

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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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

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THE LIVING AND THE DEAD

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Only a chosen few have the gigantic capacity for pleasure which will enable them to travel to its other side. Most have but enough strength to enjoy and to become the slave of the enjoyment. Yet man has undoubtedly within himself the heroism needed for the great journey; else how is it that martyrs have smiled amid the torture? How is it that the profound sinner who lives for pleasure can at last feel stir within himself the divine afflatus?

THE Living is the immortal Higher Ego; the Dead, the lower personal.

In each human being the dead is soiling the living, and most people are ignorant of the destructive metabolism which is going on within them. Just as in our physical body the Builders and the Destroyers work (cf. *The Secret Doctrine*, I, 262-63, fn.), so do in our psycho-spiritual being the Living Ego and the Dead Ego; and just as men and women yearning not to die bodily death die nevertheless, because the Destroyers, outnumbering the Creators, kill the body, so also the Dead overtake the Living on the higher plane, often unbeknown to the man himself. However, Theosophy hints at a process whereby the immortal aspect of the body can be brought to the fore by the Immortal Self-Conscious Being. Spirit and Matter are two aspects of the One Life and in the Perfected Men who become the Great Renouncers these attain a peculiar balance-state almost incomprehensible to ordinary minds who see Spirit as distinct from Matter. Herein is enshrined the mystery of the Nirmanakaya.

Man has achieved a state of self-consciousness, still there remains before him the Herculean task of transforming himself into

a Self-Conscious Being. Human evolution should proceed by self-induced and self-devised ways; but the power of Natural Impulse to which so much of his complex being is accustomed is great; and man, therefore, remains for long under the influence of Natural Impulse, *i.e.*, the momentum of Matter or Prakriti. He is attracted to the world of gross material existence; his bodily senses incline towards objects, which by their very nature emphasize separateness. He distinguishes one object from another by eliminating the common element which unites them, *e.g.*, one tree is seen as distinct from another because he sees not that air binds them together or that their respective roots are in a common soil, the earth. The Dead Ego in us likes to be under the influence of its own natural impulses; the Living ever tends to adapt itself to the principle of Unity and devises ways and means—creative as well as adjustive—to realize Itself as Essence and Substance of Life and Light.

When the stirrings of the Living Ego reach the Dead Ego, the latter turns within to perceive what this new force may be. And then the great struggle begins—"the fierce strife between the living and the dead." Fortunate is the person who seeks for the meaning of this strife. Life is a perpetual struggle against death and every man and woman does face the expressions of death—diseases of *maya* and *moha*, bodily, mental and moral. Sense-life slides into evil-doing; low-mindedness into delusion; mistakes into sins. Affliction coming to and in the Dead, the Personal Ego, awakens it to seek the meaning of its suffering; and soon it can be found that it was in pursuit of pleasure, by inclining towards the objects of the senses, that pain was created.

The ordinary man who patiently suffers and endures finds opportunities to understand the meaning and value of pain; but he who allows himself to be soured and embittered by pain attracts to himself greater ills. Affliction can be alleviated if pain is looked upon as a purifier; otherwise worse diseases come upon the lower ego. The afflicted are dear to the Lord, according to the *Gita*, provided they are able to see the truth of this:

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

And when that truth pertaining to the personal and the indi-

vidual, the dead and the living egos, is seen, the sublime philosophical teaching of the following words will be apprehended:

It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called “fables.”

When the experience of suffering wears the face of pleasure, man has passed a critical stage. He has seen the truth of the Occult saying—“The Infinite is your only Friend.” He thus acquires the strength which alone leads to victory. It is this experience which wins for each Arjuna his own Gandiva.

But between the awakening to the Living within and the possessing of the Great Bow of Wisdom and the many Arrows of Dispassion, the aspirant has to struggle against the influences of the Dead—temptations, small, seeming small but insidious, and finally those which glamour him into believing that the Devil can be pressed into the service of the Deity. Satan is never the friend of the Living Self, always the master of the Dead self, which is ever and ever corrupting, disintegrating. Lords of Light and Masters of Life are the Friends of the Fighters, fortune’s favoured soldiers, and They speak Their precepts in whispers and set the example in silence. By warnings, by hints, by enunciating principles through Their Living Philosophy, They always guide and instruct. In studying Their Message as a living one, we learn the precepts; by serving the Race of which They are the Elders, we perceive in our very darkness those self-luminous Beings at work, setting us examples.

The study of Their Living Message is primarily for the purpose of the aspirant’s removing himself from the sphere of the Dead by passing through the Great Cemetery of Shiva—Mahasmasana—into the Kingdom of the Living. But this purpose must have its own sublimer purpose—to help some at least among the Dead to quicken themselves and enter the Commonwealth of the Living.

H.P.B. has said that “our present cycle is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life.” Hers was a manifold mission and one of the tasks which her Message has been performing is to quicken the Dead, to resurrect them into Life.

In this cycle of our Race, not only are there many who are already dead, but there are many who are drawn into the mael-

strom of Death—who are dying, dying, dying now. With them the Living and the aspirants to Life have much to do. Following in the footsteps of H.P.B. they have to learn to utter the words of power which never fail to awaken those in whom burns, however low, the Light of Spirit. She has said:

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions “from the gods” in sleep and otherwise. Helped by the purer spirits, those that dwell in “regions of eternal bliss,” they have watched the process and warned mankind repeatedly. Skepticism may sneer; *faith* based on *knowledge* and spiritual science, believes and affirms.

WHAT you have put into your kettle comes afterwards into your spoon. (Turfan and Arabic)

No one is difficult to manage, all that is necessary is to three times examine yourself. (Chinese)

One “No” averts seventy evils. (Indian)

If you cannot shut the door again, do not raise the latch. (Turkish)

Pick up the hen and you can gather all her chickens. (Ashanti warrior saying)

Bend your head if the eaves are low. (Chinese)

Broth is never eaten as hot as it is cooked. (Estonian and German)

Hast thou found honey? Eat so much as is convenient for thee. (Hebrew)

A man without a smiling face should not open a shop. (Chinese)

It is the melancholy face which gets stung by the bee. (Japanese)

An unbeaten gong gives no sound. (Chinese)

Time passes away, but sayings remain. (Hindi)

STUDIES IN SHELLEY

I.—His Background

[The following, reprinted from *The Aryan Path* for October 1939, is the first of a series of three articles on Shelley, "poet, prophet and philosopher." In it is drawn the picture of the influences at work upon Shelley and the age he lived in—influences both outer and inner. The latter are examined in the light of Theosophy, of which the author is a student. The second article deals with Shelley's poetry and the third considers his prose. —EDS.]

"THE world is my country. To do good is my religion," declared Thomas Paine, fearless presenter of the Rights of Man. A large group of men during the half century around the crucial year of 1775 held shares in Paine's country and religion. Of this group the English poet Shelley was an eager disciple and honorable member. With the others, too, a victim. Decried and almost exiled legally from his family and birth-land, he proved the universality of his nature through the breadth and depth of his work. Says a perceptive writer:¹

The world he created was not for him alone, but for the whole human race. The banquet of beauty was spread that all men, like a band of brothers, might participate. . . . For his subjectivity was purely social; in this, as in much else, Shelley was a pure Platonist. . . . He took the whole of humanity into his embrace. He was humanity-intoxicated. His gospel of love knew no difference of race, creed or talent.

Plato was an Initiate into the Mysteries of Greece, which were expressions of the ancient Wisdom-Religion of India; and he taught many of the ideas that again prevailed in the Western world a century and a half ago—prevailed in a measure because of the very study of Plato himself. Indeed, the writer of the comment just cited unconsciously placed Shelley in the van of the late eighteenth-century section of the great world-movement known as Theosophical. Little acquainted with his fellow-travelers on that path, pathetically ignorant of his and their relation to Those behind the scene, and utterly unaware of the real nature and positive operation of the Influence constantly shed

¹ P. M. BUCK, *Social Forces in Modern Literature*, pp. 219, 243.

upon men, Shelley was, nevertheless, able to "bear his part, while the one Spirit's plastic stress sweeps through the dull dense world, compelling there all new successions (him as others) to the forms they wear." (Shelley, *Adonais*, Stanza XLIII).

This brief passage, although Shelley did not know it, tells the whole story of evolution as taught by Theosophy—each individual carrying his own share, while the great unitive unfolding Power moulds the whole of Nature through countless forms and the experiences which these bring into harmony with Itself.

To view Shelley in the light of the Esoteric Philosophy it is necessary to glean what few hints one may of the process in him of reincarnation. Not to recall that his period was part of the fifteen-hundred-year-cycle of reappearance for old Greeks, Platonists and Neo-Platonists, is to fail to see the real nature of the collective higher human spirit of the time. And to reject this element of interpretation for the individual man might leave one blind to the original expression in Shelley himself of the important ideas set forth by various European philosophers, especially the French and the English, just preceding him. For, even a study of his school period, though to be found only in fragmentary records, shows that he was not to be merely a borrower of the prevalent philosophy. Rather, it is judicious and indeed unavoidable to account for the exalted fervour and power of his production—to account, for example, for the noteworthy passage just quoted from *Adonais*—by recognizing that he was an additional and largely an independent expounder of what came to him, not only through the thinkers just before him, but also through egoic transmission from his own past.

True, indeed, Shelley did not have an intelligent familiarity with reincarnation as a doctrine, yet even in boyhood he was deeply concerned with the two aspects of it he could know about. The Before Birth and the After Death even then beat upon his heart, driving him to pursue "hopes of high talk with the departed dead." And pre-existence was a concept he met with in Plato as well as in Wordsworth. The mere title of Wordsworth's *Intimations of Immortality from Recollections of Early Childhood*, falling like a bright star into the darkness of usual English thought, was enough to make Shelley meditate on his own experience and its mysteries. Such puzzled notions as he could reach, such brooding efforts, and his reading of Plato, led to a remarkable incident in his later youth at Oxford. Meeting a young mother with her infant, he suddenly cried:

"Will your baby tell us anything about pre-existence, madam?"

"He cannot speak," said the mother seriously.

"...but, surely, the babe can speak if he will. He cannot have forgotten entirely the use of speech in so short a time..." Shelley sighed deeply. "How provokingly close are these new-born babes! ...but it is none the less certain, notwithstanding the cunning attempts to conceal the truth, that all knowledge is reminiscence."

"We call *reminiscence* the *memory of the soul*," says H. P. Blavatsky.

And it is *this* memory which gives the assurance to almost every human being, whether he understands it or not, of his having lived before and having to live again.

Reincarnation accounts also, of course, for many of the otherwise hardly explainable weaknesses in Shelley's nature and follies in his outward life. Biographers patiently record these without any real perception of their bearing. A student of the Wisdom-Religion recognizes them as the working of *skandhaic* remains, or karmic results of previous action, and yet he may not find them of special interest; because too extraordinary proofs are given by this Ego of its past victories and spiritual attainments. The egoic overflow of these achievements into the activities of the known incarnation is perceived by theosophic receptivity as a fact, though common sense prevents more than a bare statement of it. Yet, even so, it is an electric torch on the road of the commentator, explaining several further facts; namely, that this poet's work—which was ended by death when he was only thirty years old—manifests very wide experience in life and soul; that, therefore, it has a corresponding range of philosophic and historic values; and, further, that it nevertheless centres all in a single supreme humanitarian ideal. A variety of noble earth-lives gives such a result. Nothing else can.

Though the inner egoic breadth can be only dimly sensed, the outer range, that of his known life, may be more fully traced. It is possible to state some of these philosophic and historic values—to indicate partly what in the immediate past reached a literary focus in the output of Shelley.

The eighteenth century in Europe was a time of decaying idols and reappearing ideals. The social standards and the political methods of the Bourbon monarchs dominated Europe in general, though England remained measurably free from them. The French monarchical tastes and policies contained, through their inherent selfishness, the germs of a rapid down-growth in France into dissolution of the existing order. The great idol called the

Divine Right of Kings began to be condemned early in the century and throughout its middle years was openly repudiated by social philosophers. Repudiation of divine rights in monarchy was accompanied by attacks on many other firmly established idols in both church and state. The mind of the mid-century was full of political and religious agitation. Destructive and creative processes went on together. Thought was indeed struggling to be free; and in such conditions the Theosophical Movement is ever active and effective. With it are necessarily associated its great Inspirers and Guardians, the Adepts of the East.

At that time, the Adept most active and important in the West was known in his personality as the Comte de St. Germain. He was prominent both as a scientist and a statesman. He and a few associate Adepts worked among rulers and upper classes in several countries and received much attention; but the general mind was too fast shut to permit an effective transfer of influence from the Great Lodge except to individuals. The aim of the Adepts was twofold—to instil into the rising political and religious thought the feeling and purpose of Brotherhood; to make the world wiser and happier; and to guide the awakening scientific intellect to reach beyond the material envelope of Nature into the realms, untouched by science, of the astral-physical, the psychic and the spiritual. Statements published by H. P. Blavatsky give proof of both these aims. Also, St. Germain “prophesied before” the French Kings and the Queen.

What could those prophesies have concerned except the coming of the now-called French Revolution? What in general could have been the messages of such an Adept to the rulers and chiefs of the Western world except pleas for more sane, broad, humane efforts and methods in every department of life? And in later times, when pleas and inspiration had proved largely ineffective, what could his messages have become but statements and warnings of the certain devastation, unless they, rulers and chiefs, quickly dropped their policies of royal and national selfishness, transformed their motives by genuine untheoretical recognition of the value of every human being—unless they learned more of the true inner nature of man, and perceived their own duties as servitors of all mankind. In America, indeed, under the leadership of several great statesmen, the Adept impulses met with some worthy response in the formation of the Republic of the United States. But in Europe not one of those rulers directly appealed to by the Adepts proved capable of following in a large way the guidance offered, and the European world reeled

on into its debauch of destruction and anarchy.

Yet, even there, the Influence of the Great Lodge could not be wasted. It bore a rich harvest in the works of some metaphysical philosophers and also of several French and English writers concerned with important practical questions of government, religion and politics. The leaders of thought in France were the well-known three—Voltaire, Diderot and Rousseau. These three men were all materialists, yet they were all ardent liberals and philanthropists, all denouncers of governmental tyranny and especially of religious intolerance, bigotry and fanaticism. Rousseau, like the others, applied in many directions his purpose "to set all the powers of his soul to smash the fetters of opinion." Diderot exclaimed:

The tyranny of the priest and the monarch is written all over the history of the world. Religious enthusiasm drives men mad with hatred and can do no good to morals. . . . The Christian God, as developed by theologians, is a fiend. . . the terrible ravages religion has caused and will cause. . . the most violent (inter) national hatreds. . . in the same country divisions rarely suppressed without the shedding of blood. . . in society and the family the most lasting hatreds.

Voltaire made his fight concrete and dramatic. For example, in a supposed vision a spirit, showing him vast heaps of human remains, thus answers his wonder:

"These are the bones of the Christians who have cut one another's throats over metaphysical disputes. They are divided into several mounds of four centuries each. A single mound would have reached way up to heaven."

"What!" I cried, "brothers have treated their brothers thus—and I have the misfortune to belong to this brotherhood!"

"Here," said the spirit, "are the remains of twelve million Americans killed in their native land because they had not been baptised."

In England also there were recipients of influence from Adepts. Chief among these was Thomas Paine. Paine may have been aided by the French writings, but he had within himself and his national thought-inheritance vigorous impulses of liberalism, and needed little more to lift him into openness to the Adepts' influence. He found his place of action among the English Colonies in America, and made there his great contribution to liberty. It is well to observe a few instances of Paine's political sanity. In the *Declaration of the Rights of Man* he states:

Men are born, and always continue, free and equal in respect

of their rights. . . . These rights are liberty, property, security, and resistance of oppression. The nation is essentially the source of all sovereignty. . . . The law ought to prohibit only actions hurtful to society. . . . No man ought to be molested on account of his opinions, not even. . . his religious opinions, provided his avowal of them does not disturb the public order established by the law.

Paine's writings and his political services are placed by theosophists among the results of the eighteenth-century activity of the Great Lodge.

Another important English expression of liberal thought was Godwin's *Inquiry into the Principles of Political Justice*. Godwin was a lesser soul than Paine, yet he too was altruistic enough to receive from the same Source, and he gave valuable service. His book was largely a compendium of previous English and French radical philosophy. It became to younger men a Living Voice. On Shelley, particularly, it was influential. To Godwin, "monarchy is a species of government unavoidably corrupt." Perfectibility of the race was one of his tenets; that if men will raise their acts above injustice and impropriety to others, vice will disappear; all men will follow the principles of pure reason, seeing for themselves that violence is deplorable, and that calm discussion is the only means necessary to bring desired changes.

Contemporary with these thinkers in France and England, there was also a notable group of philosophers in Germany. They were not concerned with practical government, but rather with lofty metaphysics, including the system of Plotinus and other Neo-Platonists. This revival, too, was an effect of Adept influence collateral with the French and English politico-religious philosophy. Among Englishmen, Coleridge particularly was akin to these men; and he did much, especially through talk, to spread the influence of the German idealists. Shelley may have owed to this reworking of Platonism more than has been realized.

Much indeed has been said about Shelley's debt in the way of subject-matter, especially to Godwin. It is undeniable that he was a borrower—from many sources, in fact; but not by any means because his own cruse was empty of oil. Rather, he knew intuitively the value of using the light of his predecessors. Besides, he did not allow his borrowed lamps to grow dim through lack of polishing. The debt to Godwin's book was indeed great, yet in his use of it Shelley added as much as he took. Nor must one fail to see that his most characteristic and fruitful topics, namely, the natural liberty of man, the natural freedom from injustice, the necessary struggle to regain this natural inherent right, and man's final victory in that struggle—these, too,

found an unusual development even in his early boyhood. He grew to feel himself a sensitive register of the sufferings of others. "Me—who am as a nerve o'er which do creep the else unfelt oppressions of this earth," he exclaimed through a character in *Julian and Maddalo*. And in the *Hymn to Intellectual Beauty*, VI, he showed that while still a child he had risen from an experience of school torture to an exalted dedication of himself to the service of "some unseen Power," which is the "Spirit of Beauty," of "Love, Hope," an "awful Loveliness."

These passages, expressive of his early life, give ample evidence, if any is needed, of his inherent independence in consciousness throughout his lifelong battle for liberty. Even when, as a schoolboy, he first came across Godwin's *Political Justice*, he was not finding a guidebook so much as a confirmation. His boy's philosophizing was suddenly confronted, as it were, by phases of itself in maturity. Moreover, though then accepting the book without noticing its flaws, Shelley promptly and greatly modified within himself its doctrines. For into the cool dispassion and entire dependence on reason characteristic of Godwin, Shelley poured his own fiery enthusiasm and exalted faith. To this he quickly added a profound recognition of Love as the chief redemptive power. In later youth, too, he proved his independence of spirit by publicly challenging the justice of the court sentence against the printer of Paine's *Age of Reason*; and himself distributed as far as he could Paine's *Declaration of the Rights of Man*. At that same time he was working in Ireland for Irish freedom. His devotion to liberty and his persistent revolt against tyranny in government and religion were intuitive and self-born in his own nature. He was far less a disciple than a co-worker, a colleague and an ardent practitioner. Godwin codified the French philosophy. Shelley enacted it in daily life and embodied it in his poetry.

Can a theosophist, willing to see the working of higher natural laws, accustomed to seek causes behind effects, contemplate the later eighteenth and early nineteenth centuries in the West and yet reject the thought that the Adepts found and used all these men as natural though partially obstructed channels for Their impartations of Wisdom and Compassion to the World? All that the West could then bear—far more than it has yet assimilated—was actually given it by those eighteenth-century Adepts and their spokesmen.

THE CRITERION FOR THEOSOPHICAL WORK

WHAT is Theosophical work? Everyone who becomes familiar with Theosophy formulates some answer to this question. The answer may be correct, erroneous, or an admixture of the two. In any event it is likely to be partial, however good and true. Because of the limitations of human nature, knowledge of Theosophy is generally partial and its application, except by Masters of Wisdom, even more so. To be consciously aware of this fact provides a healthy check on unhealthy dogmatism in Theosophy and Theosophical work.

Everything is sevenfold. There are seven points of view on every question. Truth comprehends their synthesis. Therefore all seven points of view are needed, and the truth is to be perceived through the whole of humanity. No one, not even an atom, can be left out.

Our concept of Theosophical work depends upon our concept of Theosophy and its application. If that is narrow and dogmatic, so will be all notions about "the Work." But if the concept is truly fundamental and impersonal, then equally so must be the ideal and practice of any and all Theosophical work. The importance of basic concepts in this regard becomes evident when it is realized that the whole Theosophical Movement is sustained by genuine Theosophical work. A spirit of devotion and the purposeful idea of Brotherhood is the aim and object for which the work is performed.

Unity, study and work have been frequently referred to as a trinity in Theosophical living. For the present purpose we may consider study as a phase of the work; unity cannot be achieved without it. No wishful thinking can bring about unity among would-be Theosophists. Neither does mere getting together constitute unity. Truly Theosophical work can accomplish it. Thus conceived, the work itself is basic and fundamental. What is the work?

This question was answered by Mr. Judge in *Letters That Have Helped Me*, especially in such letters as the second in Vol. II. It was answered by H.P.B. in *The Key to Theosophy*, particularly in the first four and the last three sections and the Conclusion. Numerous articles by both H.P.B. and W.Q.J. have variously answered the question. From all these we can well conceive what constitutes good work for Theosophy. Above all, we may be sure that Theosophical work is not limited to time or place. It is, in fact, an application of the principles of Theosophy

to all work needing to be done, whether in and upon ourselves (unselfishly), or with and for others in the interest of the Theosophical Cause.

Theosophical work is in fact an ever-living exemplification or attempted exemplification of Theosophy in every phase of human life. This is so whether or not the term Theosophy is even mentioned to another. Work for Theosophy has far more to do with living the life than with talking about it, however important the latter may be. Right thought and good deeds are more potent than words, though these have their proper function. Theosophical work, being beyond time and place in the sense that it can be carried on in any and all time and in every place, is therefore of a nature as continuous as life itself.

What is the criterion for Theosophical work? Is it only in the books, in a Society or a Lodge, or in an opinion? The true criterion is Theosophy and none other. But what is Theosophy? And is everything Theosophy that passes in its name? These are searching questions that every student has to solve.

The path to Wisdom is the way of Compassion. We know that the Heart Doctrine implies no coldness of intellectual indifference; but neither does it imply the opposite extreme of emotional folly or sentimental gush. It has nothing to do with compromise where principles are concerned. But neither does adherence to principle exclude any phase of truth. Where there is true balance, head and heart find their enlightened unity in Theosophical work.

We put our heart into the work we do. So do others put theirs into their efforts. But, because another's work is never just the same as our own, the egocentricity and impatience of human nature may incline us to feel that his work is only of the head, is merely psychic or the like, while ours only is of the heart. This is soul blindness, not Soul perception.

We may as well make up our minds at the start that we need to be vitally concerned with realities, not merely with appearances. Differences *can* be resolved. The means for resolving them exist in Theosophy. The consequence of that resolution can be a *mutual* clarification that enables each to do his or her own duty better. It matters not how the duty of one may differ from that of another. "The duty of another is full of danger." We need neither meddling with each other nor any "follow-the-leader" spirit. We need self-induced and self-developed efforts in all Theosophical endeavour, individual or collective. A resolution of differences, by strengthening the bond of unity, can make the fulfilment of duty more effective by virtue of the higher harmony thus estab-

lished. Another step can be taken in the spiritual realization of practical Brotherhood—a realization that is of the heart, not of time or place.

The home of Theosophy is not in a Society or a Lodge. The real home of Theosophy is in the heart and soul of man. But the source of evil is also in the heart, and it is man's vital task to expunge it. A Lodge can help in that work. The truest and surest help is impersonal—the kind that helps another to help himself. In the final analysis, that is the only kind of help worth anything. We help others most by the power of example and by the strength of impersonality in life and teaching.

Lodges are associations through which to work for humanity, not ends in themselves. To set them up as ends is to corrupt the ideal and drag it down to the level of the church idea. To do this is to set up a popery instead of Theosophy. Therefore H.P.B.'s admonition: "Do not work merely for the Theosophical Society, but *through* it for Humanity" (*Five Messages*, p. 26). Mr. Judge wrote powerfully on this subject in his article "The Theosophical Movement":

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood. . . .

The truest and highest concept of a Lodge is of that association of genuine Brotherhood founded on spiritual knowledge and Wisdom which is beyond space and time, "which has no palce of meeting, which exacts no dues, which has no constitution or by-laws other than the eternal laws of nature" (*Echoes from the Orient*, Ch. XII). The enduring bond of union for a universal Lodge of Brotherhood lies in similarity of aim, purpose and fundamental teaching. All lesser Lodges are merely instruments or means to the practical realization of the greater unseen one.

Theosophical work is neither more nor less Theosophical because it is done in California, New York or Bombay, or in any other place. Neither is the work we do now necessarily any more or less Theosophical than similar work done in the past or yet to be done in the future. The criterion for Theosophical work is neither time nor place, but the need for Theosophy and the adherence to its fundamental principles.

Discord is the antithesis of harmony, but harmony does not mean sameness. And certainly it does not mean the compelling of conformity or any kind of dictatorship over the life or work of another. "Harmony comes from a balancing of diversities." The judgement of Nature in all things is according to divine principles, the Law of Karma and Brotherhood, not personal preconceptions, predilections or exclusiveness. Hence H.P.B. said: "Let each of us work in his own way and not endeavour to force our ideas of work upon our neighbours." In other words, "Let every man prove his own work."

THE beginning of philosophy is to know the condition of one's own mind. If a man recognizes that this is in a weakly state, he will not then want to apply it to questions of the greatest moment.

As it is, men who are not fit to swallow even a morsel, buy whole treatises and try to devour them. Accordingly they either vomit them up again or suffer from indigestion.

If I show you that you lack just what is most important and necessary to happiness, that you know nothing of yourself, how could you submit to that? How could you stand your ground and suffer that to be proved? Clearly not at all. You instantly turn away in wrath.

Yet what harm have I done you? Unless indeed the mirror harms the ill-favoured man by showing him to himself just as he is; unless the physician can be thought to insult his patient when he tells him, "Friend, do you suppose there is nothing wrong with you? Why, you have a fever. Eat nothing today, and drink only water." Yet no one says, "What an insufferable insult!"

But if you say to a man, "Your desires are inflamed, your instincts of rejection are weak and low, your aims are inconsistent, your impulses are not in harmony with Nature, your opinions are rash and false," he forthwith goes away and complains that you have insulted him.

—EPICTETUS

BROTHERHOOD, FALSE AND TRUE

AT the present juncture, there is widespread agreement that humanity is *one*, that what happens in one part of our planet Earth affects all. From every society and from every organization that has the welfare of humanity at heart, in language either political or ethical, economic or religious, the keynote of brotherhood is struck continually, and yet the ways and methods suggested make the attainment of that ideal seem more remote than ever. The idea of universal brotherhood, like so many other ideas that are real, spiritual, vital, energetic, is looked upon as one that pertains to the realm of ethics—and ethics is not considered scientific. Ethics which makes for nobility of mind and profundity of heart is no science for human beings today, and no rules, no laws are known now whereby the concept of brotherhood or any other ethical concept can be brought into the realm of practicality and realized by individuals or nations. We find that in the name of brotherhood, like in the name of liberty, like in the name of religion, great crimes are committed—mistakes of judgment, blunders in motive, sins that are sins against the Spirit in man, because this ethical concept is not recognized and examined as a scientific fundamental. Not only are there varied branches of science, separate and distinct, but different branches of knowledge war one against the other. Science and religion have been through the centuries opposing forces; often even one branch of science militates against another branch of science, one school of philosophy contradicts another school of philosophy, and the arts remain yet to be co-ordinated. This dichotomy arises because the fundamentals of brotherhood in thought, in feeling, in action, in philosophy, in religion, in science, in the arts, are not seen as a scientific proposition.

Theosophy makes no distinction between true religion and science, between true art and religion, between true philosophy and politics; they are all aspects of one great body of knowledge. Just as the human body is composed of various senses and organs and limbs, so is the body of knowledge. It is made up of component parts: the head which stands for philosophy, the heart for religion, the senses for sciences and arts, and so forth.

To understand the right concept of brotherhood and to see how wrong concepts come into being and operate to the disadvantage of the progress of man, let us begin with that which is visible, tangible and palpable. How many of us recognize that the law of brotherhood works in the physical body of man? When

there is disharmony and discord among the lives making up the body, we have disease, and when there is complete harmony we have perfect physical health. The laws of physical health are expressions of the law of brotherhood as it works in the human frame. More, all human bodies affect one another. Infectious diseases, for instance, are conveyed from one to another. What is it but the working out of the law of brotherhood, though in an undesirable manner? Our bodies interact, one with another.

So the law of brotherhood works in a dual manner: we affect one another for good as well as for ill. One aspect of the law works through the principle of attraction, the other through repulsion. When a disease is raging, a certain number of people catch it, others do not. By what law? Those who catch it have in them the fertile soil wherein the virus or the germ can thrive; those who throw it out do not have that fertile soil. This is one aspect of the law of brotherhood in reference to the health or disease of the body. If any particular organism in the body is diseased, it is warring against other healthy organisms, it is breaking the law of brotherhood; this weakens the whole body and makes it a worthy recipient of diseases from outside. To break the law of brotherhood within our body is to break it in the body of humanity.

The foundation of nature is unity and brotherhood. We sometimes think that we have to build up the brotherhood of humanity. This is one of the illusions of our civilization. Brotherhood already exists. If we would leave nature alone to work out her devices, the perfect law of brotherhood would work. We disturb the harmony of nature; it tries to readjust the disturbed harmony and in the process the other aspect of the law of brotherhood, which we call pain, disease, suffering, comes into operation.

Like attracts like. That is the first aspect of the law of brotherhood. Two dissimilar vibrations separate themselves by clashing one against the other—second aspect of the law of brotherhood. If we can understand that, some of our moral and intellectual problems will become less difficult to resolve. Brotherhood is the joining up of like forces to the great advantage of the forces that join up. If a dissimilar vibration or force enters that particular sphere of operation, there is a conflict. Health attracts health under the law of brotherhood, health fights disease under the law of brotherhood. All organisms within our body are under that law; all bodies in nature also operate under it.

The law of brotherhood is equally applicable to our likes and dislikes, to our loves and hates, to our pleasurable and painful

feelings and emotions.. They are bundles of emotional health or emotional disease. Virtues are sound, healthy emotional organisms; vices are unsound, diseased emotional organisms. Our emotional nature is a bundle of all our feelings put together. Some are bad, some are good; some are rooted in hate, some are rooted in love, for all emotions are ultimately either love emotions or hate emotions. We love and like, or dislike and hate, and our many and varied emotions range between these two and are their combinations and permutations as they come in contact with other principles of our constitution and with other beings.

As health attracts health, health fights disease, disease attracts disease, so also our emotional and passional nature works on the same principle. That is one of the reasons why two strangers, meeting for the first time, are suddenly attracted to each other or are as suddenly repelled. One of the explanations is of course reincarnation; the two who consider themselves to be strangers may have been friends or enemies from previous lives. But there is also another explanation—their present temperaments. A person is in a particular mood at this moment; someone else comes to him in the mood that harmonizes with his and the law of affinity or brotherhood comes into operation. The relationship is established between the two for the time being, but the moment their mood changes, their relationship also changes. Under the law of brotherhood, our loves and hates, our devotion, affection, compassion, or our scorn, enmity and fear, manifest their power and potencies.

Are our likes and dislikes, our bundle of emotions, in a healthy condition, in a condition of perfect love which means perfect health? If not, how does that ill health show itself? In moods. Moods are expressions of our inherent feelings and emotions which will presently become stable, and then we call them virtues or vices. Our moods are on their way to becoming virtues or vices. The moods that swing us from elation to depression, from sorrow to joy, from cold to heat, from popularity to unpopularity, and so on continually backwards and forwards, indicate the activity of the two aspects of the law of brotherhood. Moods, like bodily health, are dependent on the components of our emotional make-up; and, like physical diseases, we can catch them from outside. What people say of us, produces in us moods—praise pleases us, condemnation depresses us, because we are creatures of moods. If we were not creatures of moods, if we had only steady virtues and perfect health within the emotional organism, what somebody says would not affect us either way. Feelings of others find a

response in our nature, just as we attract diseases which find a soil in our body. Health throws out disease, love throws out hate; harmlessness throws out injury. Once again the two-way manifestation of the law of brotherhood should be noted—one working through the principle of attraction, the other through repulsion.

To pass on to another aspect of our being—mind. We all recognize that our thoughts affect us; more, they affect others. We also recognize that others' thoughts affect us. Have we thought of it from the point of view of the law of brotherhood? When we read an inspiring book, the living thought of the writer touches our thought and a harmonious relationship is established between our mind and the author's mind. A letter arrives, full of abuse, and we get irritated because the irritability which is in the letter, rooted in the writer of the letter, sets our thoughts and feelings afire. Why? Because we have it in us; otherwise it would not affect us.

There is another thought in reference to the law of brotherhood as it affects the race-mind. Our civilization boasts of its intellectual attainments. The principle we call the mind is the predominant guiding principle today. If all is not well with our civilization, it is because the law of brotherhood is not observed by this race-mind of ours. Ours is the era of specialists; we divide knowledge into watertight compartments, while nature is *one*. To know man, we must know the universe, and *vice versa*, for man is a microcosm of the macrocosm. Our present method of obtaining and imparting knowledge is contrary to the law of brotherhood. We compartmentalize knowledge instead of bringing it together.

In the sphere of religion, the spectacle of warring creeds and sects has been all too common over the centuries, while the real function of religion is to unite. Brotherhood of religions is dependent on the brotherhood of all knowledge; all the Great Teachers and Prophets taught the same great Truth in its different aspects, and that One Truth is our real religion.

And so with nations. Brotherhood of nations does not mean that all nations are equal; it means that there should be a right spirit of co-operation between them. If the principle of the brotherhood of nations has been disregarded, it is the inevitable reaction of the infringement of the principle of the brotherhood of man. The violation of brotherhood in one sphere violates brotherhood in all. The individual human Soul occupies a unique place in the scheme of things and the knowledge which helps that human Soul to realize the truth of One World, or Universal Brotherhood, is the Wisdom of the Esoteric Philosophy. Not by State legislation

but by self-discipline can our humanity reach the ideal of true brotherhood of nations.

There is brotherhood in nature, yet it works on the principle of differentiation. Human beings are different one from the other; the animal kingdom has countless different species; the vegetable kingdom is of varied growths; the minerals are different—and yet in all kingdoms the law of brotherhood works. It works in the mineral kingdom by the same principle as it works in the human kingdom. It manifests as the law of attraction in the mineral. In plant life, we find the operation of the same law of attraction and repulsion, of hate and love, of disease and health. What is called the struggle for existence in plant or animal life, is an operation of the law of brotherhood.

Nature is composed of one substance; that is what the ancients described as the immanence of god in matter. In that homogeneous substance, by the law inherent in it, what appear as different forms of life arise. It is that law, once understood—the law that teaches that the foundation of all kingdoms is homogeneous in substance, that solidarity of all men is rooted in the one divine substance-principle—which is the basis of true brotherhood.

No two persons can be in body, feeling and thought alike, but the spiritual brotherhood of human beings is a fact. We are brothers because at the very core of our being we are children of Spirit, and therefore Spirit itself. The laws of health of the physical body, the most objective principle in us, are the same for all; but the laws which govern feelings and emotions become different with different races. The heart beat is the same in the savage and the sage, but the feelings of the savage races and civilized races are different. Our thoughts make the difference between us wider still. And then follows the return to homogeneity.

Nature is one whole, impartite, and cannot be divided. The moment we divide nature we begin to work against the right application of the law of brotherhood. That was the problem which the Greek philosophers tried to solve, the relationship between the one and the many. We are trying to solve our problems from the point of view of the many—many people, many classes, many castes, many religions, many nations, many races. They cannot be thus solved. But if we go to the other end and recognize the fact that we are homogeneous, we are one as spiritual beings, that it is the law of Spirit to produce on this objective side diversity, differentiation, and that our attempt should be to see the

underlying unity in diversity, to see the one in the many, then we would be working for universal brotherhood in a true sense. Applying that to the problems subsisting between nations today, there is the common life which is shared by all nations. It produces different ideologies, and real internationalism means harmonious co-ordination of various national ideals. We do not want all nations of the world to become equal in the sense that all of them eat the same food, dress in the same way, speak the same language, think the same thoughts, feel the same feelings. This cannot be unless we overcome nature, and we cannot overcome nature.

What then should be our ideal to apply aright the law of universal brotherhood to nations? Let every nation express its own soul, give to the world its own message. Leave nations alone, do not interfere with them. Give them what they need, not what others think they must have; let them work out their own spiritual evolution. Our ideal of internationalism would be to understand the international mind, working harmoniously, co-ordinating knowledge in science, in philosophy, in art. We want the best expression of these from every nation.

Nations are composed of individuals; therefore they are composed of bodies, feelings, thoughts, souls. There is the soul of a nation. It is said that the voice of the people is the voice of God; it is a collective expression. The soul of a nation is a reality. Each nation has its common life-activities, moves according to its own laws, and we who are its citizens come under its influence. Just as there are incarnations for the soul of the individual, so there are incarnations for the soul of a nation or a race. The rise and fall of civilizations are the birth and death of nation-souls. The progress of civilization is achieved by the bringing together of various elements in various nations. Just as individuals come together in families, families come together in tribes, tribes come together in wider units that we call states and nations, so the national units have to try to come together in the wider unity of internationalism. As parts of the body differ in their functions, yet each is required for the harmonious functioning of the body as a whole, so nations will remain different but must come together in harmonious co-operation. The real United Nations, the real International State, must have for its principle universal brotherhood, without distinction of caste, creed, sex, colour, nationality.

Theosophy has a rare light to throw on the baffling problem of ever-recurring wars and why and how they play havoc in human history. Theosophical metaphysics and ethics point to principles, to the true causes of war and to the cures which can usher in

peace. The Esoteric Philosophy offers some rational doctrines for our study and application. Collective, national, and distributive Karma is one such doctrine. It is an important aspect of the fundamental Law of Karma. "As you sow, so you reap"—almost everybody accepts that. But when we sow in ignorance we reap in pain. Unity and Brotherhood are actually maintained now and here by the Good Law. Karma ever adjusts, and Karma, though profoundly impersonal, is not blind, is mercy incarnate in its justice, is alive and progressing, however dead and static it may seem. How human free will in its present activity is superior to fate forged in the past has to be learnt, understood, applied. Karma has been called by H.P.B. "the Unfailing Regulator." In her teachings lovers of peace will find great help, real support and that energy which is needed for the activating of the human Will to right exertion.

In the words of Robert Crosbie:

The war of this or any time is the result of the warring spirit, of the selfishness of mankind. It is the result of the failure to understand the great purpose of life, the nature of our minds, the full power of attainment within each being, the one Law of absolute justice inherent in all beings, the one Deity, behind and in all, the one Goal for every Pilgrim, however the path varies. As soon as men are brought to the perception that every one reaps exactly what he sows, no one will do harm to any other being; there will then be no war. There will be no such misery as now exists; for to realize our own responsibility to all others and to act in accordance, is to have become unselfish, and to have done away with the prime cause of sin, sorrow and suffering.

It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyān Chohan it is necessary for each Ego to attain to full self-consciousness as a human *i.e.* conscious Being, which is synthesized for us in Man.

—*The Secret Doctrine*, I, 192-3

THE MYSTIC LIFE

MYSTICISM has been described as "the highest manifestation of spiritual life." The cultivation of true mysticism must, therefore, be recommended. The term has been misinterpreted as well as misapplied, as has that other term—Occultism. In reality there is no difference between Mysticism and Occultism, and the inner life of the mystic and the hidden life of the occultist are identical; the perception and power resulting from superior knowledge and the beneficent use made of it are also identical.

The human soul is the eternal pilgrim in the universe of matter and progresses through self-effort aided by the Law of Karma and the process of Reincarnation. The human soul being in essence the same as the Universal Spirit, contains within itself all the powers and potencies of the latter. Evolution implies the progressive awakening of the human soul to the realization of its identity with the Universal Spirit—impartite and impersonal. Men of our race and civilization have reached the stage where in the majority reason is the highest faculty. But it is not that clear, pure and compassionate Reason which is Intuition. The three propositions concerning the mystic life laid down below, indicate the effects of this higher development in the individual; but in them are implicit the steps to be taken by anyone who desires to become a mystic-occultist. That such an undertaking is possible, nay more, is desirable, is the conviction of every genuine mystic. It is part of his programme of altruistic service to awaken the aspirations of others and encourage in them the practice of soul-life. The three propositions are:

(1) Man is an immortal Soul, divine in origin and not born in sin. The human Soul contains within itself certain potentialities. Powers already developed, the highest of which is reason, do not enable man to understand the mystery at the heart of the universe. Man must go beyond mind, which is but an instrument of the Soul, and perceive and use a subtler and higher instrument, which is *Buddhi* of the Esoteric Philosophy, the Pure and Compassionate Reason or Intuition which, in the words of H.P.B., "soars above the tardy processes of ratiocinative thought" and "through which direct and certain knowledge is obtainable" (*The Secret Doctrine*, I, 1 and 46 fn.). The unfolding of this faculty follows only when man has learnt to look upon himself not as a product of matter, like a candle-flame which goes out of existence when the candle is spent, but as an emanation from the Universal Spirit—a ray of the Spiritual Sun. The perception of

the indissoluble link between Universal Spirit and the human Soul leads to the realization that "I am verily the supreme Brahman."

(2) Man must also learn to rise above the distinctions of body—sex and colour of the skin; above the belief that the religion into which he is born is superior to other creeds; above the superstition that a finer type of blood circulating in his veins makes him socially superior. In place of a narrow nationalistic outlook he must learn to acquire a cosmopolitan and universal view of humanity as one and indivisible.

(3) Because of this knowledge the conscientious treader of the mystic way must learn to render loving service to all mankind, not enslaving the wills of others, but giving them that knowledge which throws light on their path, which enables them to attune themselves to the Voice of the Silence and ultimately makes them wielders of the Secret Doctrine.

For this practical work of achieving rebirth, the Book of the Golden Precepts belonging to the Esoteric School, from which H.P.B. selected and translated some fragments "for the daily use of Lanoos—Disciples," is the best and the most reliable treatise. From it we give below some verses appropriate to the three propositions we have been considering:

(1) Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

(2) Thou shalt not let thy senses make a playground of thy mind.

Thou shalt not separate thy being from BEING and the rest, but merge the Ocean in the drop, the drop within the Ocean.

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in It.

(3) Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. . . .

Now bend thy head and listen well, O Bodhisattva—Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" . . .

Canst thou destroy divine COMPASSION? COMPASSION is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

THE end of man is to let the spirit in him permeate his whole being, his soul, flesh, and affections. He attains his deepest self by losing his selfish ego. Man is not a mere sum of his instincts and desires. He seeks to be a single indivisible unity or organism. Dissatisfaction and unrest accompany every breach in organic wholeness. There is always a tension between what we are and what we wish to become. The human self is a temporary unstable organization oscillating between the matter which offers the possibility of existence and the spirit which moulds it into significant being. It strives after integration.

Integrated lives are the saved ones. They possess the joy unspeakable, the peace that passeth understanding. Our earthly joys would pale before that spiritual bliss like electric lamps before the morning sun.

—S. RADHAKRISHNAN

THE NECESSITY FOR REINCARNATION

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TO most persons not already Theosophists, no doctrine appears more singular than that of Reincarnation, *i.e.*, that each man is repeatedly born into earth-life; for the usual belief is that we are here but once, and once for all determine our future. And yet it is abundantly clear that one life, even if prolonged, is no more adequate to gain knowledge, acquire experience, solidify principle, and form character, than would one day in infancy be adequate to fit for the duties of mature manhood. Any man can make this even clearer by estimating, on the one hand, the probable future which Nature contemplates for humanity, and, on the other, his present preparation for it. That future includes evidently two things—an elevation of the individual to godlike excellence, and his gradual apprehension of the Universe of Truth. His present preparation, therefore, consists of a very imperfect knowledge of a very small department of one form of existence, and that mainly gained through the partial use of misleading senses; of a suspicion, rather than a belief, that the sphere of super-sensuous truth may exceed the sensuous as the great universe does this earth; of a partially-developed set of moral and spiritual faculties, none acute and none unhampered, but all dwarfed by non-use, poisoned by prejudice, and perverted by ignorance; the whole nature, moreover, being limited in its interests and affected in its endeavour by the ever present needs of a physical body which, much more than the soul, is felt to be the real "I." Is such a being, narrow, biased, carnal, sickly, fitted to enter at death on a limitless career of spiritual acquisition?

Now, there are only three ways in which this obvious unfitness may be overcome—a transforming power in death, a post-mortem and wholly spiritual discipline, a series of reincarnations. There is evidently nothing in the mere separation of soul from body to confer wisdom, ennoble character, or cancel dispositions acquired through fleshliness. If any such power resided in death, all souls, upon being disembodied, would be precisely alike—a palpable absurdity. Nor could a post-mortem discipline meet the requirement, and this for nine reasons: (*a*) the soul's knowledge of human life would always remain insignificant; (*b*) of the various faculties only to be developed during incarnation, some would still be dormant at death, and therefore never evolve; (*c*) the

unsatisfying nature of material life would not have been fully demonstrated; (d) there would have been no deliberate conquest of the flesh by the spirit; (e) the meaning of Universal Brotherhood would have been very imperfectly seen; (f) desire for a career on earth under different conditions would persistently check the disciplinary progress; (g) exact justice could hardly be secured; (h) the discipline itself would be insufficiently varied and copious; (i) there would be no advance in the successive races on earth.

There remains, then, the last alternative, a series of reincarnations—in other words, that the enduring principles of the man, endowed during each interval between two earth-lives with the results achieved in the former of them, shall return for further experience and effort. If the nine needs unmet by a merely spiritual discipline after death are met by reincarnation, there is a surely strong presumption of its actuality.

Now, (a) *Only through reincarnations can knowledge of human life be made exhaustive.* A perfected man must have experienced every type of earthly relation and duty, every phase of desire, affection and passion, every form of temptation, and every variety of conflict. No one life can possibly furnish the material for more than a minute section of such experience.

(b) *Reincarnations give occasion for the development of all those faculties which can only be developed during incarnation.* Apart from any questions raised by Occult doctrine, we can readily see that some of the richest soul-acquirements come only through contact with human relations and through suffering from ills. Of these, sympathy, toleration, patience, energy, fortitude, foresight, gratitude, pity, beneficence, and altruism are examples.

(c) *Only through reincarnations is the unsatisfying nature of material life fully demonstrated.* One incarnation proves merely the futility of its own conditions to secure happiness. To force home the truth that all are equally so, all must be tried. In time the soul sees that a spiritual being cannot be nourished on inferior food, and that any joy short of union with the Divine must be illusionary.

(d) *The subordination of the Lower to the Higher nature is made possible by many earth-lives.* Not a few are needed to convince that the body is but a case, and not a constituent, of the real Ego; others, that it and its passions must be controlled by that Ego. Until the spirit has full sway over the flesh, the man is unfit for a purely spiritual existence. We have known no one to achieve such a victory during this life, and are therefore sure

that other lives need to supplement it.

(e) *The meaning of Universal Brotherhood becomes apparent only as the veil of self and selfish interest thins, and this it does only through that slow emancipation from conventional beliefs, personal errors, and contracted views which a series of reincarnations effects. A deep sense of human solidarity presupposes a fusion of the one in the whole—a process extending over many lives.*

(f) *Desire for other forms of earthly experience can only be extinguished by undergoing them.* It is obvious that any one of us, if not translated to the unseen world, would feel regret that he had not tasted existence in some other situation or surroundings. He would wish to have known what it was to possess rank or wealth or beauty, or to live in a different race or climate, or to see more of the world and society. No spiritual ascent could progress while earthly longings were dragging back the soul, and so it frees itself from them by successively securing and dropping them. When the round of such knowledge has been traversed, regret for ignorance has died out.

(g) *Reincarnations give scope for exact justice to every man.* True awards must be given largely on the plane whereon they have been incurred, else their nature is changed, their effects are impaired, and their collateral bearings lost. Physical outrage has to be checked by the infliction of physical pain, and not merely by the arousing of internal regret. Honest lives find appropriate consequence in visible honour. But one career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be requited on the earth where it took place.

(h) *Reincarnations secure variety and copiousness to the discipline we all require.* Very much of this discipline comes through the senses, through the conditions of physical life, and through psycho-physiological processes—all of which would be absent from a post-mortem state. Considered as training or as penal infliction for wrong done, a repeated return to earth is needful for fulness of discipline.

(i) *Reincarnations ensure a continuous advance in the successive races of men.* If each new-born child was a new soul-creation, there would be, except through heredity, no general human advance. But if such child is the flower of many incarnations, he expresses an achieved past as well as a possible future. The tide of life thus rises to greater heights, each wave mounting higher upon the shore. The grand evolution of richer types exacts profusion of earth-existences for its success.

These points illustrate the universal maxim that "Nature does nothing by leaps." She does not, in this case, introduce into a region of spirit and spiritual life a being who has known little else than matter and material life, with small comprehension even of that. To do so would be analogous to transferring suddenly a ploughboy into a company of metaphysicians. The pursuit of any topic implies some preliminary acquaintance with its nature, aims, and mental requirements; and the more elevated the topic, the more copious the preparation for it. It is inevitable that a being who has before him an eternity of progress through zones of knowledge and spiritual experience ever nearing the central Sun, should be fitted for it through long acquisition of the faculties which alone can deal with it. Their delicacy, their vigour, their penetrativeness, their unlikeness to those called for on the material plane, show the contrast of the earth-life to the spirit-life. And they show, too, the inconceivability of a sudden transition from one to the other, of a policy unknown in any other department of Nature's workings, of a break in the law of uplifting through Evolution. A man, before he can become a "god," must first become a perfect man; and he can become a perfect man neither in seventy years of life on earth, nor in any number of years of life from which human conditions are absent.

The production of a pure, rich, ethereal nature through a long course of spiritualizing influence during material surroundings is illustrated in agriculture by the cotton plant. When the time arrives that it can bear, the various vitalities of sun and air and ground and stalk culminate in a bud which bursts apart and liberates the boll within. That white, fleecy, delicate mass is the outcome of years of adhesion to the soil. But the sunlight and the rain from heaven have transformed heavy particles into the light fabric of the boll. And so man, long rooted in the clay, is bathed with influences from above, which, as they gradually pervade and elevate him, transmute every grosser element to its spiritual equivalent, purge and purify and ennoble him, and, when the evolutionary process is complete, remove the last envelope from the perfected soul, and leave it free to pass for ever from its union with the material.

It is abundantly true that "except a man be born again, he cannot see the kingdom of God." Rebirth and re-life must go on till their purposes are accomplished. If, indeed, we were mere victims of an evolutionary law, helpless atoms on whom the machinery of Nature pitilessly played, the prospect of a succession of incarnations, no one of which gave satisfaction, might

drive to mad despair. But Theosophy thrusts on us no such cheerless exposition. It shows that reincarnations are the law for man because they are the condition of his progress, which is also a law, but tells him that he may mould them and better them and lessen them. He cannot rid himself of the machinery, but neither should he wish to. Endowed with the power to guide it for the best, prompted with the motive to use that power, he may harmonize both his aspirations and his efforts with the system that expresses the infinite wisdom of the Supreme, and through the journey from the temporal to the eternal tread the way with steady feet, braced with the consciousness that he is one of an innumerable multitude, and with the certainty that he and they alike, if they so will it, may attain finally to that sphere where birth and death are but memories of the past.

THE Indian conception of Karma somewhat scares us with its exactitude. Truth pays (it makes us happy) and justice pays, and, if Indian metaphysics is right, freedom of the soul pays enormous dividends. Actually Buddha and the Brahmins never talked so vulgarly, but they meant substantially the same thing. We are willing to consider the imponderables if we can be made to see that they produce results, and if we can prove that action and reaction are equal in the moral as well as the physical realm. And so the word "Karma" has come to mean for me a means of restating a spiritual concept of history, of asserting the reality of moral causes and effects over against economic causes and remedies. Unless this is understood, our discussion of peace and war can never rise above the level of swine-and-slop economics. . . .

There is a pattern of things invisible, of karmatic currents in human history, that can be seen only with the eyes of the mind. Sometimes it is given to poets to foretell the future, not by astrology, but by acquaintance with the laws of the spirit. To such extraordinary minds, these laws become so vivid that they assume the character of a "vision."

—LIN YUTANG

IN THE LIGHT OF THEOSOPHY

“Modernity on Endless Trial” is the theme of Leszek Kolakowski’s article in the March *Encounter*. The author, who is a former Professor of the History of Philosophy at the University of Warsaw, and a Senior Fellow of All Souls College, Oxford, submits that the clash between “the Ancient” and “the Modern” is probably everlasting and expresses the natural tension between structure and evolution, or conservation and change. It is, we may believe, a characteristic of life itself. But, while some societies have the ability to assimilate rapid changes without falling apart, others are satisfied with a very slow pace of movement. In certain conditions, development or stagnation can lead to violent crises or to self-destruction. Curiosity, or the urge to know and to explore, is natural to thinking man; and while it is, as the story of Pandora testifies, the main cause of all calamities and misfortunes that have befallen mankind, it is also the source of all its achievements. In the author’s words:

“Modernity” itself is not modern, but clearly the controversies about modernity are more prominent in some civilizations than in others and nowhere have they been so acute as in our time. . . . Is our civilization based on the belief (never expressed in so many words, to be sure) that what is *new* is good by definition? . . . Why is malaise in the assurance of modernity so widely felt, and what are the sources of those aspects of modernity which make this malaise particularly painful?

We experience an overwhelming (and, at the same time, humiliating) feeling of *déjà vu* in following, and participating in, contemporary discussions about the destructive effects of “the secularization of Western civilization,” the apparently progressing evaporation of our religious legacy, and the sad spectacle of a godless world. . . . Massive, self-aware secularity is a relatively recent phenomenon. It seems, however, from our contemporary perspective that the erosion of faith, inexorably advancing in the educated classes, was unavoidable. . . . For generations, many people could live without realizing that they were denizens of two incompatible worlds, protecting, by a thin shell, the comfort of faith while trusting in Progress, Scientific Truth and Modern Technology. The shell was to be eventually broken, and this was ultimately done by Nietzsche’s noisy philosophical hammer. . . .

It seems to us sometimes that it is less the content of change and more its dizzy pace which terrifies us, and leaves us in a state of

never-ending insecurity. We come to feel that nothing is certain or established any longer, and that whatever is new is likely to become obsolete in no time at all. There are still living among us a few individuals who were born on a planet where there were no automobiles and no radios, where electric light was an exciting novelty. During their lifetime, how many literary and artistic schools have been born and died away? how many philosophical and ideological fashions have arisen and gone? how many states were built or destroyed? We have all participated in such changes; we bemoan them none the less, for they seem to deprive our life of any substance we could safely rely upon. . . .

When I try, however, to point out the single most dangerous side of modernity, I tend to sum up my fear in one phrase: the disappearance of taboos. There is no way in which we can distinguish between "good" and "bad" taboos, artificially supporting the former and removing the latter. The abrogation of one, on the pretext of its "irrationality," results in a "domino effect" and the withering away of the others. Most of the sexual taboos have been abolished, and the remaining few are under attack. . . . The various traditional human bonds which make communal life at all possible, and without which our existence would be regulated only by greed and fear, are not likely to survive without a taboo system. . . . But it is quite improbable that taboos—which are barriers erected by instinct and not by conscious planning—could be saved, or selectively saved, by a rational technique. In this area we can only rely on the uncertain hope that the drive for social self-preservation will prove strong enough to react to their evaporation, and that this reaction will not come in a barbarous form.

A Master of Wisdom spoke of "the inexorable shadow which follows all human innovations . . . yet few are they who are ever conscious of its approach and dangers." Mr. Judge calls this "an age of transition," and proceeds to elaborate:

. . . every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an alteration into that state which will permit the race to advance to the point suitable for these elder brothers to introduce their actual presence to our sight. . . .

Believing in his teacher, the theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more, until at last, all dogmatism being ended, the race will be ready to face all prob-

lems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute. (*The Ocean of Theosophy*, pp. 4, 55)

According to Earth Scan, a global news agency on environment, over-exploitation of shared natural resources and environmental degradation are among the key factors of violent human conflict (*The Times of India*, March 28). There is enough evidence to show that ecological problems can lead to social and political upheavals. Earth Scan reports:

There cannot be the slightest doubt that resource scarcities and ecological stresses constitute the real and imminent threats to the future and well-being of all people. . . .

Strife caused by people moving from degraded land to better land is often mixed with political and religious issues, from which it is virtually impossible to sort out the environmental causes.

According to the report, even the causes of strife in Punjab were environmental. The prosperity of Punjab had lured thousands of poor non-Sikh farmers from other Indian states. This influx, combined with Sikh emigration, had provoked Sikh fears of becoming a minority group in this State and had helped to fuel Sikh militancy, leading to violence. This fear of being overwhelmed had acquired a politico-religious touch.

Again, overexploitation of ground water by Sikh farmers and their increasing demand for more water for irrigation, ignoring the neighbouring State of Haryana, is at the root of the conflict between the two States.

As people abandon the countryside to find work in cities, violence erupts. It has now been established, too, that overexploitation of forests and other natural resources can bring upheavals in countries where population is growing fast. Such reckless exploitation of nature's gifts creates more than one problem for humanity, yet have we learnt the lesson?

In *Isis Unveiled* and *The Secret Doctrine* H.P.B. quotes from Maimonides and refers to him as one "whose authority and whose knowledge of the sacred history can hardly be rejected" (*Isis*, I, 435). This "great Jewish theologian and historian," she adds,

“who at one time was almost deified by his countrymen and afterward treated as a heretic . . . has successfully demonstrated that the Chaldean Magic, the science of Moses and other learned thaumaturgists was wholly based on an extensive knowledge of the various and now forgotten branches of natural science.” (*Isis*, I, 17)

To mark the 850th anniversary of his birth, Unesco convened a round table on December 11 and 12, 1985, in which specialists from several countries took part. *Unesco Features* No. 816 (1986) states:

A philosopher, doctor and jurist who worked at the meeting point of the great civilizations of his time and contributed outstandingly to the dialogue of cultures, Maimonides was simultaneously one of the most learned teachers of Jewish law, one of the great points of reference of Greek-inspired medieval philosophy and one of the principal figures in the extraordinary flowering in Arab-language philosophy and science of the XI and XII centuries.

Unesco Features goes on to give excerpts from the picture of the life and work of the Andalusian philosopher which Director-General Amadou-Mahtar M'Bow sketched at the meeting:

Maimonides became an outstanding medical practitioner, and his writings attest to intensive practical and theoretical activity in this sphere . . . His main contribution lies elsewhere, however—on the borderline between religion and philosophy which, for the greatest minds of the time, was the most compelling area of inquiry of all.

Steeped in all the Arab sciences and in the Greek heritage that was thereby passed down to him, he sought, in his own words, “access to knowledge of the truth regarding the existence of God.” He engaged first in a searching study of logic, then of mathematics and the natural sciences—known in his day as physics—leading, finally, to metaphysics.

His work reflects this progression. At the age of 16 he wrote an introduction to the logic of Aristotle and at 23, a dissertation on astronomical calculations with reference to the Jewish calendar; he went on to write a commentary on Jewish religious law, followed by his monumental systematization of Talmudic tradition; finally, a few years before his death, he completed, in Arabic, his great metaphysical work, the *Dalalat Al Ha'irin*, translated into Latin as *Dux Perplexorum* and into English as *The Guide of the Perplexed*.

The Maimonides of *The Guide of the Perplexed* is a thinker at

the height of his powers who brings together into a meaningful whole Arab science, Greek philosophy and Jewish theology.

The ancient and widespread idea that the moon, particularly the full moon, causes and aggravates many emotional and behavioural disorders, has been dismissed as a "popular misconception" by the majority of the men of science. Yet evidence continues to pile up in this direction. The *British Medical Journal* reports on a study conducted by an Indian doctor, C. P. Thakur, formerly associate professor in the department of medicine, Patna Medical College. The study has established that the incidence of crimes, suicides, accidents and child behaviour disorders is much higher on full moon days than on other days.

Dr. Thakur and his associates examined over 5,000 cases, from different socio-economic groups, covering the period January 1978 to December 1985. The water content of the human body, he explains, is more than 50 per cent, and a "tidal wave" effect is generated by the gravitational pull of the moon. These "human tidal waves" may cause physical, physiological and biochemical changes in the body, resulting in an increased incidence of crimes, suicides, etc.

In animals too it has been observed, Dr. Thakur says, that the behavioural and developmental rhythms of some species inhabiting the intertidal zones of sea coasts have adapted to environmental cycles which are determined by the moon.

The moon has other influences as well—on birth and death, gestation and disease, harvests and rainfall, among others. Robert Crosbie stated: "The moon, the nearest planet to us, influences us physically, astrally and psychically, for of like nature are the forces in the moon." H.P.B.'s references to the influence of the moon upon the earth's affairs are many and pointed and emphatic.

Relevant to this International Year of Peace are the thoughts on peace education expressed by a Japanese teacher, Akihiko Shimizu. He sees peace as part of the process of building a more equitable world community, and education as an important medium for creating responsible world citizens. His comments on peace responsibilities appear in *Development Forum* for April 1986:

Today young people are exposed to many phenomena which discourage "peace." Many TV dramas and news media report matter-of-factly tragic and destructive actions so people become numb to violence. In school, wars are handled in a fragmented way without attention to the context and causes behind them. As a result, young students tend to accept aggressiveness as part of human nature. This is what we must understand first.

"Peace" is not just the absence of war. We are now facing very serious global problems, such as the nuclear arms race, environmental degradation, economic inequality and social injustice. Can a condition still be called "peace" if racial discrimination exists or where there is hunger in one place while people waste food in another? I believe not. We may define "peace" as a human societal condition in which every human person as an integral part of human society can develop himself/herself to the maximum extent. "Peace education" has to help attain this broader definition of "peace."

Teaching "peace" is not like teaching mathematics; "peace" education does not expect a single ultimate answer. "Peace" education should encourage students to share their feelings, concerns and ideas and develop critical thinking and creative ways to make this world a better place. . . .

Four qualities to develop through "peace education." In each subject the teacher should seek to develop: historical perspective; critical thinking; positive attitudes towards the future; and problem-solving skills (and creativity). These four elements interact, and lack of one results in an unsatisfactory educational attainment. . . .

Life is to learn. School (for high school graduates) is only a fifth or sixth of their whole life. Therefore the most important task of formal education is to give students opportunities to learn *how to learn* so they can continue to learn wisely after graduation and contribute to advancing human society.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY
A BOOK OF QUOTATIONS

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
THE BROTHERHOOD OF RELIGIONS
HEALTH AND THERAPY—PROBLEMS AND DECISIONS
STATES AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED
CYCLES OF PSYCHISM
MORAL EDUCATION
HYPNOTISM—A PSYCHIC MALPRACTICE
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

Magazines:

THE ARYAN PATH (BOMBAY)
THEOSOPHY (LOS ANGELES)

The United Lodge of Theosophists

DECLARATION

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

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

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

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

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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

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