

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

SURRENDER	81
REAL AND THE UNREAL	85
ING BIRDS (POEM)	90
PROBLEM OF GOOD AND EVIL	91
TUAL DEMOCRACY	97
ENTIVE MAINTENANCE	100
RUCIAN LETTERS	106
E LIGHT OF THEOSOPHY	115

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. 18.00, £2.00, \$7.00 per annum, post free.

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

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

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

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 54, No. 3

17th January 1984

SELF-SURRENDER

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1952.—Eds.]

Listen to my supreme and most mysterious words which I will now for thy good reveal unto thee because thou art dearly beloved of me. Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come unto me.... Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.

—*The Bhagavad-Gita*

THE AIM of the devoted disciple is to serve his guru; the gurus of this world, little gurus as also distinguished ones, demand personal service to themselves or to their own particular personal philosophy and speculative plan. The Great Gurus, the Mahatmas “difficult to find” mentioned in the seventh chapter of the *Gita*, demand that neophytes become ardent students of the immemorial and ancient philosophy, always constant and also consistent in all its parts. The study demanded of them requires strong search by questioning the doctrines of that philosophy as well as the Book of Nature, in humility and by service. To serve the Great Gurus, knowledge is the means and the spread of that knowledge the end. The grand service of promulgating the true doctrine is the school in which the neophyte learns by teaching, and the foundational aspect of that service is self-purification.

Self-purification is the gaining of the knowledge of our lower, or personal self. By gentle service of our fellow-men we improve and brighten up the *tanhaic* elementals, raise the lives of our real body, the astral, to a higher or rare state and paint in proper hues our skandhas, enabling our tendencies to spiral onwards and upwards. Thus the purification of the astral soul or the personal man makes it more and more porous to the Light of the Inner Divine Man.

“Self-knowledge is of loving deeds the child”; but what are loving deeds? Personal affections and attachments also lead to loving deeds. They may sometimes help the lower man to touch the higher aspects of its own life, on its own plane of selfhood. Such personal affections and attachments may make one unselfish, but their soul and core are selfish. Unless the art is learnt of transforming those affections and attachments, accurate knowledge of the men and women we are is not secured.

Gentle service of our fellow-men means enlightened service. The doctor who treats his patient without adequate knowledge does not heal. The lawyer who advises his client without adequate knowledge of the codes of law loses his case and impoverishes his client; the engineer who builds a bridge without the aid of verified and verifiable knowledge about bridge-building is more than likely to become the agent for an accident that will kill many users of his bridge.

To serve our fellow-men, then, we need proper knowledge. Modern knowledge, including that of modern science, is not always and uniformly correct or adequate to make enlightened service possible. Therefore the neophyte has to learn the art of rendering service rooted in the immemorial Wisdom. That Wisdom teaches him how to heal disease of the mind and of the heart; how to give others hints, suggestions or advice for fighting their respective enemies, opponents and persecutors while he himself is overcoming his own weaknesses. That Wisdom spans the gulf of animalism which separates the worlds of the Divine and the Demonic.

There are many types of service—professional service, social service, etc.—but this is not enlightened service unless it is rendered by the Light of the Wisdom which is True, which uses the

Good, and which achieves the Beautiful in the midst of the sordidness of much of existence. Social service is not always soul-service; only rarely is social service enlightened and an expression of soul-service.

Some forms of social service are highly objectionable, puny and impermanent in their results, expensive when organized on business lines, and robbed of heart influence when run like a huge machine. But for all that, modern forms of social service awaken individual social servants here and there to the fact that there is some missing link in their laudable efforts. This link is the knowledge of the human heart, one's own and that of others—the heart, which is the home of the soul.

For rendering soul-service, promulgation of the pure teachings of Theosophy by pen and tongue is imperative. Service of the grand Cause of Human Brotherhood is truly rendered by knowing the true doctrines accurately, and to know them truly we have to teach them. To serve the Great Gurus, then, means service of human souls. They are the Great Servants and they need Companions in this world of mortals to rediscover the treasures enshrined in Their Philosophy. To study Wisdom we must serve her, and in serving her we serve the Masters.

There is the factor of Humanity: the best way is to recognize the truth that the neophyte has to become a pure channel for the transmission of the Wisdom of the Masters. The Wisdom is not his; it belongs to Them; he owes it to Them. Again, the Cause of Brotherhood is not his; it is Theirs—the Great Elder Brothers'. We, as probationers under trial, need not fear, worry or be anxious about the future of the Cause or its present progress. Lao-Tzu has said that among those who attempt the task of a master-carpenter there are few who do not cut their own hands. The probationer learns the secret of how not to cut his own hands when he learns that to appear as nothing in the eyes of men one must give oneself up in intelligent surrender to the Lords of Light. Their Light shines in his own peculiar darkness; he must comprehend it.

Our personal self is a compound of good and bad, affections and aversions, many selfish elements and a few unselfish ones. The probationer has to learn the technique of not permitting

his good qualities, his affections and his unselfishness, to build a barrier through subtle pride and hidden egotism. He must use them to become selfless. Then the lower or personal self will be filled with the Light of the Master—that of his own Divine Self as also that of the Great Guru whose bidding he has resolved to carry out.

Many times the subtle sense of pride mars the service and the neophyte is often unconscious of the very existence of pride in himself. To surrender one's own personal self to the Masters implies a previous searching of that self in the light of the Occult World. Its knowledge must fill the head, its compassion the heart, its energy guide the hands to loving deeds.

Sometimes it is fancied that it is easy to surrender one's whole personal being to the Great Gurus. It is a very difficult achievement. In the human heart the true Light shines, but when it enters our lower sense-life it meets the grave temptation of following the way of the little gurus of this world, and then the loss is great and long-lived.

The Path to the Great Gurus is ancient, its stages are well defined in numerous ways, and it is hard to walk. But it may be successfully traversed when the meaning of the Eternal Pilgrimage is understood. Slow and trying is the ascent; the lower self has to abandon not only its pains but also its pleasures and its enjoyments, but with the staff of knowledge and the begging-bowl for gathering compassion the neophyte will at last arrive, to meet the Hierophant face to face.

Inquire of the inmost, the one, of its final secret which it holds for you through the ages.

The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated. (*Light on the Path*, p. 13)

That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men. (*Ibid.*, p. 4)

THE REAL AND THE UNREAL

THE ORDINARY MAN, if asked, "Have you, as Mr. So-and-so, any real distinct existence?" would probably consider the questioner crazy, so obvious would seem the fact of himself. Yet Life is not the assortment of separate creatures that superficially it seems to be. Even our personal natures which give us the sense of division are not separate, either in their parts, or as a compound whole. Like words, they have no meaning apart from their context, no existence outside their ever-changing relations to other people or to the environment. We think of ourselves as particularized and neatly limited off from all our fellow creatures, yet, on examination, we are forced to recognize that nothing has any validity apart from its temporary context. We assume the physical-sense world is a collection of separate beings, objects and forces. Science reduces the differences to space-time points, and varying combinations of units of electricity. Occult science posits all creatures as aspects, intelligent points of life, forms in the indivisible One Life.

We may recognize this intellectually, but still think our senses show us a world of separation. They do not. We perceive nothing through the senses separate from and unaffected by our surroundings. The ordinary man will say an object is of a certain colour, to which the artist replies: No, the colour depends on the context. Place a yellow vase against different backgrounds. Silhouetted against a strong light, it is black. Against blue, it assumes a greenish hue; against red, an orange; and if it is glazed the highlights are white, while it may need the full palette to represent the way it reflects its surroundings. Daylight or artificial lights alter it. An object green by sunlight, in a red light dingy grey. Its form depends entirely, so far as sight is concerned, on the point of view. A rod seen as a line from one angle only visible as a point when viewed directly end-on. The tallest, handsomest screen lover is inevitably a squat, foreshortened figure when his lady-love views him from the balcony immediately above, while the worm's-eye view turns even a diminutive bungalow to skyscraper proportions. Again, what is seen cannot be di-

forced from the quality of the eye as the receiving instrument, whether short-sighted, long-sighted, colour-blind and so forth.

So with the sense of taste. An orange is sweet, we say, but when it follows a spoonful of honey, is it still as sweet? Or think of sound (and we need not even go to music examples). The sound of each word in actual speech is altered by the words that neighbour it. "The" followed by a vowel differs from "the" followed by a consonant, a modification more scientifically expressed by the Sanskrit rules of *sandhu* that codify the "colour" or modulations of words in their relation to other words. It is said that the sound of a railway engine travelling at uniform speed will give a rising or falling note according to whether the engine is approaching or receding from the observer. To the driver and his mate, the note remains the same.

The nature of the receiving instrument also conditions what is heard. Dog trainers use an ultra-high-note whistle that dogs hear but men do not. For some people, hearing is more acute for high sounds than others, while states of nervous exhaustion may so alter and intensify the perception that what would be heard normally as auditory sensations, can be felt as devastatingly as physical blows. Certain drugs may bring about an interchange of sense perceptions. Colours are heard as sounds, smells seen as forms, and so on.

To return again to words. Can anyone say, apart from the context, whether "*Pain*," to take a trivial example, is English for "suffering" or French for "bread," or whether it is a family surname? Or, to take an example in one language alone, "*spirit*," according to its context, means alcohol (intoxicant or industrial), or vitality, or character. It may mean a spook or an elemental; the soul or a godlike being, whether human or cosmic; the Logos, the Supreme Spirit, or any of the sectarian conceptions of Deity.

So, too, our personal nature has no permanency, no fixed character. In different contexts one would hardly guess it to be the same person. The manager, pompous with his underlings at the office, may, at home, be meek and henpecked, or display yet another character when on holiday with a boyhood friend. The "sweet, helpless little thing" may prove, in the context of an emergency, the one on whom all the rest rely. The quiet

obsequious servant, the skilled machine-tool worker, the cashier in the big store, performing their jobs like well-trained automata, who can say what chameleon-like changes they will undergo once in another groove? Even the tyrant over thousands may be a loving father in the midst of his family.

We all know how, in some company, all our intelligence and flow of speech dry up, while others make us sparkle and shine. Neither aspect—fool or wit—is real. It only comes into existence in relationship with the other persons, who are themselves affected. What in us called out the sarcasm or the sympathy? So, too, with every quality that we think makes up ourselves. Change the context, the relationship of the components, and what then? Only a little disturbance in the delicate glandular balance of the body, and the whole temperament, personality, intelligence, even the sex characteristics, may change almost overnight.

What, then, is the real existence? Throughout all the changes, whatever their nature, there remain three things. (1) The being who perceives—for, whether he perceives falsely or truly, or in whatever way he interprets the perception, and no matter what disguise the personality may dress him in, the very fact of perceiving inevitably indicates his presence. (2) The power of perception—however much it may be conditioned and modified or distorted by the instrument, or by circumstances. (3) The thing perceived—for, though it is interpreted as sound, form and sensation, thought-idea or memory-image, there is still the indescribable thing-in-itself to give the stimulus to perception.

Through these three ideas, therefore—Perceiver, Power of Perception and Object of Perception—the mind begins to sense the Real Existence, but they must be cleared of all modifications before full comprehension can come. To find the essentials a threefold practice is indicated. (1) Attention or awareness. (2) Purity or desirelessness. (3) Duty or concentration.

(1) This attention or awareness of oneself as perceiver is the "observation" spoken of as the first step in meditation. It is the "mindfulness" preached by the Buddha, the retention of self-consciousness at all times, the opposite of absorption that catches

a person up completely and that is often mistaken for concentration. It is the opposite of the automatic, conditioned reflexes by which most of us act. If A hits B, B immediately retorts in kind. His habits and qualities act according to their nature and to the impress made by him on them, but where is the awareness of self? One can be carried along by a speaker's eloquence, or by some interesting train of thought of one's own, but true self-consciousness does not function. There is no real attention, no ability to take the mind away at will and transfer it to another subject and back again. That this can be done is shown by the business man who, in the middle of dictating a letter, can deal with numerous interruptions, and pick up the thread again as though there had been no break. This is awareness on the lower plane, but the fact of the continuity maintained there is a help in sensing the continued presence of the divine Perceiver within.

(2) Our power of perception demands purity or desirelessness. It is ever-acting, but ignorance and desire render it incorrect, impure, distorted. The senses bring impressions from the world of objects, but ignorance and preconceived notions embedded in memory interpret them falsely, while the attraction and repulsion created by the desire principle, reproducing themselves along the old lines of force, modify the impressions still further, until the mind and soul perceive only distortion. Most people live and react in a subjective world created by desire-formed thinking, wholly personal. Watch them when some new object, some fresh fact comes before them. Unless they are quite uninterested, it is at once linked up with memory and desire. "I like it." "I don't like it." The perception is no longer exact and pure. Make a simple factual statement and ninety-nine people out of one hundred will immediately judge it in terms of what they themselves would do. Hardly one has the power to perceive the world around attentively and objectively, though it is an essential stage to Reality. Personal desire is no foundation for judgment and evaluation. Individual conscience and the universal principles of ethics alone should be the basis. If these do not speak clearly, judgment should be suspended, and the impression or fact merely docketed, so to say, against future use. So will

the outer perception be kept more accurate. And when the mind, turning inward, seeks to perceive the World of Spirit, still more must perception be kept pure from desires and self-centred thought that distort the Divine Ideas. Hence the need for special periods of practice in pure meditation.

(3) Duty or concentration focuses perception. When the eye tries to take in too much at once, the vision becomes blurred. So with all perception, physical or mental. To endeavour to include more than perception can hold at any time produces confusion. With desire-cluttered senses, with a chaos of thoughts and memories, with conflicting emotions, we see nothing clearly or with steadfastness. Hence the need for concentration on the particular object under survey, the particular action to be done at a given time, the particular relationship between beings to be considered. Concentration focuses the attention, cuts away the unessentials, leaving only the immediate duty, while the determination of natural duty, in its turn, helps us to decide what are the essentials on which to concentrate. The injunction, "Mind your own business," is a real talisman against tempting digressions. In study, work out the essentials of the paragraph being studied, find the key sentence or word. Work out the essentials in a job to be tackled, to save time and energy. Sort out the essentials in any relationship with other people—parent-child, husband-wife, teacher-pupil, employer-employee—to avoid false attachments.

The world of objects is so multifarious that unless one has the sieve of duty to sift out all the objects of perception, one will be swamped. But there is one "Object of Perception," the self within, single and all-comprehensive, that does not change, and our perception of all other objects should be constantly referred back to It. Its presence may seem misty, indefinable and unreal to the mind that has fed unrestrainedly upon sense impressions, but as these are sorted out and concentrated by duty, the perception of the Real through the unreal will become clearer.

Finally, the heart quality must grow active, fusing the whole Perceiver, Power and Perception all in one. Self and the selves perceived are not really separated by the bridge of perception.

when the perception comes from the heart. Our study becomes our very self when our heart is put into it. The heart quality welds together all human and natural relationships. The altruistic heart extends the circle of self-awareness to the full universal circumference, freeing it from the prison of selfish-centredness. And if now our hearts feel too dead to be forced to universal good-will, still they may catch fire from other hearts, whether through the spoken word, the printed book, or through action contact. For, the Real in us will respond if we call upon it in our need to make ourselves fit for service.

HOMING BIRDS

I do not seek for words,
For words come not, I find,
Unless, like homing birds,
They journey to the mind
From unseen depths of Truth
Unplumbed by mortal men;
So learnt I in my youth,
Though heedless of it then.

Now, at a later day,
I know that words decree
That which they choose to say,
Though 'tis not said by me.
I do not seek for words,
For when the mind is still
They come like homing birds
To do their Master's will.

THE PROBLEM OF GOOD AND EVIL

(Collated from *The Secret Doctrine*)

ARCHAIC PHILOSOPHY, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. (I, 73)

Absolute light is absolute darkness, and *vice versa*. In fact, there is neither light nor darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided. (II, 95-96)

A thing can only exist through its opposite—Hegel teaches us The Magians accounted for the origin of evil in their exoteric teachings in this way. "Light can produce nothing but light, and can never be the origin of evil"; how then was the evil produced, since there was nothing co-equal or like the Light in its production? Light, say they, produced several Beings, all of them spiritual, luminous, and powerful. But a GREAT ONE (the "Great Asura," Ahriman, Lucifer, etc., etc.) had an *evil thought*, contrary to the Light. He doubted, and by that doubt he became dark.

This is a little nearer to the truth, but still wide of the mark. There was *no* "EVIL thought" that originated the opposing power, but simply THOUGHT *per se*; something which, being cognitive, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the law of Evolution that asserted itself; the progress of mental unfolding, differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn. Ideas, in their very nature and essence, as conceptions

bearing relation to objects, whether true or imaginary, are opposed to absolute THOUGHT, that unknowable ALL of whose mysterious operations Mr. Spencer predicates that nothing can be said, but that "it has no kinship of nature with Evolution"—which it certainly has not. (II, 490)

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch as they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually interdependent—"in order that both should live." If one is arrested, the action of the other will become immediately self-destructive. (I, 416)

The Unity, as *Logos*, manifests itself as a double principle of Good and Evil. Were it light alone, inactive and absolute, the human mind could not appreciate nor even realize it. Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth.*

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds. (II, 214)

DEMON EST DEUS INVERSUS. This symbolical sentence, in its many-sided forms, is certainly most dangerous and iconoclastic in the face of all the dualistic later religions—or rather theologies—and especially so in the light of Christianity. Yet it is neither just nor correct to say that it is Christianity which has conceived and brought forth Satan. As an "adversary," the opposing Power required by the equilibrium and harmony of things in Nature—like Shadow to throw off still brighter the Light, like Night to bring into greater *relief* the Day, and like cold to make one appreciate the more the comfort of heat—SATAN has ever existed. Homogeneity is one and indivisible. But if the homogeneous One and Absolute is no mere figure of speech, and if heterogeneity in its dualistic aspect is its offspring—its bifurcated

shadow or reflection—then even that divine Homogeneity must contain in itself the essence of both good and evil. If “God” is Absolute, Infinite, and the Universal Root of all and everything in Nature and its universe, whence comes Evil or D’Evil if not from the same “Golden Womb” of the Absolute? Thus we are forced either to accept the emanation of good and evil, of Agathodaemon and Kakodaemon as offshoots from the same trunk of the Tree of Being, or to resign ourselves to the absurdity of believing in two eternal Absolutes! (I, 411-12)

With every people except the Christian nations, the Devil is to this day no worse an entity than the opposite aspect in the dual nature of the so-called Creator. This is only natural. One cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from evil. As there is far more evil than good in the world, it follows on logical grounds that either God must include evil, or stand as the direct cause of it, or else surrender his claims to absoluteness. The ancients understood this so well that their philosophers—now followed by the Kabalists—defined evil as the lining of God or Good. Indeed, evil is but an antagonizing blind force in nature; it is *reaction*, *opposition*, and *contrast*—evil for some, good for others. There is no *malum in se*: only the shadow of light, without which light could have no existence, even in our perceptions. If evil disappeared, good would disappear along with it from Earth. (I, 413)

Everywhere the speculations of the Kabalists treat of Evil as FORCE, which is antagonistic, but at the same time essential, to Good, as giving it vitality and existence, which it could never have otherwise. There would be no *life* possible (in the *Mayavic* sense) without *Death*, nor regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will and aspirations after that sunlight, which would lose its being and value for him had he nothing but light. Good is infinite and eternal only in the eternally concealed from us, and this is why we imagine it eternal. On the manifested planes, one equilibrates the other. (I, 413-14)

No sooner had the mental eye of man been opened to under-

standing, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal. (II, 272)

This is the origin of the dual and triple nature in man. The legend of the "Fallen Angels" in its esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the angle-iron on which hinges his entire life-cycle—the history of his evolution and growth. On a firm grasp of this doctrine depends the correct understanding of esoteric anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the ONE into various contrasted aspects

The "Fallen Angels," so-called, are *Humanity itself*. The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone. (II, 274)

The metaphorical FALL, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it

created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin. (II, 484)

It stands proven that Satan, or the Red *Fiery* Dragon, the "Lord of Phosphorus" (brimstone was a theological improvement), and *Lucifer*, or "Light-Bearer," is in us: it is our *Mind*—our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle (Mahat Intelligence), which radiates direct from the *Divine mind*—we would be surely no better than animals. (II, 513)

Thus, esoteric philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth. Teaching the dogma of the Fallen Angels in its dead-letter meaning, and having made of Satan the cornerstone and pillar of the dogma of redemption—to do so would be suicidal. Having once shown the rebellious angels *distinct from God and the Logos* in their personalities, the admission that the downfall of the *disobedient* Spirits meant simply their fall into generation and matter, would be equivalent to saying that God and Satan were identical. For since the *Logos* (or God) is the aggregate of that once divine Host accused of having fallen, it would follow that the *Logos* and Satan are one.

Yet such was the real philosophical view of the now disfigured net in antiquity. The *Verbum*, or the "Son," was shown in dual aspect by the Pagan Gnostics—in fact, he was a *duality* of full *unity*. Hence, the endless and various national versions. The Greeks had Jupiter, the son of Chronos, the Father, who hurled him down into the depths of Kosmos. The Aryans had Ahima (in later theology) precipitated by Siva into the Abyss of Darkness, etc., etc. But the fall of all these Logoi and Demiurgi from their primitive exalted position, had in all cases one and the same esoteric signification in it; the *curse*—in its philosoph-

ical meaning—of being incarnated on this earth; an unavoidable rung on the ladder of cosmic evolution, a highly philosophical and fitting Karmic law, without which the presence of Evil on Earth would have to remain for ever a closed mystery to the understanding of true philosophy. To say, as the author of the *Esprits Tombés des Paiens* does, that since “Christianity is made to rest on two pillars, that of evil, and of good; on two forces, in short: hence, if we suppress the punishment of the *evil forces*, the protecting mission of the good Powers will have neither value nor sense”—is to utter the most unphilosophical absurdity. If it fits in with, and explains Christian dogma, it obscures the facts and truths of the primitive wisdom of the ages. The cautious hints of Paul have all the true esoteric meaning, and it took centuries of scholastic casuistry to give them the present false colouring in their interpretation. The *verbum* and *Lucifer* are one in their dual aspect; and the “Prince of the Air” (*princeps aeris hujus*) is not the “God of that period,” but an everlasting principle. If the latter was said to be ever *circling* around the world—*qui circumambulat terram*—the great Apostle referred simply to the never-ceasing cycles of human incarnations, in which evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things. (II, 515)

THIS IS, of course, not the first time in the history of civilization that sensitive spirits, bred in a familiar culture, have declared, because that culture was changing, that all civilization was coming to an end. . . . The crisis of civilization through which we are living is a moment only in the history of the cosmos, an episode only in the history of men. History moves in long waves; we are caught in the roughest surf today, and hurled about by it. But in the midst of the ocean it will be calm tomorrow. In its depths it is calm today. . . .

The darkness now seems absolute. Men before us have forgotten that it hides the morning star.

—IRWIN EDMAN

SPIRITUAL DEMOCRACY

[Reprinted from *The Aryan Path*, March 1930.—Eds.]

Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.

—*Bhagavad-Gita*, IV, 36

THIS IS the most enheartening promise that the *Gita* offers. As Sri Krishna typifies the perfected soul or Mahatma, this assurance coming from such divine lips ought to be considered by us all seriously. Earlier in the same fourth discourse, He refers to the four castes, and also gives us a glimpse into the nature of those who have transcended all castes and conditions, including Himself. Therefore, when He follows it up with this plain unequivocal statement it is a matter of rejoicing—nay more, a subject for meditation. For, most of us in reality belong to one caste or another: there are many Iyengars and Iyers, many Pandits and Shastris, who in reality are untouchable pariahs, because of the grossness of their conduct, their pride, and their cruelty; on the other hand, among the despised Panchamas are pure-minded, humble and even wise individuals, who in reality are Brahmanas. There are Kshatriyas among Parsis, Muslims and Christians. In every country there are Shudras and in every nation there are Vaishyas. Emancipated Mahatmas are not the product of India alone; They flower in every clime.

The *Gita* gives the above assurance to all sinners—wherever they may be, whoever they may be. Here is a statement of Spiritual Democracy. Krishna, like the Buddha, like all Mahatmas, is not a political but a spiritual Democrat—a lover and server of all souls. Upali, the barber, was received in His Sangha by Gotama in answer to his question: "Is Nirvana for such as I?" For all, for every one of us, there is the possibility of overcoming sins.

But note the condition. Sri Krishna does not say: "Go on sinning and I will take you onward to the Supreme Place." There is no forgiveness of our sins by others; what a hopeless task it would be for any one of us, who is poor or labours under

the vow of poverty, if we depended upon a purohit, a kazi, a dastur, or a cardinal, for the forgiveness of our sins! Not even a Krishna or a Christ can save us. The Mahatmas can but point the way. In the above *shloka*, the way is shown: "Cross over all sins in the bark of spiritual knowledge." We are told that "every action without exception is comprehended in spiritual knowledge," and the injunction is for us "to seek this Wisdom."

If it is for all, and if every action can be evaluated in terms of the Wisdom, it is clear that we need not become sannyasis, fakirs, bhikkhus and monks and don the cloak of orange, of yellow, or of black. It is not a matter of growing hair as fakirs and sannyasis do, or of shaving as with Buddhist monks and Christian. It is not any forced outer observance, but the inner perception and understanding which enable any of us to turn our back on sin. Mere wish and desire to grow in wisdom and purity is of little value; when the wish becomes a solemn resolve, and the desire is transformed into acts of will, we begin to tread the Path which takes us to Mahatmas and to Mahatmahood.

What is meant by the "bark of spiritual knowledge"? How should we get hold of it? It is not purchasable, nor do the Gods bestow it as a gift. Krishna does not leave us stranded with only a solemn assurance. He lays down very definite steps whereby the search for wisdom should be pursued.

Wisdom is defined as the supreme purifier and it spontaneously springs up in the man who is perfected in Yoga, union with his own Higher Self. But, as that is the summation and end of our life-unfoldment, what are the steps leading thereto? What shall we do to bring about that spontaneity? What, to move in the direction of complete union with the Spirit of our being? We are given a triple remedy: (1) Obeisance, (2) Enquiry, (3) Service.

Humble approach to the Path is needful: coming to it not in all the pride of possession, but full of the chastening power of poverty. In leaving behind worldly wisdom we acquire the higher innocence which recognizes that head-learning without soul-wisdom is dangerous to head and soul alike. This stage the Christian Mystics described when they said: Naked follow the naked Jesus.

Enquiry and questioning and search must be strong. For the mentally lazy the Science of Life must remain a riddle. Mind is the most valuable possession of man; coming under the dominance of the senses it slays the Real, but controlling the senses enables it to be controlled by the Spirit who is the real Man; thus mind gains illumination and learns the truths about the reality of things.

Service is the service of the One Self. The God in us is also the God in each and so our emancipation implies freedom from the bondage of all. It is the service of all—saint and sinner alike. No Mahatma can be served save by the service of those whom He serves. But it is the service of the Soul, not the body of the soul, nor its mind, nor any other aspect thereof. It means that in every service rendered the place and power of the Soul should be taken into account. When we feed or clothe the body of a brother without thinking of the Soul, we but render partial service, and often do wrong having set out to do right. When we nourish his mind without due regard to the Soul we may retard his true progress, and often hurl him to hell while our intention was to waft him to heaven.

Humility, questioning, service are to be practised simultaneously. A little of each practised every day—self-control, spiritual study, soul-sacrifice—will bring triumph in the process of time. Thus we too who are sinful will cross over to the other shore. But all the time we shall have to bear in mind that "the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

—B.M.

You may have success if you do not demand victory.

—JOHN BUCHAN

PREVENTIVE MAINTENANCE

The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking.

—*Bhagavad-Gita*, VI, 17

Man is a composite being, and in each separate part of him consciousness manifests in one form or another. The whole is held together by a cohesive force that permeates both the seen and the unseen aspects of what is known in Theosophy as the sevenfold man. Like any other machinery, this complex mechanism has its limits of strength, fatigue and endurance. If these limits are overpassed, then a breakdown becomes inevitable and this leads inevitably to delay and a setback in the programme visualized for the carrying out of certain objectives. For ordinary machinery, a discipline called preventive maintenance is drawn up to ensure normal working without the risk of a major breakdown. The principles that underlie it apply correspondentially to the human machine, with adaptations for the differences existing between an ordinary complex machine and a much more intricate one which has the added complexity of having its own likes and dislikes backed by a more or less powerful will inherent in itself.

When considering the human mechanism, we will of course have to take into account not only the physical visible and the physical invisible aspects of the person, but also the moral, intellectual and mental fibres of his being. Mental images induced by memories of ill-spent hours; the gloating visualization of evil deeds; the hidden yet none the less palpable influence of an antagonistic or foul atmosphere; the desire-images that sights and sounds can arouse by association of ideas—these and similar circumstances can slow down and even bring to a grinding halt production from the human machine. No industrialist will install a machine which will not turn out the desired end-product. So, too, in the larger context of life. Each man has to maintain or modify his machine so that it gives not only a quantitatively larger production but also a constant qualitative output. The

human machine may be and often is geared to produce engines of war and oppression, but then such production demeans, not exalts, the person.

The analogy of the factory machine, though adequate in some respects, cannot be stretched beyond reasonable limits, the more so as it is not able to reject this and adopt the other alternative. It cannot, for instance, choose the ideal site for its location, whereas the human machine can and does so choose. The latter, since it is mobile, may, for instance, persist in lingering in localities where the atmosphere is fouled up by emanations exuding from other human beings by their persistent indulgence in actions inimical to the Soul. Entering such an atmosphere, the man-machine may get affected by the surrounding contagion, and this in turn may be instrumental in bringing to the fore hidden susceptibilities of a vicious nature, so that when results turn bitter, the person wonders as to how and why he stepped across from a routinely pure life into regions where immorality becomes a way of life and the newly acquired distortion to vision seems to justify an adherence to the seamier side of thought and feelings. These plagues of the inner life with their potentiality to proliferate from the one who is contaminated to his other non-suspecting brothers (distance in space gives no immunity) have the potency of creating epidemics which, if survived, may nevertheless check and retard the soul in its pursuit of progress.

Can the human machine be kept in a constant state of repair and well-being so that it remains protected from rust, humidity, grit, dust and such other factors as may tend to slow it down and reduce its efficiency? Can urgency be brought into this exercise so that progress is not halted by a shut-down for long periods, necessitated by repairs which can be carried out only by a long and enforced stopping? Each student has to answer these questions; each has to assess his own ability to diagnose the causes of malfunctioning and prescribe for himself his own remedy. Has he acquired the expertise to do so? Has he fallen in the hands of quacks who pass off spurious knowledge for the real thing? The choices are not easy to make because during the initial stages the person is hardly in a position to distinguish truth from false-

hood. Is he then left to his own devices to plough his own lonesome furrow? The answer is an emphatic no.

It may seem a strange assertion to make in these materialistic times, but it is nonetheless true that no earnest aspirant remains unaided. So long as one is not a bigot, a crass materialist, a fanatic, or a seeker after his own felicity at the expense of others, help may come unbeknown through any quarter. A book, a lecture, or a new acquaintance may put in his way that which, if properly used, may lead him on to the right road. Yet, before he can expect to be thus aided, the aspirant has to adopt a way of life as a sort of an earnest of his desire to seek the inner path. Has he adopted some discipline which, at his stage, would make him a better man—not materially and intellectually, but morally? Some have been known to forswear a particular pleasure or give up a wrong habit; others, to have adopted some one ascetic practice or the deliberate and planned effort to do good to others who are in need of it. Even at comparatively low levels, there can be found quite a few resolves that can be adopted. The aspirant's approach to these and his steadfastness to the one chosen discipline are themselves training grounds and indicators of whether greater help and encouragement can be given with safety. Unless a man has come to this stage—that of an aspirant for help in reaching to the divine knowledge—he will not have the inclination to raise his entire make-up so as to transform it into a sacrificial offering worthy to be laid at the feet of the Inner Ruler. It is only to the one who is really poor and humble in heart that the “maintenance” disciplines will be of any relevance or meaning.

The exercise of some little thought and reasoning should convince anyone that except for some reflex and automatic actions it is always the thought that precedes action and colours it. If, therefore, there is a marked leaning towards slovenliness, then there has perforce to be an aberration in thought which produces it and which has to be rectified. But, more important still, each should remain awake to the dangers that arise from an interflow of influences between the body and its environments. Certain occupations (brewing of liquor, for instance) produce not only health hazards but also tend to surround the body with

a whole brood of elementals that induce unhealthy reactions in both body and mind. Theosophy teaches that each bodily organ acquires in time a memory of its own which when jogged into action by environmental affinities may produce internal images which in turn can precipitate strong biological urges. Memories of past unholy delights cling to and linger in the relevant organs for long years after the individual has commenced his work of self-rehabilitation. These memories may lie low, but are capable of precipitating a fierce attack as soon as conditions for their upsurge are provided. Certain foods, intoxicating drinks, drugs which leave injurious effects on the brain and mind, and habits that abuse the body, have the potency to awaken these somnolent memories. So also have certain smells and atmospheres redolent of the lure that is peculiar to vice, which atmospheres lie heavily round places where vices and weaknesses join hands and have an unbridled sway. Sometimes a mere touch, a whiff of odour, a faint suggestion instantly lost, a dream, the close proximity of a person, the sight of another enjoying sensual pleasure, may induce a craving that can be subdued only by herculean efforts.

Anyone who starts on a reform in his body is like a patient who after a long bout of illness has reached the convalescent stage. He has to recuperate lost energy and in such a weakened condition he has to be protected against all contagion. If epidemics start in the place where he is, then he has to be shifted to a safer environment. To stay away from places and situations which endanger life and health is not cowardice. It is an imperative and a precautionary exercise. Is it not profoundly true that only he who is whole can touch poison, because with no wounds the poison can have no ingress into his system? And yet, how many there are who though open to "poison" will succumb to social pressures and touch "poison" to please a host or not displease an employer! Quite a few fall prey to pressures coming unobtrusively from persons whom they feel they cannot antagonize and thus prove traitors to their resolve "just this once," with the result that they have to spend days and months of agonizing effort to start the climb anew.

The next constituent of our being which demands constant vigilance and intensive care is the lower mind—that particular

aspect of Manas which at birth wedges itself into the body fibre by fibre and remains enmeshed in it through a lifetime. Its proximity and close union with matter is the cause of its propensity to lean towards all material aspects in preference to the spiritual. This mind if so disciplined can react on matter and be its controller and redeemer. On the other hand, matter has through long association acquired the facility to turn this mind to its own uses and vamparise it when on occasions it goes on a rampage. The peculiar quality of the mind is that it reflects. However, in the process of reflecting, it gathers dust which, if allowed to accumulate and settle, produces friction, rust and the other ills that machinery is heir to. Strong winds and squalls of a tempestuous life do not blow away the dust; they blow in pile upon pile of it. This dust mixes with grease and oil (required for a smooth running) and the mixture takes on the form of grit which creeping into the machinery plays havoc with its tolerances. Therefore is it said that the mind has to be so fixed in contemplation that no breeze, however strong, can waft an earthly thought within. This discipline demands that the mind be sheltered from obnoxious elements. As in the case of factories where some mechanisms require that they be kept under constantly controlled temperature, so must the mind be kept under rigid environmental control. Half measures are of no use, for they may delay but not stop the ultimate rusting (if it is a metallic mirror) of the polished surface. It is while striving to preserve the mind's equipoise and the clarity of its reflecting surface that the continued stresses and strains of existence test the man's vigilance at all times and under all conditions. Yet, the machine cannot be allowed to run unattended. Therefore, great stores of energy have to be garnered and used if the mind is to be kept on an even keel. Frittering away energy in harmful pursuits only tends to deplete the store and in later times the person may find himself in the position of a bankrupt who is forced to seek the help of others.

And now the great questions come up and demand an unequivocal answer. For whom and for what purpose are we running the machine? For ourselves? For just the running of it because we are saddled with it? For producing items that will

feed the debasing urges of others? For the adding of our contribution towards meeting the demand of that commodity which promotes unholy pleasures? Are we producing goods that are beyond the reach of the many? Do we seek our own aggrandizement and barter or sell our goods at unconcievably high prices? Have we totally by-passed the values of charity and sacrifice and austerity? The soul of man has to answer these questions and, so to say, forward the filled questionnaire to the Inner Lord within. In one way or another and according to its lights, the soul has to apply preventive maintenance to the machine that it has fabricated over the lives. Yet, all its endeavours are vain unless it visualizes and realizes that it itself is a machine-operator bound in service as an agent of the Universal Spirit. This the soul may realize after numerous incarnations and futile efforts at extracting calmness and satisfaction out of the machine. In its quest for a richer and more fulfilling life, the Soul may find it necessary to change the nature of its output; deal in an altogether different commodity; revise its views of what it should and should not retain as its due, and even then forgo it all if the needs of another require the making of that sacrifice.

Charity, sacrifice and austerity are as important to the human mechanism as are oiling, cleaning and maintenance to well-run machinery, and yet there are very few institutions in the public world which train men in human engineering or offer consultancy as to how best one can utilize human resources in the service of the Inner Ruler.

In the rush and noise of life, as you have intervals step home within yourselves, and BE STILL....

—WILLIAM PENN

ROSIKRUCIAN LETTERS

(Translated from the German)

IV

THE SECRET DOCTRINE

[Reprinted from *The Theosophist*, September 1887.—Eds.]

THE FOUNDATION upon which the whole of the Secret Doctrine is based, and from which a knowledge of the deepest mysteries of the universe results, is so simple that its meaning may be grasped by a child, but on account of its simplicity it is universally rejected and not understood by those who crave for complexity and illusions. "*Love God above all and thy neighbour like thyself.*" A practical knowledge of this truth is all that is required to enter the temple where one may attain divine wisdom.

We cannot know the cause of all good unless we approach it; we cannot approach it unless we love it and are by our love attracted to it. We cannot love it unless we feel it and we cannot feel it unless it exists in ourselves. To love the good we must be good ourselves; to love good above all, the sense of truth, justice and harmony must surpass and absorb every other feeling; we must cease to live in the sphere of self, which is the sphere of evil, and live in the divine element in humanity as a whole; we must love that which is divine in humanity as much as that which is divine within our own selves. If this supreme state is arrived at, in which we can entirely forget our own animal or intellectual selves, and become one with God by our love to God, then will there be no secrets in heaven or upon the earth which will be inaccessible to us.

What is the knowledge of God, but the knowledge of good and evil? God is the cause of all good, and good is the cause of evil. Evil is the reaction of good, in the same sense as darkness is the reaction of light. The divine fire from which the light issues causes no darkness, but the light which radiates from the fiery centre could not become manifest without the presence of darkness, nor would the darkness be known without the presence of light.

There are consequently two principles, the principle of good and the principle of evil, both springing out of one root, in which there is, however, no evil, but only inconceivable absolute good. Man is a product of the manifestation of the principle of good and can only be happy in good; because each being is only happy if it lives in the element to which its nature belongs. Those who are born in good will be happy in good, those who are born by evil will desire nothing else but evil. Those who are born in the light will seek for light, those who belong to darkness will seek the darkness. Man, being a child of the light, will not be happy as long as there exists a shadow of darkness in his nature. Man whose fundamental principle is good will not find peace as long as there exists within him a spark of evil.

Each man's soul resembles a garden, in which an almost infinite number of various seeds are contained. These are seeds from which wholesome and beautiful plants may grow, while others will produce such as are deformed and evil. The fire from which those plants receive the warmth necessary for growth, is the will. If the will is good, it will develop the beautiful plants; if it is evil, it will cause the growth of those which are deformed. The main object of man's existence upon this earth is the purification of the will from all impurities and its cultivation until it becomes a strong spiritual power. The only way to cultivate the will is by action, and the way to purify it is that all our actions should be *good*, until good action becomes a matter of habit, when all desire for evil will cease to exist in the will.

What would it benefit you if you knew intellectually the mysteries of the Trinity and could talk learnedly about the attributes of the Logos, but the fire of divine love were not kindled upon the altar of your heart, and the Light of the Christ did not shine in your temple? Your intellect, bereft of the lifegiving spirit, will fade and perish and you will perish with it, unless the flame of spiritual love in your heart burns in the light of eternal consciousness. If you do not possess love for the good, it will be better for you that you should remain ignorant, because you will sin ignorantly and not be responsible for your acts; but those who know the truth and reject it on account of their evil will, are the ones who will suffer, for they are com-

mitting the "unpardonable sin," consciously and knowingly, the sin against the holy spiritual truth. He is the true Rosicrucian or Theosophist, whose heart is burning in the fire of divine love for the good; its light will illuminate his mind and cause him to have good thoughts and to perform good acts. He will require no mortal teacher to teach him the truth, for he will be penetrated by the spirit of wisdom, which will be his teacher.

Compared with the excellence of this divine wisdom all worldly scientific attainments and arts are worthless and merely child's-play. The possession of worldly wisdom has no permanent value; but the possession of divine wisdom is imperishable and eternal. There can be no divine wisdom without divine love, for wisdom is the union of spiritual knowledge and spiritual love resulting in spiritual power. He who does not know divine love, does not know God, for God is the fountain and fiery centre of love. Therefore it is said, that though we understood all mysteries and all knowledge and did good works, but possessed no divine love, it would avail us nothing; for we can only become immortal through love.

What is love? A universal power, proceeding from the centre from which the universe has been evolved. In the elemental and animal kingdom it acts as the blind force of attraction, in the vegetable kingdom it obtains the rudiments of instincts, which are fully developed in the animal kingdom; in the human kingdom it becomes passion, which, if acting in the direction towards its eternal fountain will lift man up to a divine state, but if perverted it will carry him to destruction. In the spiritual kingdom—that is to say, in regenerated man—love becomes a spiritual, conscious and living power. To the majority of men in our present civilization love is merely a sentiment, and the true divine and powerful love is almost unknown among mankind. That superficial sentiment which men call love is a weak, comparatively powerless semi-animal element; yet strong enough to guide and mislead mankind. We may choose to "love" a thing or not to love it, but such a superficial love does not penetrate beyond the superficial strata of the soul of the object loved. The possession of divine love is not a matter of choice, but a gift of the indwelling spirit: it is a product of our own spiritual

evolution, and only those can possess it who have grown into that state. No one can possibly know what this divine and spiritual love is, except he who has attained that state; but he who has attained it knows that it is an all-penetrating power, coming from the centre of the heart and penetrating to the centre of the beloved, calling into life the corresponding germs of love contained therein. Let this spiritual *Love*, if you so prefer, be called spiritual *Will*, spiritual *Life*, spiritual *Light*—it is all this and still more; for all spiritual powers spring from one eternal centre, and ultimately culminate again in one power like the point of a many-sided pyramid. This one point, one power, one centre, one light, one life, one All, is called God, the cause of all good, although this word is merely a term which has no meaning for those who do not possess it, and who cannot conceive of it, because they neither feel nor know God in their own hearts.

How can we attain this spiritual power of love, goodwill, light, or eternal life? We cannot love a thing unless we know that it is good; we cannot know whether a thing is good or evil unless we feel it; we cannot feel a thing unless we approach it; we will not approach a thing unless we love it, and thus we should for ever move in a vicious circle and never approach the eternal truth, if it were not for the continual influence of the spiritual Sun of Truth, which sends his rays to the centre of the human heart, and by attracting it unconsciously and instinctively transforms the circular movement into a spiral, thus drawing men, by the influence of the "Light of Grace," towards that centre, even against their own inclination.

It is said that the inclination of man towards evil is stronger than his inclination towards good, and this is undoubtedly true, because in the present state of man's evolution his animal activities and tendencies are yet very strong, while his higher and more spiritual principles have not yet been sufficiently developed to be self-conscious and strong. But, while man's animal inclinations are stronger than his own spiritual powers, the eternal divine light, which attracts him toward the centre, is far more powerful, and unless man resists the power of divine love by preferring the attraction of evil, he will be continually and even unconsciously attracted towards the centre of love. Therefore

man, although being in a certain aspect a helpless victim of invisible powers, is yet to the extent he uses his *reason* a comparatively free agent; but he cannot be fully free until his reason is perfect, and his reason can only become perfect if it is in unison and harmony with divine (universal) Reason. *Man can therefore only become fully free by obedience to the Law.*

There can be only One Supreme Reason, One Supreme Law, One Supreme Wisdom; in other words, One *God*; for the term "God" means the culminating point of all powers, spiritual as well as physical powers, which exist in the Universe; it means the *One Centre* from which all things, all activities, all attributes, faculties, functions and principles have taken their origin, and in which they all will ultimately find their culmination. Only as long as man acts in harmony with the universal law can he hope to succeed; because the universally acknowledged theory of the survival of the fittest, the absolute truth that the strong is stronger than the weak, is as true in the realm of spirit as in the realm of mechanics. A drop of water cannot by its own efforts swim against the current in which it exists, and what is one individual man with all his vanity and pretension to knowledge, but a drop in the universal ocean of life?

To be able to obey the law, man must learn to know it; but where else could he expect to learn the pure and unadulterated law except in the study of nature in her spiritual and material, that is to say, in her internal and external aspects? There is only *One Book* which the occultist needs to study, and in which the whole of the Secret Doctrine, with all the mysteries, such as are known only to the Initiates, is contained. It is a book which has never been spoiled by falsifications, mistranslations, pious frauds and misinterpretations; it can be had by everybody at every place and be obtained without any expense. It is written in a language which can be understood by everybody, no matter to what nationality he may belong. The title of this book is M, meaning: *The Macrocosm and the Microcosm of Nature, bound together in one volume.* To read this book correctly is to read it not only with the eye of the Intellect, but also with the eye of the Spirit. If its pages are illuminated merely by the cold moonshine of the brain, they will seem to be dead and we shall

learn only that which is printed upon their surface; but if the divine light of love, coming from the centre of the heart, illuminates those pages, they will begin to live, and the seven seals with which some of the chapters are sealed will drop away, and veil after veil be removed, until we know the divine mysteries contained in the sanctuary of nature.

Without this divine light of love it is useless to attempt to penetrate into the darkness, wherein the deepest mysteries are contained. Those who study nature merely in the external light of the senses will know of her nothing but her external mask; in vain they will ask to be shown the mysteries, which can only be seen in the light of the spirit; for the light of the spirit shineth eternally into darkness, but the darkness comprehendeth it not.

Where could we expect to find this light of the spirit, except within our own selves? Man can know nothing whatever except that which exists within himself. He cannot even see, hear or perceive any external thing, he can only see the images and feel the sensation which external things may produce in his consciousness. All there is of man, except his eternal form, is an epilogue, an image, a counterpart of the Universe. Man is the Microcosm of nature, and in him is contained—either germinally or in a more or less developed state—all that is contained in nature. In him is contained God and Christ and the Holy Ghost. In him is contained the Trinity, the elements of the mineral, vegetable, animal and spiritual kingdoms; in him is contained Heaven, Hell and Purgatory: in him is contained everything: because he is an image of God, and God is the cause of everything that exists, and there exists nothing which is not a manifestation of God, and which therefore may not in one aspect be said to be God or the substance of God.

The whole of the Universe and everything contained therein is the external manifestation of that internal Cause or Power which men call "God." To study the external manifestations of that power we must study the impressions which they produce within ourselves. We can know nothing whatever except that which exists within ourselves and therefore even the study of external nature is nothing and can be nothing else but a study

of self, or, in other words, of the internal sensations which external causes have produced within ourselves. Man cannot by any possibility positively know anything whatever except what he sees, feels or perceives within himself; all his so-called knowledge about external things is mere speculation and assumption, and at best only *relative* truth.

If man cannot possibly know anything about external things except the sensations which they produce within himself, how then could he possibly know anything about internal things except their manifestations in his own interior? Those who seek for an external God, while they deny the God in their hearts, will seek for him in vain; those who profess to worship an unknown king of creation, while they smother the new-born king in the cradle in their own hearts, worship a mere illusion. If we desire to know God and to obtain Divine Wisdom, we must study the activity of the Divine principle within our own hearts, listen to its voice with the ear of the intellect and read its writings by the light of its divine love; for the only God of which man can possibly know anything is his own personal God, being one and identical with the God of the Universe. In other words, it is the universal God, entering into relation with man in man, attaining personality through the instrumentality of the organism which we call man; and thus God becomes man, and man is transformed into a God, and thus man becomes a God when he attains perfect knowledge of his own Divine self, or in other words, when God has become self-conscious and attained self-knowledge in man.

There can therefore be no Divine Wisdom without the Knowledge of one's own Divine self, and he who has found his Divine self has become wise. Let not our scientific and theological speculators be vain enough to suppose that they have found their own Divine self. If they had found it they would be in possession of Divine powers which men call "Supernatural," because they have become almost unknown among mankind. If men had found their own Divine selves, they would need no more preachers or doctors, no books and no other instructions than their own Divine self; but the wisdom which our learned people possess is not from God, but from books and from fallible

external sources. That sense of the *Ego*, which men feel in themselves and which they call their own "*self*," is not the Divine Self, but some animal or intellectual self in which their consciousness is centred, and of which *Egos* or *selves* a great many species exist in each individual man. These selves will all perish and must disappear before the Divine *Self*, which is universal and omnipresent, can come into existence in man. Men do not know their own animal and semi-animal selves, else they would be horrified at their appearance. The names of many men's principal ambition are envy or greed, fashion or money, etc. These are the powers or gods which govern men and women, to which men cling, which they hug and caress, and which they imagine to be their own selves. These selves or egos assume in each man's soul a form which corresponds to their character, for each character corresponds to or produces a form. But these selves are exclusive. They have no life of their own, but feed on the life-principle of man; they live by his will and perish with the life of the body or soon after. That which alone is immortal in man, which has always existed and which will forever exist, is the Divine Spirit, and only those elements in man which are perfect and pure and which have become united with the spirit will continue to live in and through him.

This divine self does not experience the sense of separation or separateness which governs the lower selves; it is as universal space, it makes no distinction between itself and any other human being, it sees itself and recognizes itself in all other beings, it lives and feels in others, but it does not die with others, for being already perfect it requires no more transformations. This is the God or Brahm whom only he can know who has become divine, the *Christ* who can never be understood by the *Antichrist* who carries upon his forehead the sign of the *Beast*, meaning, Intellectuality without Spirituality, or knowledge without divine love. This God can be known only through the power of the true *Faith*, which means spiritual knowledge penetrating the fiery centre of love existing within one's own heart. This is the centre of Love and Life and Light, the fountain of all powers; in it are contained all the germs and mysteries, source of divine revelation; and if you find the light which radiates

from that centre, you will need no further information, for you will have found eternal life and absolute truth.

The great mistake made in our intellectual age is that men believe they can arrive at the knowledge of the truth by mere intellectual, scientific, philosophical or theological speculation and reasoning. This is entirely wrong, for although a knowledge of the occult theory should precede the practice, nevertheless if the truth of a thing is not realized by practice, a mere knowledge of the theory avails nothing. What will it serve a man if he glibly talks about love and repeats parrot-like what he has heard, if he does not feel the divine power of love in his heart? No one can become a good artist, musician, soldier or statesman by the mere reading of books; power is not obtained by mere speculation, but requires practice. To obtain a knowledge of good, we must think and act good; to experience wisdom, we must be wise. A love which finds no expression in acts gains no strength; a charity which only exists in our imagination will forever remain imaginary, unless it is expressed in acts. Wherever an action exists, a reaction is sure to follow. Therefore the performance of good acts will strengthen the love for the good, and where such a love exists it will manifest itself in good acts.

He who acts evil because he does not know how to act good is to be pitied, but he who knows how to act good and is intellectually convinced that he should act good, and who yet acts evil, is damnable. It is therefore dangerous for men to receive instruction in regard to the higher life as long as their will is evil; because after they once know how to discriminate between good and evil, they become still more responsible if they prefer the evil path. These letters would therefore never have been written if it were not to be hoped that at least some of the readers will not merely grasp their contents intellectually, but will enter the practical way, the door to which is the knowledge of self which ultimately leads to the union with God, but whose first practical outcome is the recognition of the principle of the *Universal Brotherhood of Humanity*.

—F.H.

(To be continued)

IN THE LIGHT OF THEOSOPHY

It has been the Western custom to look upon the beginning of knowledge as lying with the Greeks, and upon its full flower as having flourished only under the benelificent sun of modern wisdom. The Greeks, however, from the earliest days were learners, not teachers, and all they knew came from the Orient, directly or indirectly.

The contributions of oriental peoples to the development of mathematics have till lately been deprecated by historians of science. At a seminar organized in West Berlin's Free University by the Max Planck Institute for Educational Research and the University Centre of Roskilde, Denmark, the first numerical symbols were traced to Mesopotamia, the land between the rivers Euphrates and Tigris, in the fourth millennium B.C. They were etched into clay tablets, at a time when the Sumerians formed their thriving city-states around the mouths of the two rivers. It is believed that their administrative needs led them to the knowledge of mathematics. Babylonian mathematics, it emerged at the seminar, was much richer than the Greek. It is now established that the Babylonians were familiar with the Pythagorean theorem and understood quadratic and even higher degree equations, solving them by tables, as is done today. (*The German Tribune*, Hamburg, August 28, 1983)

Modern learning has still to recognize that the Babylonians' knowledge itself had its origin in still earlier times. They learnt all that they knew from the ancient Aryans, and at one time there was an extensive intercourse in commerce and learning between these ancient nations. Babylonia was from her origin a seat of Sanskrit literature and Brahman learning, according to Col. Vans Kennedy (*Isis Unveiled*, II, 428), and H.P.B. says that "Babylonia happened to be situated on the way of the great stream of the earliest Hindu emigration, and the Babylonians were one of the first peoples benefited thereby" (*Isis Unveiled*, I, 48). Even the teacher of the Greeks, Pythagoras, drank at the same inexhaustible fountain of wisdom, having "derived his knowledge from India" (S.D., I, 361). Max Müller held that the Neo-Pythagoreans taught the Greeks and Romans the art of "cipher-

ing." The Arabs, moreover, who gave to the West the Arabic numerals, had their figures from Hindustan, and never claimed the discovery for themselves (*Ibid.*). Once modern archaeology realizes that India—the Aryavarta of the archaic period—was the motherland and teacher of all the ancient nations, the problem of tracing the evolution of Western culture and learning to its source will become comparatively simple.

Bina Gupta and William C. Wilcox in their comments and discussion on the question "Are all names of the Absolute synonymous?" (*Philosophy East and West*, July 1983), refer to the paradoxical fact that "people using differing words for the Absolute frequently seem to be talking about the same thing and about different things at the same time." The authors state:

The apparent inability of different people to communicate with each other, especially when talking about God or Brahman or the Absolute, may very well be based upon nonessential, or even provincial, characteristics of the senses of these names and thus obscure whatever commonality they possess. It would seem quite plausible that there can be only one Absolute, only one universe, only one God, only one infinite Being. When one tries to understand talk using these words, one inevitably feels that they are all searching for something which cannot be expressed or described in terms of the language used in this finite, limited, relative world. They are all trying to get beyond the bounds of language. It would be no wonder then if these attempts, made by different people at different times, appear to be about different things. Any effort to describe the indescribable will be distortive, and each of us distorts our vision of the Absolute in our own way.

We submit that the term "infinite Being" is a misnomer and can never be applied to the impersonal, supreme, incognizable, universal Principle, which has neither attributes nor limitations and is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is Parabrahm ("beyond Brahma"), or the One Reality, SAT, and can best be described as *Be-ness*, which is, as *The Theosophical Glossary* explains:

A term coined by Theosophists to render more accurately the essential meaning of the untranslatable word *Sat*. The latter word does not mean "Being," for it presupposes a sentient feeling or some consciousness of existence. But, as the term *Sat* is applied solely to the absolute Principle, the universal, unknown, and ever unknowable Presence, which philosophical Pantheism postulates in Kosmos, calling it the basic root of Kosmos, and Kosmos itself—"Being" was no fit word to express it. Indeed, the latter is not even, as translated by some Orientalists, "the incomprehensible Entity"; for it is no more an Entity than a non-Entity, but both. It is, as said, absolute *Be-ness*, not *Being*, the one secondless, undivided, and indivisible All—the root of all Nature visible and invisible, objective and subjective, to be sensed by the highest spiritual intuition, but never to be fully comprehended.

It is clear, then, that though we can *apprehend* that there must be an Absolute Principle, we cannot in any wise *comprehend* it. For, "the ABSOLUTE is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of its Existence. The mutable cannot know the Immutable, nor can those in which lives perceive Absolute Life," states an Occult Commentary. (*S.D.*, II, 34)

All goals, dreams, ideals and hopes, in any sphere of life, require a certain quality, a vital ingredient, to bring them to fruition. Art Williams, in his article in the December *Saturday Evening Post*, calls this special ingredient "commitment":

Look at any story of success and accomplishment, and commitment is one element turning up again and again. There are many roads to success and happiness, but none will get you there if you don't take commitment along as your walking stick

Lack of commitment causes many failures. It's not lack of skills or lack of talent. Sometimes it's not even lack of energy. Some people work and work but just seem to spin their wheels. Often the vital missing ingredient is total commitment

Total commitment to a goal or a dream will make bearable the frustrations and disappointments of any undertaking. Without commitment, the things that are possible, but tough, become impossible. This is true both in business and in personal life

Commitment brings out a special toughness. Committed people

don't quit. Commitment brings out a special endurance. If you're committed to a good cause or effort, and you know you're going to make it work, something amazing happens. Suddenly you have more energy, both physically and mentally. (Mental confusion and conflict, not a heavy work load, drains energy.)...

Probably most important, committed people have something to live for. People everywhere are dying to "be happy." Committed people really are happy. They have some direction in life. They've made a commitment to something they believe in.

A distinction needs to be drawn between a "committed" person who works for a reward in the sense that it is effects that motivate him, and one whose efforts and motives are guided by altruism. The line which separates dedication (Theosophists would prefer that term) from ambition is thin yet well defined. In a spiritual endeavour such as the one in which Theosophical student-aspirants are engaged, ambition becomes a curse, a poisonous weed that chokes out growth. Those who have been fired by the truths of Theosophy have oft-times stopped and marked time unable to pass on because some hidden motive, some clogging attachment roots them to a particular spot. Many a promising pupil, if lacking in total dedication, is apt to abandon the attempt when this phase of life comes, and to go back to the joys and griefs of his earthly attractions. On the other hand, the more he dedicates himself to Theosophy and its Cause, the greater the energy that pours into him and the higher the heights that he can scale on the path of progress.

The "Buddha image," the central symbol of Buddhism, is the familiar figure of a man peacefully seated in meditation posture, poised, balanced and content, yet alive with energy, warmth and clarity. Meditation is the very heart of Buddhism.

The Summer 1983 issue of the *Newsletter* published from London by the Friends of the Western Buddhist Order is devoted to meditation—not as something remote from the business of living, but as a tool that enlivens, enriches and transforms every aspect and moment of our lives. Far from providing us with an easy escape from reality, meditation properly practised

puts us into a pure and inescapable confrontation with what is real in ourselves and in the universe.

The Buddhists speak of the five hindrances to meditation, and one of the articles in the special issue is devoted to the overcoming of these hindrances. Kamalasila writes:

The first is "Desire for Sense Experience." What we do is fantasize, using our imagination to play with images and memories of sense-impressions that are already in our minds. We have sex fantasies, food fantasies, fantasies about people and places—anything that feeds our desire for sense experience; anything that keeps us on a relatively superficial level of experience, and prevents us from meditating

The second hindrance, Hatred, is basically the same thing. The mind is hooked on to an object that it is unwilling to let go: but this time, the object is one that causes us pain. This kind of fantasy is very self-destructive, and it gets us nowhere

Restlessness and anxiety, the third hindrance, has two components. Restlessness, the first, is the inability to settle down. The mind is rushing fitfully hither and thither. We have no particular track, no purpose: there is just energy more or less out of control. Anxiety, the second component, is irrational anxiety: it isn't as though there were anything concrete to worry about—but we feel anxious, tense, worried, on edge, so this too prevents us from finding, or even from looking for, the peace and calm of meditation

The opposite mode of energy is the hindrance of Sloth and Torpor: dullness, heaviness, stagnation, blockage of both bodily and mental energy

Doubt and Indecision, the fifth hindrance, perhaps underlies all the others, since it is basically through lack of confidence in our meditation—and in ourselves—that the other hindrances arise

The most effective means of conquering the hindrances is *recognition*: seeing that the hindrance is a hindrance, and deciding to move out of it. What happens is that we tend to identify ourselves with the mental states we happen to be in at a particular time, so this requires some imagination and some confidence.

To move out of the hindrances requires us to find a method which works in our case. Each person's mind is unique and only very general guidelines can be given for finding a method. The following sequence of four traditional antidotes might give us some ideas. Firstly, cultivating the opposite tendency—*e.g.*, *metta*

(loving kindness) to counter hatred; secondly, considering the consequences of allowing the hindrance to take us over completely (which might put us off somewhat); thirdly, giving it no particular attention; fourthly, the last resort is suppression, forcing it out of the mind.

So, first we recognize the hindrance as such, then we use our imagination and effort to go beyond it. Perseverance with the practice of meditation with wholehearted zeal is the first requisite.

Norman Cousins, a staunch believer in the influence of mind over body in the treatment of diseases, refers in his editorial in the July-August *Saturday Review* to the innovative programme being tried out in some American hospitals. Patients are encouraged to engage in creative activities as an integral part of therapy. Physicians report an improvement in the general condition of cancer patients as a result of this and other programmes to generate a mood of happiness and cheerfulness.

Why emotions play a helpful role in recovery efforts is being studied by medical researchers. There is growing evidence that the human brain is able not just to produce and activate a wide array of secretions, but to combine secretions in meeting the body's discrete needs. "The way these secretions are affected by attitudes may be one of the most promising areas in medical research today," Mr. Cousins states. He concludes his editorial with these words:

Certain aspects of the question are understood. We have long known that negative emotions—panic, fear, frustration, rage, depression, despair—have bad physiological effects. They can wreak havoc in the body's endocrine system and destabilize the heart. All these emotions, in varying degrees and circumstances, figure in serious illness. By helping to block these adverse processes, the positive emotions play a powerful role in the restoration and maintenance of good health and human functioning.

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.
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THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
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U.L.T. PAMPHLET SERIES, NOS. 1-36
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Magazines:

THE ARYAN PATH (BOMBAY)
THEOSOPHY (LOS ANGELES)

The United Lodge of Theosophists

DECLARATION

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

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

It holds that the unassailable *Basis for Union* among Theosophists, wherever and howsoever situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitutions nor 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 such purposes will be sent upon request, and every possible assistance furnished Associates in their efforts and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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