

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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THEOSOPHY COMPANY (INDIA) PRIVATE LTD.  
40 New Marine Lines, Bombay 400 020, India

## 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. 21.00 £3.50, \$11.00 per annum, post free.

**COMMUNICATIONS:** Contributions submitted or 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.

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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Vol. 57, No. 7

May 1987

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### THE WORLD OF CAUSES

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1956.]

Whether there is any mode of thought or any effort of the mind which will enable a man to grasp the great principles that evidently exist as causes in human life, is a question no ordinary thinker can determine. Yet the dim consciousness that there is cause behind the effects we see, that there is order ruling the chaos, and sublime harmony pervading the discords, haunts the eager souls of the earth, and makes them long for vision of the unseen and knowledge of the unknowable.

—*Through the Gates of Gold*

EVEN an elementary knowledge of the Law of Karma is a blessing. The truth that we ourselves are effects produced by and from causes; that every object in our environment is an effect for which there is a cause or causes; that every event is an effect resulting from its own causes—this perception brings us face to face with the Universe of Causes.

All men, all women, live in the world of causes and effects. But how many are aware of that important fact? The false substitutes for the Law of Cause and Effect, such as a personal god who creates all effects, or distant stars which determine the destiny of every human soul at the birth of the body, or physical heredity which determines how a human being will think, feel and act, willy-nilly, are all superstitions. Such substitutes weaken man's moral fibre, confuse his mind and darken his perception.

The Law of Universal Causation or Karma is intimately connected with the Law of Unity and Harmony. We see the rhythm, the order, the beauty, which enable us, nay compel us, to concede that the Universe has a purpose. We perceive this grand harmony

in the world of effects. Once again superstition and ignorance call it the grace of the Almighty Creator of the Universe, and theologians confound the perception of the common man by offering other explanations. The common man's common sense will stand him in good stead if he is left free to use it unhindered by priest, astrologer or materialist.

The Universe of Unity is the world of effects—the result of Universal Causation. There is a constant play between the world of causes and of effects. Every effect proceeds from a cause, and also every effect becomes in its turn a cause for future effects. Let even a common man with his common sense perceive that Divine Harmony points to some grand purpose underlying all manifestation, and he is bound to ask the how and the why of it all. He will press his questions and pursue his inquiry, and his earnest sincerity is bound to bring him to the Theosophical explanation of the Law of Infallible Justice, which is perfect mercy. But in trying to find an answer to his inquiry he comes upon schools of false knowledge—creedal religions, spiritism, astrology; or of partial knowledge—psychiatry, eugenics, psychoanalysis, etc. In India, false interpretations of the very Law of Karma, of yogic practices and the like, create further difficulties. And the student-server of the Theosophical Cause has to solve all these difficulties when the inquirer, after wanderings, comes in contact with Theosophy.

We are seekers of the “knowledge of the unknowable”; all of us “long for vision of the unseen.” Through right application of the Law we gain knowledge which brings conviction and faith. There are good students who can speak fluently and even profoundly, but they fail to bring conviction to others. They are weak in faith, in conviction which is knowledge garnered through experience. There are good minds that like to study but do not like application. They are prone to turn away hastily from self-study. It is self-study which will reveal to such an one that he is going on without aim or object.

It is necessary to become aware of our own aimlessness. That leads us to sense that the aim and purpose of the ocean of life in which we are panting for breath at every exhaling has its beneficence, if we will find the real aim of all our efforts at growth, the divine purpose of our own existence. There are great and constant efforts made by the world of causes, and we can aid those efforts. To work with the Law in every action we perform with body or mind necessitates knowledge of the being within us who makes Karma and feels its effects. Ordinarily it is our bodies and

lips, our minds and impulses that function; *we* do not function, using body or speech, mind or heart. We do not use our personality; our personality functions on its own and ultimately meets its doom. The soul, the bird, warbles not, becomes mute, torpid and exhausted.

Students of Theosophy acquire knowledge. Genuine Faith, born of sustained application, is the dire need of most aspirants. They hope, without recognizing the import of the instruction carved on the gate of the Temple of Wisdom: "Abandon hope, all ye who enter here." Their hope is of course of the idle sort, not that hope which inspires effort and labour and makes us go on. Sustained and strenuous self-study results from the hope born of conviction, of inner faith; that hope blesses now and here. Faith is the great moral power which reveals the mighty and majestic truth that it is not worldly knowledge and conquests but knowledge of one's own Self—Spiritual and Intellectual—and conquest of one's own self—material and psychic—which is the aim for which the Law works, not blindly but intelligently, maintaining justice whose chastisement is mercy itself. If we want to open the real sight of our soul we have to study the Law that sees, and through strenuous endeavour learn to help Nature, not only in the world of effects, but also in the world of causes. Scientific or social service touches the world of effects; Theosophical service touches the world of causes.

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POWER *belongs to him who knows*, this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things.

—H. P. BLAVATSKY

## PREPARING FOR THE FUTURE

IT has been said that it does not matter what our present or future lives bring to us, but that it does matter what we bring to them. From that point of view we can examine what our present life brings to us and the way we need to tackle it in order to be the better able to deal with our future lives. We can take it in stages from babyhood, although all the stages are with us in a certain degree all the time.

As babies we all strove to walk, to talk, then to run and later to read and to write. We desired to develop all our latent powers, and in time we gained the use of them. But they, of themselves, did not give us happiness. Indeed, when we had gained the powers of throwing and of handling things easily and of walking, then the trouble began, for then we were able to destroy and to spoil and to walk into danger. So it is with all the powers that we strive after. We shall have these in future lives, but the important thing is to learn now to use them rightly. Then we shall not, possessing them, spoil and destroy and bring ourselves into great danger.

Later, as we outgrew babyhood, as children dependent on our parents, we craved for what we termed independence, freedom to choose our own way of living. Later, perhaps, we came to a position which we were pleased to call independence, but before very long we found that we had become slaves to our likes and dislikes and our desires. In future lives we may not be so hedged in by circumstances—by our Karma—but if we are to benefit by that freedom of choice which strictly speaking we have all the time, then it is important that we should learn to choose aright from a spiritual rather than a personal-desire point of view.

There is a further desire that we have in our youth. It is for adventure, whether it be to travel throughout the world, to have all kinds of experience, or, on the intellectual plane, to know all there is to be known from a worldly standpoint. Yet, there are those who have seen the whole world, who have had wide experience and have acquired much materialistic knowledge, but who in the end are no more capable of living their lives than they were at the beginning. Thus, now and in our future lives, if our experience is to be of use to us, we have to strive to see its inner side and the lessons it has to teach us.

As we grow older, through experience we come to another stage, when we realize the great evil in the world arising from man's lower desire nature. We want to fight that evil and to

defend the good. It is the soldier-stage of our lives. We may fight that evil and then come home, as it were, to realize that it lives not only outside of us but also within our own lower nature. So now and in future lives we need to cast out evil; and first let us tackle the job within ourselves.

Our next craving is for possessions. It may be for a house, for land, or for a car. It takes many forms. This is, broadly speaking, the householder stage. We may get the possessions we want, but we discover that along with them comes a host of varying responsibilities, so many that it seems we can scarcely deal with them all. Yet in our future lives possessions and responsibilities are bound to come. If we are to deal with them successfully we must begin here and now to recognize that for each of our possessions there is a responsibility, and yet that, by law, at any given time, the right performance of our responsibilities is not too heavy a task for us.

Later in life, possibly, our possessions and our responsibilities grow less—at any rate from the outer point of view. Younger people may wish to take from us some of our old tasks in order that they too may learn through them. Often, having grown used to them, we are loath to let them go. Here is a deeper lesson for us to learn. First, of course, not to love possessions for the power they give us personally, and secondly, to fulfil our own duty, not to try to interfere in what has now become another's duty.

Finally, towards the end of life, people often wish to retire to a quiet place in the country where they may forget the world and its cares. Sometimes, however, younger people make such a bad attempt at dealing with life that they cry out for help to those in retirement who have more experience and knowledge of life. The man who has earned his retirement and yet comes back to the world when he is needed, not to interfere in the lives of men but to show them the true principles of right action, has indeed lived well. That is the final goal of our lives to come—to prepare ourselves so that we may be capable of helping and willing to come back to earth to teach those who come after us.

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CIVILIZATION is a movement and not a condition, a voyage and not a harbour.

—ARNOLD TOYNBEE

## THEOSOPHICAL GLEANINGS

### Notes on the "Secret Doctrine"

[Reprinted from *Lucifer*, June 1890.]

#### QUESTIONS AND ANSWERS

WE have received the following questions, and append them with replies.

*Q.* On page 211 of *Lucifer*<sup>1</sup> you say: "It is some of these (Manasa Dhyanis) who are destined to incarnate as the Egos of the forthcoming crop of humanity." What would be the nature of this incarnation? Do you mean as an entirely separate and new race, having no connection with the race of Egos at present incarnated and evolving; or blending into oneness with them, as the Higher Ego may be conjoined with the lower? Or, in other words, are these, our higher Egos, *already* destined to incarnate in our future personalities? X.Y.Z.

*A.* The incarnation is the passing of Manas into the Quaternary evolved for its reception; you will understand this when it is reached in the account of the Fourth Round, and then the remaining part of this question will not need answering.

*Q.* After passing through the middle Globe D, is not the process carried out upon the ascending scale up to G, that of etherealizing, or spiritualizing matter; so that each globe and its inhabitants return into the "filmy, viscid, or pellucid" condition of matter? X.Y.Z.

*A.* Certainly, the process is carried on up to G, as has been stated in the definition of a Round; the *inhabitants* climb the ascending arc, but each *globe* passes into sleep until its period of activity recurs in the succeeding Round, and when its seventh period is over it dies. See the account given of the moon on page 172 (*The Secret Doctrine*, Vol. I).

*Q.* Does man retain, in the rounds succeeding the present, a recollection of the human personalities he has passed through during this round (the 4th); or are they forever obliterated during the Pralaya?—for it is evident that the higher he ascends in evolution, the more completely does the human identity become obliterated. X.Y.Z.

*A.* We cannot venture on categorical statements as to the succeeding Rounds, but we may remind X.Y.Z. that at a certain

<sup>1</sup> *The Theosophical Movement*, March 1987, p. 152.

stage of development the individual can recall his past. Identity does not become obliterated, but rather accentuated, with progress; "separateness" is lessened, but individuality persists.

Q. During the Pralayas, are the Egos passing through our chain of globes, supposed to be in Devachan—or what sort of condition would theirs be? X.Y.Z.

A. Devachan is the subjective state of the Ego between its incarnations, and has nothing to do with Pralaya, a word applied to the rest-period of globes, systems, or universes. We are not able to say what is the condition of the Egos, though there are those who know.

Q. Does the aggregate consciousness of all the cells in the human body constitute the consciousness we know as men, and is "The Unknowable" but the sum total of all the consciousnesses in it?

A. "Consciousness" is far more than the aggregate consciousness of the cells of the physical frame, though each cell is conscious *on its own plane*. In man, consciousness rises to self-consciousness, and we have Manas, which, as you must see, if you read these articles, is something far other than the outcome of the body. If we could answer the second part of your question fully "the Unknowable" would be "the Known." See answer to N.D.K.

Q. Is the term "Parabrahm" or the "Absolute" applied to the state of the "One Life" during a Maha-Pralaya only when all things are merged into homogeneous unity; or is the same term also applicable to any essence or principle during a Maha-Manvantara when the one life or ultimate reality is differentiated and presents various aspects? The word "absolute" is very often used in the "Secret Doctrine," but nothing like a clear explanation of the term is given. It would be much better to know what idea or ideas are meant to be conveyed by this word. (1)

It is said that "Parabrahm is without any relation to manifested being." It is only during a Maha-Pralaya that all "relation" would cease, but during a Manvantara, all the various differentiations from the grossest to the highest must be related or connected one with the other, otherwise there would be no Universe. (2) However much for the sake of metaphysical disquisition it be argued that "Parabrahm is out of all relation to conditioned existence," such an argument could only be held correct if the term "Parabrahm" were restricted to the state of the unknowable essence of all things during Pralaya only. If it were asserted that the same Parabrahmic essence of the Pralaya state exists somewhere even during the Manvantaras, then Parabrahm would at once come into "relation" directly with its nearest emanations and indirectly with all the remoter ones. (3)

A Maha-Manvantara and a Maha-Pralaya are two forms or aspects of the "Be-ness or One Reality." These two are the necessary conditions of the Life of the "Reality," for the one could not be without the other. A Manvantara and a Pralaya are indissolubly linked and the "Reality" which is at the root of both, cannot but be in "relation" with both and the differentiations thereof. (4)

"Parabrahm" has been defined to be "an eternal and periodical law, which causes an active and creative force (the logos) to emanate from the ever-concealed and incomprehensible One Principle at the beginning of every Maha-Manvantara" (*Key*, page 62). Here the "Eternal Law" and the "One Principle" appear as if they were different, but in reality they must be one, the "law" being a form of the existence of the "Principle," and Parabrahm may be explained as the One Principle, whose law of existence or nature is such that it is continually subject to periods of activity and rest, and that in the beginning of its periods of activity it emits first of all a creative force (the Logos) which develops the Universe. The contention urged here is, that in whatever light the One Primal Reality may be viewed, the force of logic points to the conclusion that this "Reality" is in "relation" with the various manifestations of the Universe. Either the Absolute ceases to be the Absolute during a Manvantara; or if it is asserted to exist as the Absolute, it is in direct and indirect "relation" with its manifestations. The Universe is said to come into existence by the "Eternal Reality casting a periodical reflection of itself on the Infinite Spatial depths" (*Key*, page 83).

Is the Reality anything different from the "Spatial depths" or Space? If not, and if space or the Eternal Substance which fills it, is the only reality, what is it that casts the reflection? From what quarter does the reflection come, and upon what does it fall? (5)

It is important to know whether during a Maha-Manvantara there is anywhere in Infinity anything like the Maha Pralayic state of the Reality, or whether there is all along some sort or other of differentiation or manifestation going on in every point of space. (6)

At the dawn of a Manvantara, the first differentiation is said to be the "Unmanifested or Impersonal Logos." This in its turn emanates the second Logos. The first or unmanifested is said not to be able to manifest as it is the "lord of the mysteries," but we understand nothing by this vague expression. What is the function of the Unmanifested Logos, and wherein does it differ from the second Logos? (7) The Hindus call both the unmanifested and the manifested Logos—"Ishwar" only.

The second Logos is said to be spirit-matter or Purusha-Prakriti. At page 15, Vol. I, it is explained that cosmic ideation (spirit) and cosmic substance (matter) are two aspects of Parabrahm (8), and Fohat links these two. Fohat is said to be the dynamic energy of cosmic ideation—the animating principle electrifying every atom into life. Now whence comes this Fohat? Is it spirit, or is it matter, or is it both? (9)

At page 16, a summary is given to make the statements of the previous page "clearer." It is as follows:

- (1) The Absolute or Parabrahm.
- (2) The unmanifested Logos.
- (3) The second Logos, or Spirit-matter, Life.
- (4) Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul, the Cosmic Noumenon of matter.

The fourth and last enumeration is most confusing. If Cosmic Ideation at p. 15 stands for spirit, why is it mentioned here as different from the 2nd Logos, and what has become of cosmic substance and Fohat in this "clearer" summary? And what is meant by calling the 2nd Logos spirit-matter and apart from Cosmic Ideation? (10) The great difficulty of every student of the Eastern doctrine is that the root ideas remain as confused as ever in spite of the constant reading and collating of the different passages; and unless something like a clear exposition is given by the talented author of the *Secret Doctrine* in as plain language as possible, *without reference to any system of philosophy or religion*, the majority of the readers must despair of understanding the secret doctrine at all.

N.D.K.

A. It would need knowledge far greater than any human or Dhyān Chohanīc knowledge, let alone our poor little store, to answer categorically all the difficulties of N.D.K. If an ant tried to explain to a brother ant the mental process of Newton, he would probably make rather a poor job of it; but an ant is millions of millions of times nearer to a man than is man to the One Reality. We can only throw out two or three hints, and suggest to our correspondent that while we may dimly sense the Absolute we cannot apprehend, much less comprehend, it, and that, while we are forced to acknowledge it by the reason, any attempt to explain it involves us in hopeless self-contradictions. This is acknowledged in every philosophy, and is a hopeless difficulty, common to all, and lying in the very nature of things. As well said by Dean Mansel: "The Absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by absence of difference; it cannot be identified with the universe, neither can it be distinguished from it." What is this but to say that "the Absolute" cannot be an object of thought at all, and that to attempt to reason about it is to become absurd?

(1) Every student of philosophy knows that no "clear explanation of the term" can be given. When we say "Unknowable" we confess our inability to explain.

(2) "One with the other" yes, but not with the Absolute. Absolute implies *without relation*; all that has relation is relative.

(3) Parabrahm, the Absolute and the Infinite, cannot exist *somewhere*; the use of these localized phrases is entirely out of place. Nor can it have "nearest" or furthest.

(4) See (2). The One Life is *un-conditioned*. The terms Manvantara and Maha-Pralaya must be thought of in relation to the manifested universe, not as conditioning the unconditionable. You would do well to note how cautiously guarded are all the phrases used of "Be-ness" in the *Secret Doctrine*.

(5) You are using a poetical phrase—which adumbrates a truth impossible to express definitely, since our language is too clumsy—as though you were dealing with a looking-glass from a furniture-shop. In metaphysics you are in the realm of mind, not in that of extension, and you must try to accommodate yourself to its conditions; you might as well ask whether thought is square or round, as ask "from what quarter does the reflection come?"

(6) We are told of periodically succeeding out-breathing and in-breathing; not of simultaneous out-breathing and in-breathing. How could these coexist?

(7) They differ in the one being unmanifested, the other manifested. And see (2) and (3) on p. 16, *Secret Doctrine*.

(8) Not cosmic but *pre-cosmic* as aspects: Parabrahm and Mulaprakriti are the Vedantin terms.

(9) On "whence comes Fohat" see *Lucifer*, p. 56, line 4 from bottom, *et seq.*<sup>2</sup> Fohat is both "spirit" and "matter," though not of our plane.

(10) The summary seems to us to be very clear; of course, since it only carries us to Mahat, it does not include Fohat, any more than a genealogical tree when it stops at a man includes his grandson. You apparently forget that "Spirit" and "Matter" are two aspects of substance in manifestation, and that, united in the 2nd Logos, they differentiate further in the succeeding stage. Surely patient thinking will enable you to understand the *Secret Doctrine*. The most abstruse of subjects cannot be made as simple as a primer, and each student *must* do his own thinking. Personally, when a tangle seemed hopeless, we have found that resolute patient thinking has unravelled it. But we can only suggest to others the method of unravelling for themselves: we cannot straighten the tangle for them.

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<sup>2</sup> *The Theosophical Movement*, January 1987, pp. 85-86.

## THE IMMEDIATE HELPER

I see that you can be of much help, and to fit you for that, as far as my assistance may avail, will be my duty and pleasure. But always remember that behind the immediate helper, there is the Great Lodge whose aid is given to all who serve—serve Them.

—ROBERT CROSBIE

### V

Dear Friend,

It is good that you see some sunlight behind the clouds, but realize that it is only possible to see the clouds in nature and in ourselves *because* of light. Can you, on a completely dark night, tell whether there are clouds in the sky? It stands to reason that an increase in light will show us more “clouds” that will need our attention. Put your emphasis on the light—your true nature; the clouds will “roll by” as that is the nature of clouds.

Certainly it is hard to go on trying to do one’s best when criticisms and difficult personal problems arise. If you are a lover of music, listen to some Tchaikovsky. Consider the beauty of his music, of his life’s work. Then consider that his music initially received vicious criticism; his violin concerto was ridiculed, even by the violinist for whom he composed it. Yet somehow he found the strength to continue to compose, to continue to express the beauty he had within. He trusted the “melody” in his own heart and poured himself into his work. If he had let his critics convince him of what they thought to be their superior knowledge about the value of what he was trying to do, he would have stopped or conformed. To listen to his music can be a study in not allowing anyone else to dictate the value of our efforts.

There is, however, great value to be found in the criticisms we receive. Our object is to become the better able to help and teach others, and we know that can only happen as we both study and apply what we learn. The things that others tell us, pleasant or unpleasant, are food for our character. We can “digest” what is given to us—it is either true or not. To paraphrase Epictetus, if what is said is true, *change*; if it is false, *laugh*. We can use this advice as a test of the criticism received: by our reaction to what is said, we can judge of the “gold” that is being tested. If we feel like laughing, we have been given fool’s gold. If we feel like justifying ourselves, defending ourselves, explaining ourselves, we can know that we have been given something of true value. We may not be able, at that moment, to thank the giver, but we can at least

have the good sense to cherish what has been given while we try to follow the maxim to change.

Easier said than done? How shall we ever know unless we try? Almost everything is easier said than done; tell someone how to ride a bicycle. It's not hard to describe, but the doing, the discovery of the "metaphysical" point of balance, is harder than the telling, but not impossible, or no one could ride a bicycle. So find your balance and try to stay there through clouds and criticisms; then, at least, every time you fall, you will be learning something.

The gratitude you feel for all that has been given to you through contact with this Ancient Wisdom is a natural expression of the soul; encourage that feeling to grow. Use the strength it will bring to do your part, large or small as it may seem, to become "the better able to help and teach others." Do what you can, as you can, in study, application, and expression. In that way, we come to understand that no one involved in this great work for the sake of Life itself is looking for gratitude. Rather we are all searching for ways to "repay" an enormous debt to all those who have gone before and kept the light of truth alive through sacrifice and service, from the highest, most Divine Beings we can imagine down to those like ourselves doing the best they can to assimilate, apply, and encourage others to become students of Theosophy.

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IF paranormal cognition and paranormal causation are facts, then it is quite likely that they are not confined to those very rare occasions on which they either manifest themselves sporadically in a spectacular way, or to those very special conditions in which their presence can be experimentally established. They may well be continually operating in the background of our normal lives. Our understanding of, and our misunderstandings with, our fellow men; our general emotional mood on certain occasions; the ideas which suddenly arise in our minds without any obvious introspectable cause; our unaccountable immediate emotional reactions towards certain persons...and so on; all these may be in part determined by paranormal cognition and paranormal causal influences.

—C. D. BROAD

## WORLDS WITHIN WORLDS

FAMILIAR categories and classifications aside, every man should be aware that he lives in a dual, a triple, a quadruple world—a world which is none the less one and indivisible.

There is, first, the world as pictured by the senses and as pictured by the mind. Both these are eidolons, the phantom worlds of phenomena, one internal and the other external to the waking human being.

Next, these two worlds exist within a third which cannot be predicated in terms of either, because beyond both though permeating them, controlling both because independent of them—the universe of law-and-order, of cause-and-effect, of attraction-and-repulsion. This world neither acts nor is affected by action, neither creates, preserves, nor destroys anything or anyone. It is as invisible, intangible, impartite, as space—a world of spontaneity, everywhere being born and dying at every instant of time, yet itself unborn, undying, a purely metaphysical absolute constant. It is to actions of every kind as substance is to form. In the one case we apply the abstract formula or symbol, “motion”; and in the other, “matter.”

Finally, there is the omnipresent inhabitant of the other three. Whether we use a religious symbol and call it the spirit, a philosophical and name it intelligence, a biological and speak of it as life, or express it scientifically as force or energy, it is all one—the *anima mundi*, the world-soul, the abstract basis of Being and beings, as eternity is of time, as substance is of form, as motion is of action.

Existence, small or great, conscious, semi-conscious or unconscious, temporary or long-continued, is contingent upon all these four worlds. In the symbolism of all ancient peoples and cultures, so far as we have any record of them, the assumption of these four worlds and their containments is what is meant by and implicit in the theorem of “Orbs.” So universal is this conception, so basic its nature, so indisputable when understood, that one is justified in calling it a theorem rather than a revelation, a theory or hypothesis, a belief or speculation.

Briefly stated, this theorem posits seven “azure transparent spheres,” one “within” the other, all “in coadunition but not in consubstantiality,” each and all the scene of *corresponding* manifestation, or interpenetrating “influences.” Under this theorem, in each sphere, from highest to lowest or the reverse, a relative condensation and rarefaction goes on, so that a sort of “great

circle" or plane of perception extends from an observer in any of the spheres to the corresponding degree of the "fixed, mutable, and volatile modifications" in all the other spheres. The intervening space is necessarily either a "plenum" or a "void" according as the observer himself is in the higher or the lower spheres. Whether we see physically, or metaphysically, or spiritually, as we designate perception, we are observing on different planes, and focalize separately or in combinations. Thus there are, sentiently, five physical senses known to and used by men in varying degrees, five mental senses as more or less recognized, and seven spiritual senses. The "mind" stands between the highest and lowest "set" of senses, and so, is uniquely capable of double-refraction besides its own "characteristic property"—the "sixth sense."

In measure as an individual reflects, meditates, concentrates or otherwise uses his mind for withdrawal from any given plane of perception, he is inevitably at the same time in transit to another, whether above or below his point of departure. If completely in the other plane on the descending scale, he loses consciousness of the anterior in successive gradations or limitations. Conversely, on the ascending arc he loses consciousness of the lower according to the degree of transfer of his power to perceive.

Between these planes of perception, or states of consciousness, are two inescapable facts to be considered by him who would learn to live and act consciously in either, or to synthesize them all in one. First, there is a twilight zone, a dusk on the one side, coincident with dawn on the other, as at the familiar sunrise and sunset—call it the "critical stage." Second, there is the actual "moment of occultation" on the one side of the horizon which separates one sphere from another, one "modification" from another within each sphere. This is "sleep" or "death" on the hither side, but on the other the "awakening" or "birth."

With these primary concepts in mind, the student or devotee of any philosophy, science, religion, or other system, can soon begin to see for himself that they all represent "modifications," and will be able to detect the pervading or principal combination of elements in each general or particular scheme, his own or any other. In measure as he pursues this process or modulus, he will be entering intelligently on the path of true Occultism. He will lose his own affinity or partiality for any one of these "modifications"—that is, he will observe for himself that while they differ exoterically they have the same esoteric basis.

When the several considerations outlined are clothed by the student's own thought, reflection, and conduct, he will understand why it is *he* does not "remember" in this body the cycle of necessity travelled in former bodies. And he will understand why it is that the "lives" (the cellular, crystalline, colloidal, molecular "beings") *do* "remember," and *know* what they are about in their own sphere far better than he knows his business here. On the other hand, his problems of life are manifold, more complicated than theirs. The analogy is to be found in every direction, but one will suffice as model: the new-born insect or animal is incomparably better equipped at the start in the struggle for life here than is the new-born child, but as existence continues, the animal or insect learns less and less, the child more and more.

When this is sufficiently pondered, one will be able to realize why it is that we can no more see ahead than in retrospect with the same clarity that we are enabled to visualize the "present"—why our "imagination" is as mutable and volatile as our "memory." Perhaps he will begin to sense that thought, memory and imagination are no more actual divisions in the mind than present, past and future are actual divisions of time or "eternity." Memory and imagination are a "pair of opposites" whose nexus is thought, as past and future are the divergent lines from a common point (the observer) which enclose opposite angles of vision. We have no word in English to indicate the trinity of thought, memory and imagination, because the concept itself has long been absent from Western minds. Nor have we specific psychological terms for the other trinities in mental operations, as we have, say, in physics and mechanics.

This is not to be wondered at, nor many other unreckoned or unrecognized combinations of the elements of objective, the principles of subjective perception and action in man and in nature. Our science is only a few hundred years old, our psychology as a distinct pursuit barely a century. These children have still "a lot to learn" from their parents, religion and philosophy, or by dearly-bought experience of their own. Religion and philosophy themselves, as we know them, were once children, as our civilization is the descendant of earlier and, for all we know, far higher spheres and modifications. Again, in this direction, the student of scriptures and philosophies far, far antedating our own or those of our parents, will soon find in them indubitable evidence that they all spring from one common Source—sometimes called the "Mysteries," sometimes the "Hermetic philosophy," sometimes "Magic," and nowadays "Occultism." Such men as, say, the long line of Zoroasters, Buddhas, Avatars, along with the more recent

individual or deified Incarnations such as those of Muhammad, Jesus and others, will be seen to be, one and all, great Beings from higher spheres who descended of their own will and wisdom to this one, but who, to reach us on our own level, had to take on such "modifications" as we do—and then regain their conscious contact, from this side, with those higher "azure transparent Orbs."

Mankind, too, came originally from those higher worlds, but has not yet, except in rare individual cases, regained what, for comparative purposes, may be called the same waking consciousness of them that he has of this present "modification" which envelops him. All are cognizant that although all men are of one kingdom or species, as compared with the other partakers of the common nature, yet men differ greatly in "spiritual gifts"—in what the Hindus have from time immemorial called the "four castes." There are, in fact, not four but six castes, so to say. For, besides the four orthodox or main divisions, each with its many subdivisions, there are two classes of "outcastes" which, strange to say, represent the extremes of the "pairs of opposites"—those above all caste distinctions, and those outside the pale. Westerners may smile or sneer at these distinctions. Yet, looked at dispassionately, who can doubt that moral, mental, psychical and social castes and outcastes (of both kinds) exist and have always existed, in the West as in the East? Two relatively moderate distinctions do, however, exist. In the East is greater honesty on the subject than in the West; in the West, because caste divisions are not rigidly enforced, it is easier for an individual to rise from one caste to another. Applying the theorem to human beings in general, as apart from racial and creedal "modifications," they will be found to come under more intelligible designations. One might express these in this fashion:

(1) Those men whose outlook on life and conduct is philosophical, irrespective of their particular philosophy.

(2) Those in whom predominates the religious nature or instinct, regardless of their religion.

(3) Those whose natural tendency is not merely to take sides or fight on whichever side they may be, but who stand for law and order, as well as conquest, whether of nature or of self, whether in or out of any special uniform.

(4) Those whose highest conception is that of give and take, live and let live, no matter what business they may be engaged in.

(5) The great majority, "those whose natural disposition is

to serve," as the *Bhagavad-Gita* puts it, apart from whom or what they serve.

(6) Those who lead parasite lives, no matter how they prey or on whom they subsist, or what their "coloration."

Once attention is directed to the subject, "the confusion of castes" is everywhere observable, East and West, and more among the highly civilized than among aboriginal peoples. The psychological facts seen, two great and absorbing questions arise spontaneously. What caused them in general? What caused them in particular? To the first problem there is no other solution than the theorem of Karma; to the second, no other solution than the theorem of Reincarnation.

Those who push their introspection thus far will need no one to tell them they are face to face with "human nature" stripped of all speciousness—and the "likeness" is unmistakable. Will they fall back in the haste of affright, once more to clothe themselves in the habiliments of caste, or—will they *go on*? With the first case, this chart has no concern, but is offered to every would-be adventurer into "the astral world."

The word "astral" is, fittingly, a dubious word in itself. It means an unknown light, dim, uncertain, easily obscured. It means a substance or state of substance that partakes more of the nature of forces than matter, as known to us, allergic rather than energetic. It means a state or condition of consciousness that, if entered from one direction becomes the servant of the wise, but if entered from the opposite becomes the master of the ignorant—and wisdom and ignorance in that region bear connotations of which the learned and the mighty of this world know no more than a child or a foolish man. In a word, it is the "critical" point between viability here and viability in either a higher or a lower "Orb," in higher or lower "modifications," than any known to this world as it is, or to human nature as at present constituted—albeit an element in both, whether in the fixed, the mutable, or the volatile state of either. Men are awake to this sphere, asleep both to the ones above and ones below as *inhabited worlds*. Interpose between waking and sleeping the intermediate two-way fluxation called dreaming—and you have the analogy and correspondence for the astral world. Analogy and correspondence are the only intelligible means of description or direction possible to be employed to the men of this world by men of the higher worlds who know what they are talking about. Whatever the emblems, symbols, personifications, parables employed, all are Occult, all esoteric as well as exoteric in meaning. Between what we know

and what we do not know there is no hard and fast line, but only a fading out of sight or coming into it. Dream-state applies to this, too, and the language of metaphor is precisely the language of communication, the astral counterpart of the yea and nay of nature and of wisdom—both ways.

A large and ever-growing class of men and minds is already loose from its moorings in one or another of the harbours of the established order of things here. They have no charts nor compass, whether of past or future; they are actually helpless as a blind man is, or a dreaming man, whether as regards the astral world or what may lie above or below its treacherous vortices—unless they reread the record of the book of life, re-evaluate their own understanding of it, in the zodiacal light of correspondence and analogy. Who, among all those attracted by the phosphorescence of the Occult, ever seriously questions his own motives, his own moral, mental, psychic stamina for such a venture? Who takes into account the law of Karma, the process of Reincarnation, even as accessible in literature or visible in the life around him? Who among them is able to steer a true course *here*? Who has the “sixth sense” enough awake to tell true from false or erroneous *here*, where contrast and comparison are, so to say, thrust upon him at every instant?

A modicum of observation of human nature at large, and of self-examination, will quickly show how rare a thing it is to find anyone intentionally engaged in self-study and self-discipline in their most ordinary meaning. Many men are capable of “meditation with a seed” and its corresponding “power of concentration,” but that is induced, not under the control of the will. Like a rich man who owns much wealth, the truth is that it possesses him. Like a man of power, the power possesses him. Wealth and power in our day as in ancestral eras, far more often than not are burdens or intoxicants to their possessors. In the Occult meaning of power and wealth, rare are those who are in control of their senses and their minds, sure of their motives. The best of them are able merely to set up certain conditions, external and internal, whereby certain results will ensue. This is the method of Western Science and of Eastern Yoga. We observe only the successes, not the failures, whether in results or upon the individuals thus engaged. Yet everyone knows or can learn that the destiny of families, communities, nations, civilizations, is bound up, embodied, one might say, in the careers of the very, very small number of “leading spirits,” good or bad, from generation to generation, from century to century. Is the outlook for Western

civilization so charming that we should regard these leading spirits as authentic guides here on earth? Is the *existing* condition of Eastern cultures so fascinating that we should become pupils of the hundred-and-one brands of yoga, in our thirst to enter "the land of the Occult"?

It should not be necessary to make the marginal notation that these remarks are intended neither to comment invidiously on any person or anything that he holds dear, nor to discourage anyone's disposition to ask, to read, to learn, in the Occult sense. They are meant simply to put every such aspirant on his own *voir dire*, his own *bona fides*, his own competency to judge himself, his would-be teacher and instructions. Long ago H. P. Blavatsky put in print a statement, the truth of which anyone can verify for himself merely by pausing to observe history and the flux of life today. She said:

Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left.

Many good, able, sincere men will be found giving their devotion to some one or another of the hundreds of schools representing one and another of the modifications of one and another of the Occult arts and sciences. The Path of Occultism, the Path between the seven "azure transparent Orbs," is one and the same for the devotees of "White" Magic or "Black," but one should reflect that it can be travelled in either of two opposite directions. Many devotees do not themselves know which way they are headed.

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THE idea of courage as the measure of a man is an illusion. Actually, one man's courage may be another man's stupidity, or foolhardiness—or even cowardly obedience. A man's act of bravery can be evaluated only in relation to his fears. Of two men acting courageously in a crisis, one may be totally without fear and therefore ought not to be credited with much bravery, while the other is holding terror in check and deserves great admiration. And how shall we judge the bravery of a man who might not fight back when struck by someone in the street—but who might swim out to save a person from drowning?

—ROBERT LEVIN

## THE RIGHT BASIS

MAN is more important than any organization or belief and is responsible for any use he makes of either. "Believe nothing unless it conforms with reason and common sense," is one of the most important teachings ever given. It throws the whole responsibility on man and in use it begins to awaken the God within. And it destroys all idea of infallibility.

Man, then, has to judge all things at the bar of his own reason and common sense. But man himself is not infallible. What can be given him as a touchstone for deciding what right conduct is? "In our Brotherhood, all personalities sink into one idea—abstract right and absolute practical justice for all." Man must use his reason to try to understand what abstract right is, and his common sense in applying it. Fundamentally all will admit that right is right if they can understand what right is, and common sense shows that nothing short of absolute practical justice for all is right.

Just as religion is a statement of ethical laws, so science is the finding out of the laws of Nature. Just as the exponents of religion are not infallible, so scientists are not. Though science deals with "facts," yet those facts, if not related one to the other, will be misunderstood and misapplied. The fact and its application are two parts of one whole. And man is the link between the two.

Again and again man has freed himself from one set of beliefs, from one organization or another, only to find himself in the grip of others. Although in many countries man has freed himself greatly from the power of the organized Church, has freed himself to a certain extent in the realm of politics, he is becoming fast bound by the idea of the infallibility of science. He is giving his life over to science as his forefathers gave theirs over to the witch doctor or the Church or the State.

That aspect of science which affects man most today is the medical, though it is also true that the theory of evolution of man from the animals and the negation of soul, scientifically put forward, form the basis of the ordinary man's understanding of life. Lest man fall prey once again to belief in any infallibility, certain ideas should be made clear.

What will the common sense of the people say when it is brought home to them that the "orthodox" views of medicine change from week to week and that what is hailed as a cure one day falls into disrepute when another cure is heralded? If, as H.P.B. tells us, the continuity of the Occult doctrine is its greatest

testimonial, surely the ever-changing cures are the best testimonial to the wrong basis of medicine.

Experiments on animals are proving the truth of the common-sense idea, that animals and man react differently. Again and again we read in medical journals and in statements from leaders of the profession: "Experiments on monkeys are not comparable with experiments on man"; "The results on cats are not in agreement with those reported on human subjects"; "Physiological investigation on the lower animals is little calculated to throw light on the functions of the human brain."

Can a man say that this concerns the scientists and not himself? Never, for he uses the results of these methods, unless he studies and applies the common-sense attitude towards his body and disease. He is responsible in the final analysis. And if the responsibility for the moral and material health of himself and the world rests on each man, we return to the question, what shall he do to get at a right basis?

Man's body is the temple of the Living God and he must keep it undefiled. For this he must rely upon the Laws of Life. There must remain in him no thought of the infallibility of any man, not even of himself. He must follow his common sense and rely on the operation of Law. The laws of life are simple; their basis is harmony or brotherhood among all manifested aspects of the One Self. What hurts one, hurts all. If we rely upon the Law of Brotherhood and common sense, we shall be helping Nature and working on with her. If we rely on the infallibility of any man or any school of thought, we put our weight upon a broken reed.

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THE mind of a bigot is like the pupil of the eye; the more light you pour upon it, the more it will contract.

—OLIVER WENDELL HOLMES

## HOLDING ONE'S TONGUE

I am indeed sorry that you have to tell me such matters, but they will rest in my confidence.

—W. Q. JUDGE

THERE speaks the trustworthy friend, the soul-physician, in whose keeping every secret of another soul is safe.

In ordinary life the betrayer of secrets is recognized as the potential mischief-maker that he is. Folk wisdom warns: "The dog that fetches a bone will carry one!" Ordinary commonsense suggests that he who betrays to us, under whatever injunction of secrecy, that which another told in confidence to him, cannot be trusted to respect our confidence. The blabber proves himself unworthy of the role of confidant.

Even our children's little confidences deserve to be respected. Their quaintness of expression sometimes tempts the proud parent to repeat something the child meant for his ears alone. Is not the keeping of our children's trust worth more than feeding self-importance by an anecdote to show how clever or how quaint one's offspring is?

The matter is serious between friends, vital between fellow-students of our great philosophy, upon whose mutual trust and confidence the success of the Movement so largely rests. Mr. Judge warns:

For the love of heaven do not take any tales or information from any person to any other. . . . The surest way to make trouble out of nothing is to tell about it from one to another.

He stresses the importance of detaching not only our tongues but also our minds "from the duties and acts of others whenever those are outside of our own." That is part of what "otherwise" means in our Declaration—"to fit themselves, by study and otherwise, to be the better able to help and teach others."

The practice of confession, so prominent in the Catholic religion, Greek and Roman, has had grave abuses. There is something to learn, however, from the strict secrecy expected of the priest in respect to everything he learns in the confessional. Even in the Anglican Church, where confession has played a less conspicuous role, the priest is bound under most stringent penalties never to divulge what he has learnt in the confessional. The one exception, made by a canon of 1604, is crimes "such as by the laws of this realm the priest's own life may be called into question for concealing the same."

The true student of Theosophy seeks no confidences, has no ambition to serve as a Father Confessor or to play the "little guru." But someone who comes to our meetings may feel moved to unburden his heart, to confess his difficulties or his weaknesses, to one or another of the workers in the Lodge. He may not mention specifically that what he says is said in confidence. It should not be necessary to do so. Naturally he does not expect it to be cried from the housetop. Even the fact that he may have told his story to more than one does not justify any confidant in spreading it further.

It is a test of the worker to whom he talks, not only of that worker's knowledge of the Teachings, shown in pointing to the Theosophical solution of the problem posed, but also of his sense of honour. If he goes about repeating to fellow-students, if not to all and sundry, what the other has said, he proves himself far indeed from being ready to minister to sick souls.

The sincere student aspires to greater wisdom, to having higher truths imparted to him. But he sometimes forgets that "To dare, to know, to will, and *remain silent*" has ever been the motto of the earnest seeker. How can the student hope to be entrusted with the higher truths, some of them so dangerous to the unprepared, if he cannot keep to himself all that, however vital or however trivial, has been confided to him? Higher secrets, such a student may be sure, are not for him till he has learned to hold his tongue respecting any confidences that he has received.

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VIRTUE can have no recompense, save as it is its own recompense, and vice can receive no real punishment, save as it is its own avenger. The hope of immortality, in so far as it is based upon the supposed necessity of righting in a future state what is here wrong, is therefore untenable, for it is based upon the assumption of a wrong which exists in the imagination merely. And he who claims a reward because of his virtue, has thereby forfeited his right to maintain the claim, since that is not virtue which looks for reward.

—FELIX ADLER

## THE PHOENIX ASCENDING

### VII.—Arcanum of Light—The Sacred Flame

This is that, the ineffable supreme joy. How then may I know, whether this shines or borrows its light? No sun shines there, nor the moon and stars; nor lightnings, nor fire like this. All verily shines after that shining. From the shining of that, all this borrows light.

—*Katha Upanishad*, II, ii, 15

FROM the dawn of time, or ever since man had his Manas lighted up by the Solar Pitris, the rationale of his being, as well as the cause of the existence of the world, has vexed his mind, giving him no peace. The phenomenon of death has jolted him and awakened in him the eagerness to ferret out the source of this whole creation. Naturally, while the *hoi polloi* were more or less concerned about biological survival, the choicest among men have, from the earliest ages, devoted earnest thought and deep research to more serious questions. Thus have resulted the various systems of philosophy and religion that have prevailed during different stages of the world's history. As Madame Blavatsky points out:

The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! (*The Secret Doctrine*, I, 326)

There is no authority which can affirm what is Truth, or God, or the Self; or, to use Upanishadic language, what is *Satya*, *Brahman*, or *Atman*. To quote the *Mandukya Upanishad*: "It is unseen, beyond empirical dealings, beyond the grasp of the mind, uninferable, unthinkable, indescribable . . . in which all phenomena cease, and which is unchanging and non-dual."

Patanjali included *Satya* (Truth) in the negative category of *Yama*, forbearance, rather than in the positive category of *Niyama*, right observances. For his *Sutra* (II, 30) affirms: "Forbearance consists in not killing, veracity, not stealing, continence, and not coveting."

Truth is not an entity to be caught within the net of the mind. All that we know is only illusion, falsehood. Truth is immeasurable, like the ocean, as all Sriptures, including the Vedas, the Bible and the Koran, assert. But the puny mind of man down the

ages boasts, with the different religions and philosophies, to have fathomed Truth. As T. S. Eliot humbly admits:

I have measured out my life in coffee spoons:  
Do I dare  
Disturb the universe?

Faced with such baffling conditions and circumstances, the human mind realizes that the great truths of human existence can only be understood on the *spiritual* plane, and any interpretation of the mysteries of existence in terms of profane learning is at once futile, vain and unprofitable. Many of the early religions seemingly dealt with outer forms, whether it be the polytheism of the Greeks and the Romans, or the symbolism of the Egyptians. But like an undercurrent, not much familiar to the layman, was the Secret Doctrine which has come down to us from time immemorial, known only to those in search of the "Light that never was on sea or land." These Mysteries were handed down in one form or another, from one Initiate to another. The same is indicated in the opening verses of the *Bhagavad-Gita*, Chapter IV. Krishna says:

This exhaustless doctrine of Yoga I formerly taught unto Vivaswat (the sun, first manifestation of divine wisdom at the beginning of evolution); Vivaswat communicated it to Manu (generic title for the reigning spirit of the sensuous universe) and Manu made it known unto Ikshwaku (the founder of the Indian solar dynasty); and being thus transmitted from one unto another it was studied by the Rajarshees (royal Sages), until at length in the course of time the mighty art was lost, O harasser of thy foes (Arjuna)! It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend.

The genesis of the occult doctrine can be traced to Atlantis, and not much is known about the various stages through which it has reached us. *The Secret Doctrine* speaks of

the downfall of the mysteries . . . after which began the disappearance and final and systematic elimination from the memory of men of the real nature of initiation and the Sacred Science. From that time its teachings became Occult, and Magic sailed but too often under the venerable but frequently misleading name of Hermetic philosophy. As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity. (I, x1)

A careful study of these ancient Mysteries concerning generation and regeneration will reveal to the spiritually awakened aspirant that they were all based on the philosophy of Fire, *i.e.*, the Light of the Soul, which is the Ineffable Flame. Madame Blavatsky has devoted several pages to this subject in *The Secret Doctrine*.

If one studies comparative Theogony, it is easy to find that the secret of these "Fires" was taught in the *Mysteries* of every ancient people, pre-eminently in Samothrace. There is not the smallest doubt that the Kabeiri, the most arcane of all the ancient deities, gods and men, great deities and Titans, are identical with the Kumaras and Rudras, headed by Kartikeya—a Kumara also. . . . and these Hindu deities were, like the Kabeiri, the *personified sacred Fires of the most occult powers of Nature*. (II, 106)

Historically considered, Zoroaster is stated to have brought these ancient Mysteries into Persia, Cadmus into Greece, and Orpheus into Thrace. The most popular of the Mysteries were the Orphic, Bacchic, Eleusinian, Samothracian, Kabeiric and Mithraic. The Mysteries were ever held secret and sacred, for as *The Secret Doctrine* continues:

The several branches of the Aryan Race, the Asiatic and the European, the Hindu and the Greek, did their best to conceal their true nature, if not their importance. . . . The Kabeiri. . . whose reputed father was Vulcan, were often confounded with the Dioscuri, Corybantes, Anaces, etc.; just as the Kumaras, whose reputed father is Brahma (or rather, the "Flame of his Wrath," which prompted him to perform the ninth or Kumara creation, resulting in Rudra or Nilalohita—Siva—and the Kumaras), were confounded with the Asuras, the Rudras, and the Pitris, for the simple reason that they are all one—*i.e.*, correlative Forces and Fires. There is no space to describe these "fires" and their real meaning here. . . . (II, 106)

The solution of all these mysteries, H.P.B. says, must be left to the personal intuition of the student, rather than be described, and she adds:

If he would learn something of the secret of the FIRES, let him turn to certain works of the Alchemists, who very correctly connect fire with every element, as do the Occultists. The reader must remember that the ancients considered religion, and the natural sciences along with philosophy, to be closely and inseparably linked together. Aesculapius was the son of Apollo—

the Sun or FIRE of Life; at once *Helius*, *Pythius*, and the god of oracular Wisdom. In exoteric religions, as much as in esoteric philosophy, the Elements—especially fire, water, and air—are made the progenitors of our *five physical senses*, and hence are directly connected (in an occult way) with them. These physical senses pertain even to a lower creation than the one called in the Puranas *Pratisarga*, or secondary Creation. "Liquid fire proceeds from indiscrete fire," says an Occult axiom.

The Circle is the THOUGHT; the diameter (or the line) is the WORD; and their union is LIFE. (II, 106-7)

All those seeking to become candidates for initiation into any of the Mysteries must satisfy certain initial conditions, which *The Voice of the Silence* formulates thus:

Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

"Hast thou complied with all the rules, O thou of lofty hopes?

"Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter,' thrill in response to every sigh and thought of all that lives and breathes." (pp. 55-56)

The fitness of the candidate for initiation is the *sine qua non* emphasized in all the great religions of old. Just as it is said in the Bible that new wine put into old bottles is liable to burst those bottles, likewise if esoteric knowledge is given to those stuck in their old ways of life, their mental balance might be upset and even madness might result, as indicated in H.P.B.'s article, "Chelas and Lay Chelas" (*Raja-Yoga or Occultism*). The real difference between one who is an Initiate and one who is not lies in the fact that the former looks at all things from a totally different standpoint than the majority of men do. He has not acquired any new powers, as is commonly supposed, but only is on a higher plane of consciousness, which means that his whole range of ideas will differ from that of others and he will be sensible of the operation of causes of a more far-reaching character than those cognized by others who are still steeped in desires, selfishness, pride and conceit. The state of such a man (*Sthitapragna*) is described in the concluding verses of the second chapter of the *Bhagavad-Gita*:

...he who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient

to his will, attains to tranquillity of thought. And this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides. . . . he is possessed of spiritual knowledge whose senses are withheld from objects of sense. What is night to those who are unenlightened is as day to his gaze; what seems as day is known to him as night, the night of ignorance. Such is the self-governed Sage!

Like the horizon, Truth, Brahman, Atman and other spiritual goals are ever receding from human consciousness, for there is no end to Reality. Veil upon veil remains, and as the aspirant passes through successive attainments, one after another, these stages are represented by the degrees of initiation. When one plane of experience has been exhausted, there is needed a fresh impulse to enable the spiritual aspirant to go on higher, and this it is that is supplied at the time of initiation. To undertake this cycle of initiation, naturally acquaintance with the Ancient Mysteries is a basic requisite, which for the modern generation has been fortunately provided as an introductory lesson in *The Secret Doctrine*. Here the earnest student is offered the key to the Living Fire, which may direct him to the Arcanum of Light, showing him where it is to be found; and what is more, how the aspirant may cultivate it in his own heart. For, as stated by Jesus, the Kingdom of God is within you; and in Krishna's words: "There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*." (XVIII, 61)

Postulating a spiritual monism, where there is no *other*, the initiated Adept knows that the universe is basically the one synthetic Whole, where Man, too, like a single cell, living, organic, among the billions of cells constituting his physical body in an integral, not in a separate, way, is a universe. This may be difficult of comprehension by the mind which can think only dualistically, and hence has Madame Blavatsky time and again insisted on the need for the awakening of intuition in man, a sort of quantum leap over the mind; or, as Jesus said to Nicodemus: "Except a man be born again, he cannot see the Kingdom of God" (*John*, III, 3). This quantum leap is usually called the mystical way. Here it is worth while to recall a few verses from the *Bhagavatam*, where Krishna's mother, Yashoda, is stated to have seen the entire universe in her child's mouth—obviously a mystical vision:

Yashoda saw there the entire universe, static and moving,  
heaven and the four quarters, the luminous bodies, and earth with

all her continents, mountains and seas. Yashoda realized that the son she was fondling was none other but Hari, whom the Vedas and Upanishads and the paths of knowledge, action and devotion adored. (X, vii)

The rational mind may question this experience. Being egotistic, self-centred and conceited, the mind looks on such a vision as an illusion, or a disease of the brain. But sages and seers affirm that it represents union with Reality, which will only take place when egocentricity ceases. This absorption into or union with Reality, call it Universe or Ishwara, is possible only to the elect few. As the Upanishadic seer exclaims:

This Self cannot be attained through exposition, nor through intellectual power, nor even through vast learning. He whom alone this Self accepts, by him it is to be attained. To him this Self reveals his own nature. (*Katha Upanishad*, I, ii, 23)

No single portion of either Nature or Man can be understood except in the light of the Whole. It is interdependence everywhere; but duality supervenes on the plane of reflection, as *The Voice of the Silence* instructs:

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. (p. 26)

Duality by its very nature creates reflected light, and our mind, therefore, is like the moon, not self-luminous, but a reflection: "For mind is like a mirror; it gathers dust while it reflects." (p. 28)

In the Fourth Gospel, too, one notes the differentiation between the *light* which is the life of man and of all living things, and the *Light* which is the One Unknown Principle, usually named God, the Christos, Atman, or the Spiritual Self of man:

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. (*John*, I, 4-5)

This Light is the immortal man, but the mind of man is not awakened to his spiritual possession; hence the Light is hidden in darkness—man's material self. The Gospel continues:

There was a man sent from God, whose name was John. . . . He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. (I, 6-9)

John, the Evangelist, refers here to John the Baptist, who was the forerunner of Christ. This John is the symbol of the awakening of the mortal mind to the fact that the outer physical world is not the permanent Real. He baptizes the aspirant with water and makes him the Srotapatti, "he who has entered the stream" that leads to the Nirvanic ocean. But Christ baptizes the aspirant with the fire that kindles the divine spark within him, the Christos. This dormant Light once awakened and brought to consciousness, is then the *true* Light (referred to in verse 9 of the Gospel), indicative of the advent, the manifestation of the *Inner* man.

The Bible has numerous references to the Fire and Flame, as also have the Vedas in several hymns to Agni; but they all have implications of the psychological fires in man himself.

(To be continued)

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"MANKIND" is only one, but it appears in many millions of various masks. This mask is the personality of each man, the instrument through which his humanity acts, and which is full of imperfections. He in whom humanity has become conscious, sees in every man and woman not only his brother or sister, but his "own self." A person who injures another, injures himself, for each man constitutes a power which acts upon all the elements constituting humanity and the good or evil he does will return to himself; because whatever takes place in humanity, takes place within his own nature; for his true nature is that of humanity and the body of humanity belongs to it as a whole.

—FRANZ HARTMANN

## IN THE LIGHT OF THEOSOPHY

Daisaku Ikeda, President of Soka Gakkai International, an organization for the promotion of peace, culture and education through Buddhism, with its international office in Tokyo, Japan, recently met with the noted American thinker, journalist and humanitarian, Norman Cousins, at Soka University, Los Angeles, and discussed a wide range of topics on life and living, with special emphasis on human potential. An account of the interview is given in *Soka Gakkai News* for March 1987.

President Ikeda pointed out that "in the depths of human life exists a boundless realm that is vaster than the sky and sea. . . . A life awakened to this reality enjoys a boundless capacity for revival--a limitless power leading toward health, happiness and fulfillment in both physical and mental realms." He emphasized the role of Buddhism in awakening human potential, the unity between man and the cosmos, and the universality of the unchanging Law which works in all transient phenomena and which is also at work within the individual. "The road to human happiness," he said, "should be sought in the harmony of life and the universe."

Norman Cousins, former editor of the *Saturday Review of Literature*, now adjunct professor at the Medical School of the University of California at Los Angeles, said: "People have conceived within them the capacity to do what has never been done before. This capacity is something we have to respect." He outlined four points which he said he had learned from life. These may be summarized thus:

1. Life has unsurpassed regenerative powers. Human life, both physically and mentally, possesses the innate capacity to surmount difficulties and trials, and also to cure illness.

2. An even more wonderful power is that of hope. "I believe that nothing in life can equal the power of hope," he said. "To the extent that people become pessimistic, they cannot fully exercise the faculty of knowledge. While endowed with the potential for great wisdom, man remains largely unaware of it. The recognition of this fact should serve to put limits on human pessimism."

3. The advice of others is certainly necessary, but even more important is the advice one gives oneself. It is vital to heed one's inner voice--that is, not be governed by excessive reverence for specialists.

4. Death is not the greatest tragedy of the human being. It is

worse to remain living while something vital inside you dies. This "living death" is surely the most fearful and tragic thing.

Norman Cousins, it may be recalled, suffered from various serious illnesses, but overcame them all. He is of the view that illnesses are great educators and that man's "spirit, attitude, determination, purpose and hope are powerful forces that must never be underestimated."

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Thinking is the distinguishing feature of the human species. It is indispensable in any field of human activity; yet, how many make optimum use of the thinking faculty!

In recent years, the concept of "lateral thinking" promoted by Edward de Bono has gained respectability in many disciplines. "Lateral thinking" relies on the intuitive aspects of the thinking process; it includes those modes of functioning of the human mind that are synthesizing and holistic in nature. As against this, "vertical thinking," which modern education tends to foster, includes those modes of thinking which are linear, analytic, logical, or rational. Knowledge acquired through vertical thinking tends to be fragmented and incomplete, while lateral thinking, it is claimed, leads to knowledge which is unifying and enriching. Generating a new approach or alternative lies outside the domain of vertical thinking; lateral thinking does just that and provides the creative insight.

Dr. de Bono was in Bombay recently to participate in a seminar, at the invitation of the Taj Continuing Education Programme. He has had faculty appointments in many leading universities, has written several books related to thinking, and is running the largest programme in the world for the direct teaching of thinking in schools. He is of the view that there is great need for a change in the educational system which is mainly description-based and which does not foster creative thinking in individuals to enable them to meet the challenges of life.

In an article on his method of the teaching of thinking, Ravi Nookala states in *The Times of India* for April 4:

His "lateral thinking," as the name suggests, looks at a given situation or information in different ways. Through insight and restructuring of the information, newer ideas and solutions are found which are not possible under the normal "vertical thinking" where there is a rigid pattern of information.

While normal vertical thinking selects pathways, lateral thinking opens new pathways along with chances of a best solution to a problem by challenging set norms and patterns. "It is both an attitude and a method of using information. . . .

The most dangerous fallacy in education, according to him, is the belief that intelligence and thinking are the same thing. Thinking is used only to supplement inadequate knowledge, and education is the teaching of knowledge because there is nothing else to teach. But, knowledge is no more a substitute for thinking than thinking is a substitute for knowledge. . . .

Apart from the education field, Dr. de Bono's ideas have had the maximum impact in the business world. . . . He feels that in today's competitive world it is not enough for companies (small or big) to be good in technology and marketing alone. New ideas and concepts are of prime importance to be in the lead and survive. "Technology is today considered to be only a commodity accessible to all, but successful corporations are those that are always receptive to new ideas and thinking skills, while the others blame failures on circumstances."

Theosophy holds that at present *Manas*, the thinker, the knower, the perceiver, is not fully active in man, as desire is still uppermost. It is only in the next cycle of the human period that *Manas* will be fully active and developed in the entire race.

Reason. . . is the lower aspect of the Thinker or *Manas*, and not, as some have supposed, the highest and best gift belonging to man. Its other, and in theosophy higher, aspect is the intuitional, which knows, and does not depend on reason. The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma*. (*The Ocean of Theosophy*, pp. 58-59)

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The conflict between religion and science, the world's foremost thinkers are agreed, must be ascribed to a lack of proper appreciation of the essence of both. It is indeed difficult to find any one among the profound scientific minds without a philosophy of life, a religious feeling of his or her own. Einstein was one such.

Glimpses of his innermost beliefs are provided in an article by Dipankar Home in the *April Science Today* (Bombay). Einstein's religious feeling was essentially in the form of a rapturous and reverential amazement at the harmony of natural laws, a deep conviction of the rationality of the universe and a yearning to comprehend it. He once wrote:

What I see in nature is a magnificent structure that we can comprehend only very imperfectly, and that must fill any thinking person with a feeling of humility. This is a genuinely religious feeling that has nothing to do with mysticism.

In an address delivered at a symposium on science, philosophy and religion held at New York in 1941, Einstein had stated:

A person who is religiously enlightened appears to me to be one who has, to the best of his ability, liberated himself from the fetters of his selfish desires and is preoccupied with thoughts, feelings and aspirations to which he clings because of their superpersonal value. What is important is the force of this superpersonal content and the depth of the conviction. . . . Science can only be created by those who are thoroughly imbued with the selfless aspiration towards truth and understanding. This source of feeling, however, springs from the sphere of religion. I cannot conceive of a genuine scientist without that profound faith; science without religion is lame, religion without science is blind.

Not for him the religiosity of the naive person who believes blindly in a personal God, a being from whose munificence he hopes to benefit and whose punishment he fears. "It is this undefined source of fear and hope," Einstein emphasized, "which is the genesis of irrational superstitions and in the past placed such vast power in the hands of the priests, a power so ruthlessly exploited by them."

In an article published in the *New York Times* (November 9, 1930), Einstein wrote about a "cosmic religious feeling," which it is the function of any creative human endeavour in art and science to awaken and keep alive in those who are receptive to it. It is only this feeling "that can provide a creative man with sufficient strength to remain true to his purpose in spite of being surrounded by a sceptical world."

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Telekinesis, or PK, is a term employed in psychical research for the movement of objects in the presence of a medium, apparently

without physical contact, as a result of occult forces. Experiments are being conducted in Europe and America to discover why objects move when subjected to will-power, but most scientists are still sceptical and try to find a way to discredit the phenomena. One scientist, Dr. V. F. Shvetz, who witnessed a demonstration of PK, said: "As a physicist I know that telekinesis just can't exist, but as a human being I know it does, because I saw it."

In *Prediction* for February 1987, A. H. Duncan writes of these experiments and the explanations offered:

Can telekinesis be developed or acquired by anyone but a medium? No one knows what it is, but mediums all over the world say: "Vibrations." In 1935 Dr. Harold Burr, of Yale University, found that all living matter, from a seed to a human being, is surrounded and controlled by electro-magnetic "fluids"—a sort of electronic mould or aura. Somewhat later Dr. Leonard Ravitz, also of Yale, found that the mind could influence this aura. . . .

Nelya Mikhailova says she inherited her telekinetic power from her mother. For both of them objects move of their own volition; doors open and close; lights go on and off. Nelya can feel the force coming to her and she can make it happen at will. The family dog howls when for no obvious reason objects move or gyrate. . . .

The yogis who have moved heavy objects long distances have no interest whatever in commercializing their powers.

Mr. Judge explains in *The Ocean of Theosophy*, in the chapter on "Psychic Laws, Forces, and Phenomena":

Among phenomena useful to notice are those consisting of the moving of objects without physical contact. This may be done, and in more than one way. The first is to extrude from the physical body the Astral hand and arm, and with those grasp the object to be moved. This may be accomplished at a distance of as much as ten feet from the person. I do not go into argument on this, only referring to the properties of the Astral substance and members. This will serve to some extent to explain several of the phenomena of mediums. In nearly all cases of such apportionment the feat is accomplished by thus using the unseen but material Astral hand. The second method is to use the elementals of which I have spoken. They have the power when directed by the inner man to carry objects by changing the polarity, and then we see, as with the fakirs of India and some mediums in America, small objects moving apparently unsupported. These elemental entities are used when things are brought from longer distances than the length to which the Astral members may be stretched. It is no argument

against this that mediums do not know they do so. They rarely, if ever, know anything about how they accomplish any feat, and their ignorance of the law is no proof of its non-existence. Those students who have seen the forces work from the inside will need no argument on this. (pp. 149-50)

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Soviet scientists and doctors are examining a 13-year-old Ukrainian schoolboy who appears to cause clothes, furniture and other materials to burst into flames just by his presence in the room. "I don't understand anything," says Sasha's mother. "Once I put my clothes into the washing machine and the clothing immediately ignited." The family then moved in with Sasha's grandmother, and fires started breaking out all over her house as well. Vladimir Korchenko, the chief doctor of the hospital where the boy is now being kept, said he is convinced that the youngster has some "special power." (*The Times of India*, April 13)

Similar phenomena have from time to time been reported from all over the world. An Editor's Note in *The Theosophist* for August 1883 stated:

Writers upon sorcery and mediumship have frequently recorded anecdotes of the bursting forth of flames from the doors, windows, chimneys or roofs of buildings without apparent cause, and in fact at times when there was no fire in any part of the house, nor any articles stored within, such as cotton, cotton-waste, greased rags, or other substances liable to spontaneous combustion. These mysterious burnings have been sometimes attended with stone-showers or throwings, equally unaccountable. The Spiritualists affirm that the agents in all these cases have been spirits; but unless they be the fire-elementals or Salamanders of the Rosicrucians, they must be queer "Spirits." . . . The fire-proof individual is a medium for these fire-elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

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# THEOSOPHICAL PUBLICATIONS

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## By William Q. Judge:

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# The United Lodge of Theosophists

## DECLARATION

**T**HE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great foundation 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 long to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, and a profounder conviction of Universal Brotherhood.

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

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

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

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

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

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

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