

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”

THE THEOSOPHICAL MOVEMENT

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ARCHETYPAL KNOWLEDGE AND ARCHETYPAL MEN

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THE Theosophical Movement was launched in 1875, yet even today strange notions prevail in the minds of many as to what Theosophy is. Theosophy, in its broader aspect, is archetypal knowledge, the source of all that we know as knowledge. What is this archetypal knowledge? Out of a single archetype many types proceed. Out of a single archetypal idea of, let us say, triangularity, are derived the different types of triangles, equilateral, isosceles, scalene, all having three sides and three angles, however different in size and in shape. This idea of archetypes is expanded in the philosophy of Pythagoras, Plato and the Neo-Platonists.

Archetypal knowledge is the knowledge which the prophets give out for the benefit of human souls. It is the “mighty art” of which Krishna speaks in Chapter IV of the *Gita*; it is the great truth that Pythagoras gave out in his school at Crotona; it is the message that was reiterated by H.P.B. in *The Secret Doctrine*. It is not new, and yet it is new. It is ancient and immemorial; and, as Krishna points out to Arjuna, it has been transmitted from one generation of Adepts and Sages to another, now sinking into oblivion, now being revived. Prophets are archetypal men who bring with them the power, the potency, the light, the sound, the note, of ages gone by, but they reshape the immemorial truths they present to suit the requirements of the era in which they appear.

Archetypal knowledge is the knowledge spoken of as Heart-Wisdom. Archetypal men are men who are the custodians of that Heart-Wisdom. They have not only enlightened minds, but also compassionate and loving minds; they have not only compassionate and loving hearts, but also intelligent and understanding

hearts. These archetypal personages are living men.

In Chapter XV of the *Gita*, Krishna refers of the *Uttam Purusha*, the Supreme Being, above the two kinds of beings in the world, the divisible and the indivisible. In our lower nature we are divisible; in our higher nature we are indivisible, ever the same. The body changes, but the soul within the body changes not; the mind changes, but the perceiver of the mind is ever the same. The Self within is not recognized or understood by people. That is why though they have knowledge they have not wisdom. "Knowledge dwells in heads replete with thoughts of other men, Wisdom in minds attentive to their own." To make the mind attentive to its own business, to subdue it, is a very difficult task, for the mind is the awakener of illusion; it is the great slayer of the Real, and the disciple is called upon to slay the slayer.

This is the great truth taught in all the great scriptures. All without exception encounter the difficulty which even such a personage as the Apostle Paul had to face. "To will is present with me," he says in his Epistle to the Romans, "but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." The Prophet of ancient Iran, Zarathushtra, was faced with a similar problem. The same truth is brought out also in Chapter III of the *Gita*, where, in answer to Arjuna's query, Krishna points out that what instigates man to do wrong seemingly against his will is the constant enemy of man on earth, the active, moving passion—lust, wrath, greed, which are the three gates of hell. Krishna exhorts Arjuna to conquer this passion, for, if he does not, he will be deluded and led astray: his mind will be deluded; his discriminating principle will be deluded; the very Lord in the body will be deluded. This great power of *rajoguna*, of motion in this direction and in the other, propelled by the two great spirits—Spenta Mainyu and Angra Mainyu—which Ahura Mazda calls "my spirits" in the *Gathas*, this constant enemy of man on earth is the only Satan or Ahriman or Mara or devil that there is in the world. There is no such power outside of man. It is in man's blood, in man's brain, in the very marrow of his bones.

It is this enemy within which beclouds our discrimination and befogs our understanding of the divine words of archetypal knowledge spoken by archetypal men. In our bewilderment we are apt to turn for guidance to intermediaries, to self-styled gurus. It is necessary for us to judge this knowledge, which we know today by the name of Theosophy, on its own merits, by study and application, remembering H.P.B.'s words: "Do not follow me or

my path, but follow the Path I show—the Masters who are behind.” People often say, “Why should I not follow the light of the God within me? Why should I not be guided by my own conscience?” The light of all lights is within us, and yet those who look within for guidance often go astray. The voice of conscience speaks within each of us, but there are consciences and consciences. It is sheer pride and egotism to say, “My conscience tells me thus-and-so, therefore it cannot be wrong.” Our conscience being limited by personal ideas, it would be foolish of us to rely on it entirely until we have cleared our minds and feelings of personal prejudices and predilections. We should be humble enough to inquire, when faced with a problem, “What does the *Gita* say? What do the *Gathas* say? What does the Sermon on the Mount say? What do the Epistles of Paul say? What does the *Koran* say? What do the great intuitive poets say?”

Theosophy calls on us not to follow any mortal man but to seek the light of the Immortal Ones that surrounds us. How shall we seek this light? Many a Hindu reads the *Gita* every morning; many a Muslim repeats the verses of the *Koran*; and so with the other orthodox religionists. Of what avail is it all? What will avail is making *use* of the great ideas. It is the living mind and the living heart of the prophets that we should try to contact. Zarathushtra lived 600 B.C. or 1000 B.C. or even earlier. Where is he now? Dead and gone? And yet the *Gathas* live. The Sermon on the Mount was spoken and the Epistles of Paul were written some 2,000 years ago. Where are Jesus and Paul now? Dead? They belong to the ranks of the Immortals, for they live in their teachings even today, instructing the mind of mortal man.

It is the duty of the student of ancient or modern texts to probe the mind of the author, making use of the key H.P.B. has provided for us. Who was H.P.B.? She called herself a window through which the light comes. Are we to worship the window and fail to make use of the light that comes through it? The application of the great truths she taught makes us recognize the soul in us. Is the soul a Hindu, a Muslim, a Buddhist, a Christian, a Parsi? Is there not an infidel in each one of us? Are we not in our lower natures *mlechchhas*, *kafirs*, *durvands*, infidels, one and all? Are not tyranny and violence circulating in our very blood? How can we redeem ourselves save by recognizing the truth that it is our own lower mind that is the cause of all our troubles? The mind, it is said, “is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.”

We are helped in our task by the perfected ones, who live in the atmosphere of our earth to guide and to instruct, to bless and to protect. In the silence of meditation, away from the confusion and the din of the battles which rage within us, we can catch a glimpse of the living heart of the living Mahatma, the incarnate wisdom which is compassion, the incarnate love which is knowledge. Ours the duty to pass on the light acquired to those abiding in the darkness of ignorance.

The Fraternity of Adepts, who are all of one mind, one will, one aim and one purpose, is the most powerful of institutions on this our earth. Humanity is not governed from Washington or Moscow or London or New Delhi. The destiny of man is governed by two great powers, the power of archetypal knowledge and the power of archetypal men. Each of us can get hold of that knowledge by attuning himself or herself to the mind and the heart of the great perfected ones, by becoming their friend and devotee. Krishna speaks of "my devotee . . . from whom the world does not shrink and who does not shrink from the world."

It is a difficult task. Though all knowledge and all powers are within us, yet they are afar off. In us is Brahma who creates; in us is the power of altruism which like Vishnu sustains; in us is the wisdom of Mahadeva or Shiva who destroys to regenerate. There is the divine flute-player within each one of us. The Singer of the Song Celestial sings and can be heard even today. Over and over again has that divine lay been sung, and it is said that the animals and the birds, hearing it, respond; even the stones respond to it; but the heart of man does not respond. It is possible for us all to hear the note of the great saviours, provided the necessary conditions are observed:

· Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha.

Not science or technology, but inner understanding and purity of heart will save us. It is this that will bring us the peace that passeth all understanding. Let us evoke, each one within himself, deep gratitude towards the performers of the great sacrifice that brings heaven down to earth. Let us all become the devoted disciples of those who in all humility call themselves the Servants of Humanity.

ENLIGHTENED VIEW OF DUTY

THE work of the Theosophical Movement is to reveal to our sight the real roots of existence and progression of the soul; to hold aloft the ideas which build the home as a school for the soul and for which wealth and possessions are necessary. This dual process—earning livelihood and building the home—necessitates an enlightened view of duty. To bring man to duty, to its right performance, and to use it as a talisman which protects the mind against ugliness, vulgarity and debasement is an important task which has always to be kept in view. The degradation of love into lust and corruption of marital integrity shattering to home-life is one of the major problems of this civilization, in comparison with which those of national boundaries and international finance pale into insignificance. Commercialism and materialistic views of life have strengthened the possessive aspect of wealth to such an extent that most men and women have forgotten that they are trustees of their possessions, and so money is collected and spent on objectionable gratifications. When love and wealth are thus debased, the values of duties, their order of importance and their purpose undergo grave deterioration.

To cleanse and elevate the minds of many and to help them acquire healthy and correct points of view, a few have to intensify the work of self-improvement and instead of remaining Theosophists in name only become Theosophists in nature. Those who aspire to Companionship with the Victorious Disciples of the Holy Masters have to learn to labour steadfastly and strenuously; they must learn so that they can teach; they must develop powers natural to their own Karma so that every department of Theosophical activity can be adequately recruited and work shall progress evenly in every direction; above all, the sense of brotherliness and unity is necessary for the harmonious dovetailing of all departments of activity, and development of this sense means activating the principle of Buddhi which is so passive at present. H.P.B.'s words written in 1889 are as true today:

Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy

what is needed is emulation and not rivalry.

In real theosophy it is always the least who becomes the greatest.

However, the Society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyse the incessant work of our theosophic moles.

VIEWS on the nature of man, man's development and possible community have been conceived and expounded in various phases of the history of ideas. Thinkers have regarded mankind as a whole, and argued in this direction. Philosophy is faced with both systematic and historical questions when it attempts to deal with this overall concept and the problems connected with it, corresponding objectively to its approaches. The field of this concept of humanity as a whole has been further developed by the increase in geographical and ethnic knowledge of the various regions, a broad mutual knowledge of the countries. What has remained fundamental, however, is the conception of a common being of man in the world, combined with the realization that humanity is a holistic phenomenon, and must become aware of this, both as to its preconditions and its consequences. This is one of the great cultural problems that it is the task of philosophy to deal with and which requires continued representation. It is necessary to recognize the structures and to see the connections to which they are related.

—PROF. H. W. BAHR

THE DUAL ASPECTS OF LIFE

Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.

—E. B. BROWNING

I observed everything that took place in the heaven, how the luminaries which are in the heaven do not deviate from their orbits, how they all rise and set in order each in its season, and transgress not against their appointed order—Behold ye the earth, and give heed to the things which take place upon it from first to last, how unvaryingly every work of God appears.

—*The Book of Enoch*

FROM the metaphysically-minded Hindu to the fetish-worshipping savage there is an innate idea that there is something in us which is immaterial, unknown, immeasurable, but nevertheless there. This "something" is linked with a Superior Being who cannot be seen, but to whom account must be rendered after death, a Being who sees everywhere and everything, and whose laws are unknown to us except through the scriptures or tradition. The "form" which this Superior Being is given differs; for, as one writer has put it, "the idea of God grows apace with human understanding." The idea of God held by Jesus differed vastly from that held by the Pharisees and Sadducees of his time; the Buddha's idea of God as the "Power divine which moves to good" differed from that of the religionists of his time. Muhammad's Allah was certainly not the Allah who sanctioned the sword as a means for converting people to Islam. Moses came down from the Mount where he had conversed with his God, and found those among whom he worked worshipping a Golden Calf. The Hindu who thinks of the highest as No-Thing (beyond all conception of form) differs from the believer in the totem. But, no matter what the form is, the innate idea remains of some invisible root (even totems only symbolize the invisible) to which all men are attached and to whom they are responsible. The differences are caused by the capacity of the individual to ideate.

Dr. Millikan, the Nobel-prize-winning physicist, who was the first to determine the charge and mass of the electron, has said that "Wise men in all the ages have seen enough at least to make them reverent." And Dr. Einstein stated:

It is enough for me to contemplate the mystery of conscious life

perpetuating itself through all eternity; to reflect upon the marvelous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

The ancient religious system of the Hindus speaks of God as the Absolute, or the One Reality, out of all relationship to manifestation, since It is the All and therefore cannot have relationship with "parts." It is likened to Space, in its abstract sense, as symbolizing that which is without limits and unaffected by whatever takes place in it. Even in the ordinary sense, Space is easily recognized as that for which there is no boundary wall. The ancient Kabalists symbolized it by a circle, whose centre is everywhere and circumference nowhere, for, from whatever point we look, that point is the centre and the circumference is only the limit of our perception.

It is also symbolized by Duration, that in which measured time comes and goes, and which has, therefore, neither beginning nor end. Time is the relationship between successive events or impressions; without them there would be no measurable time.

One further symbol is given—that of Motion in its abstract, absolute sense; for Motion is Life and without Motion there would be neither coming nor going; without Life there would be no coming into being, either of universes or of men.

The Hindus speak of the World, or the Universe, as the Body of Brahma, or God manifesting. Universes, they say, eternally come and go in this limitless field of Space-Duration, for Motion is Life, and as the ocean's waves rise and fall, so, in the Ocean of Life, Universes, which become the body of the ONE, rise and fall. The Universe unfolds from within without, rises to its greatest height of evolution and sinks back in the Ocean of Life, only to appear again, owing to the ceaseless urge for expression. Therefore the ONE is immanent in all, and all things, even the grains of sand, are aspects of the unfolding God; in them we see God manifesting.

The Bible refers to this in the story of Creation. The God who creates is not a personal God-Man who needs rest on the seventh day. It is the urging, unfolding Spirit within the matter-form of the evolving Universe that has its periods of rest or *Pralaya*, and activity or manifestation. God is said to be immanent in all, for in Him we live, move and have our being. He is immanent not only in man but in all Nature. Carlyle said that we should see God in the spider's web, and the Buddha spoke of the peacock's beautifully coloured plumage as the working of the One Life.

It does not matter whether we call God Brahma, the Creator, Vishnu, the Preserver, Shiva, the Destroyer-Regenerator; or Osiris or Christos or by any other name. As the *Rig-Veda* says: "The truth is one; the sages call it variously." Names must vary, but they stand for the same idea, just as what we call "table" in English is known by other names in other languages.

Just as we have outgrown the idea of God in the form of a man with a long white beard, so have we outgrown the idea of a red- or black-coated Satan or devil with cloven hoofs and a long tail. Satan stands for all those things in man which are against the harmony of the evolutionary urge. It stands for the destructive powers in Nature, the self-assertion of the evil in us, the mass evil, whether of ideas or of actions. It stands for the lowering of standards below the human or the humane level, and is to be understood as the embodiment of all departures from right ethics—lying, evil speech, covetousness, cruelty, anger, selfishness, etc. The battle of life is, to begin with, mainly between those things we do not want to do, or know we should not do, and those things we want to do or know we ought to do. The habitat of the devil is surely "hell" with its "fires" that burn us up when we indulge in wrongdoing. Can we think of any worse hell-fires than what is experienced by the person who is beside himself with jealousy, hate, resentment, revenge? Or than the prickings of conscience when we know we have fallen below, deep below, our own standard of right conduct?

Not only does our own lower character war against us, but the combined evil of the world also affects us. Crowd psychology is a well-known phenomenon, and how often do members of a crowd act in ways which, as individuals, they would be ashamed of! "Evil communications corrupt good manners," it is said, and how true it is!

As light and darkness, life and death, pain and pleasure, waking and sleeping, day and night, are the dual aspects of Life and being, so right and wrong, good and evil, God and Satan, are the reverse aspects of the same One Life.

THOU canst retire within thyself when thou wouldst. No retreat is more peaceful or less troubled than that encountered by man in his own soul.

—MARCUS AURELIUS

THE PHOENIX ASCENDING

I.—Death, Where is Thy Sting?

Is not short paine well borne, that brings long ease,
And layes the soule to sleepe in quiet grave?
Sleepe after toyle, port after stormie seas,
Ease after warre, death after life does greatly please.

—EDMUND SPENSER

A Persian maxim says that "Truth is of two kinds—one manifest and self-evident; the other demanding incessantly new demonstrations and proofs." It is surprising that, in spite of death being the first kind of truth, it not only remains a mystery but is viewed with fright and terror. One wonders why all the dolorous tokens of *Il Penseroso* should be associated with such a natural event as death. Don't we see it often painted in the form of a skeleton grasping a scythe, a grinning skull or a bony scarecrow shaking an hourglass? That it need not be frightening is clearly affirmed by Socrates, as recounted in Plato's *Apology*, considered to be the most trustworthy case for the defence demonstrating who the real Socrates was and what he stood for:

For anything that men can tell, death may be the greatest good that can happen to them; but they fear it as if they knew quite well that it was the greatest of evils. And what is this but the shameful ignorance of thinking that we know what we do not know?

After he is sentenced to death, he says to those who voted for his death:

I think that it is a much harder thing to escape from wickedness than from death; for wickedness is swifter than death. And now I, who am old and slow, have been overtaken by the slower pursuer; and my accusers, who are clever and swift, have been overtaken by the swifter pursuer, which is wickedness.

And to those who found him not guilty:

And you too, judges, must face death with a good courage and believe this as a truth, that no evil can happen to a good man, either in life, or after death. . . . Now the time has come and we must go hence: I to die, and you to live. Whether life or death is better is known to God, and to God only.

Death and life are ever beating relentlessly on this world's shore. Benjamin Franklin once said that "in this world nothing

is sure but death and taxes." Here it is interesting to recall an Arab story of man's tryst with death.

On a certain day in Damascus when the Sultan was in his palace, a young man who was his favourite rushed into his presence crying out in distress that he must return to his home in Baghdad immediately and requesting him to loan him his swiftest horse. When asked the reason for this haste, he replied, "As I passed through your garden now, I saw Death stretching his scythe towards me, and I must run away from here." After his friend had gone, the Sultan went to the garden and found Death still standing there, and he shouted, "How dare you make threatening gestures at my friend?" Quietly Death replied, "I assure your Majesty I did not threaten him. I was only surprised that he was here, because I have a tryst with him tonight in Baghdad."

That the tryst with death is not at a particular moment nor in a definite place as stated in the story, but is ever continuous—a *Nitya Pralaya*—is not realized by most people. In the *Bhagavad-Gita*, Chapter XIII, Lord Krishna urges Arjuna to meditate upon birth, death, old age, sickness and error. This is also central to Buddhist thought. Prolonged physical continuity, science tells us, is a characteristic only of the lowest organisms, the most primitive and undeveloped forms of life. It fetters the organism to the rigid laws of matter, the tamasic cohesion which prevents any deviation from the norm and so blocks further evolution. But death is the characteristic feature of all higher forms of life, "a cordial to the soul." Death has made possible in the higher forms the survival of acquired properties and experiences through a new form of propagation, relying no more on fission or division but on fusion and integration, no longer on a mere physical but on a psychic and spiritual continuity.

Again, scientists have told us that we are all survivors of the death of millions of cells in our present physical vehicles, yet the germ cells from which these bodies have unfolded are cells in a stream that has never died through the ages. The average life-span of the red corpuscles in our blood is 120 days; but the cells in the lining of the gastro-intestinal tract multiply so rapidly that the entire lining is replaced in about 24 hours.

It is the proper understanding of the continuous process of dying that gives the clue to any intelligent person to achieve a mind that is unafraid to contemplate death, as the *Gita* advocates. This constant play of anabolism and katabolism going on in our physical bodies is referred to by W. Q. Judge as the struggle between the preservers and the destroyers, which ends in the

Life Energy finishing the contest, and he adds: "It is life that kills." Continuing, he observes:

The body is considered by the Masters of Wisdom to be the most transitory, impermanent, and illusionary of the whole series of constituents in man. Not for a moment is it the same. Ever changing, in motion in every part, it is in fact never complete or finished, though tangible. . . . This is known now to science in the doctrine that the body undergoes a complete alteration and renovation every seven years. At the end of the first seven years, it is not the same body it was in the beginning.

Another current of thought helping us to face death honestly and fearlessly is the golden stream of Pythagorean and Neo-Platonic philosophy which points to the doctrine of emanation as opposed to creation. Under this scheme, man is intimately bound up with the universe. The microcosm is the macrocosm, man is the universe in miniature. This enables us to get rid of the great heresy of separateness, the error of egoity, and to begin to see that in our body are material, natural elements which are the same in all beings. We are again getting back to Krishna's injunction to meditate upon birth, death, old age, sickness and error, and see them together. Seeing them as connected phases of a single stream of consciousness, it is easy to grasp the idea of a universe alive, dynamic, ever-changing, conscious and breathing, something difficult for the layman to comprehend, oppressed as he is by egoic selfishness. That is why Krishna adds:

[Such a state] is an exemption from self-identifying attachment for children, wife, and household, and a constant, unwavering steadiness of heart upon the arrival of every event whether favourable or unfavourable; it is a never-ceasing love for Me alone, the self being effaced.

This is wisdom or spiritual knowledge, adds Lord Krishna, "a resolute continuance in the study of Adhyatma, the Superior Spirit," the capacity to see the various facets of Nature as seemingly independent but essentially interdependent aspects of a single substratum, the Brahman, of a single universe. It is only such a meditation which will deprive death of its sting and enable us to see it not as something unnatural. On the other hand, it is life that will seem unnatural. Kalidasa has expressed such a sentiment in *Raghuvamsa* with his usual poetic imagery. Why should death seem unnatural and life natural, when life after all is like a few drops of water and death only throws it back into the ocean? Would it, therefore, not be better to inquire why

we were born rather than why we die? When the all-at-oneness of life is perceived by the Man of Wisdom, described in the *Gita*, he will look upon both experiences as necessary and not prefer one to the other. They become for him only polar points of the manifested universe, and he realizes the truth of that significant precept in *The Voice of the Silence*: "Give up thy life, if thou wouldst live." Even as the river merges in the ocean, unless we open our hearts wide to the unreality of life, we can never see death for what it is. For life is always limited by form, as a stream or river is bound on both sides by the banks, and death is the limitless ocean.

To give up everything associated with the life of physical personality that many consider the only life worth living, may not be easy to the common man; but the *Gita's* man of wisdom, or *Tatwajnani* as he is called, is serious about apprehending the meaning of death. With this noble objective in view, he has summoned the strength, dignity and power of a vow. And only then, after a sufficient period of courageous persistence, has he begun to live. This is the true life when he recognizes the sovereign truth of *Atma Yagna*, when he finds the heart as the seat of the sacrificial fire, the sensual desires the sacrificial butter, anger the sacrificial lamb, and meditation the fire in which the ego is burnt. This is the true meaning of death, as no personal life is of any significance to the passionless and ever-revolving universe. Then only the man of wisdom finds some meaning in the lives of others, acquires a vaster vision of life which is universal, and shares their joys and sorrows by participating in their lives. It is of such a *Tatwajnani* that *The Secret Doctrine* writes:

Man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (I, 280)

(To be continued)

UNIVERSAL HARMONY

The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekeshwar Purana*: "While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janardana, the All-Giver; while lying down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while travelling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasa, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunandana; while going, of Varuna; and in all acts, of Madhava." All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in everything, and everything in him.

—Notes on the *Bhagavad-Gita*, pp. 100-101

THEOSOPHY is for us the magnet which helps to draw knowledge and vision from all sides. It reveals the harmony of the visible universe and the invisible moral order of which it is a reflection. The *Chhandogya Upanishad* tells us:

There is a Spirit that is mind and life, light and truth and vast spaces. He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe, and in silence is loving to all.

Whatever we do, whatever we read, whatever we see, hear, touch, smell, taste, do not remain fragments; under the influence of Theosophy they form a mosaic, a vast and intricate design, opening our understanding of many of the questions latent in our minds and hearts.

In cooking a meal, we have not only the golden grains and green vegetables, with their properties, to contemplate, but the elements of fire and water, the concrete symbols of Spirit and Matter and carriers of invisible forces. One step more and we find ourselves face to face with the abstractions of the metaphysical universe.

With our heart perception, we penetrate the domain of the occult and perceive how we can shed an influence through our hands, skilled instruments of work, and our eyes, watchful guardians, both dispensers of magnetism. Will that magnetism benefit those whom we intend to feed? The watching of our thoughts, the purification of our feelings, a higher goal of service

through cooking, come to the fore. Ideation on the transcendental virtues seems necessary, and attention focused on the fulfilment of a task which reveals itself as sacred beyond words. It discloses its place in the universal web of harmonious interdependence which shines through every sentient point.

Think of eating: before our mind's eye passes the function of the marvellous machine that is the human instrument, so mathematically and intelligently destined to fill its tasks and responsibilities. We think of the little lives with gratitude and love, while offering the food they need, not only to get stronger but to become finer, more responsive to the soul's touch. Both from the mineral kingdom, which is Light crystallized, and from the vegetable kingdom, which derives its sustenance from it as also from the radiating light, we can draw the energies necessary for the living body's perfect work. And again, the animal kingdom brings in the help of its strength and labour. But—these millions of lives composing a single human body are also dependent on the human kingdom. Think of the hands and efforts of the many men and women synthesized in a single loaf of bread!

The magic carpet of Nature reveals its profound meanings and possibilities. Everything becomes an avenue for a greater vista.

Walk out in the garden: we see the hand of the Divine Host in the shape of a leaf, in the colour of a flower, in the movement of an insect, in the song of a bird—each a patient primordial work of art, drawn of the stuff of the great Akashic Store, directed by love eternal, moulded by sacrifice.

At sunrise, at sunset, at every hour of day and night are unveiled before us the forces of the Great Nature of which the *Stanzas of Dzyan* sing in a grandiose epic. The Dawn and the Twilight are Pillars of Light, standing at the four corners of the Universe.

On and on we can go, and we ever shall meet the Living Message and Its Inspiration. Contacts on all planes bring more of these enlightening pieces of the Infinite Puzzle. Theosophy is the Philosopher's Stone which helps us to transmute all passing things into the pure gold of Immortal Reality.

We may not become the flame, but we may sense its warmth, and by its light clear the way in us, around us. Participating more intimately in turning the Fiery Wheel of Life, we shall touch one day the fane of Agni which is the "Spirit of light above form, never-born, within all, outside all, in radiance above life and mind, and beyond this creation's Creator."

THE BLUEPRINT OF LIFE

THAT something more than mechanical processes is operative in heredity and the perpetuation of life has been suspected now and again by the more intuitional among modern scientists, those who dream better and bolder dreams than the rest. The position of science, briefly put, is that the characteristics that any individual inherits are determined by genes—"instructions" for development—held in the cells it receives from its parents. Enclosed within the nucleus of each cell is the material called deoxyribonucleic acid, or DNA, that is said to control the building and the maintenance of every living organism—plant, animal or human. The discovery of the structure of this genetic material, and of the way it organizes the chemicals of life, was hailed as the most dramatic episode in 20th-century science. However, as scientists themselves admit, there are still mysteries concerning the detailed operation of the genetic code.

Will even deeper delving into the chemical mysteries of the DNA molecule, and the coded information it contains, solve the problem of embryology and of heredity? Modern science can go thus far and no farther as long as it ignores consciousness as the governing factor in the process, the purposive creative intelligence within and behind matter, which alone can reconcile genetic heredity with the constant evolutionary change seen in nature. The stupendous complexities and marvels of the human body in particular defy explanation apart from the supervisory presence of a quasi-intelligent impulse. "Spontaneous variations" or "accidental mutations" anywhere in a universe governed by law would be irreconcilable anomalies. Trying to elucidate the problems of heredity by referring even physical traits to particles of matter or to chemical activity alone is as vain as trying to explain the action of a machine while leaving out of consideration the power that moves it. The parts of the machine and their geometrical and dynamic relationships may be described in the most elaborate detail, but to what avail if what makes the mechanism work is left out of account?

There is nothing in the Theosophical explanation which negates the fact established by science—that the characteristics of a "new" being have a relation to the genes, and that the genes are carried along the length of the chromosomes in the dividing cell nucleus. But Theosophy stands squarely opposed to the materialistic assumption that basic character is the result of mechanical arrangement of blind molecules. The reverse, Theosophy affirms, is

the case. The complex formations and processes studied in genetics are instrumental, not causal. Life is not a fleeting chemical activity, but the striving of a permanent *conscious* Force for self-realization.

The Theosophical explanation of heredity, briefly summarized, is that there is one Life, Consciousness or Spirit underlying all forms of matter, animate or "inanimat ," and that progressive intelligence is the fulcrum of all evolution in form and in character. Descent into materiality and reascent into spirituality is the description of the cyclic pilgrimage of consciousness, of which Darwinian evolution takes up the study only at its midway point. The physical evolves gradually from the spiritual, the mental and the psychic.

Madame Blavatsky pronounces almost correct and in harmony with the teaching of the ancient Aryans the Weissmann theory of the germinal cells not having their genesis at all in the body of the parent but proceeding directly from the ancestral germinal cell passed from father to son during long generations, that one infinitesimal cell, out of millions of others at work in the formation of the human body, determining the correct image of the future man (*The Secret Doctrine*, I, 323 fn.). And Theosophy would add that the unknown, invisible influence which radiates from that focus in the incipient embryo, differentiating the cells as it proceeds, absolute master of its materials and of the future form, is a spiritual potency in the individual soul, the Ego. The latter carries in the hidden layers of his consciousness the pictures of the past which become the patterns of the future. Drawn by his affinities, he enters the environment most akin to his nature, with those of qualities best attuned to his own. By the power of imagination which, science to the contrary notwithstanding, does not depend upon a physical brain, the Ego forms the pattern for his bodily vehicle.

This explanation applies *mutatis mutandis* to the lower kingdoms, in which the ocean of consciousness has not divided into its constituent drops, for the radical unity of all Nature and of the evolutionary plan is a fundamental tenet of Theosophy.

There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art—a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in

the process of evolution—how can it be otherwise when NATURE'S MIND and creative powers are concerned? (*The Secret Doctrine*, II, 660 fn.)

That pattern of finer than physical matter is called in Theosophical terminology the astral body, on the belief in, and the demonstration of the independent existence of which, Madame Blavatsky declared, depends the whole issue of the quarrel between the profane and the esoteric sciences. On that gradually developing model the physical molecules arrange themselves. This guiding ethereal pattern not only explains as nothing else can the process of formation of the human foetus, but also furnishes the clue to how it is that the seed produces always its own kind and all sentient beings bring forth their like. For animals, vegetables and minerals all have their ethereal doubles.

The fact that Nature has followed a fundamental unity of structural plan in fashioning her creatures does not preclude a distinctive primitive germ from which each of these kingdoms has developed. At the root of the evolutionary process are the workings of the subconscious intelligence pervading matter, ultimately traceable to a reflection of the Divine Wisdom, or of that of the conscious Divine Powers who are the active manifestations of the One Supreme Energy and the embodiments of those manifestations of the One Law which we know as "the laws of Nature." For Theosophy denies that evolution is a blind or automatic process, affirming that, on the contrary, the universe is worked and guided from within outward by endless Hierarchies of sentient beings, agents of the fundamental Law inherent in the whole. Among these there are "designers" or "builders," centres of creative power for every root or parent species of the host of forms of vegetable and animal life.

In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis*—like the lynx, the tiger, the cat, etc.—it is the "designers" who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. Thus, when we say that *Nature* provides for every animal and plant, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature. (*The Secret Doctrine*, II, 732)

The law of action and reaction, of cause and effect, under which all evolution proceeds, assumes, in its bearing upon man, the aspect of Karma or moral retribution and "in the case of *human*

incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of 'Heredity,' its servant." (*Ibid.*, II, 178)

A simple mathematical calculation shows that the number of any individual's ancestors a comparatively few generations ago was equal to the entire population of the earth. The incarnating Ego has an almost infinite number of physical traits in his ancestral stream. From among them he selects, not self-consciously and deliberately at the time of coming into incarnation, but in terms of electric and magnetic affinities previously formed, and in that selection he emphasizes some traits and neglects others.

The physical body is influenced chiefly by the astral or model body, the superphysical transmitter of heredity; and the astral body in turn is influenced by the soul, the moral self, which is the carrier of the individual's own heredity from past lives. Good or bad, all mental and moral characteristics are inheritances from a person's own past and not from his parents. They are brought over as mental deposits within the internal basis of consciousness. When the Egoic pattern seeks corporification, however, it is modified by parental thought and by race thought and also by the living sentient points of which the physical body is composed, as these rush to unite with the returning Ego in a new, yet old, personal nature.

Occultism teaches that—(a) the life-atoms of our (*Prana*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies. (*Ibid.*, II, 671-2)

Given the indwelling energy of the permanent conscious Force, striving for self-realization, and the progressively developing pattern of superphysical matter, pre-existent and mental in nature, still the process by which the concretion of physical matter within the astral matrix takes place cannot be understood if those "elemental lives" are left out of account. The physical body of man as of every other creature is shaped by the lowest terrestrial lives, through physical, chemical and physiological evolution. These "lives" are the "genii" described by Hermes Trismegistus as "present in our nerves, our marrow, our veins, our arteries,

and *our very brain-substance*. . . .at the moment when each of us receives life and being, he is taken in charge by the genii (Elementals [belonging to one or other of the great elements: Fire, Air, Water, Earth and Ether]) who preside over births" (*Ibid.*, I, 294). They are among the "designers" and "builders" previously mentioned.

In an article of reasonable length it is hardly possible to convey any adequate idea of the wealth of information on evolution and hereditary transmission—the subjects are inextricably intertwined—which is contained in *The Secret Doctrine*. A broad outline has been attempted, but it has not been possible even to touch upon some points. We may only refer in passing, for example, to the important role of electricity in the impression of ideas upon matter, which opens up a whole new line of thought.

Madame Blavatsky wrote in 1888 that the two chief difficulties of the science of embryology, namely, what are the forces at work in the formation of the foetus, and the *cause* of hereditary transmission, would never be solved until the Theosophical theories were accepted. Are there today scientists sufficiently open-minded to give a hearing to the explanation of those problems accepted by ancient science and restated by its modern heir, Theosophy?

ONE can only acquire insight if one has come to realize that all knowledge about methods is secondary knowledge. The researcher prepares his "way" by looking for the object of his research. If he finds it, then he is only conscious of the object in the first instance, not of the way as such. He then has the superior power of insight, but not equally immediately a knowledge of the snags and conditions of this power of his. What he can tell about that does not usually exhaust the real structure of his progress.

—NICOLAI HARTMANN

ARE WE THE JUDGES ?

OF all the characteristics of the modern generation, none is so glaring to the discerning eye as the tendency to judge others. This tendency, like all other inclinations, once allowed to manifest, soon develops into a habit to combat which needs all the good forces at one's command. A person is only too liable to be trapped if he does not wake his Soul in time to recognize the pitfalls into which this unfortunate habit is likely to lead him.

Judging presents at once its three inherent aspects: the Judge, the Judged and the Judgment. Now, who is the Judge in the person who chooses to decide on the merits of another, and what is that which supplies the motive power to such an individual and makes him indulge in his act of judgment? Not his Higher Ego, for, if it were so, no discordant note could be heard, as only the tones of harmony and of rhythm are inherent in it, and it would therefore perceive merely that which was best in others. But we do not see this happen. In the majority of cases the Judge represents the far too fallible side of human nature—the *ahankaric* self. This self, prompted by *kama*, works its way out insidiously in a thousand surreptitious ways until in the end the Judge is so convinced of his own opinion of others that he very nearly exiles himself from the realm of Reality.

Now, turning to the object of judgment we find that, whatever may be the composite qualities of the judged, to the judge's eye would be revealed only that which corresponded to his own plane of perception. This, therefore, precludes the possibility of the person who judges perceiving anything in his object of judgment other than the shadows of his own likes and dislikes, prejudices and predilections, which are so many motes in his own eyes.

The process of judgment itself is highly complicated. It may be likened to the position of one who takes his stand on an ever-moving and irregularly oscillating plane, under an inconstant light, trying to focus his camera to take a picture of an object which is itself fast moving in a zigzag course. For, to be precise in one's judgment, one requires the clarity of vision of the judge, a power of perception uncoloured by one's personality, an ability to record one's findings faithfully in terms of one's percepts and concepts and a dexterity or skill in action which will not unsettle the natural relative positions of the judge and the judged.

Human beings at their present level are like individual flowers, each presenting its own distinct stage of evolution which is revealed by the degree of tenderness of its petals, the attractiveness

of the pattern in which it is moulded and the exquisiteness of the blending of its rich colours, each shedding its own aroma around it.

Let us then lay two such flowers side by side and see therein an analogy for our thesis. What would be the result if one of the flowers attempted to sense the perfume of the other? As each is possessed of an inherent scent of its own, the futility of such an attempt is apparent to us. Pushing the analogy a step further, we recognize that an appraisal of the different odours is possible only to a neutral agent possessed of the power of smelling. A person, for instance, with his sense of smell which is allied to neither of the flowers, purely by the virtue of such neutrality, would be able to discriminate the distinctive fragrance of each.

When individuals themselves occupy a position analogous to that of the various flowers, how can one attempt to judge another and be sure of an impartial finding? Let us therefore learn to judge not others but ourselves. For the latter task each one of us is not only eminently qualified but is the only one who is thus qualified.

WHEN WILT THOU COME?

Gurudeva! My eyes have become
 Dried up ponds, bereft of tears,
 And can weep no more;
 My voice choked in itself
 Has turned into entombed silence
 That can beg no more;
 My heart pulsating for your presence
 Can throb no more—
 It lies in shattered pieces;
 My limbs have turned into faggots
 Fit for the funeral pyre;
 Prostrate I lie
 And can live no more;
 When wilt Thou come?

STEADINESS OF PURPOSE

He who attempts to stay the motion of time is the man of inertia—Tamas.

He who attempts to force the speed of time is the man of impulse—Rajas.

He who attempts to move with the spiral of time is the man of harmony—Sattva.

He who attempts to look not behind, to struggle for naught in the present, to expect nothing and to be calm with space, is the man of wisdom—Gnyan.

ONE of the greatest impediments to progress is the tendency, almost universal, to put off doing what we know is the right thing to do. There is a world of difference between such postponement because of timidity or self-interest and an action withheld because of sincere uncertainty as to the best course to be adopted. We fail to recognize that refraining from an action is itself an action and involves Karma. To perform an action or to refrain from it, both involve thought, the exercise of will and of choice, which are the elements of all actions, whether consciously recognized or not. To the ignorant, the wise may appear to be cold, lacking in compassion, etc., but behind the calm and inactive exterior the Inner Man may be engaged in active will-action. Let us therefore leave aside this type of inaction and look into the more dangerous type of procrastination where we postpone doing that which we know to be the right. Here, too, the elements of action, mind-will-choice, play their part, but the consequence is of a more serious nature in that it "becomes an action in a deadly sin."

The definition of sin in Theosophy is different from that in orthodox religions, which classify sinful actions on the basis of what is specified in their particular canons, taking into account doings on the outer plane alone. But in Theosophy a sin of commission is that action which is performed even though the actor knows it to be wrong in his own conscience; while the non-performance of that action which not only he knows to be right but which he ought to do is a sin of omission. Procrastination therefore comes under the category of sins of omission in respect of actions that we feel are proper to be performed. But what of postponing the doing of something which we ought *not* to do? Better of course than doing the wrong thing, but merely putting it off is not enough, because thereby we are only allowing the idea to be lulled to sleep in the mind; or, in the terminology of *Light on the Path*, the snake is only scotched, not killed. It is

sure to wake up at any time, unawares and perhaps with greater force, when our stamina to resist is weakened. It is therefore essential that we kill out such tendencies beyond reanimation.

The tendency to procrastinate can be traced to an event that occurred many millions of years ago, when some of the incarnating *Dhyanis*—*Manasaputras*—put off their karmic duty of incarnating in the mindless human forms. *The Secret Doctrine* gives all the information that can be imparted on this matter, and Mr. Judge in Chapter XV of the *Ocean* hints that the karmic effect of this has yet to be fully felt. It is necessary therefore to try to understand the implications of this teaching and to avoid the pitfalls with the help of the knowledge we have available to us.

Let us illustrate: Supposing one starts attending U.L.T. meetings and is energized by what he hears in the lecture, or in the question-and-answer meeting, or in the study-class. He determines to attend regularly. But if the destiny of an individual could be settled by a single decision, life would be an easy matter. Soon the enthusiasm wanes and the resolution is forgotten. Why is it so? We may delude ourselves into thinking that outside factors are responsible, say the visit of a friend whom we have not met for a long time, or an invitation from another to a cinema, just at the time we were starting for the Lodge meeting. If only we realize that by giving way to such temptations we are not only making it easy for the cycle of this tendency to repeat itself, but are also affecting adversely others who are more resolute than ourselves, we would put forth the necessary effort to overcome such temptations. To make the point more clear, whether we like it or not, whether we know it or not, the solidarity of the inner nature of all is a fact and reality. We are therefore affecting all those who come to U.L.T. meetings, whether newcomers or older students, by our motives, thoughts and choices, and are in turn affected by them. Therefore by our choosing not to go to a meeting we have, albeit unconsciously to ourselves, given an incentive to others, who are regularly attending, to absent themselves. The converse is equally true.

So, a conscious, continuous and persistent effort is needed to sustain the choice; for man is a complex being and only one part of his nature has made the choice; the other aspects not only are unwilling to acquiesce but are out to rebel and make war, and by subtle modes of attraction cause the lower nature of others to come to their help. This is the clue for understanding the despondency of Arjuna. Therefore the battle must be fought and

won again and again until the entire nature becomes constitutionally incapable or deviating from the chosen path. If each cause brings its corresponding effect and the effect can endure only in proportion to the intensity of the cause, does not simple mathematics show that one decision is only one cause, and that unless all subsequent decisions are along the same line they will negate and counteract the first choice? Even Great Souls choose to undergo the trials of earth-life over and over again to set the powerful example that only the ever-striving can succeed. Let us then resolve to kill out this tendency to procrastinate, doing the right thing by constant and conscious efforts and a gradually developing will.

THE motto of the faithful student should be: "SOLIDARITY *at any cost.*"

For when in the impersonal he sinks the personal:

When to the union of the many he subordinates the limitations of the few:

When for the centralizing instinct of the personality he substitutes the centrifugal intuition of the individuality:

When, with Thought fixed upon the homogeneity of all, he has forgotten the attractions of his separated mind:

When, regarding his lodge as one body and his fellow students as each necessary to the functions of that body, he cares for the right thought and right action of each unit as if it were himself:

Then he has mounted the first step of that ladder which leads to the Eternal, and has entered upon the fulfilment of the saying:

" 'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation."

Learning thenceforward to look upon his lodge, not as a thing physical and separate, but as an entity existing in the spiritual world only by virtue of its perfect unity, he regards thought as the essential condition from which all right action and true Being proceed, and purifying his mind he realizes that as the real battleground whereupon he and his comrades must succeed or fail.

—*The Path*, July 1891

NEGLECTED FACTORS IN THE EDUCATIONAL PROBLEM

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IN spite of the great advance that has been made along many lines in education, the educational problem is still the most vital today. Solve this problem and the suffering and misery that exist in the world will disappear; the social evil, the struggle between rich and poor, poverty and crime, all arise from lack of education. It will be evident that I am using the term education in a very broad sense and with a very deep meaning and I shall presently endeavour to make clear my view of the matter.

The greatest advance made during the past twenty-five years has been in the machinery of education, in the building and equipping of public schools. A very important step was taken when educators realized the value of making the lessons interesting to the children. The fact of the realization of the necessity to arouse the interest of scholars and so remove the sense of compulsion and servitude which formerly characterized the school-life is the most hopeful sign in the whole history of modern education.

But what means have we of judging of the great advance said to have been made during the past twenty-five or fifty years? Only by results, and these will show that there is still something vital lacking. Quite true it is that more men and women can read and write, but I doubt if they have developed a sounder judgment than their grandparents who could do neither. Does the government of this or any other country show an improvement commensurate with the alleged improvement in education; do those who have received most benefit through education show any evidences of possessing more common-sense than their forefathers; is there a keener sense of the eternal fitness of things; is there more virtue in the world; is there more sobriety, more happiness, more contentment and peace? If not, where has been the gain? The people no doubt show more sharpness of intellect, and have more general information, but the acquirement of these is surely not the end or purpose of education. What then has been lacking? Have we got to the root of the matter, or must we go deeper still?

According to our ultimate view of life and of man will be the keynote of our educational system. If this view be materialistic, all education will tend in that direction; if the general belief be

held that we live but one life on earth, the influence of this belief will show itself in the school-room as in the life of the outside world, where competition, each man for himself, is the rule; or, putting it in another way, let us eat and drink, let us look after number one, for tomorrow we die. We do not have to force these things and we cannot prevent them. The little world of the school-room reflects the greater world. But there is also the reaction and the outer world is in some measure—in fact in a greater measure than might be supposed—affected by the child world. Indeed the influence of the children upon the world is one of the greatest factors in the progress of humanity. The child-nature is not hampered with preconceived notions and custom and conventionality but is free, spontaneous, living in the present. If the grown-ups would but turn around and learn of the children, life would have a new meaning, and maybe if we could “become as little children” the riddles of life would be found to have a solution.

The most important factor in the problem of education is a right knowledge of the nature of man. Who, or what, is this little child—a little animal, a thinking machine, or a *divine* human being? I would say all these but that the essential nature is divine and that the mind, the passions and desires, and the body are but the instruments of the inner being who stands back of all, ready to use them, but not identical with them. The inner being must learn to use these instruments and to gain complete control over them as does a workman over his tools, or a musician over his musical instrument. But if the workman simply uses his tools as a machine and if the musician plays only mechanically and cannot create, both have failed. So in the training of the mind and intellect, these may be perfected as machines, may become stored with information and be able to perform all the processes of reasoning, but if the creative power of the soul is not awakened, the so-called education has been to no purpose. It is not enough to make the instruments perfect, that which is of first importance is to awaken the soul behind.

Plato held that all knowledge was recollection and the most ancient teaching was that all souls possess the potentiality of all wisdom. This at once gives us a basis on which to work. Once realize this and it will become clear that the most important thing is not the acquiring of information but to unlock the fetters which bind the soul. I do not deny that this is already aimed at and accomplished to a large extent, but I claim that the basis of action is not rightly understood by the majority of educators, nor does it even exist for many. If it were understood how much is within, locked up in the heart of each, and that the inner potentiality in

all alike is infinite, we should cease to spend so much time in drudgery and technicalities and would pay more attention to principles. Speaking generally, modern education starts at the wrong end of the line, though most certainly the outer expression of the soul, the child as he ordinarily appears, must not be disregarded, but should be an index to the real development of the soul within. Yet the work done in our schools today is *mainly* from without within, our teachers have still to learn how to act from within without. There is too much time spent in pruning and trimming and embellishing. We must get at the centre and work from there, then the growth will be like a flower's, natural, harmonious, beautiful.

There is another factor which has been overlooked but which is of the greatest importance in this problem. It is a factor which seems to have been almost totally lost sight of in modern philosophy, though it was universally held by the ancients. It is, however, now being restored to its place and Schopenhauer and others have recognized its importance. I refer to the belief or theory to some, though a proven fact, so it is claimed, to others, that we live many lives on earth, that each life is the outcome and the result of previous lives; that each one's character has been built by himself, that each is responsible for himself as he now is. What a different aspect is at once put upon the educational problem if this idea of many lives is accepted! Each child has its own individuality, the soul back of that bright childish face is an old soul which has had ages of experience and is now asking us to help it unlock its own powers and make use of its past experiences. If the educational problem were simply considered in the light of modern theories of evolution and heredity, it would appear in an altogether different aspect. But these do not go half way; we must go further and consider the many lives of the soul in order to fully solve the problem. We must find some means of reading and understanding the children and ourselves from this standpoint. When we are able to do this we shall see that every trait of character is the result of growth and that each child himself, or rather the soul back of each, is responsible for this. Ah, if only we could see these things, could see the tendencies and possibilities in the child's nature, then might we truly help the child. The true educator must attain to this power, he must learn to use the power of his own soul and to recognize and speak to the soul of the child. But instead of placing the greatest importance upon this, the chief qualification of a teacher today is the ability to pass certain intellectual examinations and these finer perceptions, if not altogether ignored, are accorded an inferior place.

What folly to think that anyone can truly educate who cannot awaken affection and love in the heart of the child! Yet how large a place does this power hold in the choice of teachers for our public schools? The obstacles that children have to overcome are stupendous. Not only have they to fight their way through the veils of oblivion that nature has thrown around them in their new birth into earth life, but they have even to overcome the obstacles which parents and teachers place in their way due to their ignorance of life and of their own nature. In 999 cases out of 1,000, true education does not take place in school, save in very small degree, but is carried on outside, in the home, among playmates, and in the struggle for life that so many of our little ones have to face so early. And the majority of us who have reached to maturer years will, I think, say that until we were grown and out in the battle of life we did not realize that life is the great educator, and that we must join hands with life in seeking to lead out our own powers and express the inmost nature of our souls. The true education of children consists far more in the guidance of a loving and wise hand and in the hard knocks of experience than in storing the little heads with information. I would not be understood to undervalue the imparting of information or the training of the mind—even as ordinarily understood—but the importance placed upon these has been altogether out of proportion when compared with the essentials of education. It is heart-breaking to read the learned discussions of the amount of time that ought to be given to spelling and grammar, etc., and to see the insistence of the attainment of a certain standard of proficiency; too much attention is given to appearances, the reality is thrust almost out of sight. We have attended to the “anise and cummin,” but have neglected the “weightier matters.”

What do we need, then, in order to work along the right lines? We have the children, and if we can accept the opinion of some, nay, we may know it from observation, there are many souls coming back to earth life in this country that are strong, wise souls, perhaps far further along the pathway of evolution than we; so we have the best of material to work with, and may feel assured that the children themselves will give us their assistance. But what we need is teachers. We have not enough teachers capable, or if capable, most of them are as yet ignorant of their powers to do this work.

I believe that most teachers are fully alive to the importance and responsibility of their profession, and that they need only that these neglected factors in the problem of education should be called to their attention to recognize that through them is to be

found a solution. Many teachers have broken free from a mechanical system and follow their intuitions, but how many are there who are controlled by school boards and school organizations and are hampered by rules and regulations? Yet an awakening is certainly taking place in the profession and the principles that underlie true education are receiving an ever-increasing attention. It is a most important matter that we have a right basis on which to build. Then if we know what we are aiming at we can certainly advance a short distance, if only a few steps.

Fortunately more attention has been given of late years to the faculty of teaching and to improved methods of imparting knowledge, but the mental and mechanical qualifications are still regarded as the most important and not only in the choice of teachers but in all professions alike. Perhaps the most forcible illustration is in the medical profession. What do the examiners in the medical schools know of the real "fitness" of the candidates for the profession? Do they take into account those qualities which characterize the true physician? Have they any means of discovering whether the candidate possesses these qualities, whether he is in reality a physician apart from any book knowledge? A true physician must be one at heart, it is not book-knowledge that makes one. All the knowledge of anatomy, physiology, therapeutics, what-not, never yet made a physician, though unfortunately a medical diploma depends more upon these than upon anything else. And just the same is true of the teachers.

But the case is by no means a hopeless one. We find, or may find, if we will but open our eyes, some people who have the finer perceptions which are needed, the power of speaking to the heart, awakening the inner nature of men and women and of coming into touch with the soul of things. Some have these powers developed, all have them potentially, and what we need to do is to begin to develop within ourselves these finer faculties, to seek to draw them forth in the children, and the change will come imperceptibly, gradually, but with a rapidity that will startle us. All this means an increased responsibility on our own part, which will force us to make our motives higher, our lives purer and broader, and in short to develop the heart side of our nature. We have followed too much the reason and have neglected the intuition. The latter has been almost atrophied and forgotten so that with many it is a thing of the imagination, but not so to a child, and it will come back to us in proportion as we, ourselves, become child-like.

—PENTAUR

IN THE LIGHT OF THEOSOPHY

Contrary to popular opinion, psychologists are now veering round to the view that it is co-operation, not competition, that leads to superior performance. Study after study shows that trying to do well and trying to do better than others may work at cross purposes. Making one person's success depend on another's failure—which is what competition involves by definition—simply does not bring out one's best.

Many psychologists have put competition's reputed benefits to the test, and their work is discussed by Alfie Kohn in *No Contest: The Case Against Competition*. In an article adapted from the book (*Psychology Today*, September 1986), the author refers to scores of studies, with vastly different groups of people engaged in a variety of endeavours, all showing that competitiveness is associated with poorer performance. Though this is true in fields as varied as business and journalism, scientific achievement and artistic creativity, the case against competition is strengthened when one turns to education, where a very large body of research consistently shows that competition interferes with performance. Children simply do not learn better when education is transformed into a competitive struggle.

The fact that competition is not as popular as we may have assumed goes a long way toward explaining all of the evidence offered here about the failure of a win-lose structure to promote achievement. In fact, competition often is a distinct cause of anxiety. Even if the tangible stakes—money, job, trophy, grades—are not always high when people compete, the psychological stakes invariably are. The possibility of losing makes for an emotional state that interferes with performance. . . .

My review of the evidence has convinced me that there are two other important reasons for competition's failure. First, success often depends on sharing resources efficiently, and this is nearly impossible when people have to work against one another. Co-operation takes advantage of all the skills represented in a group as well as the mysterious process by which that group becomes more than the sum of its parts. By contrast, competition makes people suspicious and hostile toward one another and actively discourages this process. . . .

Second, competition generally does not promote excellence because trying to do well and trying to beat others simply are two different things. Consider a child in class. . . . His mind is focused on beating his classmates, not on the subject matter. The fact that

these two goals are quite different and reflect different types of motivation helps to explain why competition may actually make us less successful than we could be. . . .

The late education critic John Holt made clear the price we pay for competition in the classroom: "We destroy the . . . love of learning in children, which is so strong when they are small, by encouraging and compelling them to work for petty and contemptible rewards—gold stars, or papers marked 100 and tacked to the wall, or A's on report cards, or honour rolls—in short, for the ignoble satisfaction of feeling that they are better than someone else."

There is enough evidence to show that there were close contacts between India and Central Asia in ancient times, leading to mutual enrichment and cultural affinity. The extent of cultural contacts is above all proved by archaeological finds, as brought out in the September issue of *Soviet Land*.

Archaeologists have found great similarity between the stone implements of north-western India and southern Tajikistan. Research shows that part of the population of ancient Khorezm (a city in the north of modern Tajikistan) came from southern India in the late Bronze Age. Indian cornelian beads have been discovered in the graves of Saka nomads in the Eastern Pamirs dating between the fifth and third centuries B.C. At the site of the ancient town of Dalverzintep in the south of Uzbekistan has been found a hidden treasure of gold items, including beautiful pieces of Indian jewellery and gold bars with their weights written in the Kharoshthi script.

From the fifth to the eighth centuries A.D. contacts between the two regions flourished largely owing to the spread of Buddhism in Central Asia. Archaeologists have found many Buddhist temples with large libraries containing books and manuscripts brought from India. It is possible that Hinduism had also begun to spread in Central Asia.

The formation of the Moghul Empire in the 16th century gave a fresh impetus to the strengthening of contacts between Central Asia and India. Exchanges of diplomats, scholars, artists, poets and merchants became a regular practice.

Students of *Isis Unveiled* and *The Secret Doctrine* know that contacts between India and Central Asia go deeper still and belong to untold antiquity. H.P.B. speaks of "the wisdom of the

schools of Central Asia . . . considered the headquarters of esoteric and theological learning" (*Isis*, II, 207). "The primeval and original Occultism of Aryavarta [was] brought into India by the primeval Brahmins, who had been *initiated in Central Asia*." And, H.P.B. adds, "this is the Occultism we study and try to explain, as much as is possible in these pages" (*S.D.*, II, 565). As remarked by the author of the *Qabbalah*, Isaac Myer, whom H.P.B. quotes with approval, "...many centuries before the Christian era, there was in Central Asia a 'Wisdom Religion,' fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindus, etc." (*S.D.*, I, 376). Furthermore, identical glyphs, numbers and esoteric symbols are found in India, Central Asia and some other countries. (*S.D.*, I, 323)

The "Central Asia" referred to in the above passages belongs to pre-history. Further details regarding "a certain Sacred Island in Central Asia" will be found in the section "The Sons of God and the Sacred Island" in *The Secret Doctrine*, Vol. II, pp. 220-226.

One of the maladies of our time is indulging in generalizations, the habit of attributing some particular trait to all persons belonging to a certain section of society—for instance, that everybody nowadays is corruptible, or that all people belonging to a particular community are cunning, or that all children of today are likely to desert their parents in their old age. Such sweeping statements are more often than not irresponsible and can have several harmful and at times disastrous repercussions, argues Shailendra Saxena in an article in *The Times of India* for September 26.

Generalization breeds cynicism and imparts legitimacy to loose morals. On hearing an assertion that everybody is corrupt time and again, an honest individual is likely to think what is the harm in being a bit corrupt himself to avoid hardships. Generalization can also have a powerful communal fallout. If generalized statements are repeatedly made against members of a particular community, the entire community stands a chance of being blamed for the misdeeds of a handful of persons belonging to that community. Moreover, an entire community is likely to feel embittered when baseless generalized accusations are hurled against it. Thus we see that generalized statements have got the potential of

generating tremendous amount of ill-will and vitiate an otherwise amicable atmosphere. . . .

An interesting thing about generalizations is that these statements are usually critical of others, but sometimes they are positive too. At times one hears a positive assessment of different groups of people who are appreciated for their hard work, enterprise, bravery, genius, literary gifts, culture and so on and so forth. Positive generalizations may be used officially also. But positive generalizations are less in number than the negative ones. Moreover certain points must be kept in view while using positive generalizations also. Generalizations, whether positive or negative, are rarely true and therefore even positive generalizations should be used sparingly.

The March 1985 issue of *The Lancet*, a major British medical journal, presented a study on the survival of breast-cancer patients. The results of this research seem to corroborate the old theory that ultimately it is the patient who does the healing. Eighty percent of those patients diagnosed as having a fighting spirit had a ten-year survival rate, in contrast to those labelled as feeling helpless, who had a 20 percent survival rate.

The report underscores the dilemma that has arisen in modern medicine, a mechanistic profession in which disease is the foe, and death, a failure. In *fighting* disease, in keeping patients from dying at all costs, we do not foster their natural healing abilities. There is no course in medical colleges on how to deal with people, talk to them, give them hope, or encourage healing. There is no discussion of what healing really is or of the value of love, hope and faith. Avoiding death has become the state of the art and the highest goal espoused by the medical profession.

In *Cancer Ward*, Aleksandr Solzhenitsyn, himself a survivor of cancer, mentions cases of *self-induced healing*. Commenting on this, Dr. Bernard Siegel, who practises surgery and teaches at Yale Medical School, U.S.A., states in the *August Omni*:

Every patient has a story to share that has helped him heal. Medicine uses words like *miracle* or *spontaneous remission* for what it doesn't want to understand. . . . Just think what the medical profession would be like if several hundred years ago we had begun using the term *self-induced healing* for cases of spontaneous remission. We would now have something we could learn and teach—how to heal!

What are survivors like? Is there a profile we can share with others? Yes! We can teach people to take charge of their lives and even control their deaths. Survivors, in general, are nonconformists, "bad patients."...The patient who is assertive, emotional, shares responsibility and participates in his or her care is labelled a problem patient. We need to make the profession aware that this vocal minority is the group after which all patients should be modelled....

Change is coming, and as it comes rational concern and care will no longer be detached. Doctors and patients will heal one another. There will be no failures when we can teach people how to live...When we learn to view disease as a message to change, we will help direct people onto a new path. Surgeons will not assault and insult the body. Radiologists will not blast it with X rays, and oncologists will not poison it to kill the disease. Instead we will heal people. Operations and other forms of therapy can become healing options, acts of love.

Not all the diseases that plague humanity can be blamed on microbes and viruses, says *World Health*, published by the World Health Organization. Among the most distressing of "man-made diseases" are addictions—to tobacco, alcohol and drugs. What these diseases have in common is that they are preventable, and this is the theme of the June issue of *World Health*. Articles focus on how young people can be dissuaded from becoming addicted to smoking; on the deleterious influence of alcohol and drugs; on the importance of controlling production, marketing, retailing and distribution of drugs; and on what is being done at an international level to control drugs.

Seven countries—U.S.A., U.S.S.R., U.K., France, West Germany, Australia and Canada—have embarked on a decade-long systematic search for intelligent life beyond the solar system. The "SETI" (search for extra-terrestrial intelligent life) project was conceived on July 4, 1986, at the 26th meeting of the committee on space research, at Toulouse in France. Nearly 1,340 scientists from the world over attended the 15-day meet, where space specialists gave detailed suggestions for implementing the project. A microprocessor-based automatic SETI data acquisi-

tion system has been developed, and the data acquired with the system is under analysis.

A report in *The Times of India* for October 17 states:

The space scientists believe that if civilizations do exist beyond the solar system, there is no way to communicate with them by a radio. If the other civilizations are more intelligent than the people on earth, they may not be using radio-waves as a mode of communication. They might have entirely different techniques of communication which our present-day science knows nothing about. . . However, if the living beings beyond the solar system are less intelligent or ignorant as compared to the civilization on earth, they may not yet have developed radio sets or television.

That intelligent life exists beyond our solar system is no longer doubted by science. But, as expressed by Dr. Drake of Cornell University, U.S.A., each civilization may like to stay within its own solar system and not spend its resources to send spaceships to other solar systems. They may prefer to use their resources for improving their own living standards.

The New York centre of the one United Lodge of Theosophists offers a "Theosophical Correspondence Series" for those who cannot get to the Lodge meetings yet are interested in knowing about the original and basic teachings of Theosophy. The form of the Series is one that will aid the inquirer in forming a sound and practical basis for thinking and evaluating, and in clarifying many of the points on which there seems to be much confusion in the popular mind.

The Course consists of eleven topics, one sent out each month, and is offered without charge. At present there are over 250 correspondents from all over the world. Anyone interested can write for additional information to United Lodge of Theosophists, Bombay, or to:

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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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