

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

## Publisher's Announcements

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

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

**SUBSCRIPTIONS:** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 21.00 £3.00, \$10.00 per annum, post free.

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

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

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

Vol. 55, No. 5

March 1985

### THE PHILOSOPHY OF W. Q. JUDGE

[Reprinted from THE THEOSOPHICAL MOVEMENT, June 1958.—EDS.]

BECAUSE there have been false prophets in the Theosophical Movement, Associates of the U.L.T. constantly speak from their platform of the true position in the Movement of Madame Blavatsky and W. Q. Judge and constantly refer to their writings. Should the day come when that appreciation has lapsed into lip-service and that presentation of their teachings into verbal repetition knowing no independent thought, then history will have repeated itself and Madame Blavatsky and W. Q. Judge will be remote figures behind an aura of sanctity, and their books so many bibles, deviation from which will be punishable at least by some mild form of social ostracism. Theosophy will be dead or its adherents.

If this is to be avoided we must retain a living relationship with our teachers and their books. The heart of such a living relationship is brotherhood. Judge wrote: "...through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours."

The living plants obtain their nourishment by osmosis, a silent invisible movement through invisible channels, made possible by their intimate relationship with the soil. By an inner osmosis our minds and hearts obtain their nourishment. To one aspect of this law all are subject: the absorption of ideas, of outlook, of sentiments and ideals, in those subtle ways in which a society transmits its culture to succeeding generations. But once an individual begins to think of himself as a member, however humble, of a family of which our teachers are older members; once his family sentiment never lets him forget that it is here that he really

belongs and nowhere else, a process of spiritual osmosis begins which makes Theosophy part and parcel of his inner being.

Elsewhere Judge wrote: "It is true that day by day the effect of my philosophy is more apparent on me, as yours is and will be on you, and so with us all." By derivation "philosophy" means love of wisdom. Here it means that wisdom by which secretly an individual lives, which is for him a pearl of great price. To study Reincarnation and Karma in Theosophical books, to express faith in them, is by no means the same as living by them and valuing them above worldly wisdom. The latter stamps upon our words of exposition that indefinable but easily recognizable hall-mark of originality carried by Judge's letters. They may repeat faithfully what he has heard, but equally they contain his own philosophy, his treasure.

We see only the surface of the deep currents of another's life. Only by their outcome can we judge of their hidden springs. Nevertheless his writings furnish internal evidence of at least three periods in his life, which we shall call the time of search, the time of spiritual loneliness and the time of offering.

The first period culminated in his meeting with Madame Blavatsky in 1874. This meeting he described in these words:

It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden.

Here he reveals what was the object of his search. The work of which he speaks became his constant preoccupation, his joy. Like many others before him in more than one field of human endeavour, he must have been haunted by a sense of a work to be performed, a mission to be fulfilled; but he differed from many of these great men in his vision of this work as something carried on through the centuries by many eager hands like the weaving of a great tapestry.

His finding of the plans and the uplift of spirit it must have meant for him was followed by a time of spiritual loneliness. Later he described such loneliness as silence and darkness in the forest of one's nature, bringing discouragement and despair. This second

period seems to have reached its climax in 1884 during his visit to London and Paris. Then he entered the valley of the shadow; the path was dark; he walked as in a mental cloak and horrid fancies tried their strength upon him.

During this second period he received from Damodar the letter which was reprinted in the November 1957 issue of this magazine.<sup>1</sup> In it he was told not to despair, not to think that there were no Adepts because he had met none, but to seek consolation in the performance of his duty, confident that in time the Masters would make themselves known to him.

This was the advice which he was to give to others in similar difficulties, in words which by their sureness reveal how much he made the wisdom they embodied his own. His letters at the time of trial show his determination to stand firm and conquer, his determination to keep the commandment of the Masters, "although now and then objects, senses, men, and time conspire to show that Masters laugh" at him. In the silence and darkness of his nature he conceived and nurtured a thing of light and spiritual sound, and in spiritual travail brought to birth wisdom and power.

In the last period of his life he offered that wisdom and power on the altar. He understood through his own firsthand experience the trials of others and was able to offer them the advice which he knew, if followed, would lead them out of their difficulties. His letters now reveal the inner calm and tranquillity, in spite of outer difficulties and sorrows, which he had attained. They embody his philosophy.

What makes the loneliness of the dark forest? The absence of familiar sounds; the feeling of being surrounded by a life which is indifferent, even hostile, to one's own existence, and the consequent sense of one's insignificance. H.P.B. had revealed to Judge a world with which he was familiar, a world to which he belonged, but she was far away and he surrounded by the swirling currents of American life, by millions of people indifferent to his visions and his aspirations. Many times the symbol of the forest must have seemed graphically true of his own experience. He learnt the simple lesson of that apparent isolation. He says to us:

Try to recollect that you are a very small affair in the world, and that the people around do not value you at all, and grieve

<sup>1</sup> Also reprinted in *THE THEOSOPHICAL MOVEMENT* for March 1973.—Eds.

not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others.

Of loneliness itself he says: "Must it not be true that loneliness cannot be escaped from by abhorrence of it or even by its acceptance, but by its recognition?" Acceptance may be passive; recognition implies active notice and consideration. The full implications of the term are apparent in another letter written to a student who too had experienced the feeling of helplessness and had expressed the wish that there were some Adepts in America to help. He wrote:

How much I have in years gone away said and thought those very words of yours, and to no profit! Why do you care what becomes of a million human beings? Are not millions going to death daily with no one to tell them of all this? But did you suppose that all this was not provided for? "And heavenly death itself is also well provided for." Now, then, you and I must learn to look on the deaths or the famishing of millions of beings with unfaltering heart. Else we had better give it all up now. Consider that at this moment are so many persons in various far-distant places who cannot ever hear these truths. Do you grieve for them? Do you realize their state? No; you realize the same thing only partially among those with whom it was your present lot to be born—I mean the nation. Do you want to do more than your best? Do you covet the work of another? No; you do not. You will sit calmly where you are, then, and with an unaffected heart, picture to yourself the moral and physical deaths and famines which are now without the possibility of prevention or amelioration. Your faith will know that *all* is provided for.

Similar advice to us today would be to learn to visualize calmly the madness of the arms race between America and Russia, the tragedy of the race laws in South Africa, the threat of the disaster of nuclear warfare which hangs over our heads, and at the same time to "do all we can in our own place as we see best." To continue to do our duty undisturbed because we lack the sensitivity to be affected by the condition of the world and to feel that loneliness or because we have become indifferent to the world is one thing; to continue with faith in the law of Karma and with the consequent conviction that in the performance of duty lies

the hope of the future is another.

Judge did not stop there. He adds in another letter: "The power of any and all circumstances is a fixed, unvarying quality, but as we vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants." Man's inhumanity to man has persisted throughout historical times. In every age millions in Africa, in China, in India as well as in Europe have never known security. It has seemed to be the end of their world for the millions who have perished in the past by flood or famine, as it would seem the end of their world if nations were to destroy themselves with nuclear weapons. If these things cast us down, it is because the darkness looms large in our consciousness and we do not know how to drink at the "great fountain of hope and of joy in the consideration that the Brothers exist"; we do not know how to be "joyful and glorious that the work thus goes on." For Judge it was "all a delusion...only one consequence of our past karma burning itself out before our eyes... only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature)"—and we ourselves are superior to Nature.

While it was an essential part of Judge's philosophy that in his inner true Self each is superior to Nature, it was also as much his teaching that each of us is not only inescapably linked with Nature through his mortal nature, but must learn to use the pattern of events. "Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy." and "Kali Yuga, by its very nature and terrible, swift momentum, permits one to do more with his energies in a shorter time than in any other Yuga."

The would-be occultist is learning spiritual alchemy. The chemist transforms, say, the poisonous elements of sodium and chlorine into harmless common salt; the physicist transmutes hydrogen into helium with the release of energy in Zeta. These and countless other changes in the physical world take place more rapidly at a higher temperature because a heightened temperature accelerates the internal motions of the atoms of the elements involved in the change, and brings the atoms of one into a more intimate relationship with the atoms of the other. Such an intimate relationship is a necessary condition of the change. The violent internal motions of Kali Yuga bring races, nations, classes, the sexes, and young and old into more intimate relationship with one another and make possible the building of new institutions, new relationships out of the old elements.

Judge saw the human situation in a large setting, but at the same time it was, for him, part of the highest wisdom to seek the beginning of the great reformation in the performance of duty, the doing of all we can in *our own place*, which is more than the faithful continuance of old undertakings.

Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying out anything but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of.

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### THE HOLY HOUR

It is the holy hour, the sky is dim,  
Though tinged with light on the horizon's rim,  
With light, which is the whole Creation's dower,  
For lo, the Lord of Being comes in power—  
The rising Sun, in whose broad disk we see  
The golden symbol of that Unity  
Which every dewdrop trembling on the lawn  
Reveals unbroken in the radiant dawn.

It is the holy hour, and all is still,  
As though dependent on one mighty Will,  
So still that e'en my restless mind is wrought  
Into the pattern of a single thought;  
Those tiny drops, that vast transcendent Sun,  
The fleeting many, the abiding ONE;  
'Then oh,' I pray, 'My Lord of Light, renew  
Thine image in my heart, as in the dew.'

## THE SIGHT OF THE SOUL

ONE of the "Golden Precepts" of *The Voice of the Silence* calls Compassion Alaya's Self. The very Self of the Universal Soul is Compassion and it is described as eternal Harmony. This Harmony is not amorphous—it maintains the light of everlasting right, it manifests the fitness of all things, it acts as the Law of Laws. In man, the microcosm, the Master-Soul is present as a ray, and so there is in him the desire for universal good and a feeling of tender compassion and mercy for all that lives and feels, needs help and kindness. This Presence in man works as an inherent idea, a natural intuition, and causes that sympathy to well up in the human heart, however deeply the iron has entered into it at the present time.

One of the occasions when almost everyone is moved by heartfelt pity is at the sight of a blind man in a crowded street groping about to find his way to his destination. Slowly he moves in his darkness while the sun dazzles for others. These pass him by, for even though a man's heart may feel, his brain makes him unconscious of it. Evil is wrought more by *want of thought* than by *want of heart*. Meantime the unfortunate blind one jogs along helpless, and yet not altogether helpless. For Nature is bountiful, and compensates at every turn. The blind man is compensated: he is blind to the beautiful around him, but he escapes the ugly. Again it is well known that the loss of one sense sharpens the remaining senses; greater keenness of hearing and sensitiveness of touch occur. Still more, the Soul learns to rely more on his own instincts, and, unhampered by sight, acquires steadiness, courage, fortitude and patience more quickly.

The same soul of Compassion working in a man's mind created the oculist to help to restore light to the darkened sight and heal the blind to vision.

"If thou wilt know the invisible, open thine eye wide on the visible," says the Talmudic axiom. What is there at the back of the visible blindness? Again the *Zohar* says: "All that which is in the lower (our) world is found in the upper. The Lower and the Upper act and react upon each other." Applying this principle to the loss of bodily sight, what do we learn?

The body has two eyes because the spirit in man has two organs of perception—Buddhi and Manas. More pitiable, more terrifying than the loss of physical sight is soul-blindness. There are those who have eyes but will not see; souls blind to the spiritual radiance of the Great Self. They are so plunged in material life, so

glamoured by Mara's allurements, that the film of Kama shuts off the inner world.

There are numerous ailments of soul-sight, as of body-sight. We need only consider two main types—total soul-blindness and weakness of soul-sight.

Those who through continuous indulgence in sensuous and sensual living disregard their conscience and so come to forget the very presence of the Divine within themselves become blind and finally reach the stage where they know not that they are blind. With such Nature works in her own way. There is Compassion for them too—affliction: loathsome diseases of the body, gruesome distortions of the mind, hideous torments of the heart. These are purifiers of greed, debauchery and delusion—rude awakeners of perception.

Then, those who feel the existence of the soul within themselves and perceive it through their own active conscience and yet make no attempt to see the rhythm of Nature or the purpose of life, weaken their spiritual sight. If they do not desire blindness they have to take themselves in hand and use the light of their own conscience, not only in action and speech, but also in thoughts and feelings. Following the Voice of Conscience, they become ready for Divine Wisdom or Theosophy.

At birth, the infant's eyes cannot see; slowly they get accustomed to the world around. Again, more time is required by the babe to grasp the facts of distance and perspective, and it learns about them in trying to catch the moon. There are analogous conditions in human consciousness. When by right resolve to live Theosophically a man becomes as one newly born, he has to learn to use his newly acquired sight. As by study and application the aspirant learns to understand the nature of Light, the Self Divine, he fancies the radiant Soma to be close at hand; failing to catch Him and hold Him in his grasp, he acquires the sense of perspective and proportion.

To learn to see with the aid of Buddhi-Manas is the whole art and science of Occultism. The hasty student mistakes the knowledge of outer processes for Self-Knowledge—his is the wandering eye. The ambitious aspirant slips into developing psychic sight and takes it for granted that his is the power of spiritual vision. He is the cross-eyed one who always sees out of focus. Manas is the eye of discrimination (*viveka*), Buddhi that of dispassion (*vairagya*). These two, properly blended and focused, enable us to perceive correctly.

To learn to use Manas and Buddhi we need to avail ourselves

of the assistance of skilled oculists. The Masters of Theosophy have given us instructions which teach us how to use the sight of the Soul. The great ideas of Theosophy, presented to the mind, activate Manas and we begin to discriminate; but practice is necessary. It is through right and reliable practice that Buddhi unfolds and teaches us how to live by the power of dispassionate Love or Compassion.

In the writings of H. P. Blavatsky and W. Q. Judge the student of our era will find all that is safe and reliable to practise. H.P.B. is the Buddhi-Manas of the Movement and W.Q.J. is the Bridge, the *Antahkarana*. In their writings we learn how to cross the bridge which spans the valley between Kama-Manas and Buddhi-Manas. Leaving the former and going over to the latter, we lose for ever the possibility of going soul-blind.

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REASON, which, as Cabanis says, develops only at the expense and loss of natural instinct, is a Chinese wall slowly rising on the soil of sophistry, and which finally shuts out man's spiritual perceptions of which the instinct is one of the most important examples. Arrived at certain stages of physical prostration, when mind and the reasoning faculties seem paralysed through weakness and bodily exhaustion, instinct—the spiritual *unity* of the five senses—sees, hears, feels, tastes, and smells, unimpaired by either time or space. . . .

Like everything else which has its origin in psychological mysteries, instinct has been too long neglected in the domain of science. "We see what indicated the way to man to find relief for all his physical ailings," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies." Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter, the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman!

—*Isis Unveiled*, I, 145, 434

## THE SPIRIT OF INQUIRY

A SPIRIT of inquiry is discernible amidst the prevalent unrest in the East as in the West. It might be likened scientifically to racial metabolism of an unknown nature. Orthodox science is fast losing its materialism, orthodox religion its dogmatism. The laymen of both are looking for new miracles by which they can regain the faith they have lost in the old.

Everywhere one can perceive a disposition to seek for what the lawyers call evidence aliunde—that is, for information and guidance outside the record, for testimony from sources hitherto either ignored or discredited. When leading philosophers and scientists publicly acknowledge the grave shortcomings in the spirit and results of their respective schools and advocate a change of attitude in all research, one may justly find fresh hope. When leading theologians themselves are foremost in criticism of their own creeds and religious conduct, one may justly renew one's faith. The longed-for miracles are being performed before our eyes in every field of human need and interest—would we but look to see. From an assured complacency and proud satisfaction with our "glorious civilization," thinking minds are recognizing themselves to be enveloped in the territory of doubt. Old dogmas, accepted formulas, are no longer worshipped as fetishes, regarded as chart and compass not to be questioned. Orientation is lost, and the loss is freely admitted even among those who have hitherto been most certain of their respective rights of eminent domain. The questioning of today is among our captains and our kings, not just the vain cries of the serf, the demagogue, the rebellious-minded.

History is the keeper of the archives of the past, but current literature is the maker of the records of the future. The multitude of books, magazines and other periodical publications devoted to arcane, magical and mystical subjects is already very large and daily increases. The students of those erstwhile pursuits of the charlatan are now to be found among the higher brackets of social and intellectual life along with the pretenders and the profiteers. The moral as well as the immoral impulses of mankind are reasserting their underlying power through the veneer of purely conventional standards. That part of our nature which may well be called the unknown mind of the race is coming to life—astonishingly as disconcertingly. It is a renaissance of the transcendental, a recrudescence of the subnormal and subconscious.

Spiritualism is once more an active element in the air we breathe—spiritualism whether defined as the very oxygen of metaphysical existence, or recognized as some allotrope of that oxygen which may as easily kill as cure when deeply inhaled. Originally spiritualism meant that unadulterated Truth which lies beyond the range of direct human cognizance, and, in a secondary sense, such portions of that unchanging knowledge of the realities as is attainable through either of two means. All this as contrasted with such relative truth as is open to acquisition by normal methods and through the normal channels of mankind, even when these are pursued with lifelong devotion and the maximum of favouring conditions. Otherwise, spiritualism is but a name for the many spectral colours into which the white rays of Truth are scattered as they pass through the prism of human consciousness. Or, finally, the term may be limited to the long series of strange manifestations beginning about the middle of the last century, but which actually in their totality comprise but a tithe, a sporadic exhibition, of what in itself covers an immensely wider field, now as in all the past.

Synthetic observation and study have for centuries been absent from the *élite*, even, of our civilization. No Gradgrind of fiction was ever so avid for "facts" as our science-pioneered, science-worshipping, science-ridden modern world. We have been surfeited with facts, are drowning in an ocean of facts which no one knows how to navigate either for his own or for the general welfare—and are waking up to this fact as the supreme one among the numberless many.

The two means of super- or preter-human knowledge implicit in the term spiritualism are self-evident when one regards the subject with synthetic insight. Either there must be a descent to our world by a being of higher realms, or an ascent from our level of consciousness to another stratum of existence. The records of mankind embody in tradition and in sacred literature cases numerous in number although rare in proportion of such Divine descents. Each of the many past and present religions traces back to such an Appearance—some being in human form and thus regarded as an Incarnation of the Supreme Spirit or Intelligence. No people has ever been heard of without a religion of some kind. Among some, that Incarnation or Appearance has been considered as unique. Among the followers of other religions their Saviour is also believed to be distinct, though but one among many. Still other systems are founded on the idea that the same great Identity reincarnates at long intervals.

The possibility of the actual Presence of a being or beings from higher worlds, whether through natural, or by what mankind would consider abnormal, processes of descent, has scarcely been investigated in any impartial or scientific spirit. The subject has been almost entirely dealt with in the naive or preconceived fashion of belief or disbelief, affirmation or denial. Yet an immense amount of testimony is available and should be considered and appraised in a judicial frame of mind for its credibility and possible value. To accept such testimony merely on authority or by heredity, or from the instillation of ideas by those who have no more knowledge than ourselves, is certainly highly imprudent. To reject it offhand for the same reason or lack of reason, or merely because it relates to something presently unknown to ourselves or our acquaintance, therefore transcendental, is as injudicious as it is unjust. Human consciousness, even in the wisest and best of the race, is admittedly incomplete, inconclusive, hence exclusive in tendency and all too often in practice. If it is self-evident that no man is to be blamed for his ignorance, is it not equally self-evident that any man is blamable for being proud of his ignorance, and that every man is foolish for being content with his ignorance so long as any means of knowledge remain unexplored? They are equally in "contempt of court," judicially speaking, who are satisfied either with scepticism or belief on the most important of all imaginable subjects affecting human life.

Perhaps the greatest underlying weakness of dependence on instinct, revelation and authority is to be found in the very satisfactions they afford. Discontent, sentient, moral, or intellectual, is the sure evidence that some part of our being demands its natural aliment and exercise. Neither instinct nor revelation has, any more than has authority *per se*, any use for reason, justice, volition, save as obedient servants. Like carriage horses the eye of discrimination is forced to wear blinkers—to see only what is in line with the driver's intention. Hence, humanity at large everywhere and in all times makes a beaten track out of the trail planned by the astute, to whom all roads are paths of self-interest. Desire, whether as energy or end in view, is always the sense of something lacking which both lures and impels the motivating principle of human as well as animal action. After the satisfaction of desire comes the lethargy of repletion.

Spiritualism in its pure sense takes account of all principles and elements of being, their co-ordination, harmonious development and final unification—in other words, the whole course of

the evolution of the divine individual from the primal germ to the perfected resultant of its ceaseless pilgrimage through every form of existence. The cycle of that existence, however viewed, can be succinctly stated: the germinal, the instinctual, the impulsive, the intellectual stages. As each reaches its reproductive age it gives birth to the next higher in which it becomes henceforth a factor only. The seminal essence throughout is desire for growth, for expansion, whether that desire be automatic, semi-conscious, or informed volition as in the human being. If regarded as vital, not merely mechanical or chemical, the process can be plainly formulated in the scientific terms of contact, adsorption, osmosis, absorption, variation. This goes on *mutually* all the time, in the forces of nature, in the chemical elements, in all organisms, and in every kingdom known to us. Its mathematical equations have never yet been discovered by human consciousness, but its analogies and correspondences become equally evident metaphysically as physically when looked for. In the same way, each such cycle of existence is easily seen to be, in the round, but a wheel revolving within and upon an unmeasured—but not necessarily immeasurable—greater cycle.

What is the case with the mass is the case with the individual units of which the mass consists. Each minutest thing or being is but a replica of the vast inclusive whole, which it mirrors, represents, embodies in one or another of the *unbroken* series from the universal to the particular, from the particular to the universal—plus what has been gained during such round of manifestation. After relative action comes comparative rest. After comparative repose must come renewal of manifestation, based upon what has been gained before. What we call the “laws of nature” are but the acquired habits of Life itself in its several phases and aspects. Life itself, whether in the whole or in its constituent units, is *both* infinite and finite, both mortal and immortal, both what we call indifferently spirit, intelligence, energy, and what we call indifferently matter, mind, and form.

The great ideas implicit in such terms as transmigration, metempsychosis, reincarnation, the “second birth,” immortality, and many others—all these have too long been clothed with dogmatic religious and sectarian garments or made into phylacteries and tibboleths. And when the immense accumulation of scientific knowledge and its demonstrated generalizations are studied for their underlying verities one can easily detect within the nomenclature of materialism the same great Truth and truths muffled within the sanctimonious phraseology of the various religions.

The synthetic method of approach consists simply in looking without preconception for truth wherever it may be found. No one need be misled into rejecting any fact merely because it is clothed in someone's opinion of its meaning. No one searching for the inclusive meaning of all the incidence and accident of Life is thereby constrained to accept and adopt any arbitrary classifications by whomsoever made or by what authority sanctioned. The fruit of such methods of procedure is everywhere evilly evidenced by the defects and defectives they have produced, by their insufficiency and breakdown, even in the hands of the intelligent and well-disposed who have relied upon them as too well attested to be questioned. If Horace Greeley had left no other benefaction to his fellow-men he would be entitled to the gratitude of all for his assertion of individual free will and responsibility in the phrase: "I accept unreservedly the views of no man, living or dead." To take that attitude without pride is to become a genuine spiritualist, is to recognize that "the Truth shall make you free," is to become oneself a striver for perfection, however distant or invisible the goal may be. Equally it is to recognize that there is no half-way house of the interpreter where one may say, in any final sense, "Here I rest."

Religion has hitherto been more conformable to the mass-mind than science. For the mass-mind, not having yet reached saturation point, tends ever to seek "satisfaction," thence to lethargy, thence to retrogression. Established religion, essentially preservative and conservative, tends as inevitably to crystallization and dogmatism in satisfying this tendency to inertia. Every sect in every religion, however absurd and bizarre its conceptions, springs from rebellion against static theology. Orthodox religion everywhere presents the strange phenomenon of regarding as sin the free questioning of its dogmas.

Over against the theological spirit stands that of true Science—the spirit of inquiry into all the phenomena of nature and of man. Even in modern materialistic science one can readily detect the heretical nature that inspires the founders of the many sects in every religion. Thus as the faults of theology augment, rebels become more numerous, and the study of science begins within the bosom of the Church itself. In time the results of free inquiry permeate the mass, ever labouring more heavily under ecclesiastical burdens, and science becomes the hoped-for Messiah of this life. When both the superstition of religion and the materialism of science become an intolerable pack-saddle on the back of mankind, the insubordination which began at the top ferments

in the mass, and a kind of mental and moral yeastiness affects the whole body politic of humanity. Delusions of every kind afflict the multitude and its leaders. Those who remain sober and attentive to the preservation of the good, the destruction of the evils in our civilization, begin to search anew the Scriptures.

Such an epoch is the present—a development, not a precipitation, for it has been accumulating unperceived in the midst of that progress upon which our desires have been for so long fixed. So, more men are endeavouring to rise to higher levels of insight and of experience by various introspective means. Others, still more numerous, seek retrospectively in history, prospectively in imagination, externally in the survey of prevailing conditions; but all with one object—the amelioration of the status of humanity by the regeneration of our civilization.

A fraternity of quest thus becomes possible wherein all these forward-looking minds may achieve what is impossible to segregated efforts. Such a community of search is necessarily one of the spirit, not of the form, and so includes all men of good will wherever and however situated. Perhaps its real basis of union would lie in the recognition that impersonal truth possesses its own hall-marks, and can, therefore, be identified apart from the patterns in which it may be stamped. To distinguish the genuine from its alloys and counterfeits is no easy task, but surely one that must be undertaken by him who would find the way.

Perhaps the second practicable and immediately practical step is the survey of the coinage descended to us from the vast and unknown past, stamped with the mintage marks of the great religions. If there is to be fraternity in the search for truth, there should be mutual recognition of the unity of Truth itself, and of the existence, even if only in germ, of a universal criterion in every man. That must be nearest to truth which is common to all. Who could question the instinctive sanity of the remark attributed to Disraeli—"Sensible men are all of one religion."

In such a quest for the one Wisdom-Religion, there might well be taken as point of departure the consideration of the vital essence of all religions—Gods, Heroes, and Men. Are they, or are they not, of one common origin and stock? Instead of listening to the priest, the historian and the interpreter, it is in our power to attend to what the Gods and Demi-gods themselves have placed on record among men. Testimony is abundant. One should proceed to weigh it for its credibility and bearing before entering No-Man's-Land.

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## CLEARING THE ENVIRONMENT

THE slum problem is only too often considered from a materialistic angle, stress being laid on the change of circumstance, while the mentality and character of those most concerned is hardly considered at all. It is not to be wondered at, therefore, that fresh problems have arisen when attempts are made by the authorities to house decently the population transferred from their former deplorable quarters. A more efficient way of dealing with the situation would be the soul-education of the slum-dwellers, by which they could begin to clear their own environment, thus opening up a natural instead of a forced "way out." Too often poverty is aggravated, not by lack of the things of life, but by the wrong or unskilful use of them.

Yet there are slums nearer than those that deface our cities. Those who ought to help others need help and education themselves. The slums of the mind and moral nature disfigure fine ladies and gentlemen far more than those who live below the poverty line, for the former have greater power and therefore greater responsibility.

Cramped space, privation and dirt are the characteristics of the outer slum; selfishness, thoughtlessness and inordinate desire those of the inner, the first being the result of the second. Both would vanish if each were to take from life only that *needed* for his own position and development, giving to all others with whom he comes in contact whatever is necessary for theirs. Service must be rendered in proportion to the privileges taken, under penalty of losing the latter.

Correct evaluation is needed to determine what is necessary service, since the degree of soul development differs with each individual. Mass charity merely avoids individual responsibility, and by cutting off the heads of the problem, allows two to spring up, Hydralike, where one grew before. Help is most effective when given by the individual to the individual.

Here, apart from the hazard due to ignorance, two dangers have to be avoided, since they result in busybodying; first, the generosity, so-called, due to vanity, and secondly the sympathy that is a kind of projected self-pity. The sympathizer does not "get under the skin" of the other folk to understand *their* attitude and relationship to the circumstances, but merely attributes to them his own reactions. The only help one can give another is to help himself, and example is more potent thereto than preaching.

What then is self-help, self-education? It means the accep-

tance of all men and women as spiritual potencies; with that comes the recognition that life has a purpose. By *using* present possessions, spiritual, mental and material, with right thought, they are made to yield real values. When thoughtlessness goes, the wicked and the foolish obtain perception. Then comes the clearance of the multitudinous desires that litter up the soul's habitation with "matter in the wrong place." An impersonal survey of our thousand and one wants and desires would show them to be in reality "dirt" that clogs the rising soul and shuts out the light of spirit.

Let us clean up our faculty of desire, nourish our minds with the ideals to be objectivized, and stretch our heart's understanding to the uttermost measure of space. When a man is thus able to clear up in some measure his own slum, others will be likewise inspired, and with the growth of his capacity to help will come the demands made upon it. Finally, whatever meaning be given the phrase "slum clearance," the process must be the paradoxical one of "hastening slowly."

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My mind has murdered me  
And is rejoicing o'er the deed.  
How mean and wretched is  
My mind, indeed!

When you have once subdued  
The devil in your mind,  
In all the world  
You will no terror find.

—Thoughts from Japanese Wisdom

## OCCULT AXIOMS AND THEIR SYMBOLS

[Reprinted from *Lucifer*, April 1889.—EDS.]

THE recognition of Karmic justice and of the law of Reincarnation shows us the practical advantage of not doing to others what we should not like them to do to us, and further, of sowing, by positive deeds of charity, the germs of a future harvest of benefits for ourselves. This reasoning embraces both the arguments of Christian and Utilitarian moralists, at the same time corrected, purified and sublimated. As we have already said, Positivism, concerning itself merely with the short life of the present, cannot convince us that there is any harm in cheating the social body, if we are clever enough to make sure of having our rights attended to, while only pretending to fulfil our duties; it may try to argue vaguely that virtue is the best way to happiness, but this sentimental suspicion will never be sufficient to prevent any man with evil tendencies or under strong temptation from taking his pleasure where he finds it, when that man is persuaded that everything ends with the present life, and that his conduct is of no more importance, after all, either to himself or to the world at large, than the noise of a wasp in the forest. A Chinese proverb says that whoever finds pleasure in vice and pain in virtue, is yet a novice in both; but as a matter of fact most men are such novices that even hygienic considerations and the scientific knowledge of consequences is scarcely sufficient to deter them from unhealthy gratification of their passions; when they are mad enough to waste their own life, how could they be expected to spare the interests of others? When a man in anger is ready to destroy himself, provided he destroys his enemy at the same time, will he stop to consider that he has no right to deprive the social body of a double life? Undoubtedly the Christian sanctions contained more power and efficacy; but Christianity fell into the opposite exaggeration, and darkened so much the pictures of future punishment that it made man doubt Justice. The fairy-tales of hell and its king the devil never worked satisfactorily, even on the infantile minds of mediaeval humanity, because men cannot be rendered virtuous through fear; at most can they be turned into cowards and slaves. In our days of free and scientific thought, Christian preachers themselves have understood the puerility of their bogey stories, and reserve them for uncommonly rural congregations. Satan's fork is no longer the lever of the masses, and the horns wear out more and more every day on the poor devil's

head. Today the favourite text for sermons on virtue is that we must be good out of gratitude towards the Creator: but considering that evil predominates in the world and that its Creator must therefore be more than half wicked, it is a question whether we should not have more chances of pleasing him by being as unmerciful as himself. Besides, many a noble soul would prefer even a voluntary damnation with the majority of Mankind to an egotistic salvation with a few generally very uninteresting elect. Then, there is the psychological fact, that a man feels little remorse or even satisfaction for deeds, good or bad, committed, say, thirty years ago, and that the justice does not stand well in equilibrium which would give to our short passage on earth the counterpoise of an eternity without relief to the monotony either of pain or pleasure; and this other philosophical fact that, as pain is only a contrast to pleasure and *vice versa*, both torment and bliss would in time merge into indifference, unless indeed the saints, in order to preserve the necessary contrast, should from time to time open their nostrils to the smell of the roasted flesh of their unfortunate brothers.

Although the religions of our country and philosophies of our time are unable either to explain or to remedy the dreadful evils which are the lot of a great majority of mankind, a conscientious observer cannot help acknowledging that there lurks in the hearts, even of the most miserable, an instinctive belief in justice, an intuitional conviction that right cannot be made wrong by might, and that somehow or somewhere injustice will find a compensation. This feeling cannot be attributed to religions which explain physical contrasts by metaphysical contradictions: besides, it is to be found, sometimes stronger than anywhere else, in countries where generations of free thinkers have transmitted to each other their scepticism, and where agnosticism is the attitude of an overwhelming majority of the people. Whence, then, that innate honesty, if not from a kind of unconscious recognition of the law of Karma? If anything is to be wondered at in our period of transitions, it is not the frequency of crimes, but rather their scarcity. When Humanity has no longer any belief and has not yet any knowledge, when we see on one hand the respect of the law fading away from the minds of the people, and on the other that same law softening the rigorism of its code as civilization advances, when passivity and ignorance diminish in the same proportion as sensuality and discontent increase, we may certainly ask ourselves what mysterious rope still holds together the inflammable brands of the social faggot.

The Karma of our egotistic civilization is above our heads like a dark cloud which will resolve itself into tears and blood, while a maelstrom of despair and hatred whirls in the hearts of the pariahs deserted in the midst of our populous cities; at every corner is to be met the tramp, wearing along without hope or purpose. Before him is the endless street with its fog and smoke; above him, the gloom of the pitiless sky and the drizzling rain; below, the mud where his sore and cold feet sink at each step; around him, no sympathetic look meets his eyes. His misery escapes the notice of the restless, uneasy-looking men of business hurrying to their offices, and of the stiff arrogant idlers, who carry their respectabilities like brimful vessels, grave as undertakers, dignified as offended turkeys; who walk with their elbows away from the body to keep the vulgar at a distance, and who have stiffened the muscles of their faces that no human feeling should appear and compromise their fashionable imbecility. But the philosopher does not know which is more to be pitied, the despair of the one or the confidence of the other; for he knows that riches and poverty are only the extreme points on the wheel of Karma, and knowing he has himself passed through many happy and many miserable lives, he values the present one only for the opportunities it affords him of returning unselfish service for the egotism he has to suffer from, and of alleviating the miseries he has escaped.

The man, however, who does good simply to prepare himself a good Karma, may be said to practise altruism egotistically, although virtue can never be a purely personal thing, since it spreads around itself spiritual influences and material examples. But Theosophy can offer to the royal virtue of unselfishness higher and nobler seats. If the diversity of forms is actually tending towards reabsorption in Unity, the man whose efforts have personality as their only goal is simply swimming against Evolution. And as the contractive force must ultimately gain victory over the expansive one, final dissolution is reserved to those who would fight against the predominant universal power. The said expansion and contraction, however, are only material similes or introversions of spiritual facts; the path of altruism leads to expansion of limited consciousness into universal consciousness or Omniscience, while egotism is the way to infinitesimal nescience, which is the only mode of annihilation, the frightful punishment reserved, at the end of the Manwantara, to the Adepts of the left hand. Everything finite being also transient, egotism is incompatible with immortality. Matter is eternal like Spirit,

but eternally unconscious, while Spirit is the source of consciousness. Unconscious eternity being no better than non-existence, the only manner of obtaining salvation is to transfer our consciousness from the low planes to the higher ones, to sacrifice personality on the altar of the Higher Self. Let him who dreams of sublimating and immortalizing his egotism consider that nothing will remain of his work but what can be used by others; that he must leave to somebody else the money he has saved, the palaces he has built, the devices he has planned for his own glorification; and that he will carry nothing beyond the grave, nothing but the craving he could not and can never satisfy, and which will bring him down again and again to learn the deceptions of many rebirths. Let him remember that life has been lent to him only in order that he may offer his stone to the monument Humanity is building according to the plans of Nature; that the very feelings which made him love so much his personality are only the veils thrown by Nature on her own necessities; that his dreams of voluptuousness only helped to the preservation of species, his shadow of free-will to the improvement of the race, within the bounds of immutable laws; and that even the peculiarities of feeling, conduct, thought and aspirations which he thought most intimate and entirely his own, were nothing but the eternal recommencement of preordained types. And if he hesitates still to acknowledge his delusion, let him observe the superb indifference of Nature to the fate of individuals; how brightly the sun shines on the despair of poets or the pride of kings, on graveyards and battlefields, on the joys and sorrows of Humanity, and would continue to shine were the earth itself shattered to atoms.

Thus, the man who practises altruism acts not only in his own superior interest, but also in accordance with the ultimate purposes of Nature. To souls endowed with religious sentimentality, however, these practical and scientific arguments will not appeal so strongly as this other philosophical truth, that Love and Sympathy are the direct manifestations of the Divinity concealed in the inmost penetralia of our Highest Being. Not only all men come from a common origin and tend to the same goal, not only the many proceed from and to the one, but as we have said, Unity is ever present in everybody and everywhere, and, by a magnificent law which perpetuates the primordial reality through the diversity of illusions, it remains constantly as our central guide throughout our dreary pilgrimage. The light of egotism is but a distorted reflection of this sun of altruism; when, in mo-

ments of despair, man recedes in the internal night of what appears to him loneliness and void, then, if he but opens towards the inside the eyes he has shut upon the external nightmares, he will find the real Self which is above our joys as our sorrows; he will find a deep recess sheltered from the tempests of life, where many a time before he has unconsciously taken refuge. Betrayed by a woman, conquered by a rival, abandoned by those we love, or even justly punished for some fault of ours, we feel above our souls the impassive being who watches us weep, and such is his brilliancy that even in our humiliation rises an inmost protest of superiority, for our real Self is indeed superior to everything; it is for this same reason that every one of us is inclined to think better of himself and to love himself better than anybody else, thus prostituting to the lower Ego the love which the real Ego alone deserves. The supreme Unity being the highest principle in our own constitution, if we remove one after the other, for the analysis of thought, the different "Koshas" or sheaths which envelop Atma, we remove at the same time personal limitations and the causes of separateness, so that we can find our Self only by losing ourselves. Atma cannot be called an individual principle; it does not belong either to me or to you; the same thing says "I" in you as well as in myself, behind your name and form as well as my peculiarities, under my vices as well as your virtues. Whoever has understood this sublime doctrine of the essential identity of "I" and "Thou" under the illusory distinction of "Mine" and "Thine," scarcely finds any words to express its sacredness. It inspired the mansuetude and benevolence of generations of Yogis and Buddhists, and it ought to be made the central and first teaching of Theosophy. It is similar to the Christian precept: "Love each other for the sake of God"; but that God instead of being outside of creation, so far that men can doubt his existence, is ever present in our Self and the Self of others, and is that Self; and man, instead of reckoning on external influences and arbitrary mercy, needs no other prayer but aspiration towards that perfect model enthroned in his own soul, who demands no other sacrifice but the crucifixion of egotism. This truth is not to be demonstrated by mere reasoning, although our whole philosophy rests upon it, although the wonderful similarity which carries in an endless circle all the acts, thoughts, passions and aspirations of Humanity seems to point out the existence of some common principle; but it is to be sensed in the depths of our own being, to be felt at the sight of any fellow man, to be realized by eyes meeting eyes, by words answering to words, by joys and sorrows swelling in our

hearts in sympathy with the enjoyments and sorrows of others.

O, Brothers! Here is the real basis of morality; we have found the source of Love; descending into the inmost sanctum of my own being, it is you all I meet there. Why should I quarrel with you? Am I angry with my teeth when I bite my tongue, and shall I hate a caterpillar when I love a butterfly? If you hurt me by your words, deeds or antipathy, is it not "He" who through an imperfect brain sees in me an enemy and believes he has reasons to hate me? If you caress me, if you praise me, if you love me, is it not "He" who recognizes himself behind a body you wish to embrace, behind a soul you wish to understand? Atma is the central sight, which looking at the world through so many souls and so many eyes, sees it under so many aspects. The fourth visage of Brahmâ is the august and melancholy face of Humanity, the one type, mine as well as yours, which is to be perceived behind the masks stamped by Karma upon our souls, the masks smiling with kindness or stiffened by egotism and distorted by passion, the masks of angels or of demons. The wailing of the forest and of the sea, and the moanings of the brutes, the clear and pearly laugh of merry girls and the groans of humanity in travail, all the noises of the planet, express the same thing as the silence of the infinite. O, my Selves! In the sacred name of "Him" who is more than our common father, being the centre of all our beings, I shout to you the universal call to Love and my weak voice loses itself in that Verb expressed by all flesh!

—AMARAVELLA

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WITH the body itself as the temple, with a subjugated mind itself as the servants there, with truth itself as purification, with mind as the jewel-image, with love itself as the ghee and the milk for the ablution of the image, with hymn as the food offering, we have shown the way to conduct the worship of Siva.

—APPAR

## OPENING OUT A WAY

ROBERT Browning in his *Paracelsus* has brought out the great truth that man is his own divinity, his own inspirer, and that

*to know*

Rather consists in opening out a way  
Whence the imprisoned splendour may escape  
Than in effecting entry for a light  
Supposed to be without.

But will our imprisoned genie come forth merely because we have heard of its existence and sensed the truth of the concept? Mr. Judge in his *Letters That Have Helped Me* says, "You have the key to self and that is all; take it and drag out the lurker inside." The kingdom of heaven evidently has still to be taken by violence and a simple rub of our Aladdin's Lamp will not suffice. This *djinn* of Allah will not be summoned forth at the first call. We have to call often, for our mind is now so coated with layers of misconceptions and desire-propelled fancies that our first call may only disturb the bats and other creatures of the night that have settled in our mental sphere, and in our ignorance we might mistake their fluttering for angels' wings and accept what then arises in our minds as a new revelation from on high.

But we have to do something or else we shall find ourselves among those whom Ibsen condemns for never giving an opportunity to their latent potentialities to express themselves. Here is what he makes Peer Gynt say:

"We are songs;  
You should have sung us!"

"We are thoughts;  
You should have thought us."

"We are a watchword;  
You should have used us!"

But instead

"A thousand times over  
Hast thou cowed us and smothered us.  
Down in thy heart's pit

We have lain and waited.  
We were never called forth."

"We were never called forth"—here lies the tragedy of human life, that the God within should have so little opportunity to make its voice heard but should forever be crucified on the cross of the lower passions and desires and ignoble thoughts. These other voices drown the voice that would fain speak would we but be quiet and listen. The din and clatter of the material world assail our senses and absorb our attention, the songs of the sirens of desire, the visions of the airy castle-builder of our egotism and ambition and our intellectual pride arise and intoxicate the mind that would aspire upward towards its parent and it becomes once more the slave of these enchantments.

H.P.B. says of the mind, the lower reflection of Manas, that if it can be freed from Kama it becomes the guide of the highest mental faculties. It is thus not some new consciousness that we have to acquire; we have only to learn to make the correct use of this mind that we are already using, and unfortunately also misusing a good deal of the time. We can start, therefore, just where we are.

The right use of the mind depends largely on the relinquishment of wrong mental habits. Hence the great Teachers, *e.g.*, Patanjali, begin their teaching on Yoga with Mind-Control. They exhort us to stop the mental modifications of the wrong sort, as already described, and to begin practices of mental discipline that will bring the mind constantly back to a central point or position. Even if we feel that little success will crown any efforts which we may make in this life, yet this work should not be neglected, for we can at least prepare our mental luggage for our next life and thus get rid of some of the mental trappings which are hindering our progress. Attention should be given to what is said in *Letters That Have Helped Me* about the ferment which we permit to arise in our own nature and which "impedes the entrance of the clear rays of Truth." This ferment is not only the result of wrong or immoral actions, but may arise from many others which the world does not consider harmful and the cumulative effect of which is to keep us enslaved to the personal consciousness and the purely material concerns of life.

People say that they want to do something for Theosophy, but they generally think in terms of physical work. This, of course, has to be done, but those who think of such service only fail to

see that before them lies a sphere of creative thought-effort which would give occupation for all free moments. It is said that the Adept peoples his current in space with thoughts powerful for good. We also have our currents in space and we should ask ourselves what we are doing with them.

Suppose we were to feel that we were like a great telephone exchange with calls coming in and that we were continually responding to these and sending out return messages. For is not each of us a portion of that *Akasa* which is the sounding board of the universe, storing up all impressions, good and bad, and giving forth at every instant responses in terms of what we have accumulated and deserved? Cannot we so charge our instrument with spiritual ideation that from us can stream forth elevating thoughts and aspirations towards a higher life?

In other words, in this vast repository there lie the unsung songs, the unthought thoughts and the unproclaimed watch-words, but unless we do something to call these forth they will remain dormant. This requires the making of the mind porous, that is, we have to dwell upon thoughts of a spiritual nature until their vibrations have made channels through which the responses from *Buddhi*, the storehouse of the spiritual experiences of the past, may stream forth. Until that is done, *Buddhi* remains inactive here and the true purpose of incarnated life is in so far thwarted.

We have thus to begin with charging our currents in space with thoughts which will be of use to others, thus giving of our strength to their own higher resolves, awakening in them a dormant idea, or inspiring thoughts of mutual help and co-operation and thus diminishing the power of those feelings of fear and hostility now thickly spread abroad. Our thoughts will energize the elemental forces of our currents in space and, entering into the minds of others from within, will be of timely assistance to many who otherwise might never have a chance to get at these truths. Such thoughts arising within their own consciousness in an impersonal way will be the more readily accepted.

We should aspire to be Theosophically active all the time. In these days, when so many voices claim our attention, we have to balance receptivity with greater self-engendered mental activity. More selective reading is a good point to begin with if followed by ideation on what is read. Actively critical, as distinguished from carping, thought will also be very useful for the charging of our currents. But each can work out for himself the ways in which he could make his life more purposeful and more

fully charged with the spiritual energies which alone can regenerate mankind.

Mr. Judge says that a man can be shut up in a prison and yet be a worker for the Cause. "What is wanted is true knowledge of the spiritual condition of man, his aim and destiny." It is such thoughts as these which will enable us to draw out the lurker from within ourselves and to help others to come to the same realization. The vast majority of mankind are enclosed within the cavern of the five senses, seeing but the fleeting shadows of personal existence which they take for the only realities. It is our duty to make every effort that could incite them to turn round and look within themselves, so that they might perceive the light of true knowledge.

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Never look down to test the ground before taking your next step. Only he who keeps his eye fixed on the far horizon will find the right path.

Never measure the height of a mountain until you have reached the top. Then you will see how low it was.

Every deed and every relationship is surrounded by an atmosphere of silence. Friendship needs no words. It is solitude delivered from the anguish of loneliness.

The more faithfully you listen to the voice within you, the better you will hear what is sounding outside.

He who wants to keep his garden tidy, does not reserve a plot for weeds.

—DAG HAMMARSKJOLD

## ON HEARING

[Reprinted from *The Aryan Path*, May 1933.—Eds.]

THIS expression occurs (*Gita*, II, 52) in Krishna's exposition of *Buddhi Yoga*, the method of purifying *buddhi*, the power of discernment. This *buddhi* is translated as intellect, mind, heart; but it is a faculty of the lower man and must not be confused with *Buddhi* of the inner and higher man, which *Buddhi* is a ray of *Mahabuddhi*, or *Mahat*, the Universal Mind.

Our understanding-discernment is clouded. Illusion (*maya*), delusion (*moha*), ever envelop the man. *Buddhi-Yoga* frees us from this bondage. Several are the marks of this bondage. Among them is this one—about what is heard and what remains to be heard. But every mark of bondage has within it the power to remove that bondage. The creator of the bondage and the maker of *Karma* is stronger than the bondage or the *Karma*.

Sight is regarded as the instrument of perception. Our beliefs are based on what is seen, and those who believe on hearsay are looked down upon. That is right, for people should not act on hearsay. But to depend on our sight and say, "I believe because I see," is also wrong. All belief is to be discouraged, whether it results from hearing or from seeing.

Come to knowledge. We find that, in modern science, observation, *i.e.*, sight, precedes deduction, theory, and report. When an experimenter's sight is satisfied, he speaks; and on his report other scientists observe, and then the world hears and repeats—"science teaches." But this is unsatisfactory; for again and again science contradicts itself.

Turn to the world of Maharishis and Mahatmas. Their Divine Science, *Brahma-Vidya*, describes the evolution of the universe as based on Sound.

According to these Sages, evolution is an unfoldment and a procession, really speaking an unfolding-procession. The order is—Life as basic, immovable and immortal Spirit; then, Life as creative energy (*Daiviprakriti*); and then Life as ever-breaking, ever-multiplying matter (*Mulaprakriti*). All three are Life, or Life in three states—the root-states of what we call gaseous, liquid and solid conditions of matter. All that is gaseous corresponds to spirit, all that is liquid corresponds to energy, all that is solid corresponds to matter. Each of these states is a wave of Life in which spirit-beings, energy-beings, matter-beings, emerge as a procession. The differentiating power, that which enables us

to cognize the One as three—and Life cannot be cognized otherwise—is Sound. Sound-vibration (*nāda-dhvani*), condensing or materializing, forms stars; sound inherent in each orb produces forms belonging to that orb—down to the very atoms. *Shabda Brahman* is Word-God, *i.e.*, the universe as a Living-Word. The music of the spheres is a fact; it is heard, not seen.

Again, these old Sages teach that of all our senses, that of hearing unfolded first; the human body evolved the ear as the primary organ; therefore it is said that man hears and should hear before he sees. Adopting the order of Nature, these Sages, in their system of education, put sound before sight—that which is heard before that which is seen.

The Vedas were heard, then repeated, then recorded. It is said that if one wants to understand the Vedas fully, he must hear them. Reading may yield a meaning for the mind, but hearing brings a meaning for buddhi, heart or intellect.

The order to be observed in gaining knowledge is—(1) Hear, (2) Memorize, (3) Contemplate, (4) Understand, and (5) Teach. In our Holy Order these are the five steps. What do we hear? *Shruti*, Revelation; when that is memorized we have what is called *Smriti*, Tradition; these two give the subject for, and become the cause of, contemplation; then understanding results; when one has understood through meditation on that which was memorized and heard, then he is ready to teach; and that fifth step is part of learning. Even understanding is insufficient; when all that is understood is repeated for the benefit of others, then is the gaining of knowledge completed.

When the Sages laid the foundation of Society in ancient and glorious India, They devised numerous rituals; each ceremony was a reminder to mortals, and told them of some spiritual truth. The Thread ceremony dramatized this fact, for during that rite is whispered into the ear of the boy the sacred text which is his subject of meditation and his guide in life. He followed the same order: he heard, memorized, contemplated, understood and taught.

This is the real order. Aspirants must never try to see or understand that which they have not heard. Prying and curiosity are undesirable; to try to see and understand that about which we have not heard, invariably proves fatal; even were it not dangerous, such a habit delays the securing of true knowledge; but it is dangerous, for we come under the influence of foreign evil influences.

The true Gurus have a definite way of training Their chelas.

The five steps are purificatory; they cleanse the heart or buddhi, and adjust the vision of the chela. Just as for ordinary seeing the right focusing of the eyes is essential, so also for seeing ideas; the chela must learn the right focusing of his heart, otherwise intuition will not function. This adjustment of inner vision, which enables the chela to see truths, is made through his ear. Those who try to see without prior hearing are deluded psychics. Even when they are successful in rending the visible veil, they do not understand what they see, and what they see is like unto what the poor man whose eyes are out of focus sees. Never attempt to investigate or experiment with the invisible, unless the Guru's word on the subject has been heard. There is never a new discovery in the realm of knowledge; all intellects discover the same facts and truths; each aspirant has to learn this—in theory first, and then by practice.

There are truths which are already heard and those which are yet to be heard; therefore, this method and these rules do not only apply to aspirants and disciples, but belong to *Guruparampara*—the whole chain of Gurus. A Rishi is one who having heard the Vedas chants them for the benefit of the world. Some doctrines are already taught to us, others are yet to be taught. We must not allow ourselves to be snared by this pair, any more than by any other pair. How? We must not be proud of what we know, nor be anxious that others shall accept our knowledge; on the other hand, we must not be impatient about what we have still to learn, nor must we attempt to turn another page of the Book of Wisdom. That Book is a Living Book, and its pages turn by themselves for each learner. Our faith in what has been heard and what has been taught is tested through our attitude to what shall be heard, to doctrines yet to be taught. Detachment about gaining Wisdom is a virtue necessary in the practice of *Buddhi-Yoga*—the Path of Purifying the Heart.

—B.M.

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HE who knows others is clever; he who knows himself is enlightened.

—LAO-TSE

## IN THE LIGHT OF THEOSOPHY

Scientists today are of the opinion that there is enough evidence to provide confirmation of the existence of the inner world of the unconscious mind. Investigators in the field are finding that the workings of the unconscious may be more extensive and sophisticated than even Freud dreamed. New discoveries raise profound questions about the nature of consciousness itself.

Kevin McKean discourses on the new research in the February *Discover*:

It shows, for the first time in a convincing, repeatable way, that our behaviour can be shaped by perceptions, experiences, and memories of which we have no conscious knowledge. In one striking example, people who had undergone surgery were found to have unconscious memories of the things they heard under anaesthesia. In another, amnesiacs and the partially blind seemed to have uncanny unconscious abilities to remember and see. The work also shows that certain apparently voluntary actions, like simple movements of the hand, may be initiated unconsciously even before we're aware of our decision to make them. . . .

At the University of Michigan, psychologist Robert Zajonc and his colleagues have shown that even likes and dislikes can be formed without conscious awareness. They exposed subjects to abstract designs, albeit too briefly for them to be aware of seeing anything. Later, when asked to show their preferences, the subjects usually chose designs they had been exposed to over those they hadn't seen. At Veterans Administration Medical Center in San Diego, neuroscientist Larry Squire found equally startling unconscious capacities in brain-injured patients with severe amnesia. . . .

The implication, says Squire, is that this type of unconscious memory, called priming, employs brain circuits that are independent of those used for ordinary conscious recall. Says he, "I can't help thinking that we may go along in life being constantly primed for one thing or another, with thoughts popping up from these associative mechanisms that are unconscious in action."

Even more remarkable examples of unconscious learning abilities come from studies of surgical patients at the University of California at Davis. Psychologist Henry Bennett and his colleagues, using tapes, instructed patients under anaesthesia to

signal that they had heard the voice by pulling their ears during a postoperative interview. Later, when Bennett conducted the interviews, nine out of eleven subjects who were played the tapes during surgery pulled at their ears, although none remembered having been told to do so. . . . This finding makes Bennett worry about too much candor by doctors in the operating room that could have a devastating effect on the patient. . . .

Such studies blur the accepted boundaries between conscious and unconscious experience. If our minds can see, read, hear, form judgments, and remember without our awareness, then how do unconscious processes differ from conscious ones?

Researchers are looking for physical evidence, for experimental support from the laboratory, to prove their theories. Their neuroscientific work includes, for instance, a complex series of experiments with brain stimulation to study how the neural apparatus functions. Some of their speculations are highly controversial, as they needs must be when attempts are made to study concepts like the unconscious in precise physical terms. In the words of one psychoanalyst, "I just don't see that any of these neurobiological studies has much to tell us about what happens psychologically. No one has yet shown the electrical or chemical analogue of a thought."

As Mr. Judge has pointed out, to understand the phenomena of man's life and the process of his thought what is needed is "a synthesis of the *whole man*." In "The Synthesis of Occult Science" (*U.L.T. Pamphlet No. 3*), originally published as instalment-articles in *The Path* for 1891-92, he states:

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as an instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear.

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Religion in its pure form may have had a positive role in the far past, but in its present degraded form its relevance seems to be negative, because it only adds to, instead of resolving, the conflict and strife which are endemic to our society. Far from being a benevolent force, religion in this country is manifesting its destructive potentiality and has become a non-utilitarian ritual which destroys social cohesion and builds up among us explosive internal pressures.

Dr. K. Sreenivasan's article, "Religion and the Quest for Self," in *Triveni* for October-December 1984, deplores the erosion of spiritual values from today's religions:

The function of true religion is to integrate, to bring minds together and thereby evolve harmony out of the discordant notes struck by individual egos. What occasions this meeting of minds? Only a process of outgoing, that is, a breaking loose from one's individual shell so that understanding and spiritual comradeship between man and man are possible. In fact the Self, by discovering itself, must become aware of its oneness with the Universal Self, and discern the non-dual or Advaitic oneness which keeps in motion this vast cosmos with its multitudinous manifestations of life. That is why the Quest for Self looms large and bright as the basic need of modern times. A true religious revival can occur only through such a quest, which focuses the Unity of all Life and causes the realization that everything is animated by Brahman, which we may even call a Directive Mind. . . .

To the great founders of world religions, Love is all, God is Truth, and man is the measure of everything. The humanistic ideal blends the essence of all religions and faiths. It also encompasses the ideals of equality, justice and freedom, which the secular philosophers have espoused. The panacea to cure the ills of humanity today is to transcend Self. How can we achieve it unless we know Self? Quest for Self is the starting point of selflessness, love, freedom, and release of the soul from its bondage.

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The Swastika is one of the oldest symbols of the ancient world. Krishna Venugopal's article in the February *Mirror* (Bombay) traces the origin and history of this mysterious symbol to the prehistoric period. The Swastika has been known by different names in different countries and, besides India, its specimens have been found in Egypt, Greece, Persia, China, Japan, Central and South America, Scandinavia, France, Germany, Great Britain,

Ireland and other countries. It is a symbol with many meanings:

To invoke the help of invisible forces, the ancients used symbols, charms, amulets, talismans, etc. One among such symbols is the mystic Swastika symbol. . . .

The Swastika's resemblance to a wheel in motion has suggested that the symbol was originally a sign of the sun. . . . The Swastika has been the symbol of life and light, of the sky, of air and wind, of lightning and thunderbolt, and of fire and water. The symbol has represented Brahma, Vishnu and Siva and appears in the footsteps of the Buddha. For Buddhists the Swastika is the seal of the heart of the Buddha. It symbolizes the four great truths and the noble eightfold path. Those who argue in favour of the Buddhist influence point out that the Swastika is the only symbol on Ashoka's rock inscriptions. . . .

In India it is especially sacred among Buddhists and Jains. At one time the Swastika was put at the end of manuscripts. It is also found on shrines, in bazaars and on doorsteps. Traders used to put the Swastika on their ledgers. It was also used for marking cattle. . . .

The Jains have worked out a whole philosophy of life on the basis of the Swastika. The two lines crossing one another are spirit and matter. This means there are four grades of existence of souls in the material universe—protoplasmic life, plant and animal life, human life, and celestial life. The four gradations are all combinations of matter and spirit, on different scales.

Those who fashioned the Swastika believed in the Great Spirit, the Invisible One that lives behind the sun, that created all things and that is the source of all power and beneficence.

*The Secret Doctrine* refers to the Swastika as "the most sacred and mystic symbol in India," and so it is in many other lands. It is, moreover,

the most philosophically scientific of all symbols, as also the most comprehensive. It is the summary in a few lines of the whole work of *creation*, or evolution, as one should rather say, from Cosmo-theogony down to Anthropogony, from the indivisible unknown Parabrahm to the humble *moneron* of materialistic science, whose *genesis is as unknown* to that science as is that of the All-Deity itself. The Swastika is found heading the religious symbols of every old nation. It is the "Worker's Hammer" in the Chaldean *Book of Numbers*, the "Hammer" in the *Book of Concealed Mystery*, "which striketh sparks from the flint (Space),

those sparks becoming worlds. It is "Thor's Hammer," the magic weapon forged by the dwarfs against the Giants, or the *pre-cosmic* Titanic forces of Nature, which rebel and, while alive in the region of matter, will not be subdued by the Gods, the Agents of Universal Harmony, but have first to be destroyed. . . .

Verily many are its meanings! In the *Macrocosmic* work, the "HAMMER OF CREATION," with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world's axes and their equatorial belts; the two lines forming the Swastika meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the *Microcosm*, Man, it shows him to be a link between heaven and Earth: the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. . . . It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Aryans, and by them placed at the very threshold of eternity, on the head of the serpent Ananta, it found its spiritual death in the scholastic interpretations of mediaeval Anthropomorphists. It is the *Alpha* and the *Omega* of universal creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of *Mahamaya*, the great Illusion and Deceiver. (II, 98-100).

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Under the title, "The Challenge of Our Time: How to Respond?" the *Bulletin of the Ramakrishna Mission Institute of Culture* (January 1985) observes:

The threat of nuclear war is the supreme challenge of our age. No matter how formidable, it should be faced squarely if only to save *Homo sapiens* from extinction. You have the right to life, the most fundamental of all human rights, since these cease without it. Given the will, you can assert it and succeed in responding to the challenge. Let us get to the root of the matter. "Men have gained control over the forces of nature," Freud said, "to such an extent that with their help they would have no difficulty in exterminating

one another to the last man. "Evidently, nature here means external nature. Obviously, though, there is a deplorable lack of corresponding control over the forces of internal nature, *i.e.*, mind. That is why wars begin in the minds of men.

The problem then is how to master the mind. As is well known, this control is achieved through spiritual culture and not through materialistic or mechanical manipulation. Hence Swami Vivekananda's warning: "The whole of Western civilization will crumble to pieces. . . if there is no spiritual foundation." Spirituality should be the basis of our life, of our civilization, if the unique challenge of our time is to be met.

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These sayings of Dr. Anton Rupert are from Newsletter No. 51 of World Wildlife Fund-India:

As with anything of real value, to take continually without giving back is ultimately to destroy.

Development means using the earth's living and mineral resources for human benefit. But economic development without conservation is like financing an irresponsible spending spree on credit, without thought for tomorrow's budget.

By digging into future income through the wasteful exploitation of natural resources, temporary gains are made at the cost of impoverishing our future. This is cutting down an apple tree to pick the apples, and we sentence our children's children to a lifestyle spent in the pursuit of survival—not quality.

Conservation aims to ensure that development can benefit humanity today and tomorrow. This is sustainable utilization. We must live off the income from our natural heritage rather than consume the capital. On this basis, standards of quality can be maintained and even improved without depleting the resource.

In developed countries alone, at least 300,000 hectares of prime farmland disappear every year under buildings and roads. In the world as a whole, six million hectares of arable land are converted every year to desert, and a further 20 million hectares are degraded. The figures are frightening—but only if we do nothing.

While the problems may be stark, fortunately the solutions are equally clear. The goal is sustainable utilization where population, urban growth, food production and development are all in proportion. A means to this end is conservation.

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Statement about ownership and other particulars about the magazine  
"THE THEOSOPHICAL MOVEMENT" to be published in the first issue  
every year after the last day of February

**FORM IV**

(See Rule 8)

1. Place of Publication: Theosophy Hall  
40 New Marine Lines  
Bombay 400 020
2. Periodicity of its Publication: Monthly, 17th of the month
3. Printer's Name: Gopal G. Thakur  
Nationality: Indian  
Address: Theosophy Hall  
40 New Marine Lines  
Bombay 400 020
4. Publisher's Name: Gopal G. Thakur  
Nationality: Indian  
Address: Theosophy Hall  
40 New Marine Lines  
Bombay 400 020
5. Editor's Name: M. Dastur  
Nationality: Indian  
Address: Theosophy Hall  
40 New Marine Lines  
Bombay 400 020
6. Names and addresses of individuals who own the magazine and partners or shareholders holding more than one per cent of the total capital: Theosophy Co. (India) Private Ltd.  
40 New Marine Lines  
Bombay 400 020  
(A Charitable Company)

I, Gopal G. Thakur, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) Gopal G. Thakur  
Publisher

17th March 1985



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# The United Lodge of Theosophists

## DECLARATION

**T**HE 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 is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and 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 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 be helped by 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, my family and my friends determine.

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

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