Echoes from the Orient* tells us more of the work of the Adepts and disciples in the world and points to the influence of the Astral Light. *An Epitome of Theosophy* gives us information along the lines of training for discipleship. *Notes on the Bhagavad-Gita* contains priceless help in the living of our daily life in our environment, internal and external, while *Letters That Have Helped Me* aids us to reach self-control in the daily round. The Prefaces to *Patanjali* and the *Ocean* contain deep hints as to the function and powers of Will.

These we will take up in turn in succeeding articles, following the same thread, the Message, the Mahatmas, and the student.

CHAINS

A STUDY IN KARMA

"The Sphere of Man's whole Life
Joined by gold chains to the Feet
And the Hands of Those Who Know."

If a metaphysical interpretation may be put on the functions of the bodily members, it may be said that the continuous progression of human events is bound together by links visible and invisible, and that it is woven and supported by those who possess the needed flexibility and stable understanding. If this is held as a philosophic fact, a man may have faith in it and do his part in solving his personal problems. Some religion may aid him in the solution if his belief is of a thoughtful, investigative, working nature, instead of a mere acceptance of help promised from somebody superior to himself. For the opening quotation does not indicate that Those Who Know point out every step in a man's path, leaving him free of uncertainty and without responsibility. The sad mistake of very many men is just this unthinking receptiveness and expectation of supposed benefits from a supposed Benefactor outside of them. Because such hopes have proved groundless—as they always must—vast numbers of men

in the present age have slipped into a passive unproductive state, since what they were taught to look to as Benefactor has betrayed their trust, and they seem unable to begin to depend on themselves. The chains binding them that used to look like gold have proved to be only tinsel, gilt over rusty iron. They see "no future," only a hard grind of unwelcome, unfruitful duties; they seem forced by their malign fate to do the distasteful, the frustrating, the deadening, from week to week, year after year, till in sheer weariness and heart revulsion they drop in their tracks and let the tide of life roll over them.

Is this the meaning of life? Never! Many men accept it as the meaning, but not because some outside power compels them; rather, because they have slipped into it through qualities within themselves, through a terrible inertia, a torpid mental laziness, that has intoxicated their minds and souls till they have passed into the sluggishness of moral sots.

A concrete example of this kind of pessimism—as also a suggestion of the possibility of rising out of it—may be found in a drama called *Chains* presented a generation ago and still popular with the reading public. In this a London office clerk has grown weary of his daily routine. The galling conditions under which he has worked for years, the reduction of his salary because of small business, and the lack of any better prospect have weighed him almost to the ground. The dream of escape, of the joy of change, travel and adventure, still beats in his youthful blood and makes further stay in London almost unbearable. And so, after much struggling, he decides to go to Australia with a friend in search of better living.

He has shown all along that he is not chafing under his duties in mere ugliness of temper, or flinging away in hasty reaction the results of what he has done. He feels for his fellow workers, and is revolted by the injustice dealt to other men as well as himself through their conditions, which do not permit them even to speak their thoughts or to vary their uniform by bright neckties without the risk of being condemned as Socialists and losing their positions. Though not a red Socialist himself, he is defending the right of all men to think on their own account, to try to direct their

own actions, and to seek ways of carrying their responsibilities that will bring better returns.

In his own case it is especially the family of his wife who weld his chains. They refuse to accept his reasonings, and accuse him of failing in duty and even of desertion. Naturally this foolish opposition goads him on all the more, and leads him to think that in order to get away at all he must leave without telling his wife that he is actually going. But as he is eating what he thinks is the final breakfast at home, she makes him understand that she is happy at the prospect of their soon having a child, and half teases him with the need of his setting a good example. He is struck almost speechless. He hears around him the clanking of his chains.

As presented, the play closed for actors and for audience with a tone of despair and wounded-animal-like non-resistance. But the play, as printed, might have conveyed in all these years a different note. For an attentive reader finds this stricken man strong enough in his manhood to utter no complaint that could hurt his wife's feelings, to don once more the ill-fitting uncomfortable office uniform and, leaving her with affection, to go quietly back again to the hated clerkly routine. He is strong and clear enough to say, even at this peak of disappointment, to the only one who has encouraged his cravings:—

"Don't make me out more of a brute than I am! No, the thing was meant to be! I was mad. After all, a man can't do just what he likes! It's better as it is. If this hadn't happened, I should have done it—and a pretty mess, I dare say, I'd have been in—and dragged her in, too...."

The intention and the capacity of self-control, shown in those small acts of his and in that speech, give hope that this man may retain his change of thought. He may come to see fully that no work is low or useless except what is done just for oneself. From such a changed attitude, if held, would come, under karmic law (though unrecognized), somewhat better conditions. He would be able to prove that the hurt given him by his situation is reduced through his uncomplaining acceptance and steady determination to make the best of what he has.

But, the exclamation "No, the thing was

meant to be!" shows ignorance, in him and in the dramatist, of any higher kind of justice. These words reveal a picture, in the background of his mind, of some dire Force outside of men against which they have no redress. Thus the play loses some ethical value in its close, because through these mixed ideas it leaves the spectators or the reader free to retain his pessimism if he so wishes. Perhaps the dramatist herself did not clearly see that she was suggesting any other solution.

Has a man a will of his own? Can he change his conditions? Can he truly say "I am the Master of my fate; I am the Captain of my soul"? How is it possible that he can, when all around him are forces, social, commercial, governmental, against which it is utter folly even to lift his finger?

Must not the answer be in the meaning of Will, and the meaning of Freedom? True, a man cannot always lift his finger to remove obstacles on this mere physically human plane. But there are human planes higher than the physical. The chains of gold bind all together in a co-operative process, for evolution is full of correlations, of givings and takings. The fact is that the idea embedded in the word "chains" is not necessarily the binding that is servitude. The word has many values in philosophical thought. To prove this several passages may be cited from the teachings of Theosophy:—

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes.—*U. L. T. Pamphlet No. 3*, p. 18.

A long chain of influence [an "intangible but mighty chain"] extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth.—*Letters That Have Helped Me*, p. 48.

Those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.—*Isis Unveiled*, Vol. I, p. 38.

Only those systems of thought which ascribe to men some independent mentality and also some power of self-government can properly define Will and Freedom. The Behaviourist, for example,

declaring that all generalizations must be based on observation of muscular and glandular behaviour, thereby limits his field of study and experiment to what is purely physical. Behaviourism gives no credence to statements that mind is anything more than body actions and reactions. As an effort at philosophic thinking, the Behaviouristic cult has had much influence—it is so definite and un-mystical, so satisfying to the kind of eyes and hands that like to imagine they are covering the whole range of human life. And as for any part of man being higher than his mind, that idea is held by Behaviourism to be too absurd for consideration.

Determinism, too, another popular line of thought, has as its fundamental tenet the doctrine that acts of will, such as social changes, result from the impetus or bias given man by some external indisputable authority. That authority may reside in human jurisprudence or in the laws or processes of Nature. In either case, man is the mere conveyor, often the victim, of those biases or dictums beyond his control. Though theoretically comprehensive and liberal, Determinism is in practice as constrictive as Behaviourism.

Both these attempts to answer human questioning, as to the meaning of life disregard as unproved or superstitious the vast range of experience adduced by religionists or philosophers and supported by immemorial tradition. Yet the empiric wealth bequeathed by the human mind and soul through a long modes of thought—and also handed down by man's practical common-sense when it is not stultified by materialistic cults—has always been derived from broad general perceptions and the use of powers and forces beyond and different from the physical.

Will is one of these powers. In the higher philosophies, Will is the power that governs throughout the whole manifested Cosmos. It is therefore universal. Operating from the highest degree to the lowest, it is possessed by every atom in manifestation, from archangel to molecule, and nothing can completely destroy it. Though a man's self-conscious will may be suspended at the time of death, the Will in the atoms of his body continues to function and does with that body what the plan of Nature intends. And that

plan of Nature is admittedly only another form or activity of Will not confined to the bodily being.

Every man in his common daily life knows will to be within himself, as also outside. He is ready to recognize conflict of wills, conflict between his own and other men's, and even between two or more "selves" in his own constitution. In this merely human range, will is often confused with desire. On these lower levels there may be little difference; but in the higher, more ethical portions of man, the true Will is in fact the ethical power supreme. It makes of the individual, man instead of animal, lifts him from the beast-man up to the truly human and spiritual man.

Since will and desire are creative powers, by them man fashions his destiny. The process is not complicated. - An idea springs up in him that seems desirable. He wills to put that idea into action; and the force in his individual will, which is the manifestation of the universal Will, works to bring that idea into objective existence. He has become a creator. Or, if an idea seems repulsive, he may create negatively, destroying or preventing his idea from appearing. Or again, if his will is too weak to make his idea active, he may become the victim of other stronger wills. By this process, since he can choose what results he will strive for, a man may govern his own creating. Even if he thinks he is unable to avoid weak submission, this is still in fact his choice; for he refuses (does not choose) to test himself fully. Accordingly, his personal will, working negatively, in the great scheme of the universal Will, places him in the position of submission, though against his deeper desire and against his better judgment. Always, therefore, whatever his private will leads him to, in the very core of his nature there lies that power and necessity of choice; nothing can abrogate it; for it is his by virtue of his being man.

Free-Will, as a philosophic concept, centres just here, in man's power of choice, regardless of outer obstacles. In the higher aspects of his humanness, nothing can reverse his will as long as for himself he holds to it. Nor is it limited by place or time. Obstructions, peak after peak, may rise like mountains; life after life may pass; yet his will can still operate. On such levels he is exercis-

ing Spiritual Will, and that works for ends high above the desires and needs of the physical.

Yet, notwithstanding that he is always exercising, even unconsciously, his Free-Will to choose, a man can never separate himself, really, from the evolutionary chain to which he belongs; because, for ages, through his thoughts and deeds he has made himself an integral part of the chain and thereby has helped to forge it. The chain may at times seem to him a bitter bondage, but he is there in his particular place by reason of his own past acts, his choosings of yesterday and long ago. And this is another way of saying that he has always had Free-Will.

If he whines over his lot, he is not by any miracle lifted out of it. Only he himself can gradually modify the results that come from his own creating. Planetary Spirits—or whatever name fits the highest Intelligences—can do nothing for him. They are occupied, not with individual human beings, but with the relations between larger Wholes, such as planets or great cosmic cycles. They oversee the joinings and the transmutings of that vast collectivity which is the immeasurable, persistent manvantaric Chain of Being. Every man should know that it is impossible for an individual to put himself into the higher or the lower stretches of that persistent Chain unless his self-constructed character places him there.

And the Eastern name for all this gigantic play and interplay of Forces, Cosmic and Human, is Karma.

One who knew well through many incarnations the power of the Spiritual Will, proved it in his last life by becoming the greatest pupil of a great Teacher. Speaking of his relation to that Teacher, he says that

he endeavours to lead others along the path, that they in turn may realize and profit by the inestimable privilege, and become teachers in their turn to others, *all* links in the great chain of "saviours of men." So the "oneness" exists all along the line, each for all, and all for each—non-separateness.

What picture of human life and service can be nobler than this? How beyond words thwarted and throttled are the minds and souls of those

who would deny to men the Man-heritage of Will, and turn to dogmas such as those of Behaviourism and Determinism to find the truth of Being!

ASTRAL LIGHT INFLUENCE

War conditions have resulted in demoralization everywhere. This is but a natural consequence, for modern warfare is cruel without a relieving sense of chivalry, and maddening anger without dispassionate courage. Chivalry and dispassion are virtues with which Mars, the God of War, can be truly propitiated. Lust and greed and anger are let loose on such a scale that masses of the civilian population have come under their dominance. Does the discipline under which he functions make the soldier or the sailor a cool and collected fighter? He is allowed and even encouraged in a certain dissipation which is enervating and corrupting. It seems not to occur to war-organizers to enquire if their plans for disciplining the soldier should include the indulgences allowed him at present. If war aims affect the morale of the fighting men, their individual morality affects the fate of the battles they are engaged in.

Be that as it may, the war atmosphere has lowered the standard of morality and the astral light of the earth is surcharged with and so continuously emanates a lethal influence. This influence enhances the intoxication of greed and lust; and wine, woman and song have become its main channels. Merry-making under the name of recreation has become a debasing process. Money is the devil and enables weak hearts and shallow minds to purchase wine, symbol of physical intoxication, woman, of moral degradation and song,

of mental dissipation. Alcohol has its medicinal uses, woman can and does uplift racial morality and song can and does elevate the mind but not as these are used at the present hour on so wide a scale.

The devilish influence of the astral octopus is not known to the modern men and women. Modern knowledge has little to say on the subject. But what about students of Theosophy? They are made familiar with the nefarious influence of this real devil, the astral light. H. P. B. writes:—

Eliphas Lévi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics—moral, psychic and physical. Finally, the Astral Light is the same as the *Sidereal Light* of Paracelsus and other Hermetic philosophers.

Action and re-action continuously take place between humanity on earth and this Astral Light. If wars and epidemics are reflected therefrom, their actual occurrence sends out fresh emanations to discolour and disfigure that sphere. Thus, at this very hour, temptations for evil gush forth from the Astral Light and drench us all; how is one to protect himself against its powerful impresses? Adequate knowledge of its nature and functions is a primary requisite. Much has been written about it in *Isis Unveiled* and students will do well to study also Sections III and XXI of *Echoes from the Orient* by W. Q. Judge. The closing touch has a message for us all:—

If by the example of even a few good men and women a new and purer sort of events are limned upon this eternal canvas, it will become our Divine Uplifter.

We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth.—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

By the time this issue of THE THEOSOPHICAL MOVEMENT is published the entire Theosophical world will have celebrated White Lotus Day. In spite of the ghastly carnage and the limitations on freedom of action it puts on every people, especially in the publishing of books and periodicals, during the last year some very remarkable volumes have been put into circulation, only a few of which have been referred to in these pages. The cause of Liberty has been well served in Paris. With the departure of the Nazis the truth is revealed that some of the best writers have done very excellent work to enrich the world of the mind. Our own Associates in Paris have been loyal to the service of Ideas and reports tell us that in spite of the Nazis they have been able to study and discuss Theosophical teachings. In India we have been so fortunate as to procure for sale on White Lotus Day H. P. B.'s *Esoteric Character of the Gospels*. Among our Indian students knowledge of Christian teachings is somewhat scanty and we are glad the International Book House of Ash Lane, Bombay, has made this piece of writing by H. P. B. available in a handy and decent form.

* * *

Speaking of Christianity, we cannot help drawing the special attention of our students to a very remarkable volume, *The Screwtape Letters*, by C. S. Lewis. Uncle Screwtape, an experienced disciple of "Our Father Below" writes to his nephew Wormwood on the important mission of foiling the plans of the "Enemy"—God! There is much practical knowledge in the book for a student of Esoteric Philosophy. Written for Christendom these letters have a universal appeal and use.

* * *

Another volume which Theosophical students will do well to peruse is *Germany and Europe* by the great Italian Croce, translated by Vincent Sheean who writes an able introduction. The closing chapter on "Duties and Duty" contains a fine exposition of Karma-Dharma. We can quote but a single passage:—

We know . . . that the spirit is a system of distinctions which is for that reason itself a unity. If the distinctions were not, the unity would not be; since a unity without distinctions is mathematical and abstract, not organic and complete. If the unity were not, neither would the distinctions be, because they are such only in the unity which they compose, and outside of unity that noun loses all sense, becoming a simple sound of the voice. By this full identity of the two terms it is not permitted to pose unity, as often has been attempted, as the superior principle from which the distinctions separate, as it were a mythical God who, existing in himself resolves to create a world, instead of the true God who creates himself with the world and creates it enjoying and suffering. The very same activity which has the specifically unifying function is one of the distinctions, or it may be said one of the forms of the spirit, and is called moral activity, which continually conquers disharmony, that is to say the necessary negative moment of every activity, attaining spiritual harmony, thanks to which the spirit moves from conquest to conquest and life continually enlarges upon itself.

Disharmony, the negative moment, is in fact the ever resurgent desire of a particular form of the spirit to persist and develop without taking account of the other forms, from which it is necessarily born as new from old in order to become old itself, leading the others and retreading with the others the eternal spiritual circle. It is, for example, the pretense of creating poetry with a soul empty of the experience of human passions and such that it comes to conclusions within itself, as the æsthetes and decadents believe, without resonance and without consequences in the whole spirit, without producing an ulterior mental and practical process. The same may be said of philosophical thinking or of practical doing which force themselves into absolute self-sufficiency or autarchy, endeavouring, the former to do without practical, moral or poetical life, the latter to do without theoretical, moral and religious life. Not, of course, that this deviation and error has not, like all deviations and errors, a motive of truth in it, since every special form of activity obeys a law of its own and a "duty" of its own. But the deviation or error comes from wishing to rise above everything of which one is a part, contradictorily substituting the part for the whole. Thus, under the appearance of rigid observance, a duty passes over effectively into violation of duty.

* * *

In our issue of May 1944 we wrote about " 'Gremlins' or Elementals," reprinting the long article on the subject of Nature Spirits by H. P. B. Thacker and Co. of Bombay have published

n illustrated story entitled *Gremlin Papers*. We wish that its writer, M. A. Paltov, had studied the serious exposition of the nature and character of "them Gremlins" and then he would have written not only an amusing but also a really entertaining and useful book.

* * *

We must mention two other Bombay publications, both brought out by the International Book House. One is a pocket-size pamphlet containing translations of two ancient fragments on the subject of Death—one from the Avesta, the other from the Sanskrit texts. It is entitled "Death and After." The second is a larger brochure and brings a very inspiring piece of writing by Æ, the Irish poet; it is a reprinting of an essay written over thirty years ago entitled "The Hero in Man." Æ (George W. Russell) was a prominent student of Theosophy in Ireland, a devotee of H. P. B. but especially of W. Q. Judge. Students of the U. L. T. will do well to study *The Hero in Man* and to re-read Æ's spirited piece of writing about W. Q. Judge in THE THEOSOPHICAL MOVEMENT for March 1938, Vol. VIII, p. 66.

THEOSOPHICAL FINDINGS

Mr. Charles J. Seymour's *Curiosities of Psychological Research* (Rider and Co., London. 8s. 6d.), reviewed in *The Aryan Path* for February 1945, is an honest and thoughtful report of the author's extensive investigations into superphysical phenomena. Many of Mr. Seymour's conclusions and theories come close to the explanations given by Theosophy. Thus, he insists that what reincarnates is

the *spirit entity*, the fundamental of the individuation . . . this "reincarnating ego" of the Hindus . . . a storehouse, as it were, of all the entity's—not experiences, but of the *product* of his experiencing.

"*Personality*," he insists, "does not reincarnate."

Not Fred Jones, but only the real that was and is basic to "Fred" manifests anew as William—or Wilhelm, or Guglielmo, or Henri or Abdullah.

He insists, moreover, that "no true picture has been or can be given of 'conditions' of life after death." His finding reiterates Mr. Judge's

statement in *The Ocean of Theosophy* as to the fundamental disagreement of the descriptions given by alleged spirits. "These various accounts," Mr. Seymour truly declares, "cannot be reconciled."

Several of his other conclusions have Theosophical interest, as, for instance, when he writes that his persuasion is that

minds actually have not, *at any stage* in their history, this separative existence which to us here they seem to have, and that the apparent disjunction is an illusion. In this world we are (I believe) screened as it were from one another by the heavy . . . envelope of "matter" that constitutes brain and body.

Compare H. P. B.'s statement:—

There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Mr. Seymour further holds, as brought out by Mr. H. F. Prevost Battersby in *Light* for November 1944, that after-death conditions are subjective.

He thinks that we envisage environment when discarnate as something "put together" by oneself, for oneself, just as one creates the apparent solidity of one's dreams.

Mr. Seymour does well to question the presence of a spirit in the séance room

in the precise sense of "being present," as people are when they meet on this plane . . . I feel it likely that things are far from being "as simple as they look" when one leaves the, by comparison, "straight-run" phenomena of this world and enters—partly—into those of the next.

The awakening of doubt may be the beginning of wisdom. In an unsigned article, "The Great Doubt of Modern Spiritualism," which appeared in *The Theosophist* for March 1882 (Vol. III, p. 164), we find:—

At first there is a simplicity about the spiritualistic hypothesis and a satisfactoriness that may well recommend it to indolent enthusiasts. But the Occultist who has endeavoured to unravel the secrets of Nature by hard study, laughs at what he declares the fantastic hypothesis of people who think they have found a

royal road to a comprehension of other existences, and a means of communing with angels, that involves us in no more trouble than sitting in a room in company with some one of an abnormal physiological constitution.

Students should familiarise themselves with what precedes and follows the above quotation. It contains important teaching.

Mr. Seymour further intuitively suggests that on what we know as "matter," there can be and are recorded impressions of events that have occurred in its presence, and that, under suitable conditions, these events can again become dynamic.

This theory is not adequate to explain hauntings, in connection with which it is put forward. But, supplemented by an explanation given by H. P. B. in *Isis Unveiled*, it gives a clue to the rationale of psychometry, of which Mr. Seymour also writes. She says:—

It appears to us the height of impossibility to imagine that scenes in ancient Thebes, or in some temple of prehistoric times should be photographed only upon the substance of certain atoms. The images of the events are imbedded in that all-permeating, universal, and ever-retaining medium, which the philosophers call the "Soul of the World."...The psychometer, by applying the fragment of a substance to his forehead, brings his *inner-self* into relations with the inner soul of the object he handles....When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history.

"Hauntings" Theosophy explains differently. They are sometimes "walking thoughts."

The last dying thought of any person, if it be intense enough, becomes objective, and under favourable conditions is very apt to be seen....In haunted houses the last thought of the victim of a crime may remain, and the tragedy be re-enacted perhaps thousands of times before it fades away.

Random apparitions may be due to other causes also, *e. g.*, to the roaming Kamarupa left behind when the real man goes into Devachan, and which may become visible under certain conditions of air and ether. Or an apparition may be a reflection of the image of one whose figure, owing to long residence and death on the premises

where the apparition is seen, has been strongly impressed upon the etheric waves.

Psychic investigators would do well to recognise such apparitions as quite distinct from a materialisation of the séance room, which is always that of the medium's astral body.

Mr. Seymour mentions "the Theosophists," but his contact, the context indicates, has been with pseudo-theosophy. It is therefore the more encouraging that so impartial an investigator should come so close to the explanation of genuine Theosophy on many points. Its serious study would throw a flood of light on many of his problems.

Theosophy would decidedly object to Mr. Seymour's concept of a personal God, however, as also to what he very erroneously calls "the white magic of mediumship." But his disinterestedness of motive seems to have served as a protection. He went far enough, for instance, with automatic writing to convince himself of its possibilities and then gave up the practice resolutely as not for him.

Mr. Seymour is one of the few investigators into psychic phenomena in whom the curiosity they inspire has given birth to a serious desire to study the *science* of their production. To awaken that desire was the aim with which Madame Blavatsky, in the early days of the Theosophical Movement of this century, produced her wonderful phenomena—as "instances of a power *over perfectly natural though unrecognised forces*, and incidentally over matter." Mr. Seymour has pushed his investigations to the point where he declares with confidence that

there are *laws* which can be invoked to procure direct discernible happenings in the phenomenal world.

It is another Theosophical truism that he expresses when he adds that "whether the happenings are the white, grey or black category, depends upon the intention and purpose by which one is actuated." A further step will be to recognise that *all* phenomena "are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being."

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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.

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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 United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

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| LOS ANGELES (7), CALIFORNIA, U. S. A..... | Theosophy Hall, 245 W. 33rd Street |
| BERKELEY, CALIFORNIA, U. S. A..... | Masonic Temple Building |
| SAN FRANCISCO, CALIFORNIA, U. S. A..... | Pacific Bldg., 4th and Market Streets |
| NEW YORK, N. Y., U. S. A..... | 22 East Sixtieth Street |
| SAN DIEGO, CALIFORNIA, U. S. A..... | 505 Orpheum Theatre |
| PHOENIX, ARIZONA, U. S. A..... | 32 North Central Avenue |
| PASADENA, CALIFORNIA, U. S. A..... | 266 Arcadia Street |
| HOLLYWOOD, CALIFORNIA, U. S. A..... | 1631 Cherokee Avenue |
| INGLEWOOD, CALIFORNIA, U. S. A..... | 2547 W. Manchester Avenue |
| SACRAMENTO, CALIFORNIA, U. S. A..... | 720, Alhambra Building |
| PHILADELPHIA, PA., U. S. A..... | 2012 Delancey Street |
| WASHINGTON, D. C., U. S. A..... | 709 Hill Building, 17th and Eye Streets |
| LONDON, ONTARIO, CANADA..... | 424 Richmond Street |
| LONDON, ENGLAND..... | 17 Great Cumberland Place, London, W. I. |
| PARIS, FRANCE..... | 14 rue de l'Abbé de l'Épée 5e |
| AMSTERDAM, HOLLAND..... | 24 Vondelstraat |
| PAPEETE, TAHITI..... | Rue du Docteur Fernand Cassiau |
| MATUNGA, BOMBAY, INDIA..... | Anandi Nivas, Bhaudaji Road |
| BANGALORE CITY, INDIA..... | "Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi |
| SYDNEY, AUSTRALIA..... | Federation House, 166 Philip Street |