

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

THOUGHTS ON "THE VOICE OF THE SILENCE"	361
ANALOGIES AND SYMBOLS	365
INNER AND OUTER SENSES	369
THE HIGHER SCIENCE—I	374
BEYOND THE WAKING STATE	384
WARS BEGIN IN THE MINDS OF MEN	388
IN THE LIGHT OF THEOSOPHY	391

Publisher's Announcements

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

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

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 30.00 £4.00, \$12.00 per annum, post free.

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

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

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to **THEOSOPHY COMPANY (INDIA) PRIVATE LTD.**, which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 59, No. 11

September 1989

THOUGHTS ON “THE VOICE OF THE SILENCE”

[Reprinted from THE THEOSOPHICAL MOVEMENT, October 1956.]

THE three Fragments selected by H.P.B. from the *Book of the Golden Precepts* all deal with the Spiritual Path in its threefold aspect—Truth grasped by the Mind, Compassion felt by the Heart, Discipline-Sacrifice embodied in the Life.

In each Fragment one of these aspects seems dominant, though they are all correlated. In the first (“The Voice of the Silence”) the main theme is the gradual freeing of the Mind from layer after layer of unreality, of illusion. In the second (“The Two Paths”) the Dharma of the Heart is stressed, for without it the search for Reality becomes merely the treading of the path of spiritual salvation. In the third Fragment (“The Seven Portals”) the stages of embodying the spiritual virtues are dealt with.

In treading the Path, the blending of Mind and Soul is fundamental. For, just as the whole universe depends on the equilibrium between its twofold force, centripetal-centrifugal, so the power of the individual to remain in self-conscious existence depends on the equilibrium between his Mind and Heart energies. He has to concentrate all his perception and understanding on the Truth, the Reality at the very core of Life (the centripetal action), sloughing off, step by step, the shells of illusion he has built up. But, at the same time, his Heart must expand in all directions from its present centre to the uttermost circumference of Life (the centrifugal action), until it includes “all that lives and breathes.”

The Path has four levels. If the centripetal energy only is engaged—the meditation on and search for Reality—the Path becomes the “Samtan of ‘Eye Doctrine,’ fourfold Dhyana,” and the human being, seeking freedom from unreality, cannot prevent himself from being swept into the centre out of the plane of mani-

festation into "oblivion of the World and men for ever." The centrifugal energy of the Heart must accompany and balance at every stage the centripetal energy of the Mind. The Path is then "two Paths in one." The three steps then are each dual, instead of single, and the final stage of the now sevenfold Paramita Path "makes of a man a God, creating him a Bodhisattva, son of the Dhyanis." Only by the dual power is he able to continue to exist, in a life of Sacrifice, "unselfish till the endless end."

THE VOICE OF THE SILENCE

This Fragment at once strikes the centripetal note, indicating that one "has to learn the nature of Dharana," concentration. It is the Mind (which now is the Slayer of the Real) that has to be transformed in its mode of functioning. The domination of sense-impressions has to be destroyed, the personal criterion eliminated, the thinking power cleansed of impure thoughts.

The stages by which the consciousness divests itself of its dark garments of illusion are described in various ways. There is the state of the ordinary man, whose Soul smiles or weeps according to external conditions, the state of escapist withdrawal into a subjective "shell"; even the state of "goodness" deludes the Soul in its identity. The Three Halls, the ladder of the mystic sounds, the Four Modes of Truth, all point out the steps of enlightenment.

Yet the power of the Heart is not ignored. Love and charity, responding to the pain of others, make possible the Bodhisattva, the Saviour of Mankind. The *practical* clue to the insight of Spirit is found in selflessness, the replacement of transient, personal desires by obedience to Universal Law, thus working with Nature. Instead of asking, "How can I get what I desire?" the aspirant must question, "What is the *natural* way to do what has to be done?"—a most important guiding rule for life.

The third aspect of the Path is to be found in the need for discipline, the purification of the nature. The consciousness cannot climb when its instruments and its energies are laden with mud. Yet—and this is found in all three Fragments—after painting a stringent, and, to the personal nature, a frightening, picture of what has to be achieved, the difficulties, the weariness, the unremitting watchfulness, the relinquishment of everything, the Fragment goes on to give encouragement. From the very first the disciple is aided. The "unfading golden light of Spirit" already shines on him, even though it only sheds thin rays through the jungle growth.

Finally, to draw the aspirant on, there is the picture of that

happy state when consciousness is fully centred in the changeless, undifferentiated, all-inclusive bliss of the Real.

THE TWO PATHS

Perception of Truth is not enough. Compassion helps to free the Mind from the dust of false notions and aids it in its flight to Wisdom. Head-learning engenders the notion of possession and encourages egotism, however exalted. For, in the uphill struggle of the Mind-search for Reality, it is easy enough to get out of the illusions arising out of ignorance, only to fall into the worse delusions of pride—pride that, acquiring knowledge, says, "Behold, I know"—and then, by reaction through sorrow, into the false idea of perfectionism. The aspirant believes that the Mind is freed, that perfection is reached, by separation from sin and faults, by absolute inaction, a casting away of all human, imperfect relationships. This ideal of a quietist Self-perfection can only lead to the *Pratyeka* goal, the point where there is nothing to hold the being to existence. Only the Dharma of the Heart, loving deeds, produces true Wisdom, the equilibrium of full Perfection that fuses Light and Darkness, Spirit and Matter, into one. The World-Saviours, by countless links of sacrifice, hold their position in manifested life, accepting its woes as the price to be paid.

To fix and hold the attention on the real, immortal Centre is only a half-power. The power of the opened Heart completes it. The union of Mind-insight and Heart-compassion is expressed in the power "to live to benefit mankind," the ability to embody the glorious virtues, to focus and radiate them from centre to circumference as benediction to all.

Once again, when it seems as if the high-winged task is almost impossible of achievement, encouragement is given to the aspirant. There is time ahead; no effort is wasted. If he does what he can at the point where he is, he is preparing for the future. And, just as the principle of working with Nature purifies the desires, so, in like manner, the technique of following the wheel of duty to friend and foe clears away obstacles. Whether important or a "nobody," "noonday sun" or a star "lost among the host," each one can, by his actions, still serve as an example and a help to others. The value of the Heart lies in its altruism, a contentment that is unconcerned about its own success or failure. Over and over again recurs the theme of the heart humility that accepts all, without desire in either direction. The disciple should not expect to succeed in one life, and, even when he fails, something is achieved, for "renunciation of the fruits of action" is the greatest step of all.

THE SEVEN PORTALS

The Path has seven levels of enlightenment, seven stages of heart unfoldment. What bars the way at each step are the impurities, passions incarnate, already embodied in our material nature from past lives, the self-shadow cast on the darkness of sins. The virtues transform the very substance of the Soul's sheaths, so that they respond to a higher, finer note. The *Paramitas* can be viewed as indicating successive stages, but, at the same time, they operate together simultaneously; the activity of one involves and rests upon all the others. When there is (1) true love there is (2) integrity, harmony in the relationship, (3) acceptance that is patience, and (4) indifference as to whether love be returned or not. There is (5) the courage to overcome obstacles, for love casts out fear. There is (6) the insight that understands from within and not from without, and, finally, there is (7) love's supreme transforming power. The seven-principled human being unfolds, in his own degree, each principle successively in a dual way, during the cycle of his life, but at each stage he is still a seven-principled being.

Yet success itself (the subduing of the great delusion of separateness) is but a half achievement. Only when success is melted into one with renunciation of success (for the sake of other Souls) is there fulfilment, the perfect round. The Pilgrim has reached the goal of Bliss, the triumph of Light, but still, paradoxically, he must ever travel on in the shadow of "failure," in mental woe and helpless pity at the evils wrought by poor foolish men who will not learn. Not even Sages can stay the hand of Nemesis. And in this final holy Sacrifice, this dynamism of Spirit-Matter, lies the clue to the twofold discipline to be followed even by beginners on the Path.

Make pleasure and pain, gain and loss, victory and defeat the same to thee, and then prepare for battle.

LIFE must be measured by thought and action, not by time.

—SIR JOHN LUBBOCK

ANALOGIES AND SYMBOLS

THE great teachers, the poets, the prophets, all urge us to see the actions and objects of the material world as non-existent in their own right, but significant as analogies, symbols, reflections here on earth of their spiritual prototypes in "heaven." By focusing our attention on them in this light, we may be led from the outward and visible sign to the inner and as yet unperceived reality.

Man's true self is the image that reveals God, as the drop of water reveals the nature of the ocean. The radiant light- and life-giver, the Sun, is the golden vase that hides and yet stands for the Spiritual Sun, the source of all life, intelligence and compassion. The mighty air—and who can doubt the power of the tornado?—that passes everywhere in space, is more than a mere metaphor for the all-pervading Spirit, the *Pneuma*. It is its ambassador in the physical realm, the breath of life, on which our very existence depends. The fire, whose heat transforms our food, whose leashed activity gives power and whose uncontrolled fierceness destroys, is the symbol of spiritual rebirth. The washing away of dust and grime suggests the rite of purification. Man creates his "works" through the microcosmic power of his ideation that moulds matter to shape and form, just as macrocosmic ideation creates the universe.

In such a way we can consider all the elements and objects, all our actions—waking, sleeping, walking, eating, thinking, feeling. We can make them merely superficial, or we can carry them up, layer by layer, on every level. The Great Soul, in performing even the simplest act, awakens vibrations of blessing from the highest planes from which his action draws its energy. Yet how difficult we find it to *remember* Divinity in routine actions and surroundings! In part it may be because of our thinking only of such symbols and analogies as are already to be found in books, or as have been given by older students; and these lose their vitality unless an eagle eye is kept open at the same time for fresh examples from *our* particular everyday world.

A few instances may make clearer what is meant. Does anyone who sits knitting a garment see in that act a symbol of the genesis of the universe from the homogeneous to the heterogeneous? Yet the analogy is a fruitful one. The garment appears to be made of a multitude of stitches, grouped to form patterns. Yet it is only one continuous thread that makes the whole. There is no real separation anywhere. And, no matter how many the stitches, no matter how complex the patterns, they are all elaborated from

two simple basic stitches, "purl" and "plain." Even these are not distinct and separate. "Plain" viewed from the other side is "purl," and "purl" is "plain" on the reverse. We take this interplay and interdependence for granted, and find it difficult to sense the interdependence of the two poles of life, Spirit and Matter, by which manifestation proceeds from and in the field of absoluteness.

Moreover, it is interesting to note that the natural alternation of rows of "plain" and "purl," produced by straightforward knitting, gives a series of ridges or wave effects, just as the progress of life itself is an alternation of waves, flux and reflux, on all planes. Still further, though one can knit from these two basic stitches an infinite variety of patterns and shapes, large or small, no stitch, no grouping, is ever really separate. There is only a temporary formation, always linked with the whole. Break a thread, and a ladder runs the length of the garment, while a continued tug will unravel the wool back to its one, undifferentiated thread. Just so the cosmic unravelling during *pralaya* pulls apart once more all the temporary forms and foci through which consciousness manifests. Yet, whether in the creation or the unravelling of form, the knitter exists—for the Self of man is not the individual stitch, nor yet the wool, though knitter and wool and stitch are in action as one. Our outer names and forms, our capacities, our relations with others, are no more than wool looped over wool to produce the stitch and the pattern. The true Self looks on at the work as the Eternal Spectator.

We may be familiar with the photographic process—first the invisible image on the film, next the reversed negative, and finally the print, which has to be "fixed" to become permanent, just as man has to "fix" the image of the Heavenly Man to become immortal. But have we really thought how much of what we handle in everyday use has passed through three corresponding stages—original pattern, mould or matrix, and finished production, which itself may become the basis for further production? Look at our moulded metal or plastic ware, our commercial pottery and porcelain (*i.e.*, moulded, not hand-thrown), our printed textiles, the books we read and their illustrations, the gramophone records that entrance or assault our ears.

Let us consider television. If it were possible to stop the working of a set so as to hold up the picture moving on the screen, what would remain would not be a static picture, as one might imagine, but a single, infinitesimal point of light. It is the motion of this point, its vibration (dimming and brightening) that makes the complete picture on the screen. Is it so difficult, then, to think

of Brahm as being everything in manifestation? For Brahm is Anu, the atom, the smallest of the small, the supporter of all, whose one absolute attribute is eternal, ceaseless motion, the motion that makes the picture of manifestation flash forth.

The Secret Doctrine says:

Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows. . . (I, 70)

But do we realize that our eyes never see even physical light, only its effect on matter? Light is darkness itself to our sight, unless there are material objects to catch and reflect at least a portion of it. Look at a beam of light (floodlighting gives a good example) crossing the dark space of the empty sky. The beam shines brightly on the immediate surroundings but, in passing across the dark heavens, it becomes only the dim ghost of itself, and may even, where the air has little dust in it, and there is no matter to reflect the light, be quite invisible and dark. Yet once the ray touches the building, or whatever it falls upon, we say, "How brightly it shines!" Yet do we see the *light*? High-altitude flyers say that the atmosphere up above is of a dark blue, almost black, since there are no dust particles to reflect the light. So too our minds never perceive the light of Spirit itself, but only its effects upon substance. And even on the highest plane, the Logos itself cannot cognize Parabrahm but only its veil or Mulaprakriti, the root of matter, everywhere in space.

Once again, think how easily the statement that there is no empty point in space becomes merely a vague, repeated generalization, since our minds are subconsciously fixed on the notion that there is a distinction between objects of matter and the empty space between them. On the everyday plane, we automatically look at the pages of a book or paper, at the matter of the text, the blank margins, empty space all round and between the lines of type. Yet anyone who has seen a page of type set up, or has handled the metal, knows that what looks like empty space in the final effect is in reality "spaces," units of metal, and "furniture" of wood that do not reach in height to the level of the printing surface, but which occupy every part inside the "chase" or frame. For, if they did not hold the type firm, the whole would fall apart in pided confusion. Even a single printed page could be shown as a most fertile field for universal imagery.

But this article draws near its end, and other men's examples are dead words till we look for ourselves, with an awakened eye.

And then, the simplest thing, the most trivial toy will lead us back to the very roots of Life and Deity.

We are not ready yet for the Divine Eye that Krishna gave Arjuna, with its vision of the Divine Form as including all forms, but at least, with the magic lens of imagery, the power of imagination, we can magnify our understanding of the world we live in.

"LIVING MESSENGERS CALLED WORDS"

"Let your speech be always with grace, seasoned with salt."

—ST. PAUL

NEITHER children nor weak souls like discipline, which implies control and training of the senses, mortification of the desires, cultivation of the mental faculties. Above all, students find purifying and elevating speech most difficult; so, many are like infants who scream and cry.

As ideas and words are intimately related, the right use of right ideas acts as a corrective of false and misdirected speech. And as sins of speech arise from egotism, the sign of personal living, the corrective is to be sought in the great impersonal ideas, all of which spring from the Three Fundamental Propositions of *The Secret Doctrine*.

Most students of Theosophy are familiar with the text of the Three Fundamentals. But their comprehension is not always and uniformly practical; *e.g.*, how many among us relate the metaphysics of God, Law and Being to the ethics of our own speech? Angry words cause confusion between the utterer and the listener; but there are other kinds of words which do greater mischief, for other persons than speaker and listener are involved. When innuendos and the like come into play in our speech we create an impression in the listener or listeners which does more damage than that intended. We produce impressions and through them effects which if perceived would horrify ourselves. To be careful and cautious in the use of "those living messengers called words" is a very important duty and not only a matter of discipline—and, again, discipline is the means through which men and nations bring themselves to the recognition and the fulfilment of duty.

INNER AND OUTER SENSES

ALL students of Theosophy are aware of the existence of the astral body. There are many reasons for accepting its existence. Some accept it because of blind belief in all that is said to be Theosophical. Others see that without this portion of the Teaching the whole philosophy would crumble; they see that it is the only logical answer to many so-called miraculous phenomena. Still others know it directly because they are conscious users of the astral body.

One way to explain the necessity for the astral body is by a study of the teaching that man's real senses are not in the physical body but in the astral.

Man has, at present, five senses: sight, hearing, touch, taste and smell. By examination of the functioning of the outer organs of these as we observe them and as a physiologist understands them, we find that we know most about the senses of sight and of hearing, less about the sense of touch, and very little about the senses of taste and of smell.

We all see. Physiology and physics courses teach about the retina and its capacity of reflection, so that in our eye we have the miniature reproduction of the objects before us; we also know that the nerves carry the vibrations of the picture thus seen to the brain. There is an important point here: that one sees only those things which are consubstantial with the matter of the eye, *i.e.*, we see the distant stars, but we do not see the air in front of us because it is not consubstantial with our outer organ of sight.

Of what we see also there is a method of tabulation. We see colours and shapes. Colours are divided into the three primary and the four secondary, forming the spectrum—white reflecting all colours, and black, the absence of all colour; but the possible combinations of these give an almost infinite number of hues. From some understanding of colour has sprung the art of painting, but even to the artist the true symbolism of colour is a closed book.

The same applies in general to sound and the seven notes of the musical scale. The mechanism of the ear is different, but the manner in which the impressions received through it are transmitted to the consciousness, *i.e.*, the vibrations of air striking the tympanum of the ear and setting up delicate tremors in the auditory apparatus which communicate themselves to the brain, have their correspondence with the process of seeing. The ear likewise hears only those sounds which awake a vibration in the

eardrum; other sounds are not heard. These sounds which are heard have also their very definite classification—into octaves and into the notes in the octaves. The understanding of the harmony of sounds underlies all real music. And Sound itself is a tremendous power, “when directed with *occult* knowledge.”

Theosophy agrees with physical science’s explanation that vibrations are the immediate cause of the sensations of sight and of hearing, but it maintains that there are more recondite factors which are themselves the causes of those vibrations.

Similarly, the shapes or forms about which we receive information from the sense of sight and also from that of touch, which has sculpture as its field of artistic expression, are not to be correctly understood in themselves, as physical forms. These are but the concretization of prototypal forms, which have “existed as Ideas in the Eternity, and, when they pass away, will exist as reflections.” (*The Secret Doctrine*, I, 282)

The organ of the sense of touch is the skin, which not only covers the entire surface of the body, but is present also within the body, as in the mucous membrane, the lining of the stomach, etc. An interesting point in this connection is that the other organs of sense, the eyes, the ears, etc., share in the skin and are not lacking also in the sense of touch. The exact rationale of the sense of touch is not so clearly explained by physiology as is that of sight and of hearing. Nor is there a clear-cut picture shown to us of the different kinds of touch. The most that we know physically of touch is in terms of the pairs of opposites. We say that a substance or a surface is hot or cold, hard or soft, rough or smooth, with a few grades between the two extremes.

The psychic aspect of the sense of touch may be said to be pleasure and pain as a higher pair of opposites; whereas its spiritual aspect would seem to be the “one sense,” “that of the inner touch” into which the other senses blend and by which alone “the steep path which leadeth to thy Master may be disclosed before thy Soul’s dim eyes.”

Very little is known of the mouth and the nose as the organs of taste and of smell, respectively. Their method of operation is not fully understood, nor, though there are synthetic flavours and synthetic perfumes, are the tastes and smells arranged in any sort of order whereby a composite thing of beauty like a picture or a musical composition can be produced.

We get a possible hint as to why less is known about taste and smell than about the other senses from H.P.B.’s tabulation of the order of development of the senses, paralleling that of the

elements. In *The Secret Doctrine* (II, 107), she explains that hearing is the first sense, corresponding to ether; followed by touch, corresponding to air; and by sight, corresponding to fire, or light. Taste, corresponding to water; and smell, corresponding to earth, make up the five which human beings at present have. It is these newer senses about which least is known by modern science, though tastes are classified as sweet, salt, sour, bitter and pungent, and there are many distinctive scents which the trained olfactory nerve can recognize.

There are, however, very interesting suggestions, in some of our books and articles, in connection with scent. For example, a German scientist, Professor Yaeger of Stuttgart, had christened the inherent odoriferous element contained in the vital substance of living organisms "odorigen," and another scientist, Dr. Salzer, had suggested that the scents inherent in the protoplasm were perhaps the life principle itself. As stated in *The Theosophist* for July 1883: "Dr. Yaeger's 'odorigen' is not *Jiva* itself but is one of the links which connects it with the physical body; it seems to be matter standing between *Sthula Sarira* (gross body) and *Jiva*."

Dr. Yaeger, it may be mentioned, had demonstrated the possibility of producing the characteristic smell of an animal by treating the blood or "blood meal" with a certain concentration of sulphuric or any other decomposing acid. This was followed decades later by a Canadian invention which detected and recorded an individual's distinctive smell, so that it could be filed with his fingerprints for future identification, implying a person's characteristic odour to be an inherent personality trait, which could be changed only by changing one's personal qualities.

Years ago, a French scientist claimed to have photographed scents; and experiments are said to have shown that scents affect the growth of plants, the smell of ripe apples stimulating growth and that of peppermint causing the plants to shrink.

Odours, moreover, like sounds, can be carried thousands of miles through the Astral Light. Mr. Judge's article, "H.P.B. at Enghien" (*The Theosophical Movement*, August 1950), describes some remarkable phenomena connected with the superphysical production of scent.

The study of the functioning of the nose and the mouth on the physical plane will not explain the fact that we smell or taste, for instance, in our dreams. We know that there are no miracles in nature, and if the physical will not yield the explanation, there is light to be got from the teaching about the astral body and the astral light.

If you prove the necessity of the astral organs, there must be an astral body; and if there is an astral body, there is an astral world.

There is a double set of senses. The Vedic Aryans knew of “*mental as well as physical correlations of the seven senses*,” writes H.P.B. in *The Secret Doctrine*, and she explains:

The division of the physical senses into five, comes to us from great antiquity. But, while adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception, to register and record them; and (this for the Metaphysicians and Occultists) the SEVENTH to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma. (I, 535 fn.)

The astral senses are not at present developed as definite centres functioning independently in the average man of the present day. There was a time when clairvoyance, clairaudience, etc., were normal to humanity in general, but with the evolution of the physical man the divine powers and attributes were abused and ultimately lost to the majority.

The *Inner sight* could henceforth be acquired only through training and initiation, save in the cases of “natural and born magicians,” sensitives and mediums, as they are called now. (*The Secret Doctrine*, II, 294 fn.)

A very interesting point in connection with the senses is their interchangeability, which also points to a correlation beyond the present concepts of physical science. H.P.B. explains in *Transactions of the Blavatsky Lodge* how, the senses of touch and sight being interchangeable, a clairvoyant in trance can read a letter placed either on the forehead, at the soles of the feet, or on the pit of the stomach. She insists that this involves only the exercise of senses on the physical plane, whereas telling the contents of a letter with which the person has not been brought in contact demands the exercise of the sixth sense, on a higher plane. “The whole scale of senses,” in fact, “is susceptible of correlations,” and they are therefore interchangeable (pp. 43-4). She mentions in that connection the reference in the Vedas and the Upanishads to sounds being perceived.

H.P.B. states in *Isis Unveiled* (I, 145) that, at certain stages of physical prostration, “instinct—the spiritual *unity* of the five senses—sees, hears, feels, tastes, and smells, unimpaired by either time or space.”

And in a footnote in *Lucifer* for May 1891 (Vol. VIII, p. 219) she explains:

Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internum* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses can act through other organs, *e.g.*, the stomach, the soles of the feet, etc. The "sensing principle" in us is *an entity* capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs. (THE THEOSOPHICAL MOVEMENT, Vol. 52, p. 181 fn.)

WHY should we live with such hurry and waste of life? . . . When we are unhurried and wise, we perceive that only great and worthy things have any permanent and absolute existence, that petty fears and petty pleasures are but the shadow of the reality.

A man is rich in proportion to the number of things he can do without. Beware of all enterprises that require new clothes.

Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate.

Only that day dawns to which we are awake.

Be not simply good; be good for something.

In the long run, men hit only what they aim at. Therefore . . . they had better aim at something high.

I know of no more encouraging fact than the unquestionable ability of man to elevate his life by conscious endeavour.

I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavours to live the life which he had imagined, he will meet with a success unexpected in common hours.

—THOREAU

THE HIGHER SCIENCE

I

[This article by William Kingsland appeared in *Theosophical Siftings*, Vol. I (1888). The concluding part will appear in our next issue.]

SCIENCE, in the general acceptation of the term, deals with the *phenomena* of nature, with the laws which govern the material world as that is discovered to our physical senses; and she is generally accused, not without some reason, of being materialistic and atheistic, sceptical and agnostic, inasmuch as she does not recognize any power behind or superior to matter and force; the term *spirit* is to her an unknown and undeterminable quantity; it may exist outside of matter and force, but it is not a factor in those quantities. Religion, as commonly understood, is divorced from science. Every religion professes to teach, in a more or less practical manner, the way in which its individual devotees may attain to an ideal state of bliss, but all the rest of mankind, who reject its specific dogmas, are consigned to a state of everlasting misery. Religion looks upon Science with great concern, because Science is quite indifferent to its teachings and threatens to make the majority of thinking men agnostic; and Science, on the other hand, is continually at war with those ideas of supernaturalism to which Religion so fondly clings.

There exists, however, a Higher Science, which is also Religion in its truest sense and which deals with the hidden forces in nature at which Physical Science stops short, but which are more than suspected by the majority of mankind, because every form of Religion whatsoever is an acknowledgement of a *something* which underlies, and is superior to, the phenomena of Nature.

Natural Science, so-called, takes a flower or an insect, classifies it, gives a name to every part, and registers its functions and actions. What more? Nothing! Where the flower or the insect comes from, what is the source of its vitality, who is the builder, the architect, what is it that gives it its functions, why these functions differ in thousands and millions of species, where the whole phenomenal world comes from or whither it tends, on these and all similar questions Science remains silent.

It may startle many to hear that these questions can be answered, have been answered, by the Higher Science (or, as it has sometimes been called, "Occult Science"), ages ago; but the methods of this Science are so little known, are so essentially

different from the methods of Physical Science, are so difficult of acquirement and involve such stupendous issues on the part of the student, that such an one finds his lips closed as to his own particular acquirements almost at the commencement of his initiation. The study of the Higher Science involves the development of physical, mental and moral qualities to the highest degree of perfection; it involves the development of faculties about which Physical Science knows nothing whatever, and it is only when these faculties have been developed, and the student obtains touch with nature on a higher plane than that of the physical senses, that he finds the practical solution of those problems at which Natural Science stops short. In so far as it does this, Occult Science is itself strictly a *natural* science, but by training the super-sensuous faculties it obtains a practical knowledge of those so-called supernatural powers with which it is the supposed province of Religion to deal, and it embraces in one far-reaching generalization that Truth which is at the bottom of each and every system of Religion or of Philosophy. It does not divorce Religion and Science, Physics and Metaphysics. Each of these it shows to be the complement of the other, a partial phase of the one great whole, which in its highest aspect we name God.

Where is the school of this Science, and who are its masters? The school is nowhere in particular, it is the wide world; the masters are inaccessible to any but the most advanced and resolute students. To such an one a certain place, or a certain course of life may be indicated, but this is only essential after a comparatively high standard has been reached. At first the student is required to fulfil those duties which he may owe to those around him, to exhaust his old "Karma," to learn to know, and, above all, to be master of Self.

That the masters, adepts, or mahatmas, as they have been variously termed, are inaccessible to any but those who diligently seek, stands to reason. These men are the custodians of the knowledge of the occult powers of nature. They are men who have advanced so far in front of the race, that the world in which they live, their moral qualities, and their knowledge and control of physical law and of forces of which the modern world knows absolutely nothing, place them on a height which to our limited ideas appears to transcend altogether that of the human. So far removed are they from the reach of the curious, that many who have for years endeavoured to follow the path which they supposed would lead to their acceptance as pupils have come to deny their very existence. Were it otherwise, the lower intelli-

gence would worship them as gods, the curious and the *dilettante* would seek mere amusement or sensation in the exhibition of occult powers, whilst many would consider themselves entitled to become pupils who were totally unable to grasp even the first principle of occultism, which is the conquest of Self.

It has been written that "they who seek shall find, and to those who knock it shall be opened." This is something more than a promise, it is a fundamental law of our growth. Truth is a constant quantity, but the knowledge of it is only discovered to us in the exact ratio of our capacity for receiving it, and this again depends on the amount of effort which we put forth in the right direction. Truth is the unchangeable law of our being; it is written in every phase of nature and in each human heart in characters which never alter; but, like children learning to read, we require to have each single letter presented to our sight again and again before we can grasp its significance. When the characters have become familiar, words may be formed, and then sentences; at first we spell out letter by letter; finally, we read without effort, and our attention being relieved from the mere understanding of the symbols, we begin to inquire into the meaning of what we read. Does the man remember his childish difficulties in learning the alphabet, or the tears which he shed over his copybook? And if he cannot remember the particulars of such a recent part of his history, is it any wonder that he fails to remember the process by which his self-consciousness has dawned, and by which he acquired those instincts and predispositions with which he is born? Indeed, he has quite forgotten that he had any past at all, and imagines himself a new creation. This process of acquiring knowledge—experience—is, however, the universal law of evolution. It is the effort on the part of the individual unit, from the lowest to the highest, to grasp its environment, to reach out on every side and obtain a fuller touch with those forces which are acting upon it, which develops through long ages those organisms in the physical world that are the manifestation of what we call Life. Man stands at the head of the list with the largest faculties for grasping his environment, but his faculties are not yet fully developed, nor are they physical merely; they are intellectual, moral, and spiritual. Man has a self-consciousness, a knowledge that I am I, and a feeling that the real I, the Ego, is something higher than, and independent of, the physical body and functions.

It is here that Physical Science stops short, and Occult Science takes up the problem. The mind, the intellect, the reason, the soul, these have no existence for Physical Science outside of the

brain. Occult Science, on the other hand, knows that it is a mere matter of development to be able to separate the Whole consciousness from the physical body. Spirit is a term not recognized by Physical Science, but Occult Science teaches that spirit is more real than matter, that it is the only real, and that matter, as we know it, is phenomenal and transitory, the manifestation on one plane of nature only of those forces which are the components and essence of nature itself. The material world is a necessary phase of that vast evolution, in which the whole life and history of such a globe as ours is less than the individual history of one single drop of water.

We have said that the methods of Occult Science are essentially different from those of Physical Science, and we shall now endeavour to elucidate this point a little further.

In the first place, Physical Science, as we have already pointed out, deals simply and solely with matter and force as manifested on the physical plane, and through the physical senses. When it seeks to aid the physical faculties in their functions of observation, it does so by skilful combinations and mechanical devices. Occult Science, on the other hand, works by the development in the individual of certain faculties which enable him absolutely to transcend matter. The object of Occult Science is to penetrate the veil of matter, to raise the consciousness to a higher plane. It has been for the most part supposed that the veil of matter will only be penetrated when the soul is released from the physical body by the death of the latter; but Occult Science teaches that the object of Life is the evolution of our principles, and that the mere casting off of the lower ones cannot give an increase of consciousness to that which is for the present dependent upon the lower ones for its progress. It is only when our higher principles have been so developed that they can move, act, and think independently of the lower ones; only when the consciousness has been altogether transferred to the spiritual plane as a *voluntary* act, that life in the physical plane becomes no longer necessary. We do not now drop our material body voluntarily, or because we have no longer need of it. It wears out like an old garment, and we have still need of another so long as we are on the physical plane, so long as we are conditioned by matter, and have material desires and wants. But when we have completely developed our higher principles, when we have transferred our consciousness entirely to the spiritual plane, and our wills and desires are completely free from every taint of earth, then we obtain the victory over Death, because we have no longer any

need to live as we name Life. Until then Death simply means rebirth, and both Death and rebirth are involuntary. How can we be said to have gained the victory over that which we are compelled to submit to, whether we like it or not? The mere conquest of the fear of Death is not a conquest of the conditions. Neither Science nor Religion know anything of these conditions, and where the latter has endeavoured to formulate and dogmatize, its conceptions are found to be grossly material. It is true, that when the physical body dies the soul is for the time being released from the conditions of matter, but it does not gain any sudden accession of consciousness or power thereby. It passes gradually into the state known as "Devachan," where it enjoys to the full those spiritual desires which it has developed. This, however, is not a state of growth, but rather of dream. It may last for thousands of years if the spiritual aspirations of the individual have been high. Time on the spiritual plane has no meaning such as we attach to it. But sooner or later the soul is drawn back to earth by those material desires which still cling to it, and which it has no means of gratifying on the spiritual plane. It is drawn back by those forces which it generated in its past incarnation, which have remained in a latent condition, but which sooner or later must, under the inevitable law of cause and effect, become potential. This is "Karma." It is sometimes known as fate; it determines the principal events of our lives, which we often feel instinctively have been moulded by some unknown agency quite independently of our own will.

It is very difficult to explain to the ordinary reader, to those who have not studied the subject, or who have not come in contact with people who can actually exercise the super-sensuous faculties, what these faculties are, and how they may be used. There are, however, many phenomena which are looked upon with suspicion or absolute incredulity by modern science, but which give a clue as to the direction in which we may look for the more immediate development of these faculties. The phenomena of mesmerism, spiritism, clairvoyance, thought transference, and many others, are for the most part tentative and involuntary manifestations of certain occult faculties and powers. Occult Science has been well acquainted with these phenomena for ages, and not merely familiar with the phenomena, but with their meaning and the laws that govern them.

Let us take clairvoyance, for instance. There are more people gifted with this faculty than is generally supposed, but the faculty being in an embryonic and undeveloped state, and not under the

control of the will of the individual, it is for the most part exercised involuntarily and in an arbitrary and irregular manner, and consequently what is seen does not appear to have any connection with the ideas of the person, and is as often as not set down to "illusion" or "unconscious cerebration." Nevertheless there is a faculty of sight which is quite independent of the physical eye, and does not act through the medium which conveys the reflected light of the sun from material objects and by means of which we see these objects. There is a medium which is known as the "Astral Light," and it is in this medium that clairvoyants see. The Astral Light is the register of every event that has ever taken place on the physical plane; it is, so to speak, the sensitive plate which receives an impression or picture of every event, and it is no uncommon thing for a clairvoyant to see in this light events, persons, or objects which have long since had their existence on the physical plane. You may meet with people who see faces, flowers, or animals, or other objects, in the Astral Light, as plainly as they see material objects on the physical plane. The doctor tells them that it is an illusion, a derangement of the functions of the brain, and, perhaps, believing this to be so, they discourage and fight against their "illusions," with the result that in time these become less frequent or cease altogether. Others, however, have sought to understand and cultivate this faculty, and in doing so have presently found that they possess a most valuable gift, and one which, used in a proper manner, opens out a wide range of observation beyond the reach of the physical sight, but which many are vainly endeavouring to penetrate with the aid of that faculty alone. Now Occult Science is perfectly familiar with the constitution and functions of the Astral Light, with the faculties by which this is perceived, and with the means of developing these faculties so that they can be exercised at will.

We may take one more illustration, that of mesmeric phenomena. These phenomena have been too clearly demonstrated of late years for the scientists to ignore them, or to cover them with ridicule as they did when they were first propounded in modern times by Mesmer. Still, however, they seek their explanation in the mere physical constitution of the brain; they cannot admit that mind can act independently of the brain or nervous organization. The student of Occult Science, on the other hand, knows that it is a mere matter of development for the whole consciousness to be separated at will from the physical body, and move, see and act on a higher plane than that which conditions the senses. Occult Science gives to man a sevenfold constitution, of

which the physical body is the lowest, and in point of time the least permanent. Each lower principle serves as the vehicle of the one immediately above it, serves as the mechanism, so to speak, through which the higher principle can act and react on that plane of nature to which the lower principle belongs. It will thus be seen that the physical body is the necessary complement, the gross counterpart on the material plane of those higher principles which constitute the Ego. To manifest on the plane of matter the Ego must have a material body, just as electricity requires matter in certain forms, and an arrangement of parts in the instrument in order to manifest itself to our senses and perform certain functions. So long, therefore, as we confine our attention to the material plane, we cannot do more than discover the laws which condition matter; but why electricity, light, heat, vitality, or mind, manifest themselves through matter, or why indeed matter exists at all, must remain a hopeless problem so long as we have only our physical faculties to help us. Here, indeed, is the blank wall, the sheer face of the precipice rising into the mists above, and up which there appears to the human eye to be no way, though still humanity will strain its vision to catch perchance some rift in the clouds, some glimpse of the Divine glory into which it hopes, but with many a doubt and many a fear, to enter some day through the Gates of Death. But the entry is not through the Gates of Death; it is through the Gates of Life. That which we call Death is the disintegration of the molecules of our physical body, and when this is accomplished, and the spirit can no longer look through the window of the physical senses upon the external world of form, what then? A dream of Heaven, or it may be of Hell, that is as we have made it for ourselves. But our spiritual faculties, where are they? Let each one answer this by asking himself how far he has succeeded in transferring his perceptions and desires from the physical to the spiritual. Let him inquire how much the "I am" is merely the sense of form, of personality, which is attached to the physical body, or whether he has succeeded in any degree in developing a spiritual self-consciousness. Let no man deceive himself here.

If with our limited ideas of time we are unable to grasp the vast eras which physical science discloses as having been required to evolve this little speck of cosmic dust which we call the Earth, which, however, is such a big thing to our physical consciousness, how shall we realize the time required to evolve the human soul? If we believe anything at all we must believe our spiritual

nature to be superior to the physical world, otherwise how shall we survive the day which will surely come when that world shall utterly vanish, shall perish, as all forms perish sooner or later? Shall we not rather begin to be *conscious* of the fact that one day in God's sight is as a thousand years, and a thousand years as one day? Here is a test which each one may apply as to the measure of the fulness of his spiritual perceptions. The aim of nature is to unite us with the Divine power of the Universe. It is the root-idea of every Religion that we may become "one with God." To do this we must become one with the Divine *consciousness*. We must realize that which is realized by the Divine. How far have we realized this statement of the relation of time to the Divine consciousness? How far are our ideas of time disconnected from our mere physical consciousness and transferred to our spiritual perceptions? "God is Love," "God is a Spirit," these and similar texts written by men who *knew*, may be to us merely the heading of our copybook, which we are required to write over and over again down the page of life, and during many, many lives, before we begin even to guess that there is something in the matter besides the mere characters which we are forming with our physical faculties, and if we have not yet succeeded in transferring our consciousness from the material to the spiritual, we have not yet accomplished the purpose for which we live.

The real Ego, the spiritual monad, not having attained to self-consciousness, has no perception on the higher plane of nature, and since it can only reach the higher through the lower, it has again to seek a *form*, and developing a new physical body it is again disciplined in the school of life. Like children learning to read, we may find the lesson hard, and many a tear may be shed over the page, but Nature is only a hard taskmaster to those who set their will in opposition to her laws and methods of working. That which we are today is the result of our past living, of the opportunities gained or wasted. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Men vaguely hope to become perfect and happy when they have cast off this mortal coil, and to leave all their sins and the dragons' teeth they have sown for others to reap. They hope to obtain a knowledge of God before they have learnt to know themselves. How can we understand the greater if we do not comprehend the lesser? Medical Science is a ghastly witness to the poverty of our knowledge of the physical constitution of man;

and as to any higher constitution he may have, this science, so-called, knows less than nothing. And yet we say again that this knowledge has been obtained ages ago, is now in the possession of living men, and can be obtained by all who earnestly and perseveringly seek. This knowledge will in time become universal through the natural process of evolution.

The race, as a whole, is advancing, because the individual units are advancing; the individual units of today being the individual units of past generations, they advance in virtue of the experience already gained. Experience is the only tutor. A man can have no real knowledge of that which he has not experienced. But to those who desire to step out in front of the race, who have the will and the courage to advance singly, to those who thirst for the truth, and press forward towards the prize of their high calling, their Divine birthright as Sons of God, there is a path which leads direct to the Light. It is rugged and precipitous, and all too hard for any but the most resolute. It involves the sacrifice of all that this world holds most precious. It involves the conquest of every fond delusion which is the product of our earth-born faculties. It involves in the first place the complete conquest of self. The will must be absolute master of the physical body, absolute master of the emotions, thoughts, and desires. We cannot attain to the highest, to the permanent, until we have learnt to recognize what is the lowest—the impermanent. What are those things which men most desire now?—wealth, fame, power, physical enjoyment, and material well-being. And yet they know well that these things will not last for ever, even if they last to the end of one little lifetime. Then, when that on which our consciousness is centred is removed by death, or otherwise, what have we to fall back upon; what is it that is permanent and cannot fade away? The mere indifference of satiety must not be confounded with the absence of desire. It is, perhaps, only when some of these things are removed that we find how much our life was centred in them. But if our life is centred in that which is permanent, the removal of the impermanent will be a matter of no moment. Men truly look for a miracle in nature when they expect that, at death, the spirit shall suddenly acquire that which it is the object of Life to attain, a knowledge of and unison with the Divine, that which nature is patiently accomplishing through ages and ages of evolution. Shall eighty years suffice for the spirit, the higher principles, when thousands and thousands of years have been required for the development of the physical, the lowest faculties?

The spiritual develops by, with, and through the material. The material is the counterpart, on the lowest plane of nature, of those processes which are taking place simultaneously on the higher plane. Where in nature do you find a miracle—a break in continuity? This is the true “natural law in the spiritual world,” the one working through and with the other. Search the whole realm of your experience and find, if you can, the counterpart of such a miracle as you expect to be wrought at death, when you think to free yourself from those forces and desires you have nourished and brought into action during your stay on the material plane. The evil you expect to drop away from you, while the good is supposed to go along with you, and even to be intensified and reinforced a thousandfold! The law of the conservation of energy on the physical plane might teach us a little better than this.

How then can we obtain this knowledge of and mastery over self, how learn to recognize and follow the promptings of our higher nature, and effect the transfer of our consciousness from the personal and illusive to the higher and spiritual Ego?

This is the science we are endeavouring to elucidate, the Higher Science, the knowledge of spiritual forces, Occultism. It is the science of Religion as well as of matter; it is the highest science of all—the science of Life.

(To be concluded)

Ahimsa is not merely a negative state of harmlessness but it is a positive state of love, of doing good even to the evil-doer. But it does not mean meek submission to the will of the evil-doer: it means the putting of one's whole soul against his will. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire, to save his honour, his religion, his soul, and lay the foundation for that empire's fall or its regeneration.

Non-violence in its dynamic condition means conscious suffering.

—M. K. GANDHI

BEYOND THE WAKING STATE

SOME energetic persons regret that so large a proportion of our time is spent in sleep. Such a wicked waste, they say, considering how short life is and how much there is to do! But Theosophy, which certainly encourages us to make good use of our time, does not support the above attitude. Quite the contrary! To sleep, it teaches us, is important for every human being for more reasons than modern man is aware of; it is not only needed for the refreshment of the body, but is also indispensable for our evolution as Souls, revitalizing the physical vehicle and furnishing the inner man with an opportunity to seek knowledge and inspiration on his own plane. Hence one must set aside time to devote to this aspect of existence.

What is sleep? We cannot possibly understand its nature unless we identify ourselves with the inner man. We are not our bodies, but beings inhabiting them and independent of them. For the material organism, sleep is a condition of passivity into which it lapses when it is no longer able to resist the impacts of life; for the real man, it means a release from the body and all the complications of physical existence. It gives the body complete rest through readjustment, while the inner personage enjoys enhanced power and activity in a condition only possible to attain when the physical senses and the interests of ordinary life no longer claim his attention. In the words of W. Q. Judge:

Man has three principal states or conditions—waking, dreaming, and dreamless or deep slumber. In the last it is held that communion is enjoyed with the Spirit, and that the inner man, returning or changing from that condition, goes into a dream, short or long, from which he changes into the waking state. The influences of *Sushupti* [deep sleep] are highly spiritual. They are common to all men. The greatest villain on the earth, as well as the most virtuous man, goes into *Sushupti* and receives benefit from it. If it were not so, wickedness would triumph on the earth through the overpowering influence of the body and its constant downward tendency. (*“Forum” Answers*, p. 8)

All this being so, how is it that most people remember on waking nothing of their experiences while the body was asleep? Apart from chaotic dreams and an exceptional one which might be supposed to have some symbolic meaning, most of us are not aware of having lived through anything during a night's sleep. Often we are not even really rested when we wake up, nor are

we any the wiser for our period in deep sleep. Must this always be so?

Indeed it must not. The contrary is the fact. In the course of his development the man who would reach the goal of immortality must learn to bring back into his brain-consciousness his Egoic experiences. This is a difficult task, but our great Predecessors have left hints and even definite instructions as to how to achieve it. The first step is to learn how to go to sleep most favourably from an occult point of view; the second concerns the problem of how to pass as quickly as possible from the dream state into deep sleep, in which latter state the ego gathers spiritual inspiration that should serve as food and refreshment for the coming day. (See *U.L.T. Pamphlet No. 11*, pp. 12-13)

Let us consider first what we have called the second step. As said above, everyone is able, thanks to the presence in him of a spark of the Divine, to withdraw every night into that holy of holies which we call the state of Sushupti. But not everyone stays there for an equally long time. This is important: the rays of the sun will, indeed, affect us even if we allow them to shine on us for a moment only, yet the warmth thus obtained is very little, very evanescent and very ineffective as compared with what is acquired by one who allows the beams to impart their life-giving influence until they have penetrated and warmed his whole frame. So, too, in the matter of Sushupti: it is no exaggeration to say that a moment of it is an inestimable blessing to each individual, but our evolution demands that we shall make ourselves so that the period we are able to stay in that high condition grows longer and longer. On this depends the development of the real man as well as his power to maintain his spiritual attitude while imprisoned in the physical body.

How shall we, each one, bring this about for ourselves? Most people spend a great deal of time in the dream state, leaving only a very short time for spiritual experience. How this happens becomes clear when we realize that our nights are the reflection, on a different plane, of our days. What do we do with our waking hours? This question does not refer to our actions, but to our inner life. What is our thought and feeling attitude while we are awake? Anyone who analyses himself honestly will be obliged to admit that most of our energy is frittered away in performing little acts more or less automatically; pursuing objects of personal importance to ourselves without any consideration of their significance to the community as a whole; feeling satisfied or disconcerted in connection with daily happenings; and, in the

intervals, we celebrate cheerfully or otherwise to the tune of our recollections, our anticipations, or the people and objects that pass before us. Seldom do we take a positive and spiritual position *vis-a-vis* our circumstances or the events of life. What lasting value has anything that we have thought or felt?

Like one of the great poets of the 18th century, the thoughtful will probably admit the difficulty of picturing the conversation and cogitation of the average mortal continuing for aeons as the mental pabulum of immortal souls! No; during most of the day the "patient god within" is ignored. We are not even aware of its existence, and how many of us can even define what we mean by a spiritual attitude?

We cannot devote space to the problem of this definition here. Our Theosophical literature is full of instruction on the point and indicates where more may be found in the sacred books of every race. We are concerned here only with the fact that there is such a thing as a spiritual attitude towards everything in life and that unless we find and cultivate it our nights will be spent in the same kind of purposeless, semi-automatic and self-centred occupations as our days. Result: many hours spent in the dream state and almost no material to serve as fuel for the spiritual fire we could otherwise have lighted in the higher state of Sushupti. Nothing is obtained from Nature for nothing, except the inexhaustible spring of possibilities, to be used or rejected as we will.

Now as to the first step referred to above: Suppose a person has taken himself in hand during his waking hours and gathered thought-material to be worked upon in deep sleep, and, furthermore, has realized that an important reason for doing this is that he may bring back the recollection of what is meditated upon there. What can he do to make his brain susceptible to the efforts of the inner man to impress it with the wisdom garnered? Obviously the very efforts which he has made along spiritual lines while awake will help to make his physical apparatus porous to the higher suggestions.

Spiritual influences are everywhere about us and the gradual refinement of the brain makes it responsive to ideas from the inner planes. There is a constant interchange of communication between the real inner man and his waking representative. The latter benefits thereby, of course, but not always consciously. Why not? Because the brain is being constantly filled to capacity, morning, noon and night, with thoughts quite unrelated to spiritual things. At our stage we can mend matters only in patches, so to speak, and this brings us to a very important piece of practical advice

given in connection with sleep: "Retire to your sleep, O man, with a thought of the true Self, so that with the same thought you may arise."

That we are likely to wake up in the mood and with the kind of thoughts in which we indulged just before falling asleep is a fact that anyone may verify for himself. Hence the injunction, to those who wish to benefit consciously from Sushupti, to prepare early morning receptiveness by careful selection of the last waking thoughts permitted to occupy the brain at night. Attention to this matter will in time enable us to receive definite answers to questions addressed to the Higher Self, but "the questions asked and impressions desired must be high and altruistic, because the Higher Self has no concern with material things nor with any temporal affairs." (*"Forum" Answers*, p. 8)

WHY H.P.B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished.

—W. Q. JUDGE

WARS BEGIN IN THE MINDS OF MEN

GANDHI, when contrasting war and Satyagraha, said that the former aimed at coercion, the latter at conversion. This word "conversion" needs to be considered.

In spite of popular opinion to the contrary, it is not true to say that the common people do not want war but are driven into it by their Government. A nation breeds its leaders and gets what is consubstantial with its nature, what it wants; but, when life finally precipitates the result of all the passionate and chaotic "wanting" that brings on a catastrophe like war, the millions who are parties to the wishes which engendered it stand aghast and repudiate all responsibility. "We had nothing to do with this; the Government has forced it on us."

The roots of war are in the minds and hearts of men and women. More people know this than one would perhaps suppose, from philosophers and statesmen down to the thoughtful among average people in every walk of life. But what is to be done? It is little good preaching and stating baldly that we must do and be this or that. Nor will any lasting benefit be derived from social reorganization, unless those who are to participate in the result sympathize with the spirit that inspires it. So often excellent measures become the basis of a racket, because the only interest the masses have in them is to see to what selfish ends they may be turned. The era of blind following of even the best of leaders is past; the era of inquiry and action consciously motivated is here. Man, the thinker, is becoming energized and must be fed and converted to honest co-operation with plans that will help to bring peace on earth.

This conversion is the work of Theosophy—the soul-satisfying spiritual core of every great religion, and—more—the accumulated wisdom of the ages that synthesizes religion, science and philosophy. This wisdom, worked out on a practical basis, gives men and women a reason for carrying out the commands of ethics, so that not only those who naturally respond to them but also those whose reaction is, "Why should I?", will realize the necessity of brotherliness, harmony, peace.

Theosophy says very little directly about peace. Its attack—if such a warlike term may be employed—on war is an indirect one. Cleanse the mind, it advises us, by the study of a philosophy of life which is the constant and consistent doctrine that has been promulgated for humanity's guidance at intervals all through history, and restated for our times by H. P. Blavatsky. In her

Key to Theosophy, a suggestion is made as to the basic principles most effective for binding humanity into one united family, thus promising to promote the conditions that will make universal peace possible. These are: Universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation. To work out, apply and promulgate these four doctrines is the special contribution of the student of Theosophy to the Peace Movement. How will doing so assist the work of the peacemakers? The answer is not far to seek for those who know something of the teaching of Theosophy about the identity subsisting between the nature of man and of the Cosmos.

Peace abides within. All men are by nature lovers and makers of peace at the very core of their being, where the light of the One Spirit shines. That they are not such in their personal consciousness is because of their ignorance or non-realization of that fundamental Unity, and of the Inner God of the heart being the real ruler.

“What room for doubt and what for sorrow can there be in him who knows that all spiritual beings are the same in kind, differing only in degree?” What room for hatred and for cut-throat competition and for war?

Because all spring from that One Source under the one Causation which periodically brings the worlds and beings into manifestation and is still operative, the solidarity of humanity is a fact, and no one can injure another, as no nation can act unjustly towards another, without inflicting suffering in the long run on all men and all nations.

The Law of Karma teaches that there can be no action without its appropriate reaction; that which man sows, he reaps; and violence breeds violence, though hopefully the converse is also true, for, if warlike emotions can spread like wildfire, the will to peace can also spread from heart to heart. Karma is the doctrine of responsibility; its twin doctrine, that of Reincarnation, is one of hope. The seeds sown today, if they do not fructify in this life on earth, will do so in another. National, racial, religious and every other type of prejudice is seen for the arrogant folly that it is when the conviction dawns that the one who harbours the prejudice may have been a member of the despised group yesterday, or may be such tomorrow. The Soul of man is above all such artificial distinctions, and the teaching of Reincarnation brings home that truth. Madame Blavatsky writes in her *Key to Theosophy* that once men are taught the “greatest of all laws, *Karma* and *Reincarnation*, . . . besides feeling in themselves the true

dignity of human nature, they will turn from evil and eschew it as they would a physical danger.”

That enmity and hatred, violence and war are evils, no man of conscience questions in his innermost heart. When the peacemaker in a man gets the upper hand, he is in the way of becoming one of those who can help transform his nation and ultimately the whole world in such a way that lasting peace shall reflect the peace that is in human hearts.

I believe in the primacy of Man above the individual and of the universal above the particular.

I believe that the cult of the universal exalts and heightens our particular riches, and founds the sole veritable order, which is the order of life. A tree is an object of order, despite the diversity of its roots and branches.

I believe that the cult of the particular is the cult of death, for it founds its order upon likeness. It mistakes identity of parts for unity of Being. It destroys the cathedral in order to line up the stones. Therefore I shall fight against all those who strive to impose a particular way of life upon other ways of life, a particular people upon other peoples, a particular race upon other races, a particular system of thought upon other systems of thought.

I believe that the primacy of Man founds the only equality and the only liberty that possess significance. I believe in the equality of the rights of Man inherent in every man. I believe that liberty signifies the ascension of Man. Equality is not identity. Liberty is not the exaltation of the individual against Man. I shall fight against all those who seek to subject the liberty of Man either to an individual or to the mass of individuals.

I believe that what my civilization calls charity is the sacrifice granted Man for the purpose of his own fulfilment. Charity is the gift made to Man present in the insignificance of the individual. It creates Man. I shall fight against all those who, maintaining that my charity pays homage to mediocrity, would destroy Man and thus imprison the individual in an irredeemable mediocrity.

I shall fight for Man. Against Man's enemies—but against myself as well.

—“Credo” from *Wind, Sand and Stars*
by ANTOINE DE SAINT-EXUPERY

IN THE LIGHT OF THEOSOPHY

The traditional scientific view which held that body and health were distinct and separate from mind and emotions is increasingly being challenged by new research. The tearing down of the barricades began when researchers found, less than a decade ago, that white blood cells had qualities in common with brain cells, and that cells in one part of the body send messages to cells in another part, thus co-ordinating their activities. There are lines of communication interconnecting all our systems, and with the convergence of molecular biology, immunology and neuroscience, scientists claim that they have begun to span the gap between emotions, mental processes and molecules. An article by Stephen S. Hall in *Smithsonian* for June 1989 throws light on the research in psychoneuroimmunology, as the new discipline is called:

As more and more of these "misfit" molecules turn up in unexpected places, some biologists believe we need to rethink some long-cherished principles, beginning with medicine's traditional separation of the central nervous system (the seat of thought, memory and emotion) from the endocrine system (which secretes powerful hormones) and the immune system (which defends the body from microbial invasions)

Bit by bit, scientists are assembling a mosaic of data suggesting that our anatomical systems, separated by 19th-century tradition, routinely communicate with one another. Carrying the messages back and forth, moreover, are small, go-between molecules. . . . Francis O. Schmitt, a neuroscientist, refers to them as "informational substances." . . . The informational substances, many of which are known to have a powerful effect on mood and emotion, provide a molecular way to understand the long-suspected connection between state of mind and state of health. . . .

Perhaps the most important mechanism for survival is the way the body preserves health and fends off disease, which is the province of the immune system. And that is where the misfit molecules really began to confound conventional thought. . . . What all the work has established is that there are the molecular equivalent of telephone lines between the brain and immune system

As data accumulate, the vast gulf between molecules and state of mind is being gradually closed.

Scientists believe that psychoneuroimmunology holds enormous promise and points the way to the new medicine of the 21st century. "We're in the midst of a revolution," is the general feel-

ing among investigators in this field.

When scientists speak of a "molecular code" linking emotions, mind and health, and theorize about a "neuropeptide and psychosomatic network, where the mind and body constantly chatter back and forth using a vocabulary of biochemicals," which mind do they mean? In her article "Psychic and Noetic Action" H.P.B. quotes Professor George T. Ladd:

The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind (manas). To it the mental phenomena are to be attributed as showing what it is by what it does. The so-called mental "faculties" are only the modes of the behaviour in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass. . . .

We conclude, then, from the previous considerations: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain. (Raja-Yoga or Occultism)*

There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function and properties. (*Transactions*, p. 64)

Modern psychology has hitherto held that emotional reactions follow from thoughts about a situation. This view is now challenged by Dr. Joseph LeDoux, a psychologist at the Centre for Neural Science at New York University. His research in cognitive neurobiology, *i.e.*, in tracing connections between the brain and psychological life, suggests that certain emotional reactions occur before the brain has even had time to register what it is that is causing the reaction. It suggests, in other words, that emotions can operate independent of thought. This may explain, Dr. LeDoux says, why emotions have the power to override even the most rational of decisions, why phobias and other such emotional reactions are so tenacious despite their obvious irrationality, and why troubling experiences from life's earliest years can have such powerful effects decades later. It may also explain, he says, "why we have so little reflective insight into our emotional life." (*The Times of India*, August 25)

Modern psychologists, relying as they do on brain research, understand little about the processes of thought and still less about the nature and source of emotions. The desire principle, or Kama, is the key to the study of emotions. Much of human life is lived by the urge of this Kama principle. It is the mainspring of life, a power incalculable, directing our highest motives, sustaining and moving our will. It is the balance principle in man and from it the ways go up or down. It is no more a product of the body, or physical brain, than is mind; nor does it die with its death. The brain, no doubt, has a special importance. "In that mansion called the human body," H.P.B. wrote, "the brain is the front-door, and the only one which opens out into Space." Elsewhere, she remarks that "the human brain is simply the canal between two planes—the psycho-spiritual and the material" (*U.L.T. Pamphlet No. 25*, p. 5). But the brain's function cannot be fully understood without recognizing that the mind in incarnation is dual.

The clue lies in the double consciousness of our mind, and also, in the dual nature of the mental "principle." There is a spiritual consciousness, the Manasic mind illumined by the light of Buddhi, that which subjectively perceives abstractions; and the sentient consciousness (the lower *Manasic* light), inseparable from our physical brain and senses. This latter consciousness is held in subjection by the brain and physical senses, and, being in its turn equally dependent on them, must of course fade out and finally die with the disappearance of the brain and physical senses. It is only

the former kind of consciousness, whose root lies in eternity, which survives and lives for ever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions. (*The Key to Theosophy*, Indian ed., pp. 176-77)

Most people have difficulty in suppressing unwanted thoughts. They keep flooding back, becoming more insistent the more we push them away. "Lack of control over our thoughts is serious business," writes Dr. Daniel M. Wegner, a psychologist engaged in research on thought suppression and mental control (*Psychology Today*, June 1989). Studies Dr. Wegner and other researchers have done show that most people have unwanted thoughts that haunt them: the death of a friend, the memory of being robbed or mugged, the unwarranted and piercing criticism from a co-worker, or the thought of food while dieting. "Mental control is one key to mental peace, and we need to understand it better if we hope to use it effectively," Dr. Wegner states.

What causes repetitive thoughts and how can they be stopped? Simply put, these sorts of obsessive thought often grow directly out of efforts to suppress them. Think of the process as a positive feedback system. . . . You suppress something unpleasant—trouble you're having at the office, say, or an upcoming visit to the dentist—as long as you can. Then the effort becomes too great and you start to think about it. This requires a greater level of suppression, which in turn creates a still stronger impulse to think the thought. So the cycle goes on, eventually producing a full-blown obsessive thought, insistent and alarmingly frequent. I call this repetitive process an indulgence cycle—the move from suppression to expression that prepares the way for further suppression. . . .

By suppressing a thought, we never get used to it. Instead, we make ourselves more sensitive to its next occurrence. The thought we most want to avoid soon becomes our greatest fear. . . . As philosopher John Dewey observed, "The hard drinker who keeps thinking of not drinking is doing what he can to initiate the acts which lead to drinking. He is starting with the stimulus to his habit."

Students of Theosophy cannot agree, however, with the remedy suggested by Dr. Wegner, that to get rid of our unwanted thoughts we should think freely about them, allowing the emotions to surface instead of suppressing them. Every thought we think, every act we perform, creates in us an impression, and that impression,

like everything else, is subject to cyclic law. The law of cyclic return of impressions has many applications, as Mr. Judge explains, and can be used by us profitably to change our unwanted moods and emotions and thoughts:

...as we have tides in the ocean...so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression....

I have friends and acquaintances who have desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes, start up something else, start up cheerfulness, be good to someone, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association. ("Cyclic Impression and Return and Our Evolution": *U.L.T. Pamphlet No. 24*)

In contemporary culture, no idea is so appealing, no word is put to more frequent and more varied use than *creativity*. It is so loosely used that it is made to fit all situations, pointing to nothing in particular. "Its sway extends over all of art and science, naturally, and it takes us beyond these to the basic conditions of modern society, to education, to our view of the human mind and what we conceive to be the goal of life itself," writes Jacques Barzun in "The Paradoxes of Creativity" (*The American Scholar*, Summer 1989). But it is in business and education, both formerly thought rather humdrum, that the thought of creativity is most obsessive.

Creation, creativity have come to mean simply release from compulsion and regimentation. This inference is confirmed by the now familiar demand for a "creative job"—that is, one in which much is left to individual initiative.... Now that the adjective has been trivialized, the idea of creativity has actually turned into its

opposite. Far from promising the extraordinary and unheard of, it has come to signify a feature of employment that everybody once had a right to expect. . . .

For the past fifty years, the characteristics of creators have been attributed to the Unconscious with a capital *U*. . . . According to one interpretation, great artists heed the imagination and speak out freely. The conscious mind of the artist and his acquired techniques merely organize the spontaneous voices from the Unconscious. Geniuses keep in touch with this creative force while the rest of us bottle it up by conventions and neuroses. Through this unusual freedom, the creator is able to express fundamental reality and teach us to see it as it is. . . .

The genius, according to William James, has an enormous capacity for perceiving similarities among disparate things; his mind jumps across the grooves cut by common experience. His is also a sensitive mind; every stimulus starts multiple trains of thought, wildly free associations. "In such minds," says James, "subjects bud and sprout and grow. . . . Their ideas coruscate, every subject branches infinitely before their fertile minds." . . . Genius consists both of sudden inspiration and of patient, painstaking work. Hence also the versatility and often superhuman bulk of its output.

The term *creativity* should not be loosely applied, squandered upon works and workers that are respectable enough on their own level but that do not stand comparison with genuine creation. There is a world of "unborn" ideas, and intuitive minds have access to the inexhaustible store of knowledge in the living Akashic or Astral-Light library. Each nature selects from this store, according to the motive, aspiration, purity and self-reliance of the seeker.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

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

By William Q. Judge:

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

By Robert Crosbie:

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

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
THE TELL-TALE PICTURE GALLERY
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
THE U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, Nos. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

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.

U.L.T. LODGES

ANTWERP 2000, BELGIUM .. .. .	.. .. .	Korte Klarenstraat 13, Bus 5
BANGALORE 560 004, INDIA .. .. .	.. .. .	4 Sir Krishna Rao Road, Basavangudi
BOMBAY 400 020, INDIA .. .. .	.. .. .	40 New Marine Lines
BOMBAY 400 019, INDIA .. .. .	.. .. .	Anandi Niwas, Bhaudaji Road, Matunga
LONDON W2, 3AL, ENGLAND .. .. .	.. .. .	.. .. 62 Queen's Gardens
LONDON, ONTARIO, CANADA .. .. .	.. .. .	.. .. 799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A. .. .. .	.. .. .	.. .. 245 West 33rd Street
MADRAS 600 020, INDIA .. .. .	.. .. .	7 Twelfth Cross Street, Indira Nagar
MALMO 211 21, SWEDEN .. .. .	.. .. .	.. .. Grabrodergatan 10, o g 1 tr
NEW DELHI 110 049, INDIA .. .. .	.. .. .	.. .. H-75 South Extension 1
NEW YORK, NEW YORK 10021, U.S.A. .. .. .	.. .. .	.. .. 347 East 72nd Street
OTTAWA, ONTARIO, CANADA .. .. .	.. .. .	.. .. 1001 Gregg Street
PARIS 75116, FRANCE .. .. .	.. .. .	.. .. 11 bis rue Keppler
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A. .. .. .	.. .. .	.. .. 1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A. .. .. .	.. .. .	.. .. 77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A. .. .. .	.. .. .	.. .. 3766 El Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A. .. .. .	.. .. .	.. .. 166 Sanchez Street
SANTA BARBARA, CALIFORNIA 93101, U.S.A. .. .. .	.. .. .	.. .. 326 West Sola Street
THE HAGUE, HOLLAND .. .. .	.. .. .	Jacob Catsstraat 80, 2274 GX Voorburg
TORINO 10121, ITALY .. .. .	.. .. .	.. .. Via G Giusti, 5
WASHINGTON, D.C., U.S.A. .. .. .	.. .. .	8525 Colesville Road, Silver Spring, Maryland 20910
WEST CHESTER, PENNSYLVANIA 19380, U.S.A. .. .. .	.. .. .	.. .. 118 West Gay Street