

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (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”

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WHITE LOTUS DAY

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The Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

—*The Secret Doctrine*, II, 475

THE season rolls on and 21 days from today the entire Theosophical world will observe White Lotus Day—the 8th of May. On that day in 1891 the Giant and Genius known to her followers and devotees as H.P.B. cast off the body—“the best I can have in this cycle”—in and through which she had toiled and suffered for the sake of toiling and suffering humanity. It was no pleasure for her to live in that body; she herself wrote that “it is an old, rotten, sick, worn-out body.” Willingly and will-fully H.P.B. “consented to live—which in my case means to suffer physically during twelve hours of the day, mentally twelve hours of the night, when I get rid of the physical shell.”

She atoned for the darkness of the age: “Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart-load of heavy rocks.” These are words that might sound like a complaint to the ordinary man of the world who might even glibly opine that Mme.

Blavatsky was trying to make herself out a martyr. She wrote these words confidentially to a close friend, a colleague of long standing, who published them after her death. She added: "You are the *first* one to whom I tell it, because you force me into the confession." And her noble motive in making such a confession? "You have a wide and noble prospect before you, if you do not lose patience. . . . Try to hear the small voice within."

To her disciples and devotees these and other like words should bring an important message. Pain and suffering is the lot of all human kind and the Compassionate Renouncers who walk what is called the Path of Woe experience agony intimately related with the collective Karma of the vast race of men.

Just as there are two types of bodily ailments—those natural ones which everyone experiences from childhood, *e.g.*, teething, etc., and the others which result from errors of omission and commission on the part of the head, the heart, the hands of the body—so also with those Noble Renouncers who offer themselves to serve humanity. Not only do they have their own Karma of spiritual teething and the like, but also the atonement to be made for the sins of omission and commission, of motives and of methods, to which the race to which they come has fallen heir. Self-immolation is the voluntary choice which those Noble Renouncers make in exiling themselves from the world of light and wisdom, of love and peace, to descend through the muddy torrents of Kama Loka to this earth, plunged in the hardness and the darkness of the Kali Yuga. She wrote: "When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to anyone, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

The world of today is in agony, but very few realize the true cause of the suffering. Leaders who talk of securing Peace are seeking to grasp Power which brings on Wars. Followers do not see that a worse form of exploitation than the economic one of labour by capital is taking place. The politician exploits the patriotism of the many, as the priest exploits their faith and devotion.

From pain to pain poor humanity passes and all the suffering shouldered by beings like H.P.B. seems to have been undergone by them in vain. And yet careful and observant students know that this is not so. Theosophy teaches us to look for the hidden

light still vibrant in matter made gross by mental laziness, by moral blindness, by sensuous activity. As even a few study the Science of Light and use it to brighten their own environment and to make radiant the walk of struggling humanity, they will be touched by the Divine Hand of that Pain which procreates Peace through strife, and Contentment through discontent.

We, as students of H.P.B., should contemplate on the Wisdom of Pain and each, at his own level of understanding, can and should derive benefit from these words written by her in *Isis Unveiled* (II, 280). This would be a wise preparation not only for White Lotus Day but also for the year which it opens:

In the *Sohar*, the soul is made to plead her freedom before God: "Lord of the Universe! I am happy in this world, and do not wish to go into another world, where I shall be a handmaid, and be exposed to all kinds of pollutions." The doctrine of fatal necessity, the everlasting immutable Law, is asserted in the answer of the Deity; "Against thy will thou becomest an embryo, and against thy will thou art born." Light would be incomprehensible without darkness, to make it manifest by contrast; good would be no good without evil, to show the priceless nature of the boon; and so, personal virtue could claim no merit, unless it had passed through the furnace of temptation. Nothing is eternal and unchangeable, save the Concealed Deity. Nothing that is finite—whether because it had a beginning, or must have an end—can remain stationary. It must either progress or recede; and a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations, onward toward the only Land of Bliss and Eternal Rest, called in the *Sohar*, "The Palace of Love"; in the Hindu religion, "Moksha"; among the Gnostics, the "Pleroma of eternal Light"; and by the Buddhists, Nirvana. The Christian calls it the "Kingdom of Heaven," and claims to have alone found the truth, whereas he has but invented a new name for a doctrine which is coeval with man.

ALTHOUGH only a small fraction of those who try to scale the heights of human achievement arrive anywhere close to the summit, it is imperative that there be a multitude of climbers. Otherwise the summit may not be reached by anybody. The individually lost and forgotten multitudes have not lived in vain, provided that they, too, made the efforts to climb.

—TEILHARD DE CHARDIN

ASPIRATIONS

The mirror of the Soul cannot reflect both earth and heaven; and the one vanishes from its surface, as the other is glassed upon its deep.

—Zanoni

WHEN an aspiring soul first contacts Theosophy, some of his memories of past incarnations are revived. The basic tenets of the Wisdom-Religion do not seem new, nor do they require proofs for their acceptance. He is all enthusiasm; he has found the old, old way and he makes a promise to himself never to depart from its influence. Somewhere along the line, he contacts the words of the Masters and understands dimly and often fragmentarily the great work in which they are engaged across the centuries. Sooner or later, he comes across their admonition, "If you want to know us, study our philosophy; if you want to serve us, serve our humanity," and he plunges heart and soul into the service of their Cause. And yet, with all his new-found faith, he but idly skims the words, and fails to give them their due and legitimate import. If the philosophy is studied and the mind accepts it without reservation, then the heart too has to accept it *in toto*, for unless that philosophy has become a living, pulsating and vibrant power in his life, he will not know his Master. The philosophy has to become an integral part of his nature to such an extent that it cannot be dislodged by the greatest avalanche of either joy or grief. The real question to be answered is: Does the aspirant study the philosophy in order to know Master? If after several years spent in such study, the Master is not known, his plan and programme not understood, then there is something radically wrong not in the philosophy but in the aspirant's motive, and may be even in his approach to that study. Frustration is written large for such students who refuse to acknowledge the innumerable signs that spell their ego-centred failure to progress.

What the aspirant has to understand and constantly recall is that those whom he calls his Masters, to whom such awful reverence is due, are the heirs and descendants of our far distant Rishis who became the storehouse and the eternal seed of that knowledge of which Job and James spoke and which comes from on high. Does the aspirant know that such knowledge is sacred? More important still, does he realize that heaven's dew-drop glittering in the morn's first sunbeam, when dropped on earth becomes a

speck of mire? What steps has he devised to preserve this knowledge from being reviled by those who value not the sacred fount from which it flows in large and effluent streams? He *has* to understand the divine source with all the humility and reverence that he can command. The Masters are not only Adepts, they are Initiates. Though they have always had their chelas both in the East and in the West, the secrecy which surrounded their existence was jealously guarded against all publicity for centuries. For the first time in recorded history, two of these Initiates decided to announce their existence publicly and extended an open invitation to those who desired to be taken as their chelas to study and earn the privilege of serving under them. Does the student-aspirant of modern times realize the great boon that was offered to humanity hardly a century back? Or, is he using this same divine knowledge for his own personal end? Important questions these, for as *Light on the Path* says: "It must be the eternal that draws forth your strength and beauty, not desire for growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

The demonstrable proofs given in the last century that these immortal beings called the Masters did exist had its backlash in the cruel, crafty world of human depravity. The earth-bound intellect was pressed into service to see how this new-found circumstance could be used for one's own glorification. There were others who thought that if they were taught the hidden knowledge, they could more easily convince the great scientists of the day by presenting the Wisdom in a garb more acceptable to the scientists. All this on the premise that their true inner motive could remain hidden from the Initiates! The same secret ambition can be seen in modern times when the knowledge that was given out is blazoned from public platforms by orators as their very own, without acknowledgement of the source. The petty vanities of the day are as rampant as they were towards the close of the last century. For the admonishing of such ambitious persons, a letter was sent by Him whom H.P.B. referred to as "the *Paraguru*—my Master's Master." The relevant portion of that letter reads:

The world in general, and Christendom especially, left for 2000 years to the regime of a personal God, as well as to the political and social systems based on that idea, has now proved a failure.

If the Theosophists say: "We have nothing to do with all this; the lower classes and the inferior races (those of India, for in-

stance, in the conception of the British) cannot concern us, and must manage as they can," what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans—fed on the fat of the land, many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they know how? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of Occultism! That we . . . should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! . . . And it is we, the humble disciples of the perfect Lamas who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! no! our brothers, you have been labouring under the mistake too long already. (*U.L.T Pamphlet No. 33*, pp. 4-5)

This statement from the highest source available to mortal man leaves no ground for ambiguity. The higher knowledge, the spiritual wisdom, will always remain veiled to those in whom philanthropy is either dead or dying. It is the motivation that counts—not the cloak of conventionality that modern sophistication throws around it. Were Theosophy a mere armchair philosophy which fails to stir up the mud lying deposited at the bottom of the well of human consciousness in general, then one can go on widening the gulf between precept and practice. But when Theosophy stirs the consciousness of the disciple, it becomes an altogether different matter. It works deep down in his consciousness and arouses to action the furies that would otherwise have awaited other incarnations and other lives for their fruition. The aspirant is shaken out of his complacency because now there is no longer any pause or peace. He has aroused his greatest enemy—himself, and in this fight no quarter is either given or taken, for he is fighting cruel, crafty powers—passions incarnate. For him who would fain seek his guidance in the instructions of the divine Teachers, there are some *slokas* in *The Voice of the Silence* which may indicate the much-needed discipline. These are:

The Self of Matter and the SELF of Spirit can never meet. One

of the twain must disappear; there is no place for both.

Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection....

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Does the aspirant still want to enter the lists? Then is he welcome to join the band of the elect. Says *The Voice of the Silence*:

O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.

If he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

Laugh not at the awkward stances assumed by the new recruit, nor shrink in horror from his hitherto latent vices and weaknesses. For, as he travels along the thorny path, all the weaknesses that he had not been able to overcome during the present as well as preceding incarnations are, by his very vow to conquer or die, lashed to intense fury because in their own way they understand that this is a last-ditch fight. The cloak of respectability that usually covers all human failings is snatched away from the aspiring soul and he stands bared in the eyes of himself and of his co-disciples. Yet, even as the fight goes on and the battle continues, he is steadily acquiring a new source of strength to carry on the struggle undaunted. Says *The Voice of the Silence*:

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

Has the aspirant dwelt on the words: "thou that fightest for man's liberation"? He will find that he is no longer interested in his puny little self; that in fact he is engaged in the task of fighting the general burden of evil that oppresses mankind; that in his own humble way he is contributing his mite to the efforts of the great Masters. The Masters serve. If the aspirant benefits from their teachings, then the whole of humanity has a claim on him for service. Therefore is it written: "To live to benefit mankind is the first step, to practise the six glorious virtues is the second."

It therefore follows that the aspirant becomes a unit in the army commanded by the Master. He can no longer remain as a lone wolf; he can no longer harbour traces of selfishness. Therefore in the old days Master commented on the work of one disciple: "Unless — shows he can be of help to me, what good can his metaphysical education do to the Society?" — which in other words implies that the aspirant is wedded to the Cause of Master and to nothing else. To the trained soldier, discipline is the great bond that binds him to the other soldiers. The commands of his superior are final. He has to obey them even though his reason may suggest a contrary direction. His obedience to orders and his devotion to the Master's wishes have to be total. It is no doubt true that in the daily routine of what we call life, there come moments of lapses of memory when the greatness of the Cause is forgotten and the aspirant seeks his own felicity under the pressure of his own vanity. At such times it is imperative to remember that "until a man has become, in heart and spirit, a disciple, he has no existence for those who are teachers of disciples. And he becomes this by one method only—the surrender of his personal humanity."

I AM not born a wise man. I am merely one in love with ancient studies and work very hard to learn them.

A man who has committed a mistake and does not correct it is committing another mistake.

When you find a person worthy to talk to and fail to talk to him, you have missed your man. When you find a man unworthy to talk to and you talk to him, you have wasted your words. A wise man neither misses his man nor misses his words.

When you see a good man, try to emulate his example, and when you see a bad man, search yourself for his faults.

Do not worry about people not knowing you, but strive so that you may be worth knowing.

A gentleman is ashamed that his words are better than his deeds.

To know what you know and know what you don't know is the characteristic of one who knows.

—CONFUCIUS

UNRECOGNIZED THEOSOPHISTS

Ralph Waldo Emerson

[Reprinted from *The Aryan Path*, February 1930.]

IN the Library at Concord, New Hampshire, there stands a bust of the great American philosopher Ralph Waldo Emerson. The face is asymmetrical, and when viewed from different angles it presents the appearance of two different men. The mind of Emerson presents the same asymmetry to many critics who have attempted to analyse it. On the one side, the shrewdness and analytical tendency of the West appears; on the other, the calmness and meditative quality of the East. At one moment he seems to be a Christian; at another, a Buddhist or Brahmana. At one time the transcendentalist, the poet, the dreamer is uppermost, at another time the practical man of the world who sold his apples in the Concord market and saw to it that they brought the highest price. His philosophy, when viewed from different angles, presents this same characteristic. From one point of view it seems to be unadulterated Platonism; from another angle pure Orientalism. When considered independently, these contrasts seem irreconcilable. But when his philosophy is viewed in the light of Theosophy, these contrasting elements merge into a consistent whole.

The student of Theosophy who has laid aside his Emerson for a few years is amazed, when taking it up again, at the number of theosophical statements found in Emerson's books and journals. Many theosophical students have not realized that Emerson's basic ideas were theosophical, that his views on religion, science, philosophy and education were theosophical, and that even the method used by Emerson in expounding his philosophy and the method used by H. P. Blavatsky in writing *The Secret Doctrine* were similar in essence. Both disclaimed any authority for statements made, both tried to arouse the intuitive perception of their readers, and both used the method of correspondence, analogy and symbols. In view of these facts, it may be worth our while to ask ourselves the question: "Was Ralph Waldo Emerson, albeit unconsciously to himself, a Theosophist?"

A Theosophist is one who is seeking the final truth as to the ultimate essence of things; one who worships the spirit of living Nature and tries to identify himself with it; one who has abandoned the old and trodden highway of routine and has entered the

solitary path of independent thought—Godward. Every man who seeks for knowledge of the Divine Principle, of man's relation to it and Nature's manifestations of it, is a Theosophist.

Emerson was all of this. His aim was to read and interpret the great Book of Nature; to show that it can be understood correctly only as the innate powers of the soul are rightly developed; to point to the intuitive faculty as the only means by which ideal laws can be perceived; to break down the barriers that separate man from man, and man from Nature. His doctrine was that of Unity in diversity; he proclaimed the presence of the One Life in everything; he encouraged the study of comparative religion, science and philosophy; he explained the laws of Nature in their ethical and moral aspects; he pointed to the presence of the God within man himself, and urged "self-induced and self-devised efforts" as the only means by which man's evolution can proceed. The philosophy of Ralph Waldo Emerson included all these things, and he tried to promulgate these ideals among his own people. These teachings are all found in the philosophy of Theosophy, and their promulgation is the aim of the Theosophical Movement as well as of every sincere Theosophist.

Born in 1803 and dying in 1882, Emerson had little opportunity of coming into direct contact with the Theosophical teachings that were given out in the last quarter of the last century. His task was to plough the field for those who would later come and sow the seed—to prepare the mind of the West for the doctrines of the East. His first step was to turn his own face toward the sacred land of ancient Aryavarta for inspiration and guidance. As he says in "The American Scholar":

When the intervals of darkness come, as come they must, when the sun is hid, and the stars withdraw their shining, we repair to the lamps that were kindled by their ray, to guide our steps to the East again, where the dawn is. We hear, that we may speak.

Having kindled his own torch at the flame of Eastern lamps, he held it aloft that his own people might see the dangerous waters into which the bark of Western civilization was slowly but surely drifting, that they might be urged to turn the prow of their vessel toward the East. He boldly rebuked the men of his time for wasting their strength and energy in riding, hunting and brandy-drinking, as well as for the solemn gravity with which they viewed the absurd follies they called life. He pointed to "Orientalism" as the only remedy for their "musty self-conceited lives." He feared that his advice might shock some of them, but assured them that

in the Eastern doctrines they would find a "thunder never heard before, a light never seen before, a power that trifles with time and space."

The wisdom of this advice is seen by comparing it with a letter written several years later by the Mahatma K.H., in which these words appear:

You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. . . . guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

The dangers indicated above were realized by Emerson. He had found in the Eastern doctrines the secure basis upon which the crumbling faith of his people could be reconstructed. He felt the responsibility of his trust, and discharged it to the best of his ability. What more could he have done?

Philosophy

The inspiration of the Emersonian philosophy has often been traced to Plato, and Emerson's own statement that "out of Plato come all things that are still written and debated among men" has been taken to mean that Plato was considered by Emerson as the original and central Sun of philosophical thought. On the contrary, he recognized in Plato only a focal point in whom the spiritual and intellectual rays of the East met and converged.

To Emerson, Plato was an expression of the true union of the East and the West—that union which Theosophy is striving to make more real and permanent. Emerson described Plato as:

The unity of Asia and the detail of Europe, the infinitude of the Asiatic soul, and the defining, result-loving, machine-making, surface-seeking, opera-going Europe—Plato came to join, and by contrast to enhance the energy of each. The excellence of Europe and Asia is in his brain. Metaphysics and natural philosophy expressed the genius of Europe; he substracts the religion of Asia as the base. A balanced soul was born, perceptive of the two elements.

As the teachings of Plato were closely associated in the mind of Emerson with those of the ancient East, so also was the relationship between the purely Platonic teachings and those of the later Neo-Platonic School clearly recognized. Augustine, the Bishop of Hippo, has admitted that the doctrines taught in the Alexan-

drian School were the original esoteric doctrines of the first followers of Plato; and Porphyry, of the Neo-Platonic School, has shown the philosophy of Plato to have been taught and illustrated in the Mysteries. When we stop to consider that one of the most important tasks of the present Theosophical Movement is to revive the work commenced by Ammonius Saccas, the efforts of Emerson along this line assume a deeper meaning, for it was in some measure due to his efforts that the mind of the European and American people was led to a reconsideration of the teachings of Neo-Platonism and Platonism, and through them back to the teachings of the ancient East.

But Emerson's contact with Eastern metaphysics was even more direct than that afforded by the intermediate links of Greek thought. There was a peculiar kinship with the East in the very nature of the man, which most of his Western biographers have failed to notice, but which was recognized by a Hindu. Protap Chunder Mozomdar, writing of Emerson in 1885, says: "He seems to have been born in India. Perhaps Hindus were closer kinsmen to him than his own nation. Yes, Emerson had all the wisdom and spirituality of the Brahmans."

Emerson's interest in the East appears very early in his life. He began jotting down his thoughts in his Journals at the age of sixteen, and one quickly comes upon references to India. When he was seventeen, he attributed the attraction felt for a certain co-student to the "Indian doctrine of eye-fascination," and shortly afterwards he wrote a most suggestive "Venture in Romance," in which he pictured himself in an Oriental atmosphere, with a "broad Indian moon looking down through the broken arches of an old tower." When he was nineteen he had already begun reading translations of Indian texts, and writing poetry of a decidedly Eastern character. In his twenty-seventh year the central idea of his poem "Brahma" appeared in his Journal, and that same year he wrote:

There is nothing for me but to read the Vedas. . . . they contain every religious sentiment, all the grand ethics which visit each noble poetic mind.

His extreme reverence for the East was recorded in these words: "The East is grand, and makes Europe appear the land of trifles." In regard to the *Bhagavad-Gita* he says:

It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pon-

dered and thus disposed of the same questions which exercise us.

He called the Zoroastrian, Indian and Persian Scriptures "majestic, and more to our daily purpose than this year's almanac or this day's paper." From the age of thirty onwards, Emerson was an assiduous student of Oriental literature, a fact which may surprise his casual readers, though certainly not those familiar with his Journals.

His admiration of the Buddhistic philosophy is seen in his comparison of it with Transcendentalism. Defining the latter as a sort of largeness of faith, he says, "The Oriental mind has always tended to this largeness; Buddhism is an expression of it"; and he concludes that the true Buddhist is a Transcendentalist. At another time he calls Buddhism "the necessary or structural action of the human mind. Buddhism read literally, the Tenet of Fate, Worship of Morals, or the Tenet of Freedom, are the unalterable originals in all the wide variety of geography, language and intelligence of the human tribes."

Religion

The net of destiny, woven from the threads of heredity and environment, was tightly drawn around the child Emerson from the day of his birth. His family Karma was interwoven with the Church, for all his forefathers, from the very first one who landed on American shores, were clergymen, of one denomination or another. He was born in the Parish House of the First Unitarian Church in Boston, where his father was minister. His formative years were filled with a struggle between the call of the Church and his family expectations on the one hand, and his own inner convictions on the other. The dictates of family duty led him finally into a lukewarm adoption of the ministerial profession, where he hoped that by practising the form he might eventually achieve the substance. His inner conviction finally triumphed, and he severed his connection with the Church. His rebellion against Christianity as it was taught and practised in the Churches was openly and fearlessly expressed:

It may be a question whether we have not lost some energy by a Christianity entrenched in establishments and forms, some vigour of wild virtue. For every Stoic was a Stoic; but in Christendom, where is the Christian?

There was also a strong line of demarcation made by him between the teachings of Jesus and those of the Church:

The accepted Christianity of the mob of churches is now, as always, a caricature of the real. The *heart* of Christianity is the heart of all philosophies. It is the sentiment of piety which Chinese and Stoic, Mahometan and Hindoo labour to awaken.

If a man is told to look to his Religion for truth, he should expect to find therein an answer to all his problems. But the condition of society today, as in Emerson's day, clearly indicates that truth is not to be found within the narrow grooves of bigotry and superstition. Emerson realized this fact, and addressed the following remarks to the Senior Class in Divinity College, Cambridge, in 1838:

Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, it is not the doctrine of the soul, but the exaggeration of the personal, the ritual. It dwells with noxious exaggeration about the *person* of Jesus. The soul knows no persons. By this monarchy of a Christianity, which indolence and fear have built, the friend of man is made the injurer of man. We have contrasted the Church with the soul. In the soul, then, let redemption be sought. The evils of the Church that now is, are manifest. The question returns: What to do? The remedy is, first, soul; second, soul; and evermore soul.

It is the narrow and dogmatic interpretations of the Scriptures, (of whatever nation) the worship of the personalities of the Teachers and the anthropomorphic conception of God that prevents Religion from assuming its rightful place in the scheme of things. When Religion begins to teach self-redemption through man's own seventh principle—called by some Christ, by others Buddha—then will true Christianity find itself one with true Buddhism, as with all other true religions.

As the worship of the *personality* of Jesus was decried by Emerson, it is not surprising to find him opposed to the idea of a personal God. He revolted against the dual concept of God as presented by Paley and Calvin, and recorded in his Journals his reverence of the Oriental conception of the *impersonality* of Brahma. God to him was "... not a relation, or a part, but the *whole*. Being is the vast affirmative, swallowing up all relations, parts and times, within itself."

God, to him, was not an extracosmic Being, but was to be found in man himself: "That which shows God *in me*, fortifies me. That which shows God out of me, makes me a wart and a wen."

Emerson's idea of God is thus seen to be identical with the Theosophical concept, which denies a personality to the Universal,

the Root, from which all proceeds, and into which all will finally be reabsorbed. The Theosophist finds God in every atom of the Cosmos—visible and invisible. It is Law Itself, and consequently admits of no miracle. As Emerson says: "The word Miracle, as pronounced by Christian churches, gives a false impression. It is *Monster*."

As Emerson's God was no Person, the futility of prayer was apparent. In regard to prayer, he says:

Men's prayers are a disease of the will. Prayer that craves a particular commodity is vicious. Prayer is the contemplation of the facts of life from the *highest point of view*. It is the soliloquy of a beholding and jubilant soul. But prayer as a means to effect a private end is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is one with God, he will not beg. He will then see all prayer in *action*.

And where is the Theosophist who would not applaud Emerson's advice to the Divinity students on that afternoon in July, when he told them to "dare to love God without mediator or veil," and to "acquaint themselves first hand with Deity"?

Creeds and sects were viewed in their true light by Emerson. A creed was to him a "disease of the intellect"; and a sect "an elegant incognito devised to save a man from the vexation of thinking." He said that a really wise man would refuse to belong to any creed or party, as they were only "Unthinking Corporations," and at one time he confessed that at the very word "Sect" all his quills rose and sharpened.

His revolt was always against the narrowness and bigotry of churches and creeds, his aim to present the Unity of all religions. He felt that behind all religions there must be a common source from which all had sprung, a common basis in which all could be united. He questions:

Can anyone doubt that if the noblest saint among the Buddhists, the noblest Mohametan, the highest Stoic of Athens, the purest and wisest Christian, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of one religion, and all would find themselves denounced by their own sects, and sustained by those believed adversaries of their sects?

He tried to discover that "obscure and slender thread" that ran through all mythologies, realizing that this discovery would lead him to the highest regions of philosophy. He found that the systems of philosophy are few in number, and repeat each other;

that thought, for the most part, has subsisted on one root. If he had lived a few years longer, he would have found that "obscure and slender thread" which he sought, as well as the common root of all religions and philosophies, clearly described by H. P. Blavatsky in her *Isis Unveiled* and *The Secret Doctrine*.

Science

Although pre-eminently a philosopher and a man of religion, Emerson was not blind to the effect that modern science would have upon the religious thought of his day. He foresaw the conflict between religion and science, and prophesied that the new ideas of science would strike at the very roots of religious dogma.

The narrow sectarian cannot read astronomy with impunity.
The creeds of his church shrivel like dried leaves at the door of his church.

The publication of the *Origin of Species* in 1859 caused him to retract nothing that he had previously said, and as he opposed the dogmatic and unphilosophical assertions of Religion, so also did he oppose the materialistic bases of Science. He recognized that Science, by confining its speculations to matter and ignoring spirit, could never reach ultimate truth; and that Religion, by limiting itself to spirit, and ignoring the discoveries of Science, was in the same condition. He saw that something was needed which took both into account and offered a basis of reconciling the two. This basis he presented as his Ideal Theory.

The fault with Science, as he points out in "The Poet," is that it is purely sensuous and therefore superficial. Science must progress hand in hand with religion and metaphysics, for without this combination, Science cannot endure. The true scientist must deal with forms according to the life therein, not limiting himself to the form alone. He turned again to the East for a corroboration of his scientific theories, and prophesied that "the avatars of Brahma will presently be the text books on natural history." In his Journal of 1866 he gives a dissertation on the Eastern views of Science, and shows how Science can perform its real function only when it learns to separate the real from the unreal, and arrives at the contemplation of the One Life and the One Cause.

—LIONEL HAWTHORNE

THE DEATH OF SELFISHNESS

Merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful"; it is the death of selfishness.

—W. Q. JUDGE

THE death of selfishness—who does not want it? The most abject sinner has his lucid moment in which he wishes that in him selfishness may die. The ordinary decent citizen, irrespective of the form of government by which his country is ruled, desires that he grow less and less selfish. Legislative enactments can never wipe out selfishness and its triple progeny—Lust, Anger and Greed. Nor can religious preachers or social reformers succeed in destroying selfishness. And the failure in every case is due to lack of "true knowledge of the spiritual condition of man, his aim and destiny."

The above-quoted words of W. Q. Judge are from the very first editorial which defined the programme and policy of *The Path* in April 1886. The utterance of Prajapati with which he closes is from the *Brihadaranyaka Upanishad*.

Prajapati, literally "Lord of creatures," is a title and there are seven and ten Prajapatis, "givers of life to all on this Earth," says H.P.B. "They correspond to the seven and ten Kabbalistic Sephiroth; to the Mazdean Amesha-Spentas, etc." Brahma, the Creator, is called Prajapati, "the synthesis of the Lords of Being." Students of comparative religion will find a great deal of interesting information about them in the second volume of *Isis Unveiled*, and in both the volumes of *The Secret Doctrine*.

In the Upanishad extract which we are examining, three classes of beings are mentioned—Devas, Manushyas and Asuras, ordinarily translated Gods, Men and Devils; but Theosophically these represent hierarchies of intelligences whose emanations go to make up the composite being we call Man, the self-conscious Thinker. While Devas and Manushyas rendered as gods and men

are allowable translations, to call Asuras devils is entirely misleading. Esoterically they are Breaths, for Asuras emanate from the Breath of Prajapati and we call them Daemons in the sense implied in the definition given in Webster's Dictionary—"An indwelling power or spirit; a *daimonion*; hence the distinguishing and efficient element in personality or individuality; originality in genius." The same authority supports the view of H.P.B. when it describes Asura thus: "In the oldest parts of the Rig Veda, a god or spirit; later, in a reverse sense, an evil spirit or demon, an enemy of the gods or devas. Cf. Ahura." H.P.B. has dealt with the relation between Asura and Ahura fully in her writings. With this in mind let the reader peruse the extract from the *Brihad-aranyaka Upanishad* on "Three Classes and Three Virtues":

The threefold offspring of Prajapati lived as Brahmacharyas, students of the Sacred Knowledge; they were Devas, Manushyas and Asuras, or Gods, Men and Daemons.

When their learning was completed they all asked for practical instruction, saying, "Tell us, Venerable Sir, our duty." To each of them Prajapati said, "Da" "Da" "Da."

Then he asked the Gods, "What did you understand?"

"We did understand; you said to us, 'Da : Be Restrained.'"

"Yes, you did understand, Aum!"

Next Prajapati turned to Men and said, "And what did you understand?"

"Yes, we did; you said to us: 'Da: Be Liberal,'" replied the Manushyas.

"That's right; you did understand, Aum!"

Finally he asked the Asuras, and they replied, "You said to us, 'Da: Be Merciful.'"

"Correct; you did understand, Aum!"

Even today the Divine Voice of Prajapati thunders forth—"Da, Da, Da: Practise this same triad—"Be Restrained, Be Liberal, Be Merciful.'"

Each one of us is the triple progeny of Prajapati. In each one is the Deva, the Manushya and the Asura mixed and mingled, therefore our evolution proceeds in a threefold way. Says *The Secret Doctrine* (I, 181):

There exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions.

Therefore Shankaracharya's Commentary on the above passage states that "there are no Devas or Asuras other than men," and also that "it is men who should learn all the three instructions, for Prajapati meant his advice for them alone."

To be restrained in sense-activities implies control over the real senses and organs which are in the Astral Body—*Linga Sarira*. Such control leads to the purification of mind, and only a pure mind can be liberal. To give of one's mind implies the mind possessing knowledge and the capacity to pass it on. To be liberal-minded one needs not only a pure mind but a giving mind. Most of the giving now done in the world may be fittingly described as giving what we have taken; people practise liberality with what they have plundered. In praising men of charity who give out of their millions, who inquires how the millions were gathered? Similarly, there is the barter of knowledge—charge made for passing Wisdom on! But even restraint of the senses out of personal motives of self-respect and respectability affects the mind, cleansing it ever so little. And even when the mind gives of itself for instruction or entertainment of other minds—not senses but minds—that liberalized mind unfolds mercy and compassion, even as an obscure ray of light and warmth.

We owe our self-consciousness to the Asuras, the Fiery Breaths, who out of mercy and compassion, *Daya*, sacrificed themselves and incarnated in humans who were men in form but not men in mind. Only as Mercy which "blesses him that gives and him that takes" develops can the real sense of Brotherhood become active and "the growth and development into still higher phases of activity of the Monad" take place.

As the incarnated human soul frees itself from Kama elements and fits itself for obtaining pure spiritual knowledge, his intellectual evolution gains force and speed and enhances not only his understanding of the material universe but his capacity to raise it one plane higher.

As the personality glamoured by the ceaseless motions of sights and sounds and scents steadies itself and gains equipoise, it becomes ready to glimpse the Light of Higher Manas, to listen to the Inner Voice of Buddhi, to receive the fragrant exhalation of Atma which is ever trying to fill him with Its Grace.

Then is the Death of Selfishness.

ON SACRIFICE

“The Yajna,” say the Brahmans, “exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*.” It is the key to the *Trai-Vidya*, the thrice sacred science contained in the *Rig-Veda* verses, which teaches the Yajna or sacrificial mysteries. As Haug states in his Introduction to the *Aitareya Brahmana*—the Yajna exists as an invisible presence at all times, extending from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of devas, “and even ascend when alive to their abodes.” It is one of the forms of Akasa, within which the mystic WORD (or its underlying “Sound”) calls it into existence. Pronounced by the Priest-Initiate or Yogi, this WORD receives creative powers, and is communicated as an impulse on the terrestrial plane through a trained *Will-power*.

—*The Theosophical Glossary*

SACRIFICE is indispensable in the drama of manifestation, from “the lord of creatures” who “offered himself a sacrifice for the gods” down to the very cells of our bodies, which by the law of their being are compelled, under pain of death to the organism as a whole, to sacrifice their separate interests to the common good. What is disease of the tissues of the body but a manifestation of the sin of separateness by first one cell and then by others which, robbing neighbouring cells of the source of their vitality when the supply is insufficient, bring in the end all down to ruin, including themselves?

The Ego or Thinker in each one of us is “the ‘man-god’ of Plato, who crucifies himself in *Space* (or the duration of the life-cycle) for the redemption of Matter.” His life is one long sacrifice, a series of incarnations in which he never ceases progressing and helping all physical nature to progress. H.P.B. writes in “The Esoteric Character of the Gospels”:

Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoi*—the *rays* of the one Logos, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose *rays* incarnated in mankind.

Because Nature is one, beings in Nature act and react on one another; thus circles and cycles are formed; the larger circle narrowing itself to meet and mingle with the smaller, and the

latter expanding and becoming one with the former, produce the phenomenon of Sacrifice. All human beings, however incognizant of the fact, benefit from the sacrifices of the hosts of higher intelligences, and also sacrifice themselves for the benefit of the hosts of lower intelligences.

The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings...who are the vehicle for the manifestation of the divine or universal thought and will. They are Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not "the personifications" of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself. (*The Secret Doctrine*, I, 38)

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless "breaths" proceeding from that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary—the lower, on the constantly descending planes. (*Ibid.*, II, 492)

The Law of Sacrifice is the foundation of manifestation itself. The evolution of Spirit into matter, H.P.B. declares,

could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. (*S.D.*, II, 273)

Through the Law of Sacrifice, man succeeds in paying his own Karmic debts; through it he learns that the cause and effect aspects of Karma are not to be separated, as they are one in reality; thus man recognizes that pleasure and pain are not to be regarded in the light of reward and punishment but both have to

be taken as avenues to experience. When action is performed as sacrifice its reaction is altruistic. Says the *Gita*:

...the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme. (III, 17-19)

The long and painful course of human evolution finished, it is possible for the human Thinker to retire from the field, but even then the ideal held up by Theosophy is that of the supreme sacrifice of the Soul who reaches the goal but to renounce Nirvana's bliss and to stay with suffering humanity.

Even the incarnated ray of that bright Spirit which each of us is has his part to play in keeping revolving the wheel which sacrifice turns. He can do so by crushing in his personality all which is only for its selfish personal benefit and by the practice of Brotherhood—of putting others' good before his own. The old ritual sacrifices are out of date. Mr. Judge, who hints at their potential value in other ages, writes that they would be useless among us at present; but sacrifice *per se* can never be dispensed with—the voluntary sacrifice of the lower to the higher nature, of the individual to the group, of the part to the whole.

It is not a depressing teaching, for the way of sacrifice is the way to self-fulfilment. The personality itself will survive only in the measure that it sacrifices its selfish sense-born fancies and desires to the unselfish will and direction of the Inner Man.

THE school's potential role in promoting excellence lies in its capacity to make students aware of the criteria for many forms of excellence, to show them models of such excellence, and to encourage them to imagine even higher levels of excellence. We cannot expect people to strive for something that they do not value and that those around them do not respect. But people will not value and respect excellence if they cannot recognize it.

—MAURITZ JOHNSON

MOHAMMED'S MOUNTAIN

Have you heard of Mohammed's Mountain?

It's a symbol for Truth;
Mohammed thought himself quite wise,
And so, by way of proof,

Demanded the Mountain come to him—

He thought that this was fit.
The mountain, though, refused to go,
So Mohammed went to It.

Aren't we all like young Mohammed,
Each tied to his own creed,
Convinced that it alone has Truth,
Which all Mankind should heed?

That Truth is changeless, all agree,
Its constancy we see;
But is it not presumptuous
For mortals such as we

To think we have reached the Changeless?
This would mean we've reached the goal;
'Twould mean that we are one with God!
Is this not rather bold?

Though Truth itself will never change,
Our concepts of it do.
But if we're fixed in mind and thought,
Fresh insights will be few!

The mind should explore all teachings,
Searching for more light;
The heart will guard the temple,
Confirming what is right!

Our truths are often but dogmas,
Things that we've been told;
Transmitted through generations,
They're tinsel mixed with gold!

The trouble is, we think we know,
 Yet, no one's wholly right;
 Total Truth is not of this earth,
 It's on the Shining Height!

Mohammed proved that he was wise,
 A lesson for us all—
 If we, like he, could realize
 How very, very small

Are the "truths" that we so cherish,
 Though partial truths they be,
 Perhaps we'd go to the Mountain,
 Not expect It to come to *me*!

THE whole course of Hindu philosophy is a continuous affirmation of the truth that insight into reality does not come through analytical intellect, though it is accessible to the human mind in its integrality. In this conviction Hindu thinkers are supported by many others, including Plato and Plotinus, St. Paul and St. Augustine, Luther and Pascal. The very nature of the cosmic process as a perpetual creation of novelty, which is adopted by modern science, points to the need of intuition. Life is not a simple geometrical pattern. The essence of life is creativity. It is a living creation of something new, not a dead connection of cause and effect. The inner compulsion which lies behind that which is visible to our eyes is an urge to create, to generate, to make alive, to bring forth something new out of the hidden treasure of being. We shall never be able to analyse the sources of the creative spirit. If the real is a genuine becoming, then the highest knowledge can only be an insight. Yet there is enough of rationality in this insight. There is no break in the chain of real connection, though our limited vision may not be able to penetrate to the series of causes and effects. The world is creative activity, but a continuous one and a rational one. While the rationality of the world is transparent to the intellect, its mysteriousness can be grasped only by intuition.

—S. RADHAKRISHNAN

AWARENESS OF THE HIGHER

CONSCIOUSNESS, we are told, “implies limitations and qualifications; something to be conscious of, and someone to be conscious of it.” (*The Secret Doctrine*, I, 56)

Limitations and qualifications are conditions of matter, and as we are told that “the capacity of perception exists in seven ways on seven states of matter;” so we find that what we call the “principles” of man are each “a basis of thought and action on any specific plane of substance” (*Answers to Questions on The Ocean of Theosophy*, p. 240). In *The Key to Theosophy* (pp. 116-17) H.P.B. tells us:

Every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

The limitations make the inner consciousness aware of “myself and others,” “myself and the things around.” Through this awareness, we learn. We know of the three lines of evolution, the spiritual, the intellectual and the physical, each on its own plane, but focused through and in a limiting form of some state of matter.

“Man,” we read in *The Secret Doctrine* (I, 234), “philosophically considered, is, in his outward form, simply an animal. . . . He is a living body, not a living being, since the realization of existence, the ‘Ego-Sum,’ necessitates self-consciousness, and an animal can only have direct consciousness, or instinct.” We have to study ourselves further and we learn that what we call individuality “is a conscious existence in spirit, whether in or out of a body,” whereas “personality is a congeries of physical activities and qualities constantly changing.” The word “Soul” that we so often use “designates the common basis of all.” Therefore we need the qualifying words “divine,” “human,” and “animal” to “denote the degree of realization of consciousness—in other words, range of perceptions.” (*Answers to Questions on The Ocean of Theosophy*, p. 245)

In *The Key to Theosophy* (p. 181) it is stated that the Soul is a “celestial Being . . . in its very essence it is Thought . . . Son of the (Universal) mind,” and in *Isis Unveiled* (II, 153) H.P.B. writes: “Each immortal spirit that sheds its radiance upon a human being is a god.” So we need to understand the words qualifying the term Soul. The link between the Divine, Immortal

Soul and the personal man is called the Personal Soul; it is “the spark of consciousness that preserves in the Spiritual Ego the idea of the person or ‘I.’” The Spiritual Ego here refers to Buddhi-Manas. “Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation,” and “Manas . . . after every new incarnation adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality.” (S.D., I, 243-44)

It is noteworthy that the Monad, Atma-Buddhi, being without self-consciousness, gains this condition through experiences when it is united to Manas. Hence we need to keep in mind that the Manasic Ego is not only an individual entity for this Mahamanvantaric cycle but that it is the conscious principle of the Monad, Atma-Buddhi. It is a “limitation” of form in the Universal Monad, making for individual consciousness, and hence by its accretions it makes the Monad individually self-conscious. Each individual spirit for that Mahamanvantara is, therefore, a centre of consciousness; and we are given the graphic phrase that the growth of the Ego or Manas is through a series of progressive awakenings—constant progress which makes one aware of what one had not been aware of before.

In *Sushupti*, the dreamless condition, the Ego is functioning and searching for knowledge. So he is always learning on his own plane and, during waking consciousness, on this plane, if the lower aspect of himself becomes a well-controlled vehicle. The higher uses the lower and profits by it; and so, too, can the lower profit by the knowledge gained by the higher.

So our work is to develop “awareness,” to use our “limitations” (or vehicles of matter, the principles) to learn through concentration what can be learnt on each plane of matter; and, at the same time, to develop in these limitations the awareness of the higher.

AHAMKARA, as universal Self-Consciousness, has a triple aspect, as also *Manas*. For this conception of “I,” or one’s *Ego*, is either *sattwa*, “pure quietude,” or appears as *rajas*, “active,” or remains *tamas*, “stagnant,” in darkness. It belongs to Heaven and Earth, and assumes the properties of either.

EXAMINE THYSELF

Restrain by thy Divine thy lower self.

Restrain by the Eternal the Divine.

Aye, great is he, who is the slayer of desire.

Still greater he, in whom the Self Divine has slain the very knowledge of desire.

—*The Voice of the Silence*

ALMOST everyone is aware of his dual nature, but not everyone knows how the fight between God and Devil within him is progressing. Ignorance of this vital process is the source of many of the ills our flesh is heir to. But perhaps the greatest harm produced by it is the weakening, one might say almost the disappearance, of the habit of self-examination. There is more than enough moral wisdom in drama and poetry, in novels and essays, which anyone can make use of; but the very idea of applying such wisdom to one's own being seems to most people fantastic; moreover, men and women who desire to apply such wisdom to their lives do not know how to make use of it. The applied science of religion exists, but as it is generally unknown, the moral progress of humanity has remained stationary for thousands of years.

The ancient Esoteric Philosophy teaches that science. It states that there are two distinct beings in man—the man who thinks and the man who records as much of the former's thoughts as he is able to assimilate; the latter also records all the impressions which his sensorium brings to him from the entire cosmos. For practical purposes the man who thinks is called the Inner Man, and the recorder the Outer Man, for it is he who contacts the outer world.

In this piece of instruction we come upon two very important lessons concerning self-examination: (1) The Inner Man, the Thinker, who is one with Spirit, is the creator of pure, spiritual thoughts, and can radiate them upon the Outer Man, the Recorder, provided the latter is not wholly absorbed in the affairs of the world. (2) Absorption in worldly affairs, not necessarily evil in itself, decreases the power of the Inner Man to aid, instruct or inspire the Outer Man. Also, when the Outer recorder is over-busy in receiving, collecting and collating impressions from without, his own capacity to be influenced by the Inner Thinker decreases. In how many has that faculty not atrophied?

Self-examination, to be really successful, requires that a proper relation be established between the two beings in man, which

must be described not as good and evil but as Thinker and Recorder. A conscious but cautious examination of the Outer Man and of his walk in life can be achieved only when there is sufficient light from the Inner Man to penetrate the murky region of desire and selfishness.

For penance, for prayer, for real soul-progress, self-examination is most essential. For an individual desirous of self-improvement; for one who wishes to examine his own beliefs or to test his own convictions; for the truly penitent whose resolve to walk the straight path needs to be supplemented by adequate knowledge of how to do so; for the ardent heart who aspires to practise altruism without spilling the milk of human kindness in wrong types of charity; and for many another, self-examination is essential. It is a form of prayer or of meditation without which religious life not only weakens but gets corrupted. To make self-examination efficacious one needs to possess not only the strength to face one's own conscience but also the light of knowledge to check the correctness of its voice. People are apt to overlook the truth of the words of Montaigne, "The laws of conscience, which we pretend to be derived from nature, proceed from custom." Principles of true philosophy state what the laws of Nature are and so the light of true principles is needed to guide the steps of conscience itself.

Below we give a rendition of a sermon of the Buddha on self-examination. It is one of his simple yet searching sermons which carry a message, direct and practical, the application of which proves revolutionary.

Once the Exalted One was staying near Savatthi at Jeta Grove in Anathapindika's Park. On that occasion the Exalted One addressed the monks on the subject of one's own heart.

"Bhikkhus, though a monk be not skilled to read the thoughts of others and to preach to them, at least he can resolve: 'I will be skilled in the habit of my own thought.' Thus, Bhikkhus, should you train yourselves.

"And how is a Bhikkhu skilled in the habit of his own thought? In this way. A woman, a man, or a young lad fond of self-adornment, examines the reflection of his own face in a bright clean mirror and removes a stain of speck; and when he no longer sees it there he is pleased and satisfied, thinking: 'A gain it is to me that I am clean.' Even so a monk's self-examination proves most fruitful. Looking in the mirror of his own consciousness the Bhikkhu should ask: 'Do I or do I not generally live covetous?'

Do I or do I not generally live malevolent in heart? Do I or do I not generally live possessed by sloth-and-torpor? Do I or do I not generally live excited in mind? Do I generally live in doubt-and-wavering, or have I crossed beyond it? Wrathful or not? With soiled thoughts or clean thoughts? With body passionate or not? Sluggish or full of energy? Do I generally live uncontrolled or well-controlled?

“Bhikkhus, if on such self-examination one of you finds that he generally lives covetous, malevolent in heart, possessed by sloth-and-torpor, excited in mind, doubtful and wavering, wrathful, with soiled thoughts, with body passionate, sluggish and uncontrolled—then he must strengthen his desire, put forth extra effort; he must exert himself more strenuously, practise more sustained mindfulness, pay heed and attention for the abandoning of those wicked, unprofitable states.

“Just as, Bhikkhus, when one’s turban is burning, for the extinguishment thereof one must act quickly and with intelligence, even so for the abandoning of those wicked, unprofitable states which cause turmoil in the mind one must act quickly and with intelligence.

“But if on self-examination a monk finds that he does not generally live covetous and is not afflicted, then that monk should make an effort further to destroy the cankers and to establish himself more firmly in the calmness which is the greatest profit.”

THERE was a gardener who loved each tree, each plant, each little shrub in his garden so well that he would not cast away the dead leaves and the withered branches. He stored them all in his garden. Gradually, all the space in his small garden was taken up by the dead leaves and dry branches, and the beautiful garden wore the appearance of a desert.

Are we not—so many of us—like this gardener? We go on storing worries and anxieties, failures and frustrations, fears and disappointments, which had better be cast away and forgotten; and the beautiful garden of our life is carrying this heavy load.

—J. P. VASWANI

IN THE LIGHT OF THEOSOPHY

Although planetary scientists claim that knowledge about the origin of the earth's moon has undergone a revolution since the first Apollo landing on the lunar surface more than 15 years ago, old beliefs die hard and it is still held that the earth is older than the moon. Scientists attending the sixteenth lunar and planetary science conference at the Johnson Space Centre, Texas, supported the new hypothesis that the moon was formed following a catastrophic collision between the earth and a huge planet-size body some 4,500 million years ago. The collision, it is believed, vaporized the rocky outer mantle of the projectile and an equal amount of the earth's, blowing the material into orbit around the earth; and this material eventually reaccumulated to form the moon. This event, according to the new theory, occurred 10 or 20 million years after the earth was formed. (*The Times of India*, February 6)

Scientists admit that the increasing failure of former theories to explain how the moon was formed has given rise to this new "large-impact" theory. It is probable that the latter in turn will ultimately suffer the fate of the earlier exploded hypotheses.

"Had our wise men of science known as much of the mysteries of nature as the ancient Aryans did," states *The Secret Doctrine* (I, 398), "they would surely never have imagined that the moon was projected from the earth." The Occult teaching is that the moon is far older than the earth, and that it is the latter which owes its being to the former. Mr. Judge sums up the *Secret Doctrine* teaching on the mystery of the moon when he states:

H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her. If we had thought to escape from lunar dreams and puzzles we were in error, for while she plainly asserts that the former body of the entity now called Man's Earth is the very moon in our sky, the existence of a mystery is as plainly declared. The first mystery which she claimed to reveal—and, indeed, she first of every one states it—is that in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near

by and produced our earth; the moon, its parent, proceeding towards disintegration but compelled to revolve around her child, this earth. This gives us a use and history for the moon.

But then the same messenger says that the "superstition" prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing persons, may be used for man's injury. (THE THEOSOPHICAL MOVEMENT, September 1966)

Worry is a common, though intriguing, phenomenon in our modern world. Most worries result from an extravagant expenditure of emotional energy, which is becoming so general that it has assumed serious proportions. For chronic worriers negative thoughts often take on a life of their own. In *Psychology Today* for December 1985, Thomas D. Borkovec, professor of psychology at Pennsylvania State University, U.S.A., writes of current research in the phenomenon of worry:

Often, worrying seems to be a method of resolving problems and anticipating or preparing for future events. The flow of worrisome thoughts is relentless and seemingly cannot be stopped. The person wants to stop them, because they distract from work or from enjoyment of the good things that are happening, but the worries continue to intrude on awareness. Even though worrying seems to be a way of solving problems, it never appears to result in any solutions.

The worrier feels a mixture of negative emotions, and a low level of constant fear predominates. Inspection of these worries reveals that they mostly have to do with fears about the future. There is a concern that something good and desired might not happen or that something terrible that must be avoided might occur. The uncontrollability of worry is particularly distressing. Much of a person's self-image is defined by the content of that person's thoughts, and thinking usually seems to be the most voluntary and controllable part of a person.

Our research group at Pennsylvania State University has defined worry as a chain of negative and relatively uncontrollable thoughts and images. We believe that it reflects attempts to cope mentally with concerns and fears, often about the future. Worriers gener-

ate a series of catastrophic hypothetical scenarios and try to envision their implications. They may also try to mentally solve problems associated with catastrophes, to plot strategies to avoid them or to prepare themselves for their occurrence. . . .

We are convinced that worry is closely related to fear, and our early questionnaire studies support the existence of that relationship. Worry involves a stream of emotionally negative thoughts and images. Consequently, when people agonize, their own thinking generates periodic fear images and reactions, even in the absence of an actual threat or something that suggests a threat.

Researchers admit that they have only scratched the surface in their attempts to understand worry, and answers to some of the fundamental questions remain cloudy. For instance, why do some people become chronic worriers while others do not? And why and how do people develop one mode of coping rather than another?

In every class of society and in every occupation, among the rich and the poor, the educated and the ignorant, the chief things that make people sick are worry and fear of the future. Not only is worry the direct cause of the majority of nervous disorders but it upsets the normal workings of the body so that many other illnesses follow. Even infectious diseases, cancer, etc., are more likely to be contracted by and to do more harm in persons already weakened by worry. The health of civilized humanity is endangered unless the growing habit of worry is checked. Instead of trying to change the environment in which we happen to be, a safer plan from the medical and psychological viewpoint would be to try to adjust ourselves to it.

Is suicide contagious? This question has been provoked by three suicides and four unsuccessful attempts at suicide, all in quick succession, by teenagers belonging to a high school on the outskirts of Omaha, U.S.A. A sense of "Who will be next?" gripped the student body and hysteria swept over the community.

This and other instances of cluster suicides, especially among adolescents, suggest that suicide is contagious. *Time* magazine (February 24) comments:

Researchers know very little about cluster suicides. Some may be merely coincidences; others may be self-dramatizing efforts to capture the same outpouring of sympathy that surrounded an earlier

death. According to Dr. Mark Rosenberg of Atlanta's Centers for Disease Control, clusters probably occur "much more frequently than we find out about." Suicides generally tend to be under-reported, he notes, in part because of concern about stigmatizing the deceased. Nonetheless, suicide is the third leading cause of death in adolescents and young adults. . . .

Various researchers have blamed youth suicides on such disparate causes as the Viet Nam War, television, the drug culture and stress generated by the sheer number of baby boomers. . . . Specialists in adolescent development argue that these factors merely add to the normal turbulence of adolescent identity crisis and separation from parents. Harvard Psychiatrist Douglas Jacobs says that "certain teens reach the point where they feel they are not going to achieve an identity. They don't see a future. For a moment in time, suicide seems to be the only way to get relief."

There are epidemics of suicide as there are epidemics of crime and epidemics of mental and moral diseases. All epidemics have their roots in the invisible psychic atmosphere. Mr. Judge observed, "Epidemics of a moral character may break out among men, causing sudden changes of character in persons who before that were very discreet." In *Isis Unveiled*, H.P.B. quotes Dr. Charles Elam, M.D., who states in his book, *A Physician's Problems*:

We know that certain pathological conditions have a tendency to become epidemic, *influenced by causes not yet investigated*. . . . We see how strong is the tendency of opinion once promulgated to run into an epidemic form—no opinion, no delusion, is too absurd to assume this collective character. We observe, also, how remarkably the same ideas reproduce themselves and *reappear in successive ages*; . . . no crime is too horrible to become popular, homicide, infanticide, suicide, poisoning, or any other diabolical human conception. . . . In epidemics, the cause of the rapid spread at that particular period *remains a mystery!* (I, 275-6)

"These few lines," H.P.B. remarks, "contain an undeniable *psychological* fact, sketched with a masterly pen, and at the same time a *half-confession* of utter ignorance—'*Causes not yet investigated.*' Why not be honest and add at once, '*impossible to investigate with present scientific methods*'?"

Everyone loves some form of music. It is a well-recognized fact that music speaks to our emotions, and psychologists, philosophers,

musicians and musicologists have for some time been trying to understand this emotional power of music. Anne H. Rosenfeld writes in *Psychology Today* for December 1985:

Music can move us to tears or to dance, to fight or to make love. It can inspire our most exalted religious feelings and ease our anxious and lonely moments. Its pleasures are many, but it can also be alien, irksome, almost maddening. It is created by people to affect and communicate with other people. In one sense, it's no surprise that music grabs us—it's supposed to. But once you look at the process, it seems quite miraculous that people can bowl one another over just by jiggling sound waves. It's a miracle akin to that of language, and there are sufficient resemblances to have provoked serious study of their similarities. But music is more than a language. . . .

There's still no neat, complete theory or body of data that can explain how it works. (For that matter, the nature of emotion is still one of psychology's most controversial areas.) No matter how meticulously people analyze music and its power over our emotions, it remains elusive, evading verbalization and—like other arts, humour and love—largely slipping through the net of scientific inquiry. But for those willing to consider provocative fragments of information, there are a number of interesting clues. . . .

In sum, we respond to music with a complex mix of psychological and physiological reactions triggered by numerous aspects of the music itself. But music is filtered through our personal and cultural experience, training, associations and expectations. So in the end, the music in our heads and bodies is our own. Perhaps this is what avant garde composer John Cage meant when he observed, "Music is sound played by millions of hearers."

A companion piece, "Music Hath Charms," refers to the many forms, styles and applications of music therapy. Music's many positive effects, particularly on mental patients—such as improving depressive mood, morale and sociability—have made some hospitals instal music-therapy programmes. Music therapy has been used both for treatment and rehabilitation, to reach patients' bodies and minds.

Music has been described as "the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether" (*Isis Unveiled*, I, 275). Speaking of ancient Egyptians, H.P.B. says that they "understood well the effect of musical harmony and its influence on the human spirit. . . Music was used in the Healing Department of the temples for the cure of nervous

disorders" (*Isis*, I, 544). She furnishes a suggestive clue to the manner of its action:

The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melodious sounds of a flute. (*Isis*, I, 215)

The Rosicrucian theory of the universe being a musical instrument was the same, H.P.B. said, as the Pythagorean doctrine of the music of the spheres, and she explained:

Sounds and colours are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN. (*Isis*, I, 514)

And she added a prophecy, that future experimenters would "reap the honour of demonstrating that musical tones have a wonderful effect upon the growth of vegetation." (*Ibid.*)

Fairy tales and their creators are under review this year on the occasion of the 200th birth anniversary of Jakob and Wilhelm Grimm. Their fairy tales are among the most widely translated and reprinted tales in the world and are likely to be perennial bestsellers. Many of the tales reflect ancient folklore and were neither devised nor invented by the brothers Grimm; but they are told with a quaintness, insight, humour and imagination that have given the authors a place by themselves in letters and made their names household words.

In *Express Magazine* for March 2, Saumya Balsari traces the origin of these tales, the significance of the characters and stories they portrayed, and their counterparts in children's literature in India. The author remarks:

Seemingly irreverent and revelling in the ridiculous, the bizarre, the fantastic, the fairy tale has its own inner structure and follows a different set of dictates, maintaining a logic and plausibility within, even as we impose our notions of reality ("that only happens in fairy tales"), from the outside. As Ernst Bloch commented,

the fairy tales offer "Utopian glimpses of a better world."

In the adult world, fairy tales have taken quite a battering since the time of the brothers Grimm. They were always regarded as the poor cousins, the Cinderellas of other accepted literary forms—artificial, frivolous and therefore suspect. . . .

With the advent of psychology, the fairy tale was led firmly to the couch and psychoanalysed. . . . Fairy tales have since become a part of therapy. . . .

Deeper than all this are the profound truths woven into fairy tales, truths which each must discover for himself. Fairy tales are not just senseless stories written for the amusement of children or of the idle. Apart from their literary and cultural value, nearly all tales that have come down to us from ancient times, and even some not so ancient ones such as those written by the brothers Grimm and Hans Christian Andersen, which are nevertheless derived from ancient folklore, convey facts and teach truths.

Belief in nature spirits, variously known as *devatas*, elementals, jinn, sylvans, elves, dwarfs, trolls, goblins, fairies, etc., is universal, though modern science dismisses them as fictitious. These invisible beings, which under certain conditions take objective shape and become visible to people who have always believed in them, figure prominently in fairy tales, demonstrating the fact that nature forces do influence human beings, either beneficently or maleficently, consciously or unconsciously to themselves. And fairy tales have even kept up the human belief in the super-physical. Who or what are fairies? Theosophy calls them Elementals and the latter are defined thus in *The Theosophical Glossary*:

ELEMENTALS: Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements—earth, air, fire, and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects. . . . All the lower invisible beings generated on the 5th, 6th and 7th *planes* of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

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

By William Q. Judge:

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

By Robert Crosbie:

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

Other Publications:

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SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
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THE ETERNAL VERITIES
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
THE BROTHERHOOD OF RELIGIONS
HEALTH AND THERAPY—PROBLEMS AND DECISIONS
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THE U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, Nos. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

Magazines:

THE ARTAN PATH (BOMBAY)
THEOSOPHY (LOS ANGELES)

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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