

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### PROGRESS ON THE PATH

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Look at the Mountain whence comes Wisdom.

Look at the Path leading thereto. It is marked by many small lights—each light a lesson, each lesson a step onward. At the top is Mystery.

Look at the Temple of Light—One Light and myriad magic lamps. White Light and Seven Lights.

Fix your gaze on the Temple wherein a perpetual rite is performed for the helping of man; a great sacrifice to teach him the meaning of the Life and Power of the One Spirit-Soul.

The Temple blazes signals to the hearts of men in a million ways and says—“Seek the Path of Lights which leads to the Invisible Light, the Great Good, the *Summum Bonum*.”

—*The Mirror of Magic*

STUDENTS of Theosophy who are well affected by the Esoteric Philosophy, who receive instructions for making Theosophy a Living Power in their lives and that not without some satisfaction and pleasure, often wonder how it is that they make no great progress in their effort such as they admire in others.

The reason is this: because Theosophy lives mostly in their heads; something else possesses their hearts; the brain ratiocinates and goes its round of impulsive and instinctive cerebration, and the heart-beats only mark time. And so they continue season after season, merely admiring the efforts and praising the achievements of others. They read and repeat the Precepts,

perceive their value, but postpone their practice. When practice is begun, spasmodic and irregular is the attempt to be accurate, to be punctual, to be pure in motive and unselfish in method.

Why does not Esotericism—*i.e.*, the practice of the Esoteric doctrines—take possession of their hearts? Because their hearts are continuously in a wrong state, through the indiscreet use of such things as are considered lawful and natural to use. The enjoyment of their numerous possessions—health and wealth, character and knowledge—takes up much time, energy and attention. They do not suspect that these are, or may become, wombs of corruption. Is there no imprudence, no selfishness, no longing in such indulgence? It may cause infinite damage to our inner life, and we may be rendered incapable of practising the *paramitas*.

We are not careful and attentive about what Mr. Judge calls metamorphosis. Our rest, repose and recreation may degenerate into idleness, sloth and excitement. Eating is a need; it can become gluttony; attachment to and enjoyment of soft drinks may take us to Coca-Cola and then to hard drinks; and so on. What is not dangerous for ordinary men and women becomes dangerous for students who learn about a higher morality. Indulgence may metamorphose itself into sensuality in an ardent aspirant, and, before he is aware of it, he falls.

H.P.B. has taught that to be faithless to one's family Karma and Dharma is untheosophical. Mr. Judge has pointed out that in the householder stage the Esotericist can redeem his family Karma. But how many, in the name of the Higher Life, fail to avoid the two extremes: (1) that of neglecting their obligations and duties and of copying Rathapala by calling their father "householder"; and (2) that of giving way to family customs, habits, superstitions and, in deference to non-theosophists, compromising on Theosophical principles, in different spheres of life. A wordly and solicitous temperament has its dangers, as an other-wordly and unsolicitous temperament has its advantages.

What then shall we do? Think about Theosophical exactness in the use of wordly institutions—family traditions, social shibboleths, political partisanship, religious orthodoxy and dogmatism in every sphere. The outer life of an ordinary man or woman which looks innocent and lawful, may be so for him or her because he or she has no inner content, no spiritual attitude, but may be neither innocent nor lawful for an earnest student. Indiscreet and dangerous are the metamorphosed aspects of "innocent enjoyments." Levity of mind, witty and clever speech, trifling with moral rectitude, forgetfulness of soul and spirit, these mak

the living of the Higher Life most difficult; and the small and natural "nothings" render the Inner Being, the Embodied One, incapable of seeing and hearing the truth, of apprehending and relishing both piety and beauty. By all means let us abhor the gross sins, but Theosophy advocates also that we regulate ourselves correctly in material living.

*When our hearts are occupied by the small affairs of the lower life we cannot progress on the path.*

Occultism is both a science and an art. One subtle and evasive power affects the neophyte at a very early stage. For example, concerned with the study of metaphysics and the psychology of Occultism, the neophyte may neglect the right performance of small, plain duties, be inattentive to small weaknesses which in the world are not considered as weaknesses. Trying to practise "Occult discipline," he errs and he finds that he has brought down on himself the curse of grave sins. Neglecting heart promptings in the small and humble sphere in terms of his own Karma and Dharma, he finds himself saddled with tendencies of psychic animalism.

Progress on the Path is stopped also by failure caused by practices rooted in false psychic ideology; but such failures and such practitioners are not many. The great majority of student-servers do not make spiritual progress because they fill their hearts with wordly, natural trifles. Mr. Judge has said that we should fill our hearts with "unselfishness, altruism in theory and practice, desire to do the will of the Higher Self, and devotion to the human race."

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It is one thing from the woody top of a mountain to see the land of peace, and not to find the way thither; and another to keep on the way that leads thither.

—SAINT AUGUSTINE

## THE HEART DOCTRINE

TWO doctrines are spoken of in the teachings of the Wisdom-Religion, or Theosophy: the Eye Doctrine and the Heart Doctrine. The concept is not unfamiliar under other terms to other philosophies and religions. The common understanding of the concept, however, is sometimes very misleading. If we are to know what is really meant by the Doctrine of the Heart, we shall have to put aside a good many things and go a little way at least in that direction where alone the Voice of the Silence can be heard, because it is through that Voice and in no other way that the Heart Doctrine can be approached.

We are all the time listening to external voices and the sounds of nature, and we find ourselves in difficulty when we seek direction. The only voice that most people listen to is the voice of necessity, the voice of the inevitable, because they cannot resist it. The voice of necessity is the voice of matter and, therefore, the voice of death. Every external voice is but an echo of the real Voice of the Silence.

What, then, is the Voice of the Silence? It is not to be found in any form of action nor in any outward channel. It is to be found by a retreat from action outwardly into the recesses, the unknown arcana of our own nature. Many words are used to describe that process, but they, like the words altruism, and patriotism, and fraternity, and brotherhood, and charity, and faith, and hope, and love, are spoken of by scholars and seekers of life in terms of the Eye Doctrine, that is to say, in terms of hearsay, in secondhand terms, in terms of an echo.

After a person has acted and after he has got over the intoxication of sensation, which is really the invisible accompaniment of all action, he occasionally indulges in the rare luxury of thought in regard to the action and more particularly in regard to the sensations to which the action gave rise. To pass from external action, to retreat within to where the waves of sensation cannot beat on the soul's far littoral, that is the first step in approaching the Voice of the Silence. To think—to think why action outwardly and sensation inwardly should be forever wedded, often quarrelling; to think why we act; to think what we get from action—an immense labour, a mass of material, a bombardment of energy, and then sensation, gone swift as lightning. It is as if humans spent their days erecting vast buildings for the pleasure of setting fire to them of such intensity that the structure that took a lifetime to erect is reduced to dust and ashes in the

twinkling of an eye.

So we have to retreat from impulsive, thoughtless action. In so doing, we retreat from its concomitant, its other half—sensation. Then we are in the field of thought, and there, if we are not careful, we shall be caught by the echoes of sensation, memory and imagination as connected with the deeds done and the sensations experienced. And just as a person in order to walk has to have the will to move as well as the instrument and has to have a stable but resistant surface on which to move, so a person, in order to retreat to that place where alone the Voice of the Silence may be heard, must have the will to retreat inwardly, just as much as we all habitually exercise the will to advance outwardly. If in exercising that will we have no fixed objective for our thoughts, we have nothing, not even a tight rope on which to walk, and so we fall back over and over again. But if we have been hurt enough by action, by sensation, by disappointment and loss, the everlasting alternation of success and failure, so we do not fall victim to them, nor to any memory nor imagination connected with them, but fix our thought, our attention, our mind, our determination, our will, as to why these things should be and to what end, then we have a fixed objective in a world we truly seldom enter, the world of causation as distinguished from the world of effects.

Not only are we acting without a let or break from the moment of waking, but also from morning to night we are engaged in an unbroken sequence of thoughts, one thought succeeding another with lightning rapidity, and are so immersed in the pleasure or pain derived from the succession of actions that we never truly think at all as to why it is that all flow of action is preceded and accompanied by a flow of thought. Who among us can trace backward, from this instant to the waking moment, the unbroken sequence of his or her thoughts? Yet they are all stored in our subconscious. This shows that there are two kinds of memory, and how could there be two kinds of memory unless there were two dissociated records? So we live like animals bound up in action, in sensation and thought connected with action. We never stop to think of the sequence of action, the sequence of sensation; we never pause to consider the continuous riveting of sensation and action, and we never go beyond, to the controlling power behind both action and sensation—the flow of thought.

When one has got that far, the Voice of the Silence will begin to speak. It has spoken in many of us a number of times and we have not recognized it. Under the fatal influence of popular relig-

ion we become passive; and, fearing the unknown whence that Voice proceeds, instead of boring deeper into our own nature, we look back and are caught once more in the whirlpool of thought, in the maelstrom of sensation; we are engulfed once more in the path of action. And that is man. Yet man is more than an animal more than a creature of action and sensation, more than a thinking being. He always was, is and will be a man of heart, and the Heart Doctrine is the teaching in regard to the spiritual man, the being with a heart.

Who is this man of heart who strives in the midst of plenty? As men of action, are we not men of plenty? As men of sensation, are we not beings of great wealth? As men of thought, are we not prodigal sons? The man of heart strives in the midst of this plenty, and the proof that he is here is the hunger in the heart of everyone, high or low, good as well as bad, wise as well as foolish. There is something in us that our life, as we call it, does not feed, does not satisfy. There is something in us that science hears not; something in us that, when we turn with the deepest of concern to what we call our religion, receives a stone and not bread.

The first conception of the Doctrine of the Heart is the recognition that altruism is in character and not in action. Altruism means the recognition of the abstract, the eternal, the universal, the omnipresent Spirit or Life which is within, which is without and which is all things. It is a person's character, not his actions, that determines his motives. His character makes him a lover of mankind or a misanthropist. His character causes him to laugh with those who laugh, and weep with those who mourn. His character enables him to be and to do all things with and to all men if thereby humanity may be served; but it is not the doing of this nor the doing of that, it is in the continuous, uninterrupted glow of a self-luminous character.

There is a memorial registration of action and that is about the extent of our memory, but coincident with that there is a memorial registration of sensation of which we can here and there strike a cord if we cannot sing the tune; and there is a memorial registration of thought although it is but rarely and in isolated instances that we remember this, that, or the other thought. But no one perceives the continents of thought, any more than a person looking out at space perceives the continents of matter; he only sees the blaze where matter is afire. We only remember our thoughts as they were set ablaze by our passions and desires. There is a spiritual memory, a memory which has no more to do with the physical, personal life and ideas and notions and religion

and thoughts and feelings and actions than fire has to do with matter. The spiritual memory is not personal because it is universal; it is not in mutable brains because it is eternal. We cannot interpret the things of the Spirit in the tongue of mortal humans because no being can speak perfect things in an imperfect world.

Take three views of life—and each one of us thinks one or the other of those views to be life itself. There is life in the form called matter, universally, and in the individual forms of matter called bodies. Most of us think we are our bodies; and making our bodies the fulcrum of our actions, the shrine of our sensations, the temple of our thoughts, the God of our concerns, our heart-worship is before Mammon. But matter itself, let alone our bodies, is but a form of life. Others here and there, scattered like mural decorations on the blank walls of ignorance, speak of the past, present and future; they speak of the spiritual as they speak of matter in terms of mortal thinking, and to them life is thought. These two classes constitute the great bulk of mankind. We sit in the vast amphitheatre of eternal life staring at the pictures, listening to the noise and echoes evoked by ourselves and others, never dreaming that behind that pictured representation is the reality, our spiritual existence.

Just as the physical nature is itself but the bone, the cerements, discarded long ago by the psychical nature, so the psychical nature of man is not a cause but an effect, an effect of some of the operations of the heart of man, the spiritual being. Everything in the universe begins and ends in Spirit and not in matter. All we see, know and imagine are but glimpses, more or less accurate, more or less inaccurate, of the vast stages of descent of the pilgrim-soul from Spirit to matter; of ascent from matter to Spirit. Our real life is a spiritual life—the hunger for knowledge, for power, for love, for harmony, over against ignorance, weakness, hatred, discord, disharmony, which confront us everywhere, physically, sensationally, psychically, intellectually. We could not long for immortality were not immortality the real basis from which has proceeded the mortal. We could not long for power unless there were in us an exhaustless capacity for the augmentation of the understanding and exercise of the power inherent in us, because each of us is Spirit fundamentally. We could not long for immortal peace, untainted happiness, were there not in us, here and now, an uncontaminated portion of our nature which is at this very instant in that paradise.

The Spirit of man is that which sees; it is forever in repose and is able to see because it is in repose. And the continuous impulsion

of the Spirit of man upon his psychic nature is what we call the Voice of the Silence. But, as long as a person's attention is turned outward he no more hears than a person, observing out of the window the din and disturbance in the street below, hears the tinkle of the telephone bell two rooms away.

When we understand that there is a part of our nature which never was born, which never did descend into matter, into the state intellectual, into the area of sensation or feeling, we can know whence the Saviours of the race came; we can know whence we are and what we are, and we can know that the difference between a Buddha or a Christ and ourselves is a difference of degree and not of kind; that they had passed through the river of action and the fields of sensation and wandered in the forgotten byways of imagination and thought, but instead of going outward to religion, or this or that outer prop, they had turned inward to a consideration of the makeup of their own nature. The difference between them and us is that having travelled the whole field from Spirit to matter, then by self-induced and self-devised exertion returned from matter to Spirit, with their eyes wide open they were then able to return to the world of thought and make its troubled waters cease their disturbance, return to the world of sensation and human action and become Saviours of men. We have not yet made the long pilgrimage complete. While they are perfected men, we still belong to the unperfected portion of humanity.

How are we in our turn to extricate ourselves from this whirlpool of human life and action that grows every day more sensual and fatal? How are we to extricate ourselves from that baleful light within that neither hears nor sees by any other light than the light of desire? There is only one way: to recognize the presence of the constant, immortal, eternal One Spirit as the real being in us and in all things, and then begin to regulate our ideas, our thoughts, our desires, our speech and actions in accordance with the perception and recognition of the fundamental identity of all souls with the One Soul, of all life with the One Life. Immediately that occurs, the Voice of the Silence speaks in us and we perceive how and why the kingdoms below man and man himself are as they are; that life, in all its manifestations, on all its planes, in all its stages, forms and states, is a vast school of self-knowledge, and that spirituality is self-knowledge. But, just as one can eternally look for that which is, and never find it if he looks in the wrong quarter, so one can never find God in any externality, in any faith, in any form, in any ritual, in any ceremony—because

a ceremony is but a ceremony; a ritual is but a ritual; a form is but a form; a faith is but a profession; they have neither validity nor existence save and except as man creates and sustains. We all admit the unity of all in nature, in principle. We all admit the necessity for fraternity of thought, for goodwill towards all, in principle. We all admit the noblest life anyone can possibly live is a life of service to those who need our help, not a life of sycophancy to those who do not. We all admit those things in principle, not in practice. Like the swine of the Gadarenes, possessed of devils we race for the cliffs of oblivion to drown ourselves in whatever sea of circumstance may lie at the foot of those heights. We have forgotten the spiritual record of our own existence, have forgotten our brotherhood with the whole of nature, above, below, within, without. Man's inhumanity to man has done more than make "countless thousands mourn"; man's inhumanity to man has effaced our spiritual memory and knowledge; therefore, our happiness as human beings.

We ought to know that there is but one way, that of self-knowledge. By self-knowledge we shall discover for ourselves that we and all others are identical both with the Absolute unmanifested and also with the Deity as we see It manifested in Nature, and shall come to the knowledge that there is in us every power that exists anywhere in Nature. Such are the fruits of the Doctrine of the Heart. But one who goes after the fruits and not the doctrine shall not find them to be the golden apples of Hesperides. In his own mouth they will turn to Dead-Sea fruit—like a man who is honest because it pays. Nevertheless virtue has her fruits no less than vice; knowledge brings in its train a host of things unknown to knowledge, as we understand that term; the Doctrine of the Heart lifts one into the immediate companionship of the noblest, of all the perfected Beings through all eternity, even while living, working, acting in a mortal body not different in external appearance from that of his fellow beings.

How is it to be acquired? Says *The Voice of the Silence*: "Self-knowledge is of loving deeds the child." Loving deeds bring a person the foretaste of the only happiness there is, the happiness that comes from forgetfulness of self in the service of the other Self. Then the thirst for sensation is killed out and the desire for service takes its place, and the moment sensation is killed, knowledge rises. According to ancient teachings, once upon this earth there was a vast continent where now the floor of the Atlantic affords but habitation for things of the deep. That land was once populated with great cities teeming with a more luxurious civiliza-

tion than we have ever dreamed of, and now it is sunk under the sea. Here in the soul of each is the spiritual Atlantis. The soul is knowledge, but is for the time being drowned in sensation. The moment that thirst for sensation is transformed into desire to render service, love begins to spread and goes out most to those who need it most. Sensation being dead like troubled waters, there is mirrored the ancient scripture which upon our descent into selfishness, into the Eye Doctrine, was rolled up like a scroll and lost to us.

The teachings of the Prophets and Saviours of the race, the long, long line of perfected Elder Brothers down the ages, are the true teachings of the Heart Doctrine. They are like the pure, fresh waters from the flowing fountain of an eternal spring; yet that same water gets defiled and befouled in the scavenger's bucket of greed, selfishness and psychism.

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As light increases, we see ourselves to be worse than we thought. We are amazed at our former blindness as we see issuing forth from the depths of our heart a whole swarm of shameful feelings, like filthy reptiles crawling from a hidden cave. We never could have believed that we had harboured such things, and we stand aghast as we watch them gradually appear. But we must neither be amazed nor disheartened. We are not worse than we were; on the contrary, we are better. But while our faults diminish, the light by which we see them waxes brighter, and we are filled with horror. Bear in mind, for your comfort, that we only perceive our malady when the cure begins. So long as there is no sign of cure, we are unconscious of the depth of our disease; we are in a state of blind presumption and hardness; the prey of self-delusion. While we go with the stream, we are unconscious of its rapid course; but when we begin to stem it ever so little, it makes itself felt.

—FRANCOIS FENELON

## THE SECOND BIRTH

THE Theosophical theory of life is based on the fundamental premise that the Self in each of us is one with the Cosmic Self. This consciousness can be realized only if and when the individual has effected the conquest of his lower nature and is born into the Kingdom of Spirit. He must undergo a revolution within himself and produce such a rebirth (*dvijatva*) in this life. Reincarnation of the Soul is as natural as the passage and growth of a person from childhood to youth, and from youth to old age, says the *Gita* (II, 13). The second birth is not the birth of a new body, but means a new stage in one's mental and moral growth, resulting in the acquisition of a new set of spiritual qualities in this very life. With every "rebirth" there is an Inner Awakening, a rise in the scale of spiritual values.

The Sanskrit word *Dvija* means a bird, as well as a member of the three higher Hindu castes. The first stage of a bird's life is its confinement in the egg; then it breaks through its shell and takes wing. The shell which covers the chick is really not a part of its life, yet it is required until the bird is hatched. It is an inert frame that only serves to conceal from view the real life to be brought into being. The wings that are developed are but symbolical of the qualities and faculties of bird-life, the efficiency and utility of which is experienced only by the full exercise of their function.

In the life of man, childhood up to the stage of the Thread-ceremony (*Upanayana*) is like the life of the chick within the shell. The second birth is believed to take place at the investiture with the sacred thread and the girdle of *munja* grass. These are the symbols of the higher qualities of the "twice-born," and the boy is no longer a *dvija* if he loses his sacred symbols. The very knot that binds together the strands of the thread is dedicated to Brahman and known by that Name. As the purpose of a bird's life is fulfilled only by the bird winning the freedom of light and air, so the purpose of a man's life is the gradual union of the individual with the Infinite Self.

What are the traits of character that an individual may acquire, which make of him a twice-born? The *Mahabharata* contains a short conversation between Yudhishthira and Nahusha (who had been cursed to crawl as a serpent in the forest), in which is given the definition of a "twice-born" (Brahmana). The Pandava says:

Honesty, charity, integrity, patience and good conduct, forbearance and meditation, it is these that make a Brahmana. A Brah-

mana is not to be known as such merely by his name or from the accident of birth, nor is a Sudra by his. Where virtue and goodness prevail, there is the Brahmana. A Sudra is he who is without these.

We read elsewhere in the Epic:

Not birth, not sacrament, not learning, but righteous conduct alone makes one a *dvija*.

He that serves as a raft on a raftless current (of *samsara*) or helps to ford the unfordable, certainly deserves respect in every way, be he a Sudra or a member of any other class.

These ideas accord well with the meaning given to the word Brahmana in the *Uttaradhyayana Sutra*:

He who does not injure living beings in thought, word, or deed is a Brahmana; the Brahmana does not speak an untruth from anger or even for fun; by one's actions one becomes a Brahmana, Kshatriya, Vaisya or Sudra.

We read in the *Dhammapada*:

Not by matted locks, not by lineage, not by caste does one become a Brahmana. By his truth and righteousness man becomes a Brahmana. He is blessed.

What avails thy matted hair, O fool? What avails thy deer skin? Outwardly you clean yourself, within you there is ravening.

If even in the period of the *Mahabharata* there was the fear that society was drifting from its proper moorings in the matter of moral conduct, and a necessity was felt for a restatement of spiritual values, how much more should the need be felt in this modern age for a "rebirth" that will bring into being the possession and exercise of those qualities that are the first condition for the realization of the union of the separate self with the Universal Spirit?

The soul is engaged in the body like a chick within its shell. Both are *in* their respective frames but not *of* them. Deliverance comes for the bird by the bursting through the shell, and for man by the breaking of his bonds. As the bird coming out of the shell learns to do the work ordained for the winged kingdom, and wins the freedom of life, so does man seek to conquer his baser nature, extricate himself from the shell of his ignorance (*avidya*) and

begin to realize his proper place in the cosmic scheme. But this inner conquest can be effected only by a faithful discharge of one's duties in a spirit of devotion to the Lord of the Heart. To have become a *dvija* is to have taken the *first* step in the evolution of this Cosmic Consciousness. The Supreme Spirit can be realized only by the individual being again and again reborn. The principle of rebirth (*dvijatva*), by which one becomes "regenerate" in a single life, may be thought of as an extended application of the doctrine of Reincarnation in the evolution of the Soul. The twice-born encompasses in one single incarnation the protracted experiences over many lives of the ordinary human soul.

In the Gospel of St. John (III, 1-10) the same teaching is to be found:

There was one of the Pharisees named Nicodemus, a member of the Jewish Council, who came to Jesus by night. "Rabbi," he said, "we know that you are a teacher sent by God; no one could perform these signs of yours unless God were with him." Jesus answered, "In truth, in very truth I tell you, unless a man has been born over again he cannot see the kingdom of God." "But how is it possible," said Nicodemus, "for a man to be born when he is old? Can he enter his mother's womb a second time and be born?" Jesus answered, "In truth I tell you, no one can enter the kingdom of God without being born from water and spirit. Flesh can give birth only to flesh; it is spirit that gives birth to spirit. You ought not to be astonished, then, when I tell you that you must be born over again. The wind blows where it wills; you hear the sound of it, but you do not know where it comes from, or where it is going. So with everyone who is born from spirit."

Nicodemus replied, "How is this possible?" "What!" said Jesus. "Is this famous teacher of Israel ignorant of such things? In very truth I tell you, we speak of what we know, and testify to what we have seen, and yet you all reject our testimony. If you disbelieve me when I talk to you about things on earth, how are you to believe if I should talk about the things of heaven?"

And how many Brahmanas are there today who like the famous men of Israel know not what it is to be born again!

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## SOME THOUGHTS ON REINCARNATION

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

THE doctrine of reincarnation may be said to be the keynote of Theosophical teachings. It embodies a *principle* so far-reaching in its action, that once a man has grasped and apprehended that principle, it enables him at one step to rise above the influence of those conditions of life and death which appear such a vast and insoluble problem when viewed from the standpoint of a single individual mortal existence.

The doctrine is one that has been taught in all ages under a great variety of forms, but in this, as in everything else, we must be careful to distinguish *form* from the *principle*; the one is that which adapts itself to transient conditions of the human mind, the other is independent of the form, and when perceived by the *intuition* is recognized under whatever form it may for the time being appear.

It is with the principle rather than with the doctrine that we are now dealing. This principle will come to our unconsciousness as the result of a number of facts in our experience which require a keynote to harmonize them, rather than as the result of any evidence or arguments which appeal to our mere intellectual faculties.

We find that everyone, even the man of the world, has some such perception of *principles* which lie deeper than his power of analysis can carry him, but which have become so much a part of his consciousness that he recognizes them as a fundamental basis of his actions, even though he may not be able to formulate them, or give them a definite shape or name.

There is a faculty of the mind which synthesizes our various experiences, and gives us the power of recognizing in a more or less perfect manner, according to our degree in the scale of evolution, those universal principles which underlie matter and form. In its highest aspect this faculty is that of *Intuition*, or the power of immediately perceiving the whole bearing, aspect, or truth of things without reasoning or analysis. Intuition is the basis of all our thoughts and actions, and lies too deep for analysis, for if we regard it as the synthesis of all our past experiences, it is evident to the most casual observer that that experience is not the result of this present existence merely. We easily recognize this faculty when developed to a marked degree in any particular direction, and we then call it *genius*. The man who is born a genius *knows*

*intuitively* that which can only be arrived at in a lesser degree by other men by deductive methods and long training. He starts at the point where other men leave off.

What is it that gives him the power to do this? From whence comes the knowledge which other men have to acquire by painful toil and long experience? And we may further ask: From whence comes that which exists—the same in kind though in varying degrees—in every man, and constitutes the essence of his character, in other words, his real Ego?

Each man will answer this question according to his light. The materialist will give one answer, the religionist another. The one believes neither in a heretofore nor a hereafter, the other in a hereafter but not in a heretofore. But to those who are students of the deeper mysteries of humanity, who have penetrated behind the veil of matter and assured themselves of the reality of the inner hidden universe of spiritual activity, and learnt the connection between this and the outward material world, there is but one answer to the question.

“That which is born of the flesh is flesh, and that which is born of the spirit is spirit,” said one who had learnt the mystery of “Christ.” The real Ego is immortal, and is neither born nor conditioned of matter in the physical plane, but takes to itself the experience of each successive earth life, and becomes responsible for deeds done in the body, and for the helping or hindering of the progress of humanity as a whole. It must work out its own salvation, it must assimilate its own experience, it must pass by its own choice and effort from the lower to the higher, that which it sows it shall also reap.

This is the law of *Karma*, and is so intimately related to that of reincarnation that the two must be considered as one. Karma is the law of compensation, or of cause and effect in its interrelation on the various planes of consciousness, from the purely spiritual and subjective down to the lowest planes of matter and consciousness. In relation to rebirth, it is the aggregate of those forces (*skandhas*) generated in a previous incarnation, by reason of which another earth-life under certain definite conditions becomes inevitable. These two constitute the key to the position which each individual occupies in his present life on this earth.

The realization of what is involved in these principles will carry the individual an immense step forward in the attainment of that far-reaching spiritual insight which alone can raise us to the level of conscious spiritual beings, living above the attractions of the material plane, the strife of human passions, and uninfluenced by

the ever-changing opinions, creeds and dogmas of exoteric religions. To know in full is probably synonymous with adeptship. There is mystery within mystery which can only be penetrated as the spiritual insight is developed. Nature speaks to us in her own language, and we must learn that language if we would know her secrets; they cannot be translated.

But let a man have once firmly grasped the principles of reincarnation and Karma, and there can no longer remain any doubt in his mind concerning his course of action, for he has begun to understand the *laws* of his spiritual being, those universal and unalterable principles upon which depends alike the existence of a single atom and of the whole universe, and which are correlated and correspondential on every plane of consciousness.

Those whose intuition can recognize in the laws of our physical life the reflection and counterpart of the laws which operate on the higher planes, possess the key to the whole mystery of life, for they will be able to apprehend that which is the unity of all diversity, and which harmonizes and synthesizes all the various aspects and conditions of things, uniting even such apparent opposites as good and evil, light and darkness, sorrow and joy.

Science and religion, these two also—having so long stood in opposition—will be harmonized and united. Long and bitter has been the struggle, and black and foul the history of dogma and priestcraft. But now science has forced home to the minds of men those laws which condition the physical world, but which when first enunciated in this our *Christian* era, were met by deadly opposition and bitter hatred on the part of the Church.

But, alas, for the dogmatism of the day! That which was heterodox yesterday is orthodox today, and history repeats itself. It is no longer orthodox religion, but orthodox science that represents the dogmatism of the age. The battle which the scientists have fought and won against the powers of superstition has now to be fought and won against the powers of Materialism and Atheism. Those who will lead mankind to the larger knowledge in store for them, have to fight over again the battles of the scientists on a higher plane, and force home to the minds of men the *laws* which condition their spiritual nature. These laws being the counterpart of those which exist on the material plane, we see the possibility that exists for a *scientific religion*, a religion based on principles as firmly established as those which we act upon every day of our lives in dealing with physical forces.

An understanding of the principle of reincarnation cannot fail

to give us a clear perception of the relativity of *form*, whether in the outward physical world, or in the inner world of thought as represented in those various systems and doctrines, creeds, dogmas and mental paraphernalia in general, in which men dress up their ideas, and endeavour to make others wear them, and which they even take for verities, and bow down and worship.

In the physical world there is nothing permanent; the mightiest hills endure but for a day. Nations and races, forms of government, civilization, society, religion—all these are but as the mote that dances in the sunshine. And yet while they last, men centre in them their energies and passions, and they only change amidst a horrid din of human strife, pain and delusion. Today a man will fight with bitter sentiment, against those who appear likely to upset his doctrine of atonement or his Athanasian creed. But where were these doctrines when 2,000 years ago this same individual lived in quite a different state of society, or 200,000 years ago, which yet is but as yesterday if a man can but comprehend?

Today in the so-called *Christian Church* it is possible for a bishop to stand in danger of imprisonment if he administer his office in one *form* rather than another. And human passions are roused, and envy, malice, and all uncharitableness are brought to light in the name of religion, and for the sake of—*form*! Truly the Devil—having somewhat of a larger view of humanity than these his dupes—must laugh to see how men *practise* the religion of Christ, mistake the husk for the kernel, and place themselves in the very position of those pharisees whom Christ so vehemently denounced.

One of the first lessons which we are taught by the doctrine of reincarnation is this—that however different may be the ideas, conceptions, states, or conditions of our fellow men from that which we find in ourselves, any one of these conditions may have been ours yesterday, may be ours tomorrow. Humanity as a whole, in its mental and spiritual aspects, finds as many conditions of life as that which exists on the face of the globe in flora or fauna, and we must view humanity as a whole, and apart from any one section of it, or from our own individuality, before we can understand those principles which govern our evolution, and which necessitate that we should pass through every state, degree, and condition of life in our progress towards those higher states of spiritual self-consciousness, which are independent of the conditions which pertain to our present physical life.

There is no room here for either self-righteousness or dogma-

tism. Each man must decide for himself what form is most in harmony with the highest perceptions of truth, what best helps him to realize his spiritual aspirations. But if he would understand something of those principles which govern the human heart, he must be able to view humanity—not through the coloured glasses of his own particular creed, but with an universal sympathy which embraces all creeds. This is the basis and root idea of Theosophy, founded on a knowledge of that which has been, is, and will be.

Many thoughts, too deep for words, come crowding into our minds when we reflect upon what we may have done and suffered in those past lives, the memory of which is mercifully hidden from our present consciousness. The burden of our mistakes and failures, of hopes blighted, of bitter experience, apparently fruitless struggles, and often in suffering which appears so absolutely unmerited and unjust that we are in danger of losing all hope and faith; these things, which come to all men in greater or lesser degree as the experience of a single lifetime, are oft-times too heavy a burden for us to bear, and we gladly close our eyes in the sleep of death, with an instinctive feeling that this is Nature's remedy for the worn and suffering soul.

If from this sleep we were to awake, as we awake every morning, with the recollection of the previous day, and the full weight of our responsibilities and cares, which of us would be able to take up once more the burden of life? It can only be when we have learnt to distinguish the reality from the illusion, the true from the false, the spiritual from the material; when we have raised our consciousness above the level of time and space, and learnt to dwell in the eternal consciousness of the absolute reality, that we shall be able to stand face to face with the ghosts of our former selves, and read our record in the book of life; for then we shall know in full that what we now call good and evil are but the opposite poles of manifestation, and have no existence save on the plane of illusions.

Never the spirit was born; the spirit shall cease to be never;  
Never was time it was not; End and Beginning are dreams!  
Birthless and deathless and changeless remaineth the spirit for ever;  
Death hath not touched it at all, dead though the house of it seems!

—W. KINGSLAND

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## BALANCE BETWEEN OPPOSING FORCES

IN the first volume of *The Secret Doctrine* (p. 525) Madame Blavatsky quoted these words from a contemporary scientist: "By the attraction of caloric for ponderable matter, it unites and holds together all things; by its self-repulsive energy it separates and expands all things." She added the comment: "This, of course, is almost the occult explanation of cohesion."

This comment seems to imply that the cohesion of any form is maintained by the balance between two opposing forces. At first this may seem difficult to understand, but it has many illustrations in physical Nature. It is part of a general principle that the whole of Nature is maintained by a dynamic equilibrium or harmonious balance between two opposing forces.

A book resting on a table is an example of what is called static equilibrium. The downward weight of the book is opposed by the upward supporting force exerted by the table, and this condition continues unchanged until such time as the book is removed. The unchanging level of a mountain lake is an example of what is called dynamic equilibrium. The apparently static condition is a harmonious balance between the flow of water into the lake and the movement out by the evaporation of water into the air and by its flow downstream. If this balance is disturbed the water level falls or rises until a new condition of balance is reached. Another example of such equilibrium is provided by the temperature of the human body. This is kept steady by a wonderful and delicate system of adjustment which in arctic cold or tropical heat, in hard labour or in repose, balances the loss of heat from the body against its gain from within. Fever disturbs this balance, but a new balance is achieved at a higher temperature.

One more example in a different field: Individuality can only be preserved if there is a balance or harmony between Buddhi, the centrifugal force, and Manas, the centripetal force. It is a dynamic condition, which changes continually as the individual progresses.

To return to cohesion, let us keep in mind two further statements:

The Seven "Sons-brothers" [of Fohat], however, represent and personify the seven forms of Cosmic magnetism called in *practical Occultism* the "Seven Radicals," whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. (*S.D.*, I, 145)

The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. (*Isis Unveiled*, II, 589)

Magnetism and electricity as commonly understood are minor correlations and potencies of the magnetism and electricity referred to in these passages. Nevertheless, if "one common vital principle pervades all things," and if "as above, so below," then we should not dismiss them merely as the proper field for scientific investigation, but should learn to look upon them with the inner eye which can trace the sentient and intelligent pattern of Nature. The movement of a piece of iron towards a magnet with no visible link between them is as mysterious as the levitation of a table. The former happens to be a matter of common experience, the other does not. That is the only difference.

The simplest and most commonplace phenomena, when properly understood, must illustrate the inner, invisible workings of Nature. Unfortunately, they are commonly described in terms which presuppose a mechanical explanation, and this makes such an understanding more difficult; but as we adopt a new style of thinking about the commonplace phenomena, the new terms to describe them properly will evolve. Upon us lies the onus.

The word "caloric," as used in the quotation from *The Secret Doctrine* with which the article begins, was the name of a hypothetical invisible fluid interpenetrating all matter and believed to be the cause of the phenomena of heat or temperature. The caloric theory in its original form is not acceptable today, but there are other phenomena which can be explained in terms closely resembling the words quoted, and among these we choose one.

Suppose a magnet is placed upon a smooth table and the area around the magnet is sprinkled with fine iron filings (tiny "needles" of iron produced by a filing process). If the table is tapped gently a definite form or pattern is assumed by the iron filings. Instead of sliding towards the magnet they settle into lines which run straight out from one end of the magnet, then circle round on each side until they run in the opposite direction but parallel with the magnet, and then finally circle once more round its other end or pole. The resultant shape is a rough oval with a central axis of lines running through the magnet. The iron filings trace what are called lines of force which run from one pole of the magnet to the other. These lines of force are pictured in text-books as stretched elastic threads. Because they are stretched

they tend to shorten and seem to pull in towards the magnet the iron filings through which they pass. This is the action of the attractive force. But any particular line of force is also visualized as exerting a force of repulsion on the neighbouring lines. Hence any line is prevented from shortening by the repulsion of the lines lying between it and the magnet. If the repulsive force acted alone, the lines of force would expand outwards, carrying the iron filings with them, away from the magnet; if the attractive force acted alone, the lines would contract inwards, carrying the iron filings with them, to the magnet. The oval form is maintained by the perfect balance between the two forces acting at once.

Too much attention should not be paid to the rather crude mechanical analogy of stretched elastic threads. It is no more than a means to convey an idea to minds not yet tutored in the abstract mathematical concepts which could be introduced to explain the phenomenon more accurately.

To sum up, the simple phenomenon described is of interest as an illustration of the following:

1. The balance or harmony between two opposing forces, and in particular cohesion of a form by the balance between a force of attraction and a force of repulsion.
2. Magnetism and cohesion as co-operative and active forces. (A fuller discussion would include electricity and heat.)
3. The interaction between the visible and the invisible, similar, so to say, to the movement of a visible object by means of an astral hand.

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THE virtue of hope is an orientation of the soul towards a transformation after which it will be wholly and exclusively love.

—SIMONE WEIL

## STEPS IN THE LADDER

THE vices of men "become steps in the ladder, one by one, as they are surmounted," says *Light on the Path*. But before they can be surmounted they have to be recognized, and our trouble is that we do not know ourselves—our real character, Or, rather, we fool ourselves that we are better than we really are. The quality of self-observation needs to be developed.

However, even when we do perceive our weaknesses it is a difficult thing to acknowledge to ourselves our own faults, because it hurts our *amour propre*. We never stop to think that we have such-and-such a vice, and forget that we are here because of our defects, not because of our virtues, and that "no one fault is any better or worse than any other fault."

We often deceive ourselves that our defects have already been overcome; we cease to tackle our vices and give up the fight before the victory is won. This is dangerous and may lead to retrogression. There is no standstill in Nature; we either move upward or downward on the ladder of evolution.

To recognize and overcome our vices we need to train ourselves to become true Kshatriya Souls, fearless, firm and strong, incapable of fleeing from the field of battle, possessing the strength born of the unshakable conviction that it is possible to conquer ourselves. We need to learn to strengthen and use our power of will, our capacity to fight and conquer, the faculty to destroy and regenerate. To make self-purification a success, *Virya*, "the dauntless energy that fights its way to the supernal Truth out of the mire of lies terrestrial," is essential. We must be in possession of that spiritual energy which can transform our nature as well as of the quality of endurance which never gives in; for "the life of the Chela, while full of noble possibilities, is a constant battle from beginning to end." Even the Masters are not exempt from the struggle. Says one of Them: "We have to fight our own battles, and the familiar adage—'the Adept becomes, he is not made,' is true to the letter."

Thus to the very end the inner impersonal man and the lower animal self are engaged in a constant conflict for supremacy. "This war will last," states *The Secret Doctrine*, "till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man."

So the task of the would-be chela consists not only in developing virtues but also in conquering all hidden vices that Karma

may bring to the surface, for the virtues are useless if they stand alone. "The whole nature of man must be used wisely by the one who desires to enter the way." Soul-education is the training of the whole man into wholeness. It is an encouraging idea this, that our weaknesses and vices can become stepping-stones as they are fought and overcome, thus enabling us to mount a higher rung on the ladder.

"No one who sees his mistakes can be a hopeless case." Vices, however, cannot be overcome by a single effort; it is a gradual process. H.P.B. writes: "Try to realize that progress is made step by step, and each step gained by *heroic* effort. . . . Conquered passions, like slain tigers, can no longer turn and rend you."

Patience is necessary as also the will to try and ever keep trying. We may succeed or fail in the social or business world, but there is no such thing as defeat in the spiritual life, except ceasing to try. Each failure, when recognized as such, becomes a success. Says *The Voice of the Silence*:

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

And in a footnote H.P.B. explains that this is "a reference to human passions and sins which are slaughtered during the trials of a novitiate, and serve as well-fertilized soil in which "holy germs" or seeds of transcendental virtues may germinate."

So long as we are conscious of our failure we are safe. We can repair the wrong done and transform the forces of evil into powers for good. At the very first recognition of a defect we must nip it in the bud. "For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction."

Also we have to take into account the fact that, as we advance on the Path, the vices we have to face and overcome "pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious; it is not so easy to say, When the Master reads my heart he will find it clean utterly."

We have been warned that "self-personality, vanity and conceit harboured in the *higher* principles are enormously more danger-

ous than the same defects inherent only in the lower physical nature of man." Likewise, the virtues to be acquired are not ordinary virtues but transcendental Virtues.

Every vice is the dark shadow of a virtue, and before we can reach the ladder's upper rung all vices must have been transmuted into virtues. Not an easy task! In fact it is the most difficult of all struggles. Therefore taught the Buddha: "Better than a man who conquers in battles a thousand times a thousand men is he who conquers himself. He indeed is the mightiest of warriors."

Each must fight his battle unaided. No one else can do it for him. In the words of a Master: "The victor's crown is only for him who proves himself worthy to wear it; for him who attacks *Mara* single handed and conquers the demon of lust and earthly passions; and not *we* but he himself puts it on his brow."

What will help us to gain supremacy over the lower animal man, the "man of sin"? Altruistic aspirations will weaken the powers of the lower egotistic self. And as we strive to realize our spiritual aspirations, with a constant yearning to unite ourselves with our Higher Self, the *Antaskarana*—the bridge between the personal man and the divine Ego—is built, and it is only as *Antaskaranic* beings that we shall be able to look down dispassionately on the personal self, take it steadily in hand and finally learn to bring it under control. Hence the teaching: the one failure from the spiritual point of view is to give up one's aspiration.

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The seed that is to grow  
 must lose itself as seed;  
 And they that creep  
 may graduate through  
 chrysalis to wings.

Wilt thou then, O mortal,  
 cling to husks which  
 falsely seem to you  
 the self?

—WU MING FU

## A MATTER OF MOTIVE

HOW often do we reflect, we who are students of Theosophy, on the fact that there is something in our possession, at all hours of day or night, something peculiarly our own but which at the same time we can make abundant use of for others, something whose name is as familiar to us as our own, though it is not a word that we make use of very often?

That "something" is Motive, *our* Motive. But cannot we find another name for it? Yes, easily. Motive is purpose. And purpose, as most of us will agree, is the mainspring of our life. At which point let us cease from our little game of words and see what Mr. Judge makes of those six letters of the alphabet, Mr. Judge who is at all times ready to be our guide, not merely as to the right use of language, but, more important, as to that which it stands for and, consequently, teaches us.

In the first place, Mr. Judge would have us note, Motive is basic to all that we do. We sit down to read. We have a motive in doing so. We visit a friend. Again we have a motive for the act, it being for the benefit of one or other of us, or of both. Mr. Judge makes a noteworthy distinction. "We may do a supposed good act," thus he writes to a correspondent, "an act that shall outwardly appear good, and yet, as our motive, perhaps, is wrong, the act is naught." He concludes, however, with words that embody the full meaning of the example given. "The act is naught, but the motive counts." Yes, the import for us is assuredly the latter. Deriving directly from the heart, our motive reveals our state of being, which mere pleasant words and acts can conceal.

That knowledge "must be carefully obtained with a pure motive" is an invaluable warning, never more needed than at the present day, alike by sages and those of us whose motivation operates on a humbler level. Have not we seen many times over what can come upon the world when it is disregarded? And as to ourselves, as individuals, are not we, many times over, far too ready to proceed with what we are intent upon, be it action or "merely" speech? Behind both these last the motive is active, its effects already coming into being. Note the carefulness of Mr. Judge in this respect. "Motive is highly important," he writes, "and must be examined and tested countless times." He goes, in fact, further with the plain statement that Motive "is the main point for every inquirer to study," and that indifference to Motive is just as much to be guarded against as indifference to any other quality or action.

True indeed! A basic fact. Yet how many are unaware of it! They act, and the act is, or seems to be, all. This comes mainly from the fact that in our present age of hurry reflection may not always be easy. "The real test is in the effort and motive, and not in the result," says Mr. Judge. He adds further the rather curious symbolism that whatever the undertaking may be, "the highest possible motive must be laid at the bottom, or else we will meet trouble which only power can overcome."

Naturally Motive, its quality and purpose—its value if we prefer to use the word—is meaningful to a degree when made use of by Mr. Judge himself. An instance of this is his reminder that H.P.B. always said, following the rules laid down by high teachers, that "no proposal for Theosophical work should be rejected or opposed, provided the proposer has the sincere motive of doing good to the Movement and to his fellows."

Well, it must be admitted that many of us, normal beings though we are, perfectly able to take our part in the daily round, are yet not always specifically conscious of our Motive regarding this or that, certainly not to the extent that must have been normal to Mr. Judge. Indeed he warns us against the casual. "Indifference of Motive," he writes to a correspondent, "is just as much to be guarded against as any other sort."

Motive is a word of dual import, or rather, should we say, of twofold possibilities? But Mr. Judge gives it its full value when he states that "the real test of a man is his Motive." He speaks of it from a wide range of experience, always stressing the necessity for a pure Motive—work for others. "He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality, and cannot progress until he has learned that *the race is himself* and not that body which he now occupies." The ground of this necessity for a pure Motive is stated thus by H.P.B.: "Unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it."

To have a high Motive is surely a privilege. Yet we may have it and be unaware of it in so far as making good use, conscious use, of it extends. A mere urge is hardly likely to be useful. Motivation calls for the accompaniment of careful thought. It calls moreover for good self-knowledge if we are to pass our days (or they could be years) under its influence, with, in the long run, no cause for regret as we look back upon and analyse our Motive.

A final word, as from H.P.B. and Mr. Judge alike, a word of encouragement and solace as we go upon our way. If one "is sure

of his motives, that they are neither indifferent, curious, selfish, nor imprudent, and he trusts in the Unity of the Supreme Soul, he cannot be in much danger."

Have we learnt that? The question is a basic one, vital to the whole involved process of living, yet how simple in itself and how easily answered by some closing words from Mr. Judge: "Motive is the main point for every inquirer to study."

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THERE are three persons existing in the world. Who are the three?

The blind, the blind in one eye and the person with two eyes. Who is the person who is blind?

That person is blind who has not the eye to acquire wealth, or to preserve the wealth that he has acquired, or who has not the eye to discern good and bad conditions, or lawful and unlawful conditions, or low and high conditions, or virtuous and vicious conditions. This is the person who is blind.

Who is the person who is blind in one eye?

That person is blind in one eye who has the eye to acquire wealth or to preserve the wealth that he has acquired; but who has not the eye to discern good and bad conditions, or blamable and praiseworthy actions, low and high conditions, virtuous and vicious actions. This is the person who is blind in one eye.

Who is the person with two eyes?

That person who has the eye to acquire wealth, or to preserve the wealth that he has acquired, or who has the eye to discern good and bad actions, or blamable and praiseworthy actions, or low and high actions, or virtuous and vicious actions. This is the person with two eyes.

These three persons exist in the world.

The blind who has been defeated in this world and in the next, has no meritorious act nor acquisition of wealth.

—*Dighanikaya-Puggala Vagga*

## IN THE LIGHT OF THEOSOPHY

To a very large extent today's environmental crisis is the product of separative patterns of thought, of national self-interest and short-term goals. We need new and better ways of relating to each other and to the planet. Global disasters such as acid rain and the spread of deserts demonstrate the need for the new "one world" perspective now emerging in human consciousness. What is needed is a holistic world view from which exploitation of any area of life is seen to be damaging to the whole, for all life is interconnected and interdependent.

*World Goodwill Newsletter* (No. 1, 1985) is devoted to the challenge of building right relationships between humanity and the living planet. The opening article refers to the spirit of relationship with the earth that is emerging in human consciousness:

This threat to the earth is stirring the collective conscience of humanity and it has evoked one of the most powerful expressions of the energy of goodwill in modern times. In their millions people of goodwill are joining conservation groups and supporting their work. Increasingly they are coming to realize the extraordinary interdependence of life, realizing that life is one and that humanity is part of and not separate from the living environment. It is this spiritual insight which is inspiring a new level of commitment to the work of creating lifestyles, patterns of economic activity and government policies which respect and preserve the wellbeing of all life on earth. In a recent interview Jonathon Porritt, the Director of Friends of the Earth (U.K.), made the comment that the spiritual level of change is, in the long run, the most important "because it's at that level that people make a commitment to actually change their way of life."

The science of ecology, based as it is upon the study of the relation between plants, animals and peoples and their environment, has contributed significantly to this enormous upsurge in environmental awareness. We think of ecology as a relatively new science but, in fact, it draws upon an ancient heritage. We have only to listen to the "peoples of the earth," the American Indians, the Maori and others to know that their cultures were centred upon human affinity with nature. The American Indians, for instance, spoke of the land as sacred. The old tribal way of life is described by Chief Luther Standing Bear as one where "kinship with all creatures of the earth, sky and water was a real and active principle." The Indian "knew that man's heart away from nature

becomes hard; he knew that lack of respect for growing, living things soon led to lack of respect for humans too."

The science of ecology strongly affirms that the human kingdom is a part of nature. From its narrow focus last century upon descriptive natural history and the study of isolated species in their immediate environment, ecology has evolved into one of the most holistic of modern sciences. Ecology is now concerned with relationships within the biosphere—that thin layer which envelops the whole planet and on which the living things on earth depend for survival. Humanity is now seen to be an integral part of the biosphere. Indeed the human impact on the environment is so dominant that people's aspirations, attitudes and values have become factors of central importance to ecologists.

The creation of an informed public opinion is central to the work of the conservation movement, for the pressure of public opinion is making governments throughout the world incorporate an ecological perspective in their basic policies and programmes. Yet, much still remains to be done before the right level of international commitment to action is achieved. Ultimately the collective will to sacrifice short-term material gains for the long-term interest of a healthy environment will only manifest when a sufficient number of men and women of goodwill demand it. It is the minds and hearts of people which must be changed.

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The teachings of Theosophy indicate with certainty that this is a sevenfold Universe. Man is sevenfold. The beings below him in scale of development are potentially sevenfold. The Beings above him in the great ladder of evolution are consciously sevenfold. There are almost numberless examples of "sevening" throughout nature.

"Competing Species Come in Sevens" is the title of an article in *New Scientist* for July 18. The answer to life, the Universe and everything is contained in the number Seven. The pattern does not stop with nature; even committees and restaurants seem to work best in groups of seven. Authors Jonathan Adams and Bryan Shorrocks, evolutionary ecologists at Leeds University, give examples of such "guilds" in nature and in human society:

The fast-food restaurants are rather like a medieval guild. They form a group of common commercial interests. . . . There are other

guilds around, such as petrol stations and banks, whose membership is also often close to seven. And the magic group size of seven can be found among children in a classroom, soldiers in an army and fruit flies on fungi. Why should such diverse groups have this common feature? To look for an answer we turn first to ecology.

The image of the "guild" is popular with ecologists. Scientists studying any complex system, like cryptographers trying to break a code, look for patterns. In 1967, Richard Root, working near Monterey in California, published a detailed monograph on the ecology of a small woodland warbler, the blue-gray gnatcatcher. The gnatcatcher was one of a group of similar species, such as vireos and titmice, that all feed by gathering insects from leaves. Because they were likely to interact more with one another than with other species in the wood, Root described these birds as a guild: "a group of species that exploit the same class of environmental resources in a similar way." This concept was useful for ecologists because it focused attention on the important units within communities—groups of species in close competition. Not surprisingly, many such guilds of plants and animals have since been described in all sorts of habitats, from marine trenches to montane deserts. . . . The most frequent guild size is around seven.

Groups of seven can be found outside guilds as well. Psychologists have shown that large classes of school children often break into peer groups of about six to eight. Similarly, it appears that other groups, such as committees, function most effectively at this size. Small groups lack sufficient confidence or assets, while larger groups fail to communicate properly and tend to fragment. . . . Military units exploit the same size pattern. . . .

What common function could be served by group sizes around seven? . . . Where there are too many people, information is lost in the system; too few people, and not all the information is being used. Interestingly, George Miller of Harvard University, who studied human ability to handle units of information, found that seven was a common limit. Most of us can distinguish up to seven notes of different pitch, count up to seven dots flashed on a screen and remember numbers of about seven digits. . . . Why should seven be the fundamental number? It could be a lot more basic than we like to think. After all, there are (by convention) seven colours in the rainbow, seven days in the week and seven deadly sins.

"A deep significance was attached to numbers in hoary antiquity," writes H.P.B. in her article, "The Number Seven" (*She*

*Being Dead Yet Speaketh*), and she gives instance after instance to show the great reverence in which the number Seven was held not only by all the cultured nations of antiquity and the East, but also by the later nations of the West. "It is the knowledge of the natural laws that makes of seven the root nature-number, so to say, in the manifested world—at any rate in our present terrestrial life-cycle—and the wonderful comprehension of its workings that unveiled to the ancients so many of the mysteries of nature." (*The Secret Doctrine*, II, 621)

The "sevening" pattern can be traced back to the dawn of manifestation, when the One differentiated into the Primeval Seven. Since those days of antiquity, following the Law of Analogy, everything in the affairs of the Universe, of nature and of man has followed the archetypal pattern. Hence, by a sort of common instinct, a peculiar solemnity and mystical significance has been given to the number Seven among all people, at all times. "That it was the *number of numbers for those initiated into the sacred mysteries, there can be no doubt.*" (*S.D.*, II, 35)

Number *seven*, or the *heptagon*, the Pythagoreans considered to be a *religious and perfect* number. It was called "*Telesphoros*," because *by it all in the Universe and mankind is led to its end, i.e., its culmination.* Being under the rule of seven sacred planets, the doctrine of the Spheres shows, from Lemuria to Pythagoras, the seven powers of terrestrial and sublunary nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of the musical scale. The *heptad* (our Septenary) was regarded "*as the number of a virgin, because it is unborn*" (like the Logos or the "Aja" of the Vedantins); "*without a father or a mother, but proceeding directly from the Monad, which is the origin and crown of all things.*" (*Pythag. Triangle*, p. 174.) And if the *heptad* is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the eldest schools, the perfect and sacred number of this Maha-Manvantara of ours. (*S.D.*, II, 602)

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All kingdoms of visible nature are but reflections of their invisible prototypes. Therefore every kingdom, nay, every form in every kingdom, is but a symbolic representation on the outward plane of the higher abstraction which it ensouls. One of the most ancient and universal of symbols is that of the Tree—a

symbol which has "never been so degraded by antiquity as it is now, in this our age of the breaking of idols, not for truth's sake, but to glorify the more gross matter." (*The Secret Doctrine*, I, 405)

Michael Howard writes of the various Tree legends of antiquity in the November 1984 *Prediction*:

In ancient times our ancestors practised a form of natural religion known as animism. This spiritual philosophy taught that plants, inanimate objects and natural phenomena possessed a living soul. This belief was closely aligned to Pantheism which teaches that God is everything and everything is God. . . . As part of their animistic beliefs, ancient peoples believed trees had an indwelling spirit. This led to the worship of trees as aspects of divinity. . . .

Despite the decline of tree worship, however, the tree still possesses a special significance as a powerful archetypal symbol within many contemporary religious faiths. It is a symbol of the unity of creation, representing the life force which is the energy source of the universe, the metaphorical link between the material world and the spirit realm.

In British spiritual tradition the oak tree was regarded as a prime symbol of divinity. . . . Oak trees seem to have been specially revered by all early European tribal people who considered them to be a symbol of the sky or thunder god. . . .

The ancient Scandinavian people believed in a World Tree which stood at the centre of the universe and supported in its branches the nine spheres or worlds of existence. This sacred ash had three huge roots symbolizing the terrestrial, spiritual and infernal forces which manifest through the universe. One root had its source in Asgard, the Scandinavian heaven which is the abode of the gods. The second root was guarded by frost giants and below it was a sacred well which granted the gift of wisdom to anyone who drank from it. The third root had its source in the underworld of the dead and was guarded by a dragon. . . .

Many other world religions shared the concept of sacred trees. In the Bible we read of the Tree of Life and the Tree of the Knowledge of Good and Evil which stood in the fabled Garden of Eden. . . .

In the Jewish secret doctrine known as the Cabbala, the cosmic pattern of the universe is depicted as the Tree of Life symbol. This has ten spheres or sephiroth representing an aspect of the supreme, the Ain Soph. The ancient Jewish mystics taught that

only by studying the symbolism of the Tree of Life could we understand the divine essence that manifests through the cosmos in ten emanations. . . .

In the Eastern religions trees also play an important role. The Buddha sat beneath a fig tree and resolved not to rise again until he had experienced spiritual illumination. When this happened he renamed the fig the bo tree from *bodhi* meaning enlightenment. . . .

The special power of trees as symbols of divinity can still be experienced today whether or not we subscribe to any organized religion. The archetypal image of the tree reaching up to the heavens and down to the underworld is timeless and transcends all the limitations imposed on personal belief by organized religious faiths. . . .

As we rush onwards towards even more technological growth, we are rapidly losing the spiritual understanding about trees possessed by our ancient ancestors. If we could once more accept the concept symbolized by trees of the divine essence flowing through all life then our spirituality would be greatly enriched.

Such symbols give us an opportunity to exercise our minds on the Law of Correspondence and Analogy, without the proper use of which the propositions of the Esoteric Philosophy cannot be comprehended. What does the Esoteric Philosophy teach about the symbol of the Tree?

The Symbol for Sacred and Secret Knowledge was universally in antiquity, a Tree, by which a Scripture or a Record was also meant. (*S.D.*, I, 128 fn.)

The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called "the tree of Life," as also all the adepts of the good Law, while those of the *left* Path are referred to as the "withering trees." (*Ibid.*, II, 496)

The Occult reason why the Norse Yggdrasil, the Hindu Aswatha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the Western scholars can tell? Nevertheless, the fruits of all those "Trees," whether Pippala or Haoma or yet the more prosaic apple, are the "plants of life," in fact and verity. (*Ibid.*, II, 97)

While the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All; the others are its *reflected* parts. The "tree" is man himself,

of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth. (*Ibid.*, II, 98)

Attention is also invited to the note on the "Trees of Life" in *The Theosophical Glossary*, which epitomizes the rich symbolism of Trees with these words: "A large volume might be written upon these sacred trees of antiquity, the reverence for some of which has survived to this day, without exhaustnig the subject."

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*Weekly World News* reported recently the case of a new-born boy bearing on his tiny forearm the faint but unmistakable tattoo of a ship's anchor. What is even more puzzling, according to medical personnel in the obstetrics ward of the West German military clinic where the baby was born to an American service couple, is that the date 1917 is clearly etched in an ornate banner beneath the anchor. The tattoo was discovered when the baby, born with a mild jaundice condition, was put under ultraviolet light, a method used in most hospitals to clear up the condition. The ultraviolet light sharpened the image, which in normal lighting appeared to be a small birthmark.

Some psychologists and life-after-death researchers are calling the report the final proof of reincarnation! Western psychology, which has still much to learn, does not appear at its best when set the task of explaining such phenomena. On the other hand, the ancient psychology of the East, which ages ago observed, classified and recorded the various psychic phenomena, is at no loss to account for birthmarks, of which there are so many well-authenticated instances. In *Isis Unveiled* (I, 384-403), H.P.B. sets together medical and other evidence on the subject, from Judaea, Greece and Rome in the pre-Christian era, mediaeval Italy Belgium and England, to 19th-century France, Great Britain and the United States. She cites authority after authority and gives nearly a score of instances, some in her own experience, of the strangest of birthmarks projected by the mother's imagination, in the animal and human kingdoms.

She quotes Eliphas Levi as stating: "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled." H.P.B.

explains that the expectant mother is physically and mentally in a highly impressible state.

Her *pores* are opened; she exudes an *odic* emanation which is but another form of the *akasa*, the electricity, or life-principle. . . . An object making a violent impression on the mother's mind, its image is instantly projected into the astral light, or the universal ether, which . . . is the repository of the *spiritual* images of all forms, and even human thoughts. Her magnetic emanations attract and unite themselves with the descending current which already bears the image upon it. It rebounds, and repercussing more or less violently, impresses itself upon the foetus, according to the very formula of physiology which shows how every maternal feeling reacts on the offspring. (*Isis*, I, 395)

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According to a report in *Free Press Journal* (Bombay) for May 25, 28-year-old Satyaprakash can make a bulb of 60 watts, or even 200 watts, feebly glow, and can even light an electricity-tester, with any part of his body, including his head. Satyaprakash, who is studying for a doctorate in Asean-China relations, first performs a breath-control exercise for two minutes before demonstrating his prowess, and simultaneously concentrates. He then gathers the "energy" within himself and brings it to a focal point in any part of the body, to emit the electric current for a few seconds. Results are best obtained if he fasts for 48 hours, and there is absence of humidity.

Satyaprakash, who does not claim any special powers, attributes the phenomenon to biophysics. A human being's body inherently possesses electricity, he says, which can be assimilated and concentrated on a particular point. It was two years ago, while performing breathing exercises on the terrace of his hostel building, that he found his body had started emitting sparks.

Similar cases have been reported from time to time, from different parts of the world. That the vital functions of the human body, as also of animals and plants, involve small currents of electricity is a well-recognized fact. "In the systems of certain people," says H.P.B., "the accumulation and secretion of electricity reach, under certain conditions, to a very high degree." This phenomenon is especially observed in dry climates. In her article "Electric and Magnetic Affinities Between Man and

Nature" (reprinted in *She Being Dead Yet Speaketh*) H.P.B. gives instances of electromagnetically charged persons:

On the authority of that well-known medical journal, *The Lancet*, one can frequently meet with people who have but to approach their index fingers to a gas-beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks.

Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus—the Vital Principle, of which science can tell us *nothing*.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

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

THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
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NOTES ON THE BHAGAVAD-GITA  
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THEOSOPHY (LOS ANGELES)

# The United Lodge of Theosophists

## DECLARATION

**T**HE 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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