

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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THE THEOSOPHICAL MOVEMENT  
July-October 1987

**SUPPLEMENT**

### IMPORTANT

Have you renewed your subscription for the next volume (Volume 58) of THE THEOSOPHICAL MOVEMENT, commencing in November 1987?

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in correct proportion; it has to be an all-round development.

To begin with, control of the wandering heart, and not only of the wandering mind, should be attained. Rambling speech and impulsive actions, too, should be controlled and made accurate and deliberate. This requires not only a set meditation at a fixed place and a definite hour and with a seed, but a continuous

calming of the consciousness and its deliberate expression through thoughts and feelings, words and deeds, by a smooth-flowing Will which is pure and creative. Fixed hours for meditation are good, like fixed times for bodily meals or fixed times for bodily exercises. A fixed place for meditation is also advantageous, as is a fixed place where the body is put to sleep each day. But the Will, as the director of *Chitta*, Attentiveness, Heedfulness, has to function continuously.

All unfoldment is from within without, for the universe as for the individual. The seed contains the tree, but it is in the fully grown tree that all the powers and potentialities of the seed are to be seen. So also in man's deeds his intentions, feelings, thoughts, etc., unfold. By and in the fruits of our actions do our ideas, desires, hopes and aspirations express and fulfil themselves. Therefore the plane of works is the final repository of verbal, emotional and mental forces.

Our deeds are done either for securing results or without looking for the reward. Our duties are discharged with knowledge and deliberation or impulsively and in ignorance. Therefore the performance of righteous works implies the acquisition of knowledge; and the devotion with which they are motivated cannot be ignored. Nature is always accurate, punctual and beneficent, even when we perceive not how her harmonious processes throw upon the screen of time ugly and disturbing phenomena.

We should faithfully copy Nature in her concentration, in her compassion, in her accuracy, punctuality and orderliness—all of which are visible aspects of her profound and sublime wisdom.

Pansophia, Wise Nature, has been reverentially conquered by Sages. They teach the Way of Good Works hourly performed. The actions which men have to perform as duties or as sacrifices need not become binding fetters; when done according to the instruction of the Sages they become avenues to enlightenment, contentment and peace. These instructions are to be found in *The Voice of the Silence*, *Light on the Path*, the *Dhammapada*, the *Bhagavad-Gita* and such other books of devotion *par excellence*. Practising mystics, true philosophers and others have made suggestions, out of their own experience, about the treading of the Path of Action, the Way of Works. Thus, for example, Meister Eckhart has said:

We need three things in our work: to be orderly, honest and wise. To do the next thing, that I call orderly. By honest I mean doing one's best at the moment. To feel true and lively pleasure in good works, that I call wise.

This is the way we are able to control the wandering mind every hour of our waking life; to develop devotion to Nature and Nature's forces; to feel joy and beatitude with every breath we take. We are thus progressing on the path of knowledge, of devotion, of altruism. Not compartmentally but in unity are we living the life of Spirit, gaining the knowledge of Spirit, feeling the power of Spirit.

When we learn to be attentive and concentrated in all we do, we also make the mind one-pointed. When the heart is made to lean towards the Divine Presence in all forms, all events, all deeds, it becomes a focus for the Light of Spirit, *Paramartha-satya*, Absolute Truth.

So the initial step is to do everything with attention, to heed the Voice of Virtue continuously, and to feel the joy of actions well and sincerely done. Out of this, in time to come, will emerge the knowledge about what way we should take for special meditation, devotion, sacrifice, etc. But, we repeat—the starting point for gaining concentration and controlling the wandering mind is the performance of works with attention, orderliness, sincerity and cheerfulness, day by day, hour by hour.

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Let compassion be thy mosque,  
 Let faith be thy prayer mat,  
 Let honest living be thy Koran,  
 Let modesty be the rules of observance,  
 Let piety be the fasts thou keepest;  
 In such wise strive to become a Moslem:  
 Right conduct, the Ka'ba; Truth the Prophet,  
 Good deeds thy prayer;  
 Submission to the Lord's Will thy rosary;  
 Nanak, if this thou doest, the Lord will be thy Protector.

—NANAK

## WHAT'S IN A NAME?

### WHY THE MAGAZINE IS CALLED "LUCIFER"

[The publication of H.P.B.'s monthly journal *Lucifer* was begun one hundred years ago, only four months after she had settled in London. The first issue was dated September 15, 1887, and the title-page described it as: "A Theosophical Magazine designed to 'bring to light the hidden things of darkness,'" a description fully justified by the many remarkable articles that appeared in its pages over the years. H.P.B. remained its guiding genius from its inception until her death. In a message addressed to the American theosophists in 1891, she stated:

"As my one absolutely unfettered medium of communication with Theosophists all over the world, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines and so carry on the most important of our Theosophical work. . . . While thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction."

Elsewhere, H.P.B. described the magazine as "the fighting, combative Manas. . . *Lucifer* will be Theosophy militant"; and this is borne out by her dynamic editorial articles challenging the bigotry of established religion and commenting on contemporary events, social conditions and the hollowness of modern civilization. Her opening editorial in the very first issue, reprinted here, struck the keynote, challenging as it does prevalent misconceptions about the title of the magazine.—EDS.]

WHAT'S in a name? Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothing, I were a second great Trismegistus," he writes.

The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seed-grain, which will either grow "to be an all-overshadowing tree"

on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the First Epistle to the Corinthians, on its title page. It is to bring light to “the hidden things of darkness” (iv, 5); to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one, but it is neither impracticable nor useless, if even as an experiment.

Thus, for an attempt of such nature, no better title could ever be found than the one chosen. “Lucifer” is the pale morning-star, the precursor of the full blaze of the noon-day sun—the “Eosphoros” of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother “Hesperos”—the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes *respectable* people, so called, turn away shiveringly, refusing to even look at it from any other aspect than the one sanctioned by public opinion. Such an endeavour, then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

Piously inclined readers may argue that “Lucifer” is accepted by all the churches as one of the many names of the Devil. According to Milton’s superb fiction, Lucifer is *Satan*, the “rebellious” angel, the enemy of God and man. If one analyzes his rebellion, however, it will be found of no worse nature than an assertion of free-will and independent thought, as if Lucifer had been born in the XIXth century. This epithet of “rebellious” is a theological calumny, on a par with that other slander of God by the Predestinarians, one that makes of deity an “Almighty” fiend worse than the “rebellious” Spirit himself; “an omnipotent

Devil desiring to be 'complimented' as all-merciful when he is exerting the most fiendish cruelty," as put by J. Cotter Morison. Both the foreordaining and predestining fiend-God and his subordinate agent are of human invention; they are two of the most morally repulsive and horrible theological dogmas that the nightmares of light-hating monks have ever evolved out of their unclean fancies.

They date from the Mediaeval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind, so as to have become nearly ineradicable in some cases, one of which is the present prejudice now under discussion.

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer—meaning no worse than "light-bringer" (from *lux, lucis*, "light," and *ferre* "to bring")<sup>1</sup>—even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a *light-bringer*, unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed, "one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation"—which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.

This cannot be helped. The editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. "The crown of the reformer and the innovator is a crown of thorns" indeed. If one would rescue Truth in all her chaste nudity from the almost bottomless well into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into

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<sup>1</sup> It was Gregory the Great who was the first to apply this passage of Isaiah, "How art thou fallen from Heaven, Lucifer, son of the morning," etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil.

the dark, gaping pit of that well. No matter how badly the blind bats—the dwellers in darkness, and the haters of light—may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles.

Hardly had the title been agreed upon, when the first premonitions of what was in store for us, in the matter of the opposition to be encountered owing to the title chosen appeared on our horizon. One of the editors received and recorded some spicy objections. The scenes that follow are sketches from nature.

## I

*A Well-known Novelist.* Tell me about your new magazine. What class do you propose to appeal to?

*Editor.* No class in particular: we intend to appeal to the public.

*Novelist.* I am very glad of that. For once I shall be one of the public, for I don't understand your subject in the least, and I want to. But you must remember that if your public is to understand you, it must necessarily be a very small one. People talk about occultism nowadays as they talk about many other things, without the least idea of what it means. We are so ignorant and—so prejudiced.

*Editor.* Exactly. That is what calls the new magazine into existence. We propose to educate you, and to tear the mask from every prejudice.

*Novelist.* That really is good news to me, for I want to be educated. What is your magazine to be called?

*Editor.* Lucifer.

*Novelist.* What! Are you going to educate us in vice? We know enough about that. Fallen angels are plentiful. You may find popularity, for soiled doves are in fashion just now, while the white-winged angles are voted a bore, because they are not so amusing. But I doubt your being able to teach us much.

## II

*A Man of the World (in a careful undertone, for the scene is a dinner-party).* I hear you are going to start a magazine, all about occultism. Do you know, I'm very glad. I don't say anything about such matters as a rule, but some queer things have happened in my life which can't be explained in any ordinary manner. I hope you will go in for explanations.

*Editor.* We shall try, certainly. My impression is, that when occultism is in any measure apprehended, its laws are accepted by everyone as the only intelligible explanation of life.

*A M. W.* Just so, I want to know all about it, for 'pon my honour, life's a mystery. There are plenty of other people as curious as myself. This is an age which is afflicted with the Yankee disease of "wanting to know." I'll get you lots of subscribers. What's the magazine called?

*Editor.* Lucifer—and (*warned by former experience*) don't misunderstand the name. It is typical of the divine spirit which sacrificed itself for humanity—it was Milton's doing that it ever became associated with the devil. We are sworn enemies to popular prejudices, and it is quite appropriate that we should attack such a prejudice as this—Lucifer, you know, is the Morning Star—the Lightbearer...

*A M. W. (interrupting).* Oh, I know all that—at least I don't know, but I take it for granted you've got some good reason for taking such a title. But your first object is to have readers; you want the public to buy your magazine, I suppose. That's in the programme, isn't it?

*Editor.* Most decidedly.

*A M. W.* Well, listen to the advice of a man who knows his way about town. Don't mark your magazine with the wrong colour at starting. It's quite evident, when one stays an instant to think of its derivation and meaning, that Lucifer is an excellent word. But the public don't stay to think of derivations and meanings; and the first impression is the most important. Nobody will buy the magazine if you call it Lucifer.

### III

*A Fashionable Lady Interested in Occultism.* I want to hear some more about the new magazine, for I have interested a great many people in it, even with the little you have told me. But I find it difficult to express its actual purpose. What is it?

*Editor.* To try and give a little light to those that want it.

*A F. L.* Well that's a simple way of putting it, and will be very useful to me. What is the magazine to be called?

*Editor.* Lucifer.

*A F. L. (After a pause)* You can't mean it.

*Editor.* Why not?

*A F. L.* The associations are so dreadful! What can be the object of calling it that? It sounds like some unfortunate sort of

joke, made against it by its enemies.

*Editor.* Oh, but Lucifer, you know, means Light-bearer; it is typical of the Divine Spirit——

*A F. L.* Never mind all that—I want to do your magazine good and make it known, and you can't expect me to enter into explanations of that sort every time I mention the title! Impossible! Life is too short and too busy. Besides, it would produce such a bad effect; people would think me priggish, and then I couldn't talk at all, for I couldn't bear them to think that. Don't call it Lucifer—please don't. Nobody knows what the word is typical of; what it means now is the devil, nothing more or less.

*Editor.* But then that is quite a mistake, and one of the first prejudices we propose to do battle with. Lucifer is the pale, pure herald of dawn——

*Lady (interrupting).* I thought you were going to do something more interesting and more important than to whitewash mythological characters. We shall all have to go to school again, or read up Dr. Smith's Classical Dictionary. And what is the use of it when it is done? I thought you were going to tell us things about our own lives and how to make them better. I suppose Milton wrote about Lucifer, didn't he?—but nobody reads Milton now. Do let us have a modern title with some human meaning in it.

#### IV

*A Journalist (thoughtfully, while rolling his cigarette).* Yes, it is a good idea, this magazine of yours. We shall all laugh at it, as a matter of course: and we shall cut it up in the papers. But we shall read it, because secretly everybody hungers after the mysterious. What are you going to call it?

*Editor.* Lucifer.

*Journalist (striking a light).* Why not *The Fusee*? Quite as good a title and not so pretentious.

The "Novelist," the "Man of the World," the "Fashionable Lady," and the "Journalist," should be the first to receive a little instruction. A glimpse into the real and primitive character of Lucifer can do them no harm and may, perchance, cure them of a bit of ridiculous prejudice. They ought to study their Homer and Hesiod's Theogony if they would do justice to Lucifer, "*Eosphoros and Hesperos*," the Morning and the Evening beautiful star. If there are more useful things to do in this life than "to whitewash mythological characters," to slander and blacken them

is, at least, as useless, and shows, moreover, a narrow-mindedness which can do honour to no one.

To object to the title of *Lucifer*, only because its "associations are so dreadful," is pardonable—if it can be pardonable in any case—only in an ignorant American missionary of some dissenting sect, in one whose natural laziness and lack of education led him to prefer ploughing the minds of heathens, as ignorant as he is himself, to the more profitable, but rather more arduous, process of ploughing the fields of his own father's farm. In the English clergy, however, who receive all a more or less classical education, and are, therefore, supposed to be acquainted with the *ins* and *outs* of theological sophistry and casuistry, this kind of opposition is absolutely unpardonable. It not only smacks of hypocrisy and deceit, but places them directly on a lower moral level than him they call the apostate angel. By endeavouring to show the theological Lucifer, fallen through the idea that

To reign is worth ambition, though in Hell;  
Better to reign in Hell than serve in Heaven,

they are virtually putting into practice the supposed crime they would fain accuse him of. They prefer reigning over the spirit of the masses by means of a pernicious dark *lie*, productive of many an evil, than serve heaven by serving *Truth*. Such practices are worthy only of the Jesuits.

But their sacred writ is the first to contradict their interpretations and the association of Lucifer, the Morning Star, with Satan. Chapter XXII of *Revelation*, verse 16th, says: "I, Jesus . . . am the root . . . and the bright and *Morning Star*": hence Eosphoros, or the Latin Lucifer. The opprobrium attached to this name is of such a very late date, that the Roman Church found itself forced to screen the theological slander behind a two-sided interpretation—as usual. Christ, we are told, is the "Morning Star," the *divine* Lucifer; and Satan the *usurpator* of the *Verbum*, the "infernal Lucifer."<sup>2</sup> "The great Archangel Michael, the conqueror of Satan, is identical in paganism<sup>3</sup> with Mercury-Mithra, to whom, after defending the Sun (symbolical of God) from the attacks of Venus-Lucifer, was given the possession of this planet, *et datus est ei locus Luciferi*. And since the Archangel Michael is the 'Angel of the Face,' and 'the Vicar of the *Verbum*,' he is now considered in the Roman Church as the regent of that planet

<sup>2</sup> Mirville's *Memoirs* to the Academy of France, Vol. IV, quoting Cardinal Ventura.

<sup>3</sup> Which paganism has passed long millenniums, it would seem, in *copying beforehand* Christian dogmas to come.

Venus which 'the vanquished fiend had usurped!' " *Angelus faciei Dei sedem superbi humilis obtinuit*, says Cornelius à Lapide (in Vol. VI, p. 229).

This gives the reason why one of the early Popes was called Lucifer, as Yonge and ecclesiastical records prove. It thus follows that the title chosen for our magazine is as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's "Paradise Lost." By choosing it, *we throw the first ray of light and truth* on a ridiculous prejudice which ought to have no room made for it in this our "age of facts and discovery." We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of Science and Truth. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. "Shakespeare's deep and accurate science in mental philosophy" (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

Those readers, however, who do not find themselves convinced that the Church had no right to throw a slur upon a beautiful star, and that it did so through a mere necessity of accounting for one of its numerous loans from Paganism with all its poetical conceptions of the truths in Nature, are asked to read our article "The History of a Planet."<sup>4</sup> Perhaps, after its perusal, they will see how far Dupuis was justified in asserting that "all the theologies have their origin in astronomy." With the modern Orientalists every myth is *solar*. This is one more prejudice, and a pre-conception in favour of materialism and physical science. It will be one of our duties to combat it with much of the rest.

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<sup>4</sup> Reprinted in *The Theosophical Movement*, May 1974.—EDS.

## SELF-CONSCIOUS AWARENESS

THE mind, we are told, is human and divine. It gives us the power to become aware of and be coloured by the material, dense part of Nature, as also to become aware of and be coloured by the very highest in Nature. In itself it is the state of being aware. Evolution is the awakening of this awareness to the full recognition of both the higher and the lower, and to achieve this the awareness must be limited to some extent by a form, subtle or dense.

The practical aspect of this for the would-be aspirant to the higher life is that that in him which is aware of the dense, material part of life is capable of freeing itself and becoming aware of the highest. When the individual awareness becomes lost on the lower planes we have animal-man evolution. The human stage implies self-conscious awareness of things material and things spiritual.

The first step for us to take is, therefore, to endeavour to become aware of things and not be absorbed in them, to become aware of our feelings, our emotions, our actions; and in order to energize ourselves we need to know why we should make the effort to heighten our awareness of things. Theosophy emphasizes that our motive should be pure, to help our brother man. H.P.B. brought to us the teaching about the Blessed Masters who are the perfect helpers of humanity and who have dedicated Their lives to that purpose. To help the world in a real way we need teachers who can point out the "Way," and as a traveller lost in the wilderness would feel grateful towards someone who showed him the way out, so devotion and gratitude must spring up in our hearts towards Those who show us the "Way."

We must, therefore, make ourselves ready to listen to the Great Ones. We must be moved by the wish to serve Them in Their work of the regeneration of humanity.

The first step is to learn to pay heed to the higher aspect which speaks to us first as conscience, and later as the Voice that impregnates the Silence. Without practising attention, awareness, during daily life, we cannot become aware of the Inner Voice; without becoming aware of that Inner Voice we shall become immersed in the personality, in matter. For this reason we are taught to devote some time to study and quiet thought. We are taught to become aware of ourselves as thinkers, as souls. We allow ourselves to be carried away by our feelings and desires, so that for the time being we act by impulse instead of using our aware-

ness or thought. The lower mind has to be used constructively, that is, to correct the impulses of the body and feelings-desires, not to become enslaved by them, identified with them. All of us have probably at some time or other been so overcome by an emotion or lost in physical action that we have "come to" with a start and heartily wished that we had not felt or acted in such a way. The control of actions, making them mind-born actions, and the control and use of the emotion-desire aspect of our quaternary, making it also mind-born, is a lengthy task but a necessary one.

More difficult it is to make our thoughts "mind-born." Few of us recognize that our thoughts are coloured to a very great extent by our desires and feelings. Perhaps we can see the truth of this if we analyse our thoughts at the end of each day. The inner chattering of this mind is a dangerous phenomenon, for it corrodes the awareness and blinds it to everything outside the "carapace of selfhood." Even when our mind is full of the knowledge of the great Philosophy of Theosophy, if we do not look behind the words our awareness is prevented from free functioning and we become "false pietists of bewildered soul." But we must face this *ahankaric* mind, caught in the net of emotion-desire, and, having freed it from *Kama*, we must turn it towards the Soul; that is, we must become aware of, look for, listen to, something which is higher and different from the lower.

Besides dealing with the body and its impulses and actions, with the feelings and desires and the mind caught up in them, we have to take into consideration the vehicle of these functions—the *Linga Sharira*, the design body, the true seat of the senses and organs and the vehicle of feelings and desire-thoughts. It is also that through which *Prana* flows, and *Prana* is one of the most important aspects of man. The would-be aspirant must realize that by his actions, feelings, desires, thoughts, he purifies or contaminates the whole world.

It may seem a hopeless task for us to become helpers of the world when even to become helpers of ourselves seems so difficult. And without a knowledge of soul as distinct from personality, soul as a divine being, aware of the spiritual basis of life and ready to help the personality, it would indeed be hopeless. If we add to this the knowledge of the Great Ones, always listening to the cry of their human brothers and sisters, we shall not despair.

We must cultivate the habit of listening—listening to the words of our friends, listening to the words, spoken and written, of those

whose knowledge and wisdom is greater than our own, listening to the conscience, listening to the Voice of the Inner Ruler, and, finally, listening to the Voice "that speaks where there is none to speak." Periods of silence are very necessary. Great thoughts come in fleeting moments, and because we are not listening we forget them. By listening, by becoming actively receptive to higher thoughts and feelings, and by stopping so many of our lower activities, we will in time be able to "stand aside" and let the warrior fight in us for the mastery of the higher over the lower.

The cry of humanity is a real cry, but would be useless if there were none listening for it. The cry of the soul is useless if that part of it which inhabits the personality is not listening, and the cry of the imprisoned soul in the personality would be useless were not its parent soul in a constant state of listening. There is a bridge or medium by which the cry of each can reach the listening ear. This bridge is awareness, an awareness gained by listening, and by action; or by listening, absorbing and applying what is heard and absorbed. We absorb by assimilating consciously what is heard until it is a part of ourselves. We then become perfect performers of action. But before that stage is reached there lies before us the long and difficult task of endeavouring to become aware of our path through life and of the glorious Soul that is our real Self.

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SOCIAL values depend on whether consciousness is believed to be mortal, immortal, reincarnate, or cosmic...localized and brain-bound or essentially universal...The new interpretation [in science] gives full recognition to the primacy of inner conscious awareness as a causal reality...Recent conceptual developments in the mind-brain sciences rejecting reductionism and materialistic determinism on the one side, and dualisms on the other, clear the way for a rational approach to the theory and prescription of values and to a natural fusion of science and religion.

—ROGER SPERRY

## THE THEOSOPHICAL OBJECTS

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations. . . .

The real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics.

—W. Q. JUDGE

THE "Theosophical Movement" is an abstraction, and as such, it can be more easily understood than defined. In its greatest sense it could comprise every effort made by the whole of humanity towards a nobler conception of life and duty. In another sense it could be regarded as all the work done by the Masters of Wisdom for humanity as a whole, not even excluding humanity's efforts in response. As the Masters give all their lives to service, we cannot set a limit to their beneficent activity. Certainly it stretches far beyond their work with any theosophical organization which can only be one aspect of their great work. In their service to humanity in many different ways, they must be using agencies of which we know nothing. Yet all such agencies are part of the great Theosophical Movement which will never cease until the time comes when humanity has reached the spiritual state which is its destiny.

In its immediate application to any theosophical organization, the Movement has another, and to us a more realistic aspect. It can be regarded as the spiritual impetus which, having brought the society or lodge into being, maintains it as a spiritual force; but only so far as the latter is a spiritual force, and no further. The Movement is the sustaining ideal, representing identity of aspiration and ethical conception; but the society or lodge remains only an organization, a vehicle for the expression of the ideal, and its spiritual value is in strict relation to its identity with the Movement. Organizations may change, but the ideal is imperishable and will never change.

It is clear therefore that the Movement is greater than any organization. In the final analysis, the identity of Movement and organization rests with individual members. We should weave the ethics of Theosophy into the fabric of our lives, we should cherish the ideal rather than its objective vehicle, and thereby make Movement and organization one.

Theosophical organizations are merely the channels through which the truth may flow, and provided care is taken to make a distinction between channel and teaching, the truth is always there for those who seek. There is no copyright in Theosophy; no absolute or personal authority. Written documents such as charters and certificates may be the outward and visible signs of an inward and spiritual growth, or they may not. The possession of a piece of paper does not make anyone greater or less, as any introspective student should know. Certainly no one society or organization can claim supreme authority as the sole repository of truth. If it did so, it would be giving the lie to its own teaching. Loyalty to truth is all that can be demanded. A theosophist's duty is to promote the study of Theosophy wherever he can. It is only the teaching that matters.

The Theosophical Society was founded in New York in 1875 for three main objects, and as these objects must be understood by anyone who wishes to know something of Theosophy and the purpose of the present Theosophical Movement, they are stated and commented on in turn.

*Object 1. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.*

What room is there for sorrow and what for doubt in him who knows that all spiritual beings are the same in kind though differing in degree?

Above all considerations of philosophical study or of psychical research, however interesting, a theosophist's first duty is to be an altruist. If he would attain wisdom, he must live a life of service instead of a life for self. Such is the interpretation of this, the first and most vital of the three objects. Brotherhoods are a common enough phenomenon in our civilization. We find them established for religious, sociological or political purposes, but they are all close corporations. Admission may be by process of ritual, by oath, or perhaps by identity of purpose, but in all cases, if one wishes to be a brother, one must join the brotherhood. All others are outside the charmed circle. Admirable though

some of them may be, in no sense do these brotherhoods conform to the theosophical conception. We do *not* say that one must join a theosophical organization to become a brother; we say that all men *are* brothers, no matter what their condition or belief. Accepting a common physical origin of the whole human race, we postulate in addition an all-embracing spiritual identity. Men may differ in illusory externals, but they are one in essence. Believing universal brotherhood to be an immutable law of nature, we do not regard it as something to be achieved, but we say that the *realization* of it must be achieved by all humanity in the fullness of time. So the first duty of any member of an organization which is already a nucleus formed to achieve the realization of universal brotherhood is to be a brother, not only to fellow members but to all humanity. Practical brotherhood should be the basis of all theosophical activity.

Social and intellectual distinction means nothing in Theosophy. No theosophist may demand as a right a brotherly attitude from anyone. His sole right and duty is to live so that he radiates brotherliness to others. Realizing the fundamental unity of all mankind, he knows that to injure others in thought, word or deed is to injure all humanity, including himself as a fragment of that which he injures. If he receives brotherly consideration from others he accepts it gratefully and happily, knowing that it is for the ultimate good of all. If he does not receive it, he may grieve over an ethical failure, but he must otherwise remain unmoved if he would prove his belief.

Though we are all brothers, it is obvious that we are not all in the same state of spiritual and intellectual advancement. Just as some in humanity's great evolutionary progression have led the race, only too many lag far behind. Call them younger brothers, for that is, in reality, what they are. To our shame be it said, it has almost always been their sad lot to be disparaged and exploited. So to these unhappy ones before all, we should offer, when and where we can, sympathy, help and tolerance, just as we ourselves have received these gifts from our Elder Brothers, and in this way keep the chain of compassion intact. So let us declare our belief in a noble conception of duty by saying with Whitman: "Not till the sun excludes you, do I exclude you." If a student, having read Theosophy, is unable to make such a declaration before his higher self, he has read in vain.

*Object 2. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study.*

As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local colour, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than the primitive "wisdom-religion." (*Isis Unveiled*, II, 216)

The universe, as the word correctly suggests, is one vast unity with an incalculable array of facets. This world and humanity dwelling on it are unities also, aspects of the greater unity. There is no such thing as independence; all that is, is correlated and interdependent. Truth, one and indivisible, is in essence the expression of that same unity. It is impossible to conceive of two truths in opposition. One of our duties, in a world of opposing beliefs, is to search out the living truth in all things and, by unifying belief, establish the unity of truth. This is the basic reason for the object under review.

Religion, philosophy and science hold in their hands the seeds of truth, and it is by sympathetic and comparative study of all three that this object can best be promoted. Scientists and their mediaeval forbears, the alchemists, have made many great discoveries in the physical domain, some of which ran counter to orthodox religious belief. Many were adjudged heretical and either recanted or paid the price. Yet the two opponents can be reconciled.

But it is when we come to consider the popular orthodox religions holding power in the world today that we reach the critical point. Our interest rests in the reconciliation of religions, and our most important study is their founders and their early scriptures. All those who founded the world's great religions were men of great spiritual enlightenment. Though these great ones were not in any way miraculous, their spiritual and intellectual power and wisdom were so transcendental as to be almost beyond our comprehension. Yet they were just men who, in the natural course of evolution, had reached the highest state of perfection and wisdom attainable by man on earth, though ages before the generality of mankind. In their wisdom rested all knowledge of truth, and in doing their great work for humanity they all taught the same truth, just because there was nothing else to teach.

This being so, how is it that today all religions are at variance

within and without, each claiming to be the only true religion, and by inference that all others are untrue? There is an answer. These men of perfection imparted to their own disciples, themselves men of great holiness, their esoteric wisdom. But to reach the understanding of the multitude, not yet ready for divine knowledge, they were compelled to employ imagery, parables and symbols, partly to reinforce moral instruction and partly to provide objective figures to illustrate inner truths. Though these inner truths were ever the same, symbol and parable differed according to time and place; and as centuries passed, imagery and symbol were accepted, not for what they were, but for the living truth itself. Misconception and misinterpretation inevitably followed and today the original truth has almost entirely departed, leaving little but institutions, dogmatizing about externals. If the various churches were to study the origins of other religions than their own, not critically, but in a spirit of tolerance, they would make some instructive discoveries and find some startling affinities. So many in fact that they could not avoid the assumption that all religious teaching was the same in origin and that time and circumstance alone had brought about the manifold differences we are aware of today. Already theosophical literature tells of many comparisons and gives many instances of equivalent teaching from sources wide apart. These are not mere coincidences, they are proofs of original unity, and further research will but confirm this belief.

*Object 3. The investigation of the unexplained laws of Nature and the psuchical powers latent in man.*

Occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. . . . The mysteries never were, never can be, put within the reach of the general public, not, at least, until that longed for day when our religious philosophy becomes universal . . . . The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse of his soul irrespective of the prudential considerations of worldly science or sagacity. . . . He who would lift up high the banner of mysticism and proclaim its reign near at hand, must give the example to others. He must be the first to change *his* modes of life. (A Master of Wisdom)

Beyond, yet interwoven with, physical matter, are other planes of such a tenuous nature that they are not apparent to the terrestrial eye. Though these planes are an essential part of the universal

structure, and are in fact the basis of all natural law, our scientists, apart from the speculative consideration of a "fourth dimension," ignore them as being beyond their terms of reference. These planes are not necessarily spiritual, though not objective; perhaps they could best be regarded as realms of transcendental physics. In man, too, there are psychical powers of a remarkable character which, though generally latent, can be developed and brought into use. It is through the development of these powers that the unexplained laws of nature can be investigated to their super-physical planes, understood and operated. This is the purpose of the third object.

The planes referred to above can be regarded as occult (inner) planes; and those who have developed the necessary psychic powers, as Adepts in Occultism, though there must be many degrees of adeptship. Latent and therefore unconscious occultism is inherent in the human race. There are few who would deny having had some strange psychic experiences during a lifetime; maybe an amazing intuition, thought transference or an awareness of some happening at a distance, probably to one whom we love. But these extraordinary experiences are usually fugitive and casual, we have no control over them and no knowledge of their dynamics. We therefore dismiss them as beyond comprehension. Yet they are intimations of the occult in ourselves and in nature. Also, there are far more people among us with psychic faculties partially developed than we know of. Frequently they do not advertise the fact. Natural seers and natural healers, mystics, alchemists, clairaudients and clairvoyants are those whose faculties are the effects in this life of psychic practices in previous lives; and though they exercise such faculties as they possess with ease, they are seldom aware of the source of their power, nor have they any real knowledge of the laws they put into operation.

A true Occult-Adept, one whom we would revere as a Master of Wisdom, is a very different being. He is in possession of perfect occult and scientific knowledge of the laws and conditions obtaining on all planes, super-physical and physical; he can, at will, become conscious on any plane just as we are conscious on the physical plane only; he can command and direct on these planes where others are only too often commanded and directed, did they but know it; he is endowed with spiritual powers so great that we of lesser stature would regard them as omniscient, and these are merely the technical expression of some of his great attributes. From his spiritual elevation he looks down with clear sight into all planes of being. He is man made perfect, spiritually

and intellectually, and it is through spiritual development *only* that he has attained occult wisdom, always to be distinguished from occult knowledge. The two may be as far apart as the poles.

Occult practice, though it makes a strong appeal to some, is in the beginning the least important, as it is the most dangerous aspect of theosophical instruction. Practical occultism is a double-edged weapon; it can be a great power for good when wielded by an altruist whose sole motive is to serve humanity, and it can become a frightful evil if used for selfish ends. Unfortunately, a certain degree of occult dexterity can be reached without an accompanying development on the moral side to balance it, and herein lies the danger. It is true that the occult is the real side of nature, and this being so, it is also true to say that all students on the path of spiritual progress must reach a stage when occult knowledge will be theirs by right. Indeed, it is an essential part of their development. But that time can only come with safety when aspirants are certain they are not merely fascinated by the possibility of gaining occult power, when they are certain that by subjugating their lower natures they are freed from selfishness, and certain of their purity of motive. They must have constantly in mind the occult warning: "Examine thy motive *now* for a time will come when thy motive will examine thee."

There are many good and true theosophists, leading fine lives of service to others, who have no desire for occult knowledge. They are content to wait until motive is beyond question. By bending strong wills to altruism they are on the true occult path. But there are others who love occult phenomena for their own sake. They are miracle-mongers pure and simple, quite independent of ethical considerations. They would rend the veil from hidden mysteries to gape at phenomena. Their psychic condition is about parallel to the physical one of a bunch of innocent children striking matches to light their way through a powder magazine. Fascinated by their discoveries, they little realize what the same discoveries may yet do to them. They would be well advised to leave the occult arts alone. At best they demand phenomena as a "sign" before they will accept a philosophy. If a "sign" is necessary to conversion, Theosophy can have little interest for them. It stands on the twin basis of ethics and philosophy with no sign needed to underline or emphasize its truth.

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## "FOLLOW THE WHEEL OF LIFE"

ALL Souls, says the Esoteric Philosophy, are of the same divine essence, identical with the Universal Over-Soul.

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT. (*The Voice of the Silence*, p. 54)

Not only is the spirit-source of all beings one, but the substance of which their forms are composed is also one; spirit and matter are coeval and coeternal; there is no spirit without matter, no matter without spirit. "Know that *prakriti* or nature and *purusha* the spirit, are without beginning." (*Bhagavad-Gita*, XIII, 19)

The whole purpose of the Universe is the evolution of Soul; and the goal of evolution for man is to attain self-conscious immortality. To achieve the purpose of evolution in general, every soul, or spark of the Universal Over-Soul, has to undertake an obligatory pilgrimage—throughout the cycle of Necessity—descending from the highest spiritual state to the lowest material one, and reascending through all the degrees of intelligence, and through the human stage, thus raising the entire mass of manifested matter up towards conscious Godhood.

The individual existence is a rope which stretches from the infinite to the infinite and has no end and no commencement, neither is it capable of being broken. (*Light on the Path*, p. 85)

Each Soul has to win its divinity for itself. It has to pass through every elemental form of the phenomenal world, all states of matter, and many conditions of consciousness, in order to obtain the necessary experience from manifested Life.

For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*. (*Gita*, XIII, 21)

Presiding over the eye, the ear, the touch, the taste, and the power of smelling, and also over the mind, he experienceth the objects of sense. (*Ibid.*, XV, 9)

One object of the human Soul is to know itself. "Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality." (*Light on the Path*, p. 6)

In the lower kingdoms of nature, evolution proceeds by natural impulse. Only when the human stage is reached is self-consciousness born, and with it the power of choice and free-will. Then self-conscious action from within becomes possible, and the Soul

assumes responsibility for its every thought and deed.

The journey of thy mortal frame cannot be accomplished by inaction. (*Gita*, III, 8)

No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from nature. (*Ibid.*, III, 5)

What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with past. (*Light on the Path*, p. 86)

Once the human stage is reached, the Soul can make further progress only through self-induced and self-devised efforts.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth. (*The Voice of the Silence*, p. 39)

But as the Soul advances it is constantly checked by its Karma.

Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions. (*Ibid.*, p. 38)

Theosophy also teaches that exertion is greater than destiny:

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth. (*Ibid.*, pp. 68-9)

"The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit. . . ."

Pre-existing or *innate* virtues, talents or gifts are regarded as having been acquired in a previous birth. Genius is without exception a talent or aptitude brought from another birth. (*Ibid.*, p. 69 fn.)

After many successive lives on earth, the human Soul may at last reach the goal of evolution, which is conscious existence in Spirit, or self-conscious immortality. Then no longer need the Soul take upon itself a body of flesh among mortals, for it has

learned all that can be learned here, has gone through every necessary experience that this School of Earth affords.

And when the embodied self surpasseth these three qualities of goodness, action, and indifference—which are coexistent with the body, it is released from rebirth and death, old age and pain, and drinketh of the water of immortality. (*Gita*, XIV, 20)

Then, though no longer compelled to incarnate, the Soul may, out of compassion for suffering humanity, still choose to do so.

When he takes upon him man's form in the flesh he does it in the pursuit of a divine object, to accomplish the work of "the Masters," and for no other end. (*Light on the Path*, p. 82)

The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he. (*The Voice of the Silence*, p. 47)

WE believe we can contribute something essential towards the understanding of life. We nevertheless remain aware that with this procedure, we can grasp only a section of reality, not the whole reality of life. This is predetermined by our choice of methods, and is true of every one of them. If we use the methods of chemistry to answer some question we may encounter, we can expect an answer only within the realm of chemical processes. If one defines life as chemical movement, the definition already embodies an abstraction such as all scientific reflection must make, and the resulting image naturally excludes all personal values associated with individual life. If we wish to comprehend the whole of reality, the phenomena of life as a whole, the only course left to us is to integrate the numerous separate results which can be obtained by the various methods of sciences and humanities. Each discipline of knowledge makes its own contribution towards the overall image of life, none is dispensable, and all of them are continually progressing together.

—ADOLF BUTENANDT

## THE TASK OF THE THEOSOPHIST

The multiplication of local centres should be a foremost consideration in your minds.

EVERY earnest student of the U.L.T. is, or ought to be, familiar with the words quoted above from the first of the Five Messages from H. P. Blavatsky to the American Theosophists. The *modus operandi* of forming such centres follows the above words. It is not difficult to appreciate that the above is a piece of advice and instruction meant as much for each and every sincere student of Theosophy individually here and now, as it has been a message addressed collectively to the Theosophists assembled in Convention in the United States of America in 1888; but we rarely take the next step and question if it is a *foremost* consideration in our minds.

The Movement is accelerated by us to the extent we work for it, and hindered to the extent that we, as it were, let it *pull us along*. . . . every student who will strive to make himself a fitting instrument is necessary to the work, to his full capacity, Soul, Mind and Body. It is a fact of tremendous significance to our personalities!

Thus Robert Crosbie in his Homely Hints—a hint for each of us to take and act up to. Why then do we not take it and act up to it? Certainly not because we do not wish to see new centres of Theosophical activity spring up. It would seem that students, though sincere, have not been intellectually honest with themselves and have perhaps been prone to excuse themselves by thinking that their duty to the Movement is fulfilled by attending the Lodge meetings and occasionally doing platform work if they happen to be at a place where a U.L.T. centre exists. If our primary aim in life is to serve the Cause, the possibility of starting Theosophical activities in some town or city where Theosophy is not known or heard of should receive paramount consideration, especially by those who have gained some knowledge of the Theosophical fundamentals and recognized the need and urgency to make the truths known to as many as they can possibly reach. At least those who can afford to take this step can have no excuse, while the others may at least explore possible avenues to start Theosophical work.

Faith and imagination are said to be the two requisites for performing any and all phenomena. If we possess real faith and correct imagination, then surely we will succeed.

We hear much about our national Five-Year Plans for making India self-sufficient in food, clothing and all other physical requirements. No doubt these are needed for the body, but what about the minds and souls of our countrymen? Do they not need to be self-sufficient in food for the mind and clothing for the soul? The work in which Masters require the help of the companions all over the world is to tell man what his real nature is and what the purpose of his existence, thus pointing out the long-forgotten path to happiness through duty well performed and inherent ideals fulfilled. The task of the student-server, then, is to interest new people in Theosophy, not in its abstruse doctrines presented in brilliant oratory (though metaphysics must form a part), but especially in its ethical aspects; to point to the Line of Benefactors through whom have flowed the life-giving waters, and to afford to each and all the opportunity to follow, in whatever degree, Their example by giving expression to whatever may have been garnered from the teachings. Let us then listen to the call of bringing Theosophy home to every man and woman in the country.

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MAN lives mostly in his surface mind, life and body, but there is an inner being within him with greater possibilities to which he has to awake—for it is only a very restricted influence from it that he receives now and that pushes him to a constant pursuit of a greater beauty, harmony, power and knowledge. The first process of Yoga is therefore to open the ranges of this inner being and to live from there outward, governing his outward life by an inner light and force. In doing so he discovers in himself his true soul which is not this outer mixture of mental, vital and physical elements but something of the Reality behind them, a spark from the one Divine Fire. He has to learn to live in his soul and purify and orientate by its drive towards the Truth the rest of the nature. There can follow afterwards an opening upward and descent of a higher principle of the Being.

—SRI AUROBINDO

## H.P.B. ON MEMORY

### I

ACCORDING to Asiatic Psychology, memory is not solely a faculty of the brain, or even of the whole body, but must inhere in consciousness itself. There is consciousness in every atom of the physical body, and hence there is also bodily memory; but as the body is only the instrument of the *inner* soul and this soul is dual, there are two other sets of memory independent of the body. One is that of the personality, the other belongs to the individuality.

Below we print some statements from the writings of H. P. Blavatsky which throw light on the difficult problem of memory:

Nothing that takes place, no manifestation however rapid or weak, can ever be lost from the *Skandhaic* record of a man's life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed "organ of memory" are the *receivers* and *conveyers* of all the pictures and impressions of the past, not their *retainers*. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory, recollection, remembrance*; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler*; it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the window-pane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images—sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. *Unconscious* cerebration is a phenomenon on this

plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe. (H.P.B.'s Note in "Problems of Life": *Lucifer*, October 1891)

Our "memory" is but a general agent, and its "tablets," with their indelible impressions, but a figure of speech: the "brain tablets" serve only as an *upadhi* or a *vahan* (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the Astral Light, around us and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves *via* the *consciousness of the personal Ego* or Mind (the lower *Manas*) whose grosser essence is astral, into the "*cerebral reflectors*," so to say, of our brain, whence they are delivered by the psychic to the *sensuous* consciousness. This at every moment of the day, and even during sleep. See "Psychic and Noetic Action," in *Lucifer*, November 1890. (*Ibid.*, January 1891)

Occultism regards every atom as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements. . . . More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body. "No good ground exists for speaking of any special organ, or seat of memory," writes Professor G. T. Ladd. "Every organ indeed, every area, and every limit of the nervous system has its own memory." The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. . . .

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two

“principles.” These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, *i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious Self, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected “Double,” changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter “principle” is the *Lower Self*, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the “heresy of separateness.” The former, we term *Individuality*, the latter *Personality*. From the first proceeds all the *noetic* element, from the second, the *psychic*, *i.e.*, “terrestrial wisdom” at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body. . . .

Now, although the former is the vehicle of all knowledge of the past, the present and the future, and although it is from this fountain-head that its “double” catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one’s neighbour, etc., etc., has aught to do with the “Higher” Mind or Ego. . . .

The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. . . .

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called “association of *ideas*” has much to do with the awakening of memory,

the mutual interaction and consistent interrelation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, opening in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noetic* or of the *phrenic* ("Kamic," terrestrial) element. ("Psychic and Noetic Action": *Lucifer*, November 1890)

There are mysterious, secret drawers, dark nooks and hiding places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains forever a mystery. ("Black Magic in Science": *Lucifer*, June 1890)

(To be concluded)

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## IN THE LIGHT OF THEOSOPHY

Three hundred years ago, Isaac Newton changed the course of scientific perception with path-breaking findings which have set the temper for modern science. It was in 1687 that his *magnum opus*, *Philosophiæ Naturalis Principia Mathematica* (Mathematical Principles of Natural Philosophy), commonly known as the *Principia*, was published. Its mathematically worked out general dynamics and its application to solving astronomical problems were considered revolutionary. In this work, Newton enunciated a law “the writ of which runs no less in the heavens than on the earth.” Albert Einstein remarked: “Let no one suppose that the mighty work of Newton can really be superseded by Relativity or any other theory.”

Newton is being widely remembered this year in scientific and lay circles. An article entitled “The Mystic Scientist” by Dr. B. V. Subbarayappa (*Indian Express*, July 21) throws light on this legendary luminary:

The *Principia*, among many other important concepts and their mathematical elucidation, set forth the three fundamental laws of motion, established the relationship between mass, weight and gravity, and heralded the dawn of a new celestial mechanics. Newton’s unique perception led him to expound the law of universal gravitation that ponderable masses attract each other with forces proportional to their masses, but inversely proportional to the square of the distance between them. With his new concepts, Newton mathematically explained the Earth’s gravitational attraction which keeps the Moon in its orbit, the irregularities in the Moon’s motion, the flattening of the Earth at its poles, relative masses and densities of planets, tides in the sea, the path of a comet and the like.

Through the law of Universal gravitation, Newton demolished the distinction between the celestial and the earthly bodies... and the Newtonian “key” opened up new vistas of human exploration of the heavenly bodies....

Though Newton was undoubtedly the most luminous beacon of the seventeenth century, he had a type of mystical leaning and was interested in alchemy, endeavouring to understand the alchemical writers and the esoteric aspects of their symbolic expressions. He appeared to have an admiration for the ancient secret traditions of the Chaldeans, the Pythagoreans and of the Magians. Deep in his mind was perhaps the thought that these ancient mystics

had an inkling of the inverse-square law of gravitation!

Evidently in Newton the rational and the mystique coexisted. . . . Newton's vision of unity, of universality, was indeed far ahead of others.

H.P.B. cites Newton extensively in her works and speaks of him in glowing terms as "the greatest among the great." Though he "is found constantly mirroring a dozen or so of old philosophers" (H.P.B. in "The Babel of Modern Thought"), that does not diminish his stature but rather increases it. She writes elsewhere:

There are scientists and *scientists*; and if the occult sciences suffer in the instance of modern spiritualism from the malice of one class, nevertheless they have had their defenders at all times among men whose names have shed lustre upon science itself. In the first rank stands Isaac Newton, "the light of science," who was a thorough believer in magnetism, as taught by Paracelsus, Van Helmont, and by the fire-philosophers in general. No one will presume to deny that his doctrine of universal space and attraction is purely a theory of magnetism. If his own words mean anything at all, they mean that he based all his speculations upon the "soul of the world," the great universal, magnetic agent, which he called the *divine sensorium*. "Here," he says, "the question is of a very subtile spirit which penetrates through all, even the hardest bodies, and which is concealed in their substance. Through the strength and activity of this spirit, bodies attract each other, and adhere together when brought into contact. Through it, electrical bodies operate at the remotest distance, as well as near at hand, attracting and repelling; through this spirit the light also flows, and is refracted and reflected, and warms bodies. All senses are excited by this spirit, and through it the animals move their limbs. But these things cannot be explained in few words, and we have not yet sufficient experience to determine fully the laws by which this universal spirit operates." (*Isis Unveiled*, I, 177-78)

Do the men of Science understand the innermost thought of Newton, one of the most spiritual-minded and religious men of his day, any better now than they did then? It is certainly to be doubted. . . . That which in the mind of the great mathematician assumed the shadowy, but firmly rooted image of God, as the *noumenon* of all, was called more philosophically by the ancient (and modern) philosophers and Occultists—"Gods," or the *creative* fashioning Powers. The modes of expression may have been different, and the ideas more or less philosophically

enunciated by all sacred and profane Antiquity; but the fundamental thought was the same. (*The Secret Doctrine*, I, 492)

When read in a fair and unprejudiced spirit, Sir Isaac Newton's works are an ever ready witness to show how he must have hesitated between gravitation and attraction, impulse and some other *unknown cause* to explain the regular course of the planetary motion. . . . We are told by Herschell that Newton left with his successors the duty of drawing all the scientific conclusions from his discovery. How modern Science abused the privilege of building its newest theories upon the law of gravitation, may be realized when one remembers how profoundly religious was that great man. (*Ibid.*, I, 496 fn.)

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In a three-part article in *Development Forum* for May, June and July, Dr. Willis W. Harman, President of the Institute of Noetic Sciences at Sausalito, California, U.S.A., examines the changing context of human and economic development in our fast-changing global society. Dr. Harman focuses on three aspects of the overall system change: the emerging "information society," spread of a global perspective, and changes in value perspectives and underlying beliefs. What is happening in these areas constitutes a sea change of consummate proportions:

It may have seemed to make sense in the past to think of economic production as the *de facto* goal of society. . . . However, that is not necessarily the case in the future. The primary resource of future society is information, knowledge, learning, wisdom. But knowledge is not a commodity like tomatoes or automobiles—it cannot be priced and distributed in the same ways; it does not behave according to the same "laws." Thus the present signs of the inadequacy of past thinking should not be surprising. There is no reason to expect the old concepts to fit the new situation. . . .

It may have been feasible in the past to ignore the global-system aspects of much social and economic activity. That is no longer the case. . . . A concept of welfare that has thus far been accepted and applied within a majority of individual nations should now be extended to the entire family of humankind. . . .

The third aspect of world change we want to explore is a shifting value emphasis visible throughout the industrialized world, and a far more profound, long-lasting and consequential shift in underlying beliefs. Essentially, this is a change in attitude toward our inner, subjective experience—affirming its importance and its

validity. . . . Underlying this value shift is a more subtle but more fundamental shift in *beliefs*—away from the confident scientific materialism of the earlier part of the century, and toward some form of universal transcendentalism.

The practical significance of the shift in basic premises may not be immediately apparent. Modern industrial society, like every other in history, rests on some set of largely tacit, basic assumptions about *who we are, what kind of universe we are in, and what is ultimately important to us.*

Scientific materialism is a dying orthodoxy. Its basic premises are being replaced with some sort of transcendentalist beliefs that include increased faith in reason guided by deep intuition. In other words, a respiritualization of society is taking place, but one more experiential and non-institutionalized, less fundamentalist and sacerdotal, than most of the historically familiar forms of religion. With this change comes a long-term shift in value emphases and priorities. . . .

There are two basic kinds of “stuff” in the universe. One is matter-energy stuff, explored so competently by science in its present form. The other is mind-spirit stuff—not physically measurable, but “real” in human experience. . . . The ultimate stuff of the universe is consciousness. Mind or consciousness is primary, and matter-energy arises in some sense out of mind. Individual minds are not separate (although individual brains may appear to be); they connect at some unconscious level. The physical world is to the greater mind as a dream image is to the individual mind. Ultimately reality is contacted, not through the physical senses, but through the deep intuition. Consciousness is not the end-product of billions of years of material evolution: rather, consciousness was there all along, and its existence was not contingent on the development of neuronal cells within the human cranium. . . .

Any such idea as the phenomenal world being a thought in the Universal Mind seemed to belong with the philosophies of the East. However, a growing fraction of the professional, business and scientific world (as well as just plain people) have been quietly reporting that when they take their total experience into account, it is this latter metaphysic that feels most satisfactory.

The modern world long assumed that there was a fundamental conflict between science and religion. . . . There may indeed be a conflict between dogmatic exoteric religion and positivistic science. However, there is *not* an inevitable conflict between the esoteric “perennial wisdom” of the world’s spiritual traditions and a

science based on the metaphysical assumptions identified above. . . .

Improbable as it may seem still to many persons, the world appears to be experiencing a "second Copernican revolution" wherein the reassertion of the importance of inner, subjective experience is challenging the adequacy of positivistically biased science. . . . The world of experience is not the "reality" they taught us in science class! There is another way to look at things that retains the value of scientific knowledge but is more true to the totality of human experience. . . .

Not only are the new value emphases and perspectives likely to have staying power, but they are seen as part of a whole-system change that will include major institutional changes. . . . What comes after production-focused society? What is the central purpose of advanced societies when it no longer makes sense for that central purpose to be economic production? The answer becomes apparent from the emerging value emphases and beliefs about the nature of human beings. *It is to advance human growth and development to the fullest extent.*

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In recent years, there have been enough experiments to demonstrate the powerful impact that music can have on all living things. It is known how soft-piped music in factories, shops and offices relieves tension and induces higher productivity; how patients in an asylum respond to soothing overtures. Scientists have claimed that cows and buffaloes yield more milk, that plants grow taller and give more grains to the strains of selected musical tones, and that birds can be charmed off the trees by the whistling of their love-calls.

But music or sound can equally be irksome, hurtful, almost maddening. A health warning has come from the Soviet Union, where researchers have found that heavy-metal or hard-rock music has not only bad psychological effects, but also biochemical ones. Professor Aminev of the Bashkir University has warned that fondness for such music is a "physical sickness" and has "a narcotic influence because it generates a morphine-like substance" in the organism. The Soviet protest is based on the finding that it halves the productive output of students and industrial workers. Professor Aminev claims that after an evening in the discotheque, "the attention, memory span and reading speed of students drops dramatically, while stubbornness and aggressive-

ness increase." Workers suffer too. (*The Times of India*, June 16)

A force having a potency for good also has a potentiality for harm. "Sound and rhythm," says *The Secret Doctrine*, "are closely related to the four Elements of the Ancients; and...such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be." (I, 307)

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Almost 80 years after the Indian scientist, Jagdish Chandra Bose, demonstrated how plants can respond to external stimuli, two Japanese teams have come to the conclusion that plants can "smell" and "hear" as well. The Indian pioneer demonstrated to the Royal Society in London how his crescograph could magnify the small but discernible reaction of plants to heat and injury. Now the botanists of Tokyo and Waseda University are gauging the reaction of plants to different scents and smells, and to sound, heat and magnetism. (*The Times of India*, July 24)

While science is thus narrowing down the artificial distinction between plant and animal forms of life, research in Tokyo and Waseda reveals that trees and plants also "talk," sending emergency messages to other trees. Professors Hideaki Matsuoka of Tokyo and Yoshiyuki Miwa of Waseda admit that research and generalization is difficult where plants are concerned, but some new findings have emerged. One variety of poplars, when attacked by insects, releases a bitter gas into the atmosphere, and nearby poplars are known to follow suit, protecting themselves. Experiments on the plant *gardenia* reveal that it reacts differently when exposed to different scents. The botanists feel that "smell detectors" using these sensitive plants could help in evolving an instrument to check the freshness of fruits, vegetables and other foods.

Theosophy goes further and supports the Vedantin assertion that "each plant has its Karma and that its growth is the result of Karma. This Karma proceeds from the lower Dhyān Chohans who trace out and plan the growth of the tree." (*Transactions*, p. 98)

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# The United Lodge of Theosophists

## DECLARATION

**T**HE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great 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, and 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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