

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

WISDOM IS NEEDED FOR SERVICE	289
OUR LIFE IS OUR RESPONSIBILITY	292
THE ONE DIVINE PRINCIPLE OF LIFE	294
THEOSOPHICAL GLEANINGS: NOTES ON THE "SECRET DOCTRINE"—VI	298
RAMAS—RAJAS—SATTVA	305
DO NOT LOOK BEHIND	308
THE PHOENIX ASCENDING:	
IX.—"CANDIDATE FOR WOE"	311
THE LIGHT OF THEOSOPHY	319

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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”

THE THEOSOPHICAL MOVEMENT

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WISDOM IS NEEDED FOR SERVICE

H. P. Blavatsky—11-8-1831 to 8-5-1891

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“Spiritual discernment is what is most wanted.”

THUS wrote H.P.B. to Mr. A. P. Sinnett in 1886, at a critical hour in the history of the London Lodge of which he was the President.

H.P.B.'s grand Movement always faced trials and tribulations, and was always kept alive by a handful of trusted men and women who were unselfish in their own hearts and united by the bond of Wisdom, of Pure Theosophy. She said then that “the work devolved upon the very few.” And these few are those to whom *The Voice of the Silence* is dedicated.

On the same occasion she advised Mr. Sinnett: “Make your activity commensurate with your opportunities, and do not turn your face from the latter, even from those that are created for you.”

This advice, true then, is as true now; and can and should become the energizer alike of the determined few and the faltering many of the present generation.

The few united ones must keep any form of demoralization at a distance; they must not allow the lights to die out. Each of these few is an isolated point of light; they must be clustered together and focalized into one bright flame. This is our task today. Even a few pure-hearted, noble-minded students, unselfish in ideation, altruistic in imagination, can do wonders with the aid of the Magic of Wisdom enshrined in the Esoteric Philosophy.

An assurance was given by H.P.B. on the same occasion:

Yes indeed, the Masters and the Powers that be would call and

guide many and many a sad, lonesome and weary one in this fair land of occult psychic *Theosophy* to gather with Them around Their Altars. For the teachings of the "Order" are like precious stones; whatever way turned, light and truth and beauty flash forth, and *will guide* the weary traveller in search of them, if he but stops not on his way to follow the will-o'-the-wisps of the illusive world, and remains deaf to public rumour.

The public is mostly made up of sycophants and flatterers who often feed the student's egotism, and of gossips who spread rumours started by impulsive and irresponsible talkers. The few devoted ones must learn that human dirt never sticks, nor does it soil the flame it is flung against. It only sticks hard to the marble, to the cold heart that has lost the last spark of the Divine Flame.

Such a piece of instruction was given by H.P.B., of whom an Agnostic, "Saladin" (Stewart Ross), wrote:

Theosophy or no Theosophy, the most extraordinary woman of our century, or of any century, has passed away. Yesterday the world had one Madame Blavatsky—today it has none. The matrix of heredity environment in which she was moulded has been broken. Through the coming ages of time or eternity shall the shattered fragments of the matrix be gathered up and refixed, and another Helena Petrovna Hahn be born upon the earth, when the earth is sane enough not to misunderstand her, to persecute her, and seek to bury her name in a cataclysm of falsehood, hatred and slander?

Any discriminating person who came in contact with her could easily understand why she was so dearly loved, and no less easily conjecture why she was so bitterly hated.

On the other hand, one of the greatest of Gnostics said of H.P.B.:

...under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, commonplace daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H.P.B.'s mind—and thus learn to know her true *inner* Self.

These words, of her own and about her, are fit subjects for the meditation of all Theosophical students who will celebrate in their hearts the birthday of the Teacher who brought the Message of Light to a world darkened by false knowledge and full of the forces of greed and hate and lust. By her devotion she evokes our devotion; by her sacrifice she energizes us to make our own sacrifices; by her superb power of endurance, her ability to learn and to teach, she has given us the great gift, "the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent."

Shall we not, we whose life has been transformed to some goodness, to some beauty, listen to her appeal?

Let us deepen our secret devotion, widen our silent sacrifices and unfold the power of pure love for our fellow students and for an increasing number among Orphan Humanity who may find, as we have found, Father and Mother, Brother and Friend, wealth of knowledge and strength of being.

OUT of discussion we call to vision; to those desiring to see we point the path; our teaching is a guiding in the way; the seeing must be the very act of him who has made the choice.

This is not a journey for the feet; the feet can only bring us from land to land; nor need you think of coach or ship to carry you away; all this order of things you must set aside and refuse to see. You must close the eyes and call instead upon another vision which is to be waked within you, the birthright of all, but which few turn to use.

—PLOTINUS

OUR LIFE IS OUR RESPONSIBILITY

THE human being has the power of conscious, will-ful action and choice. The beings in the lower kingdoms act non-self-consciously, in accordance with Natural Law—Universal Intelligence functioning as natural impulse. Super-human beings act self-consciously, but in terms of the great Self and not the little self. They have the power of choice, but they choose always to live and act in harmony with the Great Laws of Nature; through self-choice they have become one with the Universal Mind or Universal Consciousness.

Men today do not exercise their power of choice in the same way or to the same extent. Sometimes they act non-self-consciously in terms of instinct; at other times they act self-consciously in terms of their own choice, based on knowledge or on desire; on rare occasions they act Self-consciously in harmony with the Universal Laws of Nature.

The purpose of human evolution is that through self-conscious, self-induced effort man may blend his will and desire with the will and desire of Nature, expressed in her Laws.

It is necessary for us to watch how far we are moved by instinct, how far by desire, and how far by an intuitional grasp of Universal Laws. How far are we passive followers of instinct, good or bad—followers of the crowd mentality? How far are we active in terms of our own wants, desires, etc.? How far are we becoming *receptive* to Universal Ideation and acting in harmony with Universal Laws? Though it is in the fitness of things that the animal should obey its own instincts, the human being becomes passive if he follows instinct, for he has to evolve by exercising conscious choice in all things. Those who have become too passive will be rejected by Nature; and, as Kipling wrote in his poem "Tomlinson," those who think they have sinned because they have read of it in a book are not fit for Hell, just as those who think they have done good because they have read of it in a book are not fit for Heaven. Passivity is to be avoided at all costs. Our life is *our* responsibility and we cannot afford to shirk it.

Active endeavour to live in accordance with Natural Laws presupposes mental effort to look for the Laws and willingness to obey them. We must, with our mental understanding, search these Laws; we must search Nature, look outside of us and within us, and with an open mind view all knowledge until we begin to realize that the Universe is Harmony and we are a *part* of the

Harmony. The recognition that *we are a part of the Harmony* is a tremendous step forward in evolution. It marks the turning point from a life of selfishness and isolation to that of Brotherhood with Nature in all its realms.

As we gain in receptivity we lose in personal activity. We no longer run round and round our cages of earth-life, striving to escape. We begin to see "inaction in action and action in inaction" as the *Gita* puts it. It is not *we* who act but the Law that acts through us; we act as agents of the Law, or as disciples of Krishna, or of Buddha, or of Christ, without concern for the results of the action.

We begin to develop receptivity when we open our heart to "Humanity's great pain," when we search for the reason and the purpose of that pain, and use our knowledge as well as our compassion to heal it. When we have done this, the benign Influence of the great Saviours of the world flows in and floods our receptive heart and mind and we are helped in our work. Let us begin now and here living lives of ceaseless activity, receptive to the great Universal Soul, until in time we can open our heart to It, as does the lotus to the morning sun.

Sometimes we use this image without realizing that the lotus has carefully hidden its wonderful heart until the time is ripe, and then, drawn by the greater Sun, in glorious abandon it bares it to His Rays, uniting its inner self with His. Also, we need to remember that soon after the beautiful soft petals die, but the seed, the heart, remains and brings forth other flowers and new life. So do we, for nothing and no one can ever be motionless.

"I tell you these things, not because you know them not, but because you know them." All living instruction is nothing but corroboration of intuitive knowledge.

—COVENTRY PATMORE

THE ONE DIVINE PRINCIPLE OF LIFE

IN the early days of our present Theosophical Movement, one of the Great Masters pointed out that the God of the Theologians—the God of every orthodox religion—was simply an imaginary power, a God invented and created by man in his own likeness. Man has made of God a gigantic Male, a personal being, and attributed to him human qualities—a God who loves and is displeased, who listens to prayers and can be propitiated, who rewards and punishes his creatures. “Our chief aim,” continues the Master, “is to deliver humanity of this nightmare.”

Remember, the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of truth, morality, and universal charity, the altars of their false gods.

How can this false belief be broken down? How can this mental idol, this bugaboo of a Personal God, be destroyed?

Nothing can free the present-day race-mind from that pernicious idea but a clear comprehension of the First Fundamental Proposition of *The Secret Doctrine*. That Proposition states that God is not a person but an Impersonal Universal Principle. This Absolute, Divine Principle is not endowed with human qualities. It is devoid of attributes. It is not a Being, but Be-ness, all the rest being illusion. It is the ever-present, changeless and eternal Root. From and through It, all things, forces and beings, visible and invisible, proceed. In It all live, and into It all return at the end of a period of manifestation.

I am the origin and the dissolution, the receptacle, the storehouse, and the eternal seed. (*The Bhagavad-Gita*, IX, 18)

Among that which is evolved, O Arjuna, I am the beginning, the middle, and the end. (*Ibid.*, X, 32)

It is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. (*Ibid.*, XIII, 12)

It is omnipresent, in the sun as well as in the glow-worm. “The eternal God whose face is turned in all directions.” (*Ibid.*, XI, 11)

I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate, which is without me. (*Ibid.*, X, 39)

Know that the brilliance of the sun which illuminateth the whole world, and the light which is in the moon and in the fire, are the

splendour of myself. I enter the earth supporting all living things by my power. (*Ibid.*, XV, 12-13)

The One Life impregnates the entire manifested universe and animates all forms, the rose and the stone, the beast and man. Like space it is boundless and limitless. It includes all and interpenetrates all. It is that "Supreme Spirit—Paramatma—which permeates and sustains the three worlds." (*Ibid.*, XV, 17)

Space and heaven, and earth and every point around the three regions of the universe are filled with thee alone. (*Ibid.*, XI, 20)

Understand that all things are in me even as the mighty air which passes everywhere is in space. (*Ibid.*, IX, 6)

This omnipresent Reality is not something that can be measured, defined or described in terms of sense perceptions. It cannot be seen or heard or felt. It is beyond the range and reach of thought, unthinkable and unspeakable. It is to this ever-unknowable Rootless Root of all that ever was, that is, or that will be, that Krishna refers in the seventh discourse of the *Gita*, where he says: "No one knows me."

Neither the assemblage of the Gods nor the Adept Kings know my origin, because I am the origin of all the Gods and of the Adepts. (*Ibid.*, X, 2)

It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. (*Ibid.*, XIII, 15)

Enveloped by my magic illusion I am not visible to the world; therefore the world doth not recognize me the unborn and exhaustless. (*Ibid.*, VII, 25)

If it is true that the finite cannot comprehend the Infinite, the mutable cannot know the Immutable, it is equally true that Infinity cannot comprehend finiteness, the Boundless can have no relation to the bounded and the conditioned. The one Infinite Source or Eternal Reality is essentially without any relation to manifested finite being, to conditioned existence.

I established this whole universe with a single portion of myself, and remain separate. (*Ibid.*, X, 42)

All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them. (*Ibid.*, IX, 4)

If Deity, or the One Divine Principle of Life, thrills throughout

the entire Cosmos, pervading all space, permeating every atom, it is nearest to man in his own heart. "There dwelleth in the heart of every creature, O Arjuna, the Master—Ishwara." (*Ibid.*, XVIII, 61)

The Supreme Spirit is like the Sun; Its rays dwell in the hearts of all beings.

As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body. (*Ibid.*, XIII, 33)

I am the Ego which is seated in the hearts of all beings. (*Ibid.*, X, 20)

But man has forgotten his divine origin, has failed to recognize the God within. He has to turn within and try to rediscover his own divine nature, to feel and know the inner God as a vital Reality in his own heart, as a living Presence in his life.

Desire only that which is within you. . . . For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. (*Light on the Path*, pp. 3-4)

Within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward; thou art Buddha. (*The Voice of the Silence*, pp. 28-9)

He must endeavour to realize in an ever-increasing degree the Higher Self within, to meditate upon its nature and to dedicate all his actions, small and great, at every moment, to that Supreme Spirit. Thus he will begin a deliberate, conscious and uninterrupted return to the Source from which he first radiated and of which he is an inseparable part.

Hear, O son of Pritha, how with heart fixed on me, practising meditation and taking me as thy refuge, thou shalt know me completely. (*Gita*, VII, 1)

The devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time. (*Ibid.*, V, 6)

Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. Thus thou shalt be delivered from the good and evil experiences which are the bonds of action; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me. (*Ibid.*, IX, 27-8)

With man's realization of Divinity within himself comes the recognition of Divinity outside of himself.

He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee. (*Ibid.*, VI, 32)

Thus, by making every action sacramental and allowing the light of the Higher Self to shine forth through every gate of the body, man reaches perfection, and the nature of *That* which is indicated by the First Fundamental Proposition is realized. Having fulfilled his obligation to matter by purifying it and raising it to a higher level, and having united himself with the Spiritual pole of his being, he becomes spiritually conscious of his own divinity and the supreme goal of human evolution has been reached.

Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search. (*The Voice of the Silence*, pp. 23-4)

That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return—it is my supreme abode. (*Gita*, VIII, 21)

And now thy Self is lost in SELF, Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate. (*The Voice of the Silence*, p. 22)

It is, I think a really consoling idea that our present capacities are determined by our previous actions, and that our present actions again will determine our future character. It seems to liberate us from the bonds of an external fate and make us the captains of our own destinies. If we have formed here a beautiful relation, it will not perish at death, but be perpetuated, albeit unconsciously, in some future life. If we have developed a faculty here, it will not be destroyed, but will be the starting-point of later developments. Again, if we suffer, as most people do, from imperfections and misfortunes, it would be consoling to believe that these were punishments of our acts in the past, not mere effects of the acts of other people, or of an indifferent Nature over which we have no control. The world on this hypothesis would at least seem juster than it does on the positivist view, and that in itself would be a great gain.

—G. LOWES DICKINSON

THEOSOPHICAL GLEANINGS

Notes on the "Secret Doctrine"

VI

[Reprinted from *Lucifer*, August 1890.]

THE THIRD RACE (*Continued*)

WE have taken a bird's-eye view of the life-cycle of the Third Race: we must now study its evolution in fuller detail.

The Third Race divides itself naturally into three main groups, under which are classified the seven sub-races and their innumerable divisions. The first of these groups takes its rise in those spoken of last month as those into whom the "Lords of the Flame" "entered," ere yet the differentiation into sexes had come about. These, with the progeny produced by Kriyasakti—the "Sons of the Fire-Mist," or the "Sons of Will and Yoga"—make up the first and highest group. It is the men of this group who are alluded to in the traditions of every nation as "demigods," "heroes," "rishis," etc. To this group belong "the seven Rishis" of the Hindu allegory (Vol. II, p. 78), the sons of Vasishta-Daksha. It includes Nirmanakayas from other Manvantaras, whom we see, "in all the Puranas, reappearing on this globe, in the *third Manvantara*, as Kings, Rishis and heroes" (Vol. II, p. 94). "They sacrificed themselves for the good and salvation of the *Monads* which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms" (Vol. II, p. 94). These are "that third and holy race," consisting of those men who are spoken of as at the zenith of the race, who were "towering giants of godly strength and beauty, and the depositaries of all the mysteries of heaven and earth."... "The chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these men of the Third*" (Vol. II, pp. 171-172). This group is said to have inhabited "an island, which for its unparalleled beauty had no rival in the world.... This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but 'the word' was known only to the *Java Aleim* (Maha Chohan in another tongue), or chief lord of every college, and was passed to his

successor only at the moment of death. . . . There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions" (Vol. II, p. 220).

Over against this loftiest group of the Third Race comes the lowest group, that of the "mindless," sometimes spoken of as "the eighth race," because it went so far astray from the field of humanity, the "animal man" (Vol. I, p. 650). We spoke of these on p. 411 of last month's *Lucifer*,¹ and we need only note in this connection that the semi-human group was reinforced by later crossings of Lemurians and Atlanteans with these semi-human tribes, and that Esoteric Ethnology ascribes this origin for Tasmanians, Australians, Andaman Islanders, a hair-covered mountain tribe in China, the wild men of Borneo, the Veddahs of Ceylon, the Bushmen, Negritos, and some others (see Vol. II, pp. 195-196, with the footnotes).

It is to this group, in some of its lowest ramifications, that the Secret Doctrine ascribes the origin of the anthropoids. "It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization which we have now learned to utilize in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids. In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the 'Lords of Wisdom' did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural 'sexual selection'), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later. . . . The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean" (Vol. II, pp. 200-201, and footnote). As this question of relationship between man and the ape is one on which Esoteric and Exoteric Science seem to come sharply into conflict, it may be well to delay on it for a moment. And first we must point out that no scientist speaks of man as "descended from the ape." That is a popular misconception. Darwin and his followers allege that "man" and the apes

¹ *The Theosophical Movement*, June 1987, p. 268.

are descended from a *common ancestor*, that man "is the co-descendant with other mammals of a common progenitor" ("Descent of Man," p. 607, ed. 1875). Against this general statement Esoteric Science has nothing to say, but—different as he was from the "man" of the present—Esoteric Science speaks of that common progenitor as "man," having in view the chief product evolved from him (see *Lucifer*, p. 409).² Speaking of man in the Third Round, "almost exactly repeated in the third Root-Race of the Fourth Round," a Mahatma describes him as in "the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual." In the last half "his gigantic stature decreases and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva" (Vol. I, pp. 188-189). This "giant-ape" is the "common progenitor."

Further, the Mahatma says: "The human foetus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds), during the tentative efforts at plastic formation around the Monad by senseless, because imperfect, matter, in her blind wanderings. In the present age, the physical embryo is a plant, a reptile, an animal, before it finally becomes man" (Vol. I, p. 184). On the details of the evolution there is clashing enough between the Eastern and the Western teachings; but as all the details are confessedly matter of hypothesis in the West, as the leading evolutionists are at issue about them, and as new theories are being constantly put forward, the West cannot claim to dogmatize here over the East. All that Western Science lays down as essential, in order to explain undeniable facts, is *the unity of origin of all mammals*: all else is admittedly doubtful. The Eastern Science lays down the same postulate, and also traces, as it alleges with full knowledge, the details of the further evolution. And those who note how in point after point Western Science is approaching doctrines long taught by the Esoteric, will be content to possess their souls in patience amid the clash of warring tongues, waiting until fuller knowledge has brought about greater harmony. The fundamental difference between the Esoteric and the Exoteric Science is not on the physical but on the mental evolution of man. They may join hands on the giant-ape form, and the cunning of the common progenitor: but to the Esotericist the mind is an informing principle; to the Scientist it is but a product of the brain. "Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any

² *The Theosophical Movement*, June 1987, pp. 265-266.

other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the 'Eternal Pilgrim,' the Protean differentiation in space and time of the One Absolute 'Unknowable' " (Vol. II, p. 728).

The remaining group, consisting of "the last sub-races of the Third Root-Race" (Vol. II, p. 765), is midway between the highest and the lowest, and, as the stock of our humanity, is of special interest to us. They were the ancestors of the Atlanteans... ape-like, intellectually senseless giants" (Vol. I, p. 190), whose very senselessness made possible such an offshoot as the third group, and who were rescued from general degradation by their endowment with Manas. These were the first sexual, physical men, the date of whose appearance on our globe is put by the Esoteric Chronology 18,000,000 years ago. They are the root of our physical Humanity, of which the Fourth Race, the Atlantean, may be regarded as the trunk. Physical changes in the globe accompanied the changes in man, and the period of warfare began. Differentiation into sex meant struggle in lieu of harmony, and all physical nature sympathized in the altered conditions.

The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers. The Nirmanakayas of the Nagas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened. Divine kings descended and taught men sciences and arts, for man could live no longer in the first land, which had become a white frozen corpse (Vol. II, p. 201).

It was under the guidance of this Highest Group of the Third Race that the later Third, or Lemurians, developed their civilization. They, "under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows therefore no wonder on learning that the stone

relics found on the small piece of land called Easter Island by Captain Cook, are 'very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanuco in Peru,' and that they are in the Cyclopean style" (Vol. II, p. 317). Thus civilization slowly grew up among the Lemurians; some, we are told, led a "nomadic and patriarchal life," some built cities and progressed in the arts and sciences; Easter Island belonged to the earliest civilization of the Third Race," and the strange statues there felt the touch of Lemurian hands. It is interesting to note that, approaching the subject from an entirely distinct point of view, Haeckel places primitive man in Lemuria: "Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean" (*The Pedigree of Man*, p. 73, Eng. Trans., 1883).

It is to the Lemurians that must be referred the many traditions of the "one-eyed Cyclopes"; the "one eye" is the Wisdom Eye, the Third Eye, the Eye of Siva, which was in full activity at that period of human history, the two front eyes being fully developed only at the beginning of the Fourth Race (see Vol. II, p. 769). The mythological three Cyclopes, sons of Heaven and Earth, are the last three sub-races of the Third Race.

As the centuries rolled slowly on, the Lemurians gradually drifted apart into two well-defined and marked classes, the Sons of Darkness and the Sons of Light, between whom bitter antagonism was developed. As the decay of the race proceeded, the division became more and more marked, and simultaneously with the decay of the Third appeared the rising of the Fourth Race. Emerging from the ocean westwards and northwards were the beginnings of a new continent, the Atlantis of the coming Race, and as the Northern Lemurians spread westwards the first sub-race of the Fourth, the Lemuro-Atlanteans, were gradually evolved and spread from the Atlantic portion of Lemuria over the new land; losing, as time went on, the characteristics of the parent stock, and developing the pure Atlantean type. "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural

processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and became ultimately the true home of the great Race known as the Atlantean" (Vol. II, pp. 333-334).

Some of these Lemuro-Atlanteans, we are told, intermarried with the mindless race, and so entered on a path of rapid physical and psychical degeneration. Meanwhile vast seismic changes were in progress: the continent of Lemuria had broken up into smaller continents, and its immense extent, "which once had reigned supreme over the Indian, Atlantic and Pacific Oceans, now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it" (Vol. II, p. 327). Volcanic action was the chief feature in this destruction, volcanic fires breaking up the continent and causing vast chasms, into which rushed the sea, submerging the scathed and ruined land. There can be no doubt that the traditions of a universal deluge found in the islands of Polynesia—the mountain tops of the highest Lemurian ranges—have their origin in these gigantic cataclysms, which separated these islands from the rest of the habitable world.³ "The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka" (Vol. II, p. 332). Of this race there remained only the "animal men," a few scattered remnants that had escaped here and there, the Lemuro-Atlantean stock, and the Highest Group, that the earth-convulsions could not touch. The human stock, or seed, in the Hindu allegory, is saved by Vaivasvata Manu; "Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene), and it is during the Deluge also—an actual geological deluge this time—that Vaivasvata Manu is again shown as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth Race during the destruction of the last Atlanteans" (Vol. II, p. 313).

This Vaivasvata Manu "figures as a *generic* character, under

³ The more widely spread traditions found elsewhere—as in Mexico, India, Asia Minor, etc.—are traceable to the floods which destroyed Atlantis.

various circumstances and events" (Vol. II, p. 145), for he is "the primitive Root-Manu of our fourth human wave (the reader must always remember that Manu is not a man, but collective humanity)"; further, the name is applied as a racial term to the Root-Manu of the Fourth Root-Race, thus denoting one of the Minor Manus (Vol. II, p. 309). His varied appearances on the scene in Exoteric traditions and allegories need not therefore disturb the student.

—TWO STUDENTS

QUESTIONS AND ANSWERS

Q. Are our Monads an emanation of the Holy Spirit? By that I mean the totality of Gods, who form the Absolute, the One.

A. We should avoid the term "Holy Spirit," because it conveys the idea of a Personal God. The Monads are sparks from the one Fire, the Universal Life (see *Lucifer*, p. 138).⁴

Q. The entities that collectively form Atma, Buddhi, Mahat, are they these Monads? Are our Higher Selves spiritual hierarchies, of whom we are only the reflection, the emanation?

A. The Monad is Atma-Buddhi (see *Lucifer*, p. 138).⁴ Mahat is Cosmic Ideation (see *Lucifer*, pp. 56-57).⁵ If you mean Manas, Manas is not the Monad, as you must surely see if you have read the "Gleanings" with any attention (note specially pp. 311 and 410).⁶ Certainly our Higher Selves are a Spiritual Hierarchy, but you cannot call the lower quaternary an emanation from them. The building up of this has been carefully described step by step.

Q. Ought any difference to be made between the Divine Ego and the Monad? May we not say that the Divine Ego is the resultant of the friction of our lives and of our experiences, and that this Ego is the real individual, since the Monad is given us from the universal reservoir and is therefore impersonal?

A. The Ego is the Manas, and as our lives give it experience it is *partly* their resultant; but note that it is an independent entity, existing before incarnation. Do not confuse the Ego with the "Higher Self," which is Buddhi. The Ego is the individual, and you rightly say that the Monad is impersonal.

(To be concluded)

⁴ *The Theosophical Movement*, February 1987, p. 120.

⁵ *The Theosophical Movement*, January 1987, p. 85.

⁶ *The Theosophical Movement*, April 1987, pp. 193-194; June 1987, pp. 266-267.

TAMAS—RAJAS—SATTVA

Spring is not seen, but its results on trees are evident. Similarly is the Soul, though unseen, separate from the attributes (Gunas). The sun causes many things such as the fading of the stars, the fire in Suryakanta, disappearance of darkness and the opening of the lotus, and yet the sun is untouched by any of these phenomena. So is the Soul, inside the body, the fount of real power and unconcerned with action. It is the light of the Soul which discloses the Gunas. It is the prowess of the Soul which increases them, and yet the Soul is unconcerned. When wisdom brings the realization of this, the man is said to be beyond Gunas (*Gunatita*).

—*Dnyaneshwari*

THE Tamasic man is ignorant and indifferent, with but small capacity. He is rash and heedless, having little common-sense, or power of judgment and discrimination. His whole concern is with mean, petty things, or else he is attached to one object as though it were the only thing in life. His knowledge and interests are confined to effects and symptoms, and he ignores causes. He is vain, foolish and fearful. He tends to become depressed and gloomy and will get satisfaction from self-mortification, because of pride and hypocrisy, or from the desire to hurt another person by such actions. He puts false values on things, mistaking wrong for right.

He is half-asleep, lazy, idle and dull. He does not care what he eats or how it is prepared. He will undertake to do a thing without considering the consequences, or whether he has the capacity to carry it out. If he gives anything in the way of presents or favours, he does so to the wrong people, or scornfully, and without considering whether it is the right time and place. He carries out what duties he has to do in a slovenly way, and his religion does not even follow the letter of the law, but is a matter of omitting as much as he can "get by with." He is drawn to spiritualistic practices, which encourage passivity and stupefaction of the soul.

The Rajasic man is the restless, overactive type, with a strong possessive spirit, always running after this, that or the other thing. He is overwhelmed by all the vast variety of things in the world, all of which he wants very intensely, but he does not see clearly among all these what to do and what to omit, nor can he distinguish between what is of value and what is harmful. He is always starting something fresh, though he will avoid doing what is likely to cause him pain and annoyance. The pleasures that come from sense activities appeal to him most, but he does not

recognize that they generate pain. He likes his food too highly seasoned, and suffers from indigestion and other ills in consequence. He tends to make a burden of his work and leisure activities, and is always looking for what he is going to get out of them, or how he is going to appear to other people. If he does a generous act or performs a sacrifice, it is for show, and the same hypocrisy makes him perform ostentatious austerities for the sake of the respect and fame they bring. If he gives a present or does a favour, he expects a return or at least some feeling of spiritual benefit from it, otherwise he does it with reluctance. In his religion he looks to some god or gods or power outside who will help him to get his desires, regardless of the effect on other people.

The Sattvic man is attracted by knowledge and harmony, and his innate wisdom shows in the very clarity of his physiognomy and his way of speaking and acting. His character is steadfast, bright, calm and happy. His natural bent is to carry out rightly whatever is necessary, as it should be done, without worrying over its results, and without self-interest or conceit. He has the power of seeing the unity underlying all the apparently separate things of life, and is able to decide what ought to be done and what not, and when and how to begin any task. He can see the dangers of any position and what will hinder and what will help in getting free from it. He can recognize that what may be painful at first may really lead to the true source of happiness, and he has the steady perseverance in his devotion that enables him to control hindering mental and physical reactions.

He chooses well-flavoured, nourishing, protective foods, which also steady and tranquillize the mental faculties. If he gives a gift he makes sure the recipient is worthy, and that the time and place are right, and—he does not expect a return. In his religion he turns to spiritual powers higher than himself, and carries out his acts of devotion religiously because he feels them essential, and without expecting to be rewarded for it. His discipline is concerned with reverence paid to such higher beings, spiritual teachers and wise men, and with self-purification and adherence to the principles of chastity, rectitude and harmlessness. In speech he disciplines himself to truthfulness and a gentleness that causes no anxiety in other people. He reads noble, elevating writings diligently. Mentally he inculcates in himself serenity, mildness of temper, the power of silence, self-restraint and absolute straightforwardness of conduct. He is the personification of unselfishness and faith.

The characteristics of the man who is above the three qualities are perfect equal-mindedness, discrimination and control. He accepts the fact of the inertia of Tamas, the restlessness of Rajas, the harmony of Sattva, and takes them as they come without identifying himself with them. Pain and pleasure, blame and praise, disgrace and honour, hate or friendship leave him with an equal mind. Wealth has no attraction; his values are not worldly. He does only what is necessary, in the attitude of concentrated devotion to the Spirit of all things, that is, he acts for and as the Self. His discrimination is absolutely pure and clear, his self-control resolute. Neither the charms of sense reactions nor any notions of like and dislike affect him. He avoids crowds, eats moderately, keeps his body, speech and mind under dispassionate control, turning his meditation always to Spirit. Without any sense of egotism, pride or possession, he can maintain calmness at all times. He is the embodiment of the Supreme, selfless, serene, sorrowless, desireless, with compassion given to all beings alike.

MAN, being the servant and interpreter of nature, can do and understand so much and so much only as he has observed in fact or in thought of the course of nature: beyond this he neither knows anything nor can do anything.

Human knowledge and human power meet in one; for where the cause is not known the effect cannot be produced. Nature to be commanded must be obeyed; and that which in contemplation is as the cause is in operation as the rule.

—FRANCIS BACON

So—memory is a double-edged sword: the lower memory kills the effort of the soul to rise to its parent; it entangles the soul so that the higher memory of the divine Ego reaches not that soul. The inference is clear; we have to let go the memory of the mundane and the sublunary; then await the influence of the higher memory which is “larger, finer, greater” because archetypal. That influence is an abstraction to begin with and more than one incarnation must be spent in killing lower concrete memory ere those abstractions become concrete memory-pictures. And then it is incumbent on the seer of those images to practise strictly what is implicit in these words of *The Secret Doctrine*:

The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern “sages”, . . . Sound and rhythm are closely related to the four Elements of the Ancients; and such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. (I, 307)

Many of the Probationer’s tests are connected with the memory-pictures, in the Astral Light, of the lower self. These cause irritations and angers, likes and lusts, morbidity and depression, self-righteousness and self-pity. When he removes his attention from dwelling on those pictures by exercise and dispassion, he attains to the Higher Indifference and becomes ready to be influenced by the memory-pictures, in *Akasha*, of the divine Ego and of Its profound Instructors.

Mourning for the dead past errors is a hindrance inasmuch as it takes us away from calmly contacting the heavenly world of the Living.

“Never regret anything.” Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them; it causes them to sprout and grow in the ground of the mind: from thence to expression in action is but a step. A child once said to me when I used the word “Ghosts,” “Hush! Don’t think of them. What we think of always happens.” (*Letters That Have Helped Me*, Indian ed., p. 23)

And so this advice should be taken to heart:

“Kill in thyself all memory of past experiences.” If we do not do this, we live in them and rejuvenate them. Having in the past

made a deep impression, while we have now increased our power of thought, they are *re-lived* with increased power and expression. Reliance on the Self—"That Thou Art"—is the way out. "As we admit the reality of the Higher Self, we should embrace the idea, dwell on it *day in and day out* until the will and desire naturally incline to it and have it as the subtone or aim of thought. This process will make the line of influence brighter and better *with every thought*. When the influence grows strong it pervades the entire nature and strengthens as well as improves. It will give *knowledge and also energy*. This is the real and only road to the Masters, the Adepts, the Mahatmas." (*The Friendly Philosopher*, pp. 141-42)

I am not subject to space, therefore I know no "where,"
 I am not subject to time, therefore I know no "when,"
 What space-time is I am, and nothing finite appertains to me.

Being nowhere I am every "where," being everywhere I am no "where,"

For I am neither any "where" nor no "where,"

Neither inside nor outside any thing or no thing.

Neither above nor below, before nor after, at either side of any or no thing.

I do not belong to that which is perceptible or knowable,
 Since perceiving and knowing is what I am.

I am not *beyond* hither or thither, within or without,
 Because they too are what I am.

I am not extended in space, I am not developed in duration;
 All these are my manifestations, all these are conceptual images of what I am,

For it is my absence, my absolute absence, which renders concepts conceivable.

I am ubiquitous, both as absence and as presence,
 Since, as I,

I am neither present nor absent.

I can never be known as an object in mind,

For I am what is knowing, and even "mind" is my object.

—WEI WU WEI

THE PHOENIX ASCENDING

IX.—“Candidate for Woe”

I alone was responsible for the issues. I alone had to bear Karma in case of failure and no reward in case of success. . . . I saw the T.S. would be smashed or that I had to offer myself as the Scape-goat for atonement. It is the latter I did. The T.S. lives—I am killed. Killed in my honour, fame, name, in everything H.P.B. held near and dear, for this body is Mine and I feel acutely through it. . . . I may err in my powers as H.P.B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking Karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H.P.B. is not infallible. H.P.B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my Path.

—H. P. BLAVATSKY

THE full story of the Being who incarnated on earth at the midnight hour between August 11 and 12, 1831, and who brought Theosophy to the world, will never be written, *could* never be written. Known to the world as Helena Petrovna Blavatsky—more familiarly as H.P.B.—she was more than an occultist, world traveller, author, philosopher, crusader for the cause of Truth—verily a Sphinx of the nineteenth century. Part of the mystery that was H.P.B. is revealed in one of the Mahatma letters to A. P. Sinnett, where Their mission is explained:

It is our mission to plunge and bring the pearls of Truth to the surface; theirs [the scientists']—to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen oyster-shell, insisting that there is, nor *can not* be any precious pearl inside it, then shall we once more wash our hands of any responsibility before humankind. For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of

opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

And the day was ready when the foundation of the present Theosophical Movement was laid in New York on November 17, 1875, by H.P.B. along with her two main associates, Col. H. S. Olcott and W. Q. Judge. She had a unique character, just the qualities essential to the programme being envisaged by the Masters, as outlined in the above quotation. They found the right vehicle to put their scheme through, albeit it was, in Their own words, "an enfeebled female body in which, as we might say, a vital cyclone is raging much of the time. . . . yet she is the best available at present, and her phenomena have for about half a century astounded and baffled some of the cleverest minds of the age." H.P.B. was trained by the Masters for the work that was required at that turn of the cycle, and part of her mission it was to inform the public about Them and Their Work. The Master, explaining the nature of Their Mission, continues in the same letter from which we have quoted above:

But until that day of final triumph someone has to be sacrificed—though we accept but voluntary victims. The ungrateful task did lay her low and desolate in the ruins of misery, misapprehension, and isolation: but she will have her reward in the hereafter for we never were ungrateful. As regards the Adept—not *one of my kind*, good friend, but far higher—you might have closed your book with those lines of Tennyson's "Wakeful Dreamer"—you knew him not—

"How could ye know him? Ye were yet within
The narrower circle; he had well nigh reached
The last, which, with a region of white flame,
Pure without heat, into a larger air
Up-burning, and an ether of black blue,
Invests and ingirds all other lives. . . ."

"Someone has to be sacrificed," says the Master, and the "voluntary victim" for the last century was H.P.B., who took the Path of Renunciation "to don the miseries of 'Secret Life.'" Such an one is called in *The Voice of the Silence* "thrice honoured," "a candidate for woe throughout the cycles." This is not the kind of suffering known to the ordinary person who is ever keen to escape it. The "candidate for woe" accepts voluntary suffering for the good of others, leading to the final sacrifice of the compassionate Buddhas, symbolized in the Cross for the Christians and in the Pledge of Kwan-Yin, the Chinese goddess of mercy:

Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but for ever, and everywhere, will I live and strive for the redemption of every creature throughout the world.

“Let the sins of the world fall on me,” affirmed the Buddha. By some occult process, part of the force of evil generated by the sins of men is gathered, as it were, into the Great One and changed or disrupted by the Power of Spiritual Love and Sacrifice, which the scientists of course cannot explain. Some inkling of this process is given in Count St. Martin’s explanation of the Mosaic sacrifices, referred to by William Quan Judge in his *Notes on the Bhagavad-Gita*, where he says that students should think upon it and work out for themselves what truth it contains. Count St. Martin, Mr. Judge says,

holds that the efficacy of the sacrifices rested in magnetic laws, for the priest, according to him, collected the bad effects of the sins of the people into his own person and then, by laying his hands upon the scapegoat (as in one sacrifice), communicated those deleterious influences to the poor animal who in the wilderness exhaled them so far away as not to affect the people.

Yes, H.P.B. was the scapegoat undergoing, for a long period of her life, intense emotional, mental and physical suffering, for she was doubted, derided and calumniated throughout her life, as few others have been. That her detractors continue to aim poisoned shafts at her even today, as some of the biographies coming out testify, is proof positive that she continues to live and, in the Biblical words, “she being dead yet speaketh.” She has proved the triumph of spirit over all she had to undergo, and has given a new idea of struggle, as learning anything new is a struggle, and freeing oneself from dogmas, worldly concepts and from egotism is a bigger struggle. All this the student of Theosophy has learnt, thus preparing himself for a new birth. Shelley’s lines, not fanciful but factual, need to be noted:

...to hope, till hope creates

From its own wreck the thing it contemplates.

The “path of woe” is woeful only to one who witnesses, but may not be so to the one who experiences; for, remember Christ’s last words from the Cross: “Eloi, Eloi, lama sabachthani,” meaning, “My God, my God, how thou hast glorified me!” and not “why hast thou forsaken me?” as the English translation generally puts it. H.P.B. is scornful of the English translation, which she calls “worthless” (*The Secret Doctrine*, II, 481). Further, any

life is woeful only to one's personal, physical, material nature, attached to the *kamic* nature, and never to the inner spiritual man. It is our desires which make us experience "hell" or "heaven"; to the "inner" vision they are only a set of circumstances. In "suffering" or "woe" of this kind, hell merges into heaven and *vice versa*. It is from the dark night of the soul that is born the victorious realization of the boundlessness of the Spirit—the Absolute ONE which occupies no space, is not in time, but ever IS.

More and more, as efforts are made to merge the lower with the higher and make them one, the aspirant gains the truer point of view—"truer realization of the Self," in terms of the U.L.T. Declaration—when the influence of the circumstances, however dreadful it might be, fails to upset him. The path of the aspirant is never smooth; for, in the words of *The Voice of the Silence*:

The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide. For as the lingering sunbeam, that on the top of some tall mountain shines, is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path, and root thy feet in terror to the spot.

But these difficulties confronting the aspirant are not new; they have risen from the subconscious where he had kept them imprisoned, and as he is opening a new leaf, turning away from his old habits and ways of life, the old "dwellers" come back to assail him. The aspirant with dauntless energy fights his way and overcomes them. But they come again, wearing false noses, and he defeats them once again, learning a new lesson from each encounter, and thus gaining strength, stability and understanding. *The Voice of the Silence* describes the encounters thus:

Beware, disciple, of that lethal shade. No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be." For now the last great fight, the final war between the *Higher* and the *Lower* Self, hath taken place. Behold the very battlefield is now engulfed in the great war, and is no more.

One should ever remember that recognizing the existence of the

path of woe is the first of the four Noble Truths of the Enlightened One, and at the outset the *Book of the Golden Precepts* asks: "Hast thou not passed through knowledge of all misery—truth the first?" Without grasping this first rule, the aspirant is a babe lost in the woods. The *Gita* details the different kinds of misery: "birth, death, decay, sickness and error." (XIII, 8)

The broad ways of the world and the paths of misery must remain obscure to the aspirant who does not see with the eye of understanding. For anyone who wants to tread the spiritual path, the first step, as the Buddha affirms, is to come to terms with suffering, in one's own heart. No wonder, H.P.B. writes again and again in various sections of *The Secret Doctrine* about the Cross, the Fallen Angels, Lucifer, Satan, Jehovah, Saturn, Prometheus, Zeus, etc., all signifying, in one way or the other, the fall of Spirit into Matter, the "pearl" becoming "a speck of mire," man caught up in the lures of the earth, "pertinently called 'Hell' and the greatest of all Hells, by the Esoteric School," as she puts it in a footnote on the last page of *The Voice of the Silence*. Are we not bombarded every moment with cries of pain and sorrow, beset by harsh rendings of the heart and surfeited with intimations of grief? In streets, markets, offices, trains and buses all are rushing past, each one a replica of our own self, full of desires, aspirations, hopes and frustrations, drifting in and out of our ken, flashing past our eyes. Are we able to assuage their misery any more than they can assuage ours?

The *Brihad Aranyaka Upanishad* states: "This indeed is excellent austerity (*tapas*) that a man suffers when he is ill" (V, xi, 1). Why does the Upanishad describe illness as *tapas*? For the ordinary person, illness entails suffering, but the sage looks upon it as "excellent austerity," without being dejected over it, the austerity itself serving to wipe out his evils. He who knows this, says the next line of the verse, has his evils burnt out by austerity in the form of meditation, and wins an excellent world.

We may inquire about suffering, about this seemingly aimless life, this busy motion that gets no fruition but the grave. But our desire to know is purely intellectual and the mystery of life remains. Books and instructions are of no use. The cause and cure of pain and woe, our own and others', remains unsolved. But not so with the Buddha. Although Siddhartha as a young prince was kept protected within the palace walls with no mention of death, old age, sorrow, pain or sickness, and was shown only things speaking of peace and plenty, he was still worried in his mind. As *The Light of Asia* puts it:

. . . But, looking deep, he saw
 The thorns which grow upon this rose of life:
 How the swart peasant sweated for his wage,
 Toiling for leave to live; and how he urged
 The great-eyed oxen through the flaming hours,
 Goading their velvet flanks; then marked he, too,
 How lizard fed on ant, and snake on him,
 And kite on both; and how the fish-hawk robbed
 The fish-tiger of that which it had seized;
 The shrike chasing the bulbul, which did hunt
 The jewelled butterflies; till everywhere
 Each slew a slayer and in turn was slain,
 Life living upon death. So the fair show
 Veiled one vast, savage, grim conspiracy
 Of mutual murder, from the worm to man,
 Who himself kills his fellow; seeing which—
 The hungry ploughman and his labouring kine,
 Their dewlaps blistered with the bitter yoke,
 The rage to live which makes all living strife—
 The Prince Siddhartha sighed.

Neither tepid inquiry nor curiosity ever brought one to a knowledge of the truth of suffering. Strong search and humility are advocated in the *Gita*, with no indulgence for the indolent. Similar is H.P.B.'s injunction, warning the student not to expect Theosophy to be made intelligible without his own mental effort:

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

The inquiry into the nature of suffering by Prince Siddhartha who became the Buddha was not just intellectual or emotional. After years of seclusion in the palace, he witnessed the four sights—an old man, a sick man, a dead man and a holy man—which triggered the inner chord to seek the meaning and solution to it all. Leaving palace, wife and child, he entered the real world in search of truth. It was not easily found; he tried every means, including self-mortification. Finding all paths useless, he sat down under a Bodhi tree, determined not to leave till a solution was found. After long meditation, he found the key to the meaning of suffering, which he gave out in his first sermon at Sarnath. *The Voice of the Silence* has a beautiful passage regarding this:

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self." Think not that when the sins of thy gross form are conquered, O Victim of thy Shadow, thy duty is accomplished by nature and by man.

The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka He became the Teacher of mankind. After Julai had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men and Gods.

It is difficult to explain abstract concepts with concrete words, for Truth is beyond words, as it is a realization of the unspoken Reality. It is only by symbols that an abstract idea may be conveyed, by sound, smell, or sight; and words in whatever language, especially a concrete one like the English, can only describe the outer shell and not the inner meaning. The message that the Buddha preached at Sarnath can be expressed as the Middle Way. He had experienced in life the two extremes—one of pampering the body and the other of denying it, both in excess. The Middle Way was in effect a natural reaction to both the paths he had previously trodden. His teachings are revolutionary and their implications are not confined to the boundaries of time or geography. His message consists of the Four Noble Truths, namely: (1) Existence is unhappiness—woe and suffering; (2) unhappiness is caused by desire and selfishness; (3) desire and craving can be overcome, (4) by following the Eightfold Path. The eight steps are: right understanding, right purpose, right speech, right behaviour, right vocation, right effort, right mindfulness, and right concentration. In essence, the "candidate for woe throughout the cycles" is convinced of the certainty that all pain, suffering and unhappiness can cease entirely only when complete non-attachment to life, possessions, friends and loved ones is achieved. Attachments should be replaced by genuine compassion. The Eightfold Path ensures that the aspirant reaches its joyful end with compassion and love for all creatures, enlightenment, non-duality and liberation. There is no dualism in the Buddha's teaching. The pure are not separate from the impure, nor the ignorant from the wise. Above all, suffering mankind is not separate from the blessed ones. There is no flight from suffering in enlightenment, no escapism from the world's woe. For, the Buddha is a candidate for woe throughout the cycles. There is to be found in his teaching penetration to the heart of suffering, and with this, the power to alleviate it in all beings.

In this mad age, threatened with nuclear annihilation, students of Theosophy are beholden to H.P.B.—who had been the target for abuse and vilification of the cruellest kind and who cared nothing for the abuse or lukewarmness of theosophists themselves—for her message of love and brotherhood. She herself had declared that she was not working for her own age but for another yet to come, being content with the fact that the seeds she sowed would grow, blossom and bear good fruit in another age. For this, the weeds have to be removed, and when the roots of selfish desire are pulled out from our heart, the life-blood will then flow freely through all. We will all feel the suffering of existence together, for Compassion knows no separation; it is “the law of Love eternal,” “a shoreless universal essence.”

(To be concluded)

COINCIDENCE is the simultaneous occurrence of causally unconnected events. . . . If we visualize each causal chain progressing in time as a meridian on the globe, then we may represent simultaneous events by the parallel circles of latitude. . . . All the events in a man's life would accordingly stand in two fundamentally different kinds of connection: firstly, in the objective, causal connection of the natural process; secondly, in a subjective connection which exists only in relation to the individual who experiences it, and which is thus as subjective as his own dreams, whose unfolding content is necessarily determined, but in the manner in which the scenes in a play are determined by the poet's plot. That both kinds of connection exist simultaneously, and the self-same event, although a link in two totally different chains, nevertheless falls into place in both, so that the fate of one individual invariably fits the fate of the other, and each is the hero of his own drama while simultaneously figuring in a drama foreign to him—this is something that surpasses our powers of comprehension, and can only be conceived as possible by virtue of the most wonderful pre-established harmony. . . . It is a great dream dreamt by that single entity, the Will to Life: but in such a way that all his personae must participate in it. Thus everything is interrelated and mutually attuned.

—ARTHUR SCHOPENHAUER

IN THE LIGHT OF THEOSOPHY

In spite of the long record of success achieved by dowsers, scientists have long been sceptical about dowsing, or prospecting for underground water, minerals, etc. Researchers, however, are now taking increasing interest in this ancient art. The latest theory, according to an article in *New Scientist* (England) for March 9, is that a feeling for magnetism might explain this phenomenon. Tom Williamson, a geologist with a special interest in mineral exploration, writes:

A closer look at the evidence shows that the sceptics' position is not as well founded as its supporters claim. What is more, a variety of recent findings now point towards a startling alternative explanation for the phenomenon. Dowsing may turn out to be a manifestation for the phenomenon. Dowsing may turn out to be of magnetism. . . .

Gene Simmons, a geophysicist at the Massachusetts Institute of Technology, recently came up with a good example of how magnetic sensitivity could play a part in successful dowsing for water. . . . The theory that people can respond to magnetic cues could also explain how dowsers may find veins of metal ores. These veins are usually associated with faults or fracture zones, which often produce magnetic anomalies, and in some cases ore minerals are themselves magnetic. Support for the idea comes from the Soviet Union. Since the early 1970's, geologists there have used dowsing on a large scale and have drilled thousands of test bores on the basis of dowsing. . . .

Dowsing is also used in other disciplines such as archaeology. Particularly in the Soviet Union, but also elsewhere, dowsers are helping archaeologists to locate buried features such as ditches, foundations, graves, old excavations and drainage systems. These features create small magnetic changes that are usually detected with highly sensitive instruments such as proton magnetometers. . . . If dowsers can detect small magnetic anomalies, they should also be able to help in surveying the ground beneath building sites, because pipes, cables, drains, culverts and the like all produce such changes. Many civil engineers and construction workers do use dowsing to trace these features.

It is now a well-established fact that birds and animals, even bacteria, can sense small magnetic changes. Experiments have proved that humans too have such a sense of magnetism, though it be an unconscious one, and, among other things, it gives us the

ability to sense direction, even in the absence of other clues. The author suggests that these findings may have implications for the magnetic theory of dowsing.

This is in line with the suggestion in an unsigned review in *The Theosophist* for April 1885, that “the preponderance of the watery or the mineral element in particular individual constitutions” might enable “the magnetic and electric currents of a large mass of water or mineral to so effectively pass through those individuals as to visibly affect the ‘divining rods’ held by them.”

A further hint may be found in “Conversations on Occultism” (*Vernal Blooms*, p. 152), where there is a reference to the natural attraction between particular metals and human beings who have about them more than other people have of the elementals connected with or belonging to the kingdoms of those metals. Of interest in this connection is the relation between man and nature, to which the faculty of dowsing bears witness and which folk wisdom as well as the teachings of the ancients confirm.

More than a trillion insects inhabit the Earth, yet they evoke little more than a shudder from most people. Biologist Thomas Eisner has spent a lifetime studying these creatures, and his 200-odd papers and a dozen monographs published so far have enhanced our understanding of insect physiology, behaviour and aesthetics. “It is hard to make people understand the sheer beauty of insects,” he says. “But I keep trying.” An article in the June *Span* provides insights into the world of insects:

A professor of biology and chemical ecology at Cornell University, in Ithaca, New York, Eisner is the world’s leading authority on insect defense and communication: the ingenious ways that insects use odours, poisons, plants and disguises to repel or injure a predator, and the chemical signals, known as pheromones, that they exchange during courtship, feeding or when under attack. He and his collaborators have discovered or described a boggling variety of insect ploys: a caterpillar that spins its camouflage from dried faeces, another that glues together an overcoat of flower petals; beetles so filled with the hormone progesterone that they are walking birth control pills, others that harbour natural tranquilizers; and a moth larva, nicknamed the “wolf in sheep’s clothing,” which covers itself with fleecy fibres plucked from aphid “sheep,” so that it may dine on aphids undetected by shepherding ants. . . .

For many insects, mimicry and disguise are survival tactics. . . .

Eisner considers insect behaviour in the larger context of gene survival—the idea that every creature acts to ensure the continuity of its own genetic stock.

Man is apt to take into consideration only his own human consciousness, as though no other existed outside of it. Yet, even on this plane of ours, there are other and various intellects, besides those of man, “in creatures visible and invisible, from minds of subjective high and low Beings to objective animals and the lowest organisms, in short, ‘from the Deva to the elephant, from the elemental to the ant’ ” (*Transactions of the Blavatsky Lodge*, p. 13). H.P.B. further explains that neither the natural selection theory nor the vitalistic theory of “protection” can account for the varied phenomena of imitation throughout the lower kingdoms. What, then, is the guiding intelligence in Nature?

Look at the strange insects and at some reptiles and non-vertebrate creatures, which so closely imitate, not only in their colour but by their outward shape, leaves, flowers, moss-covered branches and other so-called “inanimate” things. Shall we take “natural selection” and the explanation of Darwinists as a solution? I trust not. The theory of natural selection is not only utterly inadequate to explain this mysterious faculty of imitation in the realm of being, but gives also an entirely false conception of the importance of such imitative faculty, as a “potent weapon in the struggle for life.” And if this imitative faculty is once proved—as it can easily be—an absolute *misfit* for the Darwinian frame; *i.e.*, if its alleged use, in connection with the so-called “survival of the fittest” is shown to be a speculation which cannot stand close analysis, to what then can the fact of this faculty be attributed? All of you have seen insects which copy with almost a mirror-like fidelity the colour and even outward form of plants, leaves, flowers, pieces of dead twigs, etc. Nor is this a law but rather a frequent exception. What then but an invisible intelligence *outside* the insect can copy with such accuracy from larger originals? (*Transactions*, pp. 129-30)

Marcel Vogel, an exponent of plants' sensitivity, wired them up by way of experiment and found that they reacted as much to his *thought* of doing them harm as actual physical damage. At his research laboratory in San José, Vogel is trying to prove

that science and metaphysics are compatible. (*Prediction*, April 1987)

In one experiment, he picked three leaves from an elm, set them side by side on a glass plate and, ignoring one of them, sent the others thoughts of well-being for a whole week. The ignored leaf shrivelled, but the others were still fresh and their stems seemed to be healing.

After countless other experiments with plants, Vogel concluded that energy was connected with thought and that when one pulses one's thoughts that energy becomes coherent—"and that coherency has the power of a laser."

Sir Jagdish Chandra Bose's experiments with what he called "the nervous system of plants" showed that plants are sensitive to practically every stimulus to which animals are sensitive, and he contended that plant and animal are "a multiform unity in a single ocean of being." It is now an acknowledged fact that plants have consciousness and intelligence, that they respond to emotions such as love and hate, and that their growth is affected by the nature of the individual who plants and looks after them.

H.P.B. repeated an ancient teaching when she said:

The different variations of plants, etc., are the broken rays of one Ray. As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own freewill, to a degree. . . . A plant can be receptive or non-receptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. (*Transactions of the Blavatsky Lodge*, p. 97)

A recent study by Worldwatch Institute, an environmental research group, warns that human activities that destroy forests, fragment natural habitats and create pollution stresses are altering the course of evolution itself. Unless people in general and world leaders in particular accept responsibility for evolution, the biological character of the earth will be irretrievably changed. (*The Times of India*, June 8)

The report warns that one-fifth of all species on earth could be lost by the end of the century in the first stages of this mass

extinction. According to biologists, as many as 2000 species of mammals, reptiles and birds will have to be bred in captivity to escape extinction. Like zoos, botanical gardens could complement plant restoration. The study adds that as the rising level of carbon dioxide in the atmosphere triggers climate change, the distribution of plant and animal species will begin to shift in response to temperature and rainfall patterns.

On the evolutionary trends in India, the study quotes a Government of India estimate that nearly 175 million hectares of land produces far below its potential and sustains few native species. Because so much agricultural expansion has occurred on land unsuited for farming, abandoned land is common in many parts of the world, especially in underdeveloped countries.

Growing environmental awareness is needed among the public, resulting in the formation of activist groups and pressure lobbies to stop further biological damage to the planet Earth.

Which should we value more: an adult woman's right to live her life as she chooses, or her unborn child's right to have the chance of living its own life? The debate continues. Writing in *Telegraph Sunday Magazine* (England), Mary Kenny, author of *Abortion: The Whole Story*, calls for an end to our barbarity where foetuses are concerned:

If you are against abortion, logically you have to be against all abortion, because the nub of the matter is the foetus's chance of life. You cannot say: "This foetus deserves to die while this foetus deserves its chance." All foetuses must have equality of this opportunity. . . .

If you are against abortion, you must hold to this principle all along the line. You cannot say that it is better to deprive the foetus of its chance of life at two months' than it is at six months' gestation. It is the same individual whose chance of life is being lost. However, in common sense and in my personal experience of watching abortions, late termination is dramatically more distressing than early abortion. . . . The foetus struggles against being aborted. If the woman is conscious, she can feel the baby writhing in its death-throes. Even where people argue that we must accept abortion because it exists, few people of average sensibility can accept these terrible late abortions with equanimity. And when the foetus would have a chance of life—however slim—outside the womb (from about twenty-three weeks) the entitlement to kill cannot be upheld. There is no "right to choose" on behalf of

another life at this stage....

The foetus, foetology tells us, is unique. Inside its mother's body for incubation, it may have a separate blood group. Babies have continued to survive in the womb while their mothers have been clinically dead.... Many studies have shown that the baby in the womb is capable of human response—including response to its father's voice.

Before the 1967 Act [in Britain], it was argued that legal abortion would bring an end to child abuse, because there would be no more unwanted children. That has not happened. Child abuse is measurably worse today than it was twenty years ago, and there are more children in care than at any time since World War I. It was also argued that access to abortion would help marriages. Yet the divorce figures have increased eightfold since the Abortion Act, and marriage seems more frail today than ever before. It seems that it is responsibility, not personal freedom, which knits marriages together....

People will look back, in a couple of generations' time, and wonder how we could permit the barbarity of late abortions. Knowledge, technology and changing times will certainly alter our present perspectives on abortion and outlaw its worst current aspects.

In an editorial note in *The Theosophist* for August 1883, in answer to the question, "Is foeticide a crime?" H.P.B. calls it an "immoral and dangerous practice," against which occult philosophy warns. For, besides the purely physiological and psychological consequences,

...the crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and of the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character—for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even a child before it arrives at self-consciousness, than there is in any other small animal—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle." But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
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By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
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THE U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, Nos. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

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

The work it has on hand and the end it keeps in view are too absorbing and too 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, of 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 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, 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 to assist 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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