

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE BEST KNOWLEDGE

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Man [is] the culmination of the deity on Earth, whose body is the cross of flesh, *on, through, and in* which he is ever crucifying and putting to death the divine Logos or his HIGHER SELF.

Says every Philosophy and Cosmogony:

“The universe hath a Ruler (Rulers collectively) set over it, which is called the WORD (Logos); the fabricating Spirit is its Queen: which two are the *First Power* after the ONE.”

—*The Secret Doctrine*, II, 36

ALL men, all women, of all ages know that the evil in them flourishes in spite of the efforts to check the activities of that constant enemy of the individual and of humanity. His dominion is vast and his power and influence are described at the close of the third chapter of the *Bhagavad-Gita*.

It is but natural, therefore, that all seek the means to overcome the tendency to sins of omission and of commission. Sins are very many; their source is one. The prescriptions suggested by psychologists and others break down, soon or late, as do those recommended by religions and theologies. As there is one source of all sins, so there is but one sure means of overcoming them, and that is what is given in the fourth chapter of the *Gita*.

This discourse of Krishna explains to Arjuna the Wisdom about the Logos, the Verbum, Shabda Brahman or Ishwara. The Universe, its manifestation and motion and the mystery of its Spirit, Soul and Body can be and are being perceived and comprehended from different points of view. The schools of philosophy deal with these different views. Esoteric Wisdom teaches that a comprehension of the place and function of the

Logos and of Its or His Birth as the Universe and Universal Man is necessary for reaching the *summum bonum*. In more than one place in the *Gita* Krishna speaks of His Supreme Abode. The Logos, unmanifested or manifested, abides in the bosom of Parabrahman, which the *Gita* refers to as His highest place (cf. VIII, 21).

It might well be said that this fourth chapter is the Song about the Universal Man—one Man composed of many men, the Great *Purusha*, the Supreme Word of Wisdom, heard and assimilated by Perfected Men, Mahatmas, all of whom are one with Him. This is the Source of all *Avatars*, Divine Incarnations. What Krishna says of himself in this chapter is equally true of Padmapani or Avalokiteshwara, who “is the Great *Logos* in its higher aspect and in the divine regions” (*S.D.*, II, 178). Padmapani—the Lotus-Bearer—is represented with four arms, like Krishna. Also He is “credited with manifesting himself from age to age in human form” (*S.D.*, II, 178).

The Torchbearer of the Supreme Wisdom, the Exhaustless Doctrine, the Mighty Art, is One in reality, though, due to His many cyclic appearances, tradition and history refer to Him as different and many. In the third verse this Wisdom is described as “the supreme secret.” It may well be called the very soul of *Gupta Vidya* or Occult Science. This fourth chapter is a special section of *Gnyan Yoga*, the Yoga of Wisdom, with which the seventh chapter is concerned; the latter ends with a pertinent reference to the principles that form the basis of Arjuna’s questions, with which starts the eighth chapter about the Indestructible, Supreme, Eternal AUM. To have a real insight into the nature of the teachings of the fourth chapter it is necessary to see it as the background for the second part of the *Gita*, i.e., Chapters VII to XII.

Now, the subject-matter of the fourth chapter is Karma or action. But Karma is treated in the *Buddhi Yoga* of the second and again in the *Karma Yoga* of the third chapter. The many aspects of Karma are treated in the *Gita*: actions of the past as destiny, in the present as calling for performance, for the future in which divine and demoniac beings emerge as the result of past Karmas; *tamasic*, *rajasic*, *sattvic* Karmas; control of Karma; freedom from the bondage of Karma; and so on. It might well be said that the *Gita* deals with the Law of Karma *in toto*.

In this fourth chapter the discerning student will find a special type of action-performance recommended. “The Path of action is obscure. That man who sees inaction in action and action in

inaction is wise among men" (verse 18). Karmas as *yagna* is or sacrifices are described, but finally one type of sacrifice is recommended. After a survey of many types of sacrifice the deduction is unequivocally presented: "The sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge" (verse 33). *Gnyan-Yagna*, Wisdom-Sacrifice, is the highest type of sacrifice; the knowledge necessary for its performance is the highest branch of the Secret Science; and he who succeeds in knowing and acting aright is the *gnyani*. The spiritually wise becomes a "Mahatma difficult to meet" (VII, 19). It is said that "the only Realization worth striving for is the merging of the individual self into the Ishwara, through the Light of Ishwara"—the Logos and Fohat.

The wisdom of the fourth chapter is unique inasmuch as it develops in us "the perception of the nature of our own soul, its connection with the Logos, and the important place of the guru in the long pilgrimage of the human monad." It is but natural to deduce that intellectual conviction born of the silent study of the chapter will grow deeper and gain strength till we perceive the need for dedicating our life and labour to the Universal Supreme Spirit, focused in the Sound-Word heard and learnt by the great Gurus, who are at once the Custodians of the Wisdom and the Servants of Humanity.

The mystery enshrined in the fourth chapter is supreme. Its teaching about Divine Incarnations points to the existence of the Great Lodge of Masters. This Fraternity of Mahatmas "is strictly a product of Nature as a Tree." The Tree draws from the infinitudes of space the Waters of Heavenly Wisdom which flood the parched soil of human civilizations, through cycles of time. Another image given is this: the Lodge is a Being of Light whose function it is to keep open the upward path through "descent, light and leading."

The upward path is pointed to in this chapter in verse 34: we have to acquire Wisdom by discipleship; the Wise "will communicate it unto thee"; and the steps are clearly named. It is also said that the most sinful of all sinners can cross over to the Haven of Light and Peace in the bark of Wisdom. Not the doubtful but the confident mind, not the wavering but the steadfast heart, can gain that place to which long practice of Devotion leads.

In the *Bhakti-Sutras* nine steps of growth in devotion are mentioned. In this chapter, Krishna, the Guru, calls Arjuna, the Chela, his devotee and his friend. And the *Bhakti-Sutras* name

friendship as the eighth of the nine steps. Devotion through friendship with the Teachings and the Teacher—the *Gnyan* and the *Guru*—is a fundamental aspect of this Wisdom. It is the Teacher who, as a Brother of the Great School, reveals mystery after mystery enveloping the Immortal Monad. As the Father of the pupil, He gives him Birth in the Hall of Wisdom and ultimately takes the disciple by the hand and introduces him to His Compeers, and sees him reach Adeptship. No wonder that the great devotee Kabir sang:

Here stand both Guru and Govind,
At whose Feet shall I fall?
The Glory of the Guru is—
He revealed the Presence of Govind.

IN former days men sold themselves to the Devil to acquire magical power. Nowadays they acquire these powers from science, and find themselves compelled to become devils. There is no hope for the world unless power can be tamed, and brought into the service, not of this or that group of fanatical tyrants, but of the whole of the human race. . . . All great moralists from Buddha and the Stoics down to recent times, treated the good as something to be, if possible, enjoyed by all men equally. Their Ethic had always a twofold source: on the one hand they valued certain elements in their own lives; on the other hand, sympathy made them desire for others what they desired for themselves. . . . Power is the means, in ethical contests as in those of politics. But with the Ethical systems that have had most influence in the past, power is not the end. Their founders were men whose sympathy was universal, and who were felt, on this account, to be possessed of a wisdom surpassing that of temporary and passionate despots. . . . However passionately power may be desired, it is not power that is thought good in moments of reflection and meditation. This is proved by the characters of the men whom mankind have thought most divine.

—BERTRAND RUSSELL

THE MESSENGERS

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!

—ISAIAH

THIS exclamation of an ancient Hebrew prophet expresses well the sense of gratitude which every sensitive person must feel to the proclaimer of the Truth that sets men free.

From age to age the good tidings of the Divine Self in man have been proclaimed by one or another messenger, who has also taught the possibility and method of realizing and expressing that Divinity in daily life. Mr. Crosbie has written:

Could right philosophy be implanted—even the single idea of the Divine nature in man—a greater impetus would be given to right living; then a philosophy to accord with this nature would be sought by those so quickened.

From the eyes of one here and another there the dark glasses that have coloured and distorted sight fall off and the man perceives that he is more than the body and the personal self he had called "I," that he is in essence a spark of the One Fire, a drop in the boundless Ocean of That which ever *is*. For those who catch that vision, the petty and the inconsequential, the desire for sense-gratification and the lusts for power, admiration, wealth, what-not, are seen for the worthless baubles that they are, valued only by the simple-minded, like ignorant savages who part with land and treasures in exchange for worthless ornaments or, worse, "fire-water."

The Messenger also "publisheth peace," though not peace between the Real Man and his lower nature with its tendencies and weaknesses. In regard to such a peace Jesus' saying, "I came not to send peace, but a sword," is most true. The war between the higher and the lower nature has been called the greatest of all wars and the archetype of all wars. It is not halted but intensified when the awakened Soul attempts to subject his long-indulged personality to its control.

No, the peace that the Messenger publishes is not the peace of *laissez-faire* or of capitulation to the enemy. It is an inner peace that comes when there is consciousness of the unity of the incarnated Soul with the Divine of which it is an emanation.

When that divine consciousness is touched, and for as long as the human soul can keep its hold on the Divine Spirit that inspires it, no sacrifice of personal inclinations seems too great a price for

retaining that inner steadiness and bliss. What loosens that hold? *Light on the Path* gives the warning:

...the soul...is the link between the outer body and the starry spirit beyond; the divine spark dwells in the still place where no convulsion of Nature can shake the air; this is so always. But the soul may lose its hold on that, its knowledge of it, even though these two are part of one whole; and it is by emotion, by sensation, that this hold is loosed.

What would be the world's self-made doom if the restatement were not periodically made; if from cycle to cycle a Messenger did not come to bring the good tidings of man's innate divinity, to publish the peace of realization of unity with the Divine?

No restatement, by even the greatest of Messengers, is or can be complete; but no restatement of the Truth by any *bona-fide* Messenger contradicts those of his Predecessors, who stretch in a never-broken line from the Divine Instructors who revealed the mysteries of Heaven and Earth to the elect among early thinking men, many, many millennia ago, down to his day.

There was a response of gratitude in the devotion which, we are told, was the first feeling to awaken in the hearts of the first men to be called into self-conscious being by the sacrifice of Those who gave them mind. Of that feeling of early man it is written:

When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of oneness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. (*S.D.*, I, 210)

The true Friends of the race have not deserted it or cut themselves off from humanity. Earth is the purer for Their remaining in its atmosphere. The great Messengers, moreover, live in the Teachings They have given. These echo down the ages, sometimes passed on from mouth to ear; sometimes, as in our day, the Message has been recorded plainly in black on white, which carries with it, to its recipients, an added responsibility for not tampering with the record and not failing to avail themselves of their great opportunity. All may profit by it if they will.

But let us not forget the great debt of gratitude we owe to the Messengers. How shall we pay it but by practising faithfully the teachings They imparted and, after understanding them by patient study as well as application, passing on the Message accurately, impersonally, as They gave it, but touched too with something of the compassion that filled Their hearts for sinning, suffering, ignorant mankind? So living and so acting, we can try to put ourselves in rapport with Them, drawing near to Them in thought, motive and aspiration. So may we not deserve at some far distant day to serve beside Them, under Their guidance and inspiration, if now, to the best of our ability, we carry on in all humility Their Work, along the lines which They laid down?

How, specifically, can we, as sincere students of Theosophy in its modern restatement, fail to feel and show the gratitude due to the Messenger of our era? As Jasper Niemand wrote of "that great Theosophist, Madame Blavatsky,"

Since she sacrificed—not so calling it herself—all that mankind holds dear to bring the glad tidings of Theosophy to the West, that West, and especially the Theosophical Society [read: every student of her teachings], thereby stands to her as a chela to his Guru, in so far as it [or he] accepts Theosophy. Her relation to these Theosophists has its being in the highest Law, and cannot be expunged or ignored. So those who regard her personality, and, finding it discordant from theirs, try to reach the Masters by other means *while disregarding or underrating scornfully her high services*, violate a rule which, because it is not made of man, cannot be broken with impunity. Gratitude and the common sentiment of man for man should have taught them this, without occult teaching at all. Such persons have not reached that stage of evolution where they can learn the higher truths. She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. . . . (*Letters That Have Helped Me*, pp. 53-4)

FEELING AND THOUGHT IN SELF-ANALYSIS

I.—The Incarnated Self and Feeling

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“SELF,” in modern theories of psychology, occupies a position similar to the physicists’ use of “ether” before the turn of the century. With the more liberal-minded, like McDougall, it represents an evident practical centre in mental mechanics, a compelling necessity, even though the proofs that will satisfy the bias of materialists, and support its use in an orthodox way, are absent. Others, like Weaver (*Ideas Have Consequences*) and Muirhead (*Elements of Ethics*), use “Self” as a term which possesses the advantage of conveying an immediate meaning on a plane of general, if superficial, perception. It is frowned upon in theory but grudgingly accepted because of the pressure of an intellectual necessity.

In Theosophy, Self is the logical end of Cosmogogenesis, the beginning and the end of Anthropogenesis. Possessing an impressive lineage of metaphysical ancestors, and a distinct background in anciently traditional processes, Self exists in Its own right, and assumes a leading role on the evolutionary stage. Hutchins bravely espouses the cause of metaphysics; Weaver demonstrates in masterly fashion our culture’s dire need for universal principles. They speak out, impelled by the lusty decadence of our times. It is a noble impulse, a courageous response, but still only Theosophy remains with its body of documented knowledge to support and guide such a movement of reform towards a conclusion where intellect and spirit may be satisfied.

The impact of the emotion-systems of analysis has produced an unexpected weakening of the ground supporting the already malformed, robot-like visage of Reason. Adding to the iron headband clamped on by religious superstition, our recently-born psychiatry has delivered a solar-plexus blow in the very fastnesses of the scientists’ camp, the champions of Reason. The proud proponents of “cold” reason have been brought to humility by their fellow-scientists’ version of mental heat.

To him whose view of Man is bounded by the dimensions of one plane and a certain limited flight into induction, the modern situation must hold an element of desperation added to its paradox. As the prime source of Western culture, the great Greek scholars venerated the function of Intellect. Proceeding along

seemingly similar lines modern science has produced marvels through reason. And yet these two are worlds apart. The Intellect of Pythagoras and Plotinus did not create implements of destruction for which its sister, modern reason, has incurred the distrust and fear of contemporary man.

Is reason a monster? Why was Intellect the respected companion of great souls? While the modern's indoctrinated suspicions of metaphysical ideas make it difficult for him to appraise truly the actions and the concepts of the great Greeks, his own narrow purview is driving him into a psychological maelstrom. Reason becomes for him as a child of the present physical-man concept, merely a weighing and adding machine, whose efficiency is being challenged by the Burroughs machines. Its inherent nature, to follow and not to initiate originality or creativeness in thought, has been singularly, if indirectly, exposed in the work of the psychiatrists. Our modern "rationalization," showing a docile intellect obeying in turn the paradoxical demands of conflicting desires, has undermined man's trust in reason. His attention is now focused in fear on those subtle, yet powerful, demons that pervade his consciousness, and mock his claim to freedom of thought. In desperation he may turn to the empty promises of outworn religions. He should, however, and finally must, recognize all this as symptomatic of a crying need for Unchanging Principles, because Great Reason demands a basis in Great Universal Principles.

If the power-motifs of human consciousness are supplied by the "drives" of the emotions, those emotions are not by any means limited to the needs and desires of puny physical man; unless, through influence, education or quirk, he so directs. It now seems the vogue to dismiss the anciently venerated function of reason with as little justice as to elevate in its vacated place the modern systems of emotion-analysis. Both these impulses spring from a common astigmatic view, the physical-man concept. But it may well be that the spiritual impulses of the ancients derived their inspiration and drive from a concept that underlined the Unity co-existent between Spiritual Man and the Universe; and emphasized the hidden powers of Self as means by which this Unity could be realized.

For the student of Theosophy there is value to be derived from a thoughtful appraisal of this aspect of the modern scene. For this conflict on the conceptual level frames in generalized terms that picture of human experience which, ever present and familiar though it be, seems a baffling enigma to its protagonists.

The “emotional” man and the “intellectual” are, in our world, polar antitheses. For each other they entertain, mutually, antagonism and contempt. These reactions are of the type that marks the hair rising on the cat at the approach of a dog—instinctively antipathetic and, doubtless, buttressed by experience. The superior condescension of the “cultured,” reflective type towards his impulsive, non-reflective brother is matched by the latter’s attitude—an almost bristly distrust of this cold, calculating, heartless machine.

The common denominator of this ever-present problem has in large measure eluded us because of ignorance and misjudgment in self-analysis. There are two aspects to be considered. First, the area to be analysed is misjudged, producing the illusion that experience occurs outside the sphere of mental consciousness. Second, the basically opposite natures of Thought-experience and Feeling-experience are not clearly recognized. The former is reflective, abstract, requiring interpretation; the latter is contactual, immediate, requiring only recognition. Feeling represents direct experience; thought—indirect. As a corollary it is to be clearly understood that Feeling-experience as well as Thought-experience occurs within the consciousness generally classified as mind.

These two aspects will be more clearly grasped in their function when the synthesizer is added as the final, or initial, element—the Self. In the pursuit of Self-knowledge through Self-analysis the Self is the object of search, as well as the seeker. They are one, yet Maya has divided them, so that man in regaining himself brings along a hard-won wisdom. This struggle is fought, in large measure, against and within the mists of confusion and delusion in the personal consciousness. It has been said, “All, all is the Self.” The genius of Eastern synthesis has thus focalized, in one area, the subject and the object of existence, as well as the subtle, powerful links that join them.

It is hoped that, as a result of this study, a certain measure of illumination will be brought to bear on the Self’s experiences in the lower mind. All the discussion that follows stems from the viewpoint of normal human consciousness only. The term “Self” will assume the meaning given to “*Manas*” in the following reference from *The Ocean of Theosophy* (pp. 61-2)

The Inner Ego...gaining experience...suffering and enjoying
...is...*Manas*—not united to *Buddhi*. This...gives to every man
the feeling of being himself....

Attempting to demonstrate the point that experience occurs

in Consciousness, requires an exposition of the function and relations of one specific aspect of consciousness. It is generally acknowledged today that Feeling is a function in, or of, consciousness, emotion being a general synonym with a similar connotation. The splendid descriptive analyses of Freud and those who followed him have established this in the popular mind as self-evident. The fact, however, that Feeling under such a theory is bereft of a Feeler constitutes a basic defect; and explains the curious paradox of that situation where a psychiatrist may shed light upon the mental patterns of his patient by revealing their links with past emotional springs—while exhibiting his inability to provide this same patient with a plan and a programme which shall place within his own hands the means of preventing a resurgence of past deleterious influences and of creating future patterns of his own choosing.

The literature of Theosophy is replete with references, direct and inferential, which recognize and establish the fact of Feeling as a function in Consciousness. *The Secret Doctrine* (I, 38) states: "Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will and Feeling." Through other references it becomes clear that Consciousness and Self are synonymous terms for that triune Entity, which, as immortal Perceiver, is at once the source of the Sense of Identity in man and the active user of powers which we learn to cognize as contributory to the "states of Consciousness grouped under Thought, Will and Feeling." When we add such phrases as "fully conscious spiritual impulses" (*S.D.*, I, 169), "thought-sensations" (*The Voice of the Silence*, Indian ed., p. 61) and "Kama... the first feeling... in the consciousness of the... One Force" (*Glossary*, "Kamadeva"), one may safely infer that, in the view of H.P.B., Feeling in its many and varied connotations held a legitimate place on the mental plane, as a function of Self. In addition, from W.Q.J.: "Beyond the plane of intellect there is the plane of emotion..." (*U.L.T. Pamphlet*, No. 6, p. 5); also, "It is the mind as the basis of desire" (*Ibid.*). And from Robert Crosbie: "Buddhi... is feeling, the accumulated experiences—all our experience is in feeling" (*Answers to Questions*, p. 6); also, "It is the inner ideas, and feelings, the general character—that is meant by the word 'personality'" (*Answers*, p. 105). One other from Damodar: "Every student of occultism knows that the acquisition of Brahma-Vidya is dependent entirely upon the development of a feeling of universal love in the mind of the aspirant."

It now becomes necessary to ask, what is the relation between Feeling and Self? For effective grasp of this relationship a third factor, implicit and self-evident though it be, must be considered. The following abstract formulation of principal elements expresses in active or manifested life the complete cycle of the Soul's experience:

- (1) Consciousness or the Perceiver.
- (2) Objects to be perceived—objective or subjective.
- (3) Results of connection between the Perceiver and Objects of perception.
 - (a) Perceptions and cognitions.
 - (b) Relationships established.
 - (c) Powers, latent in all souls, developed, used.

In practice it may readily be observed that number (3) finds its proper position between (1) and (2). In other words, perceptions and cognitions are perceived and formulated by the Self: relationships are established between the Self and objects; powers in Consciousness are developed and used by the Self. As such powers, which include the mental faculties and the less tangible psychic powers of the Self, as well as its perceptions and cognitions, become gradually incorporated into the ever-present forms of relationship existing between Self and its Objects, the element of Relationship emerges as the dominant one in the third aspect of this trinity.

For example, Self meets a great artist and is exhilarated and deeply moved by his work. There arises a desire to achieve such an eminence some day. As a result, a course of study is chosen which involves a life of rigorous discipline. Qualities are developed. Pursuing this desire and this life, a dominant attitude is established, which includes a profound interest in all things which contribute towards the effective realization of the primary desire, and a consequent general indifference towards other "unimportant" matters. This illustration may be duplicated in any field of endeavour. Wherever it occurs, the point exemplified seems clear, *i.e.*, a Relationship established between Self and its object of attention, when sufficiently important, arouses Desire, develops Qualities and sponsors Attitudes—all of the Self. Feeling is the medium through which these three find expression. Such forms of Feeling do not exist in themselves, but are in every case attributes of the Self. They represent states of attachment or conditions of development. It would follow, then, that knowledge of the significance of such relationship between Feeling and Self, and the forms it assumes, should prove of immense value in solving problems in Self-analysis. And in a manner different

from the modern inevitable recourse to either sex or childhood impressions.

Another function of Feeling, in a related field, is more readily recognized, because of its obvious connection with the fact that the most powerful impetus and the most satisfying of all sensations is Self-satisfaction. Feelings register *its* myriad aspects in colour and intensity that range from heaven to hell, from sinner to saint. Born from the Sense of Self, whose organic linkage is to be sought in metaphysical regions, the field of its operation embraces that area of consciousness which we loosely term the Mind. For the overwhelming majority, it is the personal man who limits for himself the range and quality of these Self-sensations. Limited because his concept of Self bears a mistaken identification with the physical form, and believing it to hold the whole of life's possibilities, he tends to exaggerate the value of that form's pleasurable sensations, as well as its pains. Looking outward, his Self-satisfactions become dependent upon relations with others; either to dominate and "possess" them, or, in friendly relations, to receive from them the boons of attention, sympathy and love.

For those few who, outside the pages of recorded history, have attempted successfully to transcend the self of personal consciousness, the rule of analogy must be the only guide. On its authority, it may be postulated that when the Sense of Self is freed from bondage to its tabernacle of clay and seeks to establish identification with the all-pervasive universal Self, the quality of its satisfaction, of sustaining Self-sensations, will reflect the polarization of its nature gradually effected along the Disciple's Path; and at the same time will mirror forth those immortal Self-relationships known as devotion and duty.

For a closer individual demonstration of the vital power of the Self-Feeling relationship, one should attempt, as some courageous Theosophical souls do, to "get rid of the personal idea." As this process consists, in the main, of starvation or psychological amputation, the resistance to be encountered—in forms overt or subtly disguised—will clearly show not only that the "personal idea" has a formidable power, but also that the stronghold of that power lies in such Feelings of the Self as represent, for the time, the central satisfactions and gratifications of its life.

To conclude this exposition on the relation between Self and Feeling, one other point of interest must be added, of which much of the foregoing has carried a strong implication, *i.e.*, that the Self's experience lies within its own Consciousness, not in the sensations of the organs of its physical instrument. The old

argument of the man who kicked his shin bone against a sharp-edged table leg and in his acute pain joyfully exclaimed, "Ycu see, that isn't in my mind!" may be countered by enlarging the picture to include in sharp focus the missing or neglected factor, in this manner. To the joyful experimenter say, "I once knew a man who developed cancer from such a blow," and watch his joy change to misgiving, consternation, panic. Less a retaliation than an illustration, the point seems clear that outer (bodily) sensations are dependent for their effect on the "attitude of mind" held, *i.e.*, faiths, fears, hopes of the Self.

(To be continued)

ONLY a vast and inconceivable man of genius could brace himself to the contemplation of the principal facts of the universe, and comprehend the extents, densities, distances and motions of the stars which seem to be its large and principal parts. Only a man of genius could embrace at one stretch the vast totality of all existing things. It seems to me, however, that man has to meet with no lesser difficulties when he tries to reduce the particular facts, witnessed daily by him, to their real causes. This is especially the case when he observes his immediate environment.

Our knowledge of the qualities of matter, of the nature of elements and their real properties, of their mutual relations, of the modifications of which several of them are susceptible, and of the real state of the compounds we observe in nature, is still, I think, mostly uncertain. . . .

Now it seems that the great discoveries which are apparently outside the range of human mind, are just those by which human science distinguishes itself most, since we have made inconceivable progress in celestial physics, while there are still confused and poorly systematized ideas on the nature and properties of fire, air, etc., prevalent. Most of these ideas are incompatible with the facts which are to be explained. Just as man has surpassed himself by obtaining knowledge of sublime things, just so he seems to be inferior to himself in as far as mostly obscure and disparate hypotheses have been advanced to explain the particular phenomena which Man's environment constantly presents to his eyes.

—JEAN LAMARCK

RIGHT LIVELIHOOD

THE first object of the Theosophical Movement is to form the nucleus of a Universal Brotherhood. It is easy to repeat, "All men are brothers because Krishna or Christ is in the heart of each." But in practical day-to-day living it is difficult to chase away from one's consciousness the notion that scavenging is dirty work and to recognize that it is as valuable as any other task. And yet who is better fitted than the student of Theosophy to exemplify this great truth? If he is in earnest, he must endeavour to cleanse his consciousness of the wrong impress made thereon by his bringing up and his education and show that all vocations, all trades, all crafts, all means of earning livelihood are equally good and beneficial. This can best be done not by changing the outer channel which under Karma the student finds to be his own. Born with tendencies, capacities, aptitudes, he must learn to use these to the greatest advantage with the aid of the philosophy he is learning.

It is only rarely that Egos inhabiting young bodies come to Theosophy and are able to dedicate themselves as full-time workers for the Cause. Earning of livelihood is a necessity which is benedictory, and most young men and women who as boys and girls have been brought up in Theosophy have to fulfil that Karma and to experience the growth which comes therefrom. The majority contact Theosophy after assuming a vocation and even after entering the householder's stage. To all such, Theosophy teaches that one of the finest ways to unfold the feeling of brotherliness is first to recognize that in one's own vocation divinity can and should be expressed, and then that all professions are equally good channels for Divinity to flow into. What the worldly-minded cannot do, the student of Theosophy can and should: whether he is a doctor in his clinic or a lawyer in his chamber, whether he is a salesman behind the counter or a clerk at his desk, the student-practitioner has to learn to look upon himself as a channel for his Divine Self, and upon his labour as a channel of service to humanity. Duty is the vehicle through which the Inner Ego can be attracted when drudgery has been endowed with some divinity. Arrogance, ambition, obstinacy weaken and ultimately vanish when one tries to perceive the purpose Karma has in producing his particular vocation, his particular mode of earning a livelihood. This perception also convinces the practitioner that it is true that it matters little what one does, but a great deal how it is done and why.

The ordinary wage-earner is ambitious to get on; the Theosophical wage-earner should be ambitious to execute his tasks with as great efficiency as is possible for him. The labourer should prove himself worthy of his hire, but the Theosophical labourer has to prove himself worthy of his own Karma-Dharma. He is learning to be an Occultist of the future and therefore he has to comprehend the inwardness of these words of Mr. Judge: "Remember it is the little things the work is done through." Sometimes the student's very earnestness leads him to regard only the work on the Lodge platform as of value, to be executed well; but he is sure to fail therein if he continues in his negligence of the small plain duties at home or at office. Between personal study of the philosophy and its impersonal promulgation is the vital link of Application. The practice of Theosophy should be in the whole field of life, including one's vocation. To be attentive and accurate, to be neat and tidy, to be punctual and regular in one's own work leads to *real* success in the labour of love performed for the Cause of Theosophy.

Our outer work, in which our habits and ways of doing things count so much, affords many avenues to Knowledge. Application of Theosophy should not be confined to controlling and elevating the subjective processes of the *Psyche* and bringing them under the influence of the *Nous*. Practice of Theosophy should touch also the work we have to perform at home or at the Lodge, in the office or at the club. Old capacity is enriched, new capacity is born because principles of the Esoteric Philosophy and the laws of Occultism are properly observed in doing our duties. The student, like the worldly man, is not free from Karma; but having at his command the wealth of Theosophy he should be able to rise with the aid of his personal Karma, however difficult or obnoxious that fate may be. To develop capacity in the personal man so that the Inner Ego can use him, is the important task before every aspirant. Each has a Genius within him—a hero, a god, a tutelary Spirit—and for his manifestation in and through the Personal Man that Genius requires special capacities in the man of flesh. Longinus, the philosopher, to whom we owe a great treatise, *On the Sublime*, has uttered a Theosophical truth in stating that the corruption of genius is the result of "the well-known war which our lusts are waging within us universally." How truly applicable to the present conditions are his words:

For avarice (that disease of which the whole world is sick beyond a cure), aided by voluptuousness, holds us in abject thralldom; or rather, if I may so express it, drowns us body and

mind. For the love of money is the canker of the soul's greatness; and the love of pleasure corrodes every generous sentiment. I have, indeed, thought much upon it, but after all judge it impossible for them that set their hearts upon, or, to speak more truly, that deify unbounded riches, to preserve their souls from the infection of all those vices which are firmly allied to them. For riches that know no bounds and restraint, bring with them profuseness, their close-leagued, and as they call it, dogging attendant; and while wealth unbars the gates of cities, and opens the doors of houses, profuseness gets in at the same time, and takes up a joint residence. And when they have remained awhile in our principles and conduct, they build their nests there (in the language of philosophy) and speedily proceeding to propagate their species, they hatch arrogance, pride, and luxury; no spurious brood, but their genuine offspring. If these children of wealth be fostered and suffered to reach maturity, they quickly engender in our souls those inexorable tyrants, insolence, injustice, and impudence. When men are thus fallen, what I have mentioned must needs result from their depravity. They can no longer lift up their eyes to anything above themselves, nor feel any concern for reputation; but the corruption of every principle must needs be gradually accomplished by such a series of vices; and the nobler faculties of the soul decay and wither, and lose all the fire of emulation, when men neglect the cultivation of their immortal parts, and suffer the mortal and worthless to engross all their care and admiration.

The student of Theosophy is always desirous of getting away from the corrupting influence of false aims in every department. In earning his livelihood he has to watch his aim—not making of money at the expense of unfolding capacity. By all means let him labour earnestly and honestly in the ways of some lawful calling so that he may have his portion of the things of this world, but let him not purchase it at the cost of soul-capacity. The advice not to lay up treasures upon earth but in heaven finds a new application for us: for, when we aim only at amassing wealth we are inviting moth and rust to corrupt it and thieves to break through and steal; not so when we, in earning our portion of earth's wealth, are intent upon developing soul-faculty to render soul-service. And a sound occult precept is in the verse which follows this advice attributed to Jesus: "For where your treasure is, there will your heart be also."

Practical Occultism implies practice of occult rules and laws in the everyday affairs of life, and among such affairs our vocation, our employment, plays a large part. Life's lessons do not consist

merely in avoiding wrong actions, but much more, in performing right actions. Students are apt to pay more attention to the *mara* within the blood than to the Buddha within the heart.

Promotion and progress from the Egoic point of view are different from those which the Personal Man envisages. How much we are earning, not in coin but in capacity, has to be kept always in mind. Once this idea is burnt into our consciousness we shall not err in the way of seeking better prospects elsewhere but will see that present conditions contain within themselves grand prospects of progress. From that point of view every man, every woman, every child is equal to all others because the same opportunity for growth belongs to all. Nature is manifesting Brotherhood *in actu*; not perceiving her labours in the right perspective, we see inequality, strife, chaos.

In his *Lavengro*, George Borrow chronicles this piece of wisdom apposite to our subject:

O ye gifted ones, follow your calling, for however various your talents may be, ye can have but one calling; follow resolutely the one straight path before you, it is that of your good angel; let neither obstacles nor temptations induce you to leave it; bound along if you can; if not, on hands and knees follow it, perish in it, if needful; but ye need not fear that; no one ever yet died in the true path of his calling before he had attained the pinnacle. Turn into other paths, and for a momentary advantage or gratification ye have sold your inheritance, your immortality.

THE dimension that counts for the creative person is the Space he creates within himself. This inner space is closer to the infinite than the other, and it is the privilege of a balanced mind . . . to be as aware of inner space as he is of outer space. If he ventures in one, and neglects the other, man falls off his horse and the equilibrium is broken.

—MARK TOBEY

THE ENDLESS CHAIN OF CAUSALITY

STRANGE though it may seem, the greatest and the most dangerous weakness that has developed within our civilization based on modern science has been sown and nourished by itself, by its propaganda, direct and indirect, against the human faith in reincarnation, or the putting on of flesh periodically by the Soul or the Ego—once a universal belief.

The scientific teaching is that this life is a mere biological incident, depending on and entailing some chemical and cellular actions and reactions inside the body, and having no pre-birth existence or after-death continuity. It begins with conception in the mother's womb and ends with the body's last breath. It is a plain and simple material fact, with no immateriality or spirituality about it. It is no wonder that such a doctrine leads to the idea that, the span of life being short and uncertain, it should be enjoyed as one likes and spent as one pleases. Why should one restrain one's impulses and discipline one's conduct if there is no inspiration? Lack of restraint brings satisfaction and pleasure, short-lived though they may be, while restraint and control mean, for the moment at least, dissatisfaction and discomfort. There is nothing to gain from self-deprivation and self-immolation.

Such theorizing comes easily and pleasantly to the mind when pleasure-seeking instincts are excited and impulses are aroused which lead to transgression against social and ethical conventions and inborn conscientious scruples. The consequences of such transgression are ignored by the mind which thinks only of how to satisfy those cravings and impulses without incurring the penalty of the law or arousing the suspicion of other men.

The mass mind, in which abstract ethical principles are not strongly developed, is thus easily led astray under the influence of a philosophy that restricts the consequences of one's activities to this life, which is said to end completely with the perishing of the body.

It is this philosophy which modern civilization has spread. Inert matter is believed to be the beginning and the end of everything. The spiritual background of human life has been sadly overlooked and neglected; and, worse still, human faith in the existence and continuity of this spirituality has been deliberately undermined. The exponents of this materialistic philosophy fail to realize either its incompleteness or its inconsistency. They will not pursue to its natural conclusion the logic of cause and effect,

which they uphold and apply in studying and understanding nature and the occurrences of everyday life.

It is generally accepted that many diseases can be traced back to some cause in the past; perhaps the sick man is reaping the results of carelessness or foolishness in his past behaviour. The recklessness of today may not result in an obvious symptom tomorrow, but it cannot be without its consequences which later aggravation may make manifest. This process of cause and effect can be traced everywhere. Nothing happens without a cause and there is nothing which does not produce some sequence which in its turn becomes the cause of another effect in the endless chain of causality.

Not only our bodily actions but also our thoughts are bound by the law of causation. Every thought originates from a cause, and must produce a consequence. The endless causal chain cannot be broken, even though continuity seems to us impossible; the law of cause and effect is immutable and no sphere of action lies outside its operation.

According to the principle of the conservation of energy, which is an essential bedrock of material science, every act involves transformation of energy; energy cannot be destroyed and must therefore continue in one form or another, ever producing one or another phenomenon. Human life in its conscious, subconscious and superconscious phases is a continuous process of transformation of energy through mental or physiological activities. The idea of the abrupt termination of this process with the destruction of the physical body would thus be illogical.

Our life cannot become extinct, in the strict sense of the word, with death; its potentiality is continued in some form or another and is manifested in rebirth. This rebirth being necessarily based on the previous life and lives, the results and consequences of thoughts and acts which did not mature and take effect in those lives must influence the new life and must be faced. The consequences of past activities form what is called the destiny or fate of the present life and explain the variation in conditions and circumstances in which individuals find themselves.

Any reasonably comprehensive formulation of the necessarily continuous law of causation, by which our life, nature around us, the universe itself, and everything, material or immaterial, are bound, must bring home the obvious truth in the above reasoning. The civilization of today, which according to its own confession is based on an imperfect and incomplete knowledge of matter and of the material world, would, however, explain differences

in heritage, ability and state by referring them to "chance." And yet in other respects this civilization is sceptical enough to refuse any explanations based on "chance," maintaining that nothing can occur without a corresponding cause.

Such an attitude produces very unwholesome effects on the mass mind. The absence of belief in a future life discourages one from leading a life of restraint and of virtue, and encourages the tendency to act on impulse and to indulge the instincts.

For example, an unprincipled man mishandles public money entrusted to him and enriches himself, regardless of honesty and unmindful of the sin that he is committing. His only concern is to keep himself out of the clutches of the State laws, which for a clever man is not very difficult. He does not believe in the law of rigid justice under which one reaps the consequences of one's thoughts and acts. He does not believe that it is impossible for him to escape the consequences of evil acts. He thinks that if he were to fail in his manipulations or were to be caught, or his life were to become miserable, he could at once end his miseries by sending a bullet through his temple. Such ideas naturally make him reckless and lead him into greater wickedness.

This attitude is really at the bottom of all the sins committed by the so-called civilized man. A few highly cultured men may be able to evaluate right and wrong, virtue and sin, on their own intrinsic merits, and may have the prudence and the inclination to shun the one and to practise the other; but it is only the belief that there is no escape, even in death, from the rewards and punishments consequent on their own actions that can make the masses think before acting. It is the stamping out of this belief in men and women at an early and impressionable age that is responsible for the sins and crimes which they commit later.

Wherever modern civilization has spread, such crimes have increased. Human frailties occasionally get out of control even in uncivilized society; but they are far less common there than they are among the so-called civilized peoples. Belief in karma and reincarnation and in the inevitability of paying in another life for sins committed in this one deters the person's impulsive tendencies. But in a society ridden by current ideas, boys and girls hardly out of their teens start to ridicule the conception of an immaterial and imperishable soul that survives death and the destruction of the body. What is to induce them to discipline and to restrain their instinctive desires and antisocial tendencies, which, already strong, are further excited by the influence of their *civilized* environment?

All thoughtful well-wishers of humanity are concerned at the expressions of immoral tendencies in modern civilization. Society cannot long endure such dangerous conditions. The increase in vice is making social and individual happiness insecure while confidence in social ties and in family relationships is tottering. To save the situation it is imperative that the present system of education be remodelled. The blind worship of matter based on the unconfirmed testimony of egoistic scientists, whose vision is restricted to particular manifestations of nature and who are unable to take a broad view of the whole, should not be allowed to replace faith in a belief which has stood the test of time and the test of the experience of so many wise men in all ages and climes. People should have it deeply impressed upon them that the consequences of their acts will overtake them in subsequent lives if not in this, and cannot be escaped in any way; that how they behave and what they think today, whether known or unknown to others, will determine their happiness or their misery in this life and in lives to come. With such a belief people will regain confidence in pure thinking and in virtuous living, and in the need for restraining and disciplining their impulses and their inclinations. When faith in virtue and fear in vice are thus developed, the progress of humanity towards peace, happiness and perfection will be assured and civilization will be cleansed of degenerating influences and freed from the weaknesses which are so seriously threatening it today.

ART is a thingless thing, never a knowledge beforehand, always filled with surprise.

The brush in the hand has a life of its own, creating a dance or a form following the inner spirit and expression of our infinite relationship to the universe.

Into the whirlwind and quiet of difference I move, never knowing which path will beckon; into the whirlwind of haunting questions and answers I move, creating new images and forms; into the endless beauty and drama of the universe.

—RICHARD POUSETTE-DART

THE JOY OF GIVING

WE are asked to be cheerful under all circumstances, and yet we are told to respond "to every sigh and thought of all that lives and breathes." How can we play this double role?

Ordinary personal sympathy for others' suffering is not accompanied by cheerfulness of disposition. These two emotions are distinct; the presence of one kills the other. But compassion and soul-joy, or *ananda*, are like a diamond and its sparkling—they can never be separated.

Wrong teachings are given out in the name of Theosophy and these lead to wrong practices. One such habit is the drawing of a long face, and the indulging person fancies that it denotes his sympathy with suffering humanity. This has led to the belief that Theosophy envelops people in gloom and forbids joy! The earnest student has to learn to be cheerful and radiate active peace which is joy on all those he contacts. This is not frivolous hilarity.

Now this does not mean he is irresponsive to the cry of woe. The sympathy of the ordinary person is emotional. His "thrill" is but a feeling, temporary and short-lived. When it is aroused intensely it overpowers him. For example, great calamities, individual and collective, almost numb him and imprison his mind to such an extent that he refuses to seek the *raison d'être* for the catastrophe or for his own mood. Mental vision clouded and knowledge absent, the "sympathizer" is left without any intelligent means of rendering help.

This is not the kind of "sympathy" required of a student. True compassion is Divine; it wells up in the Higher Self. It grows through a series of lives. It is strengthened by countless acts of small sacrifices and results finally in the Great Renunciation of the Perfected Soul. How to develop this higher sympathy?

Through some understanding of the laws of Nature the student recognizes that suffering has a purpose and a blessed purpose. He appreciates what is said in *The Secret Doctrine* (II, 475):

The Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions. . . recognize in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature. . . . 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?

A comprehension of this teaching produces inner equipoise; and if it is real, and if it is heart comprehension, then sympathy is deeply felt when misery is contacted, but without a loss of that equipoise. These two, sympathy and equipoise, give birth to wisdom. By its light the Soul perceives the cause of any particular suffering and its cure. When this is actually experienced, our passive sympathy has become active and enlightened compassion—the higher feeling. The service rendered by the higher feeling is spiritual service, which is very different from social service, mental service, other kinds of service; and the joy experienced is also different and superior.

To be devoted to the interests of others is a soul-satisfying task. It is a happiness which only “fortune’s favoured soldiers may obtain.” The desires of the personality are but distorted shadows of that real Joy of the Spirit with its roots in eternity. But, however distorted, these shadows have a message for the discerning eye—they are earthly symbols of heavenly phenomena. Thus the pleasure felt by ordinary men and women when they make gifts of charity, with whatever motive, is not purely spiritual and complete; all the same there is a reality in it, for it is a response to their longing for some inner happiness.

Just as by teaching we learn, so in rendering service we recognize what we have never seen before, that we are being served. This unfolds the virtue of gratitude not only for those who sacrifice on our behalf, but also for those who give us the opportunity to make our own sacrifices. The ordinary philanthropist feels the joy of giving, but not the additional joy of this gratitude which the Theosophical philanthropist experiences.

The spiritual servant of humanity therefore does not seek happiness—he is that happiness itself. Cheerfulness is the natural outcome of spiritual contentment—he is “content with whatever cometh to pass” (*Gita*, XII, 19). That contentment is not passive resignation to the ills of existence or personal enjoyment of the good things of life, but an active response to both. Thoughtful sympathy is a spiritualizing influence. The attitude of thoughtful sympathy begets insight and courage to cope with all things, including the ills of life—with a blessing and a smile. Rightly has it been said: “He who smiles, achieves.”

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM

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VII.—INTUITION

FAITH AND DISCRIMINATION

Without faith there is no excellence in this world.

—BULWER-LYTTON

EVERY human being has the germ of certain occult powers in himself. In the majority of mankind they are latent and undeveloped. To develop them and bring them into activity man has to pass successively through three stages: *Study, Understanding and Work*, or as Eliphas Levi has it: *Theory, Realization and Adaptation*. Study may lead to comprehension and understanding; if it does not, it will have not the desired result and true realization will be impossible. Knowledge without work adapted to the object in view will be a dead letter; but work, guided by knowledge and strengthened by frequent Experience and Practice, develops will and establishes permanent Power.

The greatest enemies of Power are *Doubt* and *Fear*; its great assistant is Faith. Our daily occupations, such as walking and moving our limbs, are only successfully performed because we have full and unwavering faith in our ability to perform them. There are occasionally cases met with, in which the Will is paralysed through doubt, and the patient is unable to walk simply because he has not sufficient confidence in his power to do so; while, on the other hand, an indomitable will, strengthened by full faith in success, will accomplish marvellous deeds. The orator or the physician who has no confidence in his own ability, will make many blunders, and if his clients or patients share his doubts, his usefulness will be seriously impaired, where even the ignorant fanatic or quack may succeed because his faith communicates itself to the others and the conditions become more favourable to success.

Faith, therefore, even without perfect knowledge, may be more useful than knowledge without faith and consequently without action. Strong faith, even if resting upon an erroneous conception, may act powerfully in producing results. The "spiritual medium," who is fully convinced that his "spirits" can produce manifestations, does not doubt their ability to do so "if conditions

are good" and the "spirits" are willing; but if he attempts to produce these manifestations through his own will-power, the efficacy of which he doubts, he will generally fail unless he has recourse to fraud. The only true efficacy of prayer and ceremonies consists in the establishment or strengthening of faith. Faith produces an exalted state of the imagination which banishes pain, cures disease, leads to heroism, and transforms hell into heaven.

Sir Bulwer-Lytton says: "The victims of the ghostly ones are those that would aspire and can only fear." Fear and Doubt are the hell-born daughters of Ignorance that drag man down to perdition, while Faith is the white-robed angel that lends him her wings and endows him with power. "*Samsayatma vinasyati*" (the doubter perishes) said Krishna to Arjuna, his favourite disciple. There are two other enemies of success; their names are *Forgetfulness* and *Neglect*. The soul that does not fully realize the object it desires to accomplish, will often grow weary unless rendered strong by a continuous effort. Faith like Will and Imagination needs constant practice. The more an idea is cultivated, the more will it be realized, and to assist in its cultivation and realization is the object of the various signs, symbols and words that are used in religious ceremonies and other performances of Magic.

A sign like a letter or a word is useless, unless it conveys a meaning and unless that meaning is realized by him who uses the sign. The more the difficulty encountered in comprehending the meaning of the symbols and allegories, letters and signs, and the more the study required to understand them correctly, the more will the efforts used for that purpose strengthen the will and assist to realize the idea. The poetry of Shakespeare or Schiller, the eloquence of Demosthenes or the logic of Plato will have no effect on him who listens to them without understanding their language, and the most potent magical signs are useless drawings to him who cannot realize what they mean; while to him who is versed in occult science, a simple geometrical figure, even a line or a point, conveys a vast meaning.

Let us for instance examine the *Pentagram* or the five-pointed star. Superstitious and credulous people believed once that at the sight of this sign wicked demons would fly away in terror, that it would protect houses against the sorcerer and the witch. The sign is found almost everywhere, on dry goods boxes as trademarks, on whiskey shops and houses of vice as ornaments, and the State of Texas has adopted it for its seal. Ununderstood it is nothing but an ordinary geometrical figure, and still through its use—if used with wisdom—man becomes a god.



It represents (amongst other things) the Microcosmos of Man and his power over the forces of Nature. The four lower triangles represent the four elementary forces of Nature with their correlations and interrelations, the dangers which threaten him from the physical and astral planes, and the temptations to which he is exposed through the senses. But all these triangles are inter-related with the triangle at the top, the seat of Wisdom and Intelligence, upon which they all act and which acts upon them all and can govern them by its will. By the right use of that sign, that is, by governing the lower instincts through wisdom, man gains mastery over the forces of nature. We must take care that the figure is well drawn and leaves no open place; that means we must constantly have *all* our passions under control, because if one single pet-desire is permitted to enter the temple unguided, the harmony of the whole will be disturbed, but by drawing up all the elements of the lower triangles into the higher ones, and making them subservient to it, equilibrium will be established, power and immortality will be the result. The circle of triangles will then form into a square, the symbol of perfection, and man's destiny will be fulfilled.

To him who has knowledge, a single sign may express more than can be expressed in imperfect language. To the "Christian" the sign of the *Cross* represents an instrument of torture and death; to the Occultist it represents the two dominant energies



of Nature, Attraction and Repulsion, Matter and Spirit, the male and the female principles; and the point of intersection of the two lines, the Centre of Wisdom, the *Rose of the Cross*, the Central Sun of the Universe. He who has that sign, that means he who has wisdom (the central point) and knows how to guide the opposing forces of nature, will be victorious. *In hoc signo vinces* does not mean that in order to be successful in life we

must hang on our clothes the sign of a cross, but that we must understand the meaning of the sign, and know how to employ it.

One of the most important signs, whose realization gives power, is that of the double interlaced triangle, surrounded by a snake who bites his tail.



He who has thoroughly comprehended that sign knows the laws of evolution and involution; the laws of the descent of spirit into matter and the reascension of matter to spirit. He knows the never-ending cycles of eternity with its days and its nights. Six points are seen in the star, but the seventh in the centre cannot be seen. From this invisible centre, the great spiritual sun radiates its forces, forming a circle whose periphery is without limits and beyond comprehension, evolving systems of worlds and reabsorbing them into its bosom.

A sign represents an idea, and helps us to realize that idea; but no sign can be efficacious unless it is properly applied. An old proverb says: "The road to hell is paved with good intentions." An intention is useless as long as it is not put into action. To *will* effectively is to act. Active will, guided by wisdom, is represented in cabalistic language as the *Word*. "In the beginning was the word," means that *Wisdom* manifesting itself through *Power* came into *Activity* and called the universe into existence. A word or a language is an expression of thought, and to be perfect it must give perfect expression to the thought it is intended to express. In our present state of civilization words are used for the purpose of concealing our thoughts, or to convey a false impression, and as the words are false, so are the acts which follow; words without wisdom and acts without justice. To give perfect expression to an idea is *Magic*; to act upon the imagination so as to create a false impression is witchcraft, deception and lie, provided it is done for the purpose of gaining personal advantages through

deception.¹ Such witchcraft is practised every day and in almost every station of life, from the orator in the pulpit who wheedles his audience into a belief that he possesses the keys of heaven and hell, down to the merchant who cheats with his goods. Such practices are publicly denounced and silently followed, and as the intellectual development of the race advances and its morality lags behind, these practices will be followed by others that will finally end in Black Magic and bring destruction upon the nation.² Such has been the fate of former civilizations, and we can trace the action of that law at the present day.

As the power of good increases, so increases the power of evil, for neither good nor evil have any absolute existence by themselves. They are only relative terms and either exists only in relation to the other. It is therefore often extremely difficult to distinguish good from evil, and the first power which it is necessary for the student of occultism to acquire is the power of proper *Discrimination*. If the primitive equilibrium had never been disturbed, there would be no life, if the poles of the magnet neutralize each other, there is no magnetism; if love and hate are equal, indifference is the result.

In the planes of relativity excess in any direction is bad; in the *absolute* there can be no excess, because it is infinite in itself. There can be no excess in *absolute* Justice, Wisdom or Truth, but on the lower planes all things must be weighed in the scales by the power of discrimination.

If we are able to discriminate properly and to appreciate everything according to its true value, we are then in possession of true occult power. If we wish to produce a mechanical or chemical effect, we must know how to discriminate between the forces of Nature. If you wish to control a man, you must study him and identify yourself with his feelings and yet remain mentally and spiritually above him.

¹ A Parliamentary decree was passed and registered under King Louis XV: "Whoever by means of red or white paint, perfumes, essences, artificial teeth, false hair, cotton wool, iron corsets, hoops, shoes with high heels, or false hips, shall seek to entice into the bonds of marriage any male subject of his Majesty, shall be prosecuted for witchcraft and declared incapable of matrimony."

² It may be said that under the above definition all sleight of hand performers might be considered wizards. This is, however, not the case; for, although such performances deceive the senses and are produced for the purpose of gain, still they take place with the consent of the audience, who know that they are to be deceived, and the essential element of fraud is wanting. If the audience at public séances insults the "mediums," it is because they believe themselves victims of fraud. Sleight of hand performers are not usually subject to such attacks.

Only an intelligent and well-balanced mind can discriminate properly and be able to distinguish between the real and its ever-changing forms, and only such a mind is fit to dive into the hidden mysteries of Nature and Mind, to have his inner sight opened, and greater powers conferred upon him by the process of *Initiation*. He who has reached that stage need not search for an *Adept* to instruct him; the *Adept* will be attracted to him, and become his instructor, in the same manner as a man may be attracted by the beauty of an animal or of a flower.

He who ascends to the top of a high mountain need not inquire for somebody to bring him pure air. Pure air surrounds him there on all sides. The realm of wisdom is not limited by space, and he whose mind is receptive will not suffer from want of divine influx, to feed his inspiration. Inspiration presupposes *Aspiration* and *the best way to aspire is to act*.

The power to discriminate properly, or, in other words, to perceive the truth clearly and without doubt, is called *Intuition*. It is the highest degree of *Intellection* and is the result of practice and growth either in a previous birth or in the present existence. It is itself the highest *Reason*, and can therefore not be opposed to the results at which we arrive by reasoning, provided we reason on the highest plane of unselfish thought. On the lower planes our personal interests may clash with the dictates of our intuition, and by a continued disregard for the voice of *Intuition* and *Conscience* the perception of the spirit becomes clouded and the higher *Intuitions* are lost.

The school in which the occultist graduates has many classes, each class representing a life. The days of vacation may arrive before the lesson is learned, and what has been learned may be forgotten during the time of vacation; but still the impression remains and a thing once learned is easily learned again. This accounts for the different talents with which men are endowed, and for their propensities for good or for evil. No effort is lost, every cause creates a corresponding effect, no favours are granted, no vicarious atonement takes place. Blind and deaf is the law of justice, dealing out to everyone according to his merits or demerits; but he who has no selfish desire for reward and no cowardly fear of punishment, but who dares to act rightly because he cannot act wrong, identifies himself with the law and in the equilibrium of the law will he find his *Power*.

(To be continued)

IN THE LIGHT OF THEOSOPHY

“How Psychiatry Forgets the Mind” is the telling title of a report in *U.S. News and World Report* (March 21, 1988). In the excitement to employ modern techniques and explain mental disorders in terms of nerve function and chemical imbalance, many psychiatrists of the 1980s are apt to ignore the patient as a person. The traditional “talking cure” of yesteryears is being abandoned with the coming into vogue of high-tech brain scans and a pharmacopoeia of powerful new drugs. Some experts worry that the human dimensions of emotion and behaviour are getting lost. The report warns against a purely scientific approach to psychiatric problems:

“The peril is that psychiatry may come to focus exclusively on the brain as an organ and to overlook the experience of the patient as a person,” writes Harvard University psychiatrist Leon Eisenberg in the *British Journal of Psychiatry*. “We may trade the one-sidedness of the ‘brainless’ psychiatry of the past for that of a ‘mindless’ psychiatry of the future.”

There are already signs that things are out of balance—as Eisenberg puts it, some psychiatrists literally believe that “for every twisted thought there’s a twisted molecule.” At one medical school, a psychiatry professor tells his students they need not talk to their patients: Finding out enough to prescribe the proper medication is sufficient, he says. At Yale University, Dr. Morton Reiser, a professor of psychiatry, notes that some students he encounters seem barely curious about the people they are treating. They emerge from initial sessions with patients having failed to discover even basic facts—like why the patient came for treatment in the first place. . . .

Out of the laboratory have come new treatments for mental disorders and evidence that biological factors contribute to major illnesses such as schizophrenia, manic depression and panic disorders. . . . But the lure of the laboratory, of pills and procedures, CAT scanners and petri dishes is compelling also because it boosts psychiatry’s image as a “real” science. . . .

Many psychiatrists are beginning to promote an integrated approach—one that puts mind and brain together. . . . Research, says a Boston University psychiatrist, Dr. Peter Knapp, belies the idea that people are simply “big biological systems, and that when they get out of kilter you add a little oil here, a little antipsychotic there.” The future, he speculates, will bring a resurgence of interest in psychological forces—the influence of families, groups, social

conditioning—since they clearly have an effect on how the brain is put together.

Even a patient whose illness has biological roots often has psychological reactions to being sick—more so with mental illness. Handing out a pill is rarely sufficient. Mind and body influence each other, and any attempt to treat the brain, ignoring the mind, can cause more problems than it solves. Modern science has still to understand the complex nature of the human mind and its relationship to the brain. Many psychiatrists go out into the world unaware of the skills they are lacking; for, to them, mind and brain remain at different, often irreconcilable levels: one concerned with thoughts, the other with cells. “Cell and molecular biology have merely expanded our vision,” says Columbia University neuroscientist Dr. Eric Kandel, “allowing us to perceive previously unanticipated interrelationships between biological and psychological phenomena.” The two cannot be separated.

Researchers today are preoccupied with discovering why optimists do better in life than pessimists. “Basically there are only two kinds of people in terms of outlook,” writes Carolyn Jabs in *Self*, “those who see the light at the end of the tunnel, and those who see the light as an oncoming train.” One’s outlook can make a startling difference between happiness and health, or discontent and disease. In a nutshell:

“Optimism galvanizes people,” says Christopher Peterson, Ph.D., associate professor of psychology at the University of Michigan. “It sets you in motion. To be optimistic in the true sense is not to wear a smile button, but to be a problem-solver.” A number of studies now show how this results in less stress, better health, greater success, and more happiness.

Michael F. Scheier, Ph.D., professor of psychology at Carnegie-Mellon University, studied college students to find out why optimists—those who generally have a favourable outlook on life and expect things to go their way—do better in the face of stress than pessimists—those who basically believe that whatever can go wrong, will go wrong and expect bad things to happen.

What he found: that when a stressful situation was perceived as controllable, optimists made a plan of action and followed it, taking action quickly before things could get out of hand. . . . Pessimists, by contrast, coped by focusing on their negative feelings and ventilating them, by trying to “forget the whole thing,” and

by escaping through fantasy. . . .

Researchers have also documented health risks incurred by a negative outlook and benefits conferred by a positive one. . . . “How we view things may directly affect our immune system,” says Dr. Peterson. . . .

Can people change their explanatory style to get the “goodies” they want? “Yes, if you really want to,” says Dr. Peale. “You have to start by changing your mental attitude from negative to positive.” (‘This is going to be a lousy day’ to ‘I’m going to make this a good day’). This kind of unlearning takes time, but it can produce a spectacular change. . . . “There’s nothing magical about optimism,” adds Dr. Peale. “There’s no magic in this world except the magic in yourself.”

“To a great extent, what you expect is what you get.” There is evidence, for example, that “if you expect warmth from another person, you project warmth—and that person responds by behaving warmly.” Many pessimists claim that they are simply more realistic than optimists; but reality is a function, in part, of how we think. Which is why positive (or negative) thinking plays such a powerful role in our lives. It is crucial, however, not to allow optimism to be converted into wishful thinking; that is a setup for disappointment.

Examples of altruism abound in Nature. But what kind of characteristic is “altruism”? “Is it something,” asks Chris Beckett in *New Scientist* for April 7, “which is genetically programmed and which has been perpetuated by natural selection? Or is it something which is not specifically programmed at all, but which comes about as the consequence of the creature’s other characteristics?”

Some apparently “altruistic” behaviour may well be genetically determined. But why should not some of it simply be the by-product of being human, just as the inability to fly is the by-product of being an elephant?

The human race possesses many characteristics which give us a huge advantage over other members of the animal kingdom. Among these are the capacity for deductive reasoning, for imagination and for language. The survival value of possessing these faculties is immense. But what are their by-products, their inevitable consequences?

Here we have a creature with an open-ended, problem-solving

brain, which has the ability to project itself imaginatively in time and space, a creature which has developed a system of symbols which it shares in common with other creatures in its group. Isn't it inevitable that this creature will start to realize that other creatures besides itself have feelings and needs like its own? I think it is, just as it is inevitable that the creature will start to realize that the stars move in certain patterns across the sky, not because it is necessarily to the creature's advantage to do so, but because that is how things actually are and it is generally to the creature's advantage that it is able to think about how things actually are in a sophisticated way.

One only has to look at the development of small children to realize it: with increasing mental sophistication comes an increasing awareness that the world consists of more than our own immediate needs.

Such an awareness may well not be an advantage to us as individuals or as collections of genes; it may lead us in fact to sacrifice our own interests for the sake of other individuals (who may not be our relatives, may not even be the same species). But it is the price we pay for possessing that mental sophistication.

The really human aspect of altruism is not its biological origin or its evolutionary advantages, but rather the fact that humankind has made it a virtue regardless of practical advantages or disadvantages. Since earliest times altruism has become one of the absolute values by which humanity manifests its humanness. There is in fact a wider view of Altruism or Compassion, which regards it not just as a human characteristic, but as an abstract, impersonal Law, whose nature, being absolute Harmony, is thrown into confusion by discord, selfishness and sin.

One of the emerging traits in present-day society is the disintegration of social bonds. There is a weakening of human interactions based on care, solidarity, reciprocity and trust. People are more concerned about protecting themselves against disorder and social dissolution than with encountering and experiencing one another as vital elements in a democratic and egalitarian society. That we live in an inhuman society is apparent from what is reported each day in the media—horrifying crimes, total disregard for others, vandalism, riots, robberies in crowded places as well as in deserted streets.

The tendency to bemoan prevailing conditions and idealize a

golden age will not do in the present context, says Sheila Rowbotham in *New Society* (U.K.) for April 8. Though she refers particularly to British society, what is said is equally applicable elsewhere:

It is clear that some process is at work which makes public places acquire a menace they had not even a few years ago. Whatever causes the change—and opinion ranges—it affects some countries more than others.

An apprehension of danger becomes more than a pragmatic response to specific crimes. It is also an engulfing mentality of fearfulness in which all that is unknown or other is no longer a source of wonder, curiosity and delight but entirely a threat. Instead of voicing rebellion against such a deprivation we are hustled off to purchase safety for ourselves and our loved ones against all comers.

So people increasingly travel in cars, erect large iron gates, shops appear specializing in security, gadgets are marketed for the ordinary business man to mirror James Bond. . . . This mentality of fearfulness swells the prevailing perspective in which other human beings are so many potentials for animosity. It is as if our society was rocketing off into an appalling absurdity of enclosed detachments. . . .

The superiority of our “development” in the west is being questioned from several sources. . . . We need to rethink the purposes of development. For there are implicit choices in how we seek to design society. . . . These choices and assumptions do not *determine* how people can relate, but they shape the contexts in which we encounter one another. If we persistently disregard the values of a human economy and deny mutuality, welfare and need, it is not surprising if we engender an inhuman society.

There are millions of plant species on earth, yet in an age of synthetic foods and medicines, few people are even aware of the extent to which humans remain ignorant of natural products. The world's food supply is precariously based on a few major crops. “We now cultivate fewer species than did the pioneering farmers” of olden times, as stated by Peter de Groot in *New Scientist* for April 7. The potential for new crops is enormous. Throughout the world, hundreds of neglected plants could prove to be ideal providers of food, fuel and fodder, especially for the rural poor in developing countries, if agricultural research can broaden its focus. Yet it is enterprising individuals here and

there, rather than the established international food industry, that is campaigning for new or under-utilized crops.

Speakers at a recent symposium on the potential of new crops, held at the University of Southampton, U.K., offered many examples of promising plants from around the world that deserve further research. Indeed, few plants are useless to people. As brought out at the symposium, the process is largely one of re-discovering and adapting plants to present needs. Some speakers lamented that crops once used in underdeveloped countries were later discarded because people regarded their replacement as a symbol of progress. "When a crop is lost and a people's way of life destroyed, we also lose the accumulated cultural knowledge and skill in the cultivation and exploitation of that crop." Marine plants, too, can be a valuable resource of food, fertilizers and animal feed.

Not only is there an abundance of species that could help to feed the world's starving millions and provide a better diet for many others, but our ignorance of promising species that have medicinal properties is equally striking. With 75 per cent of the world's population primarily dependent on herbal remedies, plants are an important source of medicines. The potential is enormous. As Peter Waterman from the University of Strathclyde says, "Each plant is a good enough chemist to win a Nobel Prize, and we are in danger of eliminating them before we have a chance to make any use of their ability."

In *Isis Unveiled*, H.P.B. writes of the marvellous curative power of some plants, known only to a few:

The Yogis of the olden times, as well as modern lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. They must certainly be possessed of some wonderful secrets, as we have seen them healing the most rebellious wounds in a few days; restoring broken bones to good use in as many hours as it would take days to do by means of common surgery. A fearful fever contracted by the writer near Rangoon, after a flood of the Irrawaddy River, was cured in a few hours by the juice of a plant called, if we mistake not, *Kukushan*. . . . It is more than probable though, that the Talapoins will decline to deliver up their secrets, even to academicians and missionaries; as these remedies must be used for the benefit of humanity, never for money. . . . No country in the world can boast of more medicinal plants than Southern India, Cochin, Burmah, Siam, and Ceylon. (II, 621)

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
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THE THEOSOPHICAL GLOSSARY
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H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, with professing attachment to any Theosophical organization. It is loyal to the great four 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 large 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 and the 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, 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 who desire to fit themselves, by study and otherwise, to be the better able to help and to help others.

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

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

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

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