













# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### THE THREEFOLD TASK

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1946.]

THE policy adopted by the United Lodge of Theosophists, being derived from the Original Impulse given by the Founders of the Theosophical Movement, is based on the three objects of that Movement.

In actuality, there is only one fundamental object, the formation of a nucleus of Universal Brotherhood, without any distinction. The two other objects afford the means of building that nucleus on knowledge, not merely on sentiment.

All knowledge has to be acquired in two ways, by actual experience and—since man is a mental being—by recorded experience. Both are necessary.

Therefore the second object of the Theosophical Movement is the study of the fundamental truths recorded in all the ancient religions, philosophies and sciences—especially such of them as are more comprehensive and less distorted—and the recognition of the unanimous testimony which they give to the existence of a philosophical and scientific basis for Universal Brotherhood.

The investigation of the outer appearances of life, as in materialistic science, leads inevitably to the false conclusion that men and things are separate. So does the partial, and therefore imperfect, experimentation with the lower psychic planes. Only friction and the clash of interests can result from any separative outlook. How can Universal Brotherhood be practised except on the basis that there is One Self at the root of all life? In order to realize by actual experience that there is the One Self in all beings and things, One Law underlying all laws, One Force at the root of all forces, search has to be made into the invisible side of nature, the world of causes. For this the latent inner vision and under-

standing have to be developed. Therefore the third object is the investigation of the unexplained laws, the hidden forces of nature, and the occult powers, psychic and spiritual, now latent in man.

In pursuance of these three objects, the work of any United Lodge of Theosophists is threefold, the deepening of this inner realization of the Self, the study and dissemination of the recorded philosophy, without distorting it, and the strengthening of the conviction of Universal Brotherhood, by making it a power in the theosophist's life.

In comparison with that work, everything else is a side issue, personalities, personal opinions and predilections, human brotherhoods, political reforms, social service, psychic research, mere intellectual study, and anything else, however worthy or attractive.

Following this ideal of Universal Brotherhood, the U.L.T. defines a Theosophist as one who is bound to no sect, religion, or specialized viewpoint, but who seeks for the basic truths in them all. He does not measure the value of his fellow beings by their race, creed, caste, condition, age, sex, or any other worldly distinction, but looks for the service to the Self to be rendered through each and all of them.

It is among Theosophical students with the knowledge of the philosophy as their background, that the nucleus of Universal Brotherhood can be most effectively fostered. Therefore the U.L.T. points out where the true unity among Theosophists lies. It does not rest on any formal organization, or on any feelings of emotional good-will, but on the common aim of building the nucleus of Brotherhood, the common purpose of unfolding the soul-powers of understanding and compassion, and the study in common of the same recorded wisdom.

There are no restrictions and regulations in the furtherance of those objects, except those each one makes for himself. Each becomes of value as a student-server to the extent determined by himself. The Lodge offers a centre where all in sympathy with the Movement can begin to make themselves better able to teach and help, better able to work together as a unit that can be used by the great Founders of the Movement in Their work for humanity.

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## THE REALITY OF MASTERS

WHILE reading theosophical literature, a student will find references to the Masters, also called Mahatmas (lit., Great Souls), Adepts, Initiates, and collectively, Elder Brothers or the White Lodge. These variations in name may at times denote differentiations in meaning, but to attempt fine distinctions would be beyond our present purpose. H.P.B. almost always used the word Masters because, as she was careful to point out, they were indeed her Masters and Teachers. Since Theosophy should be accepted on its merits as religious philosophy entirely divested of authority, our literature does not dilate upon them. Yet it is natural for an inquirer to wish for some knowledge of the status and work of these exalted Beings.

We of the human race are not only intellectual, but potentially spiritual, beings. Through an evolutionary progression which is inclusively spiritual, mental and physical, we eventually eliminate our lower personal natures, and in doing so merge our mental into our spiritual faculties and thus reach a state of conscious divinity. In short, a state of human perfection is the ultimate condition for all mankind. Some, though very few, of our present humanity have already reached this state of perfection and they are those whom we call the Masters of Wisdom. The Masters are in no sense a special creation outside the framework of the human race, nor are they in any way miraculous or supernatural. They are living men, born as we are born, and they have arrived at their high state of conscious divinity in conformity with natural law. Through a number of incarnations, leading lives of the greatest austerity and unselfishness, moved by a pure impulse to serve humanity, seeking always the perfection within themselves, and following a self-imposed path often painful, lonely and dangerous, they finally achieve mastery over their lower principles and become perfect men. Then they live, unimpeded by the "man of flesh," possessed of power, wisdom and compassion commensurate with their spiritual condition. They have overcome the necessity for reincarnation, but take on bodies of their own free will.

The White Lodge of Masters is dedicated to the service of humanity; their sole aim, to promote the spiritual welfare of the race. Throughout the ages they have been, and continue to be, the custodians and preservers of truth. Periodically they make an effort to present the truth to the outer world through a messenger or agent. The inauguration of the Theosophical Movement was

one such effort and H.P.B. the agent. As the Masters are devoted wholly to service, we cannot place a limit to their beneficial activities. Little of their work is so open and acknowledged as Theosophy. Most of it, and far more than we think, is known only to themselves. Many spiritual leaders and philosophers have been inspired by them, many humanitarians helped, though they may remain unaware of the fact. They form a spiritual wall to guard mankind. Their reward is in their work, they seek no praise, and they shun acknowledgement. But there are limits, not to their compassion for humanity, but to their power to help. The race sweeps on to its destiny, driven by occult forces, but inhibited by karmic law. They cannot set aside this law, but must conform to the limitations it sets upon the race, and this, be assured, they do. Even if limited, their field of action is wide enough.

No sincere student of Theosophy could doubt the reality of the Masters, though ocular proof may not be his happy lot. H.P.B. attributed much of her literary work on Theosophy to them, sometimes by inspiration and sometimes by actual dictation. She called public attention to the Masters, for she had either to do that or sail under false colours, a procedure she would have detested. All this applied to a few others associated with her in her great work; they received, through H.P.B., instructions from the Masters on which they based their theosophical literature. Yet many opponents of Theosophy have rejected this perfectly simple and reasonable hypothesis and suggested that the Masters were "invented" by H.P.B. They suggested more than they knew. Among her many works, consider *The Secret Doctrine* and *Isis Unveiled*. As prose works they are outstanding; they display a profound knowledge of world religions and beliefs; they are filled with wisdom unknown to the West, with quotations and instances from ancient and modern works in most known languages; they expound occult and scientific lore, and they range from cosmogony to immediate human ethical problems. They are, in short, a synthesis of religion, philosophy and science, and as ethical and philosophical conceptions there has never been anything written in the English language to approach them. A brief review of these great works would demonstrate to any intelligent reader their vast horizon. Therefore, to reject the Masters as the true authors would drive us to these conclusions: H.P.B. must have invented the whole theosophical doctrine and its ethical basis; she must have been the author of the letters to her associates which inspired them in their work; she must herself have been the sole author of the above-mentioned books and many more;

every tenet, every scrap of philosophy must have been hers alone and in her researches she must have been conversant with almost every ancient and modern language from which to draw her knowledge. Moreover, she must have deluded, not hundreds, but thousands of cultured and intelligent people. She and her work must indeed be one vast miracle—and we do not believe in miracles.

It has been suggested that if we wish the world to believe in the existence of the Masters, they should come forth among men and prove themselves. There is no particular need for them to do so. Their teaching should be enough without physical proof to substantiate it. The violent opposition raised against H.P.B. and the Theosophical Society in certain quarters is enough to show that the world *as a whole* is not ready to recognize them or benefit by their teaching. They remain apart from the hard commercial strife and turmoil of life. If they made themselves obvious, established religion would denounce them, scientific materialism would mock them, spiritualists would revile them, many would fall down and worship them, and a few would understand them just as they do now. All this has happened before, though in a lesser degree, not only to H.P.B. but to other great leaders in the past. Their present withdrawal from the world is a safeguard to humanity; when the outer world is fit to receive them they will assuredly come—but not before.

We must never lose sight of the fact that the great spiritual powers exercised by the Masters are the development of potencies latent in ourselves. These potencies will flower in all of us as we progress, and we will all become Masters. It is our destiny. But the length of time needed for this consummation rests in our own hands. We can choose to progress slowly and laboriously along with the unheeding general run of humanity, living ordinary self-seeking lives and taking the karmic consequences, through many incarnations. In short, we can drift. But we need not drift. By the exercise of will to good we can step out of the ranks and lead humanity instead of following. Then in the name of, and for the sake of, humanity let us search for the Path that leads to perfection, let us start *now* to live for others and not for self. We can make the decision at any time, and only by doing so can we hope to reach the first step that will bring us to the holiness, the power and the glory of divine manhood.

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# PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM

[Reprinted from *The Theosophist*, May 1884.]

UNDER this head we propose to give a series of articles by which students of Occultism may be guided in their exertions to obtain occult knowledge and power. They are called "practical" because they ought not to be only considered theoretically, but should be put into practice; that means, to be embodied in everyday life.

## I

### FREEDOM

#### EMANCIPATION AND DEVELOPMENT

No Neophyte must have at his initiation one affection or desire that chains him to the world.

—BULWER-LYTTON, *Zanoni*

It is said that the first step which the Student of Practical Occultism must make is to renounce the "vanities of the world." This does not necessarily mean that he must break his family ties, throw away his means of support, avoid society, become a misanthrope and retire into a cave or a jungle, there perhaps to amuse himself with the morbid fancies of his imagination, and to continually crave internally for the very objects which he has pretended to renounce and which he has given up externally. He may live *in* the world and yet not be of the world. His body and mind may be more or less engaged in the affairs of everyday life, and at the same time his spiritual faculties be constantly exercised. He may be "personally" *in* the world, and yet spiritually *soar above it*.

Man has besides his physical body two sets of faculties, the intellectual and spiritual, and their powers correlate and interrelate with each other. If he employs his intellectual powers only on the physical plane and for material purposes, he becomes selfish and material. He concentrates, as it were, his powers into a small focus, which represents his "personality," and the more they are concentrated the smaller will be the focus, the more the person will become little and selfish and lose sight of the whole, of which he as such is only an infinitesimal and insignificant part.

On the other hand, if he prematurely attempts to send his spirit out into the regions of the unknown, that is, without having

sufficiently developed and expanded his intellect, to act as a firm basis upon which to rest his spirituality, he will wander like a shadow through the realms of the infinite, and behold spiritual things without being able to comprehend them. He will become an "impractical man," a superstitious fanatic and a dreamer. Too rapid growth in one direction to the exclusion of a corresponding growth in another, is detrimental to progress, and it is therefore necessary to discriminate properly and to develop the intellectual and spiritual powers in the right proportion.

To "renounce the world" does not therefore mean to look with contempt upon the achievements of science, to remain ignorant of mathematics or philosophy, to take no interest in human progress, to avoid the duties belonging to the sphere in which we are born, or to neglect our surroundings; but it means to renounce selfishness, the love of self, the first angel of evil, or, according to Edwin Arnold,

The sin of self, who in the universe  
As in a mirror sees her fond face shown,  
And crying "I," would have the world say "I,"  
And all things perish so if she endure.

—*Light of Asia*

*The renunciation of selfishness is necessarily accompanied by spiritual growth.*

One of the first duties therefore which the Student of Occultism has to perform is to divest his mind of the idea of "personality." That means, to begin by attaching less importance to "personalities," personal things and personal feelings. He must forget *himself*. He must not look upon his existence as being a permanent, unchanging and unchangeable entity, standing isolated amongst other isolated entities and being separated from them by an impenetrable shell; but he must consider himself as an integral part of an infinite power which embraces the universe, and whose forces are concentrated and brought to a focus in the body which he temporarily inhabits, into which body continually flow and from which are incessantly radiating the rays of the infinite sphere of Light, whose circumference is endless (nowhere) and whose centre is everywhere.

To make this idea clear, we will examine man in his three different aspects.

I. It has often been demonstrated that the *physical body* of man can have no real or permanent individual existence. We cannot see it, hear it or feel it, we only feel the effects which its actions produce, or, in other words, we feel the vibrations or

convolutions of the forces, which, acting upon our senses, produce certain "mental impressions," and these coming to our intellectual cognizance produce consciousness. Moreover the constituents of that temporary body continually change by the processes of "assimilation" and "elimination." Tissues disappear slowly or quickly according to their nature or affinities, new ones take their places to be replaced in their turn by others, and the process continues as long as life lasts. Neither has the form of the physical body any permanency. It changes in size, shape and density as age advances, from the buoyant health of infancy and youth to the vigorous constitution of manhood or the grace and beauty of womanhood, up to the infirmities of decrepit old age, the forerunner of decay, death and putrefaction.

II. There is no permanent individuality in the physical body; but is there any in the *Mind* or *Intellect*?

To answer this question, we will first investigate the meaning of these words.

The *Intellect* in conjunction with the *Will* is an active power, by which all mental impressions from the exterior world, coming through the senses, are drawn together as to a common centre or focus, and there being held together for a time by "Memory," are applied to some object or purpose. By "Memory" is meant the passive power of forming and retaining in the focused condition the indelible impressions produced by thought in the Akasa or Astral Light. Now as time changes, so also the perceptions change. New perceptions replace the old ones, the will loses its power to hold them together, memories grow dim, and the intellect changes its form and mode of action. No grown-up man has the same opinions he had when a child; what seems to him wise today appears to him foolish tomorrow; our ideas of right or wrong and our religious or philosophical views take their colouring from the modes of thought prevailing in the country in which we live and from the influences that are governing there. The intellect is born, grows and develops by change, and although this process may be delayed or extended indefinitely, still there must be a change similar to that of the physical body, and there can be no permanent individuality in the *Mind*.

III. We come now to a consideration of man's higher principles, the spiritual soul and the spirit. The majority of men possess the sixth principle only in an embryonic form, and many have not even yet a consciousness of its existence. It can therefore not be regarded as having any individuality at all, unless, accompanied with the higher portions of the "Mind," it grows and unites itself with the seventh, the "One Life," the one and eternal

universal spirit. This divine spirit is a unity, and cannot be divided up into parts and "bottled up" in the different individual "personalities." It cannot be drawn down to them, but they must rise up to it, and the higher they rise, the more do their mental and spiritual faculties expand. The more they amalgamate themselves with that principle, the more do they become one with the same, until finally each "individual" spirit embraces in its potentiality the universe and is comprised in the All, as the All is comprised in him.

If this view is correct, then we find that man's existence and activity are by no means limited to the confines of his material body; but must extend through all space. At the end of his cyclic evolution he will illumine all space, as he is now illuminated by the spiritual rays of the same to an extent proportionate to his capacity for attracting the said light.

Man is a centre of forces into which the rays of the universe converge. In this centre the work of Illusion begins, and to that centre is it confined. Effects are mistaken for causes, and phantasmagoric appearances are mistaken for realities. The mind revels in delights which are due to such causes as produce hallucinations, and desires are created for which there is no real necessity. As the rays of our sun are reflected from the dull surface of the insignificant pebble or the oyster shell, producing the manifold tinted colours of the rainbow, dancing and glittering in various hues as long as it is exposed to the sun, so do the rays proceeding from the objective world, flowing through our senses, reflect their images upon the mirror of our mind, creating phantoms and delusions, illusions and desires, and filling it with the products of its own imagination.

To discriminate between what is real and what is unreal, to distinguish between the true and the false by means of the divine light of the spirit, is the first duty of the true Theosophist. In performing this duty he finds that the love of self is illusory; that there is no permanent real "self" and no individual existence except such as embraces all mankind, and when he once fully grasps this idea and is willing to let his "personality" die and disappear, then the eternal life of spiritual consciousness has begun to dawn upon him, and his immortality as an integral and individual form of the universal spirit has commenced.

Bulwer-Lytton's *Zanoni* says: "For the accomplishment of whatever is great and lofty, the clear perception of the truths is the first requisite." From the fragments of truth, which have been variously displayed in the course of ages and which are hinted at

in the various "sacred" books, but which more recently have been explained to us in their true esoteric sense and in a language better adapted to our times and more comprehensible to us, it appears that, as spirit descends into matter, the universal spiritual monad on its downward progression becomes first differentiated in the animal kingdom; that is, it breaks up into different rays of various hues (characteristics) overshadowing the different classes and species collectively, and further on, on a higher scale their "personalities" separately, until it reaches its highest degree of differential isolation in man.<sup>1</sup>

Here it commences to reascend, but now not as a *passive* ray of the universal spirit but endowed with *positive activity* and accompanied with such portions of the personality's lower principle as have been able to become absorbed into the same. The spirit is the same in the descending as in the ascending ray, and is the same in each "individual." But as it ascends each ray becomes endowed with a different hue by the "personality" of each "individual" (the higher parts of the fifth principle). The more intellect has been evolved, the more of it will there be to follow the spirit in its upward flight and to give it a distinct character or colour; but if the development of the intellect has been retarded, or if such as has been developed has been applied to material or "personal" purposes, the less will there be of it to combine with the spiritual ray, and pure spirit will be proportionally bare and unclothed by intelligence and devoid of active power, and must either return to its original state or be compelled to return again to earth, to attract to itself a new combination of Manas. The more the intellect is developed and *expanded*, the more will the spiritual state and spiritual consciousness be established as on a firm basis, and the spirit, invested by the divine attributes of Wisdom and Love, reaches out into the infinite ocean of the universe and embraces in its potentiality the *All*.

A change begins now to manifest itself in the mind of the beginner, who has reached that state of development in which he looks upon his own "personality" as being of little importance. It is not only his *own* "personality" that now appears to him in that light, but also every other "personality" as proportionately insignificant and small. Man appears to him only as the "centraliza-

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<sup>1</sup>There are exceptional cases (of black magicians) in which a still higher degree of "individual" isolation is reached by an imprisonment of a part of the sixth principle in the lower ones; but such a condition, although long enduring, is not permanent, and as in such cases the seventh principle is entirely absent, they do not come within the limits of our present consideration.

tion" of an idea; humanity at large appears to him like the grains of sand on the shores of an infinite ocean. Fortune, fame, love, luxury, etc., assume in his conception the importance of soap bubbles, and he has no hesitation to relinquish them as the idle playthings of children. Neither can such a renunciation be called "a sacrifice," for grown-up boys or girls do not "sacrifice" their popguns and dolls, they simply do not want them any longer. In proportion as their minds expand, do they reach out for something more useful, and as man's spirit expands, his surroundings and even the planet on which he lives appear to him small as a landscape seen from a great distance or from a high mountain; while at the same time his conception of the infinite which surrounds him grows larger and assumes a gigantic form.

The feeling produced by such an expansion of mind is true contemplation and in a potentialized degree is called "extasis" or "trance." This expansion of our existence "robs us of a country and a home" by making us citizens of the grand universe, lifts us up from the narrow confines of the "Real" to the unlimited realm of the Ideal, and, releasing man from the prison-houses of mortal clay, leads him to the sublime splendour of the Eternal and Universal Life.

But "the mirror of the soul cannot reflect both earth and heaven, and the one vanishes from the surface, as the other is glassed upon its deep." How then can this grand renunciation of self and expansion of the spirit be accomplished?

There is a magic word which is the key to all mysteries, which opens the places in which are hidden spiritual, intellectual and material treasures, and by which we gain power over the seen and unseen. This word is "*Determination.*" If we desire to accomplish a great object, we must learn to concentrate upon the same all our desires. Whether the object is good or evil, the effect is invariably proportionate to the cause.

The power of will is omnipotent, but it can only be put into action by a firm and resolute determination and fixedness of purpose. A vacillating will accomplishes nothing. He whose heart trembles with abject fear to give up his old habits, inclinations and desires, who is afraid to fight and subdue his passions, who is the slave of self and clings with cowardly apprehension to the delusions of life, can accomplish nothing. Vices do not cling to man, but man clings to them and is afraid to let go his hold and loose his grasp, either because he over-estimates their value and utility, or, perhaps, imagines that by doing so his illusive self may be precipitated into the infinite nothing and be dashed to

pieces upon the fancied rocks below. Only he who is willing to let his "personality" die, can live, and only when personal feelings and desires are put to rest does man become immortal.

How can he who has not the power to command himself, be able to command others? A servant, to become a master, must first become free, and freedom is only acquired by determination and will put into action. An Adept is not made; he must grow to become such by his own exertions. He who dives into the depths of the earth loses the sight of the sun, and he who sinks into matter cannot perceive the spirit. He who is wedded to wrong ideas or opinions, or chained to superstitions, cannot behold the truth. Old ideas, loves and opinions die hard. They have grown up with us, we have become attached to them, and it is just as painful to see them die as to lose an esteemed relative or friend.

They are often our own children. We have created or adopted, nursed, nourished and trained them; they have been our companions for years, and it seems cruel and sacrilegious to drive them away. They appeal to our mercy, and, when once dismissed, return again, clamouring for our hospitality and expostulating their rights. But we shall get rid of them easily if we call to our aid a powerful genius, whose name is Determination. He will put into action the Will, and Will is a powerful giant without any sentimentality, who, when once set into motion, becomes irresistible and of whom we propose to speak on some further occasion.

—AN AMERICAN BUDDHIST

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THE biggest disease today is not leprosy, or tuberculosis, but rather the feeling of being unwanted, uncared for and deserted by everybody. The greatest evil is the lack of love and charity, the terrible indifference towards one's neighbour who lives at the roadside assaulted by exploitation, corruption, poverty and disease.

—MOTHER TERESA

## LEARNING TO MEDITATE

MEDITATION is much in men's minds today because of the spread of so many systems of yoga, relaxation techniques, and so forth. It is noteworthy that H.P.B. did not advocate any of the systems of posture, breathing and exercise. With Patanjali she advocated attention to daily life, for it is there that we get practice in the control of the mind and in separating it from kama.

The ability to meditate comes with the ability to use our normal faculties perfectly. At present the mind is *being used* by the emotions and senses, and the first step to meditation is to learn to *use* the senses to gain impressions—quite the opposite of letting them affect the mind. It is also well to use the emotional nature and not let it use us. This twofold process leads to an awareness of life or correct cognition, as well as to a concentrated purpose.

The senses and organs, which enable the mind to know the world in which we live, can bring true impressions to us or false ones. Therefore Patanjali says that one of the first steps for the gaining of correct cognition is right perception. It is the ability to see what actually there is to be seen, and so on with the other senses.

The second step is to come to a conclusion on the basis of the impressions received. Patanjali calls it inference. It is the deductive method of analysis and when conducted by the mind which has been freed from desire, it will give us true vision.

But this is not enough. The third stage is testimony. We may not trust our own impressions at first; hence they have to be checked with the testimony of others. It is easy to see that this method of analysing sense impressions would go a long way towards the gaining of true knowledge and concentration of the mind.

Apart from sense impressions we have feelings-desires. These, too, should be dealt with in the same way. How often we bestow our affection on what turns out to be unworthy! That is why our desires change. All through life we try to fulfil our desires and, when they are fulfilled, how often we find the result insipid or worthless! Through analysis, inference and the seeking of testimony as to their worth, we shall be spared much heartache.

To turn to the opposite side: the great danger of incorrect cognition is the effect it produces on the memory, for we all know how hard it is to change our impressions or notions even in the light of further knowledge. Therefore Patanjali tells us that one of the

modifications of the mind to be warned against is memory. Memory plays an important part in gaining the ability to meditate, and equally is it a hindrance. Two important things have to be noted: what kind of memories we have and how we are going to control them. If as a man thinks so he becomes, then we need to take great care of our memories; we need to watch that they are of the permanent kind, the helpful kind, the idealistic kind—memories of the conscience, memories of illumination. Other memories are a hindrance. Personal memories of the past are like the octopus; they strangle us. We should not care for what we were; it is what we are and what we shall be that is important. Detailed memory of the past is a hindrance; the memory of lessons learnt is educative. Therefore Nature has blotted out the memory of past lives while allowing us to retain the lessons learnt. So we are advised to start afresh each day, free from the beclouding memories of frustration, despair and sorrow, and to use the experience gained in the past for the new day's activities.

“Good resolutions are mind-painted pictures,” but they must be transformed into actions. Our work in life is the bringing down of the Divine Ideas to the physical plane of action-reaction, thus giving form to them. We are creators. We have the models and we must create the outer form round those models. We glimpse these models with the aid of the illuminated mind; through the body of flesh and blood, *i.e.*, through actions, we create them anew. Let these be our memories; let these be our subjects for meditation; let these be our actions.

Meditation becomes possible, and indeed valuable, when life itself is a meditation, when the mind is turned towards the Higher all the time. The desire which alone can control the wandering mind has to be based on spiritual aspirations, or we shall fail. Constant purification of the mind and refreshment from above will cause it to become the adjudicator of life, impersonal and true. In this way we can begin to reflect the devotion and compassion of the Highest down on the plane of action, through the plane of emotions, and thus become the pure transmitters of the Divine Ideas.

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KNOWLEDGE of Ideal Beauty is not to be acquired. It is born with us. Innate Ideas are in every man, born with him; they are truly himself.

—BLAKE

## CAUSAL RELATIONSHIPS

THE *Concise Oxford Dictionary* defines a law of nature as a "correct statement of invariable sequence between specified conditions and specified phenomenon." The law of gravity, for example, states that, if two physical bodies such as the earth and the moon are at a known distance apart (the specified conditions), they will attract each other with a force which is directly proportional to the product of their masses and inversely proportional to the square of their distance apart (the specified phenomenon). "Hatred ceaseth not by hatred but by love" could be quoted as an example of a different kind of law. If the condition of hatred of an enemy is in my heart, conflict will grow; if the condition of love, then conflict will cease.

Western science has familiarized us with this concept of natural law, that, if certain conditions recur, we can confidently expect them to be followed by the same sequence. In simpler language, there is nothing fickle about the behaviour of water on a hillside, for example. It will always run down and not up. If it should run up we assume immediately that conditions are not as before. Perhaps there is a concealed pump. We understand that this concept of law is unknown among some primitive peoples for whom nature is essentially wilful and unpredictable, ruled by spirits to be supplicated or placated.

It is when we try to apply this concept of natural law, as distinct from supernatural law, to demonstrate the inherent justice of a human life that many of us are bewildered. Often we can trace a line of causation in a man's experiences, but either the final effects upon the man seem cruelly incommensurate with the part which he has played, or the line as a whole seems to bear little or no relationship to him as an individual.

"...It was so very small, that kiss-mark of the serpent." The mother who spoke these words to the Buddha could hardly believe that so little had destroyed so much. A second's thoughtlessness, the prior causes of which are in theory traceable, and a child's life and a mother's happiness are destroyed upon the road. A chance and possibly unknown encounter with the infection of polio, and paralysis and misery for one and hardship for many dependents ensue. Over and over again there seems no causal relationship between the effects on an individual and the degree of his moral responsibility. To the extent that we are unable to trace such causal relationship, the law of Karma as the "law of ethical causation" must be taken on faith.

In many other instances effects are clearly commensurate with causes. Few, surely, would deny that the poverty of masses of people, our two world wars, the communal and racial troubles of today, bear a close relationship with moral responsibilities. What part have people in one place played in the arrogance and the selfishness of people in other places and at other times? The concentration camps of Germany were clearly the karmic result of Europe's past, but one hesitates to imagine that the horrible fate that overtook not a few but millions of Jews in those camps was matched to causes generated by them as individuals. Karma-Nemesis is just to the State, or just to the race, but is it just to the individual?

Faced with difficulties such as these, many fall back upon supernatural law—the intervention of God to redress wrongs and restore the balance of justice either here or in heaven, after death. That individuals should suffer injustice at all is according to God's inscrutable will. But, in the words of Madame Blavatsky,

Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Methodists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. (*The Secret Doctrine*, II, 305)

Even in the physical world, many of the ways of natural law lie in darkness, and in seeking them the scientist is sustained by the faith in their existence, a faith which is justified by the success which has already attended his explorations.

Have you ever felt a little irritated by indecisive weather forecasts such as "risk of thunderstorms"? Are thunderstorms so fickle in their behaviour that they cannot be forecast with certainty? Every meteorologist is convinced that their behaviour is governed by laws which he has discovered by experiments in the laboratory and observation in the field. One of these laws is that of the conservation of energy, which lays down that, while energy undergoes a continual change of form, no part of it is ever destroyed and no part of it is ever created out of nothing. Within the framework of these laws, the number of different atmospheric conditions is literally infinite, and each condition can be bewilderingly complex. Temperature conditions and wind circula-

tion in the upper atmosphere, the nature of the surface over which the atmosphere is moving, the humidity of the atmosphere, the amount of dust it contains, the nature and extent of the incoming radiation from the sun—all these and possibly other factors play their part in the development of a thunderstorm. Complete knowledge at any instant of these conditions, which are changing continually, is beyond the wit of any man. They may appear similar to those in which a thunderstorm developed in the past and we may forecast a recurrence, but if events confound us we blame our knowledge of conditions, not the natural laws. We set to work to increase our knowledge and understanding of the different ways in which these laws can work.

We are asked to adopt the same attitude towards the law of ethical causation. If we are honest with ourselves and examine our inner thoughts and motives in relation to our inner and outer experiences we shall see sufficient of the ways of that law to justify our faith that those ways are to be found where there is darkness at present. For many, the Christian heritage is the biggest single obstacle to such an undertaking, for it has left an innate tendency to evade moral responsibility for an act and to regard whatever comes as a reward or punishment by God instead of as a reaction to causes generated by ourselves.

There is a natural law of mechanics which is stated as follows: "Action and reaction are equal and opposite." To understand this, think of the simple action of walking. Part of the movement is to propel ourselves forward with the back leg as the other swings forward. Actually we are pushing *backwards* on the ground and the equal and opposite reaction of the ground pushes us forward. If you find this difficult to accept, try the experiment of stepping or jumping off from a weighing machine. At the instant of so doing the machine will show an apparent increase in your weight because you are pushing it down. The reaction upwards which propels you off is automatic and simultaneous.

Think of another illustration of the law. Open the nozzle of an inflated balloon. The outrushing air pushes backwards on the atmosphere and the reaction of the atmosphere will send the balloon forward if it is released. Jet-propelled aircraft operates on this principle. Without the action of this law we could not walk or breathe; our blood could not circulate; our ships, cars and aircraft could not move. Its action is universal in the physical world. Note also that, as our foot presses on the ground in walking, a disturbance is propagated in all directions through the ground, while certain tissue changes occur in the muscles of the

body.

Is a moral law of action and reaction possible? According to No. 20 of the Aphorisms on Karma in *U.L.T. Pamphlet No. 21*, body, mind and soul have each a power of independent action. Following *The Secret Doctrine* (I, 38), let us include thought, will and feeling under the heading of mind. Every thought, every feeling, every volition, is an action because mind is substantial and forms part of a substantial world. Anger, spite or any malevolent feeling directed against another is as much a blow against him as any with the fist. Perhaps "current" would be a more accurate word to use than "blow" in the light of what a Master has written:

...every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses, and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. (*U.L.T. Pamphlet No. 29*, p. 5)

The effect of a physical blow, once dealt, is beyond our control. It may miss its target, it may be warded off, or it may fall harmlessly; but there is no escape from the simultaneous reaction upon our body, or from the tissue changes resulting from muscular exertion. So also, the influence of the currents generated by our thoughts and feelings upon others is beyond our control, but there is no escape from the immediate reaction upon the substance of our minds or from the changes in that substance.

Reflect upon the illustration of karmic action given in Chapter XI of *The Ocean of Theosophy*. A man reviles, persecutes or otherwise injures a deformed person. He directs a malevolent current against the unfortunate one. What is the immediate reaction, corresponding, can we say, to the immediate reaction to a physical blow or to the immediate reaction to the current of air rushing out of a balloon? The reaction is such as to strip his mind of compassion, to render it insensitive to finer feelings. What is

the long-term effect, corresponding, can we say, to the tissue changes produced by muscular action? It imprints in the mind the picture of the victim, so that it is carried within the mind until such a time as other conditions allow that picture to shape the body assumed by the persecutor in another incarnation.

This particular illustration also raises another question. According to modern descriptions of heredity, a particular trait may be carried in a family stream without necessarily showing itself in any particular individual. That depends upon apparently chance groupings of minute elements within the germinal cell, both at the time of sex cell formation and at the time of the fertilization of an ovum. If this is a correct description, does it imply that these apparently chance groupings are really controlled by pictures in the mind of the incoming ego, or in the mind of the mother-to-be, and in what way do such pictures affect such groupings?

As Mr. Judge has explained in his article "The Moral Law of Compensation," it is not sufficient to state that certain effects must have come from certain causes generated by the individual. We must be able to show *how* they have come, or we are asking for blind acceptance of teachings. We must reveal the inherent nature of thought, feeling and volition, and how from that inherent nature spring the conditions and events of human lives.

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THE neglect of the spiritual factor and of the higher self are the two great sins of omission and commission. We must build a true and seemly image of man and reality. Our soulless civilization is suicidal. There is a death wish hanging over the whole place. It stinks. I feel sorry for the young. They have so little to look up to, to live for. The discovery of levels of reality was the gift of the yogis and mystics. This we must somehow once more activate. A humanizing, a harmonizing vision must become the common possession of mankind. A new being and a new world are under way. We are at a turning point of history. In the global village old walls have given way. More than one perceptive thinker has pointed out that science and spirituality, the West and the East, have to work together for the integral emergence, a better future for all.

—JOHN NIEHARDT

## CENTRES OF ENERGY

At the first flutter of renascent life, Svabhavat, "the mutable radiance of the Immutable Darkness unconscious in Eternity," passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity. . . it differentiates, and then begins its work through that differentiation. This work is KARMA.

—*The Secret Doctrine*, I, 634-5

IT is not until passages in H.P.B.'s writings are put together that their meaning can be seen, as it were, in the round, and that the importance of her repeated use of certain defining terms dawns upon the student.

One such significant definition is the phrase "centre of energy" used to denote a being, whether that being is a world or an atom, a spirit, a creature of the lower kingdoms, or man. The universe is nothing else but beings, but to most people the word "being" gives only an impression of something static, something that "is." They fail to understand the living, intelligent action of beings, each one of whom is a self-existent centre. As the microcosm, it is, on its own plane, the originating, and therefore conscious, source of energy, within whose circumambient field of activity the waves emanated spiral outwards and inwards from centre to circumference and back again. As the macrocosm, the One Life radiates outwards as the One Law, Karma, to the boundaries of the World of Being, and back again, its sphere of radiance pulsating on the dark unknowable background of the Absolute.

The Secret Doctrine. . . postulates a "One Form of Existence" as the basis and source of all things. . . . It is, in its secondary stage, the Svabhavat. . . the eternal cause and effect, omnipresent yet abstract, the self-existent plastic Essence and the root of all things. . . the one under two aspects. (I, 46)<sup>1</sup>

Svabhavat in its highest aspect is said to be Swayambhu (Universal Spirit), for Spirit and Matter are not two independent realities, but the two poles that form the essential basis for manifestation. Radiating from Spirit (the Logos, the one root of Self) is its conscious energy, its power or light which, as it manifests, is called Fohat. Differentiating the One Element into centres of energy, Fohat impresses upon Cosmic Substance the intelligent laws of Nature. These centres of energy focalize as reflections or multiplied aspects of the Logos, and constitute the Mind of the

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<sup>1</sup>All references are to *The Secret Doctrine*.

Universe and its immutable Law. They are called by various names, Dhyan Chohans, Manus, etc. They are the "Seven Sons" and their numberless emanations, the dual process of focalization and radiation being repeated all down the scale of life.

Thus there is but one Absolute Upadhi (basis) in the spiritual sense, from, on, and in which, are built for Manvantaric purposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period.

The informing Intelligences, which animate these various centres of Being, are . . . the Manus, the Rishis, the Pitris, the Prajapati . . . Dhyani Buddhas, the Chohans, Melhas (fire-gods), Bodhi-sattvas, and others. (II, 34)

. . . they are one and all the manifested Energies of one and the same LOGOS, the celestial, as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity . . . the first Manu is called *Swayambhuva*, "the Self-manifested," the Son of the *unmanifested* FATHER . . . his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that *Logos* or UNIVERSAL MONAD (collective Elohim) that radiates *from within himself* all those Cosmic Monads that become the centres of activity—progenitors of the numberless Solar systems as well as of the yet undifferentiated *human* monads of planetary chains as well as of every being thereon. Each Cosmic Monad is "Swayambhuva," the SELF-BORN, *which becomes the Centre of Force, from within which emerges a planetary chain* (of which chains there are seven in our system), and whose radiations become again so many Manus Swayambhuva (a generic name, mysterious and meaning far more than appears), each of these becoming, as a *Host*, the Creator of his own Humanity. (II, 310-11)

A well-known passage sums up the process:

From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or the creative Logos of the Western Kabalists, and the four-faced Brahma of the Hindu religion. In its totality . . . it represents the Hosts of the higher creative Dhyan Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha—the One Supreme and eternal—manifests itself as Avalokiteshwara . . . By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of

the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively...Fohat...Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element...and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. (I, 110)

“The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence... follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA.” (I, 635)

For Karma (Law) is action and reaction, and there is no action unless there is a being—a centre of energy—to initiate the action and to feel the inevitable destiny of the effects. All beings by virtue of their place in the living scale of the One Essence, receive the influx of energy radiated out by the higher “Selves” of that Scale, but are responsible for repeating the process on their own plane. The whole of the *visible* Kosmos consists of “*self-produced* beings, the creatures of *Karma*” (I, 635), but self-conscious man, with his freedom of choice, has a greater responsibility than the beings of the lower kingdoms, moved by natural impulse.

The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of *Fohat*, begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and “man-bearing” globes, down to the genera, species, and classes of all the *seven* kingdoms (of which *we know only four*). (*Ibid.*)

The essential faculty possessed by all the cosmic and terrestrial elements, of generating within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *extra* or *intra* INTELLIGENCE, or conceal such within or behind the *manifested veil*. Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute

necessity of mechanics of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory . . . . Newton . . . recognized fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action . . . .

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, *of an intellectual and divine Nature*. That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upadhi* to this, there must be the sixth, its vehicle—*primordial physical matter*, so to speak, though its nature must escape for ever our limited *normal* senses. (I, 594)

*That* matter, which is truly homogeneous, is beyond human perceptions, if perception is tied down merely to the five senses. We feel its effects through those INTELLIGENCES which are the results of its primeval differentiation, whom we name Dhyan-Chohans; called in the Hermetic works the “Seven Governors,” those to whom Pymander, the “Thought Divine,” refers as the Building Powers, and whom Asklepios calls the “Supernal Gods.” (I, 601)

. . . the six Dhyan Chohans, or Manus, or Prajapati, synthesized by the seventh “B’raisheeth (the First Emanation or *Logos*), and who are called, therefore, the Builders of the Lower or Physical Universe” . . . are the *Upadhi*, the base or fundamental stone on which the objective Universe is built, the *noumenoi* of all things. Hence they are, at the same time, the Forces of nature, the Seven Angles of the Presence, the sixth and seventh principles in man; the spirito-psycho-physical spheres of the Septenary chain, the Root Races, etc., etc. (I, 375)

These beings are the “Sons of Light,” because they emanate from, and are self-generated in, that infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other, the *matter* in which it condenses, crystallizing into a more and more gross type as it descends into manifestation. Therefore matter, though it is, in one sense, but the illusive dregs of that Light whose limbs are the Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle, which none—not even the “Sons of Light,” evolved from its ABSOLUTE DARKNESS—will ever know. (I, 481)

Man is the sevenfold symbol, on this plane, of the Logos, "the Breath crystallized into the *Word*," and the characteristics of the seven Dhyān-Chohanīc essences are reflected in him, as a whole, as well as proportionately in each principle of his little scale of being (II, 103). Even in the lowest specimen of humanity there is hidden the presence of his spiritual prototype, the highest essence of his seventh principle.

But then arises the problem why that prototype is only too often, not the guiding but only "the presiding 'Angel,' so to say, in every new rebirth of the monad, *which is part of his own essence*" (I, 573). The line of descent is not direct, the current of life does not run unimpeded up and down the living scale.

...the Dhyān Chohans and all the invisible Beings—the *Seven Centres* and their direct Emanations, the *minor centres of Energy*—are the direct reflex of the ONE Light, yet men are far removed from these. (I, 635)

Their scale is made up of the dual forces: (1) the Dhyān-Chohanīc thought that directs (2) the brute energy inherent in matter, thus producing a series of physical manifestations and *moral effects*—Destiny, in other words (I, 280). But the process is not inevitably and automatically perfect. Man has to help the divine evolution of "Ideas" by imitating here on earth the actions of his prototype in heaven.

The closer the approach to one's *Prototype*, "in Heaven," the better for the mortal whose personality was chosen, by his own *personal deity* (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. (I, 638-9)

Then indeed has Man become Subhava, "the Substance giving substance to itself, . . . without action and with action, the nature which has no nature of its own" (I, 61). He is nothing but the pure and perfect reflection of his Higher Nature. He works with Karma, but is not bound by it. He has gained *Thyan-kam*, "the power or knowledge of guiding the impulses of cosmic energy in the right direction" (I, 635). He is himself naught but the Self-energized Living Scale.

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## THE QUICKENING SPIRIT

THE extent of ancient Aryan literature, even as reckoned by Western Orientalists, is so great as to exceed that of all other peoples combined. And there is ample reason for the surmise that there is much more of it than is even known to them. Beyond all this are the truly Occult records, of which only stray hints have been permitted to reach exoteric ears, ecclesiastical or lay. A whole library of translations exists in English and other European languages, but their sum total is only a fraction of the manuscripts known to date back to distant periods. These written records themselves contain indubitable evidence that for ages preceding them a certain class or elect race had for its duty the oral exact transmission from generation to generation of the teachings descended from a past then already so remote as to be traditional to all but the initiates of the mystery school.

Even as accessible to the student of today, the chronological tables of these Aryan forbears of the whole white race are so vast as to overwhelm the Western mind. That mind has been stunted since the days of the Church Fathers, in all those directions where another kind of knowledge has been the preoccupation of a whole people for unknown millenniums. What has been translated contains unmistakable indices that the astonishing developments of modern physical science have long, long been anticipated, and that what the West has really only rediscovered, was not only known before, but is only a portion, a small portion in truth, of the accumulated experiences of the human race.

The intellectual permeation of the West by the East is the outstanding psychological phenomenon in the expansion of modern thought, and the quickening of the heart resulting therefrom is a spiritual efflorescence which should excite more than feeling. It calls for profound reflection by the student of human nature, by which modulus alone can the synergy of mind and heart be consummated, and near-at-hand cyclic changes be fitly reborn.

The great, the surpassing service rendered by H. P. Blavatsky to "every friend of the human race" needs to be, must be, far more widely apprehended by scholars, theologians, scientists, writers and *thinkers*, than has so far been the case. Her writings are veritable charts to every would-be traveller into the realm of philosophy, religion, metaphysics, and, above all perhaps, in the psychology which has to do with the coming events whose shadow and eidolon are already cast in distorted perspective on the race-mind.

The world of the cultured as well as of the average mind knows of Madame Blavatsky's career and teachings only (1) by hearsay, and (2) by the visible extravagances and follies of those who, because of their claims and pretensions, are assumed to represent her mission, her message, her objects. Neither source is in any sense a dependable testimony for critical judgment of values. It is one of the mysteries of human nature which Occult psychology alone can clarify, that mankind is predisposed to prefer information to knowledge, *ex parte* testimony and opinion to first-hand evidence and evaluation. A greater mystery still is the almost universal tendency to accept at face value the credentials of those who profess to speak with authority on matters of the utmost concern to humanity—matters which determine the destiny of the individual as well as the race, and on which the race now, as in the past, is actually in entire ignorance, or, worse yet, is the victim of misunderstood psychological experiences.

All this is "no new thing under the sun"—as if the recognition and passive acceptance of the fact were a sufficient "plea in avoidance" of the reign of Law in everything and in every circumstance. What should be inferred is that these "sins of omission" are not individual only, and therefore should not be regarded as sanctioning the condemnation of any person or party. They are the *collective Karma* of the race. That they are such is illustrated by the degradation and prostitution of ideals and ideas in every field of human interest and necessity. They are witnessed throughout the whole course of human history and tradition so far as these are accessible. It is as incredible as it is, alas, true, that the Church Fathers should have fastened upon the European soul and mind a theology and a psychology which are the antithesis of the Sermon on the Mount, of St. Paul's letters to the earliest congregations of Christians. The contrast is so sheer that even a child cannot fail to observe it in black and white the moment he dares to undertake the comparison.

Subjection to the psychological aspects of the Law of Retardation is characteristic, not merely of Christianity, of Graeco-Roman civilization. It is all too plainly evident in the extant records of every people and of every culture—and so, a matter for self-study, for self-judgment, for self-correction by every member of the human family capable and willing to face the whole problem of man's place in nature, of each man's duty to the race to which he belongs.

What is actually impending is a change in the constitution of the human mind, an alteration of waking human consciousness on

a grand scale. Who recognizes the imminence of this stupendous fact, or its potential bearings on the near future of the whole of our humanity? Even the believers in and exponents of the many doctrines and dogmas included in the general expression, Karma and Reincarnation, have, with extremely rare exceptions, but more or less materialistic conceptions of World-changes and World-deliverance.

Such sweeping assertions as these are made of necessity quite as much as from deliberate intent. They are, assuredly, not made either for acceptance or rejection, but to invite, to arouse, to provoke *questioning* on the part of as many minds as possible. Negatively speaking, multitudes of men are ready for "the new order of ages" in that they have already weighed and found wanting the conventional systems of thought and their visible results. Such "rebels against the established order" must necessarily take a recreative or a destructive attitude toward the existing civilization. Without other focus of perception than of deeply-embedded evils, they must as necessarily struggle to destroy as the prelude to reconstruction—and thus merely repeat the errors of the past. Good and evil are everywhere almost inextricably intermixed, so that such minds are all too apt unknowingly to bring about social suicide by destroying the good which they do not see in their determination to destroy the evil which they do see.

The work of H. P. Blavatsky and of Those for whom her sacrificial life was but "the moving finger"—that work was undertaken as similar work has been during recorded history; undertaken because the times were ripe for her mission, because that mission was but the latest in a long series. To apprehend theoretically what is implicit in what she named the Theosophical Movement, is no preterhuman task for any normal, average man. It requires simply that for the time being one should set aside his own hereditary and acquired views, should employ his faculties of perception, of reason, of discrimination, from another frontier than that of his own "habitual, empirical method of thought." Those who are satisfied with their bearings as determined by the "dead reckoning" of their own understanding and environment cannot be reached by anything but disaster itself—and then like the French *noblesse*, can only uselessly suffer the forfeiture of an escheated estate.

In ample part the facts available for consideration by the average person are as known or accessible to him as to the greatest Teachers of the race. The distinction does not lie in the facts, but in the judgment of their relative values, the disposition

towards their use, *i.e.*, the motive with which they are surveyed, and, most important of all, the *will* deliberately to hazard "the self of matter" in the service of "the Self of Spirit." In this respect the great oppressors of human liberty—whether of body, mind, or conscience—have set an example of concentrated devotion to a determined object rarely to be found outside that of their opposite, the great martyrs to the cause of human progression and perfection.

We forget that perfection itself presents two poles of human conduct. The Christ and the criminal are the only perfect products of human evolution. We ignore that in the soul of each man is present the image of the Divine, the silhouette of the Infernal. Humanity itself is a still undetermined embodiment of the one or the other. In each and in all is the constant voice of the silence—echoes from below, or breathings from above—swaying the individual and the mass, now in this direction, now in that. Sacrifice is the very essence and nature of all that is manifested. The Judas and the Peter, the Herod and the Pilate, the priest and the populace—did not they also make sacrifice as well as the John, the Christ, the Apostle, the martyr? Each receives the fruit of his own sowing, whether of wheat or of tares. Wittingly or unwittingly every man's every thought, word, deed, influences and affects for good or evil not only others but himself. And those influences do not perish with our forgetfulness of them, are neither compensated nor atoned for by our self-extenuations, our occasional moments of self-examination and repentance. They are cumulative, determinative of destiny.

According, then, to both the exoteric and the esoteric teachings of Madame Blavatsky, as of all the Predecessors, manifested existence itself is a warfare between "Spirit" and "Matter." Humanity is the very "forefront of the hottest battle," because in the human being the struggle becomes with every succeeding incarnation more and more definite and unmistakable. At each instant Man is confronted with the *necessity* for *choice*—a seeming and most wonderful paradox worthy of deepest reflection.

Three great Ages have passed away—the Golden, the Silver, the Bronze. Each of these represents a long, long series of individual, family, tribal and racial incarnations, on three distinct planes of consciousness. The present Iron Age, or Kali-Yuga (Black Age) began some 5,000 years ago. Who realizes that that epoch marked a change in human consciousness, a change which has passed from the volatile to the mutable, from the mutable to the fixed state—a state in which each mind, each class, each party, holds rigidly to its own notions as "the truth, the whole

truth, and nothing but the truth"? Yet all the time we are well aware of the fundamental falsity of such an assumption, however gilded; well aware that our conceptions of finality preclude our clear perception of reality.

In this respect who can doubt that the great rise of modern science has been due to its comparative freedom from dogma, bigotry, and consequent persecution for opinion's sake? Who can soberly doubt that religion, philosophy, education, sociology, have suffered declension or eclipse because of the spirit of intolerance? Who can fail to see that materialism is the direct outcome of comparison, not conflict, between religion and science based on their respective fruits? In science has been the spirit of freedom, in religion a spirit of domination. There is the same difference as in the contrast of autocracy and democracy. Who would *choose* deliberately to be a slave; whether his servitude of soul be called spiritualism or materialism? Untold millions of men have lost all power but the power to suffer, and, in their despair, may be incited to inflict the like suffering on their "betters." "They are as sick that surfeit with too much as they that starve with nothing." Is there no warrant in the starving facts for a reconsideration of fundamental issues on the part of all those who love their fellow-men? A reconsideration that shall set aside for its purposes all considerations of self-interest?

According to the religions and traditions of every people, savage as well as civilized, there was once an era when, in the words of the eleventh chapter of *Genesis*, "the whole earth was of one language, and of one speech." Then was the Golden Age of man and of civilization. How was it lost and how is it to be regained? All other problems are contingent, dependent, on our interpretation of this Occult statement and others like it with which all ancient teachings abound. The surpassing service of Madame Blavatsky lies in the fact that she supplied mankind with an authentic, verifiable Glossary of human evolution, the evidences of which are to be found everywhere in every land.

Moreover, her writings contain sufficient constructive and creative statements of true Occultism to enable any sincere person to find his way to Self-knowledge in a sense we are accustomed to allot only to miracle, or to dismiss as mere utopian dreams and visions. All this, provided only that the sincere person shall set himself to *learn* before he sets himself either to speculate or to appropriate. This calls for *will*, for will exercised upon one's own tendency to draw conclusions before the evidence is heard, weighed, compared. Quite as much as orthodox religions of every kind, have modern sciences and modern sociologies increasingly

tended to reduce the great majority to a will-less, passive, nugatory round of existence. Out of this must come a great explosion or a great reform. If it is to be a reformation, the leading part has to be undertaken by those whose Karma has placed them in a position to learn. If it is to be an explosion, the disaster must come, as the French Revolution came, because of the Bourbon mind of "the powers that be," as typified in the phrase: "*Après moi le déluge*" ("After me the deluge").

The day of the deluge of *psychism* is at hand—when the mass-mind will become a controlled power, subject to the conscience, the reason, the will, the *Self-knowledge* of Man, the Knower—or its misuse and abuse will destroy the civilization. Those who are its victims or its betrayers cannot be expected to reform themselves. Ignorance left to self for guidance suffers helplessly until the demagogue and the fanatic seize the opportunity provided by the malfeasance of those to whom the multitude has looked for instruction. Mohammed is recorded as having said that there are seven hells provided for the various classes of wicked men, and that the lowest of all is that reserved for the hypocrites of every faith. Who can doubt that cant and pretence are the garb of all too many whose priestly vestments are embossed with phylacteries stuffed with holy texts?

It remains today true as ever that it is in the *Mind* that the warfare of Soul is fought out—to complete victory, or to as complete defeat in the evolution of Soul. It is the Mind that is our tempter and redeemer, our intelligent liberator and saviour from irredeemable rationalized animalism. Without this *quicken*ing spirit, or the human Mind or Soul, there would be no difference between man and beast. *With* it, rightly understood and employed, the man becomes the Divine Incarnation—"the Knower of ALL SELF."

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EVIL is often the result of over-anxiety, and men are always trying to do too much; they are not content to leave well enough alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce Karma to be worked out in a future birth.

—H. P. BLAVATSKY

## IN THE LIGHT OF THEOSOPHY

In a recent World Health Organization (WHO) publication on health promotion, health is defined as “the extent to which an individual or group is able, on the one hand, to realize aspirations and satisfy needs; and, on the other hand, to change or cope with the environment.” Health, by this definition, is a “resource for everyday life, not an objective of living.” At the heart of the new thinking about health in WHO is the idea that one of the primary tasks is to help people realize that they have the power to shape their own lives and that, if they act together to change their lifestyle, they can make themselves more healthy and less susceptible to a whole range of diseases.

Worldwide, there is an upsurge in public concern about health and healing, and *World Goodwill Newsletter* (1987, No. 2) touches on a number of issues central to the changes in thinking that are taking place. We give here a few extracts from various articles in this issue:

One change has been the shift from the narrow view in which health is seen as an absence of disease and as the province of the medical profession and the health care system. Instead, a new understanding has evolved which sees health in terms of balance and interaction between environment, lifestyle and individual or group psychology. . . .

What seems especially important in this new approach is the implication that hidden attitudes of mind and of the emotional nature play a critical role in health and healing and in our susceptibility to disease and illness. These subjective factors have been greatly underestimated. Integration, or the lack of it, between the different aspects of the human constitution—body, emotions, mind and soul—determines not only aspirations and perception of needs but also whether or not we are able to respond constructively to envioning conditions.

Pollution of the environment threatens the health of people, animals, trees, indeed the whole of nature. Yet the unseen pollution in the world of emotion and thought created by fear, ambition, hatred and greed is a far greater obstacle to a healthy life for all. Such thoughts and feelings poison relationships and create an atmosphere which fosters disease. Likewise they distort relations between peoples and governments and underlie the exploitation and injustice that today obstruct the progress of humanity towards peace, unity and responsible management of the earth's resources. . . .

The World Health Organization has brought health and health promotion into global focus with its campaign "Health for all by the year 2000." . . . The problems needing healing in the world are so enormous that we might think that it is only international initiatives such as this campaign by WHO that matter—that as individuals we can make no useful contribution. This is not so. All of the major international initiatives of world service depend upon the reservoir of goodwill in the world for their success and it is the intelligent support of the millions of people of concern which keeps that reservoir from running dry. We can, each one of us, make a real contribution to the healing of our world by taking greater responsibility for our thoughts, our emotions and our actions and by directing these energies in ways that benefit and uplift our environment. . . .

Healing is not essentially release from suffering, but rather an aid to change, and nobody knows as well as the individual concerned, what change is needed. It is the healer within, the Soul or Self, which has the vision of the next step forward in our evolution. Deep inside ourselves we know perfectly well the way ahead and the necessary changes that we need to make to re-establish harmony and equilibrium. It is a matter of listening and of accepting. This does not mean that we should not ask for help from outside. But such help can never replace inner knowledge; it can only aid in bringing it to the surface, allowing it to emerge and become clear in our waking consciousness. . . .

Many people today suffer from the fact that their natural spirituality is not being expressed in their lives. Life itself sometimes doesn't seem to allow or to give space for our spirituality, or for the cultivation of the good, the true and the beautiful. Love is often submerged by values of possession and exploitation and this is a very deep cause of sickness. . . .

By creating links in consciousness and establishing an attitude of serenity, meditation helps to open the way to that inner centre, the Soul, from which healing energies can pour through the whole being. Increasingly today meditation is being used in co-operation with current medical treatment in order to reinforce the vital life energies. Meditation can be the medicine of the Soul, the ever renewing and revealing aspect, accessible to everybody.

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A two-part article by George Vithoulkas (*The Heritage*, August and September 1987), based on talks given at the Healing in

Evolution Congress held at Auroville earlier this year, explains the attitude of this leading Greek homoeopath to patients and disease:

Behind the physical body there are other dimensions of the human being. In treating patients we observe this fact every day—that emotional and mental traumas have repercussions on the whole being, not just the physical body, and that there is an interrelation between these planes. When we try to treat someone on only one level, we are making a mistake. The reality is that we have to treat a human being as a total being. . . .

The question then becomes how to approach a system of healing that fosters maximum well-being on all levels of ourselves, thereby allowing us to fulfil our destiny or purpose as human beings. . . . Consideration of this question leads us to the understanding that every organism possesses a defence mechanism whose job it is to cope with stimuli coming from both internal and external sources. This defence mechanism is responsible for maintaining a state of homoeostasis, or a condition of equilibrium between the processes that tend to disorder the organism and those which work to maintain order.

It is clear that disturbances in equilibrium are not simply a matter of physical manifestations. Any disturbance occurs on all levels of being, but to varying degrees. Whenever the stimulus is stronger than the organism's natural resistance, a state of imbalance is created which will manifest in a wide spectrum of signs and symptoms. These symptoms or groups of symptoms are what we have erroneously called "disease." In reality, they represent the result of the defence mechanism's efforts to counteract the morbidic stimulus. Although the effects of the imbalance are experienced at all levels of being, the manifestations of the defence mechanism's response (*i.e.*, symptoms) are expressed with relatively greater intensity on either mental, emotional or physical levels, depending upon the particular predisposition of the individual. . . .

A comprehensive definition of health, then, must take all these parts of ourselves into account. Thus, physical health can be defined as freedom from pain. On the emotional level it is freedom from passion, having a dynamic serenity as its result. I say dynamic because it is not merely a lack of feeling arising out of intellectual disciplines designed to control emotion; it is rather a state of being capable of freely feeling the full range of human emotions without being enslaved by any of them. Health on the mental plane is freedom from selfishness, having as its ultimate state, complete unification with the divine, or with truth, and actions which are dedicated

to creative service. It is to this picture of health that the practice of homoeopathy is aimed.

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Salt is one of the most vitally important natural products and perhaps no other ingredient is so integral to our bodily system. An article in *Indian Express* for September 29, "The Sea Within Us," traces the affinity between man and nature as far as this vital compound is concerned:

It is believed that life first began in the sea. Opinions may differ about this. But one cannot overlook the fact that the salts found in the sea water are also present in the human body. Blood plasma can be cited as a typical example where inorganic salts are present almost in the same proportion as they are in the sea water.

At the time of the evolution of early life, the sea provided a protective cover for the living cells and supplied necessary salts to them. Though living beings have moved from the sea to the land, salt still plays an important role in the human system. Body cells contain salt and water in small amounts, but the space between the cells is filled with interstitial fluid which resembles sea water. . . .

While deficiency of salt is harmful, excess of salt in the body may create certain other problems. . . . Given the major role that salt plays in body homoeostasis, the need to maintain correct salt balance cannot be overemphasized.

*Isis Unveiled* (I, 147-48) refers to the Scandinavian legend of creation—how the cow Audhumla (the female principle, symbol of prolific generation and of intellectual nature) "produces a superior being, called *Bur*, handsome and powerful, by licking the stones that were covered with *mineral salt*." H.P.B. comments:

Now, if we take into consideration that this mineral was universally regarded by ancient philosophers as one of the chief formative principles in organic creation; by the alchemists as the universal menstruum, which, they said, was to be wrought from water; and by everyone else, even as it is regarded now by science as well as in the popular ideas, to be an indispensable ingredient for man and beast; we may readily comprehend the hidden wisdom of this allegory of the creation of man. Paracelsus calls salt "the centre of water, wherein metals ought to die," etc., and Van Helmont terms the *Alkahest*, "*summum et felicissimum omnium salium*," the most successful of all salts.

In the *Gospel according to Matthew*, Jesus says: Ye are the salt

*of the earth*: but if the salt have lost his savour, wherewith shall it be salted?" and following the parable he adds: "Ye are *the light of the world*" (V, 14). This is more than an allegory; these words point to a direct and unequivocal meaning in relation to the spiritual and physical organisms of man in his dual nature, and show, moreover, a knowledge of the "secret doctrine," the direct traces of which we find equally in the oldest ancient and current popular traditions, in both the Old and New Testaments, and in the writings of the ancient and mediaeval mystics and philosophers.

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The recent incident of *sati* in Rajasthan has sparked off an unusual controversy. While all right-thinking people have condemned the inhuman act in the strongest terms, religious fundamentalists are seeking to glorify it. There is no testimony to the fact that the custom was prevalent in the Vedic age as there was no stigma attached to widow remarriage, nor has it been referred to in the Dharma Sutras or in Manusmriti. But in succeeding generations vested interests and cruel custom commingled with corrupt religion and immolation of the widow on the pyre of the dead husband came to be sanctioned by the later *shastras* which came into existence in disregard of the most ancient scriptures which form the basis of the real Hindu religion. In the pre- and post-Vedic periods, the woman was as free as the man. The lowering of the status of womanhood proceeded side by side with the fall of India from her ancient grandeur.

In a letter of June 3, 1882, to Dewan Bahadur Ragunath Row, printed in *A Modern Panarion*, H.P.B. wrote:

I have not made a study of Hindu law, but I do know something of the principles of Hindu religion, or rather ethics, and of those of its glorious Founders. I regard the former as almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then anyone points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original Smriti. In my judgment, the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon, as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as occurred in the case of Suttee, the burning of widows. The marriage laws are another example. To marry a child, without her knowledge or consent to enter the married state, and then to doom her to the awful, because unnatural,

fate of enforced celibacy if the boy-child to whom she was betrothed should die (and one half of the human race *do* die before coming of age), is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that any one of those star-bright human souls called Rishis had ever consented to such a base and idiotic cruelty.

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The trend now, among "trendsetters" in the West, is to stay away from alcohol. Many erstwhile boozers, among them socialites, nightclubbers, professionals, business people, and quite simply those who care for their health, physical and mental, are finding that they can work better and feel better by cutting out alcohol completely. "Teetotal is totally chic" and "not drinking is becoming the most fashionable discipline," reports Paul Keers in *Telegraph Sunday Magazine* for June 7:

The list of fashionable non-drinkers is steadily lengthening. . . . In New York now, there are entire bars which cater for the trendy non-drinkers. They serve nothing but a selection of mineral waters, soft drinks and non-alcoholic cocktails (called "smoothies," because most of them are made in a blender, to turn fresh fruit into a smooth, thick drink). And in the U.K., soft drinks sales hit a record £2 billion last year. "It's a fact that people are now drinking less alcohol less often," say market research analysts Marketpower.

Non-drinking has spread right across the spectrum, from the Lucozade in break-dancing clubs to the expensive water in chic restaurants. In the disciplined 1980s, whether you want to stay sharp or in shape, sobriety is here to stay.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

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

**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 founder of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

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

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

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

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

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

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

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