

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

THE IGNORANT AND THE WISE	109
THE DOORS TO SPIRITUAL KNOWLEDGE	113
PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM—IV	120
THE INNER RELIGION	126
MIND, THE REAL PLANE OF ACTION	131
PRACTICAL SUGGESTIONS	136
IN THE LIGHT OF THEOSOPHY	139

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.
40 New Marine Lines, Bombay 400 020, India

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

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

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 21.00 £3.50, \$11.00 per annum, post free.

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

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

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

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 58, No. 4

February 1988

THE IGNORANT AND THE WISE

[Reprinted from THE THEOSOPHICAL MOVEMENT, July 1958.]

IN the third chapter of the *Gita* dealing with *Karma Marga*, the Way of Good Works, there are certain verses which epitomize the principles of conduct and action to which the Master Krishna points. Thoughtful readers will find that he makes short work of the ordinary notions about the active life of the world rooted in prevailing knowledge as contrasted with the inner life of the practitioner of Yoga—union with the Divine—based on special knowledge. He does not contrast the secular with the sacred, a man holding the mundane in great respect with another feeling contempt for this world and a longing for another. Though the closing portion of the chapter very clearly distinguishes between good and evil, and specifically names the constant enemy of man on earth, Krishna is very definite about doing deeds which Karma and Dharma bring to a man. Destiny from the past and the duties which are ours in the present are not to be neglected.

For each man there is his own specific *Sva-Dharma*, which implies the pure expression of his true Self, which is divine—a Being of Light.

The philosophy of the *Gita* teaches that every human soul is a bearer of Divine Light and so a Being of Light. Involved in the processes of life, man overlooks the truth. The *Gita* distinguishes between the mighty magic of *Prakriti* or material nature on the one hand and the mightier magic of the Light of the Spirit on the other. The processes of matter are enveloped in and shot through and through with its three attributes or *gunas*: inertia, mobility and rhythm. These properties of gross matter equally envelop the subtle matter of human thoughts and human character: thus those of slothful, lazy, procrastinating temperaments

are the children of inertia; active, impulsive, ambitious runners after fortune and fame are the children of mobility; while patient, self-sacrificing, truthful temperaments are the children of rhythm.

The first class obscure the Light of their soul and, through neglect, sloth and procrastination, harden themselves till death comes and puts on them the mark of "Lost Opportunity." The second class, the impulsive runners after self-gain, exhaust themselves by selfish deeds, false knowledge, shifting desires, till death comes and puts on them the mark of "Frustrated Living." But those who perceive that they should move from selfishness to unselfishness, from avarice to altruism, from the zigzags of knowledge to the searching for and securing of Wisdom Everlasting, who learn to overcome violence and to touch the hem of the garment of Divine Harmony—on them death puts the mark of "Pass on to Reward." The Light burns low in the dull and the lazy; it flickers in the ambitious and misleads the bearer thereof; it burns steady and bright in the man of harmony, ever revealing the next step which he should take as he follows the spirals of rhythm which set the pattern for Nature.

In this Dark Era, *Kali Yuga*, the selfish do not help the sluggards; it pays the selfish and the ambitious that there are lazy fellows; every slothful person is one competitor less in a world which teaches mortals how to elbow their fellow men out of prosperity and existence. The man of truth and harmony, wishing the good of all and harming none, helps by good precept and example both the lazy and the competitive. He, however, is puzzled that his innate goodness and harmlessness do not always save him. Passively attributing his reverses to the Good Law and its omniscience, he will not be able to rise above his own state—above truth and knowledge, goodness and virtue, as they are valued by him. He has to transcend even the rhythmic movement of *Sattva*. The *Gita* mentions in several places the surpassing of the three attributes of matter. The portrait of one who has surpassed the three qualities is given at the close of the 14th chapter which deals specially with the subject of the *gunas* or attributes born of *prakriti* or matter.

To help the men of *Sattva*, the good men who desire to live lives of peace and concord, the great Regenerated Ones, the Great Souls very difficult to find, appear from time to time for the specific purpose of imparting lost knowledge, the mighty art of right living. But they do not only impart knowledge. They act; mixing and mingling with mortals, they reveal, to those who have eyes to see, the principles of right action. Thus, for exam-

ple, the noble Prince Siddhartha revealed in his active life the Path of Right Action. Sacrificing his personal self, and even affecting the personal lives of father, wife and son, he showed that the world was more important than the home, that humanity has a greater claim for consideration than the family. In this Dark Age, the Light of the World is not admired by all; sometimes crass and gross minds speak of his neglect of duties, etc. But he still remains the Light of the World, whose help and service are available to every human being.

Similarly, the Light is manifest in every verse of the *Gita*. In the third chapter, there are certain fundamentals presented by the Master Krishna to his disciple Arjuna. Let us examine them.

Knowledge and devotion are both necessary for the right performance of deeds. To pay the debts of Karma incurred in the past, the correct knowledge of Dharma is essential, and that knowledge demands right motive and right method. This instruction on the Path of Karma says that neither by postponement of the performance of duties nor by their abandonment can the path be walked. As a matter of fact, "No one ever resteth a moment inactive" (verse 5). Rest itself is action of one kind; doing nothing is itself an act of *doing*, though the truth may not be perceived by all. Why and how is this? "Every man is involuntarily urged to act by the qualities which spring from nature" (verse 5). Man is driven helplessly by the *gunas*—the attributes inherent and predominant in each. Volition, the will to act, is itself born of our personal temperament; our will drives our consciousness instead of we using our will in terms of our higher perceptions. Most men and women act "involuntarily" and are driven by sloth, by motion, by rhythm. Ordinarily man's conception of his religion, or duty—*Dharma*—is formed by the predominant *guna*; thus most men and women are unconscious worshippers of matter. Theosophy teaches us to abandon the way of the Self of Matter; to gain knowledge of the Spirit and its Will, its Thought and its Feeling.

Action is superior to inaction, and not only from the personal point of view; "the journey of thy mortal frame cannot be accomplished by inaction" (verse 8). The teaching is that from involuntary actions according to matter-attributes we must pass on to volitional and determined deeds in terms of the superior wisdom of the Spirit in Man, a reflection of the Spirit of the Universe.

The Great Lodge of Perfected Men sends one of its august Fraternity to remind humanity of this cardinal truth of Will, Wis-

dom and Sacrifice. Such a Messenger not only offers precepts but also sets an example. Thus in this third chapter we have the Master Krishna teaching the great facts and also setting the example. "Whatever is practised by the most excellent men, that is also practised by others." (verse 21).

We find in Nature, *i.e.*, Matter, incessant activity; there is perpetual motion everywhere—in the starry firmament above as in the dark caverns below the surface of the earth. This mighty magic of *Prakriti* is but a reflection of the silent rhythm of *Puru-sha*, the Spirit. "I am constantly in action," says Krishna, the symbol of the Supreme Spirit (verse 22). He adds: "If I were not indefatigable in action, all men would presently follow my example, O son of Pritha. If I did not perform actions these creatures would perish" (verses 23-24).

Just as Krishna, the Great, is performing his Karma-Dharma, so also must Man, the Small. But the motive and the method of Krishna are to be noted:

As the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. (verse 25)

The Wheel of Life is moved by the Spirit and man too must learn to be guided by it. Confined to the corpus, pushed by the sensorium, man beguiles himself, influenced by the power of illusion and delusion. *The Great Universe has to be perceived by Man*. His kinship with the visible and the invisible Forms of Life has to be known by man, who as a Being of Light is superior to life and its processes. He can and should become the controller and master of life. This is possible of achievement by man, if he fights the eternal enemy, the *Rajas* quality, and uses the rhythm, the *Sattva* in matter and in his own personal nature to rise from the plane of Life to that of Light.

We derive all our possessions from Nature—our body from the Earth, our mind from the Divine Mind, our heart from the Compassion which is omnipresent. We owe a debt to Nature and by Right Action we can pay it.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

THE DOORS TO SPIRITUAL KNOWLEDGE

The knowledge of the past, present and future is embodied in Kshetrajna.

—*Occult Axiom*

Ye are all the children of light, and the children of the day.

—*I. Thessalonians, V, 5*

SPIRITUAL knowledge is a rare commodity. Our modern universities do not provide it. The priests have not got it and the scientists do not want it. Magic and Alchemy are only parts of it and both are anathema to church and science. Where, then, does one search for it? Krishna says that the Vedas take a man thus far and no farther. Jesus kept his inner doctrine secret and preached to the masses in parables. The Buddha gave out much, but the inner core of his teaching was given only to the very few. Even if it be true that morality is the *sine qua non* and that one is not pure enough or wise and holy enough to have the higher teaching given to him, has he access at least to that knowledge which shows the norms of entry on the lowest rung?

In his *Yoga Sutras*, Patanjali tells us that Ishwara is the first of Teachers; that all knowledge and all Wisdom ranging from the atomic to the eternal rests in him. If by any means a person can unite himself to the Ishwara within, he would be a partaker of its omniscience. Putting it in another way, the Teaching says that Ishwara presiding in every human heart is the repository of all Wisdom. Reach into your own heart and the Treasure is yours for the asking. But nowhere in available literature are the all-important steps for uniting oneself with Ishwara or for reaching deep into one's own heart given in such abundant detail as would be understandable to the human intellect. Explanations merely paraphrase the difficulty and offer no understandable *via media* from the mundane to the spiritual. In fact, in the initial stages of search the confusion is heightened because Occultism teaches that memory and reasoning (the two main props of earthly knowledge) are not helps but hindrances to Wisdom, and that no solution can be found or be helpful till one is ready to lay aside ideas arising from race, religion and civilization.

Rigid though the discipline appears to be, it has never been wholly unknown. The problem of reaching deep into the unaccustomed part of oneself has exercised the highest minds in all ages. The Wise Ones who have considered the matter have from remote antiquity advocated the opening up of a channel of conscious communication between the incarnated man on earth and

his immortal Ishwara within. For the attainment of this desired objective, codes of conduct and of discipline have been laid down by sages and by charlatans; by exalted beings and by those lesser lights who having progressed to some extent have wandered into the byways of lesser celestial powers.

How, then, does one go about the task of first reaching to that preliminary knowledge which qualifies the candidate to enter the school where alone he can learn how to establish the link between the highest part of him and his lesser self? To understand the ultimate answer, the student has first to know himself and his intimate connections with every secret part of Nature from which he derives his composite and complex being on earth. In his physical nature, there is a vast congeries of sentient, intelligent lives that perform their respective functions independently. Breathing, the pulsations of the heart, the functions of the stomach, liver and spleen, as also those of the senses and the brain, are seemingly independent of the person and at times contrary to his will. Blood, the organs and the nervous system play their important roles, as do memory and the animal desires which course through his organism.

Next to the body comes the lower mind, which is aided or hampered by the intellect and which has the possibility of making choices and exercising the will. Being too near to the realm of desires, it gets glamoured by them, and so bends the force of its intellect and will to attain to its choices of lust, power, greed, aggrandizement, revenge and worse. This same mind when it is rid of the passional and personal angles gravitates towards the Higher, the discriminating Self of which it is an aspect and which it is its duty to reflect without distortion. This Higher Mind is the vehicle of the Self—the universal, omniscient Spirit. It will thus be seen that unless the man of earth consciously reaches the plane of the Higher Mind, the channel of communication with the highest is blocked and no light can shine through. The initial effort then has of necessity to be directed to the freeing of the lower mind from all memories and desires of the personal man. Selfishness in all forms has to be eradicated and the first major obstacle to achieving this is terrestrial memory and its reactivation, by the nefarious action of the Astral Light.

The seat of the personal memory is neither in the mind nor in the brain but in the molecular constitution of those bodily organs which were the most active during the experience. Therefore, personal or terrestrial memories are really quickened primarily by those organs which stored them and which periodi-

cally thirst for a repetition of the experience. Thus, a hungry stomach will evoke the memories of a past banquet long before the personal mind has time to draw upon its own storehouse of experiences. So, too, for each passional organ. The memory of past escapades that haunts the enslaved man is invariably aroused first in the very organ which was active during the animal and the passional moments. Sights and sounds, whether external or internal, can arouse the worst in man only if there is still lurking in the make-up of his organs the living memory of a vile action. The triggering off of this memory can be through association of ideas or through the unhealthy activation of any of the senses. For instance, the reaction of the human organism to the sight of a liquor bottle will vary with a teetotaller, an addict, and one who has conquered the vice of drink. In the first, no memory of drinking orgies exists to lash the desires into a state of frenzy. In the second, the memories of past indulgences are strong and the thirst for a recurrence of the experience forces the mind and bends the will towards a satisfaction of the desire. In the third case, the will has been made strong enough to push back the images with a strong hand and to fill the void with mind-painted images of the exercise of the opposite virtue.

This obstacle of the memory extends not only to the passional but to the personal man also. It is one thing to brush aside the memories of some of the lower inclinations. It is quite another to wipe the slate clean of all worldly knowledge and to accept only that which the scripture offers without cavil or question and without comparison with earthbound knowledge which to the opened eye is ignorance. Madame Blavatsky in defining "*Tchitta Riddhi Pada*" in the *Glossary* says that it is "the third condition of the mystic series which leads to the acquirement of adeptship, *i.e.*, the renunciation of physical memory, and of all thoughts connected with worldly or personal events in one's life—benefits, personal pleasures or associations. Physical memory has to be sacrificed, and recalled by *will power* only when absolutely needed. . . ."

Every time that memory, thought and passion coalesce, there is created a lunar form which acts and is acted upon by the dregs of the astral light. Feeding on this diabolical refuse-heap of Nature, the lower mind gets saturated with the foul odic influence that exudes from it. Once that it has fallen a prey to it, the lower mind becomes a passive non-resisting medium to the pictures and suggestions that it receives from this plane of Nature. The mental excitement thus produced finds its ultimate outlet in a

burst of passion on the physical plane, and for a time the satiety of indulgence produces a somnolence of the senses till it is roused again to feverish activity by suggestions from the astral tablets of life.

To achieve disassociation from the passional in man and Nature, it is necessary that a war be waged till victory is achieved. But it would be foolhardy to rush into battle blind and unprepared, for by so doing the aspiring soul gets worsted in the fight. The student has to evaluate the strength and cunning of the opposing forces and has to equip himself with such weapons as would be most effective against the foe. You do not fight naval or aerial battles with bows and arrows. You do not use tanks in ocean warfare or mines in aerial combats. For the same reason, you do not fight selfishness or intolerance or envy with sentimental platitudes or with weapons that you use for fighting off lassitude or fevers. Even when the proper weapons are found, the warrior has to grow so accustomed to them that he intuitively picks those best suited for the particular fray. The celestial weapons which alone can ensure victory are fashioned and designed in realms to which the lower man has no ingress. Here again the student comes across a dilemma in life. The aspiration to leave the vile and the sordid steals upon him in moments of calmness. But he has no guidance, has no knowledge of the higher spheres of consciousness. How then can he seek his weapons in the higher abodes?

Patanjali's great discipline of *chitta vritti nirodh* is based upon the occult truth that whenever the mind releases itself from the thraldom of Kama (the personal and the passional) it becomes the channel of the highest faculties in man. The emancipated mind can reflect the Wisdom from above, but the same mind in the worldly man is crowded out by wave upon wave of desire-based images that arise unbidden through sense stimulation, memory or *Sankalpa*. Although this state of the mind is turbulent, the worldly man is so used to it that he considers it to be the normal state of consciousness. Ages of wrong education poured into him first by religions and then by science have had their diabolical repercussions on him, so that the very turbulence of the mind is to him—Life. Once caught in the meshes of false learning, the person begins to attribute to the non-eternal the marks and insignia of the eternal. When this inversion of values becomes established, ignorance reigns supreme, and this even though he have honours heaped upon him by state and university alike. The re-establishment of correct values, the regaining of the

ability to distinguish the true from the false, are arduous processes, are preliminary steps in discipline which help transform the mind into that state which alone can make entry into the School of the Eternal possible.

With these remarks as preliminaries, the matter can be gone into in somewhat greater detail. If the memory-records of a person's misdeeds are written large upon his organic system, it but follows that disciplines must have been evolved whereby these memories can be erased or crowded out by images which may become the harbingers of the good. Mortification and renunciation, charity and sacrifice are exercises in discipline which irk the lower mind and make it violently rebellious at times. Even the most enthusiastic of aspirants is shaken by the rigidity of the Rules. This is so because too often the *raison d'être* of the Rule is not grasped. The Rule is a corollary in life of a principle in philosophy, and in the very search for its necessity the sting of an imposed way of life is removed. To understand our subject better, it becomes necessary that we gather from the philosophy some fundamental knowledge about cells and atoms, the organs in the body as well as about the lower and the higher minds of man.

It is a basic truth in Occultism that within the mortal man there resides an immortal entity called "Divine Mind" or "*Nous*." The terrestrial mind or the intellect in man is but a distorted reflection of this Divine Mind. These two entities remain virtually apart during the period of each earthly incarnation. The Divine Mind is unconditionally omniscient on its own plane. On the terrestrial plane its omniscience does not shine forth fully because this Divine Mind cannot act directly on the body but acts only indirectly through the personal self of man. Since the Divine Mind is the *vehicle* of all knowledge, past, present and future, it can, given the necessary conditions, transfer this knowledge to the lower mind, which in moments of exaltation may catch occasional glimpses of that which is beyond the senses of man. The lower self is the reflected double of the higher, and if its reflecting qualities are not tarnished by earthly or personal effluvia, it can make of the man a mystic or a seer or a prophet. If, however, the dregs of indulgence adhere to its surface, it ceases to reflect the celestial spheres and tends to identify itself with the mortal characteristics of matter. This lower self changes with every new incarnation and is therefore conscious for but one life period. It has, however, one characteristic which makes its manipulation vital to the person—it manifests outwardly through

his organic system.

When the lower self has through perversity and wrong desires ceased to reflect what St. James called the "Wisdom from above," it begins to garner the terrestrial wisdom which James in his Epistle called "earthly, sensual, devilish." It is this so-called lower wisdom which becomes tainted by all the chaotic emanations of the animal passions and debasements of the living body. How, then, can such knowledge be relied upon to subserve the true interests of humanity?

Occultism teaches us that memories of physical and selfish deeds as well as memories of earthly biological functions have a close interrelationship with the molecules which go to build up the various Kamic organs (liver and spleen are two) as also with the nervous system within each individual organ. If we are to enter upon the task of erasing this memory or of sacrificing it, we have to know something of the make-up of organs in general. Science teaches us that each human organ is made up of cells which in turn are formed (ensouled) by atoms. Occultism adds to this and says that each cell has a consciousness of its own. Further—and the importance of this is hardly recognized and its truth doubted—each cell has a free-will of its own to act within the limits of the law governing it. Again, each cell has, so to say, a key-board of its own, like that of a piano, the only difference being that it emits sensations instead of sounds. Each key of each cell has, at the time of the emitting of the sensation, the potentiality of good and the potentiality of evil. The lower mind with its involvements with Kamic propensities acts upon these cells (and therefore upon the organs), impressing upon them its own taints of the personal and the selfish. Now, whereas the cells can be so impressed by the dark side of man and nature, the atoms which interact within those cells can be influenced by the higher mind alone. It is in this fact that lies the hope of man's ultimate salvation, for, when interaction of these atoms is induced, it has the power to excite the brain *via* the spinal "centre" cord, thus enabling the individual to secure a mental conception of spiritual ideas.

It will thus be seen how morality comes to have a basis in life. Even what is called a white lie is dangerous, because, being antagonistic to the spiritual, it injects its virus in the lower mind and ultimately poisons the life of the cell. The reaction of the person to each event and circumstance is therefore to be rigidly controlled. A good man under the temptation that a sudden opportunity may afford, may seek to turn it to his own advantage,

and acting impulsively ruin the efforts of a decade. The satisfying of an urge; the hugging to oneself of money and possessions; the pandering to the cravings for food and delicacies; the struggle for supremacy and the elbowing out of worthier claimants to an office or a post—these under the inverted values of the present civilization have come to be considered valuable and even essential to good living. They poison the lower mind, harm the cell structure, and erupt in epidemics and new diseases that ravage the body. To search out each blemish injected into him by civilization and erase its images past remembrance is the arduous task of the aspirant to wisdom. How few there be who can come out of this preliminary skirmish without injuries which may turn them into lifelong invalids incapacitated for further battles during that incarnation at least!

The mechanics of the action of the lower mind can be studied by anyone in his own life if he is not given over to personal bias. The psycho-physiological changes that are induced in the body by the orientation of the lower mind present a fascinating study and provide the reason why in chelaship perfect physical health becomes the first requisite. But the conquering of the lower desires does not by itself open the doors which are nowhere to be found save in the omniscience of Ishwara. This must necessarily be so, because though the plane of the higher mind is the only plane through which the Divine Wisdom can be reached, that Higher Mind itself has to be tuned to the proper pitch. This is so because the battle has to be joined once again on higher planes where selfishness in the garb of an overpowering desire for progress or *Moksha* may take possession of the mind and stay all further progress towards the Divine.

Says the *Book of the Golden Precepts*:

Thou hast crossed the moat that circles round the gate of human passions. . . . Thou hast removed pollution from thine heart and bled it from impure desire. But, O thou glorious combatant, thy task is not yet done. Build high, Lanoo, the wall that shall hedge in the Holy Isle, the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.

A sense of pride would mar the work. Aye, build it strong, lest the fierce rush of battling waves. . . swallow up the pilgrim and the isle—yea, even when the victory's achieved.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM

[Reprinted from *The Theosophist*, August 1884.]

IV

KNOWLEDGE

In dreams commences all human knowledge.

—BULWER-LYTTON

THE Mind, which has been purified from all selfish desires and is filled with a strong will and determination to learn the truth, is thereby duly and truly prepared to enter the temple of knowledge, which signifies the attainment of experience coupled with a clear perception of causes and their effects. There are two ways open to the attainment of knowledge. One, comparable to the slow and tedious work of ascending a river from its mouth, is to investigate effects and to try to find out their causes; the other is to ascend mentally through all the brambles and briars which matter puts in our way, to the infinite source of all, and from there to trace the courses of the laws and their actions and witness the effects. The first method is that usually followed by modern science, and resembles the wanderings of a man around the periphery of a large circle attempting to find its centre. The occultist, although not neglecting the inductive method of reasoning, prefers to unite himself with the centre of the universe, and from thence to survey the infinite all; in other words, he attempts to bring his whole being in consonance with the universal mind, to enter mentally into the very centre of things, and thereby to obtain true knowledge.

To do this requires an immense effort and perseverance, and the average scientist, finding it easier to perfect his physical instruments than to perfect his morals and educate his spiritual faculties, can only obtain imperfect knowledge or a knowledge of a few details.

To bring oneself in harmony with the Divine Mind does not mean to think occasionally of "God" and "Heaven," or to go through a prescribed form of worship or ceremony, but to establish a continuous identity of molecular vibration between the spiritual part of man and the universal spirit; it means to continually live in one's higher consciousness which is the object of true *contemplation*.

To make this more clear, it will be necessary to speak again of the constitution of man and his states of consciousness. Everyone, whose nature has not become thoroughly brutalized, knows that he has at least two sets of feelings and attractions. One set drags him down to earth and makes him cling with a firm grasp to material necessities and enjoyments; the other set, lifting him up into the region of the unknown, makes him forget the *allurements* and *distractions* of matter, and by bringing him nearer to the realm of abstract ideas of the good, the true and the beautiful, gives him satisfaction and happiness. The greatest philosophers and poets have recognized this fact of double consciousness; and, from a mixture of the two, results the normal consciousness of the average human being.

The *animal consciousness* of man is that unreasoning brute instinct, which impels him to continually seek for the gratification of his own material desires, irrespective of the rights of others. A man, under the predominant guidance of his material desires, has his mental energies mainly concentrated in his lower consciousness, and is proportionally unable to distinguish between right and wrong. He may be held within certain bounds through fear of punishment or hope of reward, but if his impulses become stronger than his hopes and fears, he becomes a maniac or a criminal. The condition of a person, who is fully subjugated by his animal consciousness, is forcibly illustrated in cases of so-called obsession. In such cases the impulses of rage, greed, jealousy, etc., are predominant, while the reasoning faculties are entirely dormant. The "subject" will use foul language, act like a brute, and it is not surprising that people, unacquainted with psychology, should believe such a person to be possessed by the devil.

The *spiritual consciousness* of man is the other extreme, and is exhibited in the highest states of ecstasy or trance, which ecstatic state must not be confounded with the cataleptic state of the "obsessed." In that exalted state the mind of man enters the higher consciousness of his spirit and unites itself temporarily more or less with the spiritual soul. The ecstatic utters exalted ideas in proportion as his spiritual union with that consciousness is complete, exhibits a knowledge of things, which, in his normal condition, he is unable to understand, and it is not to be wondered at, that the spiritualist should regard persons in such a condition as being "possessed" by a superior spirit or a "departed soul"; and as the drunken imbecile or epileptic, on awaking from his state of "obsession," is often horrified when told about his

conduct during that condition, of which he remembers nothing, so the "medium" will remember nothing of the sights seen or the language uttered during the trance.

Between the animal and spiritual consciousness is that which in the present state of evolution of mankind may be considered the *normal consciousness* of man. There was a time in the history of man's evolution, perhaps millions of years ago, when he was entirely guided by his lower impulses; there will be a time—and it is our business to try to hasten its arrival—when man's spiritual consciousness will be his normal one; but at present man is placed about midway between the animal and the god," and is neither entirely guided by his instincts and impulses, nor entirely by his conscience and intuition. He is guided more or less by his reason, the middle ground between instinct and intuition; but his reasoning cannot be perfect so long as it is not based on perfect knowledge, which can only be obtained by contemplation, meditation and experience.

By "contemplation" we do not mean a rendering "passive" of the mind, but the study of an idea. If we merely "contemplate" or look at an *object*, *without* exerting our mental faculties, we simply render the mind a blank, and open it as a playground for, and subject to, the very forces we desire to control. The laws of the revolution of planets, the principles of light and electricity, the relations between spirit and matter, etc., were not discovered by staring at a spot on the wall, but by a deep study of cause and effect. To contemplate, far from signifying a passivity of the mind, means to bring it into the highest state of activity, to elevate oneself mentally into the region of thought and to cultivate a scientific and artistic imagination.

A high degree of that state is true *active clairvoyance* or *Divine illumination*, and is very different from the ordinary clairvoyance which is induced by drugs, narcotics, anaesthetics or mechanical means, by which the ties which fasten the astral part to the physical body become loosened, and allow the former to attain imperfect impressions from the *Astral Light*. A pure and well-developed somnambule may come near that state; but while the somnambule is dependent on a magnetizer, and on awaking from her slumber remembers nothing of the impressions received during that state, the adept, who has assimilated his spiritual consciousness with his normal state, enters that condition at will and remains in full possession of the impressions received. P. B. Randolph says:

No curtain hides from view the spheres Elysian;
Save those poor shells of half transparent dust;
While all that blinds the spiritual vision,
Is pride and hate and lust.

But there is furthermore a difference between seeing a thing and understanding it. Even if the veil were suddenly withdrawn from the eyes of the uninitiated seer, he would only be dazzled like a man who has been born blind, and is afterwards made to see. Overwhelmed by new experiences and unfamiliar sensations, he would be unable to judge and discriminate properly; but the adept, whose powers have grown with his knowledge, not only understands what he sees, but having learned the laws which govern the universe, he uses the same and becomes a co-worker with nature.

To know we must learn, and to learn we must use such means as are best adapted to our present condition. A pure but ignorant person, if thrown into the highest state of conscious ecstasy, would not comprehend what he sees, and would probably be made insane; while the most fearless and learned man, as long as his mind is clouded by selfishness and prejudice, cannot enter that state. For this reason the inductive and deductive methods of learning must go hand in hand, and great learning must be combined with a corresponding freedom from selfishness. If it was exacted from the ancient student of occultism that he should be well versed in mathematics and music, it was intended that his mind should have been habituated to intense reasoning and his soul attuned to the divine harmonies of the universe. We therefore do not depreciate or belittle the accomplishments of modern science; we consider them as extremely useful and necessary to obtain that state which leads to the initiation into higher truths that are inaccessible to modern science; but we deny that the inductive method of modern science alone can do more than lead us to the approaches of true knowledge.

An ancient sage says: "The first step towards obtaining knowledge is to know that thou art ignorant." A scientist who thinks that he already knows everything to perfection, except perhaps some details, will be unable to learn much more than these details. But the Adept knows that normal man, in his onward progress from the beginning of his existence up to his final goal, has only arrived at the half-way station; he knows that we have only reached the fourth step on the "Jacob's ladder" of seven steps, that lead to perfection, and that it is almost as impossible for us to imagine what the ultimate attributes of man will be,

as it is impossible for the acorn buried in the ground to foresee its future condition as an umbrageous oak into which it may develop. Modern science deals as yet only with the two lowest principles of man, while the remaining five higher principles are unknown to her. Modern science knows of only four states of matter, but the Adepts tell us of seven. The eyes of modern science can see only through a limited space in the world of phenomena, and her investigations end near the line where perception through the physical senses ceases; but occult science steps from the realm of phenomena into that of noumena. She teaches that man is not the only intelligent being in the universe, that there are spaces within spaces, globes within globes, wheels within wheels; she knows that the number of things yet unknown to us is infinitely greater than the number of those we know, and reaches up in her researches to the supreme source of wisdom, the eternal and infinite origin of all, the existence of which physical science ignores because she cannot see the utility or profit of inquiring into it.

But the occultist not only believes in a *Supreme Cause* or "*The Absolute*," but he knows its manifestations in all departments of nature. He says that nothing exists which is not *God*, and everything that exists is *God*, although we cannot see the essence of *God*, but only perceive it in its manifestations; for the things we perceive by our physical senses are not the things themselves, but only their attributes. The occultist therefore denies that matter in any shape can have any real existence, and says that the world of forms is only the impermanent and ever-changing result of cosmic ideation, or the symbols by which the divine ideas are represented to our mind. Ancient and modern philosophers have expressed that truth in different words, all agreeing that objects and ideas are ultimately identical, and it has been proclaimed ages ago by the Hindu sages that nothing exists but *Brahma*, and that all *things* are the result of the action of the Divine Mind, which evolves them out of itself and forms them into shapes by the power of His own Will and according to certain and immutable laws called the laws of nature.

If this is true, then the power of that Will is omnipotent, and whoever acts in harmony with it partakes of its powers, and the exercise of those powers depends on a knowledge of the laws of nature. But man himself as well as all nature is only the expression of a divine idea; his consciousness is the ultimate result of cosmic ideation, and MAN is therefore himself Divine. The knowledge of the universe and its laws depends on a perfect

knowledge of man, not of man only in his present average condition, but of perfect man in his ultimate state. But no one can obtain perfect knowledge without experience, and to obtain experience of perfect man, he must become perfect himself. This state of perfection may not be obtained in one life on earth, but it is a state which in the course of evolution will be the normal condition of those that have come out victorious in the battle between spirit and matter.

(To be continued)

WE never can have a true view of man unless we have a love for him. Civilization must be judged and prized, not by the amount of power it has developed, but by how much it has evolved and given expression to, by its laws and institutions, the love of humanity. The first question and the last which it has to answer is, whether and how far it recognizes man more as a spirit than as a machine. Whenever some ancient civilization fell into decay and died, it was owing to causes which produced callousness of heart and led to the cheapening of man's worth; when either the state or some powerful group of men began to look upon the people as a mere instrument of their power; when, by compelling weaker races to slavery and trying to keep them down by every means, man struck at the foundation of his greatness, his own love of freedom and fairplay. Civilization can never sustain itself upon cannibalism of any form. For that by which alone man is true can only be nourished by love and justice.

As with man, so with this universe. When we look at the world through the veil of our desires we make it small and narrow, and fail to perceive its full truth. Of course it is obvious that the world serves us and fulfils our needs, but our relation to it does not end there. We are bound to it with a deeper and truer bond than that of necessity. Our soul is drawn to it.

—RABINDRANATH TAGORE

THE INNER RELIGION

WE hear today that religion, meaning by it especially the Christian religion, is dead, and we ask ourselves: Why is this? What is the difference between a living and a dead religion? What makes a religion die? We soon find out that a religion is alive only when its faithful adherents live it in its pristine purity. Therefore in many countries religion is dead today—both the primary religion that inspires each human being, and the various creeds that have grown up around that primary religion. Parents who do not live their religion are incapable of passing it on to their children, and children today are incapable of following the creeds taught them because of the scientific and other knowledge that they are taught in schools and colleges.

The question we have to ask is: Why is there at present this turning away from the religions that flourished in the past? It is true that there are still many followers of each faith who will sacrifice for it and who endeavour more or less to live according to its tenets, but by and large humanity has shifted its attention from religion to science and social reform. Out of the shambles of a decaying religion has emerged a better appreciation of individual responsibility towards humanity's needs.

Theosophy teaches that there is a living religion which constructs and builds society because it inspires men and women. This kind of religion is a process, an experience—a process of knowing and of becoming which enables us to manifest the powers that are latent in us. The source of this power and energy is the human soul. This living religion seems to force us, from within ourselves, to accept and express some inner creed. It becomes the standard by which each one lives and acts, feels and thinks. It is because this is different in each human being that we have so many divergencies in outer religions and in life in general, and discords and strifes arise. By getting rid of old religions and developing the religion of our own nature we make life an expression of ourselves, and this brings growth and strength of character provided the dictates of the inner religion are given strict attention and result in action. What is intellectually perceived thus turns into devotion.

From the point of view of reincarnation, this inner religion combines the accumulated experiences of the far past and the impress from the soul itself which illumines, if we will but let it, our mind and heart in each rebirth. It is therefore necessary to divide our religion into these two aspects, one pertaining to the

past and the other to be developed through experience and aspiration in the present. This means the strengthening of our will power and of our knowledge. Otherwise what we have is not a living religion, that by which we live, but a dead religion from the past.

We may take an analogy: just as Nature is composed of the four elements, fire, earth, water and air, so are we. Some of us are more earthy, some are composed more of the watery element, some of the element of air and are desirous of "airing" our views, which, in point of fact, are borrowed from others. What most of us lack is the inner power of fire which inspires, consumes the watery element, purifies the air, and separates the gold from the earth's crust. The living religion which makes for constructive movement in any sphere of life comes from the soul which is fiery and which purifies and cleanses all earthy, watery and airy elements in us. Those in whose hearts the fire has been kindled, who with its aid have burnt all dross from out their natures and emerged pure, try to kindle that same fire in us.

One important characteristic of fire is that from one flame millions of flames can be lit. Water cannot be so multiplied, neither can the earth, nor the air. It is the duty of those who have gained the fire of knowledge in any and every age to light it in the hearts of others. The first great lesson to learn, therefore, is that religion is a process, an experience, and as we go through that process, gain that experience, we must live it out in action.

The tenets and teachings of the living religion of Theosophy are, first, that man and Nature are one in essence. This stupendous fact expresses itself as a Law—the Law of Brotherhood. We do not stand alone; each one of us is but a link in an unbroken chain—a universe which is indivisible.

This cardinal teaching affirms the relationship which exists between man, the small cosmos, and the universe, the big cosmos—the kinship that exists between the sons of the earth and Mother Earth; between our own feelings, which are like flowing water, and the great emotional heart of Nature; between our mental energies which come and go and the mighty winds of heaven; and between us as souls and the one great flame of which we are sparks. This shows us that we are not thrown into the universe from outside; we are one with it; we are intimately connected with all that is in it, that is it; we are of it. When we understand this relationship we are able to kindle the latent fire in our hearts and recognize our own place in the scheme of things, as component parts of Nature. Each one of us is a link in a united

Nature.

This brings us to the next great tenet of Theosophy—the doctrine of self-expression. Express your Self. Each one must express something in terms of the true, the good, and the beautiful. True self-expression demands that the power within be expressed, be brought through from within—that is, from the Self. If we express only what comes to us from books or from the lives of other people and do not express ourselves, we are dead people even though we possess great learning. To act wrongly is a mistake, but to be idle is a greater mistake, for we learn through acting, we die through inaction. The religion of self-expression implies the fullest expression of our innate power and energy.

Each one of us, therefore, is a divine soul related to all other units in the cosmos. Humanity is a family. In this human family each one has his own soul powers, his own individual divinity, and when we express those powers and that divinity to the fullest possible extent, we become omnipresent and omniscient. These two words are only understood in their partial significance by most of us. We can be omniscient, for we can know everything there is to be known if we choose; and if we make the effort as souls we can, by the power of imagination and knowledge, extend our consciousness to any point of space or of time. Instead of divorcing religious beliefs from ordinary life, religious vocations from secular ones, we should make religion vital all the time and in all places. If God is omnipotent and omniscient, God cannot but be present in the home, the office and the club. Let us then take the attitude that we as gods, as divine souls, are trying to express ourselves in space and time. Thus we make the true living religion a part of our daily living. We may not be aware of this and may not do it intelligently or self-consciously and deliberately, but all of us are doing it. Theosophy teaches us to do this work consciously and deliberately, with knowledge and understanding; not in a half-hearted way, but completely, so that we co-operate with the Divine Will in evolution.

The knowledge to do this exists, but it will be of no avail to us if our tendency is to turn to creeds and not to knowledge, or if we turn to knowledge with our prejudices, preconceptions and predilections. We all want truth, but we have our own ideas about how it should be given to us. This is not the way to learn. Truth has to be found out, to be studied. We must first unlearn the knowledge we already possess and which is in terms of our limited conceptions. There are times when we come into the presence of Nature, when we are shorn of all our thoughts and

feelings and points of view and angles of vision, for we are part of Nature. We are not alone nor are we isolated. But we have to make an effort to face pure Nature as pure Souls.

There is a further point to take into consideration: in the process of self-expression we affect and are affected by all those whom we contact. Our religion has its impact on the religion of others for better or for worse; it is a blessing or a curse not only to ourselves but to all we contact, directly and consciously or otherwise. If our religion is deadening in its effect on others, it is because we are following a dead religion. All religions which fail to impart life to others are religions of the dead and should be rejected. Only that religion which enables not only ourselves but others also to live capably and intelligently is the religion of the living. It is easy to die; it is difficult to live, and living is different from existing. All of us exist; very few of us live. To live by the power of the senses—that is not living. Our senses are not bad; they are good provided we use them and are not used by them. Feelings and emotions are not bad; they are an aspect of our nature provided we work through them and do not allow them to work through us. Our mind is the Slayer of the Real only when we allow it to master us. If we work through it, it becomes the principle that enables us to value things at their true worth. It is the living religion of Theosophy which enables us to use our senses, utilize our feelings and emotions, and make adequate and just use of our mind. This helps us to live and not merely to exist, as most of us do today.

We can begin to live this religion at any point of space or time. All things are life; the power of *Ishwara* is everywhere.

A characteristic of the spiritual life is that it is a strenuous life and at the same time a life of intense peace and joy and reflection. There is no necessity to rush, but all the necessity in the world to rest and reflect. Spiritual life is perpetual motion, but it is rhythmic motion; it is intense activity, but it is activity without restless motion. The light of the sun is vital and intense; it symbolizes perpetual motion, but there is rhythm in it and rest and peace. Such is the spiritual life.

So there are three fundamental qualities that emanate from our effort at living the religion of Theosophy. In the first instance, peace; in the second, power; in the third, pleasure. The living religion manifests power which is the life of the universe, and that power is orderly and creative. It is believed that if we achieve some stupendous thing once in a lifetime we have done enough, but there is something greater—that is, to live day after day,

hour after hour, performing our own small tasks, and through them to teach all. To learn from all people that in this universe everybody is living the life of his own god, his own Divine Self, to help that life, to enable each one to know the next step in front of him by the power of our own life—that is the higher altruism. To become pure so that the world may become holy, to know so that the world may become wise, to resurrect the world through self-resurrection—that is the great message that comes to us from the Masters of Wisdom, Those great *Jivanmuktas*, *Rishis*, who live today as They lived in the past, teach today as They taught in the past, who can be approached today as They have been in the past. They live the religion of Theosophy; They embody the wisdom of Their Message which was brought to the modern world by Their Messenger, H. P. Blavatsky. To study, to apply, to live with intellectual honesty the doctrines of the philosophy of Theosophy is to practise the living religion, ever young and eternally deathless.

This cannot be understood by the power of the senses nor grasped by the power of the mind and intelligence. It has never been done in the past and it cannot be done in the present. The only way to understand it is by beginning to live it. It is simple yet difficult. Simple because within the reach of all; difficult because so few attain the beginning. In time all of us as human souls are bound to recognize the self-evident facts and truths; some day we shall wake up to them.

The effort to live the life unveils to us the hidden mysteries of the ancient world lost to our civilization, and beyond the religions of the temples, the churches and the mosques, we see the religion of the Vedas, the Bibles and the Koran. We see the ancient glorious way of Life Eternal. To bring its peace to a world in chaos, to bestow its strength on a world that is weak, to pour its blessings on a world that is suffering—that is the task to which we are called. Cast to the winds the worn-out creeds and don the robe celestial of Divine Wisdom, and though living in the world, be not of it—that is our *Dharma*.

THE basic problem is that our civilization, which is a civilization of machines, can teach man everything except how to be a man.

—ANDRE MALRAUX

MIND, THE REAL PLANE OF ACTION

All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts.

—*The Dhammapada*

MR. Judge wrote that “every thought leaves a seed in the mind or manas of the thinker, no matter how fugitive the thought was. The whole sum of such small seeds will go to make up a larger seed for thought, and thus constitute a man of this, that, or the other general character . . . as we think, so we act and will act, and as we act and think so will we suffer or rejoice, and the whole world with us.” Even thoughts that are fugitive so far as concerns the thinker are not so otherwise, but persist, he tells us, as seeds for good or evil in the whole race.

H.P.B. says that a thought “is far more potential in creating evil results than a deed,” and therefore a threat, *i.e.*, the thought or intention, is more severely punished Karmically than an action, *e.g.*, an assault.

One of the Masters wrote: “. . . thoughts are things—have tenacity, coherence, and life. . . they are real entities.” And Mr. Judge states it as a law that “every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain.”

Since at the moment of death the whole life will be reflected in our memory, is it not evident that in every thought may lie the possibility of a discord or a harmony for life’s conclusion?

Thought is often said to be the real plane of action. The activities of the minds of today will precipitate the activities of the bodies of tomorrow. We are told by Mr. Judge that “no act is performed without a thought at its root either at the time of performance or as leading to it.” This is not contradicted by the statement that “desire is the basis of action.” Every act proceeds from the mind and no one could keep alive a desire for an object or for a consummation of which he ceased to think.

Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives.

Manas and Kama in this cycle are so closely linked in the average man as not to be easily distinguished from each other, but individual progress on the spiritual path demands their

separation, and rising above all desires of a selfish, personal nature. But the thought also needs to be impersonalized. Fancy and imagination are potent and beget results on the visible plane of deeds. Moods are the children of personal and kamic thinking and the mothers of methods of mischief.

Great and responsible is the effect of our thinking upon others. This may well have been in Mr. Judge's mind when he warned: "Let no one be so injudicious as to raise needless alarms and thus attract disaster."

We are told in *The Secret Doctrine* that thinkers who brood mischief can produce calamities which must react upon the makers of the evil causes.

The dreaded power of the "evil eye" is ascribed by H.P.B. to the possessing of an "enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses," producing "a current impregnated with the potentiality of every kind of misfortune or accident," which is ready to spring into activity at the first opportunity. One with the evil eye, she writes, "need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes." Nor need he even have these in mind when his eye falls upon his future unintended victim. The currents "have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil."

There is a far heavier moral responsibility attaching to the harbouring of positive ill will. Madame Blavatsky warns solemnly in *The Key to Theosophy*:

...woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher Spiritual EGO* immersed in Atma-Buddhic light, "Thy will be done, not mine," etc., send up waves of will-power for selfish or unholy purposes! For this is black magic, abomination, and spiritual sorcery.

"It is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic." If there is the slightest tinge of selfishness remaining in the operator, we are told, it is impossible to employ *spiritual forces*.

Jasper Niemand reminds us that a thought sent out associates itself, on its departure from the mind, with an elemental, and is attracted wherever there is a similar vibration. . . . Thus the man of virtue, by admitting a material or sensual thought into his mind,

even though he expel it, sends it forth to swell the evil impulses of the man of vice from whom he imagines himself separated by a wide gulf, and to whom he may have just given a fresh impulse to sin.

It is a solemn thought that it is not only our associates or even our contemporaries that may be affected by the quality of our thinking. Especially if one allows himself to become obsessed by an *idée fixe*, an idea so intense as to make of him a monomaniac, such an idea may spread its unhealthy magnetic influence long after his death, just as a bit of clothing worn or touched by a victim of a contagious disease may impart it to another after his decease. In *The Theosophist* of January 1882, H.P.B. wrote:

Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality.

In an unsigned article, "A Case of Obsession" (reprinted in *The Theosophical Movement* of September 1960 from *The Theosophist* of May 1880), it was postulated that in the process of thought a physical disturbance is set up in the Ether, a moral taint being just as transmissible as a physical one. The lesson was drawn that the influence of bad companions implied "a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company." These sense impressions could be repelled by resolute refusal to see or hear what was bad, but the degrading personal magnetism was said to enwrap the sensitive and penetrate his very being, if he but stopped "where the moral poison was floating in the air"—which ought to be a sufficient warning also against the morbid atmosphere of the séance room.

A man may be obsessed by an idea, and it is said to be through "that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies," that people are at first irresistibly or unwittingly drawn within the "dark circle" of "superstition and prejudice . . . far different from what we commonly term *antipathy* or *sympathy*." Even from sincere but erroneous beliefs held in common by many people proceed unfortunate invisible results. To drive away the

foreign influences, living entities and powerful agents attracted by superstitions such as "faith in the Gods and God," would require a greater exercise of power than the Masters Themselves find necessary or profitable.

It is the lower aspect of the mind that deals with the world of sense. The spiritual mind, the upper portion or aspect of the impersonal Manas, takes no cognizance of the senses in physical man. Madame Blavatsky calls the mental perception of the reports of the senses, "the sixth sense," a function of the Personal Ego.

Fortunately, subtle energies, fine forces, have a highly increased rate of power over grosser ones. Madame Blavatsky gives it as "a law of occult dynamics" that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." As Jasper Niemand put it: "The force of thoughts is to be measured by the square or quadrupled power of their spirituality." If crimes sometimes become epidemic, on the other hand, an individual sensitive, as H.P.B. wrote in "Are Chelas Mediums?",

may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influences be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc. •

What is the nature of these "invisible influences" for good?

The Masters may not, under Their wise and intransgressible laws, subject to Themselves "another and a weaker will—that of free-born man." But, though They never order, They do influence individuals, acting on the subject's physical and psychic nature, while leaving his will free. Nevertheless,

unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in, and devotion to, his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experience great difficulties in penetrating into the cloudy chaos of that person's sphere.

They are, however, constantly peopling Their current in space with potentialities for good, in which we ought to try to emulate Them. Each earnest aspirant is called upon to contribute to the

general good all that he can of ennobling thought. So are new influences and ennobling conceptions of life spread, apart from which mere physical philanthropy is valueless. Whether spread by thought or by the spoken or written word, great spiritual truths, gradually assimilated by mankind, "will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery."

The Buddha is quoted in the *Majjhima Nikaya* as saying:

When men speak evil of ye, thus must ye train yourselves: "Our heart shall be unwavering, no evil word will we send forth, but compassionate of others' welfare will we abide, of kindly heart without resentment; and that man who thus speaks will we suffuse with thoughts accompanied by love, and so abide; making that our standpoint, we will suffuse the whole world with loving thoughts, far-reaching, wide-spreading, boundless, free from hate, free from ill-will and so abide." Thus, brethren, must ye train yourselves.

It is a sacred privilege and duty of all who have glimpsed, though from afar, the beacon of wisdom and compassion tended by the Masters, to kindle in themselves the "Tathagata light" that, shining "however dimly, and lost among the host," can help point out the way to those who tread their path in darkness.

Do not disturb thyself. Make thyself all simplicity. Does anyone do wrong? It is to himself that he does the wrong. Has anything happened to thee? Well, out of the universe from the beginning everything which happens has been apportioned and spun out to thee. In a word, thy life is short. Thou must turn to profit the present by the aid of reason and justice. Be sober in thy relaxation.

Either it is a well arranged universe or a chaos huddled together, but still a universe. But can a certain order subsist in thee, and disorder in the All? And this too when all things are so separated and diffused and sympathetic.

—MARCUS AURELIUS

PRACTICAL SUGGESTIONS

[Reprinted from *The Theosophist*, September 1885.]

I. There is in man a soul, which is immortal.

II. Man's soul attains its fruition through a long series of successive lives upon earth.

III. Man's every action reacts upon himself. He is his own creator, his own saviour, his own destroyer.

IV. Since no two men in the whole universe are identical, every man is absolutely necessary to the infinite perfection of the whole, and is so in virtue of that element which makes him individual, which differentiates him from all other men. A thorough realization of this truth leads to the fourth of our fundamental ideas, Sincerity—sincerity absolute and complete in thought, speech and action. That the perfection of the whole and of each individual may be realized, every man must realize all the possibilities which lie in himself. This can be done only through sincerity. For, if a man yields himself a slave to the opinion or wishes of another, if he guides his conduct by their standards, not following with sincerity his own conscience (the highest light and reason within him), but obeying blindly the will of others, how then shall he realize the purpose of his being, how fulfil the law of his existence? A man *is*, only because in him exists something which no other man has, and unless he strives to be sincere (*i.e.*, to be himself) how shall there be realized or expressed in him that by which he is a man? It is our duty, therefore, both to strive ourselves, and to lead others to strive to follow sincerely the dictates of the true individual nature, neither those of the heart alone, nor of the intellect alone, but rather the guidance of true reason, the light of the soul.

V. But for such sincerity to be possible, there must be perfect tolerance of each for all. To act, speak and think as I sincerely feel to be right, I must of course concede the same right to others. Hence the last and widest of those ideas, which we call "Theosophy," and which we desire both to express in our own lives and to impress upon others, is perfect, ungrudging, unreserved toleration. For, sincerity and loving toleration form the only basis of a Universal Brotherhood of Mankind that is possible upon earth. Such toleration does not imply that we should sit still and do nothing, when we see men acting in a way likely to produce unhappiness, but it does mean that, while trying to do our best to prevent these evil consequences, we should

neither blame others nor wish to hinder them from acting and thinking freely because the result of their deeds calls for action on our part, which we would rather have avoided. Nor would such sincerity and toleration lead to an isolation of thought and life in individuals. On the contrary they would produce the greatest activity of each and the highest perfection of the whole. As in the outer world chemical elements combine only according to their affinities, so in the inner world thoughts and emotions are governed by a corresponding law. If we lay our sincere convictions and emotions before our fellow men, they will produce their appropriate results with that unerring certainty which belongs to the operation of natural laws. It is pure materialism to feel irritation or disappointment at the absence of the physical results we desired. Causes must needs produce their appropriate effects, although we of limited intelligence may not foresee their actual form. Therefore is absence of desire the highest wisdom. But what should be the standard of our conduct? If eternity exist at all, it exists in every moment of time. Thus when a man does what he sincerely believes (in the light of the highest reason that is in him) to be the best at any moment, it follows that his action is indeed the best for all eternity. And when its subsequent results would seem to us undesirable, our duty is to act accordingly and not to blame the man because he did not at first so act as to save *us* the trouble of acting *now*. And the actor himself must remember that if each act is best for the moment, then has he followed the Eternal Good, although no act in itself had the impossible perfection of relieving us from perpetual activity, consequent upon the recognition of the necessity of supplementary acts, as effect after effect of the original act unfolds itself. It matters not that we cannot foresee all the results of our conduct. What is best can but produce the best.

These then—Immortality, Reincarnation, Karma, Sincerity and Toleration—are the ideas which form the core, the very essence of Theosophy. These ideas it is our duty to spread abroad in the world, to impress upon men, and to realize in our lives. But it is not enough to grasp them with the intellect alone. They must become part of our nature, penetrate us through and through, and find expression in our every thought and action, if we are to be Theosophists in deed, as well as in word. If we desire to impress others with them, we must live in them ourselves and mould our lives into harmony with them. Hence the true work of all Theosophists, who are not content to be merely members of the Theosophical Society, seems to lie in attempting

to live lives in harmony with these ideas, aided in so doing by each other's mutual support and sympathy. Thus the Theosophist ought to apply himself rather to the infinitely important task of realizing that ideal of a higher life, without the realization of which in its midst the Society itself can never be anything more than a dead and lifeless mass. The Society, we are convinced, is capable of fulfilling this noble purpose. But how far it could be practically realized is dependent upon the personal and united exertion of us all.

MAN'S natural conception of the universe, or rather of the restricted portion of it with which he has to cope, is that of a world of tangible objects of moderate size, moving about with moderate speeds in a visible three-dimensional container under the impact of contact forces (the push and pull of simple mechanical interactions), all in accordance with fairly simple laws. Until quite recently this has also been the conception of the universe adopted by the scientist. His criterion for reality . . . was that of the Doubting Thomas: what can be seen or touched. Yet to suppose that on such a basis we can construct a complete and all-inclusive picture of the universe is like supposing that a street-plan of Rome will tell you what the Eternal City looks like when you get there.

"'Osses," said the coachman to Tom Brown, "'as to wear blinkers, so's they see only wot's in front of 'em: and that's the safest plan for 'umble folk like you and me." Nature seems to have worked on much the same principle. Our sense organs and our brain operate as an intricate kind of filter which limits and directs the mind's clairvoyant powers, so that under normal conditions attention is concentrated on just those objects or situations that are of biological importance for the survival of the organism and its species. . . . As a rule, it would seem the mind rejects ideas coming from another mind as the body rejects grafts coming from another body.

—SIR CYRIL BURT

IN THE LIGHT OF THEOSOPHY

Fifteen years ago, British scientist James Lovelock proposed his Gaia hypothesis, which regards the planet Earth as a living organism. While those with mystical leanings view Gaia (named after the Earth goddess of the ancient Greeks) as a long-overdue affirmation by the scientific world of holistic principles, the idea is making conventional scientists uncomfortable. In November 1987, scientists, environmentalists and others attended a conference on the theory and implications of Gaia, organized by the Wadebridge Ecological Centre in Cornwall, U.K. A report on the conference appears in *New Scientist*, 24/31 December 1987.

The Gaia theory postulates that the planet is greater than the sum of its parts. According to Lovelock, "the physical and chemical condition of the surface of the Earth, of the atmosphere and of the oceans has been, and is, actively made fit and comfortable by the presence of life itself...in contrast to the conventional wisdom which held that life adapted to the planetary conditions as it, and they, evolved their separate ways."

Some scientists, however, find it difficult to accept the planet as a living organism as the theory upsets the status quo.

Scientific objection appears to arise more because of the holistic elements in the Gaia hypothesis than from any belief that it cannot be tested. The Gaia hypothesis demands more than a single biologist, geologist or scientist of any one discipline can afford to give it. Lovelock himself bemoans the day that science became split into factions, each equipped with its own professors to defend them. There were plenty of others at the Gaia conference who, similarly, thought that today's scientists were losing the ability to see the wood for the trees. More important, teaching a more holistic science would mean disbanding semi-autonomous departments. Dividing walls would have to come down and laboratories shared. Chemists would have to converse with biologists, physicists with geologists....

To many people, the Gaia concept is invaluable for its broader, philosophical implications. It is part of an evolution of science which must, if it is to survive and flourish, lead to a broader and more enlightened way of looking at the world we live in. Some people go further and point to similarities between the Gaia hypothesis and the animist beliefs of indigenous peoples in North and South America, or to older Eastern religions, which have always considered humankind as inextricably bound to the environment. Such people are invariably disillusioned, sometimes confused

and often frightened by what they perceive as the power of science and technology over modern life. They regard science as an unruly youth crazed by the intoxicating idea of mastering nature, and take hope that the Gaia hypothesis is a sign that the youth is growing up. . . .

Some people [at the conference] expressed astonishment and anger at what they saw as the arrogance of science and scientists. Some things, surely, are unprovable by science and yet, to them, are as plain as day. . . . David Abram suggested that the Gaia hypothesis "may well signal the emergence of a mature science. A science that seeks not to control the world but to participate with the world, not to operate upon nature, but to co-operate with nature." Gaia, he says, "will never fit very neatly within the discourse of mechanism."

In the Gaian perspective, we have a living bond with the world that surrounds us, and must understand that our fate is interlocked with it. A science that fosters grandiose feelings of power and mastery over nature is inherently unstable and cannot last. In Lovelock's words, we must recognize that we are "a part of, or partner in, a very democratic entity," and not the masters of the planet. We resist this view at our peril, for nature may retaliate.

Out of the old scientific assumption that beneath disorder lurks order, a new science has emerged—the science of chaos. Scientists claim that it is providing better insights into nature's secrets and changing their attitudes about how the world works. There is increasing acceptance of a hidden order in everything, a pattern in apparently random phenomena. *Newsweek* (December 21, 1987) states:

Stock prices lurch and careen during weeks of financial mayhem. The number of measles cases inexplicably soars and crashes. A storm unparalleled in more than 40 years slams into England, killing at least 13 people. Such apparently random events have always seemed far beyond the understanding of even the most powerful computers and brilliant researchers. But are they? A growing and eclectic band of scientists has come to suspect that such chaotic happenings are governed by laws just as orbiting planets and falling apples are. Now they are pursuing their quest for the laws of chaos, uncovering previously unimagined aspects of nature. . . .

“Chaologists” find that, although it may never be possible to precisely predict the weather or the stock market or even the path of a roulette ball, one can foresee the *patterns* of their behaviour. These patterns are the order within the chaos. And while the tumult of everyday events may hint that there are untold kinds of chaos, in fact it seems that nature allows just a few. The same mathematics that characterize the chaotic eye movements of schizophrenics, for example, also describe booms and busts of lynx populations. Chaos’s power to explain diverse phenomena has encouraged researchers to seek it everywhere. . . .

Early chaologists believed they had glimpsed one of the Creator’s secrets, a mysterious law of nature at work in realms as different as cotton prices and earthquakes. That law emerged through work by physicist Mitchell Feigenbaum. . . . In the 1970s, Feigenbaum used to wander alone at night outside the lab as he pondered turbulence, such as that in streams. Turbulence is a concatenation of frequencies, something like the apparently dissonant emissions of an orchestra warming up. Feigenbaum would have been just another eccentric physicist except that he discovered a mathematical rule. The rule explained how order—as in flowing water—could produce chaos. Scientists still disagree over how universal Feigenbaum’s rule is. But biologists, physicists, chemists, ecologists and geologists are nevertheless applying the principle of chaos—and finding that it explains what had been a mystery.

In brief, what scientists are discovering is “nature’s affinity for patterns.” Phenomena, though seemingly widely different in nature, follow similar rules. Why this should be, is yet a secret for scientists, and the chaos theory is being used to unravel that secret.

In Esoteric Philosophy, Chaos is the “Great Deep,” or “Space,” in which, even before the dawn of evolution, was “the principle of all things that developed on the globe later on” (*The Secret Doctrine*, II, 486). The turbulent confused principles in Chaos [were] brought to order by the *creative* powers (II, 386).

This is no “special creation,” nor is there any “Design,” except in the general “ground-plan” worked out by the universal law. But there are certainly “designers,” though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law. . . . They work in cycles and on a strictly geometrical and mathematical scale of progression. . . . they act by *design* in the details of minor lives. . . . Thus, when we say that

Nature provides for everything, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to a *differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect*. (S.D., II, 732)

It is a common experience that getting rid of our unwanted thoughts is not an easy matter. Psychologist Daniel M. Wegner has found that the strategy usually employed—trying hard not to think about a subject or an object—can backfire; for, the more we try to suppress unwanted thoughts, the more they keep recurring. (*Psychology Today*, December 1987)

In one experiment, Wegner and his colleagues told a group of college students not to think about white bears. This proved difficult for the students; in trying not to think about a white bear, the researchers explain, we must first think about it. Actively trying to suppress an idea paradoxically makes us preoccupied with it. The researchers repeated the experiment with another batch of students and asked them to think of a red Volkswagen if they happened to think of a white bear. Using a single distracting thought did the trick and helped the students change their trend of thinking.

As with thoughts, so with habits. The strategy, the researchers suggest, may prove helpful not only in the treatment of obsessive thinking but also in the treatment of addictions, such as smoking. When one finds out what psychological, physical and social factors support a habit, the effort then is to counter these with techniques that produce a contrary sort of conditioning. Researchers admit that more work needs to be done before they fully understand thought suppression and the subtleties of addiction.

Each act has a thought underlying it, and each thought makes a mental impression that we retain in ourselves. W. Q. Judge speaks thus of the law of the return of impressions:

...as we have the tides in the ocean...so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression. ("Cyclic Impression and Return and Our Evolution": *U.L.T. Pamphlet No. 24*)

Mr. Judge goes on to give the instance of a friend who had bouts of depression, and suggests a remedy:

What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. (*Ibid.*)

Research has repeatedly shown that extreme stress and depression can weaken the body's immune system, but recent findings strongly suggest that even minor, daily ups and downs in our moods are associated with immune functioning. While previous research had mainly established a link between stress and subsequent sickness, new studies provide evidence that happiness may play a part in keeping people healthy. (*Journal of Personality and Social Psychology*, Vol. 52, pp. 988-993)

Good humour is productive in other ways as well. There is evidence that cheerful people are more creative than those who are sullen or grim. Psychologist Alice M. Isen and colleagues conducted a series of studies on how mood affects creativity and found that "being happy may cue you into a larger and richer cognitive context, and that could significantly affect your creativity."

Another aspect of the studies is the implication that creativity can be manipulated. "Creativity is often thought of as a stable, albeit somewhat mysterious, quality that only certain people possess," Dr. Isen says, "but our research has shown that it can be fostered in just about everyone, even by a relatively simple and transient experience." (*Journal of Personality and Social Psychology*, Vol. 52, pp. 1122-1131)

Christmas is among the most widely celebrated of festivals, yet how many give a thought to its real message? Philip R. Davies

offers these reflections, published in *The Listener* (U.K.) for 17/24 December 1987:

The Christian messiah died, it is said, to "overcome the world." Does Christmas celebrate that victory? Or have the realities of the world again won out? . . .

Every Christmas we celebrate "unto us a child is born," yet we obliterate the real squalor of the birth of the Palestinian Jew under a barrage of coloured lights and fancy paper; we congratulate ourselves on this birth in an orgy of indulgence and prodigality. We celebrate an incarnation into a world of fairy-lights. This is a poor way to remember the birth of a messiah. Christmas is the time to look hard at the real world which the messiah is appointed to conquer, not to decorate it. The message which comes from 20 miles east of Bethlehem bids us to look forwards and not backwards, inwards and not outwards. It calls for taking the burden of messianic hopes upon ourselves. Here is a message for Jew and non-Jew, Christian and non-Christian, for ancient Bethlehem and modern Bethlehem, wherever that may be. The pains of over-eating are not the pains of birth.

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:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
THE TELL-TALE PICTURE GALLERY
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 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

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 founder 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, and 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.

U.L.T. LODGES

ANTWERP 2000, BELGIUM .. .. .	.. .. .	Korte Klarenstraat 13, Bus
BANGALORE 560 004, INDIA .. .. .	.. .. .	4 Sir Krishna Rao Road, Basavangudi
BOMBAY 400 020, INDIA .. .. .	.. .. .	40 New Marine Lines
BOMBAY 400 019, INDIA .. .. .	.. .. .	Anandi Niwas, Bhaudaji Road, Matunga
LONDON W2, 3AL, ENGLAND .. .. .	.. .. .	62 Queen's Gardens
LONDON, ONTARIO, CANADA .. .. .	.. .. .	799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A. .. .. .	.. .. .	245 West 33rd Street
MADRAS 600 020, INDIA .. .. .	.. .. .	7 Twelfth Cross Street, Indira Nagar
MALMO 211 21, SWEDEN .. .. .	.. .. .	Grabrodergatan 10, o g 1
NEW DELHI 110 049, INDIA .. .. .	.. .. .	H-75 South Extension
NEW YORK, NEW YORK 10021, U.S.A. .. .. .	.. .. .	347 East 72nd Street
OTTAWA, ONTARIO, CANADA .. .. .	.. .. .	1001 Gregg Street
PARIS 75116, FRANCE .. .. .	.. .. .	11 bis rue Keppel
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A. .. .. .	.. .. .	1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A. .. .. .	.. .. .	77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A. .. .. .	.. .. .	3766 El Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A. .. .. .	.. .. .	166 Sanchez Street
SANTA BARBARA, CALIFORNIA 93101, U.S.A. .. .. .	.. .. .	326 West Sola Street
THE HAGUE, HOLLAND .. .. .	.. .. .	Jacob Catsstraat 80, 2274 GX Voorburg
TORINO 10121, ITALY .. .. .	.. .. .	Via G Giusti
WASHINGTON, D.C., U.S.A. .. .. .	.. .. .	8525 Colesville Road, Silver Spring, Maryland 20910
WEST CHESTER, PENNSYLVANIA 19380, U.S.A. .. .. .	.. .. .	118 West Gay Street