

# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. IV, No. 1 (19)

MAY-JUNE, 1947



HELENA PETROVNA BLAVATSKY

*August 11, 1831 ---- May 8, 1891*

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The Theosophical Society in England (Adyar). See p. 11.

# THEOSOPHIA

## A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International Group of Theosophists

### Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation

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## A THOUGHT TO REMEMBER

The term Occultism is variously defined, but never explained, except by those who do not understand it. Occultism is Magic, but its magicians call it a science. It is a science, but not like any the world knows, for it is a science of man and man's Self. It is an art, a skill and a practice, but these are only its peripheral expressions. It is neither philosophy nor metaphysics, when these are conceived as processes of the mind: Occultism is heart doctrine. The heart of the ordinary man is magnetized by personal desires and passions; where he feels most vividly alive is in a field below the mind, inferior to thought. The heart of the occultist knows no longer the turbulence, the vulnerability, the uncertainty of human emotions, no longer avoids the cool honesty of thought and conscience. The heart of the occultist beats not within, but above, the personal man; it hearkens to the dictates of the soul instead of to the confused voices of the senses; it exists beyond the mind, as mind exists above the brain.

The occultist's heart, could it be known, would hardly seem a "heart" at all, to those whose loves and interests are rooted in personal attachments, partisan causes. Those who rely on passion to energize their enthusiasm, can scarcely comprehend the force of *dispassion*. What kind of being is it, then, who unites sympathy of heart with sympathy of mind — who not only feels the sufferings and wrongs of others, but knows, and serves, their needs as well? Still deeper than that equilibrium of mind achieved, as we suspect, by a few philosophers, is the unshakable serenity of him who is master of his soul, knower of the Self. That is the "heart" of the occultist; in him, passion has given way before compassion — which has become in truth the one energy, the single enthusiasm of the being. . .

The powers of an occultist are neither miraculous nor unique, and they remain for the most part unnoticed, especially since they are not apt to be spectacularly displayed, in the manner of a psychic skill. The occultist is identified not by this or that "power," but by the fact that he has — in any situation and for whatever human emergency or cyclic opportunity — the *needed power*.

— From *Theosophy*, March, 1947, pp. 193-95, published by  
The Theosophy Company, Los Angeles, California.

## H. P. B.

A magic name with a power all its own, with a meaning deeper than speech, with a message unique and enduring! A name, truly, with a Cosmos in it!

The power of a name lies in the ideal which it represents, in the thought which it embodies, in the inspiration which it brings forth. And "H.P.B." represents the loftiest ideal of mankind — that of renunciation of self-love and of tireless labor for the spiritual liberation of the human race from the bondage of material existence. It embodies the noblest thought which the Seers and Sages of all times have proclaimed — that of the essential Unity of all that is. It stands for the most inspiring idea which the mind can conceive — that of beginningless and endless evolution along the spiral pathways of the Universe.

More than a hundred years ago H.P.B. was born in a country whose chaotic genius resembled her own, until the fire of her will had shaped her inner life into a Cosmos. Misunderstood, persecuted, victimized, she stood undaunted amidst the clashing hordes of a heartless world, and silenced her foes by the mere power of her Being. Exhaustless in her resistance, unfathomable in her deep-seated reality, her Spirit was anchored in the very depths of Mother-Nature, and reached to the primeval eternities of the Universe.

In an age of decadence and denial, with torrential energy she cast herself against the clouds of materialism stifling the spiritual life of man. With unparalleled force she asserted the transcendent reality of Spirit. With indomitable courage she proclaimed the basic principles of Truth. Fresh and strong as the primeval forces of Nature, her character was of such magnitude as to divide the world into her adherents and her opponents.

The vast surge of her creative activity swept from one continent to the other, across the distances of land and sea. The spiritual flame with which she touched the hearts of men cleansed their natures and burned away the veil before their eyes. As only those can who have earned the right to be Teachers, she imparted a new life-impetus to the would-be disciple and quickened to germination the dormant seeds buried within his heart. Only those who have passed through it know the reality of the burgeoning of energy as possessed by certain souls. Some there are who may *teach* a truth and yet may not *be* that truth. But who can impart a truth in its surging vitality, so that it fructifies in the lives of others, except one who himself possesses the richness and depth of this life-impulse by reason of having become it! Hence Message and Messenger are invariably one and the same in the occult laws operating behind the veil of illusions.

A worthy Messenger of the Masters of Wisdom and Compassion and Peace, she stood alone, facing the opposition of an unbelieving world. The bigotry of religious fanaticism, the skepticism of materialistic science, the vindictive jealousy of all who knew that the light she brought would sooner or later dispel the darkness in which their own petty schemes were wrought — all these and vastly more of a nature which the humdrum world, in its blind conceit, is unable to perceive, she met, faced, and conquered.

The sword of spiritual knowledge with which she hewed at the malignant materialistic growth of a passing age, she wielded with wisdom and consummate skill. The rifts in the leaden masses of heavy clouds through which, high above, we catch today a glimpse of the infinite blue, bears testimony to the greatness of the power that rent them asunder.

Abused and vilified, slandered and persecuted, she asserted the truth of the Message which she was sent to proclaim, and, when the first mad onslaught of antagonism had subsided, it was seen that her mere presence among men had con-

founded the arrogant negations of those who laughed at the reality of spiritual Being.

She flung down the gauntlet to the religious sectarianism of her day, with its gaudy ritualism and the dead letter of orthodox worship. She challenged entrenched scientific dogmas evolved from minds which saw in Nature but a fortuitous aggregate of lifeless atoms driven by mere chance. The regenerative power of her Message burst the constricting shell of a moribund theology, swept away the empty wranglings of phrase-weavers, and checkmated the progress of scientific fallacies.

Today this Message, like the spring-flood of some mighty river, is spreading far and wide over the earth. The greatest thinkers of the age are voicing well-nigh theosophical thoughts, couched sometimes in the very language which H.P.B. used. We witness the turning of men's minds towards the treasure-chamber of esoteric knowledge which she unlocked for us. Some day public recognition will be given to the truth of her teachings, to the depths of the source of knowledge from which she drew, and then H.P.B., the "direct agent" of her Teachers, will take her rightful place in the history of our spiritual awakening, among other Great Souls who have stemmed the tide of disintegration, pointed the way to the mountain-tops of Spirit, and, having shown mankind where Truth can be found, taught it, like the Druids of old, how to hold that "Truth against the World."

The writings of H.P.B. stand by themselves. They speak louder than any human commentary to those who have ears to hear, and the ultimate proof of the teachings they contain rests with the disciple who attunes his mind and heart to the cosmic harmony which they bring to light. Like all mystic writings throughout the ages, they conceal vastly more than they reveal, and they mean to the student just what he is able to perceive in them — neither less nor more.

Unchanged by time, unmoved by the phantasmagoria of the world's pageant, unhurt by scathing criticisms, unsoiled by the vituperations of petty and dogmatic minds, these writings stand today, as they did at the time of their first appearance, like a majestic rock amidst the foaming crests of an unruly sea. Their clarion-call resounds as powerfully now as it did of yore, and thousands of heart-hungry, suffering, disillusioned men and women, in search of truth and peace, are turning their eyes to the enduring Message contained in H.P.B.'s far-flung literary work.

Great Souls, Warriors of Light, descend into our midst from worlds supernal. They often are but Messengers of still greater Beings completely beyond our reach or ken. They bring with them another spark of that Promethean fire which kindles upon our altars the flames of thought. They pass like blazing meteors through the night-sky of human sorrow. They mould gigantic structures with godlike hands and vanish sooner or later beyond the mystic veil which hides from us as yet the world of silent Realities. Their home is there, within a sea of Light which humans call genius, Truth, creative inspiration. And although for a time we are unable to follow their journey and to witness their work behind the veil, yet we have with us tangible proofs of their existence, of their passage through this valley of shadows, and the assurance of their return on the crests of spiralling cycles when the time is ripe.

We commend her writings to the weary pilgrim and the seeker after enduring spiritual values. They contain the answer to many a harassing problem. They open wide undreamt of portals, revealing vistas of cosmic splendor and lasting inspiration. To the faint-hearted but sincere student, they bring new hope and courage. To those who have already traveled on the Path, they are a comfort and a staff, as well as a guide and Teacher. And to those few who are ahead of others, valiantly scaling the solitary passes leading to the Gates of Gold, they convey that secret knowledge which alone can lift the heavy bar which must be raised before the Gates admit the pilgrim into the land of Eternal Dawn.

# THE TIDAL WAVE

H. P. BLAVATSKY

(Excerpts from an article originally published in *Lucifer*, London,  
Vol. V, November, 1889, pp. 173-78)

*"The tidal wave of deeper souls,  
Into our inmost being rolls,  
And lifts us unawares,  
Out of all meaner cares."*

LONGFELLOW.

The great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end — so says a mystic prophecy — either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man — the direct, though now but broken ray and emanation of the Universal Spirit — has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. To-day, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already waging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i. e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganization of social harmony; amid

confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century — we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned piety those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods. . . .

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Round-heads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediaeval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea — not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly: — Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late — or a century too early — came between two tidal waves of human spiritual thought, and though they have done yeoman service individually and indeed certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes. And what the Russian novelist has done is this: — he spoke boldly and fearlessly the most unwelcome truths to

the higher and *even to the official classes* — the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. . . .

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century. . . .

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky — Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man — we say this boldly challenging contradiction — shall we now stop instead of swimming with the TIDAL WAVE.

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## A RENT IN THE "VEIL OF ISIS"

It is *seventy* years since H.P.B.'s *Isis Unveiled* was published — an important landmark in the history of the modern Theosophical Movement. As pointed out by Master K.H. (*Mahatma Letters*, p. 121): "'Isis' was *not* unveiled but rents sufficiently large were made to afford fitting glances to be completed by the student's own intuition. In this curry of quotations from various philosophic and esoteric truths purposely veiled, behold our doctrine, which is now being partially taught to Europeans for the first time."

It might interest the student to learn that the original manuscript of H.P.B.'s was called "The Veil of Isis." It is under this title that J. W. Bouton, the publisher, began to set it up. On May 8, 1877, he wrote to H.P.B., saying that he had just had an important interview with Chas. Sotheran, one of H.P.B.'s collaborators, who had brought to his attention the fact that a work by the same title had already been published in England some years ago. Both Bouton and Sotheran suggested changing the title to "Isis Unveiled," "which it seems to me in many respects much better than the other title, for in itself it has a distinct meaning which the other has not."

The suggested change was adopted. However, the whole of the first volume must have been already set up, as it bears, in the first edition and in all the subsequent editions printed from the same stereo-typed plates, even as late as 1886, at the top of each even page, the title "The Veil of Isis."



We quote below two outstanding passages from this work, giving prophetic glimpses of the future, which to us today is fast becoming the present:

"Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY." (Vol. I, p. xlv)

"... though in the opinion of most of our contemporaries, there has been but one day of learning, in whose twilight stood the older philosophers, and whose moon-tide brightness is all our own; and though the testimony of scores of ancient and mediaeval thinkers has proved valueless to modern experimenters, as though the world dated from A.D., and all knowledge were of recent growth, we will not lose hope or courage. The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have untrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof that

"If ancestry can be in aught believed,  
Descending spirits have conversed with man,  
And told him secrets of the world unknown." (Vol. I, p. 38)

#### IN MEMORIAM

We record the passing of two staunch companions in the Cause:

*Solomon Hecht*, lately of San Diego, Cal., who left us March 4, 1947, had served our Movement since May 7, 1892. His is a record of selfless devotion, self-sacrificing generosity, profound conviction, and ceaseless work. For years he lived at the New York Hdqrs., as Superintendent of the League of Theosophical Workers; he originated the idea of the "Purple Pence" which became of great financial help. He resided more than once at the Hdqrs. on Point Loma doing invaluable work in charge of magazine subscriptions; for a time he was President of Chicago Lodge No. 7, and constructively promoted Theosophical Fraternization. Solomon Hecht will be remembered as an outstanding example of practical Theosophy, of high integrity, and utter consistency in principles and conduct.

*Major Hubert S. Turner* who passed away March 19, 1947, in Palm Springs, Cal., was in the Movement for close to half a century. He was a noted inventor. Among his inventions should be mentioned the "busy signal" on the telephone, and the co-axial cable—now being laid across the U.S.A.—the principle of which he derived from the teachings in H.P.B.'s *The Secret Doctrine*. In the early days, Maj. Turner was very active in Katherine Tingley's work in Cuba. His Theosophical lectures and Radio Broadcasts will be remembered by many. He was a valiant supporter of the Fraternization idea. Having traveled all over the world, he was a man of universal sympathies, refreshing common sense, and unbounded enthusiasm in the Cause of Peace and Good Will to all. "Theosophia" will especially miss him, as his pungent articles signed "The Wayfarer" were eagerly looked for by readers. As expressed by one of them: "The Wayfarer is on his way, winging out away from our insecurities and irritations into a pristine peace he surely deserves."

## MADAM BLAVATSKY—A TRIBUTE

MANLY PALMER HALL

When any thoughtful and fair-minded person is confronted with a book like *Priestess of the Occult*, by Gertrude Marvin Williams, he is likely to feel a genuine sympathy for a person so unfairly and vindictively attacked. It seems rather cruel and unnecessary to set about a systematic process of tearing down the life and work of a distinguished woman who is not alive to defend herself, and most of whose personal friends and associates have also passed on.

Madam Blavatsky was subjected to constant persecution during the years when she was establishing and expanding the Society which she formed. But she had the wisdom and skill to defend the principles for which she stood, often by means little short of miraculous. Perhaps, then, it is not entirely coincidental that just at the time I decided to write this little tribute to her memory, a copy of a letter pertinent to the subject, written by H.P.B. to a personal friend on July 5th 1890, came into my possession. As I am not sure that the contents of this private correspondence has been published, it seems appropriate to quote several extracts which are more to the point than anything that I could say. Let Madam speak for herself.

As usual H.P.B. was in the midst of her critics, and her remarks have the rugged quality for which she was justly famous. As Mrs. Williams is particularly incensed over Madam Blavatsky's claims about the existence of mahatmas and adepts, H.P.B.'s remarks on this controversial issue might have been addressed directly to our Denver authorities.\*)

\*) In the passages quoted from this letter written in H.P.B.'s own handwriting, the spelling and punctuation have been left exactly as they appear in the original. In a few cases of obvious misspelling of Sanskrit terms, the correct transliteration has been added in brackets. — *Ed. Theosophia*.

"All depends, you see, on what each of us means by *Mahatmas* or *Masters*. To a Hindu, no doubt, from the very learned Subba Row, down to Babula — a 'Mahatma,' Guru or Master, is a naked *Yogi* with a *chignon* of entangled and unkempt hair on the top of the head; one who whether an *Adwaita* [*Advaita*], *Dwaita* or *Visishadwaita* [*Visishtâdwaita*], . . . or *Vishnava* [*Vaishnava*], or whatever else, follows the rules of Patanjali, of Chaitanya Sankaracharya [*Chaitanya Sankarâchârya*] or any other of the *known acharyas* [*âchâryas*]; one who calls upon the name of his 330 crown of deities, repeats parrot like his *Aums*, etc., etc., For me and those who *know* the *Masters personally*, our 'Mahatmas' so-called, are *nothing of the kind*. Olcott is home, and you may ask him what our *Masters* are like, whether from the description he had from me in New York and which was never altered to this day, or from the two Masters he met personally — one in Bombay and the other in Cashmere. My Masters and the Masters are *Yogis* and *Munis de facto*, not *de jure*; in their life not in appearance. They *are* members of an *occult Brotherhood*, not of any particular School in India. One of their highest *Mahachohans* lived in Egypt and went to Tibet only a year before we did (in 1878) and he is neither a Tibetan nor a Hindu; this 'Occult Brotherhood' has not originated in Tibet, nor is it *only* in Tibet now; but what I always said and maintain to this day is, *that most of its members and some of the highest are, and live constantly, in Tibet*, because of its isolation and freedom from Christians; that its origin is of untold antiquity, and is as much Masonic as present Masonry is little Masonic; . . . and finally that if I spoke only (to our Fellows of T. S.) of two or three Masters it is because my own Masters happen to be a Rajput

by birth — and 'Koot hoomi' a Cashmerian, and therefore these were likely to be more authoritative with the Hindus than the rest of them. Ask Olcott, Sinnett, and even Hume, and even the latter could not without saying a *lie* tell you that I had not repeated this to them over and over again adding many a time that even *few lamas* knew the whole truth about the '*Chapa*' (men-spirits) as they call them on account of their having so little to do with the general mass of the people. I said and repeat, that they are *living men* not 'spirits,' or even *Nirmanakayas*, that their knowledge and learning are immense, and their personal holiness of life is still greater — still they are mortal men and none of them 1000 years old as imagined by some. What I said and say, was and is, the truth; those who will have it, all right; those who see in what I say a cleverly concocted romance by me, are also welcome. . . . When we went to Pondichery with Olcott to form a Branch, instead of fifty or sixty members we got but three or four. Why? Simply because I had said to an influential member that our Mahatmas did not sit buried in the earth letting their toe and finger nails grow a yard long and the birds make nests in their top-nots — for such was his idea. He left the U.S. and led away almost all others. Ask Olcott, he must remember the fact. And yet in the very room where visitors came to see us, in the crowd there stood a *living Mahatma*, whom I knew for years, who lives in the neighborhood, but whom no one

seemed to know in Pondichery, and who was mistaken for a Malayalin — a stranger!

We cannot expect those who have no conception of an inner mystical life and no intention of seeking enlightenment through the unfoldment of their own inner faculties to understand or appreciate the esoteric tradition. They will not investigate, therefore, cannot equip themselves with the means of passing an intelligent judgment.

The late Srimat Kuladananda Brahmachary, one of the most deeply venerated of the Madhwacharya Order, said to me in Calcutta years ago, "If the West really wants to understand the Eastern mystics it is not so difficult. Select from your Universities a group of your outstanding students and professors; send them to us, and let them remain for five years following our instructions and obeying our rules; then let these men pass judgment upon our methods and our accomplishments."

The thousands of sincere and aspiring men and women in all parts of the world, who are proud to acknowledge the debt which they owe to Madame Blavatsky, will be properly indignant at a book which is so obviously an enterprise in catchpenny journalism. But they will remain forever grateful for the light of Eastern wisdom brought to the West by the white Yogini. We will always revere her as a faithful, unselfish servant of the Masters of Wisdom.

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#### OUR TITLE-PAGE

The portrait of H.P.B. which appears as frontispiece in this issue is but little known to Theosophists. Most students are familiar with the one in which H.P.B., with shawl wrapt round her head, is looking straight at us. Some have referred to it as the "Sphinx." When Messrs. Elliot and Fry of London took that portrait in 1888, two further negatives were made. They were rejected by H.P.B. The better of these two is reproduced on our title-page, by kind permission of Doris Grove, General Secretary, The Theosophical Society in England (Adyar), which latter holds the copyright to the portrait. It was originally published in *The Theosophist*, April, 1946.

# NEO-PHYSICS AND "THE SECRET DOCTRINE"

## ELECTRICITY --- A VITAL EMANATION

X "In 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. 'Force,' 'Energy,' may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is 'immaterial' in the sense that its molecules are not subject to perception and experiment; yet it may be — and Occultism says it is — atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force — where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. 'If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.' (Helmholtz, *Faraday Lecture*, 1881). We will go further than that, and assert that Electricity is not only Substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA." (*The Secret Doctrine*, Vol. 1, p. 111, footnote).

"The particles of physics can be described in two different ways. On the one hand they are *sources* in gravitational or electrical fields, and, being important characteristics of the field, that is, of a space-time structure, can be regarded as belonging to the physical world. On the other hand, the particles have rest-masses, angular momenta, and in some cases at least, electric charges, of definite amounts, or integral multiples of such amounts, a fact which indicates that they have properties which cannot be expressed in terms of our concept of space and time alone. The particles themselves therefore transcend the physical world as previously defined. They seem to have their 'roots' in a non-physical world, and they *emerge into the space-time world as sources in a field of force*. They belong to the class of intermediate elements mentioned before." (From "The Physical and the Non-Physical Worlds and their Intermediate Elements," by Dr. Gustaf Strömberg, *The Scientific Monthly*, Vol. liv, January, 1942, pp. 71-80).

## COSMIC UNITY UNDERLYING DIVERSITY

"The Causes of Existence' mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect; and they underlie the secondary and subordinate powers of Nature, which, anthropomorphized, have been worshipped as God and gods by the common herd of every age. It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank. . . . These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the

form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice.

"... the One Being is the noumenon of all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we have not the senses or the intellect to cognize at present." (*The Secret Doctrine*, Vol. I, pp. 44-45).

"We have every reason to believe that *all* the attributes of Cosmos are inter-related and form a unified whole. It seems that the human and animal brains have elements originating in Cosmos and still retaining their association with their ultimate, world-transcending source and origin, the origin determining the physical as well as the non-physical qualities of the elements. . . . But Cosmos itself is one and indivisible, and it is due to a peculiarity of *our* mind and *our* nervous system that we picture it in the form of aspects and categories. . . .

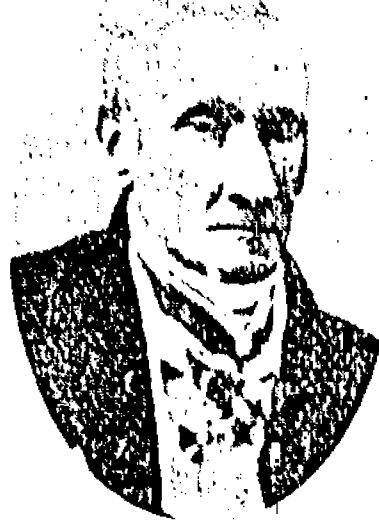
"Matter and life and consciousness have their 'roots' in a world beyond space and time. They emerge into the physical world at certain well defined points or sources from which they expand in the form of guiding fields with space and time properties. Some of the sources can be identified with material particles, and others with the living elements responsible for organization and purposeful activities. Some of them exist in our brain as neurones, and some of them have a very intimate and special association with their ultimate origin. They are the roots of our consciousness and the sources of all our knowledge." (Dr. Gustaf Strömberg, *Op. cit.*, pp. 78 & 80).

#### THE SUN --- OUR COSMIC PARENT

"If ever this theory of the Sun-Force being the primal cause of all life on earth and motion in heaven is accepted, and if that other far bolder one of Herschell — about certain organisms in the Sun — is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are the Archaic teachings. . . . It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with the laws of *Manvantaric motion* designed from the early *Sandhya*, the Dawn of the rebuilding and higher reformation of the System. . . .

"... the Sun is the store-house of Vital Force, which is the *Noumenon* of Electricity . . . it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth." (*The Secret Doctrine*, Vol. I, pp. 529-531).

"Although it is but one of the many atomic species which make up living matter, carbon occupies a unique position because of the enormous number of compounds it can form. All animal life derives its energy — as well as the structural and functional components of all tissues except bone — from the carbon compounds of plants. These in turn are capable of taking carbon dioxide, discarded by animals as the waste-product of energy consumption, and resynthesizing it into energy-containing compounds available again for animal consumption. The energy *required*, which is therefore the energy *consumed* by all animal life, is derived from sunlight. This process is known as photosynthesis: synthesis under the influence of light. Hence all of man's working energy is derived from the sun through a synthetic process involving carbon. It is, therefore, of fundamental importance to man to understand how this is accomplished." (From *The International Control of Atomic Energy*, Chap. on Radioisotopes, p. 50, Department of State Publication 2661).



#### NOTE ON H. P. BLAVATSKY'S FAMILY

For the benefit of those unfamiliar with H.P.B.'s family background, the following data may be of interest. Her maternal grand-parents, whose portraits are seen above, were: Andrey Mihailovich de Fadeyeff, Privy Councillor, Director of the Department of State Lands in the Caucasus, and for some years Governor of the Province of Saratoff; and Helena Pavlovna, *née* Princess Dolgorukova. The latter was a very remarkable person. She was a noted botanist, a woman of unusual scholarly attainments and of great culture, which was very rare for a woman of that period of Russian history. She was in correspondence with a number of scientists, among them Sir Roderick Impey Murchison (1792-1871), British geologist and one of the Founders of the Royal Geographical Society, who went on an extensive geological expedition to Russia. She spoke five foreign languages and was an excellent painter. Her extensive herbarium was presented after her death to the University of St. Petersburg.

Their eldest daughter (portrait on p. 15), Helena Andreyevna (1814-1842), who later married Col. Peter von Hahn, grew up in an atmosphere of culture and scholarship. Very early in life, she became a noted novelist, her first work being published when she was only 23. Her marriage was an unhappy one, mainly due to incompatibility and the inability on her part to fit into the narrow groove of her husband's military life. In her novels, she pictured the wretched position of women, their lack of opportunity and education, and raised the problem of their ultimate emancipation. She was the first woman in Russia to do it

by literary means. Her best works are "Utballa," "Jelali'd-Din," "Theophany Abbiagio," and "Labonka." She wrote under the pseudonym of Zinaida R—. She died at the age of 28, and was hailed by the greatest Russian literary critic Nyelinsky as a "Russian George Sand."

The other children of the Fadeyeffs were: Rostislav Andreyevich, Major-General in the Artillery, Joint Secretary of State at the Ministry of the Interior, and a noted writer on subjects of military strategy; Nadezhda Andreyevna (1828-1919), who never married and was for some years a member of the Council of the Theosophical Society; Katherine Andreyevna, who married Yuliy F. de Witte and was the mother of the famous statesman, Count Serguey Y. de Witte; and finally Eudoxia Andreyevna, married to Jelihovsky.

H.P.B.'s father, Col. of Artillery Peter Alexeyevich von Hahn (d. 1873), son of Gen. Alexis A. von Hahn and Countess von Pröbsting, descended from an old Mecklenburg (Germany) family, Hahn von Rutenstern-Hahn, one branch of which had emigrated to Russia many years before. After the untimely death of his wife, and owing to his constant travels, he had his children stay with, and he educated by, their grand-mother, Helena P. de Fadeyeff. These children were: Helena Petrovna, who later married Gen. Nikifor Blavatsky; Vera Petrovna, who married first Yahan-toff and then Jelihovsky, her own cousin, and became a well known writer of children's stories; Leonid, with whom H.P.B. stayed for some time in Paris; and Alexander, who died in infancy.



## TRACES OF H. P. B.

Excerpts from the *Reminiscences of Prince A. I. Baryatinsky*, by Gen. P. S. Nikolayeff, which appeared in the *Istorichesky Vestnik* (Historical Messenger), St. Petersburg, Russia, Vol. vi, December, 1885, pp. 622-624.

... In that room there was a perpetual uproar; in it were being settled not only the problems of Europe, but of the whole world, and my late friend, Rostislav Andreyevich de Fadeyeff, could justly be called the presiding genius of these stormy debates. He spoke very well and with originality, and a circle of listeners constantly crowded around him. Fadeyeff is too well known, for me to speak about him. But his entire family was so noteworthy that I cannot help but pause in my reminiscences and tarry in loving thought on the years when I was acquainted with it.

The old gentleman, Andrey Mihailovich de Fadeyeff (father of Rostislav), in spite of his advancing years, was in possession of the full vigor of his intellectual capacities, and his stories about the latter years of Emperor Paul's reign, and the entire reign of Alexander I, took us back into those remote times.

His wife, Helena Pavlovna, née Princess Dolgorukova, was a most remarkable person, due to her vast knowledge in the domain of natural sciences.

The husband of the second daughter, Katherine Andreyevna, the late Y. F. de Witte, a graduate of two foreign universities and an outstanding functionary in the administration of Prince Baryatinsky, was without doubt one of the most cultured individuals in Tiflis.

The eldest sister of Rostislav, Madam von Hahn—then some years deceased—and who wrote under the pseudonym of Zinaida R., was one of the most revered writers of her time.

The other two daughters, E. A. de Witte and H. A. de Fadeyeff, were in perfect harmony with all the outstanding members of that family. If we add to what has already been said the grand old-fashioned cordiality and hospitality which characterized the Fadeyeffs, it

will be plain to everybody why an acquaintance with them left most pleasant memories behind.

They were living in the ancient mansion of the Princess Chavchavadze, the very building itself carrying the imprint of something peculiar, something that evoked the epoch of Catherine the Great. A long and gloomy hall, hung with the family portraits of the Fadeyeffs and the Princes Dolgoruky; then the drawing-room, its walls covered with Gobelins—a present from the Empress Catherine to Prince Chavchavadze; this was adjoined by the apartment of Miss N. A. de Fadeyeff, in itself one of the most remarkable private museums—such was the setting of this mansion. The exhibits in this museum were unique on account of their variety: weapons from all over the world, goblets and plates, archaic domestic utensils, Chinese and Japanese idols, mosaics, icons of the Byzantine epoch, Persian and Turkish textiles, embroidered with silks and gold, statues, paintings, petrified fossils, and, finally, a very rare and precious library. The emancipation of the serfs altered in no way the life of the Fadeyeffs, their enormous retinue of domestics remaining with them as hired people,

and everything went on as of yore, comfortably and in plenty. I loved to spend my evenings with them. At a quarter to eleven, the old gentleman would retire, shuffling along the floor in his warm slippers. Without disturbance, supper would be brought into the drawing-room, the doors would be tightly shut, and an animated conversation would ensue. At times it was contemporaneous literature or current problems of Russian life that were being analysed; at other times one listened to the narrative of some traveller, or the account of some sunburnt officer just back from the battle-field; sometimes there came the old Spaniaril-Mason, Quartano, with his tales of the Napoleonic wars; or again it was Radda-Bai (Helena Petrovna Blavatsky, grand-daughter of A. M. de Fadeyeff) who called forth from her past, stormy episodes of her life in America. At times the conversation would take a mystical turn, and Radda-Bai would evoke invisible beings. The candles would glimmer low, the figures on the Gobelins would appear to come to life, unwittingly one felt a creepy sensation, while the Eastern sky was already lighting up against the dark background of the southern night. . . .

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**THE BLAVATSKY ASSOCIATION:** 26 Bedford Gardens, Campden Hill, London, W. 8, England.



# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. IV, No. 2 (20)

JULY-AUGUST, 1947



PEAK OF PHUNG-DI ON THE NEPAL-TIBET FRONTIER

Compare the size of the explorers' camp marked + on the lowest snow patch.

(From *The Throne of the Gods*, by Arnold Heim and August Gausser.  
By Kind permission of The Macmillan Co., New York.)

# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International Group of Theosophists

Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation

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Subscription: \$1.50 a year (six issues); single copy 25 cents. Send all subscriptions, renewals and correspondence to: Room 240, Western Bldg., 553 South Western Avenue, Los Angeles 5, California. Make checks payable to "Theosophia."

*None of the organized Theosophical Societies, as such, are responsible for any ideas expressed in this magazine, unless contained in an official document.*

*The Editors are responsible for unsigned articles only.*

## A THOUGHT TO REMEMBER

In what manner is a Theosophist . . . different from any other idealist amongst the hundreds of organizations in the world? . . . there is something indefinable that does mark out the true Theosophist from other welfare-workers. What can that mark be?

It is largely in his *attitude* to the problems round him. Each of us is surrounded by intellectual and emotional fogs, one succeeded by another, presented to him at birth as the heritage of which he should be proud — his race or colour or caste, and his religion. . . . Perhaps the first fog to dissipate is that of religion; as Theosophists we begin to realize that "There is no religion higher than Truth," and that all religions are "the Way." The hardest fog to dissipate is that of colour, race and caste.

But perhaps the true "mark" of the Theosophist is his interest in universals, especially in all that concerns mankind everywhere. He is a true representative of the famous line of the Roman Terence: "I consider nothing that concerns man alien to me." But in addition to this Humanitarianism, which happily thousands possess who are not Theosophists by name, the Theosophist surveys all problems "from the Centre." It is not only that nothing human is alien to him; his interests go beyond, for nothing anywhere in Nature . . . is "alien" to him. Indeed he goes farther still, for he realizes that he cannot "see" rightly unless he sees every problem *from the Centre*.

At first the inquirer into Theosophy is however apt to be dazed by this vision presented to him from the Centre. He is acutely aware of his own troubles, his want of light, and he seeks a remedy that "touches the spot." He feels uncomfortable and restless when he is assured that his individual problem is the problem that faces all others, and that until he removes himself out of his individual centre and places instead mankind there, he cannot find the true remedy for his troubles. It takes the inquirer long to feel profoundly interested in that *larger* himself which is not he, but the millions of whom he is a part.

— C. Jinarajadasa, *The Theosophist*, April, 1947, pp. 1-2.

## LAST CALL FOR TOMORROW! . . . .

Periodic inventories are essential to good business.

When did you last take stock of your mental assets, and surveyed your list of emotional liabilities? In the ancient era of the pre-Hiroshima mankind?

If so, you had better start right now balancing your books, lest you find yourself bankrupt and out of business.

For you see, my friend, You and I stand today on the threshold of an open door. Beyond it is Tomorrow . . . and a playful breeze is blowing from Tomorrow, right through the open door. . . .

Why not step over the threshold . . . right now . . . with one resolute step . . . and find yourself East of Today . . . a citizen of the world . . . a man without a country . . .

Yes, *a man without a country*. For only those who have become citizens of the whole world know the pass-word of Tomorrow and have therefore the right to enter into the Land of a New Dawn.

But before You and I can enter, we have to become fully aware of a great many things besides the Equation of Einstein, upon which the outward shape of the Atomic Age is built. We have to take stock of our mental and emotional investments, and willingly to submit to some urgently needed surgery.

The World we live in is One World. Science has made it so for us. Under its impact, the antipodes have become neighbors, and time has been eliminated from the intercourse of men. We are all here together, and we are all here *now*. So what are we going to do about it?

Familiar concepts, cherished slogans, traditional moulds, will have to be given up. Medieval patterns such as "national sovereignty," "patriotism," "class struggle," "racial superiority," "feudal rights" which infest well-nigh two-thirds of mankind even today, will have to be abandoned and overthrown. In your mind and mine, they belong to the "conditioned reflexes" of a dead era, the era of a divided mankind, the antediluvian epoch in the history of the human race, centuries and centuries ago, in the pre-atomic era . . . when rapacious armies and arrogant war-lords and goose-stepping hordes tramped up and down the world in search of rapine and "victory" of a defeated foe. This was the brazen era of narrow boundaries, and tribal privileges, and caste distinctions, bred by ignorance and delusion, fed by selfishness and greed.

The Book of Life is opened now at a new Chapter. Across the page there runs the heading: "Global Consciousness," and the sub-title: "Towards a Living Brotherhood of the Human Race." Can you focus your vision on these? If not, your eyesight is poor. Exercise it. Strengthen it. Get the right perspective, until every letter of these words stands out clear and steady on the page of the Book of Life . . . your life and mine, the life of the teeming millions, here, there and everywhere . . . the illiterate millions of China and India, the exploited millions of the Colonial Empires, now crumbling into dust, and the lesser throngs of fever-infested jungles, struggling up towards the light of the New Era.

Are you afraid of war? Why worry? There can be no more war, as our distant ancestors of the pre-atomic age knew it. There can be only annihilation . . . complete, final, irrevocable, over-night. If it comes, you and I probably won't know the difference. Can it come? Hardly. Mankind is being watched; it is being guided; it is being nursed along; it is protected both from its own follies and from dangers which transcend its present understanding. Why be afraid? Cleanse your mind, throw off the ballast of traditions, open the windows wide, let the "Wind of the Spirit" blow its fragrant breezes into your very face . . . and step over the threshold into Tomorrow. It is as simple as that.

Beyond the doorway of Tomorrow the pattern of life is changed from our more familiar scenes. Our traditional loyalties to fragments of the whole — race,

nation, social order, leaders, institutions, parties, organizations, castes and creeds — must make way for a greater loyalty, loyalty to the Whole, loyalty to Mankind.

Out of the hard facts of Einstein's Equation arise certain incontrovertible conclusions. Matter and energy are one. The visible and the intangible are one. The spiritual and the material concerns of mankind are inseparable. This means that civilization must be based on *intangibles*. These intangibles are ethical and spiritual, and they are as much more potent than the material forms and shapes, as the electronic energies are more potent than their third cousins of the molecular world.

The mad race for "raw materials," "world markets," "buffer states," "ice-free harbors," "island bases," and "control of atomic weapons," is becoming with every hour more and more out-of-date, representing as it does mental and emotional patterns which belong to the scrap-heap of blasted delusions, in a world which is fast becoming a closely-knit family of peoples; people whose daily needs and interests are not very much different from those of your casual neighbors at the drug-store counter. Just fancy *these* fighting for the undivided control of the sugar-bowl, or demanding the formation of a buffer-state of empty seats between themselves and you! What is preposterously absurd in the small is even more absurd on a grander scale, when you come to think of it. Isn't it?

If the energies liberated from inside the Atom are to be controlled and used wisely, they must be administered by men who are at least as universal as is the Atom itself. These men must represent no nation in particular, and no vested interest as such. They must be citizens of the World — men without a country, truly. Their sympathies must be world-wide, and their allegiances must be centered upon Ideals and Ideas, not personalities or structural forms. They must be Trustees for the Human Race, in whose hands is the safety of Mankind as a whole, and the future well-being and progress of the entire global civilization. Our age *has* such men and women. They are more numerous than our doubting Thomases would want us to believe. They stand, with you and me, on the threshold of Tomorrow; some of them have already crossed it. Why are they not in overwhelming numbers in the Halls of the People? Is it not perchance because You and I have failed to place them there? A grave thought this! A still graver responsibility!

But you are a Theosophist, I hear. So of course these thoughts must be quite familiar to you. Sectarianism, parochialism, dogmatism, intolerance, the love for outworn traditions, the inertia of spiritual somnolence, the dead-weight of self-complacency, the barbed wires of emotional entanglements — all these are foreign to the Movement. . . .

I see you shake your head . . . have I taken too many things for granted again? Maybe I have at that. . . .

Let's take stock . . . let's make the inventory. Liabilities on one side — assets on the other. Relics of medieval patterns to the left — to keep company with feudal moulds, blind superstitions, and paleolithic throwbacks. Vaulting aspirations and a living faith in Tomorrow to the right — to blend with the whisperings of the inner god, urging us to conquests of the Spirit. Dead weight of mental fossils to one side of the ledger — soaring dreams, star-lit visions, winged thoughts to the other.

Where do we stand? What is our chance — yours and mine — to step now over the threshold of Tomorrow?

On the crowded airport everything is ready. Last minute details are adjusted. The pilot checks his instruments. The flagship of a World United is about to take off. Destination — *Tomorrow*.

Where do we stand — You and I? Are we in the waving crowd? Or are we in the ship?

Last Call for Tomorrow! . . .

## ARE CHELAS "MEDIUMS?"

H. P. BLAVATSKY

(Originally published in *The Theosophist*, Madras, Vol. V, June, 1884, pp. 210-11. One of the most authoritative and important articles by H. P. Blavatsky. We hope our readers and students will give it the close attention which it deserves. It is of special value at the present time. — Editor).

According to the newest edition of the "*Imperial Dictionary*," by John Ogilvie, LL.D., "*A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased.*"

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptance of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression "*by animal magnetism*" would probably have been modified, if the editor of the "*Imperial Dictionary*" had been an Occultist, we therefore are only concerned with the first part of the definition of the word "*Medium*," which says: "*A Medium is a person, through whom the action of another being is said to be manifested and transmitted;*" and we should like to be permitted to add: "*By the either consciously or unconsciously active will of that other being.*"

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the "*Animal Magnetism*" or by the active *Will* (which sends out that "*Magnetism*") of another. If the beloved General rides along the front, the soldiers become all "*Mediums*." They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "*Medium*" of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that came to scoff, remain to pray." People go to the theatre and shed tears or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him*. All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "*Medium*" in the popular acceptance of the term, unless we add a few words, and say: "*A medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the consciously or unconsciously active will of that other being.*" This reduces the number of "*Mediums*" in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weak-

nesses," and every man has his little "mediumship"; that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "medium." Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an idea, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, *"the nature of the being, whose action is transmitted through him,"* or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done.

This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influences of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "Medium" in the vulgar acceptance of the term, is a question which had better be left to the reader — after due consideration of the above — to decide for himself.

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## THE COSMIC CLOCK

L. GORDON PLUMMER

No timepiece constructed by human hands ever compared in beauty, precision, and dependability to the Cosmic Clock, whose mainspring is Universal Consciousness, and whose balance wheel is Solar Intelligence. The dial of this clock is the star-strewn canopy of night, and the moving hands are the planets as they journey hither and yon, on their own appointed paths.

If the Esoteric Philosophy did nothing more for us, it is invaluable in that it persuades our minds to reach out, to expand and to grow. The human mind is capable of shaping itself to the ideas that we hold dear, and what is more appealing to the eager intellect than the exercise of penetrating into the vastness of the heavens, with the teachings of Theosophy regarding Life Universal to guide us?

As a prelude to a study of the Cosmic Clock, it will be worth our while to review one or two basic concepts of universal consciousness. In the first place, the universe is alive in the fullest sense of the word. This statement allows ample consideration to be given to aspects of life unfamiliar to us, because we may learn to recognize it under many guises and working in innumerable ways.

Once we are willing to accept the fundamental proposition that life is all-permeant, we can go a step farther, and acknowledge that Divine Nature has her agents who perform their duties under the watchful eye of Karma.

We are taught that there are two main lines of evolution, representing the spiritual and the corporeal activities in nature. The former we call the Architects, and the latter we call the Builders. It is not possible, I suppose, to draw a sharp line of demarcation between the two, as they evidently merge and overlap, but it may be said, speaking broadly, that the Architects represent the Hierarchy of Compassion in the Universe, and that the Builders are the hosts of entities busy executing the plans of the Architects. It is thus that the universes came to their birth and maturity, their flowering and decay, for even the galaxies run through their own cosmic life-cycles. It is thus that the lesser cycles of the planets, and the still smaller ones of human civilizations, run their span. And so amazingly linked together are the destinies of the stars and of man that we are surrounded by a never-ending drama of great wonder.

And here is the theme behind the study of the Cosmic Clock: It is part of the plan of the Architects that from time to time members of the Hierarchy of Compassion should take an active hand in the destiny of the world. And since this has been going on from time immemorial (and not on our Earth alone) we can understand that the impulses that eventually work themselves out as the great religions and philosophies of the world are cosmic in their origin, and work in the world through appropriate agents whom we have learned to call the Great Teachers and Saviors. It should be obvious that these Divine impulses require the right conditions in order to be felt, and that conditions have to be brought about by mankind itself *with the help of Nature*.

Man does his part when the yearning for more light becomes so strong that it resolves itself into a call that cannot be denied. When suffering has worked its painful magic so that men's hearts are opened, the light within shines forth, and is met by the greater light from above.

Nature does her part when the cosmic hour strikes, and the earth is suffused with the glow of Cosmic Compassion, a powerful energy which is capable of quickening and inspiring the greatest minds on earth, because it is verily the mainspring of life.

Do not the old legends tell us that when a great one achieves the fruits of initiation, all Nature rejoices, and the Earth is flooded with her benediction?

The purpose of this article is to inquire into the implication in the phrase: "when the cosmic hour strikes." The manner in which the Hierarchy of Compassion works at the appropriate time is another study, and one to be dwelled on in the silence of one's thoughts, so there is little that can be said about it in a magazine article. Let us rather consider the motions of the hands of the Cosmic Clock. Think first of the planets as the living "mansions" in "my Father's House." This idea of the planets being alive is strictly in accord with the teachings of the Ancient

Wisdom, and it will be born out in the explanation of a certain phenomenon that we must now consider.

In the occult science of numbers, we see patterns which take the form of harmonious proportions, which represent certain lines of evolutionary growth to which all the entities of a given type adhere more or less closely. The fact that there is deviation from the ideal pattern is evidence of individual will and destiny. It detracts in no way from the importance of the pattern. Let us take just one instance. In average man, enjoying average good health, and under normal conditions, the heart-beat is 72 each minute. Obviously there will be a fair margin on either side of this number, so that you may find the counts ranging from 60 up to 85, or possibly in some cases, 90; nevertheless, 72 heart-beats a minute may be taken as the norm. Now we are going to endeavor to find an ideal pattern for the motions of the planets, allowing a certain margin of deviation from the pattern, to be explained by the fact that the planets themselves are alive. Thus in certain periods of their development they might adhere quite closely to the pattern, and at other times the deviation might be relatively great.

The manner in which the "ideal pattern" is here arrived at is one which would require a lengthy discussion of occult mathematics. Suffice it to say that certain numbers appear to fit into the pattern better than others. To many students, these numbers will look familiar.

We shall make a table of the planetary time-periods (revolutions around the sun) — for the "sacred" planets of the ancients — in *earth-days*, and in the second column, place the ideal numbers as they fit into the planetary periods.

Planets	Astronomical period	Occult period	Sum
Mercury	88 days	90 days	178
Venus	225 "	216 "	441
Earth	365 "	360 "	725
Mars	689 "	648 "	1337
Jupiter	4,380 "	4,320 "	8,700
Saturn	10,753 "	10,800 "	21,553

The least common multiple of the



occult periods may be found in the usual manner, and it is seen to be 388,800 days, which would indicate that after that number of days from now, the planets would occupy the same position in the sky that they occupy at the present moment, disregarding for the moment the deviations before alluded to. This time-period may be better expressed as 1,080 years. This is particularly interesting to Theosophical students because they will readily see that it is just one half of the Messianic cycle of 2,160 years. This fits in with the pattern suggested by the sunspot cycle, which is astronomically about 11 to 12 years, though from an occult standpoint it may be considered to be 12 years, and fits in neatly with the revolutionary period of Jupiter. The fact is the polarity of the sun-spots is reversed in each so-called sun-spot cycle, so that it really takes 24 years or twice the sunspot cycle to re-establish the solar polarity. That the least common multiple of the planetary periods follows this same pattern is no mere coincidence, but one more indication of Cosmic law and order.

One final note on the number 2,160. This is significant to students of the Ancient Wisdom as being the duration of the Messianic Cycle, which marks the appearances of the Avatâras, a certain type of Great Teacher.

This time-period also marks the passage of the First Point of Aries through one of the constellations of the Zodiac, and is thus  $1/12$  of the Precessional Cycle of 25,920 years.

Supposing that at a certain time the planets are more or less in a straight line in respect to the sun's position. Then at the close of an "ideal" cycle of 2,160 years, they would once more occupy a similar position in the sky *with the polarity of the Solar System as it is today*. This is highly important in view of the teachings that we have had concerning the appearance of the Avatâras, and the companion-teachings about Initiation. Verily the Gods wait until the hour has struck, and then descend to teach mankind to awaken to an awareness of its own divinity, an inner Godhood which is in no wise foreign to the Godhood of the stars.

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W. E. Small

Katherine G. Heck

Judith Tyberg

F. Collisson

## ROCKET FLIGHTS AND OCCULTISM

BORIS DE ZIRKOFF

Some sixty-five years ago, namely, in October, 1882, in a letter written by Master K.H. to A.P. Sinnett, in answer to his questions, the following passage can be found:

We know of no phenomenon in nature entirely unconnected with either magnetism or electricity — since, where there are motion, heat, friction, light, there magnetism and its *alter ego* (according to our humble opinion) — electricity will always appear, as either cause or effect — or rather both if we but fathom the manifestation to its origin. All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion. . . . But then Science would be unwilling to admit that all these changes are due to *akasic* magnetism incessantly generating electric currents which tend to restore the disturbed equilibrium. . . . Earth's magnetic attraction of meteoric dust, and the direct influence of the latter upon the sudden changes of temperature especially in the matter of heat and cold, is not a settled question to the present day. . . . I wonder how Science has not hitherto understood that every atmospheric change and disturbance was due to the combined magnetism of the two great masses between which our atmosphere is compressed. I call this meteoric dust a "mass" for it is really one. High above our earth's surface the air is impregnated and space filled with magnetic, or meteoric dust, which does not belong to our solar system . . . the Sun has nothing to do whatever with rain and very little with heat . . . we *all* know, that the heat that the earth receives by radiation from the sun is at the utmost *one third* if not less of the amount received by her directly from the meteors (*The Mahatma Letters*, pp. 160-162).

This deserves our closest attention. At the time these passages were written, and until comparatively recent date, it was the accepted belief that the temperature of the air gradually fell as the distance from the earth increased. At about eight miles up, it was some 70 degrees below zero Fahrenheit, and

was supposed to continue to fall with increasing height, towards "the intense cold of outer space."

The theoretical researches of the Russian pioneer, Dr. Vassily Fessenkoff, Dr. Appleton of England, and Dr. Guttenberg of Caltech, showed, however, that there was reasonable ground to believe that many miles above the intensely cold region already explored by balloons and airplanes, there existed a stratum of *considerable heat*.

Direct observational proofs of this fact are now obtainable by means of V-2 rockets which are being sent regularly every two weeks from the experimental grounds in New Mexico, up into the higher reaches of what is known as the *ionosphere*. The latter term is used to denote the series of electrified layers which envelops the earth and forms the upper *one per cent* of the atmosphere. It is a shell of *electrically charged particles*, some 250 miles thick. Scientists have labeled alphabetically various sections of the earth's atmosphere. The ionosphere starts above the stratosphere with what is known as the C region. This stratum lies some twenty miles above the earth and is some ten miles thick. It is also known as the "ozone layer." Only one sixty-fourth of our atmosphere lies above this C region.

The ionosphere gets its name from the phenomenon of "ionization" which takes place therein. Ultra-violet radiations, corpuscles, and even meteoric particles from outer space bombard the gaseous atoms and molecules of the ionosphere to cause grand-scale "detachments" in them. These "detachments" are separations of an electron or two from the cloud of electrons that whirl around the atomic core, or nucleus. The "divorced" electrons shoot off into space; so do the "unstable atoms" from which these "free electrons" have been separated. These

atoms are called *ions*. As soon as they re-capture other particles, they become "stable" atoms again. This whole process of estrangement and mating is known as *Ionization*. There are levels in the upper atmosphere at which this electronic flux and re-flux is more pronounced than at other points. They are known by the initials D, E, F<sub>1</sub> and F<sub>2</sub>. In the three last named occur most of the auroral displays. These levels of greatest ionization do not remain stable; they fluctuate in height and thickness. They vary above different parts of the world, from season to season, and from day to night. The greatest ionization takes place in the daytime, when the layers are exposed to the direct rays of the sun. At night, recombination is greater; the layers become more stable and rise higher above the earth. Each of the belts (excepting the "ozone" layer) has a specific electric character and density, and hence reflects radio waves of particular wave-lengths. This reflection was postulated in 1902 by Dr. A. E. Kennelly of Harvard and independently suggested later in the same year by Sir Oliver Heaviside of England. The name Kennelly-Heaviside was then given to the ionized region, before the existence of more than one electrified layer was suspected. Upon this fact of reflection is based all short-wave broadcasting.

The recent experiments with V-2 rockets have demonstrated the following interesting facts: several alternating layers of heat and cold have been charted. The first eight-mile layer above the earth is one of steadily falling temperature to 70 below zero Fahrenheit. At 20 miles, a rise begins and continues through a 15-mile layer until it reaches 170 above zero at 30 miles, remaining at that temperature to the 40-mile level and over. After that the cold sets in again, and at 50 miles it's again 70 below. Beyond about 50 miles the temperature rises again and reaches 212 degrees (boiling point) at 75 miles altitude. Rocket instruments have not yet been perfected to record data beyond that height, although rockets them-

selves have attained a height of some 100 miles or more. Although no definite information is yet on record, theoretical observation seems to indicate the possibility, if not the actual probability, of temperatures in the vicinity of 1,000 degrees Centigrade at still higher levels.

In the First Volume of *The Secret Doctrine* (p. 583), H. P. Blavatsky, writing on the subject of the elements and celestial bodies makes the statement that

... our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature.

This was another one of those "unwarranted" assertions of the great Occultist which smaller minds have ridiculed for many years past. This ridicule is not valid any longer. The layers of the ionosphere have been shown to serve as a sort of insulator, or filter, that controls the solar radiations which are doubtless the very basis of all natural phenomena on earth. More important yet, the ionosphere keeps everything on earth from being burned to a crisp.

The protective features of the ionosphere are the result of the same kind of wave-length-filtering that affects outgoing radio-waves from our broadcasting apparatuses. Corpuscular radiations from the sun do not penetrate and are absorbed and reflected back by the two topmost layers. The well-known cosmic rays are modified greatly by various layers of the ionosphere. Only some of them reach the earth's surface and penetrate miles into the ground. The extremely short ultra-violet rays are able to reach down to the "ozone" layer. Beyond that layer, only enough filter through the earth to benefit human, animal and vegetable life.

In the same letter from the Master K.H., from which we have already quoted, there is to be found the following passage (p. 161):

Even simple muscular contraction is always accompanied with electric and magnetic phenomena, and there is the strongest connection between the magnetism of the earth, the changes of

weather and *man*, who is the best barometer living, if he but knew how to decipher it properly; again, the state of the sky can always be ascertained by the variations shown by magnetic instruments . . . with us, it is an established fact that it is the earth's magnetism that produces wind, storms, and rain. What science seems to know of it, is but secondary symptoms always induced by that magnetism and she may very soon find out her present errors.

In several recent scientific publications a number of statements have been made to the effect that the entire human metabolism, plant growth, the *weather*, etc., result from nature's reaction to the sun's rays, as much as the storage of energy in coal and oil; and that, but for the existence of the protective ionized layers, the life-controlling cosmic rays, ultra-violet radiations, electrons, and corpuscular rays would bombard the earth to extinguish all forms of life upon it. And in practically every article in the daily press outlining current rocket-research into the ionosphere, mention is made of possible long-distance weather forecasting based on correct information regarding the higher layers of the ionosphere and its state of magnetism.

If the diligent student takes into consideration the fact that the Teachers, writing in their letters, were compelled to use a makeshift terminology, and could not have possibly used the language of the then non-existent science of *electronics*, he will have no difficulty in understanding what they meant by such terms as "magnetic continent," "magnetic dust," or "meteoric mass," and the like. Atomic research has developed its own terminology. The same

ideas can now be expressed in more adequate terms which in no way affects the spiritual perspicacity of the Teachers themselves. It is the *ideas* which are all-important and should be grasped, not the temporary and changing forms of expression. It is probable we will all agree that it would have been quite a task to explain the nature of a "chain-reaction," or the workings and principle of an X-ray tube, to even a brilliant mind in the era of the French Revolution, though the language of his time must have appeared to him at least fairly satisfactory and complete.

In closing we wish to draw the attention of the student to the little-known and rarely-quoted fact that the intimate connection of the Northern and Southern Lights (*aurorae*) with sub-atomic particles, and the ultimate structure of matter, have been hinted at by H. P. Blavatsky in an obscure footnote on page 621 of the First Volume of *The Secret Doctrine*, to which the reader is referred.

Other developments of modern Science, some suspected, and others yet undreamt of, are either hinted at or even broadly outlined in the pages of this amazing work, its companion volumes of *Isis Unveiled*, and the Letters which the Masters K.H. and M. wrote to their correspondent A. P. Sinnett. They spoke from actual, first-hand knowledge, of the secrets of Nature, and their remarkable accuracy in matters which have already been scientifically demonstrated suggests their further accuracy in such matters which as yet have defied the most diligent scientific research. This is well worth pondering over.

## THEOSOPHIA

### Financial Statement, May, 1946 — May, 1947

Receipts		Disbursements	
Balance, May 1st, 1946	\$ 95.16	Printing	\$ 816.89
Subscriptions	197.50	Mimeographing	3.06
Single copies sold	14.20	Postage	53.06
Renewals	291.50	Envelopes	43.28
Donations	609.36	Incidentals	7.50
	\$1,207.72		\$ 933.71
		Balance on hand	274.01
			\$1,207.72

We thank all our friends and subscribers for their support and interest. In our fourth year of publication, we will endeavor to continue to justify their trust in us. — Editors, "Theosophia."

# THE CRITERION

JAN H. VENEMA

Theosophy teaches as the only lasting and possible basis of a truly happy life and spiritual evolution: *love* and *compassion*. It was the doctrine of all great sages, initiates and great philosophers. They and the Wisdom-Religion, Theosophy, give this basis, because it is that fundamental groundwork on which the whole universe rests; it embodies the cosmic forces of welding into one, of holding together, magnetism on inner and outer planes (love!) and support, mutual help, continual restoration and — O blessed thought! — always new chances and possibilities (compassion!) in all phases of life. "Love is the Cement of the Universe." Consequently in judging our own standing and that of our fellows, we have as the criterion the manifestation of these forces. When we meet a brother-theosophist who in his (her) attitude radiates these, we know that he (she) represents Masters' work, whatever his (or her) opinions or experiences may be — "opinions" generally about the various illusions, the maya, of life. Though his love and compassion may sometimes make the impression of weakness on others, he must of necessity be very strong. As Gottfried de Purucker reiterated: he who loves is strong and he who hates is weak. Consequently again, he who on account of his opinions and experiences, differing from those of his fellows, assumes the better-than-thou attitude, builds around himself walls of partition, is weaving the illusions of separateness. Assuming that attitude, we drift away from the cosmic force, from the magic "Cement"; that makes us only a sectarian, a zealot or a religious fanatic, though the qualities of such a one might, in a purified state, work wonders! Though we may make the impression of strength on others, we would in reality be very weak. Therefore our criterion is always easy!

We ask ourselves and others: what have you done for mankind, in what

way have you alleviated sorrow and suffering, what have you done to bring peace and harmony among human beings? The answer to *that* will make you my brother, not opinions or convictions. That will lead us to the "Buddhic plane," make us very tolerant, and yet make us raise a thunderous voice and be a great champion when wrong is done or a fellow unjustly attacked. It will lead us to fight till the last breath in order to redress where wrong is done. In Holland, in the 16th and 17th centuries, and in 1940-45, we had forces which sang all sorts of tunes to the population: think as we do and you will be happy and gay. It did not work . . . the population rather died by thousands than be "happy and gay." Curious that it never occurred to certain human beings that the Cosmos always wins! So we have our criterion — we apply it to ourselves and to those who would teach or lead or guide us.

It stands to reason that the manifestation of the power of love and compassion, mentioned in the beginning of this article, must evoke them also. We may differ about the quality and properties of the sunlight but never about the *Truth* of the sun and its glorious light (Its light may even be too much for us at times!), nor about the fact that it is the heart of the system and that it is a unifying power. It does so by the forces mentioned above. So our criterion is: do we hold together, as H.P.B. said, "as the fingers of one hand," "doing justice to each and all"? Yes, indeed, even if our fellows are entirely "different"; the "cement" in a curious way draws together human natures of all shapes and colour, and positively refuses to do anything else but magnetically to draw together. "As the fingers of one hand. . . ." Then there need be neither fear nor anxiety, and when H.P.B. comes, as she intimated she might, to have a look at all the theosophical groups, we shall know what to show her. Is it not so?

# WHO AND WHAT AM I?

EMILY L. NERESHEIMER

From birth to death the sense of "Self" as the experiencer of life remains the same. Soon the infant awakens to a realization that it is a separate entity wanting something that is distinctly for itself as separate from others.

Although the body, emotions, desires and thought-life of the individual are subjected to constant change, the "I"-consciousness remains unchanged throughout life.

What then is this "I"? Where can it be found, and what is its intrinsic nature?

Can it be the body?

Although it usually identifies itself with the body, saying "I am hot; I am cold; I am in pain," etc., the "Self" cannot be the body which is in fact the most impermanent part of man's constitution. It is built up of atoms that constantly change, passing out and being replaced by others, while the Ego can stand aside and purposely change the component parts of its physical form. By thoughtful study and the exercise of the spiritual Will, the Self can use its own power of choice and select the substances that will build a more useful and healthy body; though it will always be subject to the Law of Cause and Effect (Karma), which rules the Universe and man. However, it can strengthen and refine its vehicle for its purposes in the physical world. On the other hand, if allowed to drift at the mercy of uncontrolled desires, emotions and thoughts, it will grow increasingly gross and insensitive to higher aspirations, and finally destroy itself. In any case man's body can be no more than the temporary vehicle of the conscious Self.

Can the "I" be identical with a man's desires and emotional nature?

These constantly sway the heart and mind, unless the Self can deliberately stand aside, so to say, and change its emotions, desires and thoughts. Hence it cannot be said that the volatile feelings, cravings, and ideas can be the permanent self-conscious "I."

Nor can this Self be the Mind, for "I" can change my mind at will, I can stand aside at all times and realize that I am the Seer and the Watcher, and can analyze and pass judgment on all my experiences. The Mind is the play-ground—sometimes called the battlefield—of all the forces of Nature in man. These can be controlled by the Self, or allowed to function unrestrainedly.

An ancient Indian allegory likens the Self to two birds perched on different branches of the Tree of Life. The one typifies the Rational Mind with its consciousness directed towards physical Nature and being. The other bird, perched on a higher branch, represents the Higher Self, the Watcher and Seer. It sings a sweet song that can be heard only by the intuitive heart and mind that are in harmony with its divine melody. This Higher Self knows Truth by direct perception. It gathers in the essence of all ideal and pure impressions that it can glean from earth-life. Gradually a man learns to use all his faculties as instruments with which to accomplish his divine purposes. The spiritual Will uses the Mind to control the desires which have been transmuted into aspirations. After many lives of striving thus for the realization of its divine Self, the conscious "I" finds Reality, and at last becomes an intrinsic part of the all-consciousness of the *Divine Universal Self* that enfolds the spiritual Essence of the experiences of all Selves.

We acknowledge with appreciation the receipt of the following exchange magazines: *The Theosophist* (Adyar), *The American Theosophist* (Wheaton, Ill.), *The Canadian Theosophist* (Toronto), *Theosophical News and Notes* (London), *Theosophia* (Copenhagen), *Boletín and Dharma* (Mexico), *The Christian Theosophist* (Mon Abri, England), *Theosophy* (Los Angeles), *The Quarter Hour* (Los Angeles), *Het Theosofisch Forum* (Rotterdam), *Theosofiskt Forum* (Stockholm), *Biosophia* (Mexico), *The New Age Interpreter* (Los Angeles), *Devenir* (Uruguay), *Free Mind* (Portland, Ore.)

# MAN: A MIRROR OF THE UNIVERSE

WILLIAM W. STEVENS

It is said that it is our ignorance which prevents our understanding Life and Truth. What do we mean by this? What is this ignorance?

The answer has been stated and restated by many teachers and in many ages. It is summed up in the words which are said to have been carved over the gateway to one of the great Mystery Schools of ancient times—the oracular Temple of Apollo at Delphi: "Man, know thyself."

The idea is that by analogy a human being is a microcosm, a universe in little, containing in that little a microscopic duplicate of the organization, visible and invisible, of the macrocosm, whether we consider the macrocosm to be our planetary system, our island universe within the Milky Way, or that infinite cosmos which stretches not only beyond the reach of our greatest telescopes but beyond any stretch of our imagination.

There are those who see that infinite cosmos as part of the material body of an entity beyond our comprehension. They point to the analogy between the atoms and molecules of our bodies—which we now know consist of a central unit around which whirl other bodies—and our solar system. We have learned that the sizes of these bodies, atomic or sub-atomic, in proportion to the size of the outer orbits of the component parts, and the proportionate distances between protons, neutrons and electrons, or even the atoms in a molecule, are comparable to the sizes and distances of the sun and planets. These atoms and molecules in proportion to the size of a body cell, may be compared to the relation of our solar system to our island universe. A human cell, as compared to the organ of our body, of which the cell is a part, may be considered to bear something of the same relation as our island universe bears to the visible portion of the

infinite universe. Beyond is the universe which escapes our observation but which we have every reason to believe extends to what, for us, is infinity, and which may form part of the physical body of an entity we cannot even imagine.

I could carry this picture farther, under the great truth, "As above, so below," but this is far enough to illustrate the analogy of the human body to the universe. I could also draw an analogy between the invisible parts of the universe and the invisible parts of the human body. It is upon this total analogy, I believe, that the statement is formulated that man contains the universe within himself, from which the conclusion is drawn that if man understood himself he would understand everything in the universe. At any rate, that is the mystic proposition as I understand it, and which, I believe, is the answer, perhaps crudely put, to the question regarding the nature of our ignorance.

However, there remains the question, how are we going to accomplish the understanding of ourselves and hence of everything in the infinite universe? Going back to the analogy and accepting the atom, the molecule, the cell, as entities, which they are, containing within themselves reasonable facsimiles of the solar system, itself also an entity, we can imagine them as being aware of other similar entities in their neighborhoods, and co-operating with them; but we cannot imagine them comprehending or understanding the greater entity of the whole body of which they are temporarily a part, any more than we, who are aware of each other, and co-operate, more or less, can comprehend the whole of the great entity in whom we live and have our being.

It is my thought that our capacity for understanding, either ourselves, or Life, or Truth, is limited, in propor-

tion as is that of our constituent parts, which nevertheless, under the life impulse, co-operate so magnificently and so incomprehensibly over long lifetimes. They and we are limited by the state of evolution to which we have progressed.

Ignorance is the lack of knowledge, or understanding, as darkness is the absence of light. In our case, ignorance is the lack of the knowledge we have not yet acquired. To understand more we must progress further. How to do that? Through the experiences we meet as we go, and the benefit we obtain and absorb into our essential character from those experiences.

Among these experiences are meditation, introspection, awareness; which may show us what we really are, and it is usually not a pleasant view, and they may indicate what we might be if we were not too lazy to make the effort. But there are other experiences which bear also on the subject of ignorance, the things we can learn from

the experience of others. When we absorb benefit, or maybe damage, from our own experience, we have less ignorance. We can also erase some of that ignorance by benefiting from the experience of others. That is why we hold meetings. That is why we study the teachings. That is why we exchange our thoughts, and share our viewpoints.

We, as human beings, have the inestimable gift of being able to receive from others, present and past, the fruits of their experience. If we could not, we would be on a par with the beasts, who, except for their group-spirit guidance, inherited memory or instinct, and some crude mother instruction, have to start from scratch in every life. As human beings we have an infinitely richer heritage in science, religion and philosophy, and, if we use it, we shall be better able to progress and evolve, to overcome our ignorance and thus be better able to understand ourselves, and therefore Truth and Life.

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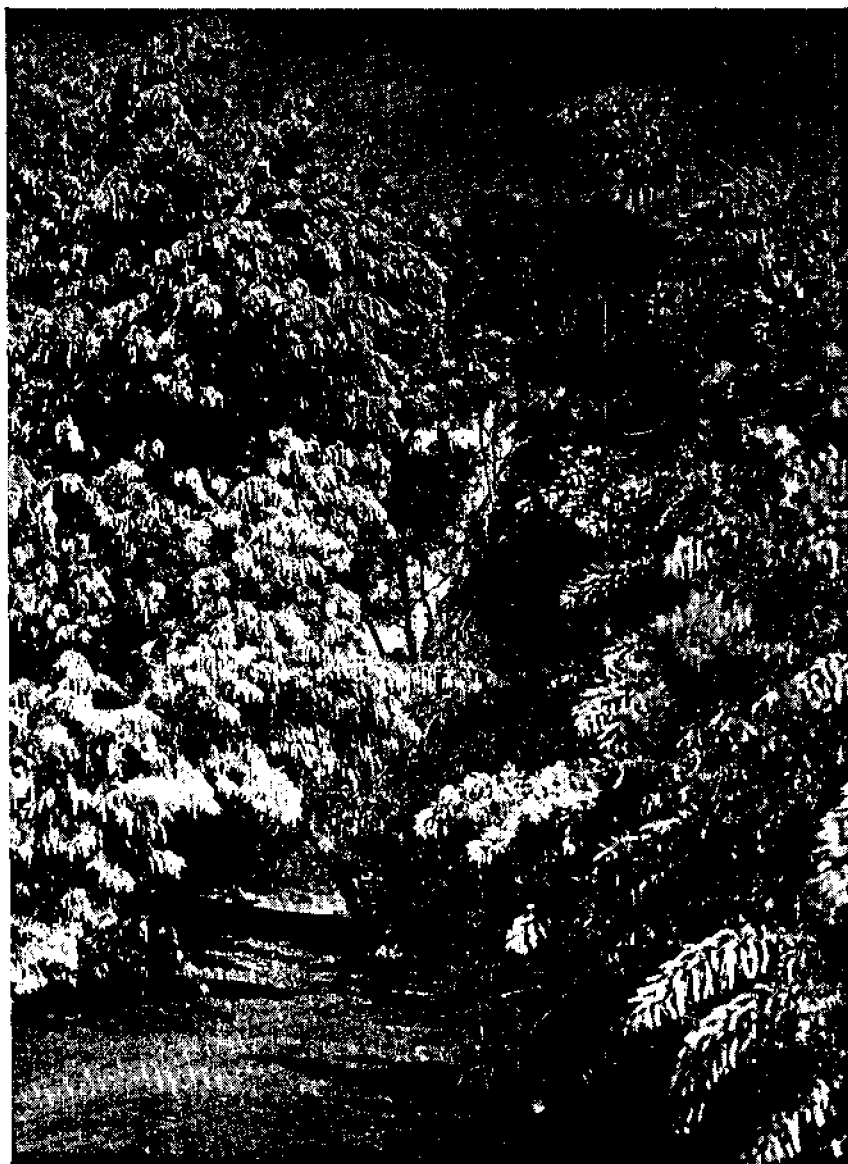


# THEOSOPHIA

*A LIVING PHILOSOPHY FOR HUMANITY*

VOL. IV, No. 3 (21)

SEPTEMBER-OCTOBER, 1947



CALIFORNIA ACACIA IN BLOOM

# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International Group of Theosophists

## Objectives:

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## A THOUGHT TO REMEMBER

The mission of the Theosophical Society is to bring all mankind of every race and colour, of every religion, and both men and women, into one Universal Brotherhood. Because all men have the Divine Nature within them, though some are white, brown, yellow or black, and are of the male or female sex; though some are highly intellectual and cultured, and others are simple-minded and in lowly occupations; all are equal. Mankind is like a family with elder brothers and younger. But just as in a family there is inequality between a son of twenty and a baby of one, so here is also inequality; yet all mankind form one Brotherhood. But today men are divided by race, religion, sex, culture, and in worldly goods. The mission of the Theosophical Society is to build bridges from one nation to another, from one culture to another, till the present rivalries and animosities disappear, and all men realize that they are brothers. As brothers there can be no war among the nations; every national problem as between the white races and the dark races, as between employers and workers, as between men's rights and women's rights, can be solved in a new manner, if when each rival group meets another rival group both realize that they are brothers. When men sit face to face across a table and do not argue with hostility as worker and master, or as Finns or English or Indians or Russians or Germans, but as brothers, a new standpoint is possible between the two, and all the difficult problems that have arisen among them can be adjusted with better understanding and less friction.

On the basis of Brotherhood all our problems can be brought to a just solution.

— C. Jinarajadasa, in a Broadcast delivered in Finland, June, 1947.

# THE ALEXANDRIAN LIBRARY

ARTHUR LOUIS JOQUEL, II

Long before the time of the final destruction of the last island of Atlantis, ten thousand years prior to the beginning of our present era, Egypt had become the repository of knowledge for the eastern hemisphere. When the Atlanteans departed from the ways of wisdom, then the doom of the island continent advanced swiftly. And the guardians of the accumulated lore of this once mighty nation departed silently from the legendary city of the Golden Gates on the east coast of Poseidonis, and transferred their precious documents, filled with the accumulated knowledge of a race, across what was then the Sahara Sea to the territory of Egypt.

Plato, in the *Timaeus*, related how Solon traveled to the Egyptian city of Sais in search of wisdom, about the year 600 B.C. There the priests told him that the constitution of their city was drawn up more than eight thousand years before their own time, and that they had preserved in their temples a complete record of all the important happenings in every region of which they were informed, from the time of the city's founding.

Thus, not only was the salvaged lore of Atlantis preserved in Egypt, but the history and enlightenment of many other countries as well. It is in fact difficult to determine how long the implements of learning had been accumulating in Egypt. The pre-dynastic kings had encouraged and assisted in many ways this compilation of knowledge, while the Pharaohs had been patrons of every branch of learning from the earliest periods.

For thousands of years, the guardians of the wisdom of the ages steadfastly preserved their records and documents. Through all the vicissitudes that beset a nation in its historical course, the light of knowledge was kept burning along the Nile.

It was in 332 B.C. that Alexander

of Macedonia, having peacefully conquered Egypt, founded the city of Alexandria. After his death in 323 B.C., that division of Alexander's empire which included Egypt, fell to the share of Ptolemy (d. 283 B.C.), who had long been a companion, bodyguard, and one of the generals of the would-be world conqueror.

Ptolemy established a government which the Egyptians found extremely lenient and sympathetic. He patronized the Egyptian religion, followed the existing customs, and encouraged manufacture and commerce. Spengler calls Alexandria the first example of the Classical world-city.

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The ideas of the Greek philosopher Aristotle regarding the systematic organization of knowledge bore fruit in Ptolemy's Alexandria. There was established the national Museum of Antiquities, which from its name was dedicated to the muses, the nine goddesses presiding over science, art, and poetry.

A branch of the Museum was the Brucheion, the larger of the two public libraries in Alexandria, in the founding of which Ptolemy I, surnamed Soter, was encouraged by the great scholar, Demetrius of Phalerum (345-283 B.C.). Here, in a magnificent rotunda-like gallery, were between five and seven hundred thousand manuscripts — on parchment, vellum, clay tablets, papyrus, stone slabs, cloth, wood, wax, terra cotta, inscribed on imperishable metal plates, and graven by now unknown arts on the surface of precious stones — gathered from every source known to the savants of that time.

Here, in one building, were collected together a majority of the rare and curious manuscripts which had been accumulating in Egypt for thousands of years. This was the fruition of the work of the high-priests and teachers, who

for centuries had devoted themselves to gathering, classifying and preserving the wisdom of a hemisphere, while the philosophers had spent their lives in the study and interpretation of the arcane lore which was available to them.

Among the multitude of documents brought to Alexandria might have been portions of the great collection which formed the "city of books" founded in Irak by Sargon, only undecipherable fragments of which we possess today. The Library of Memphis, which was formed during the Seventh Dynasty, possessed a vast number of manuscripts, of which only one unimportant fragment is known at present. This aggregation probably contributed its store of priceless treasures to the Alexandrian collection.

That the Greeks were represented in this storehouse of knowledge cannot be doubted. While only a small number of works have come down to us — a bare handful of philosophers; almost solitary tragedians, dramatists, and comic writers; and distinctly second-rate historians — the Greek lists name three hundred and fifty poets, six hundred historians, and philosophers past counting.

Greek scholars, coming to Alexandria, must have brought with them the works of their outstanding countrymen to add to the other knowledge accumulated there. Callimachus, librarian of the Brucheion under Ptolemy II (Philadelphus), purchased and brought back to Alexandria the library of Aristotle. The city of Athens sent autograph editions of its dramatists to Alexandria during the reign of Ptolemy III (Euergetes), and the copies were never returned.

India and Tibet contributed invaluable material to the collection, as did China, Persia and Arabia. Moses of Pharené remarks that the libraries possessed the scientific and historical works of the Hindus, Persians and Chaldeans, some in the original and others translated into Greek. These might have

included the astrological records of the Chaldeans and Babylonians, whose observations of the stars cover an almost incredible period of time, according to Cicero and Diodorus Siculus.

It does not require a stretch of the imagination to believe that the Celtic Druids exchanged knowledge with Alexandria from their great library at Alesia, which thrived for a thousand years before Caesar ordered its destruction. And if, as Le Plongeon speculates, a Mayan princess at one time crossed the Atlantic Ocean and settled in Egypt, it is quite possible that records of the Americas were preserved in Egypt.

The foreign representatives of the Ptolemies were instructed to watch for new works for the library, and special book collectors were sent to all countries. In addition, Ptolemy III enacted a law that any traveller who brought a previously unknown work to Egypt had to have a copy of it made for the library.

The other public collection was housed in the Serapeum, so called from the patron deity of the Ptolemies, Serapis, whose statue was located in the building. The manuscripts preserved here were almost entirely devoted to the more obscure forms of knowledge, and greater care was therefore taken of them. Each of the almost forty-three thousand manuscripts housed in the Serapeum was kept in an individual fireproof container, shaped like a bucket with a sealed lid.

Private libraries were numerous, being the property of researchers in various specialized fields of learning. And in addition, the priesthood possessed secret collections, written in the hieratic glyphs — or sacred writing — which only they could understand.

The total number of literary treasures in the Brucheion, the Serapeum, and the private collections — each item written by hand, and in many cases the only copy in existence — has been estimated to exceed one million documents.

The first catastrophe to strike the

libraries occurred in 51 B.C. or 47 B.C. — historians differ as to the exact date. It was during the struggle for the throne of Egypt between Cleopatra and her brother, Dionysius Ptolemy. Julius Caesar, the Roman lover of Cleopatra, being unable properly to protect his ships which were at anchor in the harbor, issued instructions for the destruction of the fleet by fire. Shortly after the carrying out of this order a brisk wind arose, the flames escaped from the ships to the shore, and great havoc was wrought in the section of Alexandria where Caesar was entrenched.

The Brucheion was undergoing repair at this time, and a large number of the most valuable manuscripts, particularly those of which no duplicates existed, had been removed and stored in the houses of the principal librarians. And, in the several hours that elapsed between the firing of the fleet and the spread of the conflagration in the city, the librarians, assisted by several hundred slaves and attendants of the Museum, were successful in removing many of the more precious documents from the doomed building.

After the fire had subsided, Cleopatra visited the ruins of the Museum. There she beheld a veritable mountain of burned and charred manuscripts — the greater part of the seven hundred thousand documents which the Brucheion had housed at that time. Confronted with this scene of devastation, the like of which had never before been seen, the Queen of the Sun cursed her ancestors for not having made provisions to protect the library from such a calamity.

Partially to atone for the disaster, Marc Anthony presented Cleopatra with a new library of two hundred thousand pieces, and assisted greatly in the restoration of the Brucheion. The collection which was housed therein was largely composed of manuscripts taken by the Romans from the library which Attalus III had founded at Pergamos, together with several other valuable groups of documents seized from conquered peoples.

After the disastrous fire of Cleopatra's time, the guardians of the archives had realized the danger of future occurrences of this sort. There are widespread traditions, current to this day among Eastern monks and rabbis, in monasteries and desert retreats, of the disposition which was made of the manuscripts salvaged from the Brucheion, and from the other destructions of both libraries.

While the impression was allowed to circulate that the most valuable documents had perished along with all the others, in reality they were transported to immense subterranean galleries near Ishmonia, now known as the "petrified city." Here, protected from the destroying hands of bigots, tyrants and warriors, the priceless records were stored to await the coming of a time when the wisdom contained therein could be safely restored to the world at large.

In the great vaults beneath the Sahara desert were secreted the vital works of history, philosophy, science, art, music, religion, and literature known to the ancient world. The histories which hundreds of generations of savants had compiled, dating beyond the time of Atlantis, and chronicling the whole history of the human race in every land since that era, were carefully laid away.

In the literary fragments of that time which have come down to us there are mentioned many sciences and arts which are now considered to be lost, because present-day technicians are incapable of restoring or duplicating them. Among these are the mysterious ever-burning lamps; malleable glass; everlasting pigments; the science by which the Egyptians were able to melt precious stones and cast them like so much glass; and the transmutation of metals, just now being rediscovered by modern physicists armed with the atomic theory of matter.

The secret symbolism of the Seven Wonders of the ancient world was also concealed; so was the true interpretation of the Shamir, the mysterious

jewel with which King Solomon trued the stones for his temple. Astronomical lore and maps of the heavens constructed over an enormous period of time were secreted from the hands of vandals.

Storage batteries and the use of electricity in communication were known to the ancients. Examples of the former have been discovered that are reputed to be more than five thousand years old. Evidence exists that one of the Cleopatras sent messages by a mysterious wire to cities along the Upper Nile. And greater than these was the terrible *eril* — the vital-electricity, the cosmic moving force, known to the eastern schools as *fahat* — the abuse of which brought on the destruction of Atlantis. Thousands of documents, containing the keys to knowledge far in advance of any since discovered, were placed where no misuse could be made of them, and where they would be safe until the time arrived for the wisdom contained therein to be released to a world which would use it wisely.

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Comprehensive measures were also adopted for the protection of the works remaining in the libraries, in times of emergency. Thus, when Aurelian entered Alexandria and destroyed both the Serapeum and Brucheton, about 273 A.D., not a single volume of importance was lost, and the buildings were reconstructed soon afterwards.

Between this time and the middle of the fourth century A.D., a serious menace to the safety of the collections grad-

ually arose in Alexandria. This was the Christian church, the militant and fanatical outgrowth of the Gnostic Christian religion, which had its greatest strength, if not its actual origin, in Alexandria instead of Jerusalem.

Bent on establishing the uniqueness of its religion and the divine origin thereof, the rising church used every means possible to destroy the evidence of the pagan sources of Christian rituals, symbols and doctrines. In 389 A.D. the edict of Theodosius was issued, in response to which a mob of fanatic Christians of Alexandria, led by Archbishop Theophilus, stormed the Serapeum and completely razed the building. The colossal statue of Serapis, which had graced the library since the time of Ptolemy I, was demolished by the mob. This alone must have been a gigantic task, for one report says that a soldier's axe was shattered amid a shower of sparks when it struck the image.

After this act of faith by the Christian fanatics, no effort was made to rebuild the Serapeum, the activities of the seekers of knowledge being thereafter centered in the Brucheton. And when in 641 A.D. this last vestige of the great collections was utterly wiped out by the Arab General Amru, a zealot who declared that the literary treasures of the ages were as naught compared with the wisdom of the Koran, there was little but an empty shell left to feed his torch. Alexandria and the Mediterranean world were left in complete intellectual darkness.

"... But how can one tell the true from the false teachers?" Certain questions can be asked: Is the teaching directed towards personal gain, or towards service? If it proclaims the development of powers that will make the student a sort of psychic superman, beware! If, on the other hand, the instruction leads away from self to the service of humanity; if it urges right-doing for the sake of Right, not for rewards here or hereafter, then the teacher and teaching are likely to be more reliable. . . .

To battle with our habits of laziness, our selfish desires, our moods of depression, our pride, our temper, our hurt feelings; to acquire perfect focus on the smallest tasks; to discipline our wandering thoughts — these are not glamorous achievements. But they are the only solid foundations upon which our sculptured Temple can rise. . . .

If your study makes you endlessly compassionate of the faults of others and stern towards your own; if it makes you calm in danger, indifferent to luxury, patient under hardships, and cheerful in times of pain or monotony — above all if you can truly call all men "Brother," then trust that teaching! It is of the wisdom.

— Thea Hehr, in *The American Theosophist*, July, 1947, p. 159.

# WHERE ALCHEMY AND SCIENCE MEET

BORIS DE ZIRKOFF

With due respect to the "deductive and analytical" methods of modern science, it should nevertheless be stated that modern chemistry is to a very great extent the direct descendant of medieval *alchemy*, whose insight into the mysteries of nature is being daily confirmed by official science.

The theoretical ideas of the Greek alchemists passed through the schools of Alexandria and the Syrians, in the time of the early Caliphs, and were carried by the Arabs and Moors into Spain. The numerous works of their philosophers were translated into Hebrew, into the languages of Castile and Provence, and into the Latin; this body of doctrines became the foundation-ground on which the alchemists of the twelfth, thirteenth, and up to the seventeenth century based their later speculations. Contrary to what is believed, chemistry, which at that time was exclusively *alchemy*, did not originate with the Arabs, who derived their knowledge partly from the Hellenic culture and wisdom, partly from the temples of Egypt.

The most ancient Latin treatise on the *technical traditions* of alchemy, *Compositiones ad Tingenda*, a manuscript of the time of Charlemagne (end of the ninth century), also the *Mappae Clavicula*, a manuscript of the xth, as well as the *Liber Diversarum Artium* and the *De Secretis* (by various authors), show undoubted continuity between the knowledge of the Greco-Egyptian period and that of the subsequent centuries, down to the thirteenth. This indicates a direct inheritance from the ancient temples of by-gone civilizations and the sanctuaries of antiquity.

It is only owing to the peculiarly materialistic trend of thought during the so-called "age of discoveries," from the end of the previous century to the present time, that some men of learning have been able to vilify the profound truths uttered by the nobler alchemists, and have felt a repugnance to every-

thing that concerned their knowledge.

Nevertheless, if we take the art of alchemy as a whole, and consider it with impartiality and the reverence due to every sincere manifestation of human intellect and reasoning, in whatever domain it may be, we shall arrive at the conclusion that the foundation of alchemy was and is purely *scientific*, soundly *philosophical*, and highly logical and convincing for every mind which can pierce through the veil of surrounding superstitions.

Paracelsus (1493-1541) defined alchemy as a science which seeks to convert one species of metal into another. This was but *one* aspect of alchemy, the other ones being more or less secret. Denys Zachary said that alchemy was a part of natural philosophy which taught the mode of perfecting the metals. Hermetic chemistry was, according to its adepts, the art of working along with nature for the perfection of everything base and imperfect.

It was claimed by the alchemists of every epoch, from the times of Geber and the Arabian scholars, down to the age of Van Helmont, that they possessed the secret of making artificial gold, and of transmuting every base metal into a "higher" one in the category of metallic substances. One of the leading problems that occupied their attention was the preparation of a compound named *elixir*, *magisterium*, or philosopher's stone, which possessed the property of transmuting the baser metals into gold and silver. This was the *magnum opus* of alchemy. Truly, it was the "great work," as it implied and presupposed all the doctrines which lay at the foundation of the alchemical philosophy of life. It was a logical deduction of the Unity of Matter, of the theory of the Three Principles, and of the Four Elements, not to mention other and more profound tenets of a wisdom which came from a long forgotten antiquity.

The transmutation of metals in gen-

eral is not anything that could be considered as a new "scientific discovery," due to the sagacity of modern scientists. It is very old indeed. In fact it is a trivial and commonplace thing, when considered apart from the grand philosophical body of doctrines which animated the minds of the alchemists. The important thing about modern investigations along this line is not the artificial making of gold or silver, or of any other element of the Periodic Table, but the proof they give of the truth of ancient philosophies and of many so-called "superstitions." Modern Science will have to recognize sooner or later the debt it owes to ancient thinkers, and their profound insight into the mysteries of Nature.

Anyone who has visited the Church of St. Andreas at Cologne, must remember the relics and the shrine of Albertus Magnus (1193-1280), the great scholar of the xiii<sup>th</sup> century. Although he is considered by many moderns as one of the medieval "quacks," yet we assert that Albertus taught what modern science but now begins to lisp. He said that metals are composed of *philosophical* sulphur and mercury; and instead of being a distinct and elementary body, each metal was produced by mixtures of the fundamental constituents in different proportions, and by variations in the purity of the component parts.

Now it would seem as though the analogy with the state of contemporary research was not too far-fetched, after all. It should be distinctly remembered that what science calls protons, electrons, neutrons, positrons, etc., are *not* tangible, sense-perceptible, "physical" units, but rather mathematical and mental concepts, convenient for the explanation of fully perceptible outward phenomena. Advanced speculation, contemporaneous with the release of intra-atomic energies, conceives the existence of what has been called *nuclear fluid*, out of which all substance is ultimately made. The various "units" above mentioned are somehow or other derivative from this nuclear fluid. It appears,

therefore, that the despised "quacks" had *anticipated* the theories of xx<sup>th</sup> century scholars by more than six hundred years.

It is asserted on very good evidence that Raymond Lully (1235-1315) *did* transmute metals into gold. He was employed by Edward I of England to make gold for minting, and had a laboratory for that purpose at Westminster. Men like Vincent de Beauvais (d. 1264), Roger Bacon (1240-1294), Arnoldus de Villanova (d. 1311), and others, were all credited with making artificial gold. They claimed knowledge of the ultimate constitution of matter. What would be the progress of science today if it could adopt in fullness the wisdom of the alchemists, at least of those among them who were sincere and "scientific?"

In speaking of alchemists and their doctrines, one should always keep in mind the forced symbology of their expressions, their books and treatises. Alas, what would be the terms and symbols that our contemporary "lights" would employ in this century, if they had to conceal their bold teachings, from fear of the torture-chamber and the stake haunting their minds at every step?

It would of course be absurd to take the literal meaning of such words as *mercury*, *sulphur* and *salt*, and try to prove, as some people have attempted, that, according to our present views of matter as a whole, and of these three substances in particular, the above-mentioned bodies are not capable of generating gold by any process *known to us* (with the exception of nuclear disintegration). The alchemical terms are symbolical throughout, and unless the student acquires the key to their hidden meaning, he will not be able to understand the actual *rationale* of the process indicated by alchemists.

It is interesting to note, however, that besides being a symbolical expression, *mercury* of the alchemists was in many cases actually the metal that was used by a number of them for the pur-



pose of gold-making. This feat was accomplished by a large number of students of the art of alchemy, for which there exists abundant testimony, and acknowledgments on the part of honest, trusted, and truthworthy writers and thinkers. The fourteenth century teems with accounts on that subject.

What shall we say about all these men who actually claimed to have transmuted metals? Flamellus, Joannes de Rupescissa, Adolph Menthia, Eleazar, Antonius d'Abbatier, Guido de Montanor: shall we relegate them all to the archives of "superstitious mystics" under the category of "quacks?" And what shall we do with those of the fifteenth and sixteenth centuries—Edward Kelly, Cardanus of Pavia, Battista Porta, Thomas Vaughan (Eugenius Philalethes), and all the others? Their memory lives. Does the fame of "quacks" and "liars" last as long? It hardly does! Otherwise we would have gathered some experience from bygone times, to guard us against the charlatans of today.

Modern science has not yet reached the profound occult knowledge of matter *per se* possessed by some of the greatest of medieval alchemists. But it has reached the point where the Unity of Matter becomes a scientific truth. This unity was the fundamental teaching of alchemy, ancient and medieval. It was expressed in the *Smaragdine Tablet* attributed to Hermes Trismegistus, and goes back to remote ages. We have but to go to the British Museum and cast a glance at a certain sarcophagus in one of its halls, to see what is termed the *Chrysopoeia of Cleopatra* (not the queen). It is inscribed on the side of the coffin: "One is All . . . the serpent is one who has the poison. . . . One is All, and by it all, and to it all; and if one does not contain all, all is nought . . ."

Represented on the sarcophagus are alchemical symbols and ancient symbols common to all nations and creeds. A serpent biting its tail occupies the lower corner of the picture. Its alchemical signs and allegorical representa-

tions show the origin of the subsequent drawings, and prove the assertions that *alchemy is as old as tradition itself*. The alchemists held that matter is one, but can take a variety of forms, and under these various forms can be combined and recombined *ad infinitum*. There is one universal substance, *prima materia*, identical with the *chaos* of the ancients. "Nothing in the world dies, but all things pass and change," said Hermes.

In the *Edda*, Ymir, the giant, is slain by the sons of Bur; from the wound flow mighty streams of blood, which drown the whole race of giants; Bergelmir alone is saved, with his wife, and they take refuge in a bark. Thus he is able to continue the famous race of giants in the world. From the remains of Ymir the world was created. His blood formed the ocean and the rivers, and his eyebrows helped to form the future abode of man—Midgard. It is the earth of the *Edda*. It is round as a ring, and floats in the midst of Ether, the Celestial Ocean, the Waters of the Infinite.

Anyone who has studied the symbology of the ancient religions, and who has delved into the cosmogonical teachings with which they teem, will see that the above-mentioned imagery of the old Scandinavians reveals the archaic teaching of a *primitive matter*, in its chaotic or pre-formative state—Ymir, the giant. The "sons of God" intrusted with the creation of man are symbolized by Bur, or rather his progeny. But the point we wish to bring out especially is Yörmungand, the Midgard—or Earth-Serpent, which, according to the *Edda*, encircles the earth. It is an emanation from Ymir and the "sons of God," and is identical with the *astral light* of the Kabalists, an approach to which could be discerned in the *ether* of former scientific thinkers, and in the *nuclear fluid* of the present ones.

We desire, however, not to be misunderstood on this point. In speaking of the *prima materia* of the alchemists of old, we have tried to convey the idea

of an analogy which exists today with certain scientific conceptions. Nevertheless one should not confuse the ideas of *ether* or the hypothetic *nuclear fluid*, or the like, with the idea of *Akāsa*, or even with the Astral Light of the Hermetists. The analogy of conception does not imply their identity. The One Universal Substance to the recognition of which modern science unconsciously tends every day more and more, following the steps of the ancients, is the *Prakriti* of the Hindu esotericists. *Akāsa* is *Prakriti* in one of its highest states. The Astral Light is only the *seventh plane* of primordial Matter or Substance, counting downward. It is contiguous to physical substance. It is the gigantic Yörmungand of the *Edda*, the serpent lying in the depths of the encircling ocean with its tail in its mouth. As to what has been known under the term of *ether* by science, and regarding which new theories are current today under the term of *nuclear fluid*, it might be sufficient to state the following in brief.

X  
If *Akāsa* is connected with the spiritual faculties and activities of our being, and if the *Astral Light* is connected with the lower mind and its psychic activities on the astral plane, the scientific "prima materia," under whatever name it may be spoken of or hinted at, being connected only with specifically material agencies such as light, heat, sound, electricity and magnetism, is still nearer to the physical plane of manifestation than is the Astral Light. It is rather one of the seven subdivisions of the Astral Light, in the same way as the latter is but one of the seven (and the lowest) planes of *Akāsa*.

The important thing in present-day Science is the trend of thought towards the recognition of some ultimate substance, substratum of all manifested matter. In reviewing modern scientific thought, one is led to the conclusion that something of the old alchemical spirit is present in our world today. Who knows if some one or more of the old alchemists and philosophers have not come back, perchance, to this earth of ours, in order to show once more to

men the real path to the ultimate understanding of Nature's secrets? The processes of re-imbodiment and the workings of the karmic law have strange surprises in store for men!

Let us remember, however, that the transmutation of metals and the fabrication of gold was *not the main purpose of the alchemists*. It was the lower side, the material aspect of the great mystery of Nature. Along with it there was a *Spiritual Alchemy*, the Alchemy of the Soul in Man. We mean the transmutation of its "baser metals"—the animal nature—into spiritual gold and silver and diamond; into the Higher Self, man's inner Ego, and its re-absorption into the Universal or World-Soul. The *alkahest* or universal solvent on that higher plane was the all-pervading Divine Spirit, in which "we live and move and have our being." Besides being a physical science, a formula to solve the riddle of material Nature, alchemy was and still is a *spiritual philosophy*.

The philosopher's stone, capable of transmuting metals, is, as the saying ran, "in every man and in every place, and at all seasons, and is called the end of all philosophers"; it is the Higher Nature in man which transforms all base and lower instincts into the bright gold of purity and truth by means of that triple process of "fermentation, calcination, and transmutation," which stand for personal experience, suffering, and the ultimate knowledge of the Great Reality.

The Elixir of Life is the beverage of the Spirit. It steals in the silence into the soul of man. It quietly fills his mind, coming from the upper regions of the Inner Light. Like a ray of Divine Compassion, it illumines "the darkest corners of the earth" and warms the icy plains of indifference producing spiritual death. He who has grasped the inner meaning of the Riddle, and has transmuted in himself the animal nature into the Real Man, will know the ultimate goal of existence, and even in the midst of darkness, on the foaming crests of a stormy sea, will behold the Truth as it really is—*Aletheia* the Breath of the Great Unknown.

# HIDDEN HARMONIES

L. GORDON PLUMMER

When a hushed audience listens to a Tschaiakowsky Concerto, the recognition of the greatness of music in its power to unify the consciousness of man can give us a fruitful topic of discussion. What is this mysterious power that can still the minds of hundreds of people so that of one accord they sit in silent reverence? "One touch of nature makes the whole world kin" as the poet said, and a little thought should convince us that music as we know it is a benevolent touch of nature, which has given to man a language without words, a language that all can understand in its simplicity, and which can indeed stir our highest intuitions. When we listen to the still grander harmonies of Nature, we touch the very source from which true music arises; for it is from this source that the Hidden Harmonies are transmitted and transformed in the human mind—sometimes with the help of higher faculties—into the melodies and harmonies as written down by the great composers.

It would naturally detract from the power of a language which has no words, were we to attempt to transliterate its message into phrases of human speech. Many ideas transcend the use of words, yet they may be conveyed to us by other means, and Nature speaks to us with clarity of the unity of all life. She can awaken in us intuitions of the real nature of man and the universe.

That man should in some way be connected spiritually as well as physically with the universe about him has been a concept hinted at by poets, philosophers and pioneers in thought as long as thinking man has been on this earth. More credence should therefore be given to the idea than would be given to it were it but recently suggested by the scientific researches of modern times, for an idea that lives

through the ages must be essentially true. The mysteries concerning the nature of man are very great, and although the fundamental teachings as found in the Ancient Wisdom are simple in themselves, the various ramifications of the relationship of man to Nature lead one finally to realms of thought and feeling that are far beyond the scope of written or spoken words. The elementary teachings are nothing if they do not point to deeper teachings, for the sincere student must be led step by step toward a greater understanding, and the ultimate result of study is growth. In time, teachings that have hitherto been expressed in words may become real experiences to the student. He is then in a position to know at first-hand what is implied in the phrase: "Man and Nature are one."

We discover indications all about us of the unity of life, and whereas to the cynic these convey no conviction, to the mystically minded, they are pointers, so to speak, and they have a language of their own. Mere poetic fancy is not fanciful to the sensitive ear that catches the hidden harmonies of life. Anyone can hear the sounds of nature if he will listen to them. Some can actually understand the language; to others, the message is felt rather than heard. To listen to the sounds of nature and to interpret them in terms of Cosmic Life is indeed an experience quite different from that of listening to written music, for while composed melodies, great as some of them may be, are essentially an appeal to the emotional rather than the spiritual faculties of man, the natural sounds of the earth tend to call forth little-used faculties of reception and to stir the inner man more deeply because they speak a language understood by the Higher Self alone.

Using these values as a good working basis, we may set them up as in the diagram. The notes are placed around the circumference of a circle representing the Microcosm or man in terms of his seven "principles," letting the first four notes of the scale stand for his *lower quaternary* and the last three notes for his *higher triad*. These are separated by the horizontal line.

separated by the horizontal line.

Above this circle is another with the notes spaced similarly about the circumference, this circle representing the Macrocosm, or the Universe. The diagram is constructed in this fashion in order to suggest to the mind of the reader the fundamental fact of the likeness of man to the universe, in the sense that he has potentially within his being all the energies, manifested and unmanifested, to be found in Nature. This is a theme that can be elaborated *ad infinitum*, for it is the very founda-

tion on which is built the philosophy of the Ancient Wisdom.

Confining our study to one aspect of this theme, we call attention to the fact that the diagram is really separated into two parts by the horizontal line, thus indicating that the higher portions of man are really of the substance of Divine Nature itself. This does not exclude the lower quaternary of man from its own place in nature, but it does give to the Higher Triad the unique position of being on a par with at least some of the Divine Beings which designed the framework of the universe.

In the article entitled "The Cosmic Clock" that appeared in the last issue of this magazine, particular stress was laid on the difference between the "architects" of the universe and the "builders," in which it was explained that these represent two distinct (though merging) lines of evolution. In one sense, this diagram may serve to amplify this teaching, for all that lies above the line represents the luminous or energetic activity of the universe, whereas that which lies below the line would belong to the "shadowy" corporeal side.

And so we may come to see that within man himself there are two evolutionary streams working side by side, merging their activities, each depending on the other for the maintenance of the complete organism, and therefore functioning side by side on all planes of his being. It must be so, because man is a little universe, indeed already a great universe to the infinitesimal lives of which he is composed.

Now the sum of the ratio numbers of the ten notes appearing above the line is 355, and the sum of the numbers of the four notes below the line is 113. The horizontal line suggests division, and we find that the quotient is equal to 3.1415929. . . . the value of  $\pi$  correct to the seventh decimal place. This of course suggests that the four notes may correspond to a diameter of a circle of which the ten notes above the line would form the circumference.

While it is not feasible at this time to make a diagram for what will follow, anyone interested in the subject may make it for himself with a pair of compasses and a straightedge. Describe a circle, and with the dividers, set off ten equal arcs around the circumference, and the resulting figure will be a true projection of an Icosahedron surrounding a Dodecahedron. These are two of the five regular polyhedra, the Icosahedron being a regular solid bounded by 20 equilateral triangular faces, and having 12 vertices and 30 lines; and the Dodecahedron being bounded by 12 regular pentagonal faces, having 20 vertices, and also 30 lines.

The other three regular polyhedra are the Tetrahedron, bounded by 4 equilateral triangular faces, with 4 vertices and 6 lines, the Octahedron, bounded by 8 equilateral triangular faces, with 6 vertices, and 12 lines, and lastly the Hexahedron or Cube, bounded by 6 square faces, having 8 vertices, and also 12 lines.

All five of the polyhedra are enumerated because by a process too lengthy to describe here, they may be built into a complex figure, and certain remarkable properties of these solids may then be studied, and will be discovered to have a profound philosophical significance. In short, they represent man's place in the universe, the Icosahedron signifying Space, conditioned to become the innumerable planes and sub-planes of life, the Dodecahedron representing the Solar System. And as the other figures are built within the Dodecahedron itself, they show philosophically, and one might say geometrically as well, how man is built out of the very fabric of the Solar Essence.

It is particularly interesting, going back to the placing of the ten notes on the circumference of the circle, that they all become points of the Icosahedron. The four notes below the line were said to be found on the diameter, but as that diameter was not specified to be in any given position, it could occupy any position between the hori-

zontal and the vertical that we like, and better yet, it could be thought of as swinging, like a compass needle. This would represent a mystical fact that we are ever seeking our inner "north pole", that portion of our Higher Self with which we find ourselves to be in harmony. It is significant, in the projected figure of the Icosahedron surrounding the Dodecahedron, that it is precisely at the moment when the diameter is in line with any two opposite points of the Icosahedron, that it (the diameter) will coincide with four points on the enclosed Dodecahedron.

It is next to impossible to present an adequate picture of all this without the means of showing the geometrical figures to the reader, but we hope that some of the importance of the relations of the musical scale to Cosmic Geometry will be understood, and that therefore one more clue may be presented which will help to convince the stu-

dent of the reality of the teachings. It is impossible to put too much emphasis on the basic principle that *man and nature are one*. Human life is in the nature of a deceptive illusion which shuts out the greater realities, much as in the evening the lamp-light reflected on your window-pane shuts off the view outside. When day comes, the light outdoors is stronger than your lamp, and soon the electric light is incapable of throwing a reflection on your window. Then all is clear outdoors. Perhaps there is an analogy here that we may apply to music. Written music is like the lamp-light, which, beautiful as it may be, can produce reflections that will blot out the hidden harmonies. When these harmonies grow strong, and when the ear is tuned to them, they come flooding into the human consciousness with their sublime message of Cosmic Compassion which is life eternal.

## THE SUPREME DUTY

ANNIE BESANT

The following excerpts are taken from an address given at the Parliament of Religions, Chicago, 1893. They are published here both for their intrinsic worth and as a tribute to one of the prominent workers in the modern Theosophical Movement, whose centenary falls in October, 1947. — *Editors.*

... Great is philosophy which moulds the minds of men, great is science which gives light of knowledge to the world; but greater than all is religion which teaches man his duty, which inspires man with strength to accomplish it; greatest of all is that knowledge of the human soul which makes daily service the path of progress and finds in the lowest work the steps that lead to the highest achievement. . . .

... The service of man implies what was called by the Buddha right livelihood, that is, right fashion of gaining ordinary life, honest way of gaining the means of ordinary existence. Not a livelihood based on the compelled service of others, not a livelihood which takes everything and gives nothing back, not a livelihood which stretches out its hands to grasp and closes its

fists when gift is asked instead of gain. Right livelihood implies honesty of living, and honesty implies that you give as much as you take, that you render back more than you receive, that you measure your work by your power of service, not by your power of compulsion. That the stronger your brain the greater your duty to help, that the higher your position the more imperative the cry to bend that position to the service of human need. Right livelihood is based on justice. Right livelihood is made beautiful by love, and if there is to be a reckoning between the giving and the taking, then let the scale of giving weigh the heavier, and give to man far more than you take from him. . . . But not only on the physical, the lowest plane, is the service of man to be sought. We rise to the mental plane,

and there too must man be served far more efficaciously than he can be served on the physical plane. . . . Every one of you in your daily thinking, every one of you has thoughts that you pour out to the world. You are making the possibilities of the morrow, you are making or marring the potencies of to-day. Even as you think, the thought burning in your brain becomes a living force for good or for evil in the mental atmosphere just as far as the vitality and the strength that are in it may be able to carry it on in its work of this world of mind. There is no woman, however weak, there is no man however obscure, who has not in the soul within him one of the creative forces of the world. As he thinks, thoughts from him go out to mould the thoughts and lives of other men. . . . Your thought-power makes you creative Gods in the world, and it is thus that the future is builded, it is thus that the race climbs upward to the divine.

Not alone in the physical nor alone in the mental sphere is this constant service of man to be sought; but of the service of the spiritual sphere, no words of platform oratory can fitly describe its nature or its sacredness. That is the work that is done in silence, without sound of spoken word, of clatter of human endeavor. That work lies above us and around us, and we must have learned the perfection of the service in the lower ere we dare aspire to climb where the spiritual work is done. What, then, is the outcome of such suggestion, what the effect in life of such philosophy applied to the life of each as it is made or met in the world today. Surely it is that we should think nobly. Surely it is that our ideals should be lofty. Surely it is that in our daily life we should ever strike the highest keynote that at our noblest we have struck. According to the ideal the will is lifted. In the old phrase, the man becomes that which he worships. Let us see, then, that our ideals be lofty. Let us see that what we worship shall have in it the power that shall transform us into the image of the perfect man; that shall transmute us

into the perfect gold of which humanity shall finally consist. If you would help in this evolution, if you would bear your share in that great labour, then let your ideal be truth; truth in every thought and act of life. Think true, otherwise you will act falsely. Let nothing of duplicity, nothing of insincerity, nothing of falsehood soil the inner sanctuary of your life for if that be pure your actions will be spotless, and the radiance of eternal truth shall make your lives strong and noble. Not only be true, but also be pure, for out of purity comes the vision of the divine, and only the pure in heart, as said the Christ, shall see God. That is true. . . .

And then add to these ideals of truth and of purity one that is lacking in our modern life, the ideal of reverence for what is noble, of adoration for that which is higher than one's self. Modern life is becoming petty because we are not strong enough to reverence. Modern life is becoming base, sordid, and vulgar because men fear that they will sink if they bow their heads to that which is greater than they are themselves. I tell you that worship of that which is higher than yourself raises you, it does not degrade you. That the feeling of reverence is a feeling that lifts you up, it does not take you down. We have talked so much about rights that we have forgotten that which is greater than man's right with himself. It is the power of seeing what is nobler than he has dreamed of, and bowing in the very dust before it till it permeates his life and makes him like itself. Only those who are weak are afraid to obey; only those who are feeble are afraid of humility. Democrats we are in our modern phrase, and with the world of today as we have it democracy in the external world is the best fashion of carrying on the outer life. But if it were possible that as in the days of old in Egypt and India the very gods themselves wandered the earth as men, and taught the people the higher truth, trained the people in the higher life, conveyed to the people the higher knowledge, would we claim that we

were their equals, and that we should be degraded by sitting at their feet to learn? And if you could weave into your modern life that feeling of reverence for that which is purest, noblest, grandest; for wisdom, for strength, for purity, till the passion of your reverence should bring the qualities into your own life—Oh, then your future as a nation would be secure. Then your future as a people would be glorious, and you men and women of America, creators of the future, will you not rise to the divine possibilities which every one of you has hidden in his own heart? Why go only to the lower when the stars are above you? Why go only to the dust when the sun sends down

his beams that on those beams you may rise to his very heart? Yours is the future, for you are making it today, and as you build the temple of your nation, as you hope that in the days to come it shall rise nobly amongst the people of the earth and stand as pioneer of true life, of true greatness, lay your foundations strong today. No building can stand whose foundations are rotten, no nation can endure whose foundations are not divine. You have the power. Yours is the choice, and as you exercise it the America of centuries to come will bless you for your living or will condemn you for your failure; for you are the creators of the world, and as you will so it shall be.

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Bombay 19, India, Ananda Nivas, Bhau Daji Road, Matunga.

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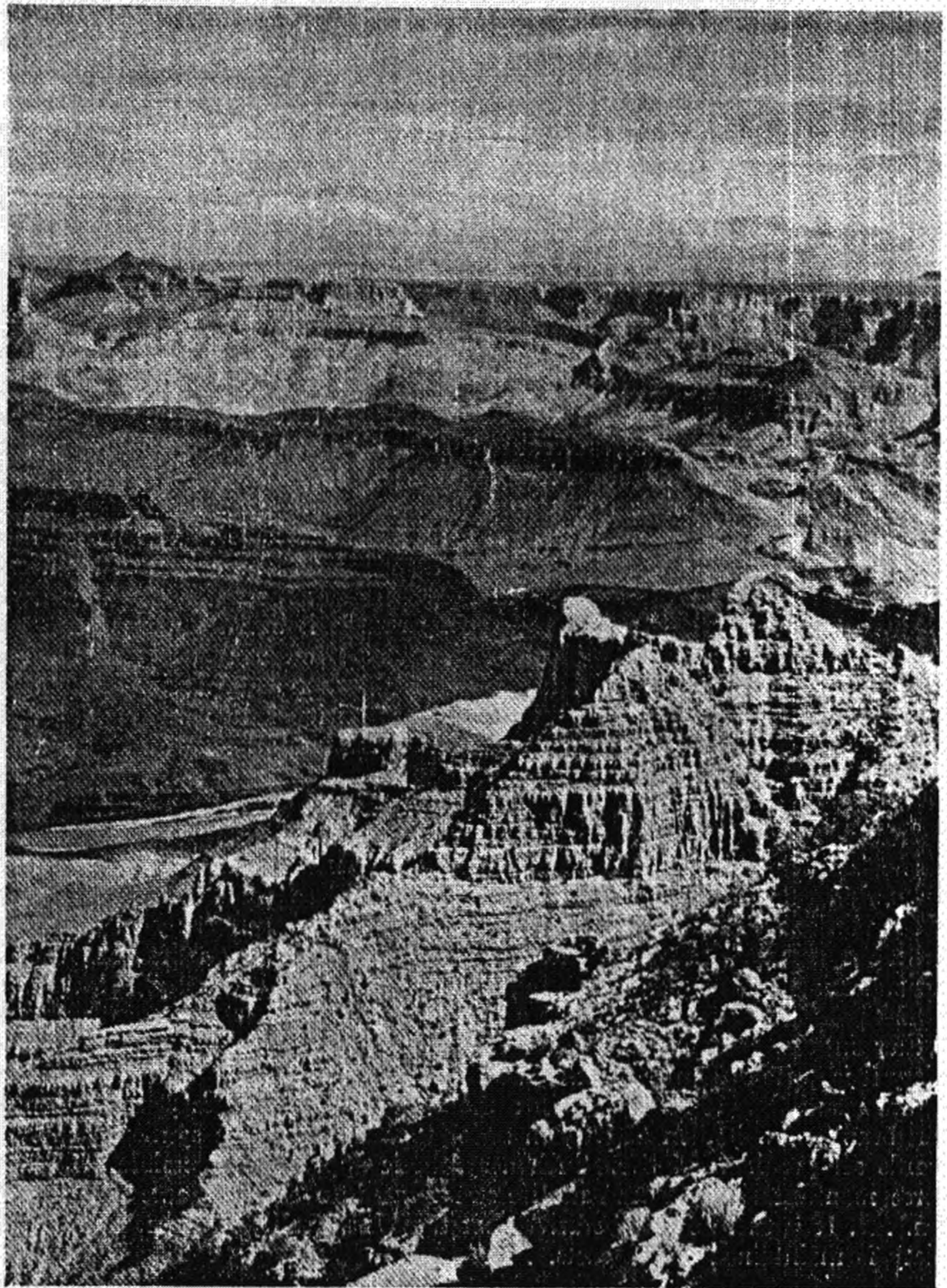


# THEOSOPHIA

*A LIVING PHILOSOPHY FOR HUMANITY*

VOL. IV, No. 4 (22)

NOVEMBER-DECEMBER, 1947



GRAND CANYON, COLORADO, FROM LIPAN POINT



# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International Group of Theosophists

## Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation

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## A THOUGHT TO REMEMBER

"... The Theosophical Society stands for the Brotherhood of Man without any distinctions of *physical birth* (whether of race or of caste or of colour) of *emotional upbringing* (through religious faith or through the inclinations of sex) and of *intellectual affiliations* (to creeds, sects or dogmas). In other words, it cultivates an outlook which looks at man as Man. There is an essential unity of men made possible because of the Oneness of Life that inspires every human being. This Life manifests itself in myriads of forms. The Brotherhood Movements that we see around us are mostly based on similarities of manifested forms such as professions, economic classes, political nationalities, etc. The Brotherhood for which The Theosophical Society stands is based on the Oneness of Life irrespective of its manifestations. It is thus a Brotherhood Movement based on the Spiritual conception of Man. Political, Economic, Social or Religious Brotherhood will be of no avail without the Spiritual Brotherhood of Man. And so The Theosophical Society furnishes the very background on which the superstructure of Human Fellowship in different spheres of life may be erected.

"In order to make this ideal of Spiritual Brotherhood a practical reality it is necessary to develop a synthetic outlook on life. It is the great mission of The Theosophical Society to lead an ever-increasing number of men and women in all countries to look at life from this synthetic standpoint so that the foundations of World Brotherhood may be well and truly laid. In this stupendous task of emotional, intellectual and ideological synthesis to the end of establishing World Brotherhood, The Theosophical Society . . . has to become a Bridge-builder bringing nations, religions, creeds, castes and races together in one human family. If this is the mission of The Theosophical Society it is quite evident that it cannot identify itself with any particular branch of human activity. It must remain a movement which invites people belonging to all branches of human activity in order to lead them to a synthetic approach towards all problems of life. Such a synthetic approach is possible only when diverse manifestations of human life are related to the fundamental unity of Man. . . . It is therefore imperative that the Universality of The Theosophical Society is maintained at all costs. . . ."

—Rohit Mehta, Gen. Sec'y, Indian Section, T. S. (Adyar),  
in *The Indian Theosophist*, May-June, 1947.

# IS CHRISTMAS OBSOLETE?

B. de ZIRKOFF

From time immemorial and in all races of men, the two *Solstices* and the two *Equinoxes* were times of deep spiritual significance, and were looked upon in the light of sacred traditions all over the world.

Of these four turning points in the yearly cycle, the *Winter Solstice* was in some respects the most significant. It was dedicated to the birth of Sun-Gods, Avatâras, Initiates, Masters of Life and Saviors of Men. It was a time when universally certain initiatory rites were performed in the crypts and temples of initiation. These rites have never died out, and take place even today.

Imperial Rome had its *Saturnalia* which under the Caesars lasted most of December, ending December 24th. These festivities gave us our present Christmas customs, such as cards, gifts, and general merriment. December 25th was known as *Dies Natalis Solis Invicti*—the Day of the Birth of the Unconquered Sun, also as *Sol novus*—new Sun, especially cultivated by the votaries of Mithraism. The Mithraic Mysteries, which later became the state religion of the Roman Empire, celebrated the birth of the Sun-god Mithra on what was known as the Night of Lights.

In the Greek Mysteries of Eleusis a midnight Holy Birth was part of the ritual, and the midwinter ceremonies at Delphi were centered around the figure of the cradled Dionysus in his form of Bacchus-Zagreus.

With the Scandinavians and Teutons we find the midwinter festival of the *Hogganott* (Holy Night). Odin (Woden) and his consort Berchta were said to descend on the nights between December 25th and January 6th, on a white horse, to bless earth and men. Among the Germanic and Celtic tribes we find also the *Yule* festival, well known from Icelandic sagas, and which is responsible for our holly, mistletoe,

yule-log and wassail bowl. It is interesting to note that the German name for Christmas is *Weihnachten*; this is usually derived from a word meaning *vigil*, on account of all-night ceremonies performed at the time; but it is rarely pointed out that the word *einweihen* means to *initiate*, and therefore the root-idea of this term is definitely connected with initiatory rites.

With the Anglo-Saxons December 25th was known as *modra niht*, the night of the mothers, very obviously implying a holy birth. With the ancient Druids the same season was celebrated with bonfires, processions and rites, on hills and towers. It is also said that the Japanese call the month of December the month of the arrival of the Gods.

Similar ideas, rites and celebrations have been connected in ancient times with a number of other "divine incarnations," such as Tammuz and his mother Mylitta, among the Babylonians and Assyrians; Adonis and Astarte or Adonaia, among the Phoenicians and Syrians; Atys of Phrygia, and Mariatta with her new-born child, among the Finnish tribes.

According to a great many authorities of the early Christian era, Christmas, as we know it today, was not celebrated in the first centuries. Origen asserts that in the Scriptures sinners alone, not saints, celebrate their birthday. At a later date, the birth of Jesus was celebrated at one or another time of the year, with considerable variations of season. It would appear that the Western Church, as late as the fifth century, ordered that the birth of its Savior be celebrated on the day of the Roman feast of Sol Invictus. There can be little doubt that the rising Church was anxious to detract the attention of Christians from the old pagan feasts, and therefore adapted its own cycle of celebrations to the rhythm already established from ancient days.

It was wise in doing so.

We see, therefore, that the chief characteristic of the Winter Solstice festival, apart from any sectarian adaptations, is its *universality*. The essential idea which underlies our own Christmas is not Christian in origin. At best, it is a Christianized form of an ancient, universal, midwinter celebration centering around the caves of initiation, symbolic of certain mystical events in the life of a neophyte striving for spiritual illumination.

The true nature of the Winter Solstice season and its spiritual symbolism cannot be correctly understood without reference to the other three pivotal points of the yearly cycle, which form a coherent whole.

The Cosmic *Crux* formed by the Solstices and the Equinoxes has symbolized from time immemorial the four chief turning-points of a human life-span: the birth or beginning, figuratively spoken of as the North; adolescence or the sun-rise, known as the East; full manifestation of manhood, maturity of life's strength, symbolized by the South, and *very significantly* connected in universal mythology with the Gods of Death; and the closing of life, the eventide of an incarnation, and the passing into the Great Beyond, typified by the West all over the world.

On a similar pattern of meaning the spiritually-conscious men and women throughout the ancient world based the celebration of the Four Sacred Seasons of the mystic year, primarily on the initiatory tradition. The first of these seasons was the Winter Solstice, symbolic of the Great Birth. It stood first of all as a symbol of the birth of the Inner God in the heart of the disciple, the time when the neophyte, after long training and preparation, stood at that particular point in his spiritual career when a permanent link was forged between his merely human consciousness and the spiritual consciousness of the indwelling Christos or Buddha within himself. The neophyte became an Initiate, but only a "beginner" in this new and grander

sphere of Life. It is but natural that this mystical event should coincide with a time in the yearly cycle when the Sun, in its apparent motion in the sky, stops in its southerly direction and begins to move northward once more. No one will deny the immense influence that this fact has upon nature as a whole.

The second pivotal point was the Spring Equinox, symbolic of Adolescence, when the innate powers of man begin to assert themselves and mould his life in a more definite way. In the outward nature, it is a time of burgeoning and flowering forth. The sap mounts and re-invigorates the trees and shrubs. That which manifests itself on lower planes of life as mere procreation is but the lower reflection of spiritual processes on higher levels of universal life, and corresponds to spiritual *creation*, or *creativity*. Therefore this season was symbolic of a greater development in the inner life of the Initiate, whereby he too, having already been "born" at the Winter Solstice, reached the "adolescent" period of his spiritual journey, as it were, and was ready to pass through higher initiatory rites and trials, and to achieve deeper knowledge. This should be the inner meaning of our *Easter*, had we not lost the ancient keys.

Then comes the Summer Solstice, symbolic of full maturity in a man's life-span. With the latter there also comes a time of temptation; the one great problem of a life-time asserts itself, different for every individual and dependent to a large extent upon his previous lives. He gathers all his strength and produces, whether spiritually, mentally, or otherwise, the *fruitage* of former years, the result of his "spring flowering," and this fruitage may be good, bad or indifferent, according to the man. This season stood as a symbol of "mature manhood" in the spiritual life of the Initiate, when his career was in full sway and he had taken his rightful place in the life of the Hierarchy to which he belonged.

Then follows the Autumnal Equi-

nox, symbolic of the recession of vitality, the in-gathering of forces, the ripening of wisdom, the efflorescence of spirituality, and the gradual withdrawal of consciousness into other and higher worlds for a period of rest. It corresponded to the withdrawal of the Initiate from the world of men, and into spheres too high and lofty for human perception. Therefore was that season called the Great Passing.

The same One Law governs all. That which manifests itself fully on the scale of 365 days, as far as outward nature is concerned, takes place in man's life on the scale of some 70 or 80 years, more or less. The same sequence applies to the initiatory cycles, but embraces in its span many successive lives. Everything has its birth, its day of adolescence, its time of full maturity and strength, and its moment of withdrawal and passing. A new birth follows in due course of time. A new cycle opens, this time on a higher curve of the mystic spiral. It is the same with the life of a planet, of a sun, of a solar system, of a galaxy, and beyond. And it is equally true in the realm of the atom. As above, so below. Infinite variety *under the law*.

The ancient symbolism does not lie. The Initiate is always born of a Virgin-Mother, immaculately conceived. He is born from within the immaculate spiritual depths of his own divine Selfhood, the Christos-Spirit, the Buddhic Splendor within himself, for ever unsullied by the touch of matter. His Mother is the womb of that spiritual consciousness which is but a ray from the Cosmic Consciousness, the ever-prolific fountainhead from which spring forth all the Avatâras and the Divine Incarnations throughout endless time.

A Star always heralds his birth. The appearance of great initiates—and probably of lesser ones as well—is not accidental. They are not born by chance. They come at stated times, cyclically determined, and according to profound occult laws which are part of the very life of the planet itself. These cycles are clearly discernible to the Adepts, who

can read their approach on the cosmic dial of the Zodiac and its correlation to the planets. All this is intimately connected with the position of the Earth in its orbit, and other, much more intricate motions of an astronomical-astrological nature. Hence the symbol of a heralding "Star," seen by the Magi, or those who "know."

His birth takes place in a stable, a manger, a cave, wherein he is surrounded with animals of all kinds. Of course: how could it be otherwise? Is not the human soul surrounded with the forces, and powers, and potencies, latent and active, of the animal selfhood in man? Is not the neophyte the one who is struggling to subdue these forces, to purify them and to raise them? The manger is but a symbol of his lower nature, whose entire make-up has to be attuned to the higher, integrated with it, redeemed. Only then are the "animals" in that manger at perfect peace among themselves, and brought into willing subjection to the Master within.

The birth of Initiates has been connected from immemorial times with trees, flowering shrubs, and evergreen branches, although our own Christmas tree with its candle lights is a later introduction, yet one which is very ancient in essence and most fitting in symbolism. It is but another form of the *Aswattha* Tree of the Hindûs, the Yggdrasil of the Scandinavian and Germanic peoples, the Irmisul of the Saxons, and the Druidic Oak. They are all symbolic of the Tree of the Universe, which stands for the manifested planes of life; rooted in the Infinite, springing forth from the Unknown, spreading far and wide throughout the Boundless, bearing the luminaries of Space—planets, suns, stars, galaxies—like fruits on its branches, ever fruitful, ever growing, ever green.

Because its symbolism is born in the Mystery-Crypts of the ancient world, our Christmas festival—whatever its temporary degradation may be—cannot die out. Because its essential significance resides in the facts and events of the

Initiatory Cycle, it cannot disappear from the collective consciousness of mankind, however many outward changes it may undergo.

Is it not wonderful to realize that whatever may be going on in the outer world of men—Christmas is still with us!

Whatever may be the horrors of human violence, the nightmare of bloodshed, the inhumanity of man to man—there is a Christmas!

And a thousand new wars and revolutions, holocausts to human selfishness and greed, will not obliterate the Spirit of Christmas, with its universal message, its vision of beauty, its spiritual serenity.

For neither the passage of time, nor race, nor religious system of thought, affects the central idea of this season; it is universal in its mystic application and therefore timeless.

Let us, therefore, keep in mind the sacredness of the Winter Solstice, its spiritual solemnity! It concerns the entirety of the human race, and not one is excluded from it.

Initiations as of old occur even to-day, though their very existence may be denied by a generation that sneers at anything which cannot be demonstrated by the vaunted "laboratory technique." Initiates are born from time to time, and in remote places of the earth, Neophytes undergo their initiatory ordeals under the guidance of

competent Teachers. Some succeed; some fail. Some go out into the world of men, to teach, to guide, to adjust; also to suffer martyrdom at the hand of the Powers of Matter, and often at the hand of those who professed to be their disciples at first. The story of Judas is perennially true, and is not confined to Palestine. Others do not teach among men in the outer world. Theirs is a different task behind the veil of outward seeming.

The times we live in may be hard to some; perhaps to most. They may become harder yet. They may become sadder and even more replete with seemingly unsolvable problems. But let us not be dismayed! Let us have courage. Let us have hope. Let us have faith in the divine potentialities of every man, through which the Master of Life in each one of us will be born in due course of time.

As long as the Fires of the Winter Solstice burn bright upon the altars of our homes, as long as the Spirit of Christmas dwells in our hearts, sings therein and prevails over the outer darkness . . . there is always hope, always courage, always Vision. In the light of that Vision the whole Human Race presses onward . . . passes on . . . towards those distant goals of perfection where a New Sun shines upon a regenerated Humanity.

For there will *always* be a Christmas. ALWAYS!

Jesus taught Theosophy in a manner and in words appropriate to the men of his era; and because what he taught is Theosophical, therefore we Theosophists claim him as one of us. He was the Theosophical Teacher of the people to whom he came in his era, but a very great and noble one; for Theosophical Teachers vary among themselves, just as ordinary men do. There are the average Teachers, then the greater, then the still greater, and finally the greatest, if you like to call them so; but their hierarchy does not stop there.

"Believe not," said in substance the Syrian Sage of old to his disciples, "men when they come to you and tell you: 'Lo! I am the Christ, follow me!' Or when another one comes and says: 'Lo! I am the Christ, follow me!' Believe them not." But when one comes before you, in the name of the Christ-spirit, and tells you to follow truth whose ringing tones are heard in every normal heart of man, and who speaks in the name of the god within, in the name of the inner Christ, in the name of the inner Buddha, then, said in substance the Syrian Sage, "He is my own. Follow him."

—G. de Purucker, *The Story of Jesus*, pp. 26-27.

# AN ASTRAL PROPHET

H. P. BLAVATSKY

Originally published in *Lucifer* (London), Vol. VI, June, 1890. We call the special attention of the serious student to H.P.B.'s explanatory remarks, as they contain the key to a whole category of similar psycho-spiritual phenomena which have occurred in all ages and have been recorded by reliable witnesses both in the East and in the West. — *Editors.*

Every educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work "The War in Caucasus." In Volume II, chapter *The Period of Yermoloff* (pp. 829-30-31 and 832) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 19th, 1861, he died in his 58th year, seated in his favorite arm-chair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible to better express the feelings of Russia at the news of this death than by quoting the obituary notice from the (Russian) Daily "Caucasus," which did not say a word more than was deserved.

"On April the 12th, at 11¼ a.m., at Moscow, the Artillery General, famous throughout Russia — Alexéy Petrovitch Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero, — the pride and ornament of the Russian army and nation. We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say good bye, and found myself unable to conceal my emotion at parting.

"Fear not," he said to me, "we will yet meet; I shall not die before your return."

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I tell you most positively that my death will not occur in a year, but a few months later" — he answered, "Come with me" — and with these words he led me into his study; where, getting out of a locked chest a written sheet of paper, he placed it before me and asked — "whose handwriting is this?" "Yours," I said. "Read it then." I complied.

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events. He followed me at my reading, and when I was at the last paragraph, he covered the last line with his hand. "This you need not read," he said. "On this line, the year, the month, and the day, of my death are given. All that you have read was written by me beforehand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant-Colonel I was sent on some business to a small district town. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, as I sat writing at my desk, I fell into a reverie, when suddenly on lifting my eyes I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said, 'Take your pen and write.' Feeling myself under the influence of an irresistible power, I obeyed in silence. Then *he* dictated to me all that was going to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping from my seat, I rushed into the adjoining room, which the stranger could not by any means avoid passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question 'who was it who has just been here?'—the astonished clerk answered, 'No one.' To this day I have never told this to any one. I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is a *most undeniable fact*, an objective and palpable fact, the proof of which is in this very written document."

The last date found on the latter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib."\* The ever burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a "materialized Spirit." It will be claimed that a *human Spirit* alone could prophecy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i.e.*, while Spiritualists

\*"Goonib" is the name of the last stronghold of the Circassians, on which the famous Murid Shamil the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest. [Editor, *Lucifer*.]



would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d'être*, the *rationale* of such apparition of prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognized in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply "a stranger, a man, judging by his dress, belonging to the lower classes of society." If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a mere stranger? And if the "Spirit" only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a "Spirit's" free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds — what can be the reason alleged for that particular "Spirit" playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of "Spirit-visitation," and to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial Spirit* — a divine Breath — by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science pre-eminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future*, but only one everlasting PRESENT. Now, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *rêverie*, when he suddenly perceived upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambule character took place. The *Personality* becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the *Personality* thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts — or shall we say knowledge — of his own divine "Ego," a prophetic, because all-knowing Spirit. The "voice" of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness. All the other

details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him *outside of himself*, belongs, as well as the "voice," to that class of well-known phenomena familiar to us as the *association of ideas and reminiscences* in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy — vivid as *reality itself* — suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self*, before we father upon "departed spirits" actions, motives for which could never be explained upon any reasonable grounds.

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## WAKE UP TO THE NEW AGE!

F. ARTECHE

The echo of the Hiroshima and Nagasaki horrors still reverberating in our ears like a trumpet call, announces in no uncertain notes the dawn of a New Age.

Humanity, the Great Orphan, has been for weal or for woe, catapulted into the "Age of Atomic Power."

Atomic fission, long sought by science and feared by most thinkers, being now an accomplished fact, it would be idle to argue as to the desirability or undesirability of its arrival at a moment when the most painful and chaotic conditions prevail the world over and human relations stand at such low ebb. We must acknowledge, particularly as theosophists, that events of such magnitude as this one, while possibly arriving at a seemingly inopportune moment, must surely take place on schedule, in so far as time is concerned, according to the Cosmic Clock of human evolution.

The dawning of a New Age must be characterized by some outstanding factor which serves as a milestone dividing the past from the future, a factor

the influence of which is felt even before its emergence. The characteristic of this New Age is atomic fission, a factor embodying in itself, like the "apple of Eden," the potential for both good and evil, a choice which perforce must remain at our own discretion. As the breach into the atomic world widens, new and still more powerful forces will be placed in the hands of man. Many, like the conquest of gravitation, are already in the laboratory stage. The field of magnetic forces is receiving all of a sudden special attention on the part of science. New instruments, devices and processes to harness and control these forces will soon emerge, to change completely the rhythm and psychology of our civilization.

The masses of the world appear either ignorant of or unconcerned with this tremendous and fearsome power and its implications, but the men sitting at the gambling tables of power-politics, some with loaded dice and others with the consummate shrewdness of chess players, are well aware of this poten-

tial and its consequences, as well as the risk involved in their game. Therefore, at least for the immediate future, they will play for a draw.

But we are mainly concerned with the meaning of the New Age and the role which the theosophists, or rather the Theosophical Movement, should play in it, in order to be of some service to humanity and to justify its existence.

To judge from the events of the last few years, this New Cycle, rushing in like a tidal wave, is sweeping away the past; old institutions are crumbling; crowns, governments and systems are tottering, shaken from their foundations; customs, heretofore respectable and proper, become obsolete, and even long-established religions are groping in a vacuum. The tempo of life in all its multiple ramifications, like a noisy, discordant composition conducted by a gigantic mad genius, becomes faster and faster. Insecurity — the precursor of hopelessness and despair—is felt all along the line, reacting as a stimulant to selfishness and greed.

It is clearly seen that the veil which heretofore hid from the consciousness of the masses the fast-widening contrasts and inequalities of life, is wearing thin, revealing only that which they are able to see, mainly the ugly aspect of material existence: the struggle for life, to them without meaning or purpose, without comprehension and without hope. "The dross left by our pious forefathers" is fast being swept away. But the main vice, the chief evil of the past, instead of being swept away with the rest of the dross, prevails yet, with even greater force. Man has not received his due recognition. He is not considered as the primary factor of civilization; he is rather viewed as an appendage incidental to the whole material scheme, just as "expedient" in war as in peace, either to produce material wealth or to satisfy personal ambitions. Man is, indeed, the "Great Orphan," left to his own devices for lack of a spiritual philosophy to guide his footsteps.

A New Age calls for new orienta-

tions, new institutions, new ideas and policies. But in order to be sane and constructive, we must start from the principle that man is the *primary factor* in the whole scheme, and that all else is incidental to man's evolution on this earth. Life then will have meaning and purpose. We, as theosophists, recognize this fact at least in theory, but for many years we have fallen into the ugly vice of dividing ourselves and of playing power-politics within the respective organizations, thus getting farther and farther away from the real objectives of the Theosophical Movement. These and other faults which it is not necessary to mention, have prevented the Theosophical organizations from doing a really constructive job.

There are enough Theosophical Societies and theosophists scattered all over the world to make within the next few years an appreciable dent in the thought and psychology of this New Cycle, which will serve, if not to save humanity from the catastrophe which is fast approaching, then at least to cushion and minimize the impact of the black terror. But in order to do this we must as soon as possible unite as theosophists and act in a concerted effort to spread far and wide, by all available means, at least the most fundamental truths among the masses of the world. If we cannot do this now, all the Theosophy we have learned will not be worth two pins to us or to anyone else.

Let us think of Theosophy, not as a subject for mere intellectual discussions in parlor gatherings on a wintry night, but as a dynamic philosophy of life intended to awaken the masses to an understanding that man is primarily a divine being.

Between now and the time, towards the last quarter of the century, when another Teacher may appear amongst us, much could be accomplished, if we approached the problem in an impersonal manner and with determination, forgetting our personal differences and thinking only of the duty we owe to the Masters and to Humanity!

# DISCIPLESHIP IN THE WEST

L. GORDON PLUMMER

In the early days of the Theosophical Society, there was a lodestone that attracted many serious-minded people, and its powerful influence has persisted even to the present day, though the approach to it is somewhat different, thanks to the very sane and down-to-earth teachings given out by the late G. de Purucker.

The magnetic pull that attracted all and sundry was the question of Chelaship, and the attendant questions: "Are the Masters real men? If others have received communications from them, why not I? Why don't I have the same opportunities to be taught by them?" The motives behind these and many other questions ran the gamut from mere curiosity-seeking to really unselfish longing to join those who live for the benefit of humanity. Because of this, certain very important articles were written by H. P. Blavatsky and others, to wit: "Chelas and Lay Chelas," the letters on Chelaship in W. Q. Judge's "Letters That Have Helped Me," and an article in "Man, a Fragment of Forgotten History," not to speak of the exhaustive writings on the same subject in "The Mahatma Letters."

It was very natural that attention should be drawn to the subject of Chelaship at that time, because the Masters themselves were brought much more openly before the world than they are now. In fact, it is with certain reluctance that they are spoken of today, because their names have been dragged in the mud, and the nature of their work in the world has been cheapened by false information and twisted explanations of their methods, all for the benefit of the gullible who are ready at the drop of a hat to believe that they have taken their exalted places among the elect of mankind.

No less important than the articles mentioned above are the precepts of G. de Purucker in "Fundamentals of

the Esoteric Philosophy," "The Esoteric Tradition," and "Golden Precepts of Esotericism." These later writings assume a much more gentle guise than the stern warnings of H. P. Blavatsky. Perhaps that is because G. de Purucker realized that the emotional and psychic excitement about the subject had to a large extent died down, and that the time had come for a new light to be thrown upon it, making it apparent that the path of discipleship is a natural path, and that difficult though it is, to be sure, it is just as possible for people in the West as it is for Hindus and Asiatics, because it is essentially the way to peace and the cessation of suffering of heart, mind and body.

The thoughts that I will set down are in no sense my own, for there is no monopoly on ideas, and many readers will recognize them as theirs, and will probably have given expression to them in their own turn.

In the first place, like the mountains that look blue because of the distance, Chelaship wears a kind of glamor to those who see it from afar. Let us but approach it even superficially, and this glamor disappears in a trice, for the Path of Chelaship is ourselves as we grow, and the painful process of sloughing off our weaknesses has absolutely no glamor about it. Quite the reverse, for we begin to see ourselves objectively, and the picture is anything but flattering.

The need for distinguishing the true from the false is of primary importance, for the very desire for Chelaship tends to excite the imagination of the individual, and nothing is easier than to become self-deluded. There is a great temptation to imagine that one has achieved, when actually one only desires, and while in one sense this shows that at least the individual has the desire to become one with his Higher Self, it is really the greatest

deterrent to his own progress. The whole question of Chelaship is built on paradoxes, and H. P. Blavatsky gave us the key to the whole matter when she said: "First deserve, then desire."

Speaking of paradoxes, let us jot down a few of them, as this may help to clarify the picture, for, like a coin, it is incomplete unless we can view it from two angles. In the following we should have no difficulty in distinguishing heads from tails.

Fools rush in where angels fear to tread. *It is the "angel" in man that becomes the Chela, not the lower self that often plays the "fool."*

To attempt to become adept is the most difficult task a man can undertake. *The Path of Chelaship is the most natural path in the universe. It means giving up suffering, and the causes of suffering.*

Chelaship is achieved when one has placed oneself under the direct tutelage of an Adept. *The work of a Teacher is to lead the disciple to the feet of his own inner Guide, than which for him there is none higher.*

It would be extremely dangerous for most of us to be put in touch with the Masters. *All who are doing the Masters' work place themselves under their care, and receive help from them.*

All the evil propensities of a man's nature are "boiled out" and come to the surface in Chela-training. *Chelaship calls out, because it requires, the best in a man. He becomes his own Higher Self made manifest.*

The fact that there were a few in the early days (notably Damodar and Subba Row) who made the grade, is a staff for anyone who would essay the difficult ascent. As H. P. B. said in substance: "Nothing can hold back the aspirant if he has a determination that brooks no denial, and if he has within him the elements of success." This last is very important, because it takes into account the man's own karman, and it might be said, as a consequence, that success depends upon a man's having

a favorable karman, built up through a series of lives.

We have been shown a ray of hope, and we may glean it for ourselves from observation and study. Although we have been impressed with the fact that success has been attained by very few indeed, and may at times think: "Chelaship can have nothing to do with me. It is so far beyond me that in some twenty lives, perhaps, I can begin to think seriously about it," we are nevertheless assured by G. de Purucker that at least certain aspects of it are attainable by all who sincerely desire to work for the spiritual awakening of Humanity.

The will to work in itself quickens the feet of the student, and brings to him some awareness of the richness of the inner life. After all, Chelaship is a matter which concerns the inner nature of the man. Therefore, outwardly an individual may be quite unaware of any progress that he may have made, and to deny the possibility of entering the Chela-life may be the denial of the experiences of his own Higher Self, with a consequent retardation in his progress. It may be that only after his Inner Self has acquired a certain amount of experience and growth, can it impress the mind of the outward man with the awareness of the inner life. This awareness comes slowly, appearing first as intuitions, "hunches," as they are called. The man is fortunate if these intuitions take the form of an increased understanding of the operations of Nature, for then it means that his consciousness is expanding, and his progress will be relatively quick.

Because of this, a man need not look for special signs, nor need he be formally told where he stands. He can judge this largely for himself. Among many indications, perhaps the answer to the following question will be the most important: *Can he, even if he wished to, cease to work for the spiritual enlightenment of mankind?* For one thing only is important to us — to work unceasingly to lift the heavy load of suf-

fering that weighs on the world. To console a single heart weighed down by grief will carry the pilgrim's feet a thousand times farther than months of meditating on how to reach the Mahâtman. The most workable formula I know of is composed of 1 part of living the life mixed with 1 part of studying the teachings. For living the life awakens the understanding, and knowing the doctrine opens the nature to a new understanding of the life to be lived. The rest will take care of itself.

The growth that is possible in the nature of the disciple follows in miniature the pattern of the spiritual growth that takes place in Humanity at large, as the result of the work of the Hierarchy of Compassion. This Spiritual Hierarchy is universal in its field of action, and its human representatives form what is known as the Brotherhood of the White Lodge. We are taught that early in the history of the human race, certain individuals who had progressed beyond the norm, took counsel among themselves, and by a deliberate act of white magic made of themselves the first vehicles for the manifestation of certain super-terrestrial beings who are part of the very fabric of this Hierarchy of Compassion. Those greater beings were ready and waiting, and when the human vehicles were also ready, they established contact and have been with us ever since. Precisely the same thing happens in

the nature of the student of Life. He has within the core of his being a god who is ready and waiting to manifest his spiritual-divine energies through the mind of the man, and when the man by a supreme effort of his own Spiritual Will makes that contact, he then becomes a Mahâtman. Chelaship is the training whereby the man awakens within himself the faculties that make this At-One-ment an accomplished fact. If it were not that these greater feats have been accomplished, Chelaship would be possible in neither the East nor the West.

So it is wholly right that we should have longings and perhaps a kind of nostalgia when we consider the matter of Chelaship. A great deal of common sense must be used in respect to our own thoughts and feelings on the subject. There is a fine line of demarcation between modesty on the one hand, and a recognition of our spiritual assets on the other, for we must know our strength and have confidence in our ability to grow. We have no right to ignore our higher possibilities, for the need is as great today as it ever was, and no matter how small our beginnings, there is a task to fit everyone's strength.

At present it is not of the least importance that we should see the Mahâtman, but it is of vital importance that we should be doing their work. The rest will take care of itself.

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" . . . he who would profit by the wisdom of the universal mind, has to reach it through *the whole of humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo-sophy*, divine Wisdom and Knowledge.

" . . . We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now laboring. One of these is the relative facility with which men fancy they can get at the 'Gate' and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. . . ."

—H. P. Blavatsky, 'Occultism versus the Occult Arts,' *Lucifer*, Vol. ii, May, 1888.

## HAVE YOU HEARD? . . .

. . . that Thomas Alva Edison (1847-1931), whose centenary is being celebrated this year, became a member of the Theosophical Society in 1878, and held in very high esteem the Founders of the Movement and their objectives.

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. . . that Mohandas Karamchand Ghandi, according to his own testimony (See *Mahatma Gandhi, His Own Story*, edited by C. F. Andrews, Macmillan Co., 1930, pp. 90-92), was induced to read for the first time his own native and priceless *Bhagavad-Gitā* by two Theosophists in England, who later introduced him to H. P. Blavatsky and to Annie Besant who had just then joined the T.S. He also read *The Key to Theosophy*. All of this meant a turning point in his life.

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. . . that Major General Abner W. Doubleday (1819-1893), of Gettysburg fame, also a distinguished inventor and the founder of baseball, identified himself at a very early date with the Theosophical Society, and was appointed "President *ad interim*" of same, when Col. Henry Steel Olcott and Madam H. P. Blavatsky left New York for India, in 1878.

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. . . that one of the *very* few reviews of H. P. Blavatsky's works appearing in Russian literary journals, namely, a review of *The Key to Theosophy*, was written by one of the greatest philosophers born on Russian soil, unfortunately but little known abroad, Vladimir S. Solovioff (See *Russkoye Obozreniye* — Russian Review — Vol. iv, August, 1890, pp. 881-886), a Platonist and mystic whose insight into Buddhist thought established a powerful link between him and the objectives of the Theosophical Movement.

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. . . that the so-called *co-axial* telephone cable, now being laid across the United States, was conceived by one of our most active and able Theosophists, the late Major Hubert S. Turner, inventor and lecturer, who used in connection with this invention one of the key-passages in H. P. Blavatsky's *The Secret Doctrine* (such as Vol. i, pp. 129 *et seq.*), regarding the "Ring Pass-Not," and applied its profound occult idea to the world of physical forces. As above, so below, truly!

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. . . that the United States Department of the Interior, Office of Education, Washington, D. C., has issued some time ago a three-page leaflet entitled "Did Atlantis Exist?", enumerating a number of interesting points in confirmation of the probable existence of this lost continent, some of which points are a vindication of certain passages in the writings of H. P. Blavatsky.

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. . . that the Masters knew exactly *when* the hour of India's freedom will strike. In a letter to A. P. Sinnett (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 206), H.P.B. writes: ". . . Master says that the hour for the retirement of you English has not struck nor will it — *till next century* and that 'late enough to see even Dennie an old, old man' as K.H. said some time ago. . . ." Dennie was A. P. Sinnett's son, born in 1868; he would have been 79 had he lived till 1947. To the vision of an adept much of what we miscall the "future" lies in full view as an open book.

## EXCHANGE MAGAZINES —

We gratefully acknowledge the receipt of the current issues of the following magazines and journals: **The Theosophist** (Adyar, India), **Brahmavidya** (Adyar), **El Teosofista Sudamericano** (Montevideo, Uruguay), **O Teosofista** (Sao Paulo, Brazil), **The Canadian Theosophist** (Toronto, Canada), **Theosophia** (Aarhus, Denmark), **Theosophical News and Notes** (London, England), **The Indian Theosophist** (Benares, India), **Theosophy in Ireland** (Dublin, Ireland), **Boletín Mexicana and Dharma** (Mexico), **Amanecer** (San Pedro de los Pinos, Mexico), **De Theosophische Beweging** (Amsterdam, Holland), **The American Theosophist** (Wheaton, Ill.), **Dévenir** (Montevideo, Uruguay), **The Theosophical Movement** (Bombay, India), **Theosophy** (Los Angeles, Calif.), **Het Theosofisch Forum** (Rotterdam, Holland), **Teosofiskt Forum** (Stockholm, Sweden), **The Golden Lotus** (Philadelphia, Pa.), **The New Age Interpreter** (Los Angeles, Calif.), **Free Mind** (Portland, Ore.), **Divine Life and Biosophia** (Mexico), **The Quarter Hour** (Los Angeles, Calif.), **Eirenicen** (Hyde, England), **The Rosicrucian Magazine** (Oceanside, Calif.), **Ludziom Dobrej Woli** (South Bend, Ind.), **Bollettino Mensile** (Savona, Italy), **Teosofisk Tidskrift** (Stockholm, Sweden).

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**Literature:** Theosophical University Press, Covina, Calif. — Theosophical Book Co., 119 Stoughton Rd., Guildford, Surrey, England. — U.M., C.A.J. van Dishoek c.v., Nwe 's-Graveland-schweg 36, Bussum, Holland. — Box 1292 G.P.O., Sydney, Australia. — Teosofiska Bokförlaget, Tegnérgatan 29, Stockholm, Sweden.

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# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. IV, No. 5 (23)

JANUARY-FEBRUARY, 1948



M 51, N.G.C. 5194-5 *Canes Venatici*, Spiral Nebula, exposure 3 hours,  
May 15, 1926, 100-inch Hooker reflector.

(Courtesy Mount Wilson Observatory.)



# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International Group of Theosophists

## Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation

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Subscription: \$1.50 a year (six issues); single copy 25 cents. Send all subscriptions, renewals and correspondence to: Room 240, Western Bldg., 553 South Western Avenue, Los Angeles 5, California. Make checks payable to "Theosophia."

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The Editors are responsible for unsigned articles only.*

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## A THOUGHT TO REMEMBER

In coöperative work, as in every other problem before students of occultism, there are two extremes to be avoided and one right course to be maintained; two evils opposed to one good; a pair of opposites reconciled by a unity; and in coöperative work, as in other problems, many make the mistake of avoiding the more obviously extreme merely to fall into the other extreme which is less obviously wrong. A body of workers should neither repel one another nor lean on one another. The former maxim is so obvious that no one fails to recognize its truth and to strive to act in accordance with it; but there are many who, in doing so, rush to the opposite pole of weak reliance on others. Workers should cling to the cause, not to each other; for if they cling to each other, the failure of an individual will be disastrous for the whole; while, if each one clings to the cause, each one must be torn away separately ere the whole fabric can be destroyed. The pillars of a temple do not lean up against one another, neither do they counteract each other; each stands firmly on its own base and is independent of the support of the others, yet all unite in the common object of supporting the dome. We must be as the pillars of a temple, helping one another, yet independent and each on his own base. The destruction of one or two does not seriously impair the building, for the others still stand firm. . . .

Many are the paradoxes that present themselves to the student of occultism, and among them this is not the least important — to work in perfect harmony with our colleagues, and at the same time to work as if upon our own individual effort depended the whole enterprise. To realize this we must be united yet independent.

— Henry Travers Edge, *The Path*, Vol. ix, May, 1894.

# TOMORROW DOES NOT WAIT!

BORIS de ZIRKOFF

The Age we live in is a historic Age. From East to West, and from North to South, and all over the Globe, the dawn of a New Age is breaking, and mankind is entering into yet untrodden fields of evolution and growth.

It is a great time to be alive. A time specially welcomed by students of the Ancient Wisdom, genuine mystics, seekers after Truth . . . a time of untold spiritual opportunities and grave responsibilities as well.

To be sure, it is a time of great confusion, of harassing uncertainty, and of increasing tension. But these are mere symptoms of a process of re-adjustment the human race is undergoing in order to meet the intellectual and psychological requirements of a new age.

The fact is that all over the world a new spiritual force has been released by the Guides and Custodians of mankind, and the great, wide spaces are being swept clean by the "Wind of the Spirit," cleansing, purifying, invigorating. . . .

And yet, some there are, here and there and everywhere, who are sitting aghast, watching the strange changes, bewildered, benumbed, thrown out of balance, weeping over their shattered illusions, crying over their ruined fairy-castles, unable to adjust themselves to the heightened tempo of the caravan, as it moves over new and unfamiliar terrain.

But Tomorrow does not wait!

Tomorrow is an age of World-Civilization, embracing mankind as a whole.

In this united and integrated world, existing individual cultures, both of the East and of the West, will furnish those distinctive national and ethnic achievements which are the result of their own individual evolutionary growth.

Tomorrow is an age of *world-citizenship*, wherein a new concept of the Citizen of the World — the man with-

out a country — shall rise above the separative and utterly insufficient concept of national citizenship.

Allegiance to Mankind and its higher spiritual interests will have to take the place of personal allegiances to kings, states, leaders, racial and tribal moulds, outworn traditions.

Mediaeval patterns of thought, cherished slogans, will have to be given up. Racial animosities, feudal rights of entrenched minorities, selfish sovereignties, will have to be abandoned, and replaced by universal conceptions, ties of genuine friendship between one part of the globe and another, and a feeling of unbreakable solidarity.

The brazen era of narrow boundaries, physical and mental, of caste distinctions, and of vested interests for selfish and cruel ends, has now closed.

The clarion-call for a living Brotherhood of Humanity has been sounded, and its echo is reverberating in millions of human hearts.

The Book of Life is opened at a new chapter. Across the page there runs in flaming letters the heading: "*Global Consciousness*," and it tells of the irresistible drive of evolution towards a Living Brotherhood of the Human Race.

Tomorrow is an age of fresh loyalties — loyalty to Mankind, loyalty to Truth, loyalty to Justice, loyalty to the disinherited and the oppressed of the earth, so that they may be redeemed, and raised, and uplifted, and humanly ensouled. Loyalty to the Whole, instead of to the fragments. . . .

And Tomorrow does not wait!

Tomorrow is the age when the greatest danger to mankind's future will be controlled and tamed. That greatest danger is . . . *Science*; Science in the hands of war-mongers; Science in the clutches of irresponsible, a-moral, narrow-minded schemers, whose conflicting imperialisms play ducks and drakes with human minds and hearts.

In the civilization of Tomorrow Sci-

ence will be in the undivided possession of the genuine scientist, laboring for the sake of pure Knowledge, and its attainments and results will be held in trust by some high-minded Administrative Body formed of the noblest thinkers of mankind, who will be *Trustees for the Human Race*, and will have the power and the "know-how" to steer scientific achievements into channels of universal usefulness, world-wide helpfulness, and benefit for all.

Scientific inventions will be "patented" by mankind, and the "patents" will be held by responsible parties — citizens of the world at large — thereby preventing these inventions from being exploited by the envoys and the underlings from the Nether Regions, and used to kill and cripple us and reduce our homes and the fruit of our honest labor into heaps of smouldering ash. . . .

And Tomorrow is right around the corner!

In this era of world-wide re-adjustment the Theosophical Movement — in the broadest sense of the term — plays a paramount part. It is universal, ageless, utterly impersonal, and manifests itself in Protean forms through every open channel the world over. The Teachers work through every avenue that is available. There is no monopoly on Truth.

Unfortunately the same cannot be said about the organized Theosophical Societies of the present day. Had they kept to the original program of the Parent Body, as launched by H. P. Blavatsky under the direct guidance of her own Teachers, they would be today a tremendous power for good.

To be sure, they are still doing a great deal of good, but the organized Theosophical bodies cannot be the great redeeming power in the midst of mankind, or offer the one paramount solution for the prevailing confusion, as long as they are engaged in back-biting, organizational disputes, professional jealousies, and ideological conflicts.

The lack of an over-all Spiritual

Leadership is evident in all of them, and this precisely because they cannot get together, forget their differences and forge ahead, united, through the portals of Tomorrow, into the New Age.

And so the Theosophical Movement, as a spiritual force issuing from the fountain-head of the occult life of this Earth, must either purify these vehicles which have become clogged with human ignorance and inertia, or must find for itself new channels, new vehicles, new veins and arteries, unaffected by psycho-mental arterio-sclerosis, in which to flow unimpeded and free.

For Tomorrow does not wait!

Are you afraid of Tomorrow?

If you are — you are afraid of yourself. You are then afraid of your own limitations, your own inertia, and your own fear of change. . . .

*For Tomorrow is in You.* Tomorrow is your own ability to respond to the finer vibrations of a new era, to attune your receiving apparatus to the broadcasts from a loftier stratosphere.

But Tomorrow is no Utopia; it is not a Paradise, nor a heavenly mansion. Do not mistake: Tomorrow will have its own problems to solve, but they will be grander problems, and will be solved by a nobler type of men.

With all our inherent shortcomings, as human beings and as students, we nevertheless have access to certain teachings in which resides a redeeming power for all men. It is our bounden duty to see that these teachings are passed on to those who are willing to listen and are ready to receive. In doing so, it is imperative that we pass them on impersonally, intelligently, and unadulterated by personal whims, selfish motives, or sectarian fanaticism. And above everything, that they be not soiled and distorted by fantastic imaginings arising from psychic delusions which have spread, like an epidemic, the world over.

This is a time for *action*. May our actions in the Cause of Truth be wise!

For Tomorrow does not wait!

# THE THEOSOPHICAL SOCIETY:

Its Mission and Its Future

H. P. BLAVATSKY

Excerpts from an Editorial originally published in *Lucifer* (London), Vol. II, No. 12, August 15, 1888, pp. 421-433. It was written in the form of a running commentary on Emile Burnouf's article concerning the T.S., and embodies in the original a number of long quotations from his essay. We reprint in these pages the essential portions of H.P.B.'s comments. — *Editors.*

It has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of M. Emile Burnouf, the well-known Sanskritist, in an article in the *Revue des Deux Mondes* (July 15, 1888) — "*Le Bouddhisme en Occident.*"

Such an article proves that the Society has at last taken its rightful place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. M. Burnouf's position in the world of Eastern scholarship entitles his opinion to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late M. Eugène Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study. . . .

. . . The T.S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a widespread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. M. Burnouf has read in the *Lotus*, the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of *Lucifer* and the Abbe Roca. The latter persisting — very unwisely — in connecting theosophy with Papism and the Roman Catholic Church — which, of all the dogmatic world religions, is the one his correspondent loathes the most — the philosophy and ethics of Gautama the Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably a Buddhist — *i.e.*, a follower of the esoteric school of the great "Light of Asia," and so is the President of the Theosophical Society, Colonel H. S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity — a centre, philosophical and religious, common to all — not as a propaganda for Buddhism merely. Its first steps were directed towards the same great aim that M. Burnouf ascribes to Buddha Sakyamuni, who "opened his church to all men, without distinction of origin, caste, nation, colour, or sex" (*Vide* Art. I, in the *Rules* of the T.S.), adding, "My law is a law of Grace for all." In the same way the Theosophical Society is open to all, without distinction of "origin, caste, nation, colour, or sex," and which is more — of creed. . . .

Having summarized the history of the development of the T.S. and the growth of its organization, the writer asks: "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society . . . and he quotes the following passage from the close of the Editorial in *Lucifer* for November 1887: —

"He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not

undertake his defence as he would undertake his own — is no 'Theosophist.' — (*Lucifer* No. 3). . . .

. . . In stating that the T.S. is "Buddhist," M. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion, or rather philosophy, approaches more nearly to the Truth (the secret wisdom) than does any other exoteric form of belief. Hence the close connection between the two. But on the other hand the T.S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of to-day is none the less a rather dogmatic religion, split into many and heterogeneous sects. We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism? — once this is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? . . .

. . . It is true that no *mysteries* or *esotericism* exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddhartha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There is an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (Mahavansa's *Sattapani*) cave, known to 'Ta-hian as the *Chetu* cave near the Mount Baibhâr (in Pali *Webhâra*), in Rajagriha, the ancient capital of Maghada, by the Lord Buddha himself, between the hours of Dhyana (or mystic contemplation). It is from this cave — called in the days of Sakyamuni, Saraswati, or "Bamboo-cave" — that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon "heaped into piles as high as the top of the cocoanut trees" the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact. . . .

. . . The very essence of the position taken up by the T.S. is that it asserts and maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs. But though Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It is *not* "the wisdom of God," but *divine* wisdom. The Theosophists of the Alexandrian Neo-Platonic school believed in "gods" and "demons" and in one *impersonal* ABSOLUTE DEITY. To continue: —

"Our contemporary habits of life," says M. Burnouf, "are not severe; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of to-day is very feeble; the ideas of good and evil are not, perhaps, obscured, but the *will* to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. . . . Do we not see the doctrine of the 'struggle for life' applied to every function of human life? . . . If the T.S. succeeds in refuting this pretended law of the 'struggle for life' and in extirpating it from men's minds, it will have done in our day a miracle greater than those of Sakyamuni and of Jesus."

And this miracle the Theosophical Society *will* perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this *pseudo* law is a "pretended" law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind. "Self-preservation," on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to altruism — as their surest policy of salvation.

It is just because the real founders of the Society have ever recognized the wisdom of truth embodied in one of the concluding paragraphs of Mr. Burnouf's excellent article, that they have provided against that terrible emergency in their fundamental teachings. The "struggle for existence" applies only to the physical, never to the moral plane of being. Therefore when the author warns us in these awfully truthful words:

"Universal charity will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane. . . ."

The Theosophical Society replies: "*It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane.*" It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour or creed*.

When men will begin to realise that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other — national egoism and vanity which stirs up the States and rich individuals to bury enormous capitals in the unproductive erection of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks — that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings. . . .

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by M. Burnouf? How many of its individual members, how

many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of *Lucifer*? "He who does not practise" this and the other "*is no Theosophist*," says the quotation. Nevertheless, those who have never shared even their superfluous — let alone their last morsel — with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips — call and regard themselves as *Theosophists*!

It is certainly not the fault of the minority of true Theosophists, who do try to follow the *path* and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontent and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed, those original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too often recalled to the minds of our members.\* The Spirit of these aims is clearly embodied in a letter from one of the Masters quoted in the *Occult World*, on pages 71 and 73. Those Theosophists then, — who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges*.

"But we have always worked on the lines originally traced to us — some of them proudly assert.

"You have not" comes the reply from those who know more of the true Founders of the T.S. *behind the scenes* than they do — or ever will if they go on working in this mood of Self-illusion and self-sufficiency.

What are the lines traced by the "Masters?" Listen to the authentic words written by one of them in 1880 to the author of the *Occult World*:

... "To our minds these motives sincere and worthy of every serious consideration *from the worldly standpoint*, appear *selfish*. . . . They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men*. . . . and in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire *for self-benefit*, or a tendency to do injustice even there where these exist unconsciously to himself. Yet, you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism. . . ."

But another letter was written, also in 1880, which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M. Emile Burnouf's chief argument. Here are a few extracts from it. It was addressed again to those who sought to make away with

\*) *File Rules* in the 1st vol. of the *Theosophist*, pp. 179 and 180.

\*\*) This excerpt is from the second letter of Master K.H. received by A. P. Sinnett at Simla, October 19, 1880. The complete text of this particular paragraph may be found in *The Mahatma Letters to A. P. Sinnett*, pp. 7-8; it would seem that H.P.B. italicized certain passages from the Master's Letter, as in the published version only the word *selfish* (preceding the first set of dots above) appears in italics. The entire Letter is of great importance and should be studied. — Editor, *Theosophist*.



the "sentimental title," and make of the Society but an arena for "cup-growing and astral bell-ringing":—

"... In view of the ever-increasing triumph and, at the same time, misuse of freethought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unhead-of-cruelties, enormities, tyranny, injustice, if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines? ... Buddhism is the surest path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, since that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore we do find that 'struggle for life' raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhist populations. ... Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives — and the great struggle for life will soon lose its intensity. ... The world in general and Christendom especially left for two thousands years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If Theosophists say: 'We have nothing to do with all this, the lower classes and the inferior races [those of India for instance in the conception of the British] cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? and, if a mockery, can ours be the true path? ... Should we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leaving the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society ... than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea. ... And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. ...

"To be true, religion and philosophy must offer the solution of every problem. That the world is in such a sad condition morally is a conclusive evidence that none of its religions and philosophies — those of the civilized races less than any other — have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good

and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but. . . .

"To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess, that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH. . . ."

And this TRUTH is not Buddhism, but esoteric **BUDHISM**. "He that hath ears to hear, let him hear. . . ."

## WHAT DO WE MEAN BY "SOUL?"

L. B.

Once upon a time the word "Soul" may have conveyed a definite idea of the individualized entity, but now-a-days it is little more than an abstract noun. It may be impossible to make a satisfactory *definition* of it, but it is possible to get a practical *concept* which will lead to a greater understanding of *realities*.

Let us ask ourselves: What is a Man? What is an animal? And let us accept no statement, however factual, without delving into its meaning and its connotations. This is a necessary step because of the generally current belief that Man *has* a Soul but that the animal *has not*.

What is an Animal? It is a unified bundle of attributes and qualities common to all Nature in varying degrees. The particular arrangement of these attributes differentiates one unitary group from another, making it an individualized entity. From Theosophical teachings and observed facts we recognize that the *appearance* we see as the animal is only the external manifestation, and that the animal *per se* is the animal-entity on a superior plane. This is evidenced by the fact that any partial destruction of the physical does not change the *character* or *nature* of the animal. Therefore, we can consider logically the synthesized entity on a superior plane to be the animal's *soul*.

What is a Man? Exactly the same, although he has attributes and qualities far more evolved than those of the animal. Furthermore, he exhibits some of them in an active volitional manner, which indicates that he has still greater potentialities of development in several spheres of action. The *appearance* we see is therefore no more the Man than the animal form is the animal itself.

But we must not make the mistake of a final analogy drawn from external appearances only, for the whole of the attributes and qualities in the Solar System, must affect every atom therein and be parts of its essential composition. Therefore, as Man is far more evolved than an animal,

he has the animal-soul and his own particular grade of Man-Soul combined, and this latter exhibits some qualities which are not essentially human but are distinctly transmitted *through* the more refined connecting links with a superior entity.

Thus it can be inferred that the animal-soul in him is motivated by its past evolutionary development, which has caused its experiences to become instinctual and inherent in it, so that they react automatically as long as its normal life lasts. The *Human* aggregate, being only partially evolved, has its experiences inhering in the human soul, which *can* govern and *does* influence the animal-soul aspect of himself.

From this it follows that the human-soul is greatly influenced by the gradually evolving Spiritual-Soul, in whose texture, so to say, are attributes from above and beyond, together with those from below. These coalesce with it and form the connecting links by which the human-soul can be brought into harmonious sympathetic relationship with the Spiritual World.

The concept therefore becomes clearer, and we can say that the "Soul" is that aggregate of characteristics inhering in any entity, on any plane, by which at any moment it manifests a unitary and individualized active life. In other words, an individualized vehicle for the manifestation and evolution of its central SELF, anywhere and on any plane.

Thus Man is an *animal* with its central self functioning in the physical body and in relationship to the physical plane; a human—only partially evolved as yet—with the center in the *Mind*, and related more particularly at present to the lower desires and instincts; and a Soul, which transmits to the human-animal those higher energies which stimulate all evolution, and in which inheres every degree of experience which the *human* encounters.

Gradually, the Spirit-Soul will be energized by WILL and KNOWLEDGE, and bring forth the fully self-conscious sevenfold entity—an EARTH GOD.

# KNOWLEDGE THROUGH JUSTICE

EMILY L. NERESHEIMER

Ideas of life after death are usually connected with the thought of reward or punishment. No doubt an innate sense of justice not satisfied by the observation of life on earth as men see it, leads to this conclusion. Hence, men believe, a post-mortem state has to restore the disturbed balance in human affairs.

What, it may be asked, has the ancient Wisdom-Religion to say on this subject, and what is the basis of this belief? Theosophy delves deeply in solving the problem of justice, and the restoration of harmony in human and Cosmic life.

Man is an intrinsic part of the universe—spiritually, psychically, and physically.

To begin with, the atoms of which his body is compounded, and which are ever changing, are taken again and again from Nature's great store-house of substances. They are only his own for the short space of time in which they, so to say, pass through him. He attracts these by the nature of his thoughts and emotions, and they are accordingly gross or refined. They leave him to return to Mother Nature with the impress of his thought-life and emotional nature, with increased gross or refined tendencies, and become active principles within the active principles of the Universe. As a stone thrown into a pond causes rings to form and spread out to the very shoreline, so a man's thoughts either poison or vitalize the emotional and thought-atmosphere around him. For we live in an ocean of World-thought and feeling.

That man's thoughts leave their impress on his physical constitution can be easily observed. The effects of anger upon his digestive functions is unmis-

takable, as also the depleting effects of worry, envy, jealousy, etc. on his well-being and physical appearance. On the other hand an inner calmness and peace preserves a man's vitality which, again, is imprinted upon his whole personal appearance.

A man's thoughts and desires affect not only himself for weal or for woe, but also others with whom he comes in contact. Hence an answer to the question: "Am I my brother's keeper?"

The Theosophist believes that living in an organized Cosmos—not in Chaos—all is subservient to the Law of Cause and Effect—the unequivocal Justice of the Universe. He also believes in the perfectibility of man, not in one Earth-life alone, but in life after life of embodied existence. Greater perfection can only be achieved through the gradual awakening in man's inmost being of Self-realization, i.e., realization of his spiritual Self which is one with the SUPREME SELF of the Universe. At first, mastery over a man's thoughts and emotions is gained through experience of pleasure and pain. Gradually he will gain an inner peace, even in the midst of strife, both in this life and in the hereafter that follows so-called "death." Life never ceases, whether here on earth or in a post-mortem state. The tendencies we create remain with us at all times, and produce the happiness or suffering we ourselves call into being. Through the travail of many experiences we slowly but surely gain self-knowledge and mastery, added discrimination and understanding of the true meaning and purpose of life.

In the *Book of Revelation* we read: "To him that overcometh will I give to eat of the tree of life"—the tree of Knowledge and of Wisdom.

## EACH LIFE HAS ITS PATTERN

L. KAYONNE

"I can't understand why it happened to me!" How many times have you said that when something had gone wrong, and things just didn't seem fair? Maybe you were disappointed by the postponement of some anticipated event, or things just didn't go right at the office, or some event happened to change the course of things in your life. Later on you look back and find there was a reason for things unfolding as they did, and often the worst ones turn out to be blessings in disguise. If we could only think of disappointments or changes in our lives as blessings in disguise, how much we could benefit by such a philosophy. I can look back now and find many past happenings that turned out to be just that; if they hadn't happened as they did, and when they did, I might still be in the same rut. Sometimes it takes a painful jolt to shake us out of our lethargy, and to make us realize our opportunities. I used to ask the powers that be for a philosophy to guide me in moments of despair, but now I have found that it is far more important to have a philosophy that will guide me in my moments of fortune, for without a guidance in such times, how would I learn to appreciate and be grateful for that in which I have found happiness?

Some ten or twelve years ago, I was introduced to Theosophy, and didn't want anything to do with it. I didn't laugh at it or think it ridiculous, but just didn't want to be bothered about it. To be truthful, I wasn't ready for it, and I suppose subconsciously knew it. I have always been in Theosophical surroundings, having parents who were very devoted to the teachings, but it wasn't until two years ago that I became curious about this matter. Now, upon retrospection, I can see where I was just beginning to prepare myself for the acceptance of it. Since that time I've become very interested, accepted the teachings, and try to make

them a part of my life. During the period of my early introduction to Theosophy, I rebelled at the thought of studying it, for that was an adolescent period when anything spiritual or intellectual wasn't worth the bother to me. I learned many other things during that time which had very little to do directly with Theosophy, but they made a good foundation for what was to come later.

I am glad I didn't try to accept Theosophy at that time, for I might have acquired a permanent dislike for it. I realize I made a lot of people unhappy then by acting the way I did, but it was all part of a pattern which was to come to light later on: a blessing in disguise. During the time when people were trying to introduce Theosophy to me, I had something else to learn, and for that matter, I still have and always will have, but when I was ready for Theosophy I found it.

After finding such a philosophy, I then had to adapt my life to it, until I could make it a part of living, a way of life. Whenever things went wrong, I became convinced there was a reason for it, and that perhaps things weren't so bad after all. All this wasn't easy, for the problem was to convince myself of the Karmic pattern behind events. This is hard to achieve, when the results or the effects of some cause seem unfair. Then things began to "break" for me and I realized that certain cycles of "bad luck" in my life were on the decline. After being on the sunny-side of the street for awhile, I realized an even greater need for more guidance, for in cycles of good fortune there is greater temptation to become lazy and indifferent, and to make mistakes. Now I realize I have found a philosophy which can guide me in good or bad times, and this realization comes at just the right time, when things are beginning finally to develop for the best.

## "I WOULD LIKE TO ASK . . ."

Questions from readers are welcome. Try to make them short and to the point. They will be answered in the light of the Ancient Wisdom, and published as space permits. — *Editor.*

*Why are all the Masters Orientals? Are there no Masters in the Occident?*

The first question is based on mere assumption. It embodies a common misconception. A Master, Mahatman or Adept is neither an Oriental nor an Occidental. The latter terms denote the geographical locality in which a physical body is born, and the Master is not a physical body. Master, Adept or Mahatman are terms descriptive of an advanced state of consciousness and knowledge, and these are universal in their essence.

So then, using correct terms for definite ideas, let us bear in mind that Masters or Initiates do not use exclusively Oriental bodies, and are not necessarily born in Eastern lands. This misconception is probably due to the fact that the modern Theosophical Movement has been closely associated with two Initiates known by the initials M. and K.H., the former a Rajput by birth, and the latter born in the Brâhmana caste of India.

In the earliest period of the Theosophical Society, in the seventies of last century, the initial effort along Theosophical lines was under the tutelage of the Egyptian Section of the Occult Hierarchy, known as the Brotherhood of Luxor. In it were active among others the Adepts known as Serapis Bey, Tuitit Bey, and Hilarion Smerdis, who were Egyptian and Coptic by birth.

Other adepts have been active in the modern Theosophical Movement. One of them was a Hungarian of noble birth, another an Englishman, and still another an American Indian. One of the greatest among them was a certain individual of Slavonic birth, who stood in specially close relation to H. P. Blavatsky and her mission in the world.

There are Masters or Initiates in many lands. Their whereabouts are not always known to us, but it can be said

with certainty that they are not limited to Oriental countries, notably Tibet. There are occultists of the highest attainment and knowledge in more than one Occidental country, engaged in compassionate work for the good of the many, fanning the flame of spiritual aspiration among those who are seekers of Truth.

It should also be stated that Initiates move about and travel for various purposes of their own. Ample records of this are available. Wherever they may be at any given time, they know of each other's whereabouts, and are at all times in close contact with the mystic center of the Brotherhood, which for long ages has been in Central Asia. All genuine Initiates of the Right-Hand Path owe their allegiance to that fountain-head of occult inspiration — the mysterious land of Shambhala — where dwells the Hierarch or Supreme Head of the spiritual-psychological Hierarchy of Adepts on this Globe. This Individuality of supreme spiritual attainment has been referred to by Masters M. and K. H. under such terms as the *Chohan*, the *Mahâ-Chohan*, the *Chief*, which are all titles bestowed in reverence upon this Holy Presence. This Hierarch is what is technically known as a *Nirmânakâya* — a complete human being of very lofty spiritual achievement, minus the physical body only. He can also be termed a human Bodhisattva, and is the spiritual-personal or egoic element in the constitution of Gautama the Buddha which remained here on Earth for the good of mankind, after the higher portions of Buddha's consciousness entered into their Nirvâna. This Hierarch is an aspect of the Silent Watcher of this Globe. Much confusion exists on this subject among students, and we earnestly recommend a closer study of the teachings connected with it.

*Why is it that Theosophists do not take part in any political activity?*

This question is somewhat confused. Theosophists — by which, we suppose, the questioner means members of a Theosophical Society — most certainly do take part in political activities, but they do so *as individuals*, as citizens or subjects of a country, not as an organization. Each one of them has some political bias or preference, although there probably are many who have no definite leaning one way or another in respect to political affairs. We must bear in mind that every time a student of Theosophy votes or takes some other part in the self-government of his country, he is politically active. Moreover, if he is a true Theosophist who is trying to live what he professes, his political activity, as an individual citizen, will be enlightened and noble-minded, and directed towards some ultimate improvement of the state of public affairs.

However, it should be born in mind, and thoroughly understood, that the Theosophical Society, from its very inception, has been strictly non-political. As an organization, it represents no special political system of thought, theory, or doctrine, just as it does not represent any special religious creed or faith. It contains within its ranks people of all political affiliations or leanings, and, as a Society, it exercises no jurisdiction over the political, religious, philosophical, or scientific beliefs of its members. It is, therefore, unsectarian in the highest and fullest sense of this term. And no temporary departures from this fundamental basis on the part of this, that, or another body of students, small or large, alters in the slightest the basic nature of this platform, although it does indicate the presence of human weaknesses and shortcomings among Theosophists, as is easily understood.

The Theosophical Society does not vote; it does not support monarchy, representative republicanism, socialism, communism, or dictatorship, and this for the simple reason that the Theosophical Society is not an individual or

a person, but consists of thousands of men and women belonging to every ethnic stock and every belief of mankind. Their one binding element is a sincere recognition of the reality of Universal Brotherhood as a fact in Nature. In everything else, they differ widely from each other, and respect each other's views and convictions.

The word "politics" has been degraded by malpractice, as so many other words have. It now means a contention between mutually-opposed and antagonistic political parties, while, as a word, it is derived from the Greek *politeia*, which meant the relation of the citizen to the state, the condition and rights of citizenship. Other derivatives from this word meant *statesmanship*, the art and science of ruling others.

In *The Key to Theosophy* (pp. 227-237, 263-271), and elsewhere in her writings, H. P. Blavatsky points out in earnest and convincing language the necessity for every student of Theosophy to take intelligent part in the social, civic, and genuinely "political" duties and affairs of his country, so as to infuse through every open channel at his disposal nobler and higher ideas of justice, fair-play and improvement in the social structure of the day. Even if your own personal "statesmanship" may not go any further than your voting precinct, remember that in the case of some other student, karmically placed in that position, it may involve the destinies of millions of human beings, and make of him an enlightened statesman of the New Age.

Mutual bickerings of political parties have nothing to do whatsoever with the standards and the lives of Theosophists, but Statecraft, the well-nigh lost art of enlightened statesmanship, is a science derived from the ancient Mystery-Schools, and will in due course of time become a powerful constructive element in the self-government and the social pattern of a new World Order, in which, let us hope, students of the Ancient Wisdom will play an important part.

# ART THOU A DREAM?

F. ARTECHE

"And now thy *Self* is lost in *SELF*,  
thyself unto *THYSELF*, merged in *THAT*  
*SELF* from which thou first didst radiate.  
Where is thy individuality, Lanoo,  
where the Lanoo himself? . . ."

—H. P. Blavatsky,

*The Voice of the Silence*, p. 20.

The injunction of the Sacred Scriptures the world over is that "all is an illusion" or *Mâyâ*, as the Hindus call it. That it is a riddle there is no question, and to the "matter of fact" individual it all may sound like pure nonsense. This Universe, this world, which we see, touch and hear, so real to our sense perceptions, is, if we are to accept these teachings, but a shadow, a phantasmagoria, the reality of which our mortal brain is unable to fathom.

Examples such as the one about the rope which, in the gathering shadows of the evening, makes one suddenly jump aside, mistaking it for a coiled serpent, often appear in Hindu literature to illustrate in a general sense the doctrine of *Mâyâ*. This and other similes will perhaps convey to the average mind little more than a lack of judgment or a defective vision, but with a little deep thinking and some reflection one may, if not solve the unsolvable riddle, at least get a vague understanding of the nature of this grandiose illusion.

Carrying the analysis of this doctrine of *Mâyâ* to its ultimate conclusion through the channels of subjectivism, one sees man, worlds and things vanish away, leaving nothing but the One Eternal Omnipresent Mind, dreaming a stupendous and, to us, inconceivable dream—call it ideation or evolution—whose ramifications and complexities are by far too vast for the human brain to encompass.

To my way of understanding, *Brahmâ* is now asleep; this we call *Manvantara*. It is in reality, as I see it, the Night of *Brahmâ*, who dreams a colossal dream in the Eternal Now,

neither conscious nor unconscious, oozing out of its own Essence, or emanating, the Rays or Regents — the Builders—which in their turn again dream out of themselves their respective domains — the Universe, the worlds, then man. The latter also dreams out of his own substance, as he awakens to self-consciousness, his own world. Slowly man develops his subject-object consciousness, and from then on, aided by his sense-perceptions, in touch with the plane of his evolution, he builds his own material world within the frame work of time, space, the pairs of opposites, and the other categories and concepts which of themselves have no reality. Thus man lives now under a double illusion. First, the belief that he himself—the phantom in the dream—is a self-contained and independent entity, the product of the media upon which he operates, or perhaps the creation of a Superior Being apart from himself. And second, the belief that his mental concepts derived from sense-perceptions and feelings are realities.

Contrary to the Universal Mind, which in manifestation seems to function through its involuntary aspect, man gradually evolves the voluntary aspect of his mind, thus expanding and finally bursting, like a chrysalis, that cage, that framework of false concepts which, however illusory and painful, serves him as a ladder to reach his goal. Through the millenniums of his evolutionary journey, as he ascends along the *luminous arc*, he becomes a Master of Nature, finally to merge as a fully self-conscious being into his source or origin. *Brahmâ* has then awakened.

"In Him [or It] we live and move and have our being." This and other mystical sayings such as the one in the *Bhagavad Gîtâ*, where Krishna, the Logos, says: "I established this whole universe with a single portion of my-

self, and remain separate," give the clue not only to the doctrine of Emanations but to the doctrine of Mâyâ as well. Thus Brahmâ, "unconscious" during the Manvantara, dreams itself away, giving life, substance and being to its "creation"—monads, worlds, universes, then man. By reason of his awakening to full consciousness of his divine origin, man could be said to represent the volitional aspect of the

Will and Mind of Brahmâ, because the Self and the selves are but the ONE SELF. The latter, fully awakened, will try once more to unravel the mystery beyond the veil of eternal matter and consciousness, only to sink again, in the bosom of Parabrahman, into a still greater and more sublime dream of meditation. Pralaya is over, and Time once more ceases to be—the Eternal Now alone reigns supreme.

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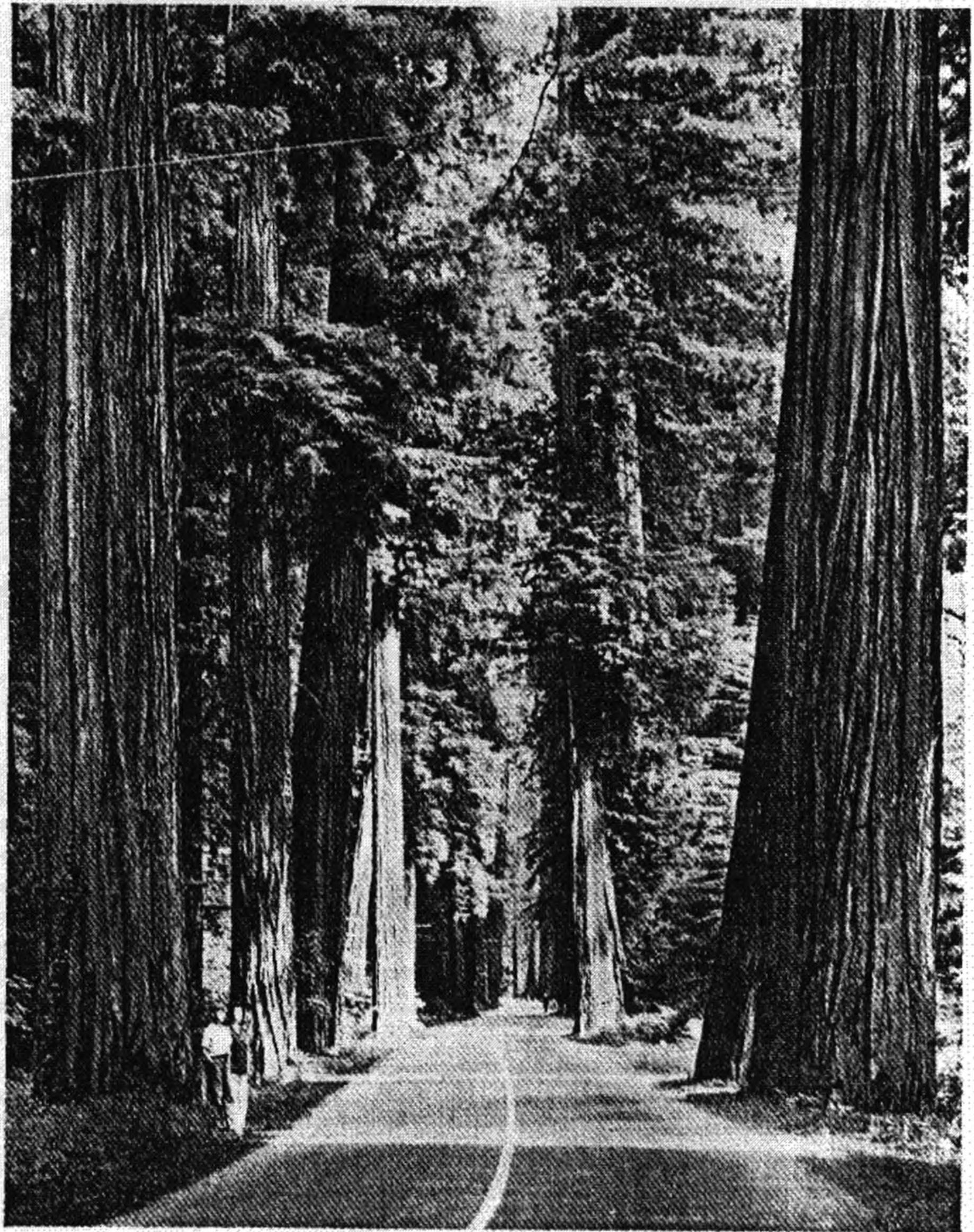


# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. IV, No. 6 (24)

MARCH-APRIL, 1948



ALONG THE REDWOOD HIGHWAY, NORTHERN CALIFORNIA  
(Courtesy *Pacific Pathways*, Los Angeles, California)



# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International Group of Theosophists

## Objectives:

- To disseminate the teachings of the Ancient Wisdom
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation

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Subscription: \$1.50 a year (six issues); single copy 25 cents. Send all subscriptions, renewals and correspondence to: Room 240, Western Bldg., 553 South Western Avenue, Los Angeles 5, California. Make checks payable to "Theosophia."

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## A THOUGHT TO REMEMBER

Have you discovered that thoughts are *things*? When you formulate a clear thought, if while you are thinking it you also experience a strong rush of feeling, or desire, or will in connection with it, you have created a living thought form in the surrounding invisible world. That thought form is out to influence somebody for good or for ill, according to its nature. . . .

During the second world war, the use of blood banks was organized so efficiently that plasma was available right on the battle field. . . . Today some thirty-three hospitals are organized as the EYE BANK FOR SIGHT RESTORATION, INC., on a national scale. . . .

Important as are these developments, they pale into insignificance when compared to the influence that can be wielded by humanity's *thought banks*. Every person capable of thinking clearly is constantly contributing to one or another of the thought banks. Let an evil man, easily moved to commit a crime, be confronted in the mental atmosphere with a thought form presenting the deed as desirable, and he will be motivated to carry it into action. He will have drawn upon the bank of such thoughts created by people who have furnished the motivating force by their careless thoughts. Fortunately, there are also banks of noble, kindly, and beautiful thoughts. Anyone, who is trying to think clearly, but who is oppressed by the bewilderment, fear, and suspicion among men today, can attune himself to and draw upon the thought banks built up by those who contemplate in many ways the spiritual greatness and beauty of mankind. Thus may his faith be restored when faith is desperately needed.

Let no one believe, then, that time spent in high-level thinking about man is mere idle preoccupation — stratospheric flights into unreality. Every great thought about brotherhood, about the unity of nations, about the divinity slowly awakening in human hearts — every noble concept of man's high destiny — is a direct and valuable contribution to mankind's thought bank.

— James S. Perkins, President, The Theosophical Society in America (Adyar), *Discovery*, February, 1946.

# WHERE THEOSOPHY AND SCIENCE MEET

BORIS de ZIRKOFF

Scientific advances continue to point in the direction of the teachings presented by the Esoteric Philosophy.

We now hear of mysterious radio waves continually bombarding the earth and coming from no particular ascertainable source. Very little is known as yet regarding these tuneless, codeless, cosmic broadcasts, except that they come from the outer space and impinge upon our most sensitive instruments. The National Bureau of Standards is building at Sterling, Va., a radio observatory to study the waves and their mysterious origin. The work will be in charge of Grote Reber, a young scientist of 35.

Some years ago, having heard about these radio waves, Reber built a radio "telescope," which consisted mainly of a saucer-shaped receiver some 30 feet in diameter. With this apparatus he made a radio map of the sky. He found that strong broadcasts were coming from the Milky Way. The majority of galaxies have a dense central nucleus, but the nucleus of our own galaxy or home-universe (if one exists) is hidden by clouds of cosmic dust which block its light. When Reber turned his radio "telescope" on the locality where the nucleus ought to be, he got a "bulge" of powerful energy. He concluded that such a nucleus exists. In another area of the sky, where only faint stars can be seen, Reber found an invisible something which "shines very brightly in the radio region."

In connection with the above line of research, students of Theosophy should remind themselves of the following passage from a letter of Master K. H. received by A. P. Sinnett in October, 1882:

"Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune are yet discovered, though they are strongly suspected. We know that such exist and *where* they exist; and that there are innumerable planets "burnt out" they say — in

*obscuracion* we say; — planets in formation and not yet luminous, etc. . . . Science will *hear* sounds from certain planets before she *sees* them. This is a *prophecy*." (*The Mahatma Letters*, pp. 169-170.)

A similar reasoning could well be applied to other cosmic bodies not of a planetary type. There may be many *physically* invisible solar bodies (which means stellar, of course), whose relative ethereality cannot be detected by our eye-sight. Their presence, and possibly their very motions, may be discovered one of these days by means of radio waves and their innumerable modifications.

In the field of Cosmogogenesis, astronomer Fred Whipple finds fresh evidence in support of his "dust-cloud" theory. He holds that in the beginning there was an immense dust-cloud in our part of space, similar to clouds visible through the telescope in many parts of the sky. It condensed over a period of millions of years and formed a blazing star — the sun — while giving birth to planets at the same time. Whipple thinks that the earth is just about as old as the sun. This is a far cry from the prevailing theory that the planets were formed when matter was drawn out of the sun following a collision or tidal wave caused by the approach of another star. This older theory, still generally accepted, makes inhabitable planets a rare "accident" in the universe. But Whipple's theory would make it the normal thing for all stars to be attended by planets which probably have living beings on them.

Students of Theosophy will observe the gradual approach on the part of this scientist towards the ancient teaching according to which an original "cloud" of cosmic matter — primordial matter in its state of *pralaya* — is slowly re-invigorated and re-vitalized *from within* by the influence or rather the influx of spiritually-magnetic energies

and forces from the Cosmic Entity then about to re-imbodily itself as a galactic universe (or a solar system, on a smaller scale). Within this cosmic "womb" appear various nuclei or pivotal points of whirling energies — *laya* centers — from and out of which are born both the central luminary and the planetary bodies of the system (or larger condensations and groups of luminaries, if we consider a galactic system including billions of individual solar systems). Science is moving towards the recognition of the fact that the Sun is the older brother of the planets, an ancient teaching of the esoteric philosophy. (See the many references to the Nebular Theory in *The Secret Doctrine*, Index; and chapter v, *Fundamentals of the Esoteric Philosophy*, by G. de Purucker).

Fresh evidence has been advanced to the effect that *meteorites* are fragments of a shattered planet that once revolved around the sun. The idea itself is not new. Astronomers have long been aware of an "empty" space between the orbits of Mars and Jupiter, where a whole belt of asteroidal bodies of various sizes are circling the Sun. The idea of a shattered planet fell into disrepute in recent years when the ages of the meteorites were calculated by the same method employed in dating earthly rock formations, namely by their radioactivity and their helium content. This research indicated that besides being of different content, some being stone, others nickel and iron, the meteorites have varying ages.

It should be pointed out in this connection that the above-mentioned method would be fairly accurate only if the rate of radioactive emission had remained throughout past ages the same as it is today. This assumption is a gratuitous one, and cannot be substantiated. If the rate of disintegration varies with the ages — and the esoteric philosophy states that it most certainly does, and advances valid reasons for this statement — calculations as to the age of rock formations are faulty.

According to Dr. Carl A. Bauer, Harvard astronomer, some meteorites could have been prematurely aged by the atom-smashing impact of cosmic rays while moving around in space. This would tend to remove the difficulty of "age." Bauer thinks that an ancient planet was broken up several hundred million years ago; it was smaller than the earth but similar in construction, with a nickel-iron core and a stony shell. Strong support of this idea came from Dr. Harrison Brown of the University of Chicago. Having made a special study of some 100 meteorites that have fallen on the earth within the last century, he concluded that "all the fragments came from an exploding planet which had a molten core of nickel-iron at about 3,000 degrees centigrade." The delicate chemical techniques employed by Brown were developed during the Manhattan project. This new method is expected to help work out the whole history of the solar system, including the formation of the sun and the earth.

According to the occult teachings, meteorites are fragments not only of disintegrated planetary bodies, but also of suns, whose life-span has ended. Space is full of such fragments. They are in due course of time re-integrated into newly-formed suns and planets. The belt of asteroids between Mars and Jupiter, while unquestionably formed of fragments of some "exploded" planet, is nevertheless material out of which a future planetary embodiment will be built. There exist some very interesting teachings on this entire problem scattered throughout *The Secret Doctrine* and elsewhere.

We also wish to draw the attention of all students to the following epochal words of a distinguished scientist, Dr. Edmund W. Sinnott, Director of Yale's Sheffield Scientific School, the oldest in the country. We quote from his address delivered in October, 1947, at the centennial celebration of the School:

"Science is modern, popular and dominant. It needs no special pleaders. . . . It cannot help being tempted to a certain arrogance and a conviction that the keys of truth are in its hands alone. [But] logic and reason are no monopoly of science. . . . To many thoughtful minds the gains of science are secondary and superficial things.

"Let us face the fact that what the world most have is a fuller cultivation of those qualities which are best termed spiritual. Whatever we may think as to their origin, as scientists, we should no longer sneer at them; for on their strength depends our own survival. Man leads a double life, of mind and spirit. If mind is suspect, as in religious fanaticism, man may become a creature only

of his instincts; if spirit is suspect, as today when scientific materialism carries such authority, he is in danger of degenerating into a selfish and soulless mechanism. To be a whole man, he must cultivate both parts of him. . . .

"The sciences must be taught not as a privileged and superior discipline but as parts of a great whole and against the background of all human knowledge. Only whole men can save the world today."

Amen, could well be said to this by every student of the Ancient Wisdom. To regenerate modern science, there is urgent need of the spiritual and highly-ethical outlook on the part of its foremost leaders.

## VULCAN, THE INTRA-MERCURIAL PLANET

ARTHUR LOUIS JOQUEL, II

Astronomical research, which was dormant or at least extremely curtailed during the recent war, is beginning to be resumed. Along with the completion of the 200-inch Mt. Palomar telescope, there should come a resurgence of investigation in all the varied fields of astronomy, and particularly in that division which has been seriously neglected for many years — that of planetary investigation.

Besides pointing the telescopes at the eight already known planets, there is possibility of work being done to determine the likelihood of existence of further major bodies in the Sun's family. There is ample data to warrant such a search. Even with the discovery of Pluto the outer planets do not conform strictly to the orbits laid down for them. And the evidence for an as yet unrecognized intra-Mercurial planet (or planets) is strong enough to encourage considerable work in that direction.

Since 1618, when Riccioli recorded a "fiery red globe," and up to the report of Guillaume, who in 1929 saw a black spot rapidly transiting the Sun,

over seventy observations have been made, many of them by men of unimpeachable reputation and high ability.

Despite the existence of observations over a period of one hundred and fifty years previous, the problem of an intra-Mercurial planet was first seriously discussed in 1857, when a combination of the facts that Mercury was not conforming to its calculated orbit, and the reported observation by Ritter of an unidentified body crossing the Sun on June 11, 1855, brought the question into prominence among astronomers.

The general opinion then prevailing was that there existed a belt of asteroidal fragments circling the Sun within the orbit of Mercury, the attraction of which fragments would account for the perturbations noted. And it was while discussions were in progress on this problem that a physician and amateur astronomer, Dr. Lescarbault of Orgères, France, announced that on March 26, 1859, he had observed a body of planetary size crossing the face of the Sun.

Lescarbault's report was carefully investigated by Leverrier, the famous French astronomer, who satisfied himself of its validity. Leverrier gave to the planet the name of Vulcan, and, abandoning the asteroid-belt hypothesis which he had held, began to calculate when it would again transit the Sun. From the list of twenty observations then recorded, Leverrier selected six reports of unknown dark bodies seen crossing the Sun, and proceeded to work out from this selected group the data on Vulcan.

From his study of these six transits — reported by Fritsche, October 10, 1802; Stark, November 9, 1819; De Cuppis, October 30, 1839; Sidebotham, November 12, 1849; Lescarbault, March 26, 1859; and Lummis, March 20, 1862 — Leverrier predicted that the next transit of Vulcan would take place on March 22, 1877. Astronomers the world over scanned and photographed the Sun and its near vicinity on that day, but Vulcan failed to appear.

The intra-Mercurial planet theory fell into disrepute, and Leverrier died a few months later. A brief flurry of interest was aroused shortly afterward, when two independent observers, Professors Watson and Swift, reported seeing unidentified star-like objects near the Sun during a total solar eclipse on July 29, 1878. But astronomers in general were content to let the question of Vulcan be quietly forgotten.

In 1888, however, the matter was brought up again — this time in a different field. H. P. Blavatsky, writing in *The Secret Doctrine* on "Planets, Rounds, and Man," stated:

"... we are told of the planets — of which *seven only* were held as sacred, as being ruled by the highest regents or gods, and not at all because the ancients knew nothing of the others. . . ." (Vol. I, p. 152)

To this a footnote was added:

"Many more planets are enumerated in the Secret Books than in modern astronomical works."

In various other places Madame Blavatsky referred to "(the earth's) invisible companions," "every hitherto discovered planet (or those still to be discovered)," "planets of which astronomy knows nothing." These casual references to the subject were not enlarged upon until the following year, when in the "Instruction Number 'Two' of the Esoteric School of Theosophy," she wrote:

"... the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes, the one for an invisible intra-Mercurial planet, and the other for a planet which seems to have now altogether disappeared from view." (Page 31) (Also *The Secret Doctrine*, Vol. III, p. 459.)

A little further on in the same work, a footnote states:

"The planet for which the Sun is a substitute, was still nearer the Sun than Mercury now is, and was one of the most secret and highest planets. It is said to have become invisible at the close of the Third Race." (Page 34.) (Also *The Secret Doctrine*, Vol. III, p. 462.)

During the first half of 1889 Madame Blavatsky was attending the Theosophical Lodge in London which bore her name, and answering many questions concerning statements which she had made in *The Secret Doctrine*. Among these questions was one requesting information about the planets for which the Sun and Moon were substitutes. She replied:

"There is no secret in it, though our modern astrologers are ignorant of these planets. One is an intra-Mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan, and the other a planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon." (*Transactions of the Blavatsky Lodge*, p. 48.)

The most prominent contemporary authority on the problem of Vulcan is L. H. Weston, whose little brochure, "The Intra-Mercurial Planet Vulcan" was published in 1908. In this he has collected a lot of evidence that the ancients held knowledge of other planets beyond those visible to the naked eye,

which figured in the general astronomical lore of the time. According to Weston:

"The selection of this name (Vulcan) was, as a matter of fact, due to a singular mythological story which gives an almost exact description of an inner planet. An intra-Mercurial planet is pretended to be hot, like a black-smith's iron, because it is close to the Sun, and Vulcan of mythology, or Tuhul-Cain of the Bible, was feigned to be a black-smith, or an artisan engaged in the occupation of forging hot iron. Vulcan caught Mars, and made sport of him before Olympus, and we actually find some invisible planet near the Sun producing a detrimental effect on Mars. . . . It seems possible, if not probable, that Vulcan was the true ancient name for the great intra-Mercurial planet, and that the attributes of the Vulcan of mythology correspond with the scientific effects of the intra-Mercurial planet of Chaldean Astrology."

Weston refers to Democritus, philosopher and astrologer of the third century B. C., as stating that "there were certain planets invisible and unknown to the commoner sort of observers of his day." He mentions the Jewish worship of an "invisible deity situated in a place too intensely light to gaze upon," and presents evidence to show that the Egyptians had knowledge of Vulcan, an intelligence which was possibly derived from the early Atlantean astrologers.

Regarding the customary invisibility of Vulcan at its calculated times of transit, Weston sets forth the hypothesis that the planet is a thin, flat disc of matter, instead of being a spheroid like the rest of the planets. As its axial rotation would place the thin edge of the disc toward the ecliptic, it would be extremely difficult to observe. Weston postulates that occasionally Vulcan captures masses of matter from Sun-circling comets, and this material, surrounding the planet in a globe of cloud-like matter, makes it visible during a transit. When Vulcan next approaches the node, however, its high axial rotation will have by that time thrown off the cometary clouds, and

its passage across the Sun will be unobservable.

Weston has calculated the rotational period of Vulcan around the Sun to be approximately nineteen days, and its mean distance from the Sun at 12,753,000 miles. Richard A. Proctor, a prominent British astronomer of the last century, calculated that Vulcan would transit the Sun at least once a year, and possibly oftener, depending on the inclination of its orbit.

It is possible, also, that Vulcan is beginning to emerge partially from the invisibility into which it passed at the time of the Third Root-Race. In this case, it will in the future be observed again, and finally may return to full view as one of the Sun's family of planets.

As pointed out by Dr. G. de Purucker in his *Fundamentals of the Esoteric Philosophy*:

"The teaching with reference to that planet, the highest (in one sense) of our seven sacred planets, is this, that it became invisible to our physical senses at about the middle point of the third Root-Race; but as we have now reached again, on the upward Arc, the plane corresponding to the degree of plane-development of the Third Root-Race; in a relatively short cyclic period, it should begin again to show itself; but even today, while it might be generally invisible on account of what we may call its ethereality, if searched for by telescope it might nevertheless be seen, under favorable conditions, crossing the solar disk. And why? Because the truly indescribable brilliance of the sun throws anything that appears before it, into visibility, so to speak, as a darker body, and it could thus be seen as such a shadowy body crossing the solar disk (p. 299).

The question of Vulcan is still unsettled, and will probably remain so for some time to come. But when the problem is finally settled, much credit will have to be given to H. P. Blavatsky for having positively affirmed the existence of this planet, and pointed out its true place in the scheme of the solar system.

## IS YOUR "COLOR SLIP" SHOWING?

LEE COLBY ELLSWORTH

Squarely before the nations of the world and before every citizen stands the problem of peace and brotherhood as opposed to war and separation. The problem looms over us like a terrible genie brought forth by the rubbing of the scientific lamp of atomic fission. A little too late to decide if we *wish* to call forth the genie; we have already rubbed the lamp!

Perhaps the most vital problem in America's approach to the world and the possibility of world government lies in her national attitude toward peoples of other nations, and peoples of darker skins. Nations are people—we cannot lose sight of this fact. Nor can we lose sight of the fact that the representatives of governments who face each other over conference tables are individual human beings appraising other individual human beings. It is not unseemly to imagine that the delegates of the brown, black, and yellow skinned peoples veil their eyes and think their own highly personal thoughts, as they appraise the white skinned American delegates across the table, considering the white man's personal background in the United States and his nation's history in the light of racial prejudice and color distinction. America has been reminded at several such meetings that her "colored slip" is showing. And so it is!

The grave international problems facing the world's leadership and the seeming apathy of that leadership to assume the peaceful, tolerant attitude requisite to the understanding and settlement of the problems, may make them seem hopeless at first glance. But they are not so, for "as a man thinketh in his heart, so is he," and as a nation's people think in their hearts, in that exact manner will the nation function. In this sense the individual citizen and his thinking processes assume paramount importance in the general problem. If the thought processes of a nation's people may be turned away

from prejudice, division, segregation and discrimination, into unity, acceptance, harmony and the gathering together of neighbors, the working of natural law will turn the nation's leadership away from the same evils and into the same peaceful channels.

Funk & Wagnalls standard dictionary defines prejudice as a "judgment or opinion formed without due examination; a premature or biased opinion." A prejudice, then, is a pre-conceived opinion rendered without benefit of reason and investigation. All prejudices are cut of such cloth and no man is without them. When man functions without reason he is the prey of his own prejudices and the mass prejudices of the unreasoning element in his society.

There are reasons for the psychotic race prejudices in America, but there are no valid bases for the opinions which spring from the prejudices. The reasons for prejudice are universally psychological and economic. No one nation may lay sole claim to the predisposing causes of prejudice.

It was convenient economically to form taboos against defenseless people, principally dark and yellow skinned ones, in order that the white majority might assure itself adequate labor of unlimited hours without comment from the chore-boy.

It was a relatively peaceful system until the numbers of the white majority increased to the point where menial tasks formerly relegated to the minority chore-boy became attractive paying jobs to the bankrupt white members. The chore-boy found himself the target of two archers: the social taboos of the upper class chained him to his menial tasks and no others, but now he must compete with the lower class to hold his menial task if he proposed to eat.

Psychologically, the dark and yellow skinned peoples, together with the foreign-born, served as a crutch to those white nationals of sagging ego who



required a scapegoat above whom they might tower in mighty superiority. Worse still, individual members of the scapegoat groups believed they, too, could salvage their pride by assuming to tower over the members of another scapegoat group!

The pattern of absolute racial and national prejudice was accomplished!

The object of this discussion, then, is to try and disperse racial prejudice with racial reasons in order that society through the power of its individual thinking and reasoning members may face the light of national and international responsibility, strong and free in the knowledge of a fact in nature, and true to the first object of the Theosophical Society: "To form a nucleus of a Universal Brotherhood of Humanity without distinction of race, color, or creed."

Scientists tell us that no human "race" can be identified with any degree of accuracy. The so-called "races" are simply components of the human race and are so completely mixed and admixed as to defy classification. Physiologists assure us that the bloodstream of the human race is one. Not even the microscope can reveal a difference in the blood cells and plasma of human beings, except that they be healthy or diseased. Sociologists have failed to prove that there is any difference in the mental or intellectual potential of the "races," and the findings of some of these efforts to prove a white superiority have resulted in an embarrassment to the investigators. Even the chromosomatic equation of the human race is one, pretty clearly indicating Mother Nature's intention.

This science knows: there are decided levels and gradations of intelligence and potential within the members of the human race. These levels are common to all races and to all nationalities. Beyond this, science cannot prove racial superiority or inferiority.

If science and every major religion on the earth, as well as the most ancient of esoteric teachings, proclaim man to be homogeneous, how is it then that

society persists in racial discrimination, segregation, restriction and intolerance? Simply because man is collectively and individually prejudiced . . . possessed of opinions formed without examination and held without reason.

There are those among white Americans who persist in discriminating against and restricting the Jews in spite of the despicable anti-semitic holocaust in Europe which played some part in American entry into the last world war. They say it is because Jews are "loud, avaricious, grasping, and strange." We are to assume then that the white Gentile produces no loud, avaricious, grasping, and strange people? Hardly.

The Jew is often chosen for special malice for two reasons: first, because for ages someone else, somewhere else, has been choosing him, and he serves us well when we feel we need a personal object of annoyance when things in general do not suit us, and second, because some in our midst suffer from a strange neurosis concerning the division of the world's goods. Much of their thinking is based on the proposition: if someone else gets something I have or want to have, then there will not be enough for me. If a Jew owns some of the world's goods, then surely some Gentile somewhere is suffering from a lack of them. Undoubtedly so! but a great many devout Jews are suffering from the same material lacks.

This narrow attitude never takes into account the host of musicians, humanitarians, scientists, artists, and martyrs who have trod down the ages in the Hebrew Faith since the deliverance out of Egypt.

Today as in the days of Herod, Jesus of Nazareth would find no room at the inn and only a limited acceptance into the "best" circles of America!

Many people (including many members of the persecuted Jewish faith) relegate all dark skinned peoples to ghettos and districts because they say the dark ones, especially the Negroes, are "dirty, possessed of an unpleasant odor, boisterous, ignorant, and highly

sexed." A cursory glance at the restricting society will lay the same ills at its superior feet.

The American Negro, occupying the last rung of the ladder of acceptance which prejudice has built, is the white American's brother psychologically, intellectually and spiritually. Few are the American Negroes in whose veins no so-called "white blood" flows. The culture of Africa has long since been lost in a total acceptance of the Anglo-Saxon language and learning, standards and ideals. Even the Negro's religion is predominantly and devoutly Christian.

He may be dirty, but if he is, the white man has continued to hire him in the kitchen and nursery of America without alarm. If, as an individual, he is supposed to possess an unpleasant odor it is more often than not odor common to all people who work by the sweat of their bodies, without sanitation or knowledge of hygienic methods. He may be ignorant of learning but so are all people deprived of education. The education of the white race would rest on shallow ground were it left to the youngsters to trudge off to school willingly each day of their childhood. And if the Negro is boisterous or oversexed, well, high humor and loud fun are good antidotes for pain and suffering, and surely the repeated attacks of the white race upon the chastity of an unwilling people might reasonably have contributed something to that people's attitudes. In any case, the Negro often learned his manners from his white brother.

Ignorantly assuming that all the foregoing characteristics are true, to what nether world of race do we relegate the Negro great of art and science and the professions, who have stepped out of the ghettos of ignorance and superstition into the world of knowledge and unprecedented accomplishment? One surely cannot say they are Negroes, for they are possessed of none of these undesirable qualities, and heaven forbid that one call them white!

Even Gautama the Buddha himself

would be required to ride in the jim-crow car between George Washington Carver and Fredrick Douglass for the sole fact of his swarthy skin, were he to cross the American continent today!

The "races" of the world are one. They are one in all respects. Each has its great and its holy. Each has its debased and depraved. In each there is genius and ignorance, wealth and poverty, decency and indecency, peace and war, sensitivity and dullness, weakness and strength.

The most casual student of the ancient wisdom is beholden by his knowledge to concern himself personally and actively with the problem of racial animosities in the world. It cannot be honestly asked: "What can I do about it so long as society persists in the folly?" Society is simply the amalgamation of individual units and is capable of changing, as a body, only as its units change.

It is the bounden duty of every free-thinker, of every man of good will, of every scientist, every professional man, every workman who has been exposed to the great mass of enlightening information on the races . . . it is up to all of these actively, consciously, daily to construct personal bridges of contact and good-will to peoples of other races, creeds and nationalities. Within the personal sphere of each of us this work begins . . . within our neighborhoods, our businesses, our churches, schools, and most important, within our homes.

What good can be realized by protesting against anti-semitism in our lodges and societies if we refuse to include the local Jewish neighbor family in the activities of our community? What hope is there for the solution to the Negro problem, or any other minority problem, if we persist in refusing welcome to our children's minority schoolmates in our homes?

So long as a person refuses to admit another person to his personal circle on the basis of racial, religious, or national difference, that person is showing race prejudice *actively*, although he may never voice a word against his

brothers. It is the inalienable right of man to exclude persons of any group (his own included) from his personal life on grounds of unethical behaviour, variant standards or simple dislike, but on other grounds, no matter how sugar-coated, how white-washed, or how "reasonable" they may be, he is a prejudiced man and is aggressively practicing racial and religious discrimination against his fellows.

In the challenging words of a great American, and a citizen of the world, Thomas Paine:

"Wherefore instead of gazing at each other with suspicious, doubtful curiosity, let each of us hold out to his neighbor the hearty hand of friendship, and unite in drawing a line which shall bury in forgetfulness every former dissension. Let the names of Whig and Tory (left or right, Negro or white) be extinct; and let none other be heard among us than that of a good citizen, an open and resolute friend, and a virtuous supporter of the rights of mankind and of the free and independent states of America.

"When it shall be said in any country

in the world, my poor are happy, neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want, the taxes are not oppressive; the rational world is my friend, because I am a friend of its happiness: when these things can be said, then may that country boast of its constitution and its government."

*This*, then, is the day when thinking, reasoning, spiritually awakened individuals on the American continent and throughout the world must reach out their hands to their brothers of whatever race. They must reach out to their true brothers of similar conduct, ethics, morals, education, and standards, and must walk with them not only in spirit, but also down the simple pathways of daily living toward the practical realization of our American ideals and of the Universal Brotherhood of Mankind.

No atomic bomb that man can ever create will hesitate in its deadly descent long enough to discriminate between the pigmentation of a man's skin!

#### DESIDERATA —

Go placidly amid the noise and the haste, and remember what peace there may be in silence. *As far as possible, without surrender, be on good terms with all persons.* Speak your truth quietly and clearly; and listen to others, even to the dull and the ignorant; they too have their story. *Avoid loud and aggressive persons: they are vexatious to the spirit.* If you compare yourself with others, you may become vain or bitter, for always there will be greater and lesser persons than yourself. *Enjoy your achievements as well as your plans.* Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. *Exercise caution in your business affairs, for the world is full of trickery.* But let this not blind you to what virtue there is; many persons strive for high ideals, and everywhere life is full of heroism. *Be yourself.* Especially do not feign affection. *Neither be cynical about love; for in the face of all aridity and disenchantment, it is as perennial as the grass.* Take kindly the counsel of the years, gracefully surrendering the things of youth. *Nurture strength of spirit to shield you in sudden misfortune.* But do not distress yourself with dark imaginings. *Many fears are born of fatigue and loneliness.* Beyond a wholesome discipline, be gentle with yourself. *You are a child of the universe no less than the trees and the stars; you have a right to be here.* And whether or not it is clear to you, no doubt the universe is unfolding as it should. *Therefore be at peace with God, whatever you conceive Him to be.* And whatever your labors and aspirations, in the noisy confusion of life, keep peace in your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be cheerful. *Strive to be happy.*

— Max Ehrmann

## FORWARD WITH H. P. BLAVATSKY

F. ARTECHE

H. P. B.'s name, her work and teachings unquestionably constitute the one solid foundation upon which rests the modern Theosophical Movement. Though at times she has been sadly neglected by some, and though others have occasionally departed from her true teachings in the pursuit of a will-o'-the-wisp luring them with fantastic promises, sooner or later they return to her, to drink again of the quenching waters of her knowledge and wisdom. Today, more than ever, she stands as the only link capable of unifying all theosophists regardless of any affiliation.

Her traducers were many—from within and from without. There will be yet others, but their names, one after the other, like a momentarily unpleasant draft, soon enter the portals of oblivion to be obliterated from the minds of men, while her own name, associated with those of the blessed Masters, remains like a shining star on the eastern horizon, a source of hope and inspiration, enshrined in the hearts of all Theosophists.

In spite of this individual love and reverence for our first teacher, there is no denying the fact that the Theosophical Movement, as a whole, presents today a sad and confusing picture. Crippled by labels and personal attachments, it is unable to fulfill in a dignified manner its appointed task. This disease which divides and cripples the Movement is not new; it dates from its infancy. No doubt, the founders foresaw all this and made allowance; for such a contingency. They knew that the Theosophical Society would attract for various reasons, apart from a few intuitive individuals, a great number of people drawn from diverse faiths and creeds, who would require years of training and instruction to enable them to digest at least a portion of the teachings, and become familiar with the ethical contents of the doctrine.

The Movement in general is beyond its kindergarten stage, and if these mistakes and errors, often caused by personal pride and ambition, could be justified at the time as being characteristic of its period of gestation, today the circumstances and times are somewhat different and there is no logical reason for the perpetuation of the same mistakes. As time goes on, there becomes more and more apparent the need for a remedy, a remedy which can be found in the practicing and the living of the doctrine we proclaim, instead of merely theorizing about it. It is not a question of going "back to Blavatsky" but of moving *forward, united with H. P. B.*

This is not a bid for the formation of another Theosophical Society under any guise whatsoever, nor do I know of anyone at present contemplating such a proposal, notwithstanding the dishonest hints and veiled accusations scattered to this effect. Anyone can see there are already as it is too many theosophical societies and independent groups. What is needed is fewer societies but more Theosophists of the conscious type, willing to work and co-operate honestly with all other Brother-Theosophists, regardless of affiliation, to carry out some of the duties entrusted to the Movement.

The presence of one or more spiritual heads and teachers within the various factions of the Theosophical Movement has been heretofore one of the major obstacles to genuine theosophical fraternization with a view to unify all the existing factions. We cannot truthfully use this idea as an excuse today; look wherever you may, all the signs are negative. Were such a spiritual guide to exist within any particular sector of the Movement, his or her outstanding spiritual characteristics and messages would be soon recognized by most true Theosophists, without the need of resorting to any psychological strategy or political maneuvering to

gain followers and maintain power. But lack of a spiritual teacher does not necessarily make a corpse of the Theosophical Movement. It may be a karmic situation to force the unity of the separate factions. The Movement is very much alive, but its tremendous potential energy is being wasted to maintain and perpetuate those factions and labels which have now no definite meaning and only render the Movement powerless to act in a concerted world-wide effort. The time, I believe, is ripe to begin to sow the seeds for an ultimate amalgamation of all theosophical societies and groups into a single body, increasing thus a hundred-fold the dynamic potential of the Movement in its ability to make a real dent in the thought of this New Age, and preparing at the same time a fit vessel for the New Teacher within this organized body. As things stand today, the odds are against such a unification all at once. It will require much washing and ironing before such a proposal would even be considered by most. However, it is worthwhile to make a beginning and to let the students of the "Heart Doctrine," irrespective of their personal labels, consider this imperative need carefully, and weigh their personal predilections and conveniences against their duties and responsibilities as *Theosophists*.

The T. S. was organized mainly to form "a nucleus of Universal Brotherhood." Can we truthfully talk of Brotherhood when within the factions themselves or in opposition to other factions practices are carried on which are contrary to what we preach? Many examples could be cited to substantiate this charge, but it is hardly necessary to do so for these practices are well

known and fall mostly within the old theme of "power politics" — the canker of our civilization — and utterly untheosophical and unbrotherly, to say the least. Which Society should I join? Which is the true one? Which one is the real nucleus of Universal Brotherhood? — asks the bewildered inquirer. Can we give him an honest and truthful answer? To tell him to join the one he likes best, doesn't answer the question, and his obvious reaction is a refusal to join any. Thus the stranger leaves disappointed. The searchers, the inquirers, are legion today; what can we offer them if we ourselves are lost in the woods?

We are in a New Age, and, as stated in a previous article, new orientations, new policies and institutions are necessary in all human endeavors to cope with its fast-moving tempo. This also applies to the Theosophical Movement as a whole. The annihilation of distance and time brings the peoples of the world closer to each other in space, if not in feeling, and it is not necessary to be a wizard to sense the need of uniting at this time the energies of the whole Movement into a single active body, instead of diffusing them over a number of relatively powerless segments. The status quo, likewise, spells but death and disaster. Neither do we have to go "back to Blavatsky" but *forward with H.P.B.* She is the symbol and the central nucleus around which a unified Theosophical Movement could gather strength and momentum and become the leading light in the thought of the New Age.

Can we not all start scattering the seed, and working constructively for this beautiful and imperative ideal of unification until it becomes a reality!

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"Each individual member has the right to accept or reject whatever he finds in our Theosophical literature. Nor can there be any kind of a personal allegiance to any Theosophical leader which must be construed as authoritative. Each of us naturally has his own personal allegiance to one or more teachers; but that is a matter of his own private life and not to be imposed upon another."

— C. Jinarajadasa, President, The Theosophical Society (Adyar),  
*The Theosophist*, August, 1947.

## NICHOLAS ROERICH: PIONEER OF THE SPIRIT

We wish to record the passing, on December 13, 1947, of Professor Nikolay Konstantinovich Roerich, world-renowned Russian painter, philosopher, explorer, educator, inspired writer, and profound mystic, whose personal friendship has been to us a source of great inspiration. Though typically Slavonic in his world-outlook, his sympathies and ideals, Roerich belonged to the world, and his work, artistic, humanitarian and literary, aimed at the Brotherhood of all the people in a world made One. Founder of the international "Roerich Pact and Banner of Peace Committee" intended to protect the cultural treasures of mankind against the ruthless destruction of war, acclaimed in this and other activities by kings and rulers all over the globe, Roerich never lost touch with the humble people, the long-suffering masses striving towards the light. In his books, as in his canvases, there shines that rare combination of true humility with the irresistible strength of the Spirit, soaring over the sordid side of human life, reaching for the ever-receding vistas of man's ultimate greatness, in a world of peace and good-will.

Roerich's heart, in its untiring devotion, was wholly dedicated to the cause of Peace. Through Culture and Beauty that Peace was to be attained. Through inner growth and spiritual illumination, it was to be made secure. Roerich was a profound student of the Ancient Wisdom, in whose life the teachings and the individuality of H. P. Blavatsky played a very important part. In this he was strongly upheld by his wife, Helena Ivanovna Roerich, whose magnificent translation of *The Secret Doctrine* into Russian stands as a monument to both of them.

For many years past, Professor Roerich had lived in India, in the Kulu Valley, high in Puñjah, face to face with the Himalayas. The mystic North, with its auroral displays, and the noble heights of lofty ranges—both belonged to Roerich in a very definite way. All through his life he strove towards the summits of the Spirit, pointing the path to those who would follow, over crags and boulders, skirting precipices, up the slopes of achievement, range upon range, onward forever, towards the towering heights where the sky blends with the earth, amidst the whispering silences of snow-covered peaks.

We publish the following translation from a Russian letter written in 1937 by both the Roerichs to the Congress of the Roerich Societies in the Baltic Provinces. Its spiritual appeal rings a true note of genuine mysticism.—*Editor.*

DEAR FRIENDS,

We rejoice at the news of your unity. To unite for the good of all is itself a truly heroic deed. In such a deed are combined both motion and achievement, both self-abnegation and limitlessness. It includes every requirement of evolution. In its very essence, a heroic deed is never ugly. It is forever beautiful. May you tread the Path of Beauty!

We are moved to send you encouragement and a bright outlook for the future. Be assured, if the foundations are sound, all else will thrive. The important thing is that the roots should not be attacked by the rot of friction or outside distractions. A tiny rootlet innocently peeping up from the ground, may be cut off and burned by the passer-by. There are many such rootlets everywhere today destroyed by someone at sometime. Let Nature herself exemplify for us the need for expediency and a true sense of proportion. Some of our chief misfortunes are caused by the reckless wastefulness and carelessness of people who lack all sense of proportion.

When visiting the ancient crypts, we have always been impressed by the thought of the great flame, the bright activity, which radiated from the underground caverns. Yes, indeed, there is need for activity as a nursery for expanding energies. In creative action even the most difficult conditions can be overlooked. All weariness, as a rule, originates from a lack of creative action, or more correctly, of creative action for good. One of the best aids toward such action is, of course, friendly collaboration, and this you have already achieved. There is also need for true-hearted guidance; that you have also. This means you are well-grounded and can safely move ahead whenever you are ready. . . .

It is good to realize that self-perfectibility is not self-seeking but definitely creative action for the good of all. Only in this purifying fire will you ever attain. Very frequently people injure themselves and all they contact by allowing slander

and mockery of others behind their back to go on unchecked. In such an event, explain to the persons involved that all evil-speaking and slander returns to them tenfold, and at the most unexpected moment when, perchance, they are under the illusion of having won a victory. Often people are deluded by the satisfaction of victory just when they stand on the very brink of an abyss they themselves helped to dig. Whereas when the heart has been pure, when it has been true, no evil can germinate. Then, if distorted minds slander and scoff at you behind your back, you can rejoice in spirit, for in spirit you will be strong, unshakeable, and undaunted.

Every worker has his own special task. Each received his own lofty mandate. Learn not only to reverence but also sincerely to love your bright creative task. . . . It is difficult to believe that people still imagine their thoughts can remain secret. There is naught so hid that will not be revealed. What is secret is being disclosed on every hand at the present time, and the boomerang of evil strikes back at the thrower with special rapidity and power these days. How tragic it is to see the evil-doer, who, in a moment of madness, has loosed arrows of poison, cringe when the venom he has scattered hits the hand that released it!

Hearth-fires of good action are as necessary as boards of health and sanitation. Many are the complaints because of the lack of sanitary measures. Similarly, we must see to it that creatively constructive centers multiply on beneficent foundations. Let us maintain our sacred patrol with "weapons of Light in both hands!"

Thought is more essentially real than are words. Thought is creative, and therefore is a nursery of both good and evil. The man who generates an evil thought is no less, if not more responsible for the result than is the one who commits an evil action. This you know only too well, but you will have to reiterate it many, many times. Do not regret having to repeat these simple truths over and over again to all you meet. In doing so try to find the most telling way; take into consideration your interlocutor's circumstances. Learn to discern when a gentle word is enough or when a thunder-bolt of Light is needed.

Determine for yourselves, whenever possible, where a powerful inner urge lies hidden or where only a seed for good lies dormant. Watch without anxiety the sprouting of the seed. Every good seed will sprout sooner or later, and it is not for us to say how and when the good seed sown should bear fruit. The sower should sow but not imagine himself to be the reaper. He who is chosen to reap will gather in the harvest. And who can say which is the most wonderful: the sowing or the reaping? Sowing tires the hand, and reaping tries the back. Both efforts are moistened with sweat and are belabored. But these are joyous efforts, for in them inheres the promise of good, and your heart, when kept pure, knows where true goodness abides. Individually and in friendly intercourse with each other, you will tirelessly sow good and in that work you will find joy and vigor.

Meditate on spirituality. Discuss Beauty and Knowledge. Sustain with thought such movements as the emancipation of women. Labor for the co-operative principle, for mutual helpfulness, for a sympathetic support of the younger generation, for the sake of a brighter future.

Take the initiative in complete self-abnegation. Often have we yearned for you to become influential citizens in your own countries. Thus, in your own languages, as you expand in creative effort, you will carry to your countrymen the message of joy and perfectibility. May it be so! Uphold each other, help each other over the rough ground of human culture.

Mutual friendship is mutual co-operation and the latter is a theme-song to labor and creativeness. Prayer for creativeness is blessed with strength. May Grace descend upon you in all your labors for Light!

In heart and spirit yours,

*Himalayas, 1937.*

HELENA ROERICH - NICHOLAS ROERICH

## EXCHANGE MAGAZINES —

We gratefully acknowledge the receipt of the current issues of the following magazines and journals: **The Theosophist** (Adyar, India), **Brahmavidya** (Adyar), **El Teosofista Sudamericano** (Montevideo, Uruguay), **O Teosofista** (Sao Paulo, Brazil), **The Canadian Theosophist** (Toronto, Canada), **Theosophical News and Notes** (London, England), **The Indian Theosophist** (Benares, India), **Theosophy in Ireland** (Dublin, Ireland), **Boletín Mexicana and Dharma** (Mexico), **Amanecer** (San Pedro de los Pinos, Mexico), **De Theosophische Beweging** (Amsterdam, Holland), **The Theosophical Movement** (Bombay, India), **Theosophy** (Los Angeles, Calif.), **Het Theosofisch Forum** (Rotterdam, Holland), **Teosofiskt Forum** (Stockholm, Sweden), **The Golden Lotus** (Philadelphia, Pa.), **The New Age Interpreter** (Los Angeles, Calif.), **Free Mind** (Portland, Ore.), **Divine Life and Biosophia** (Mexico), **The Quarter Hour** (Los Angeles, Calif.), **Eirenicón** (Hyde, England), **The Rosicrucian Magazine** (Oceanside, Calif.), **Ludziom Dobrej Woli** (South Bend, Ind.), **Boletino Mensile** (Savona, Italy), **Theosophy in New Zealand** (Auckland, N. Z.), **Nordisk Teosofi** (Copenhagen, Denmark), **Bombay Theosophical Bulletin** (Bombay, India), **De Theosoof** (Leiden, Holland), **Manas** (Los Angeles, Calif.), **New Outlook** (Los Angeles, Calif.), **Theosophia** (Aarhus, Denmark), **Teosofisk Tidskrift** (Stockholm, Sweden).

## "THE SEARCHERS"

### DON'T MISS READING THIS BOOK!

The long-expected new book by Dr. Gustaf Strömberg, called *The Searchers*, has now been published. Though not a large work, it is nevertheless a major contribution to scientific and philosophical thought. The eminent astronomer and thinker develops further some of the leading thoughts expressed by him in *The Soul of the Universe* and elsewhere. Every student of the Ancient Wisdom should read this fascinating book written in the form of a discussion between a group of men. Dr. Strömberg's theory of the "Autonomous Field" is the closest scientific approach to the recognition of the existence of an astral pattern underlying all physical structures. The possibility of reincarnation is definitely hinted at in the Epilogue. The book has a spiritual appeal and sounds the note of high ethics. David McKay Co., Publishers, are to be congratulated for issuing this work. A more extensive analysis of it will appear shortly in the pages of *Theosophia*.

The book may be ordered from the Port Orient Book Co., 1252 First Ave., San Diego 1, California, or from the Editorial Offices of *Theosophia*. (Price: \$3.00).

## THEOSOPIHICAL MOVEMENT

(Partial Directory)

- THE THEOSOPIHICAL SOCIETY:** Intern'l Hdqrs., Adyar, Madras, India. C. Jinarajadasa, President. Off. Organ of the Pres.: **The Theosophist**.  
**United States Section:** James S. Perkins, Gen. Sec'y, "Olcott," Wheaton, Ill. Off. Organ: **The American Theosophist**.  
**Canadian Section:** Lt.-Col. E. L. Thomson, Gen. Sec'y, 52 Isabella St., Toronto, Ontario. Off. Organ: **The Canadian Theosophist** (Dudley W. Barr, Editor).  
**Canadian Federation:** Elsie F. Griffiths, Gen. Sec'y, 671 Richard St., Vancouver, B.C. Off. Organ: **The Federation Quarterly**.  
**Literature:** The Theosophical Publishing House, Adyar, Madras, India, and 68 Great Russell St., London W.C. 1, England. — The Theosophical Press, "Olcott," Wheaton, Ill. — Editions Adyar, 4 Square Rapp, Paris vii, France.
- THE THEOSOPIHICAL SOCIETY:** Intern'l Hdqrs., Covina, Calif., U.S.A. Arthur L. Conger, Leader. Off. Organ: **The Theosophical Forum**.  
**American-Canadian Section:** Maj. Oliver J. Schoonmaker, Pres., Theosophical Headquarters, Covina, Calif. Off. Organ: **Lucifer** (M. R. Franklin, Editor).  
**Literature:** Theosophical University Press, Covina, Calif. — Theosophical Book Co., 119 Stoughton Rd., Guildford, Surrey, England. — U.M., C.A.J. van Dishoeck c.v., Nwe. 's-Graveland-schweg 36, Bussum, Holland. — Box 1292 G.P.O., Sydney, Australia. — Teosofiska Bokförlaget, Tegnérgatan 29, Stockholm, Sweden.
- THE UNITED LODGE OF THEOSOPIHISTS:** selected list of centers —  
 Los Angeles 7, Calif., 245 West 33rd St. **Literature:** Theosophy Company, publishers of the magazine **Theosophy**.  
 Bombay, India, 51 Mahatma Gandhi Rd. **Literature:** Theosophy Company, Ltd., Publishers of the magazine **The Theosophical Movement**. — International Book House, Ltd., Bombay 1. — "Aryasangha," Malabar Hill, Bombay 6, Editors of the magazine **The Aryan Path**.  
 Bombay 19, India, Ananda Nivas, Bhau Daji Road, Matunga.  
 London, England, 17 Great Cumberland Place.  
 Paris v, France, 14 Rue de l'Abbé de l'Épée.  
 Sydney, Australia, Federation House, 166 Philip St.