

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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DUALITY—CONTRAST AND COMPLEMENT

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The “Manifested Universe” . . . is pervaded by duality, which is, as it were, the very essence of its *ex-istence* as “manifestation.”

—*The Secret Doctrine*, I, 15

is easy enough to accept vaguely the metaphysical conception of duality of Spirit-Matter as the prototype, the essential polarity of life, finding expression in every aspect, great and small, of that life. We cannot fail to see something of the duality of positive and negative, centrifugal and centripetal, of day and night, life and death, of heat and cold, attraction and repulsion, pleasure and pain, of good and evil, knowledge and ignorance, freedom and bondage, and so on *ad infinitum* through all the pairs of opposites. The trouble is that in expanding and applying the ideas, we too often see them only in their opposing aspects and forget that they are to be viewed not as independent actualities, but as the two aspects of the same underlying reality. Apart from it and apart from each other, they have no existence. We could not recognize light as light if there were no shadow to act as a complementary

indeed, an artist in viewing his colour circle, will speak of the opposite and contrasting pairs, violet-yellow, blue-orange, green-as “complementary” since they balance each other into neutrality. Their mutual interdependence can be seen from the fact that if the eye be tired from too long gazing on one colour, it will change over and reproduce its complementary, just as a virtue which too much stress has been put is transformed into a vice. A man who is over-generous usually ends by being so at the

expense of other folk, his very craving for "generosity" leading him to acts of meanness. Even the intensive gratification of a vice can produce a temporary surfeit, but such satiety is only a *temporary* suspension, it is not a reformation and a cure, and there will be a swing back once more into vice, since good and evil *per se* have no real permanence.

If the conception of the "pairs of opposites" still keeps the mind in its old separative groove, the conception of the "pairs of complements" can profitably be superimposed thereon. But though the theoretical distinction is made here between "contrast" and "complement," in reality there is none. The finite mind is accustomed to attach one or other idea to certain expressions, and it is therefore possible to circumvent the separative tendency of the mind by dwelling on those expressions that convey the idea of co-operation rather than of opposition.

It is in the realm of ethics and of self-development that these co-operative dualities are most easily seen. For example, the spiritual teachers always link together as complementary two qualities essential for self-control—practice and absence of desire. Persevering activity without dispassion is self-nullifying, and produces only selfish *rajasic* action. Without calmness real control is impossible, but patient dispassion by itself is mere inertia. Dispassion and Exercise are as mutually interdependent as a man's two legs by which he progresses.

The ideal of true independence that the Declaration of the U.L.T. holds up before its associates contains within itself the duality of independence-interdependence. Independence of every one and everything save one's real Self, the Universal SELF means thereby interdependence with all other beings as aspect of that SELF.

Indeed, the whole Declaration of the Lodge affords many examples of duality, both contrast and complement. But again it must be remembered that the seeming distinctions are thus analysed only for the purpose of building up a larger synthesis and unity. The first clause runs:

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

Here we have the contrast of the cause and the organization

f the ensouling spirit and the dead form, as well as the contrast of the Founders, great in their universal impersonality, and those whose self-centred opinions lead to discord. On the other hand, as complements, we have the duality of the Cause and the Founders, the Teaching and the Teachers, the Spiritual Wisdom and its embodiment, for no one can accept the one and reject the other. Further, true loyalty to the Masters demands devotion to the Cause. They serve, not, to use a colloquialism, "fan" adoration. The second clause is equally fruitful:

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

Here we can contrast the side issues with the true course of action, but that itself is denoted by the duality of the work and the end in view. Many folk are busy enough, but purposeless energy is energy frittered away. The end, however, must be lofty as well as absorbing. The pursuit of wealth is absorbing but hardly sublime, and both qualities are needed to make life worthwhile.

Time and inclination form another interesting duality, for many folk declare they have no time to come to Theosophical meetings when they should say "not sufficient inclination." One "makes" time if the desire is strong enough. Finally, this second clause again brings out the idea of precept *and* practice, dissemination and exemplification. Theosophy is both a philosophy to be studied and a life to be lived.

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

This third clause contrasts essentials and non-essentials, the unassailable basis for union with the transient uniformity built on constitution and rules. In that unassailable basis we find the

dual aspect of Theosophy as a movement whose aim and purpose is one of universal altruism, and Theosophy as a philosophy that teaches the knowledge of how and where to direct the aspiration of brotherhood. Many groups have brotherhood at heart, but the heart can be a sad traitor unless guided by the understanding. Right knowledge and right motive, wisdom and virtue, must eventually combine in the spiritual life.

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

Individuals are Theosophists regardless of any outer distinctions between them if their service to Humanity is equally regardless of those same distinctions, universal instead of being confined to certain sections only of their fellow men. The whole phrase has a dual application.

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.

Here the inner agreement and the desire for active participation in the work support one another. Those who receive must give in their turn if they would go on receiving—the complementary duality once more. They must fit themselves by study and otherwise—right knowledge and right motive—to help and teach others. Some individuals delight in teaching, but from the point of view of giving forth what *they* know, not from the point of view of giving the learner what *he* needs. But they do not really teach, any more than the well-intentioned person, whose material aid leaves its recipient no wiser than before, can really be said to help. Helping and teaching are the two facets of true Service.

Wherever we look, we find duality piled on duality, contrast and complement, two in one. On the physical plane a man who has lost an eye finds that his vision loses thereby its stereoscopic sense of reality, its depth. It is the same thing with the inner sight, and there most people are unfortunately one-eyed or cross-eyed. Our task is to balance and unify our dual vision, to blend the mind and soul, for behind the illusion of the “pairs of opposites” lies the integral vision of the Third Eye, the Single Eye of Wisdom.

"WOE TO THOSE WHO LIVE WITHOUT SUFFERING"

THE words which form the title of this article, and the explanation of them which H.P.B. gives in *The Secret Doctrine* (Vol. II, p. 475), offer solace to all who themselves are suffering pain as well as to those who grieve for their inability to relieve that suffering. "The Occultists", she tells us, "recognize in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility." And she asks:

. . . how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

It is a strange thing, but true, that we learn not so much from joys and pleasures as from pain and suffering. As *Light on the Path* puts it:

No man desires to see that light which illumines the spaceless soul until pain and sorrow and despair have driven him away from the life of ordinary humanity. First he wears out pleasure, then he wears out pain—till, at last, his eyes become incapable of tears.
(p. 35)

The glamour of pleasure is more easily seen through than the hard wall of pain, but both are *Maya*. This pair, named in the *Bhagavad-Gita*, may be taken as the archetype of emotional antitheses, as honour and dishonour and cold and heat may stand, respectively, as archetypes of mental and physical pairs of opposites. (XII, 18)

Pain and suffering, like all frustrations and disappointing happenings of life, have lessons to impart without which we should never learn dispassion, compassion and discriminative action. One of their important services is to arouse questioning which must at last convince us that lasting satisfaction can be found only in spiritual happiness, independent of things and circumstances. As it is beautifully put in that gem of mystical allegories, *The Dream of Ravan*:

Knowest thou not the mark and sign
Of the soul descended from on high
That claims its kindred with the sky?
To such no permanent rest is given
Short of its native heaven.

“Only with cutting,” an old Chinese saying puts it, “is jade shaped to use.” But in the process of the cutting, whether invited by past Karma and present opportunity alone or also, as we shall see, by ardent aspiration, the personal consciousness can seek and find sanctuary in the “unshaken place of peace” within. If it keeps fast hold on the calm Spirit that inspires it, shall it not be able to some extent to share its immunity from pain?

Writing to a friend when she was seriously ill, Mr. Judge expressed satisfaction that, though her body was in pain, she herself was all right. “We have in various ways to suffer,” he wrote, “and I do not doubt it is a great advance if we can in the midst of physical suffering grasp and hold ourselves calm and away from it.” Any sufferer is wise who puts to the test Mr. Judge’s assurance in his *Notes on the Bhagavad-Gita* that “reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide.”

Pain comes under law, now to one, now to another member of the human family, and, even if unknowingly invited, pain self-earned, if nobly suffered, can mentally be laid on the altar of human service. Who can gauge the inspiration others may not gain from seeing pain borne with a serene submission to the Law? Only less perhaps than that which can be gained from the sufferings of a conscientious objector to war or a non-violent resister, whose sufferings are undergone for a principle or to touch the heart of an oppressor.

There are encouragement and inspiration in Mr. Judge’s reminder that “we are not the only ones to suffer upon the Path. Like ourselves, Masters have wept, though They do not now weep.” One of the Masters Himself has written: “Do you suppose we have not passed through many times worse trials than you now think you are in?”

Even when the need for further learning is transcended by an individual, he may experience discomfort of the body when its dissolution is at hand. The great Gautama Buddha Himself, when giving His farewell message to His followers, said to the venerable and devoted Ananda, who had served Him long with loving deeds, words and thoughts:

It is only, Ananda, when the Tathagata, ceasing to attend to any outward thing, becomes plunged in that devout meditation of heart which is concerned with no bodily object, it is only then that the body of the Tathagata is at ease. (*Mahaparinibbana Suttanta*)

The sincere aspirant, the devoted and unselfish student-server, is spared that sharpest pang of suffering—the rankling feeling that it is unjust. He knows the Aphorism that through intensity of thought and the power of a vow there may have come about such a change in his instrument as to make it appropriate for the manifesting of a new class of Karma. He knows, besides, what I.P.B. wrote in "The Theosophical Mahatmas" (reprinted in *Raja-Yoga or Occultism*):

... as soon as one steps on the Path leading to the Ashram of the blessed Masters... his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious.

Mr. Judge wrote to a correspondent:

Let us... await all suffering with confidence and hope. The very fact that you suffer so much is objective evidence of progress, even though so painful, not only to you but to those who love you. So while I do not say "suffer on," I am comforted by the knowledge that it will be for great good in the future. (*Letters That Have Helped Me*, p. 108)

No less important, however, than knowing why we suffer is how we suffer. For every effect that we experience becomes in its turn a cause for other effects which will be good or bad according to how we take the experience. Always it is in our power to turn a good effect the seeming ill. Taken aright, every pain, it has been truly said, becomes a purifier—more, an uplifter.

Surely, to all who endure bravely, "joy cometh in the morning," not only in Devachan in amplest recompense for suffering that is to all appearance undeserved by the personality, but also in another incarnation of the Ego. Having paid off in patient suffering a debt to the Law from the past, the Ego returning with its Karmic slate cleared to that extent should on reincarnating find more favourable circumstances than it would otherwise have had for further growth and understanding service.

All earnest and unselfish students of Theosophy aspire to be a last stones in the "Guardian Wall" which "shields mankind, since man is man, protecting it from further and far greater misery and sorrow." Those who have pain and suffering to bear today can take them as a golden opportunity to plant themselves nearer the altar of sacrifice by dedicating to the Cause, in all humility, their attitude of willing resignation to what the Good Law and their own aspiration bring to them. One doing so in full sincerity is learning surely to attune his being to Humanity's great pain.

"He knoweth that the more his feet will bleed, the whiter will himself be washed." He knows that he is moving up the stream that will at last lead to Nirvana, but even now he is preparing to make the Great Renunciation in the end.

ATMA-VIDYA is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," *i.e.*, arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts*. But clairvoyance, symbolized in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive.

—H. P. BLAVATSKY

OCCULT AXIOMS AND THEIR SYMBOLS

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FROM the one to the many, from the many to the one, is the law of universal evolution, symbolized poetically by the breath of *Brahmâ*, graphically by the interlaced triangles of Solomon's seal.

Duality being the number of *Maya*, the supreme Unity is incomprehensible to our ignorance. Notwithstanding the efforts of reason, *Avidya* forbids us to conceive of a state where the relation between matter and spirit has become an identity, although at the same time our thought loses itself in the abyss of nothingness, when trying to trace through infinitude these two parallel limits of existence; under analysis, objectivity melts into the Unknowable, and subjectivity dissolves into the Unconscious. But if two parallel lines never meet in reality, they always meet in perspective, at a distance determined by our power of vision, and the conception of supreme unity represents that point to our metaphysical shortsight. Although the threshold of the Absolute, it is at the same time the centre and focus of *Maya*. About *Parabrahm* we can say nothing, not even that it exists. To the Relative, the Absolute is a mystery; to the Absolute, the Relative is an illusion. Lost between the night of Non-Being and the shadow of unreality, our thought has to surround itself with its utmost limits, and build the immense sphere of its own eternity as a screen upon which to project its weird fancies. By the same process, *Brahmâ*, waking up from *Pralaya*, was frightened by his isolation, and looking around, saw *Parabrahm* everywhere under the veil of *Mulaprakriti*. This beginning of illusion is the end of our thought.

Parabrahm has no symbol; the Absolute can no more be represented figuratively than mentally. If we consider the white page as the empty ground of all figures, we may draw a circle as the symbol of *Mulaprakriti*. In this case, the central point is often taken to represent the Logos, *Brahmâ* in the egg, *Kether* in *Shekinah*. But the whole figure, point and all, can also be taken as symbol of the immaculate mother, for its three elements fitly illustrate the Trinity in Unity, the circumference representing non-manifested substance, and the centre being the first unmanifested Logos or the germ of consciousness, while the surface between the two is the ground on which will take place the operations of the Great Breath, which represents the noumenon of motion or latent force. As circumference, centre, and surface constitute only one figure, so *Mulaprakriti* is the synthesis of the

three emanations. Omnipresence, the last residuum of time, space and motion, as well as of substance and consciousness, is also the focus whence emanate the three rays which enlighten the three main planes of existence, the three Logoi which in manifestation become androgyne. Hence the seven *Purushas*, the seven *Prakritis*, and the seven wheels of *Fohat*; yet the three persons are one in each of the seven operations of the Paraclete, as well as in their supreme mansion; the Holy Trinity reigns in the least grain of sand as well as in the highest heavens. The Central Sun radiates its rays, which divide and subdivide, to enlighten a wider and wider area of *Maya*, until, the expansive force having spent its energy, the contractive force asserts itself, *Brahmâ* withdraws his breath, and the diversity of things progressively rebecomes one.

Mulaprakriti, then, is the unity of the three, of the seven, of the whole; the omnipresence in the great and small, in the quick and slow, in the past and future, the sphere which is nowhere and the centre which is everywhere. Here is the Gordian knot of a recent discussion concerning the best division of the human "principles." The trans-Himalayan Occultists understand by *Mulaprakriti* that synthesis of the three and of the seven which is the feminine and only conceivable aspect of *Parabrahm*; while it represents to the *pundits* only the root of objectivity or substance above which they place *Daiviprakriti*, the root of the force, and *Ishwara*, the root of consciousness. To the Vedantins, it is one of the extremes of creation, the passive material of the Universe to us, it is the aspect of the Supreme Principle, the unique and living element. And in the last sense, it becomes identical with the *Aditi* of the Vedas, which is the mother of the *Adityas*, and one with them; identical also with the *Avyaktam* of the Sankhyas with the *Thai-y* (great Unit) of the Taoists, and the *Thai-kh* (Great Limit) of the Confucianists. To the substantial root of the Universe, the name of *Prakriti* ought to be reserved. Confusion would be still better avoided if, leaving to the Vedantins their terms *Parabrahm* and *Mulaprakriti*, we adopted the pure Vedic terminology and said: In *Tad*, *Aditi*; from *Aditi*, the seven.

The trinity *Purusha-Fohat-Prakriti* is contained in each of the seven manifestations. Occult science teaches that there is not an atom of dead matter in the universe; force and consciousness may be either latent or manifested, but are present everywhere. On the other hand, neither consciousness nor force can be said to exist unless they manifest, and they cannot act unless through a *Upadhi* or vehicle of some kind, however immaterial. There

such a thing as "spiritual substance," in which the gods are clothed; and there is such a thing as "material spirit," that is to say, spirit clothed in the gross substance of the bodies. The three emanations are present in all manifestations, but they are not equally distributed therein. In the higher orders of being, spirituality is dominant, and materiality is a mere point or potentiality; while in the lower orders, matter predominates, and spirit has become a simple potentiality. Thus, in our actual state, consciousness of time is only of the present, a mere mathematical point running perpetually from past to future, a non-existing abstraction, which, however, passes through all possible states of existence; physical consciousness is momentary, while in transcendental states the three divisions of time are omnipresent. In space, our actual consciousness is only the intersection of the three dimensions, a mathematical point again, which we instinctively localise behind our eyes, and to which we refer all extension; yet this nothing is the basis and the beginning of all form, and scarcely have we conceived it when we must conceive around it the "*Dik*," the six quarters of space, North, South, East, West, Zenith, Nadir, even with the centre, while in abstract Space there are no dimensions. Thus, on this plane, self-consciousness is a mere unit, upon which all numbers are based; and its definition is given in the *Upanishad*: "The Self, smaller than small, greater than great, is hidden in the heart of the creature"; it is said also to be of the size of the thumb, and is called "the little man in the pupil of the eye." This shows us once more the wealth of symbolical language; for, while the point in the circle, as a general symbol, enables us to trace consciousness to its source, it also indicates to our mind the perfect symmetry of its manifestation: on the higher planes, the point represents materiality; the circumference of the circle, spirituality; in the lower worlds, the point is spirit, and the plane of the circle, matter.

Purusha and *Prakriti* may be considered as the two extremities of manifestation, the two mathematical points where our angle of vision meets the horizon of eternity, the two poles between which springs the electric arc of *Fohat*. This intermediate principle or agent, without which spirit could never move matter and both could remain eternally latent, is said, in Japanese cosmogony, to possess the shape of a lanceolated leaf. Starting from a mere potentiality, it fills the enlarged space between its father and mother, expands to the utmost, and then contracts again; thus translating into manifestation, through the two kinds of *Saktis*, the two breaths of the never ending but never perceived respiration.

The six-pointed star, composed of a white and black triangle interlaced, symbolizes this noiseless respiration, in that state where, the two breaths counteracting each other, all rests in equilibrium. The white triangle represents also the three creative principles, and the black one the three created *Upadhis*. The whole figure thus stands for the spiritual universe, or the world in that state where being and non-being embrace each other. Then comes the fall into matter. The two triangles begin to slide upon each other in opposite directions, until their two bases are united in one; the six-pointed star has become a rhomb. This in symbolism has the same signification as the square and the cube, the key to its meaning being its axial lines, which in a two-dimensional space form the cross, symbol of sex and polarity, and, in a three-dimensional space, represent these three dimensions, or the illusory appearance of the Eternal in Past, Present, and Future. Meanwhile, the circumscribing circle has elongated itself into an ellipse with two poles, the symbol of the manifested universe, the model of all beings and their motions, and the point in the circle has become the germ in the egg, *Brahmâ*, the manifested Logos. In each of the triangles of the rhomb may be inscribed the sacred tetraktys of Pythagoras, the unity at both ends standing for the Alpha and Omega of evolution; if we redress the figure, we shall obtain a square containing the Pythagorean Table, one of the most pregnant symbols of Occultism, which will be explained elsewhere.

It is to the primordial Unity that all beings owe that feeling of "I am" which constitutes identity of Self, or Individuality. The consciousness latent in *Mulaprakriti* is the very root of human spirit; the rays emanating from it give to us our active triad and our three reflected principles. Every being in the Cosmos is thus an image of the supreme Existence. The Unity remains one while positing itself an infinite number of times. Hence that element of reality which runs under and through *Maya*; hence that confidence in the solidity of the Universe which enables us to pass through it. Obviously enough, illusion must have a substratum of some reality, must be the appearance of something. *Atma*, the ray of the Absolute, is the only beacon which can save us from the wreck of our delusions; and our belief in it, as the only reality, enables us to answer the arguments of those philosophers who reproach Pantheism with being a self-destroying doctrine unable to maintain the certitude even of its own conclusions. Mansel, in his Bampton lectures, finding that all his reasonings on the Absolute and Infinite lead him to Pantheism, prefers yet the suicide of rea-

on through blind faith, to what he calls its suicide through Pantheism.

The Pantheist tells me that in order to attain to a true philosophy of being, I must begin by denying my own being. And for what purpose is this act of self-destruction needed? In order to preserve inviolate certain conclusions which I, the non-existent thinker, have drawn by virtue of my non-existent powers of thought. But if my personal existence, the great primary fact of all consciousness, is a delusion, what claim have the reasonings of the Pantheist himself to be considered as anything better than a part of the universal falsehood?

This is always the old confusion between false personality and true individuality. Far from maintaining the unreality of Self, the whole of the Pantheistic literature is intent upon teaching us how to attain to that only eternal reality, by ridding ourselves of the trammels of a transitory and artificial personality. The subjectivism of Pantheistic doctrines does not go even so far as that of the Scotch or German Idealists; for if, on the one hand, it denies the reality of subjectivity as it appears to our present consciousness, on the other it denies equally the reality of the consciousness so limited, and, recognizing as real only the substratum of both subjectivity and objectivity, leaves in perfect *status quo* the equilibrium or balance between the two. The fact that what we take for real is a *Maya* is a merely philosophical recognition, and in no way hinders the present state of things. Plunged in *Maya*, we will continue to believe in it until its illusory character is realized by us through something higher than mere intellect. Much less still have the Materialists any right to call the Pantheist an "abstracter quintessence," when themselves, to explain a universe which they believe real, start from such metaphysical abstractions as "Matter" or "Force." Least of all need the Occultist be troubled by the argument that, were everybody to practise *Yoga*, the present world would come to an end. For, firstly, such an alternative is not very dreadful to those who know that annihilation is the only thing that cannot happen; and secondly, the danger is not at all likely to be realized; the ascetics are now, and will be for a long time to come, only too rare exceptions. The complicated snare in which the world is entangled constitutes the "second creation" of the cosmogonies, and will last until its secondary creator is reabsorbed in the first Logos, and this one in his turn in the Absolute. Says the *Kaivalyan-Avanita*:

The creation of the Self-effulgent *Ishwara* and the creation of the *Jiva* are quite different from each other. The creations of *Ishwara*, in the universe, are of a general character: they are all the movable and immovable things. But self-esteem, hate, love, all these which are the outcome of egotism, form the creations of the free-willed *Jiva* and not at all the doings of the spotless One.

This is the mystery of incarnation, the descent of spirit into matter, the evolution of *Ahamkaram* from *Mahat*. Each *Jiva* is a ray and all rays have a common centre. And, as a definite number of *Jivas* are formed, from Gods down to Men, so at the same time a corresponding number of corporeities come to existence, from planetary down to atomic centres. Then also takes place the genesis of concrete time and space, for an occult relation exists between the number of *Jivas* launched in manifestation and the duration of the *Manvantara*. Consciousness is the standard measure of objectivity for gods as for men. When dispersion has reached its utmost limits, each *Jiva* begins to reascend towards *Atma*. The rays return to the sun, enriched with the images they have enlightened in their planetary pilgrimage; the blood regains the heart, vivified and nourished by the air it has helped to inhale and the food it has helped to assimilate.

To this dual current of metaphysical forces we may expect, by analogy, to find, in the moral world, a corresponding double tendency. Two laws indeed govern the relations of living beings towards each other, egotism and altruism. Egotism, like sexuality is a cosmic force, an instinct, necessary to the descent of spirit into matter. There are kingdoms in nature ruled entirely by pure egotism and innocent instinct; spheres, still more material than ours inhabited by beings whose souls are, so to say, petrified; whose passions and emotions are to them as objective and tangible as the terrestrial minerals. There exist Fohatic creatures in whose constitution pity, love, sympathy, and kindness have no place. We are not concerned here, however, with the misery of the elemental, mineral, vegetal, or animal orders; this misery is told for us by the eternal complaint of the forest and the ocean, by the voice of the thousands of creatures who can only express by moaning and shrieks even their joys and loves. Over their painful sleep egotism alone wakes; unconsciousness is proclaimed by their savage roars and plaintive bleatings; and their clumsy masses are moved only by the necessities of the struggle for existence. May the victor in that struggle, can well afford to be generous towards his inferiors; he who ill-treats animals is like a warrior who

strikes a fallen foe. There is even more than supplication in these ceaseless noises and complaints; there is, to those who listen with their heart to the apparently meaningless discord, an appeal to a deep and touching communion. The silence that reigns in mountain solitudes is eloquent. It reminds us of identity of substance between our bones and the rocks, between our flesh and the soil it comes from, between our hair and the trees which every passing wind disturbs, between our breath and the vapours which any day colours with a rainbow or disperses in thin air.

The gaze, fiery or meek, from irrational eyes teaches us humility and tenderness towards beings, after all, so similar to us in form that we have no organ, either mouth, eyes, ears, or anything else, which they do not possess also; our only sensible advantage over them being the faculty of language. And yet the evening hymn allowed by stray cattle in foggy meadows is the expression of the same life that animates us. But if the soul of man can thus discern prayer in the pitiless voice of Nature, if his industry can employ intelligent purposes the blind strength of tamed brutes, if he in play towards his soulless brothers the part of a god—or of a devil—nay, even the part of a creator, who transforms existing types and elicits new combinations from the living materials of nature, does not the pretence which would submit the conqueror to the same law his slaves obey appear ridiculous? Those who argue that, because the struggle for existence is the supreme rule of animal evolution, man must worship faithfully the great God of Egotism, surrender human liberty to the shame of animal fatalism, take several steps backwards in the road of evolution. If man were not on the descending arc, if he were nothing better than an animal, it would be useless to question the supremacy of selfishness; the mind is nothing but a modification, a product, of matter, the great material laws must control and limit its operations. But when it may be asked whether the habits and expediencies of civilization, the creations of art and productions of industry, the very symmetry with which we build our towns and houses, are not in direct defiance to the laws of brute matter and chaotic nature. The moment a mind began to think, instinct began to fade; the instant association appeared, the struggle for existence began to lose its intensity. The throne of Egotism was undermined by the first man who sacrificed himself for other men.

(To be continued)

EVOKING THE BEST

“WHAT the people want is a practical solution of the troubles besetting us.” So it was when these words were written about a hundred years ago; so it is today. “That solution,” it was added then, “you have in Theosophy.” True at all times. But, even when holding to this way out of the difficulties, many students have fallen victims to a common delusion.

Unconsciously to themselves people tend to depreciate the effect of small efforts in striving to live the Ethical Life, because of the tendency in the race-mind which favours large-scale action as efficacious. Each student striving daily makes the vortices of heart-force here and there which help to change the entire current of world thought. They are tiny rifts in the dense clouds of intellect through which the light may struggle in beams of ever-growing strength.

We must have strength to go on, daily struggling to lead the Theosophical life despite all our failures. In fighting for something for ourselves, we lose strength; in working each as an infinitesimal unit, thinking of the grand and mighty whole, we gain it from that force which is the especial property of the whole only when united.

What is the practice advocated in Theosophy for the trials of the family life, the business life, or the professional life? There is an injunction, “Bring out the best and not the worst in yourself as in another,” which is an alembroth for all situations of utmost difficulty.

Striving to learn how to bring out the best, not the worst, means finding ourselves on the road to all kinds of knowledge, knowledge about human nature, about one's own hidden self, often surprisingly despicable, and knowledge as to what now may be perplexing in the philosophy of Theosophy. More, in bringing out the best in ourselves we learn to take everything that comes in life as a teacher. In the process the personal self may get bruised, but through pain we learn that which we did not learn through joy and harmony.

Bring out the best and not the worst. Incessant watchfulness against the ignoble feelings which arise in ourselves gives birth to the power of expressing the good and the true. In the human soul the sense of justice is deeply ingrained; its reverse reflection is the feeling of resentment in the lower self—at what looks like injustice. As we bring out from within justice for others, we see how Nature and Karma are ever just to ourselves. Generally

people are so wrapped up in their own point of view that they feel aggrieved at being misunderstood. To that extent they have not been able to bring out the best within themselves. Feelings of resentment at what *look* like injustices have no place in the Theosophic life. As Karma is true, "nothing can happen to me which I, myself, have not deserved."

"No person is able to make his bodily environment correspond exactly to the best that is within him, and others therefore continually judge him by the outward show," said Mr. Judge once. If trying to bring out the best, not the worst, teaches anything, it is the folly of this last. So great is the difference between the inner Self of a person and his outer personality that we often find that others know much more than we do of members of our own family whom we had thought we really knew. Their heights and depths of thought and feeling, visible elsewhere, are hidden from us because of our utterly unknown to ourselves "superiority." We are so surrounded by our own worst that we fail to perceive the good in others. Then there is the subtle trap which accompanies our effort to bring out the good in someone else—the birth in us of a holier-than-thou attitude. Better to restrict our efforts to bringing out the good in ourselves till we learn the art of evoking the good in another.

We delude ourselves into thinking that it is our devotion to Theosophy that brings on our difficulties. No, it is our subtle egotism sensed by all around us. Interlinked as we all are on every plane of nature, thoughts and feelings we may hide from ourselves are intuited by others, even those whom we call "non-Theosophists." Trying to understand "what in me causes another to offend," teaches us how much we can learn from others, whereas we formerly thought theirs was the task of learning from us.

"Bring out the best." Most people do sincerely and earnestly want to help others—there is joy in service. But as we learn humbly to let others give and take help in their own way, not in the way that we would have them do, life grows sweeter. In fact, the best in all of us comes out.



It is possible to have a splendid loyalty and yet be wise.

—*The Path*, December 1894

THE TRUE CONSCIOUSNESS

WHAT is Consciousness? Can we define it? Is it action or purely receptivity? Surely we must be able to put into words that which is the ultimate basis of our being. Our *being*, note, not simply our life. The latter with its diversity, its surface activity, its many, many self-made obstacles would not come very far towards a satisfactory answer to our question. A basic question, surely, for every one of us. Would we live (in any real sense) if (in any real sense) we were to be deprived of consciousness?

So an answer must be found to the question asked above. Judge, as always, is the ready counsellor. "That you may pass beyond the sea of darkness," he assures a troubled one in one of his ever helpful letters, "I offer you my life and help."¹ An assurance fulfilled constantly through his unflagging correspondence with the many who, like ourselves, found true consciousness a little beyond their mental grasp.

Let us accept it from the first as indeed a mystery. True Consciousness is never merely the product of our workaday brain. That brain, as we know, works ceaselessly. Does not it commune with us even in sleep? We dream, and of these dreams we retain mere snatches after waking. Do we gain by it? That such gain occurs is amply proven. Yet perhaps a greater gain occurs through calm *unconsciousness*, from which, as from a sowing of garden soil, the full value becomes apparent only later in some unlooked-for development of thought or ability.

To quiet our mind should, at all times, be our aim, even if to do so can be only for limited periods. Though self-division in our nature is, up to a point, inevitable, it is our consciousness that is the stronger of the two. Yet with regard to this same consciousness, writes Mr. Judge, "we make a good deal of progress in our inner, hidden life of which we are not at all conscious. We do not know of it until some later life."²

Now it is a fact, is it not, that every positive must have a negative. As there are *asuras* there must also be *suras* or *devas*, and *vice versa*. These have to be dealt with in the realm of consciousness, consciousness being (or so some of us choose to think) the primary reality in the universe. Of the theory that the brain generates consciousness there is growing rejection by eminent neurologists, one of whom, we are told, considers it (*i.e.*, the

¹ *Letters That Have Helped Me*, p. 5.

² *Ibid.*, p. 123.

rain) to be rather "an organ for detecting and transmitting conscious activity."

Let us turn back to the questions we began with, basic questions indeed to every one of us, a fact which may well be dwelt upon twice over rather than put hurriedly or regretfully aside as being beyond our present capacity to deal with.

How could we live, in any real sense, if consciousness was taken away from us? We have agreed that an answer to that question must be found. Much awaits us, if we care to seek it out, Mr. Judge's Preface to the *Yoga Aphorisms of Patanjali*. Here what he has to say of Mind, that organ of consciousness (though in a sense every cell in the body has a consciousness of its own). If we are but mind, or slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired" (p. xiii). For complete consciousness Mind must be surpassed, it being, says Mr. Judge, "only an instrument used by the Soul in gaining experience." (p. xi)

That is a good straightforward phrase, but he gives us an even better one in another definition. "Consciousness is the great register where we record the real results of our various earthly experiences; in it we store up the spiritual energy, and once stored here it becomes immortal, our own eternal possession."³

Is not that a plain statement as to Consciousness and its function? But how do we react to a word of such infinite meaning? Our mortal mind and its action must needs seem minimal in comparison. Mr. Judge touches on this in one of his articles where he writes of the Adept, the Master, the Yogi, the Mahatma, the Buddha, each of whom lives in more than three states when incarnate, "while the ordinary man is only conscious of the first, the waking life, as the word conscious is now understood."⁴

That last phrase is provocative. Does it imply that "conscious" had formerly a different implication? Have those of us who use it lost track of its original meaning and assigned it a place merely on the level of the physical? That it is used by "writers connected with the Theosophical Movement with a very wide range of meaning" is the opening sentence in one of the most absorbing of his articles in the pamphlet entitled "The Inner Man," which is No. 11 in the W.Q.J. Series. (p. 12)

³ W. Q. Judge Series, No. 17, p. 16.

⁴ *Ibid.*, No. 11, p. 6.

Are we dwelling too much on the word "consciousness"? But is not it a word of infinite meaning? It certainly covers a *very* wide range when used by the writers we have in mind. If genuinely interested, however, in *any* word, we should seek to analyse it, to get at its core and purpose. The name it goes by may be as familiar to us as our own, but if for some reason it suddenly catches our attention, a train of thought can be started up, which we may follow, putting this and that together, finding at the close that our mind has travelled far in the course of our unpremeditated study.

To return, however, to our problem, Consciousness. Do we students interpret the word aright? It is a subject that demands patient meditation. But Mr. Judge never leaves us wondering, and what he wrote to students of his own day should be helpful to us today. Turn to page 123 of *Letters That Have Helped Me* and read his message, his wise advice. "It is not necessary to be conscious of the progress one has made. . . . It may be desirable and encouraging to be thus conscious, but it is not necessary. . . . It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature."

What, we have already asked ourselves, is consciousness? And we have noted that there is growing rejection by eminent neurologists of the theory that it is generated by the brain.

Let Theosophy speak, then. The Theosophist ranks consciousness as the primary reality in the universe, its basis.

But the principle of *Manas*, with its logical and analytical reasoning power, must be united with the higher power of *Buddhi*, *i.e.*, spiritual intuition.

We students of Theosophy have much to dwell upon, have we not?

As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

—JAMES RUSSELL LOWELL

STEPS ON THE PATH

WE are all children, learning to walk. The Path of Life stretches all around us, east and west, north and south. Shall we walk the pleasure path of sensuous life and find our garden of life turning into a dry, sandy desert, trackless, waterless, where we may perish and die? Or shall we walk the routine path of waking and sleeping, now well, now ill, till birth leads to death, and death to new birth and another routine of life? Or shall we walk the lonely path of the creative intellect, of poet, philosopher, artist, who has eyes for the stars and space, but who is blind to the real souls of stars in space; who seeks beauty of form and allows beauty of life and spirit to illusion him; who, even when he serves his fellows, serves gropingly because his is but a partial, a shadowy vision? Or shall we take that narrow path of the Sage, the path of Wisdom and of Compassion?

It will be well for us to try to see the distinction between the first three paths above mentioned, and the last one, the Path of Enlightenment and of Service. The path of sensuous life, the path of routine, the path of the intellectual or of the creative artist are not single paths. There are millions of ways in which senses grow wild. Every home and every member in every family has a different routine, and there are endless paths of routine. The painters and poets, the critics and philosophers, all differ from one another, and must differ, for unless they differ and show this dissimilarity, they are called copyists, plagiarists, and rejected by the world. But turn away from these and come to the furth of these ways of life, to the strait Way and the narrow path of which the Bible speaks, to the Path of the *Gita* and the *Upanishads*, to the Noble Path of the Arhats. That Path is of a single file. On that Path we but follow faithfully in the footsteps of our Illustrious Predecessors. On that Path senses are to be controlled in one and only one way; the routine of life for each and all is one and the same routine; the philosophy which reaches Truth, the art which reveals Beauty, the religion which enhances the Good in each is a single philosophy, is an art that repeats itself, is the good that makes us exactly the same at each stage of the pilgrimage. On that Path, not originality but identity is needed, for those who tread it are all of one mind, one will, one aim and one purpose. It is ever the same old Path, the Ancient Way, the Grand Trunk Road on which all souls progress, the Highway of the Spirit which leads to *Nirvana*.

SELF-DECEPTION AND TRUTH

ONE of the first tests met by the student of Occultism is distinguishing between Truth and Illusion. Recognizing in hypocrisy an unforgivable sin against the highest ideal which we can formulate for ourselves, we find that illusion, however sublimated and elevating in its seeming effects, becomes a grave danger if not an insurmountable barrier between us and our goal. Because illusion presents at times a seemingly good side, it is the more treacherous. It is a form of lie that leads to every kind of active vice. If we would lead clean lives, we must know ourselves, for only he who can accurately appraise himself is proof against illusions. The spiritual aspirant cannot compromise; Vice and Illusion go hand in hand as surely as do Spirituality and Truth.

Things and people are not what we think or would have them, and herein lies our test. It takes a courageous soul to face Truth, and especially Truth about ourselves.

Illusion plays an enormous part in our lives, both inner and outer. No government could undertake a successful war without resorting to so-called "propaganda"—especially that designed to foster hatred of the enemy; few officers could instil the necessary courage into their men if they revealed their often hopeless situation. What is commonly called "faith"—blind, bigoted belief, we should prefer to call it—casts its thick veil of illusion on its devotees in every sphere, some religionists even going so far as to believe that they have established confidential relations with God Himself. The megalomania and arrogance and intolerance so induced, especially in religion, have led to cruel persecutions and savage wars.

In such social evils as drink, drugs, sensuality and cruelty, illusion and self-deception play a more important role than mere animal gratification. The nervous, sensitive, or shy man finds his courage ebbing before an ordeal and takes a stimulant to steady his failing nerves. It is not that these things give the victim pleasure; it is that his illusions are fulfilled, his megalomania satisfied.

In the case of the sex instinct, physical craving plays its part, no doubt, but on the basis of the physical instinct there is reared an immense superstructure of illusion, of self-flattery, of mutual flattery, curiously like the illusion produced by drugs. And illusion plays its part also with the gambler. All these vices aim at creating a high degree of what psychologists call "positive self-feeling"; at rescuing the person from his troubles, anxieties,

failures, humiliations and fears, and so transmuting his whole environment. But, in all of them alike, this sweetness or pride or glory turns out to be only an illusion.

There are those on whom the prospect of a world devoid of illusion may not smile, to whom the falsehood of self-deception seems still a necessary protection from the burning rays of Truth, but no one asks us to undertake a task too difficult for us. The Kshatriya-soul must be ready and able to stand alone, self-reliant and self-dependent, unmoved by the sophistries of priests, politicians, dictators and cowards extolling illusion which their hypocrisy leads them to rechristen "idealism." But if vice and sin result from illusion or ignorance there can be no question in the mind of the aspirant as to its place in his life. We must seek the remedy of this soul-cancer in self-examination, conscious, cautious and fearless, till, face to face with the Inner Self whom no smiles nor falsehoods nor sophistries can deceive, we stand cleansed and enlightened.

If, do what we may to seek out Truth and mould our lives on its unbending laws, illusion is great and must endure, as some argue, why struggle? Why seek a better life? There is Truth. Veil after veil will lift, and there shall be veil after veil behind, but each veil we tear away brings us nearer to the Goal. And there dawns a day when, because of efforts continued through many births, having become more than men, we lift the final veil and at the Entrance of the Supreme Abode from which there is no return, the Throne of Krishna-Christos, lit neither by sun nor moon nor fire but by the Light of the Supreme Spirit, we shall know that Truth because we shall have become embodiments of

Slow is the process. Life after life the work must be undertaken, often without apparent guidance or help. Yet, if the search is not intermittent but persistent, if our determination is rooted in conviction and not the passing flash of an emotional enthusiasm, that last veil "must lift for our deep-searching eyes, the road must open for our painful feet."

Says H.P.B.:

As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it,

shall we be free from the delusions produced by Maya. (*The Secret Doctrine*, I, 40)

The greatest of all illusions which is the root of the world's most besetting evils, is our *ahankara*-egotism—the illusion which leads us to regard ourselves as separate and apart from other aspects of Nature. We have to free ourselves from this notion of separated existence. What is the human self? What the nature of the human soul?

Man does not *have* a soul but *is* one and as such is not to be saved by intellectual "isms" or beliefs of any kind except as those beliefs get into action, become embodied in actual living. Lip profession of faith is not only useless, it is disintegrating to the soul. There is no more insidious illusion than that which leads us to believe that believing with the mind can take the place of believing with the life, and secure for us salvation.

The word "salvation" according to its root-meaning signifies being in a state of health. Salvation is then a term of life. *Saving* a soul is *being* a soul. That is, salvation exists in individuals when they are functioning spiritually, when they are actually achieving lives of love, of mercy, of justice, of honesty, of self-sacrifice, of altruism, of truth. Such a life is possible only in the atmosphere of spiritual ideals. Salvation is then never a fixed term but a process of becoming, and its essence is life.

Moral corruption spells spiritual death as surely as physical corruption brings about the death of the body. But moral corruption is not always so easily discernible. Dissimulation, intentional or involuntary, too often clouds our vision, and the disease passes unnoticed till the consequent disintegration of character brings a man face to face with that society of which he is an integral part, and which, because he spreads his foul disease, cuts him off and throws him out. To a civilization honeycombed with hypocrisy, deception and lies, be they enthroned in the state or the church, the school or the home, salvation is not possible, does not exist.

As in a great living organism no unit can either suffer or profit alone, so unity and interdependence are facts in Nature. What is lacking in the world today is co-operation. Apparently, we have not yet learned that the universe is an organism closely related part to part and that disease in one portion of society is certain to affect the whole. It is as useless to expect general well-being in the world, with one ill-treated, suppressed nation, race, tribe or individual left in it, as it would be to expect abounding health in a body one of whose members is being destroyed by cancer.

Furthermore, the world is so constituted that no nation or race or individual can achieve his own highest self-expression without the co-operation of all the rest.

This is pure Theosophy. It is pragmatic Brotherhood, not the empty wisdom of drivelling sentimentalism. It is practical Occultism *in actu*, as opposed to those occult arts which separate man from man, nation from nation and race from race. Our interests and aspirations are the interests and aspirations of all, while our individual's integrity can be maintained only in proportion to the altruistic interest we take in that Great Orphan Humanity of which we are a part. If illusion, delusion and fraud spread like poisonous gas to kill men's souls, the remedy must be sought in clean living, true thinking and pure loving.

THE WHEEL OF THOUGHT

How many men are running, squirrels in a cage, upon the wheel of thought! The door stands open wide into a larger air, a wider view, but men love their accustomed ways of thinking; they prefer to run upon the treadmill of familiar notions, of orthodox opinions and beliefs. Whether the doctrines held be those of religion or science, if they are blindly adopted and as blindly followed, they are no better than the squirrel's wheel, upon which, round and round, the poor beast travels without arriving anywhere but at the point he started from.

A treadmill breaks down the morale of brutes. Who has not seen one set to turn a piece of farm machinery and on it a horse dispiritedly plodding to keep his place upon the wheel his own exertion turns! He has learned that hardest galloping on that treadmill will merely turn his hateful wheel the faster, and so he shuffles dully on. How is he different from those who give their blind allegiance to a creed, except that his performance does generate a little power?

How foolish those who fear to dare the free and open space of thought! Some even who essay it scurry back to mount the wheel again, though with its zest for them forever lost. In power of thought each man has his passport to the truth. How can he willingly remain a prisoner to blind belief?

RENUNCIATION—TRUE AND FALSE

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Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits; this, O son of Pritha, is my ultimate and supreme decision.

—*Bhagavad-Gita*, XVIII, 5-6

THE intuitive response to the appeal of the Higher Life is natural to man. But, for every one man who proceeds on this greatest of all ventures on a basis of knowledge, there are hundreds who fall prey to the lures which beset the old and narrow way sharp as the edge of the razor. There are millions who are known as Sannyasis and Tyagis. There are rare units who are really such.

The Master Krishna makes it abundantly clear that whatever we may be doing, we find ourselves performing works. And yet the *Gita* is the book *par excellence* which treats of Sannyasa—Renunciation; it is sometimes called the Book of Karma-Yoga—union with the Higher Self through deeds; but more truly it may be called the Book of Renunciation, for it advocates renunciation as the highest form of action and teaches how man—not some particular caste man, but every man—should renounce.

Whatever one's condition of life, one is called upon to do every day three kinds of deeds—*Yagna*-Sacrifice, *Tapas*-Mortification, *Dana*-Charity. These three should never be disregarded. They purify the whole man.

Living in a competitive world, with cares and worries meeting us at every turn, how can a person even remember to perform regularly some work which is sacrificial, some which is mortifying and some which is charitable? The *Gita* does not offer these as spiritual luxuries, which the privileged few alone may indulge in; they are regarded as necessities of soul-life, which no human being can set aside without psychic and spiritual peril to himself. And further, in one single, straightforward injunction it says that even these acts of sacrifice, mortification and charity "are to be performed after having renounced all selfish interest in them and in their fruits," and thus with a majestic and sweeping gesture defines what true charity, austerity and sacrifice are.

But is it right for a man to perform these at the cost of his own congenital and congenial duties? How can a twentieth-century

portant find time or spare energy for these deeds of Krishna, when his forces and resources are exhausted in doing his own natural duties? This question does not arise for the student of the *Gita*, for he clearly perceives that, in the very performance of the natural duties, in the very environment of each, are ample opportunities to be found to sacrifice joyously, to practise self-control and to be charitable on more planes than that of economics alone. It is the very doing of our duties, but with a new attitude, which the *Gita* teaches. It lays down certain fundamental principles. Let us look at them.

Necessary and obligatory works should be performed—such are duties. That which is not necessary for us to perform, that which is not obligatory, that which is not due from us to nature or to man, is not duty. In the performance of such deeds of duties two ideas should be borne in mind. We should not abstain from works through bodily propensity, saying: "It is painful," any more than indulge in acts because the pleasurable feeling tempts us in their direction. Thus, the motive and the desire for the fruits of works have to be thought about. Not the renunciation of necessary duties; but the renunciation of the fruit of all obligatory actions, performed without attachment, because they ought to be done; this is described renunciation, false and true.

Thus those who desire to lead the Spiritual life have to seek opportunities in their own environment for practising sacrifice, self-control, and charity. They will not have far to go. Near at hand, in their own circumstances, in a very short while, they will find more than ample scope for the fulfilment of their wishes. At the home, in the market-place, in public life, hundreds of opportunities arise, and arise constantly, to do the triple deed, dear to the heart of the Mahatma, the perfect performer of perfect deeds.

However difficult this practice of sacrifice, austerity and charity, in daily life, the nature of what is expected of us is easily understandable. One has only to look within at one's self and around at his kin, friends and fellows, and it does not require much thought to learn how we can be sacrificing, how we can mortify our lower characteristics, and how we can be charitable in thought and feeling, in words and works.

To guide us in complexities which must arise, the *Gita* defines what is correct and incorrect *yagna*, *tapas*, and *dana*.

That sacrifice which violates not the laws of Nature and is in resonance with some understanding of those laws, when done without expectation of any reward and with the conviction that

it is necessary to be done, is correct and beneficent. Sacrifices done with an eye to reward and esteem, or as an ostentation for piety are not spiritual, though they are better than those which are not according to the precepts of Bodhi-dharma, Wisdom-Religion, the Science of the Self or Atma-Vidya, and which are undertaken without any conviction.

Contemplating with reverence the laws of and processes in Nature; esteeming the beneficent deeds of holy men and sages with a view to emulating them; purifying ourselves so that rectitude, chastity and harmlessness are practised—these constitute right mortification or austerity of the body. Speech which is gentle, true and friendly and which results from diligence in the reading of the records of the Wise—that is mortification of speech. Serenity, mildness of temper, silence, self-restraint, absolute straightforwardness in conduct are called *tapas* or mortification of mind.

And last—*Dana*, Charity: gifts of knowledge or wealth which are bestowed at the proper time on the proper person, and by men who are not desirous of a return, comprise true charity. And whatever is given should be bestowed with proper attention without a feeling of superiority or scorn. In the giving of gifts we should avoid calculating what spiritual or other benefit may accrue to us from such giving, also avoid making any gift reluctantly or half-heartedly; but above all turn away from the temptation of gifts given out of place and season and to unworthy persons, even though they be friends or relatives.

Here is the basis of the true religion of works, which purifies the mind, ennobles the conduct, and which, the *Gita* says, is possible for any earnest soul to practise; for it enables a person to discharge his duties and fulfil his obligations without running away from the station in life in which his own aspirations, deeds and misdeeds have placed him.

—B.M.

IF we have not quiet in our own minds, outward comforts will do no more for us than a golden slipper on a gouty foot.

—BUNYAN

IN THE LIGHT OF THEOSOPHY

Although science has demolished the old religious framework, does not and cannot deny that there is some guiding influence working above nature. The personal-god idea promulgated by traditional religions is in decline, but men and women continue to search for a deeper meaning behind existence.

Paul Davies, in his article in *New Scientist* on "God and the New Physics," writes of the religious dimensions of science and how the age-old mysteries of the Universe which had hitherto been within the province of religion are being probed today by the emergent science of cosmology:

There is a growing feeling that the new physics and the new cosmology not only have a compulsive mystical element to them, but that they address deep questions which leave the traditional religions out of their depth: How did the physical Universe come into being and how will it end? What is matter and how did it come to exist? How did the energy that powers the cosmos arise and how did it organize itself into the physical structures we now observe? Is the order we perceive the result of random forces or the product of special initial conditions? . . .

Recently, intense effort has been devoted to the application of quantum physics to the Universe as a whole. Though the theory remains tentative and difficult to interpret, it does open up an astonishing possibility—that the entire physical world, including spacetime, could have come into existence spontaneously and uncaused as a sort of quantum "fluctuation." A spate of mathematical papers has recently appeared addressing this profound question of a self-creating Universe. . . .

The importance of the new cosmological scenario, based on quantum high-energy physics, is not so much in the details but in the fact that, for the first time, a comprehensive scientific account of all of existence can be provided. In the old big bang theory, nearly all the physical structures we observe in the Universe, from quarks to quasars, were postulated to be the result of mysterious initial conditions beyond the scope of science. The new quantum cosmology attempts to explain all physical structures—even space and time—as an automatic consequence of the laws of physics. . . .

The central question then follows: are these fundamental laws the product of a designing Mind? . . . The attempts to reduce physics to logic has never made much headway, and for most of us the laws of physics are approached with a sense of wonderment and

awe. Many scientists see in them evidence of a planning Mind. The fact that, according to science, the universe runs as a self-regulating machine *without* the need for external interference from a Deity could, if anything, be taken as further evidence for a carefully designed masterplan. . . .

The new physics thus projects God outside matter, space and time, into the abstract world of logic, mathematics and physical law. It has no need of a Creator in the traditional sense, but it seems to demand *some* guiding influence located, as it were, *above* nature, sustaining all of existence. . . .

There is no doubting the compulsive mystical appeal of fundamental physics and cosmology. The far-reaching philosophical implications of the new physics should not be ignored by the physics community. Nor should it be ignored by the traditional religious communities. The old ways of looking at the world are being undermined by the onslaught of physical science. Images of a God on high commanding a clockwork universe, which unfolds in a rigid arena of absolute space and time according to His pre-ordained plan, make little sense in the world of timewraps and quantum cosmology. The new physics has room for a meaning to existence, but the language of this ultimate reality is not to be found in the familiar world of daily discourse.

It was not the fortuitous concurrence of atoms that built the Universe and all in it. Nature herself contradicts such a theory. The application of mechanical laws only can never carry the researcher beyond the objective world; nor will it unveil to me the origin and final destiny of the Universe.

The essential faculty possessed by all the cosmic and terrestrial elements, of generating within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *extra* or *intra* INTELLIGENCE, or conceal such within or behind the *manifested veil*. . . . Newton, who of all men had best right to trust to his deductions and views, was nevertheless forced to abandon the idea of ever explaining, by the laws of *known* Nature and its Material forces, the original impulse given to the millions of orbs. He recognized fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action. And if a NEWTON had to renounce such hope, which of the modern materialistic pigmies has the right of saying: "I know better"? . . .

The "world stuff," now nebulae, was known from the highest antiquity. Anaxagoras taught that, having differentiated, the subsequent commixture of heterogeneous substances remained motionless and unorganized, until finally "the Mind"—the collective body of Dhyan Chohans, we say—began to work upon and communicated to it motion and order. (*S.D.*, I, 594-95)

Two controversial operations, recently performed, have raised troubling ethical questions. In one case, an artificial heart was implanted by a U.S. surgeon, William C. DeVries, into a 52-year-old retired government worker from Jasper, Indiana, who had a failing heart and was not expected to live beyond a few days. In such operations, when and if the recipient leaves the hospital, he is doomed to spend most of his time tethered by six-foot hoses to a large and cumbersome air compressor, which must be wheeled from room to room. Authorities in the field of medical ethics have expressed grave misgivings about the "quality of life" the patient, if he survives, would be subjected to. There are, moreover, those who believe that the artificial heart should never have been developed at all—that it is a "melodrama" which distracts attention from more important but less glamorous medical efforts. Ethical debate also centres on the question of "informed consent"—the patient's acknowledgement that he is undertaking a procedure that not only has a high risk of failure, but may leave him miserable even if it succeeds. (*Newsweek*, December 10, 1984)

In another surgical experiment, the heart of a one-year-old baboon was implanted into the chest of a 12-day-old baby born with a fatal heart defect. Twenty-one days after the operation, the baby, Fae, died. The experiment, though not the first of its kind, has aroused much controversy. Some doctors have challenged the wisdom of using an animal heart; animal lovers have protested the sacrifice of a healthy monkey and of countless other animals used for trying the "xenograft"—a transplant from one species to another—for the sake of medical sensationalism; and others have questioned the circumstances under which Fae's parents had consented to so drastic a procedure. (*Time*, November 26, 1984)

These experiments raise certain basic questions, not merely medical and ethical, but affecting the integrity of the human individual. Have our bodily organs mere physical functions, or something else besides? Is the heart of man simply an "efficient pump" with no other significance? In *The Secret Doctrine* (II, 92) H.P.B.

hints at the septenary division of the heart, "answering so strangely to the septenary divisions of the human principles, separated into two groups, the higher and the lower." She adds that every physical organ, and psychic and spiritual function in man, "is a reflection, so to say, a copy on the terrestrial plane of the model or prototype above."

In his *Notes on the Bhagavad-Gita* (p. 32) Mr. Judge states that the physical heart receives the impulse which causes the circulation of the blood "from the great astral heart or the Akasha which has been said by all mystics to have a double motion, an alternate vibration—the systole and diastole of nature."

Our physicians and surgeons, knowing little of the real nature of the organs which go to make up man's body—knowing little in fact, of the real nature of man himself, as a whole—are preoccupied taken up by the technical challenge of transplants that they have ignored some vital issues. In the larger perspective, *how* a person lives is of far greater consequence than *how long* he lives.

Most of the world's governments back efforts to hold back growth in population rates because they fear that more children will eat away at the benefits of economic growth. Against those who say that people are the greatest threat to resources, a new school of thought is saying that an expanding population and expanding resources go hand in hand. In Japan and many European countries, for instance, fears are being expressed at declining growth rates and there is a call for action to halt the trend. "Cultures and civilizations rise and fall with the populations on which they are based...this is the lesson of history," according to the French social affairs minister.

For some, the case against an expanding world population rests less on the economic gains and losses for individual countries and more on the concern that "Spaceship Earth" is running out of resources. The 1970s saw a succession of doom-laden predictions on this theme from American futurologists in reports such as *Limits to Growth* in 1972 and *Global 2000* in 1980. But more recently an assault on this new orthodoxy has come from economist Julian Simon and the late Herman Kahn. Their latest book, *The Resourceful Earth*, was published last summer.

Fred Pearce's article, "In Defence of Population Growth" (*Natural Scientist*, August 9, 1984), examines the two conflicting views on the population problem:

The evidence that the Earth is close to exhaustion is remarkably thin. And the idea that more people are a burden, extra mouths to feed, rather than a benefit, providing more hands to work and more brains to think, is under attack. In some of the richer nations, where population growth has stopped or turned into decline, the call from governments is for more children as a spur to economic recovery

Simon has attempted to undermine the central idea that a law of diminishing returns must confound all efforts of humanity to keep up with population growth through technology. People, he says, have always been predicting that one or other critical natural resource will run out. They predicted the end of oil in the 1880s. But in practice such predictions act as a spur either to discoveries of new reserves or to the development of substitutes for the threatened material. Throughout history the real prices of fuel, metals, food and every other natural resource have fallen rather than risen, and he sees no reason for this trend to change. So there is no question of investment in new resources running dry

It is often claimed that the world is approaching the absolute limit for the number of people that it can feed, because land is running out. . . . Yet the UN's Food and Agriculture Organization (FAO) takes a very different view. It says that only half of the world's potential arable land is under cultivation today. "Many African and Latin American countries still have relatively ample land resources," it says, while in Asia "great scope exists for increased production through irrigation and multicropping." . . . Spaceship Earth is not running out of room

Africa's 10 richest countries have virtually the same population growth rates as the 10 poorest Why should this be so? The answer suggested by Simon goes to the heart of his optimistic philosophy of the world's future: while more people certainly consume more they also produce more. In his world the alleged "limits to growth" do not exist, and so each person can produce as much as the last. He believes that the peasants of the world understand this better than the politicians. They produce large families because they know that there is work to be done in the fields. Peasant children are very quickly converted from burdens to assets

Simon sees extra people building roads, digging irrigation channels to farm land, more intensively and cutting terraces to conserve soil, opening up new land for agriculture, establishing trading links to sell produce and peopling new market towns. He also believes that more people in many rural areas would make

such developments more economic by increasing population densities.

The futures of the world as outlined by the prophets of doom and by Julian Simon could not contrast more. The former see the world up against the limits imposed by the planet's resources with every new child having less prospect of working a passage on Spaceship Earth than the last, and with cataclysms on the horizon. It is, however, good to know that there are effective infinite resources and hence the unending prospect of more people being able to do more good for themselves and for the world. For one side people are a form of pollution. For the other they are the ultimate resource.

The population problem has been dealt with in more than one place in Theosophical literature. In reply to the Enquirer's remark, "Alas! there seems no immediate hope of any relief [for the poorer sections of humanity] short of an earthquake, or some such general engulfment," H.P.B. replied in *The Key to Theosophy*:

What right have we to think so while one-half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support. It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to readjust the balance of power, and save the people from a moral engulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery. (p. 203)

"Einstein," said Bertrand Russell, "was not only a great scientist, he was a great man." An article on "The Other Einstein" by Timothy Ferris, a visiting professor of journalism at the University of Southern California, describes him as "a dedicated humanitarian, who wrote as much about ethical and social issues as about science" (*The American Review*, Winter 1984). Einstein

scientific legacy has endured, but not enough is known about his philosophical legacy, rooted in his deep commitment to human values and especially to peace.

"Knowledge and skills alone cannot lead humanity to a happy and dignified life," Einstein asserted. "Humanity has every reason to place the proclaimers of high moral standards and values above the discoverers of objective truth. What humanity owes to personalities like Buddha, Moses, and Jesus ranks for me higher than the achievements of the inquiring and constructive mind." "Religious leaders like Spinoza and St. Francis of Assisi shared a cosmic religious feeling," Einstein felt. The "most important function of art and science," he argued, "is to awaken this feeling and keep it alive."

In his search for the "other Einstein," the author sees him as

a man of Zen-like poise, who was, first and last, pacific. Peace was the subject of hundreds of his essays, letters and lectures. The last document he signed was a proclamation against the use of nuclear arms. The advent of nuclear weapons, he maintained, had transformed international tolerance and understanding from a desirable goal into a practical necessity. He argued that the bomb had left the world with no choice but to renounce all-out war, which he called "the savage and inhuman relic of an age of barbarism." . . .

A declaration against the use of nuclear arms, drafted by Bertrand Russell and signed by Einstein, put the situation this way: "There lies before us, if we choose, continual progress in happiness, knowledge, and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? We appeal as human beings to human beings. Remember your humanity and forget the rest." . . .

Frank Press, President Carter's science adviser, told the audience at an Einstein centennial celebration at Princeton in 1979 that "Einstein, were he with us today, would have been appalled that the world now spends more than \$350 billion a year on arms and more than \$30 billion on their research and development. "If there is anything that the science community can do to honour the memory of Albert Einstein today," Press said, "it is to support efforts towards arms control." . . .

Einstein was deeply religious, though in a way sufficiently subtle to recall the dictum that if one is asked, "Do you believe in God?" the answer least likely to be understood is "Yes." Einstein's answer

was that he believed in "God who reveals himself in the harmony of all being." For Spinoza as for Einstein, God is nature. "What I see in nature," Einstein wrote, "is a magnificent structure that we can comprehend only very imperfectly, and that must fill a thinking person with a feeling of "humility." "My religiosity," he added, "consists in a humble admiration of the infinitely superior spirit that reveals itself in the little that we, with our weak and transitory understanding, can comprehend of reality."...

His personality was imbued with a deep sense of the mysterious. "The most beautiful experience we can have is the mysterious," he said. "It is the fundamental emotion that stands at the cradle of true art and true science. Whoever does not know it is as good as dead, and his eyes are dimmed." Here may be found the wellspring of Einstein's egolessness.

Soviet scientists say they have discovered evidence for the existence of the lost island of Atlantis during observations from a deep-diving capsule lowered to a depth of more than 100 metres in the Atlantic Ocean. (*The Times of India*, December 9)

The Soviet weekly *Literaturnaya Gazeta* reported that the search was carried out in the area of the submerged mountain Amper, some 500 kilometres from the Portuguese coast, from board the research ships "Vityaz" and "Rift." The Soviet divers found marks left on the mountain by waves and tides, suggesting that it had once towered above the water. They made surprising sightings of walls with traces of masonry, the outlines of rectangular-cornered rooms in the rock, arches, staircases; curved and oval figures, dome-shaped elevations and even what is believed to be a circus arena.

Petko Dimitrov, deputy director of the Bulgarian Institute of Oceanology, who also went under water in the deep-diving capsule, said that what he saw on the bottom of a cave was "of too rational a form to have been created by nature."

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, with professing attachment to any Theosophical organization. It is loyal to the founders of the Theosophical Movement, but does not concern itself with dissension or differences of individual 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 exemplification in practice of those principles, through a truer realization of the SELF, and a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and whenever situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. 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, with no 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 to help 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 signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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