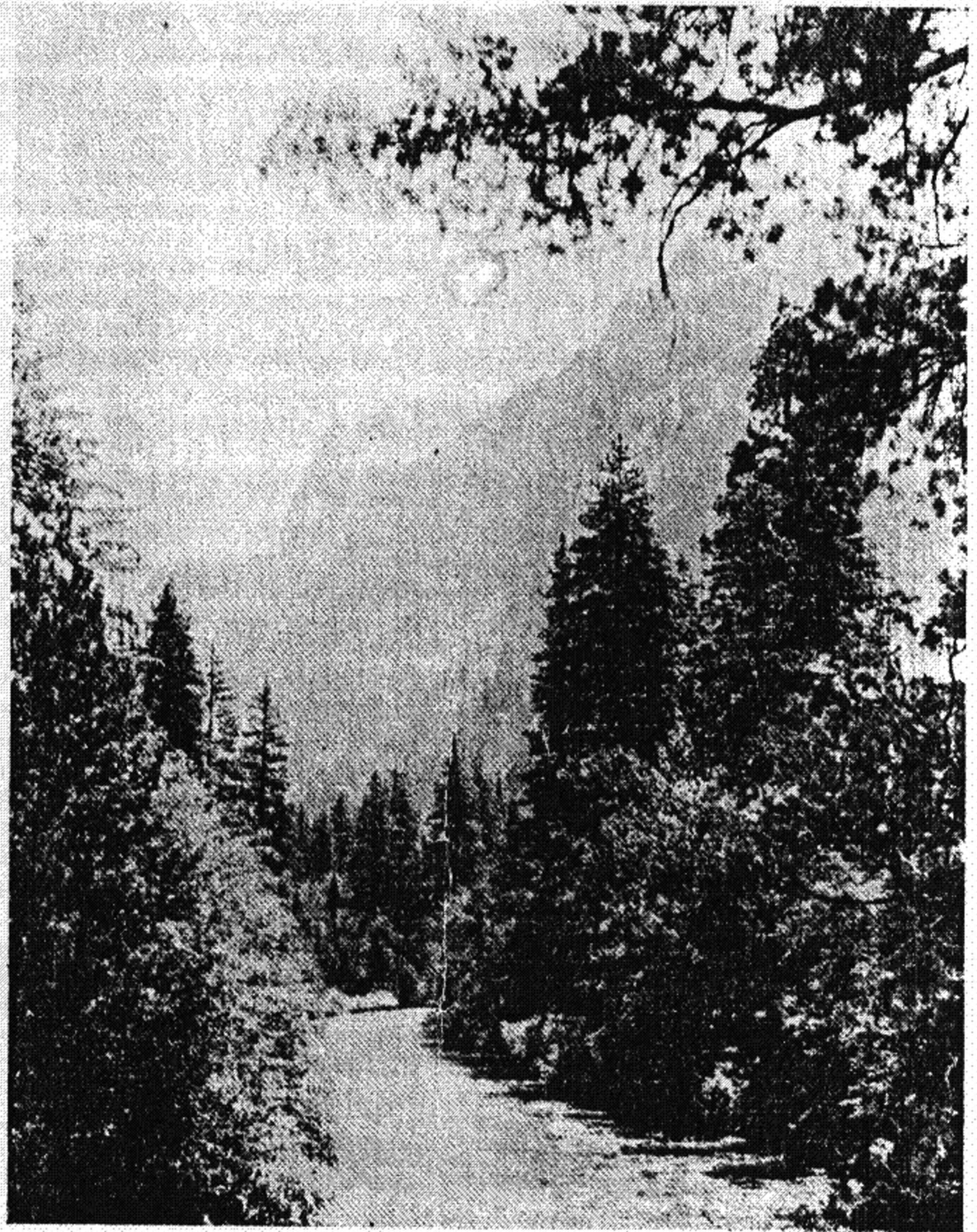


# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. V, No. 1 (25)

MAY-JUNE, 1948



MOUNTAIN STREAM

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# 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 202, Western Bldg., 553 South Western Avenue, Los Angeles 5, California. Make checks payable to "Theosophia."

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## A THOUGHT TO REMEMBER

### THE ABUSE OF SACRED NAMES AND TERMS.

*Eng.* Then, what I have heard, namely, that many of your Theosophical writers claim to have been inspired by these Masters, or to have seen and conversed with them, is not true?

*Theo.* It may or it may not be true. How can I tell? The burden of proof rests with them. Some of them, a few — very few, indeed — have distinctly either *lied* or were hallucinated when boasting of such inspiration; others were truly inspired by great Adepts. The tree is known by its fruits; and as all Theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward.

*Eng.* But would Mme. Blavatsky apply this to her own works — the *Secret Doctrine*, for instance?

*Theo.* Certainly; she says expressly in the Preface that she gives out the doctrines that she has learnt from the Masters, but claims no inspiration whatever for what she has lately written. As for our best Theosophists, they would also in this case far rather that the names of the Masters had never been mixed up with our books in any way. With few exceptions, most of such works are not only imperfect, but positively erroneous and misleading. Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Every bogus swindling Society, for commercial purposes, now claims to be guided and directed by "Masters," often supposed to be far higher than ours! Many and heavy are the sins of those who advanced these claims, prompted either by desire for lucre, vanity, or irresponsible mediumship. Many persons have been plundered of their money by such societies, which offer to sell the secrets of power, knowledge, and spiritual truth for worthless gold. Worst of all, the sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while thousands of men have been held back from the path of truth and light through the discredit and evil support which such slams, swindles, and frauds have brought upon the whole subject.

— H. P. Blavatsky, *The Key to Theosophy*, pp. 300-301.

# ON THE THRESHOLD OF TOMORROW

BORIS de ZIRKOFF

The restlessness and confusion of men's minds in the present-day world is the direct result of a shattered and crumbling view of life.

The complacency of an outmoded religion, the false security of a selfish social order based upon political slogans empty of spiritual content, and the banality of quasi-ethical concepts rooted primarily in convenience and the alleged superiority of might over right, these and other familiar landmarks of a dying era are collapsing before our very eyes, and in every part of the habitable world.

Many do not see it. Others, while cognizant of the fact, prefer to talk about something else, rather than face the natural results from equally natural causes, and to rebuild *now* their own lives upon foundations and precepts which alone can provide spiritual security in a world of endless change.

The minds of men the world over are gripped today in a fearful conflict waged on the battlefield of their thoughts. It is this inner conflict which is the cause of the crumbling of once proud human institutions, and the collapse of a social structure that was supposed by so many to have been the highest manifestation of "civilization" and "progress."

The mental and emotional climate of the race has experienced some revolutionary changes. By means of the rapid developments of modern science — foreseen and predicted by a number of mystics and occultists in recent centuries — the entrenched materialism of a former school of thought has been rooted out from its strongholds. The battering ram of widening and all-embracing research has toppled the fortifications of our moulds of mind, and has let in floods of light upon problems and domains of thought which the all-powerful materialism of former centuries preferred to deny the very existence of.

Generation after generation have been taught both in the Halls of Science and in the privacy of their family circles — with exceptions far and wide between — that the basis of nature is material, that matter is the primary factor of all that is, that life is but a chance accident in nature, and that reality consists of those tangible and wholly measurable factors which can be demonstrated by the functions of the physical senses alone.

But suddenly a gateway opened upon new and undreamt of vistas. We began to feel a strong breeze blowing from an unsuspected portal rapidly flung open. Before we had the time to turn round and adjust our mental astigmatism, we found ourselves in the midst of a scientific cyclone which swept out of sight and beyond the horizon all our most cherished ideas and concepts of yore.

We found ourselves holding an "open house," not exactly of our own choosing, to be sure, at which strange guests invaded the one-time quiet premises. Hobnobbing with atomic bombs, radio waves, electronic wave-packets, transmission frequencies, rocket propelled planes, guided missiles, psycho-somatic diagnoses, extra-sensory perceptions, and the like, may have been exciting at first; but when the novelty of it all wore off, it became only too apparent that our ways of thinking, our modes of feeling, and our patterns of behavior, somehow or other were unable to adjust themselves to the long-range global objectives demanded by the introduction of these guests into the familiar circle of our everyday contacts.

Trained, as we were, to regard matter as of primary importance, and our five senses as paramount in the diagnosis of nature's mysteries, we found ourselves utterly unfit to navigate upon uncharted seas, where spiritual and quasi-occult agencies pervaded the ele-

ments, and global solutions were demanded of us, of us who had been taught to think in terms of narrow political boundaries, entrenched party-politics, and the two-by-four psychology of overworked patriotism and self-sufficiency. And so our minds have in a very short time reached an advanced stage of organized chaos.

To erect a new civilization upon the heaped-up rubble of an old one is impossible. The building site has to be cleared in the first place. To apply outworn methods characteristic of man's ignorance and selfishness to the building of something presumably "new," is simply a symptom of our inveterate habit of clinging to time-honoured mental and emotional moulds, even if their spiritual vacuity has been demonstrated beyond any possible doubt by the irreducible logic of history.

To build a greater and nobler structure wherein the vaulting aspirations of an awakening mankind may find a suitable dwelling place, there is need of something else than "unilateral alliances," "raw materials," "island bases," "universal military training," or the hackneyed conferences and conventions wherein grandiloquent speechifying is often followed by dramatic exits of delegations, attempting to play upon the sordid stage of power-politics, the role of some heroic figure from the Ring of the Nibelungen.

Corrupt ideologies and false doctrines can never be overcome by violence, whether physical or moral. They can be overcome only by doctrines and ideas which raise the intellectual, ethical and spiritual pitch of mankind, and inspire the minds and the hearts of men with universal objectives, urging them to deeds of kindness and magnanimity.

The nations of today, and their leaders, and men of power and influence, must realize sooner or later the imperative need of spiritual values as a foundation for action, reform, and reconstruction. With the departure of the materialistic conception of nature

into the limbo of exploded myths, there is no other alternative but a spiritual re-valuation of our objectives and methods, of our "ends and means," as Huxley would say.

In the age of atomic power, there are at least three false conceptions which must be given up and abandoned at the very outset. They are: armed conflict between nations, narrow and exclusive nationalism, and racial discrimination. Men and women of the dawning era will be forced by the natural development of ideas to realize that military expeditions, armed aggression, and imagined superiority of one group over another, are phantasms of diseased imagination to be resolved and transmuted into the higher ideals of inter-racial understanding, world community, international arbitration, free exchange of the fruits of human endeavor, and the will to live together in peace and integrity. It is either that or the end of "civilization" as we understand this term. It is either that — and *now* — or the extinction of the noblest hopes in the hearts of the millions, for the expansion and awakening of a grander consciousness among men.

The leaders of mankind cannot remain any longer on the mere level of military tactics, economic covenants, and secret pacts; they must of necessity become students of at least the rudiments of true philosophy, and begin to practice its ideals. Either that, or they will be replaced in the natural development of the historic process, by men and women whose hearts are actuated by greater ideals and nobler objectives.

We must find a formula whereby the integration of mankind into one family can be accomplished with the least possible friction, and in the quickest possible time. We must eradicate from men's minds the false doctrine that war can ever settle any problem, or that co-ercion, physical or mental, can ever "convert" people into another mode of thought. These are tragic falsehoods preying upon human minds,

like obsessing vampires, distorting our actions and our motives. No war has ever solved any problem, as history stands witness to. No military dictatorship has ever suppressed any ideas or convictions, however false or true they may have been, as the history of ideas will show to any student.

The crisis of today is a crisis of human thinking, not solely a conflict of mutually-excluding political and economic interests. If we are to go up and forward, we must abandon our mental and emotional aggressiveness, intole-

rance, superiority and exclusiveness. We must replace them with universality, good-will, global consciousness, mutual understanding, and *the will to peace*. Justice, integrity, kindness, forgiveness, love of our fellow-men, charity and human dignity, must be made paramount in our mutual relations, as men and as nations. They must be shown to be *symptoms of inner strength*. Upon them can be reared a true civilization, the civilization of the atomic age. The alternatives are simple: One World — or None!

## VIEWS OF THE THEOSOPHISTS

H. P. BLAVATSKY

(Excerpts from an article which originally appeared in *The Spiritualist*, London, February 8, 1878. It establishes in a lucid and authoritative manner the difference between the teachings of occultism and the views of modern Spiritualism.—Editor)

Permit a humble Theosophist to appear for the first time in your columns, to say a few words in defense of our beliefs. I see in your issue of December 21st ultimo, one of your correspondents, Mr. J. Croucher, makes the following very bold assertions:

"Had the Theosophists thoroughly comprehended the nature of the soul and spirit, and its relation to the body, they would have known that if the soul once left the body, it could not return. The spirit can leave, but if the soul once leaves, it leaves for ever."

This is so ambiguous that, unless he uses the term "soul" to designate only the vital principle, I can only suppose that he falls into the common error of calling the astral body, spirit, and the immortal essence, "soul." We Theosophists, as Colonel Olcott has told you, do *vice versa*.

Besides the unwarranted imputation on us of ignorance, Mr. Croucher has an idea (peculiar to himself) that the problem which has heretofore taxed the powers of the metaphysicians in all ages has been solved in our own. It is hardly to be supposed that Theosophists or any others "thoroughly" comprehend the nature of the soul and spirit, and their relation to the body. Such an achievement is for Omniscience, and we Theosophists treading the path worn by the footsteps of the old sages in the moving sands of exoteric philosophy, can only hope to approximate to the absolute truth. It is really more than doubtful whether Mr. Croucher can do better, even though an "inspirational medium," and experienced "through constant sittings with one of the best trance mediums" in your country. I may well leave to time and Spiritual Philosophy to entirely vindicate us in the far hereafter. When any OEdipus of this or the next century shall have solved this eternal enigma of the Sphinx-man, every modern dogma, not excepting some pets of the Spiritualists, will be swept away, as the Theban monster, according to the legend, leaped from his promontory into the sea, and was seen no more. . . .

Here is what Colonel Olcott did say, double commas and all:

That mediumistic physical phenomena are not produced by pure spirits, but by "souls" embodied or disembodied, and usually with the help of Elementals.

Any intelligent reader must perceive that, in placing the word "souls" in quotation marks, the writer indicated that he was using it in a sense not his own. As a Theosophist he would more properly and philosophically have said for himself "astral spirits" or "astral men" or doubles. Hence, the criticism is wholly

without even a foundation of plausibility. I wonder that a man would be found who, on so frail a bias, would have attempted so sweeping a denunciation. As it is, our President only propounded the *trine* of man, like the ancient and Oriental Philosophers and their worthy imitator Paul, who held that the physical corporeity, the flesh and blood, was permeated and so kept alive by the *Psuche*, the soul or astral body. This doctrine, that man is *trine* — spirit or *nous*, soul and body — was taught by the Apostle of the Gentiles more broadly and clearly than it has been by any of his Christian successors (see 1 *Thess.* v. 23). But evidently [having] forgotten or neglected to "thoroughly" study the transcendental opinions of the ancient Philosophers and the Christian Apostles upon the subject, Mr. Croucher views the soul (*Psuche*) as spirit (*Nous*) and *vice versa*.

The Buddhists, who separate the three entities in man (though viewing them as one when on the path to Nirvana), yet divide the soul into several parts, and have names for each of these and their functions. Thus confusion is unknown among them. The old Greeks did likewise, holding that *Psuche* was *bios*, or physical life, and it was *thumos*, or passionate nature, the animals being accorded but a lower faculty of the soul instinct. The soul or *Psuche* is itself a combination, consensus or unity of the *bios*, or physical vitality, the *epithumia* or concupiscible nature, and the *phren*, *mens* or mind. Perhaps the *animus* ought to be included. It is constituted of ethereal substance, which pervades the whole universe, and is derived wholly from the soul of the world — Anima Mundi or the Buddhist Svabhavat — which is not spirit; though intangible and impalpable, it is yet, by comparison with the spirit or pure abstraction, objective matter. By its complex nature, the soul may descend and ally itself so closely to the corporeal nature as to exclude a higher life from exerting any moral influence upon it. On the other hand, it can so closely attach to the *Nous* or spirit, as to share its potency, in which case its vehicle, physical man, will appear as a God even during his terrestrial life. Unless such union of soul and spirit does occur, either during this life or after physical death, the individual man is not immortal as an entity. The *Psuche* is sooner or later disintegrated. Though the *man* may have gained "the whole world," he has lost his "soul." Paul, when teaching the *anastasis*, or continuation of individual spiritual life after death, set forth that there was a physical body which was raised in incorruptible substance.

The spiritual body is most assuredly not one of the bodies, or visible or tangible larvae, which form in circle-rooms and are so improperly termed "materialized spirits." When once the *metanoia*, the full developing of spiritual life, has lifted the spiritual body out of the psychical (the disembodied, corruptible, astral man, what Colonel Olcott calls "soul"), it becomes, in strict ratio with its progress, more and more an abstraction for the corporeal senses. It can influence, inspire, and even communicate with men subjectively; it can make itself felt, and even, in those rare instances when the clairvoyant is perfectly pure and perfectly lucid, be seen by the inner eye (which is the eye of the purified *Psuche-soul*). But how can it ever manifest objectively?

It will be seen, then, that to apply the term "spirit" to the materialized *eidola* of your "form-manifestations" is grossly improper, and something ought to be done to change the practice, since scholars have begun to discuss the subject. At best, when not what the Greeks termed *phantasma*, they are but *phasma* or apparitions.

In scholars, speculators, and especially in our modern *savants*, the psychical principle is more or less pervaded by the corporeal, and "the things of the spirit are foolishness and impossible to be known" (1 *Cor.* ii. 14). Plato was then right, in his way, in despising landmeasuring, geometry and arithmetic, for all these overlooked all high ideas. Plutarch taught that at death Proserpine separated the body and the soul entirely, after which the latter became a free and independent

demon (dämon). Afterward the good underwent a second dissolution: Demeter divided the Psuche from the Nous or Pneuma. The former was dissolved after a time into ethereal particles — hence the inevitable dissolution and subsequent annihilation of the man who at death is purely psychical; the latter, the Nous, ascended to its higher Divine power and became gradually a pure, Divine spirit. Kapila, in common with all Eastern Philosophers, despised the purely psychical nature. It is this agglomeration of the grosser particles of the soul, the mesmeric exhalations of human nature imbued with all its terrestrial desires and propensities, its vices, imperfections and weaknesses, forming the astral body, which can become abjective under certain circumstances, which the Buddhists call Skandhas (the groups), and Colonel Olcott has for convenience termed the "soul." The Buddhists and Brahmanists teach that a man's individuality is not secured until he has passed through and become disembarassed of the last of these groups, the final vestiges of earthly taint. Hence their doctrine of metempsychosis, so ridiculed and so utterly misunderstood by our greatest Orientalists.

Even the physicists teach us that the particles composing physical man are, by evolution, re-worked by nature into every variety of inferior physical form. Why, then, are the Buddhists unphilosophical or even unscientific, in affirming that the semi-material Skandhas of the astral man (his very ego, up to the point of final purification) are appropriated to the evolution of minor astral forms (which, of course, enter into the purely physical bodies of animals) as fast as he throws them off in his progress toward Nirvâna? Therefore, we may correctly say, that so long as the disembodied man is throwing off a single particle of these Skandhas, a portion of him is being reincarnated in the bodies of plants and animals. And if he, the disembodied astral man, be so material that "Demeter" cannot find even one spark of the Pneuma to carry up to the "divine power," then the individual, so to speak, is dissolved, piece by piece, into the crucible of evolution, or, as the Hindus allegorically illustrate it, he passes thousands of years in the bodies of impure animals. Here we see how completely the ancient Greek and Hindu Philosophers, the modern Oriental schools, and the Theosophists, are ranged on one side, in perfect accord, and the bright array of "inspirational mediums" and "spirit guides" stand in perfect discord on the other. Though no two of the latter, unfortunately, agree as to what is and what is not truth, yet they do agree with unanimity to antagonize whatever of the teachings of the Philosophers we may repeat!

Let it not be inferred, though, from this, that I, or any other real Theosophist, undervalue true spiritual phenomena or philosophy, or that we do not believe in the communication between pure mortals and pure Spirits, any less than we do in communication between bad men and bad Spirits, or even of good men with bad Spirits under bad conditions. Occultism is the essence of Spiritualism, while modern or popular Spiritualism I cannot better characterize than as adulterated, unconscious magic. We go so far as to say that all the great and noble characters, all the grand geniuses, the poets, painters, sculptors, musicians, all who have worked at any time for the realization of their highest ideal, irrespective of selfish ends — have been spiritually inspired; not mediums, as many Spiritualists call them — passive tools in the hands of controlling guides — but incarnate, illuminated souls, working consciously in collaboration with the pure disembodied human and new-embodied high Planetary Spirits, for the elevation and spiritualization of mankind. We believe that everything in material life is most intimately associated with spiritual agencies. As regards physical phenomena and mediumship, we believe that it is only when the passive medium has given place, or rather grown into, the conscious mediator, that he discerns between Spirits good and bad. And we do believe, and know also, that while the incarnate man (though the highest Adept) cannot vie in potency with the pure disembodied

Spirits, who, freed of all their Skandhas, have become subjective to the physical senses, yet he can perfectly equal, and even far surpass in the way of phenomena, mental or physical, the average "Spirit" of modern mediumship. Believing this, you will perceive that we are better Spiritualists, in the true acceptation of the word, than so-called Spiritualists, who, instead of showing the reverence we do to true Spirits — Gods — debase the name of Spirit by applying it to the impure, or at best, imperfect beings who produce the majority of the phenomena.

. . . while Mr. Croucher sees and judges things through his emotional nature, the Philosophers whom we study took nothing from any "glorious being" that did not perfectly accord with the universal harmony, justice, and equilibrium of the manifested plan of the Universe. The Hermetic axiom, "as below, so above," is the only rule of evidence accepted by the Theosophists. Believing in a spiritual and invisible Universe, we cannot conceive of it in any other way than as completely dovetailing and corresponding with the material, objective Universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable.

. . . the imperfectly developed man-child can no more exist under the conditions prepared for the perfected types of its species, than can an imperfect plant or animal. In infantile life the higher faculties are not developed, but, as everyone knows, are only in the germ, or rudimentary. The babe is an animal, however "angelic" he, naturally enough, ought to appear to his parents. Be it ever so beautifully modelled, the infant body is but the jewel-casket preparing for the jewel. It is bestial, selfish, and, as a babe, nothing more. Little of even the soul, Psuche, can be perceived except as vitality is concerned; hunger, terror, pain and pleasure appear to be the principal of its conceptions. A kitten is its superior in everything but possibilities. The grey neurine of the brain is equally unformed. After a time mental qualities begin to appear, but they relate chiefly to external matters. The cultivation of the mind of the child by teachers can only affect this part of the nature — what Paul calls natural or physical, and James and Jude sensual or psychical. Hence the words of Jude, "psychical, having not the spirit," and of Paul:

"The psychical man receiveth not the things of the spirit, for to him they are foolishness; the spiritual man discerneth."

It is only the man of full age, with his faculties disciplined to discern good and evil, whom we can denominate spiritual, noetic, intuitive. Children developed in such respects would be precocious, abnormal — abortives.

Why, then, should a child who has never lived other than an animal life; who never discerned right from wrong; who never cared whether he lived or died — since he could not understand either life or death — become individually immortal? Man's cycle is not complete until he has passed through the earth-life. No one stage of probation and experience can be skipped over. He must be a man before he can become a Spirit. A dead child is a failure of nature — he must live again; and the same Psuche re-enters the physical plane through another birth. Such cases, together with those of congenital idiots, are, as stated in *Isis Unveiled*, the only instances of human reincarnation. If every child-duality were to be immortal, why deny a like individual immortality to the duality of the animal? Those who believe in the trinity of man know the babe to be but a duality — body and soul — and the individuality which resides only in the psychical is, as we have seen proved by the Philosophers, perishable. The completed trinity only survives. Trinity, I say, for at death the astral form becomes the outward body, and inside a still finer one evolves, which takes the place of the Psuche on earth, and the whole is more or less overshadowed by the Nous. Space prevented Colonel Olcott from developing the doctrine more fully, or he would have added that not even all of the Elementaries (human) are annihilated.



There is still a chance for some. By a supreme struggle these may retain their third and higher principle, and so, though slowly and painfully, yet ascend sphere after sphere, casting off at each transition the previous heavier garment, and clothing themselves in more radiant spiritual envelopes, until, rid of every finite particle, the trinity merges into the final Nirvana, and becomes a unity — a God.

A volume would scarce suffice to enumerate all the varieties of Elementaries and Elementals; the former being so called by some Kabalists (Henry Kunrath, for instance) to indicate their entanglement in the terrestrial elements which hold them captive, and the latter designated by that name to avoid confusion, and equally applying to those which go to form the astral body of the infant and to the stationary Nature Spirits proper. Lévi, however, indifferently calls them all "Elementary" and "souls." I repeat again, it is but the wholly psychical, disembodied astral man which ultimately disappears as an individual entity. As to the component parts of his Psuche, they are as indestructible as the atoms of any other body composed of matter.

The man must indeed be a true animal who has not, after death, a spark of the divine Ruach or Nous left in him to allow him a chance of self-salvation. Yet there are such lamentable exceptions, not alone among the deprived, but also among those who, during life, by stifling every idea of an after existence, have killed in themselves the last desire to achieve immortality. It is the will of man, his all-potent will, that weaves his destiny, and if a man is determined in the notion that death means annihilation, he will find it so. It is among our commonest experiences that the determination of physical life or death depends upon the will. Some people snatch themselves by force of determination from the very jaws of death, while others succumb to insignificant maladies. What man does with his body he can do with his disembodied Psuche.

Nothing in this militates against the images of Mr. Croucher's children being seen in the Astral Light by the medium, either as actually left by the children themselves, or as imagined by the father to look when grown. The impression in the latter case would be but a *phasma*, while in the former it is a *phantasma*, or the apparition of the indestructible impress of what once really was.

In days of old the "mediators" of humanity were men like Christna, Gautama Buddha, Jesus, Paul, Apollonius of Tyana, Plotinus, Porphyry, and the like of them. They were Adepts, Philosophers — men who, by struggling their whole lives in purity, study, and self-sacrifice, through trials, privations and self-discipline, attained divine illumination and seemingly superhuman powers. They could not only produce all the phenomena seen in our times, but regarded it as a sacred duty to cast out "evil spirits," or demons, from the unfortunate who were obsessed — in other words, to rid the medium of their days of the "Elementaries."

But in our time of improved psychology every hysterical sensitive blooms into a seer, and behold! there are mediums by the thousand! Without any previous study, self-denial, or the least limitation of their physical nature, they assume, in the capacity of mouthpieces of unidentified and unidentifiable intelligences, to out rival Socrates in wisdom, Paul in eloquence, and Tertullian himself in fiery and authoritative dogmatism. The Theosophists are the last to assume infallibility for themselves, or recognize it in others; as they judge others, so they are willing to be judged.

In the name, then, of logic and common sense, before bandying epithets, let us submit our difference to the arbitrament of reason. Let us compare all things, and putting aside emotionalism and prejudice as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.

New York, January 14th, 1878.

## "AT A GREAT PRICE . . ."

L. FURZE MORRISH

The Christian Apostle St. Paul made a number of significant statements, indicating clearly that he was one of those who "seek the Way to Reality" in every age. His saying, "At a great price obtained I this freedom," and his confirmatory statement, "To the Jews I am become as a Jew, to those without the law as without the law . . . I am become all things to all men," are clear proofs of his knowledge of the "Road." Similar principles underlie practically the whole of the Hindu *Bhagavad Gîtâ*, and the teaching of Gautama the Buddha at a later date. The *Gîtâ*'s main theme is impersonal performance of duty without allowing oneself to become identified with sects, parties, creeds or individuals. The Buddha said exactly the same thing in other words.

"Freedom" — a much abused word — is the goal of the species called Man. "Realisation" is another word to describe the same thing, because there can be no realisations at all at any level, until the individual has become relatively free from that which has to be realised. A mechanic cannot produce the simplest gadget if he is identified with the instrument. The scientist cannot observe anything accurately unless he is detached from that which he is trying to observe. In the spiritual life, so called, the same rule operates. There must be detachment from the non-self, the sphere of operations, or whatever it may be. This, of course, strikes a blow at the "loyalist," but all loyalties are limitations, even though they may be useful steps to added realisation. "Freedom" and "Loyalty" are the two parallel modes which make up Reality, as heads and tails of a coin. By Freedom we realise more of the Universal Self; by Loyalty we devote ourselves to that which has been realised. The great thing is to know when to stop, and this rule applies to everything else as well.

Aldous Huxley, member of one of Britain's greatest scientific and philosophical families, has made a striking statement in his book "Ends and Means," which he calls "An Enquiry into the Nature of Ideals and into the Methods employed for their Realisation." His departure from the materialism and blindness of his namesakes has been equally striking. In this book, Chapter I, he states that all the "bewildering multiplicity of ideals" makes up part of the "fruit of particular social circumstances." He says that "all the ideals of human behavior formulated by those who have been most successful in freeing themselves from the prejudices of their time and place are singularly alike." This, of course, is almost pure Krishnamurti, or Buddha, or Christ, or Krishna, or any of the great philosophers with an idealistic background. Let us note the significant fact. It is the "freeing of oneself" which matters. Huxley goes on to mention various recent ideal types of humanity. He refers to the "hon-nête homme," or man of honor, of the seventeenth century; the "philosophe" of the eighteenth; the "respectable man" of the nineteenth. He then points out that the ideal man of the free philosophers, the mystics and founders of religions is the "non-attached man." This means, he says, "non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions. Non-attached to the objects of these various desires. Non-attached to his anger and hatred. Non-attached to his exclusive loves."

This is where we come to the Theosophical Man, or those who claim to be students of the "Ancient Wisdom." Here, if anywhere today, one might expect to find non-attached men, for are not such students seeking the Way to Reality? However, one is bound to admit that it is here that we find some of the most extravagant attachments —

almost fanatical loyalties. We find groups attached to this or that "Movement"—an "Up With (or Down With) Blavatsky, or Leadbeater or Judge, etc., Movement." We find greater or lesser groups trying to persuade themselves, and others, that one or the other of these various "leaders" has spoken the last word on Truth, and attacking with extreme violence those who belong to other groups. We find Covina versus Adyar versus Canada versus this or that, each group claiming to be the "tolerant" one, but with the right to reprove all the others for "straying." The vehemence and lack of simple clarity with which some of these attacks are made suggests that those who make them have failed to grasp the first and most elementary step in spirituality, namely freedom from minor attachments, called "Discrimination," and that there is a lot of egoism making itself felt.

Freedom brings true power. When one has been attacked and found that he has no feelings on the subject; when he has been disappointed in his attachments and "got over it" without much fuss; when he has "seen through" the false claims of various adored persons and not felt any inclination to "resign" with much show of moral indignation; when he has lost various loved objects and persons but not become identified with his feelings about them—then he has begun to feel what Freedom really means, and can say with St. Paul, "At a great price obtained I this freedom." He will then feel a surge of inner power which the attached individual can never feel except when stimulated by something or somebody outside himself. He no longer fears. He is no longer afraid what other people are saying about him; he no longer fears death and therefore is not bothered about it; he no longer fears that some "Movement" will be upset and his universe disappear.

This sense of growing freedom develops usually in stages. Some few may possibly achieve it in one bound, according to Krishnamurti's claim, but

they must at some time in the past, as Egos, have built up the necessary power to do so. Each stage is followed automatically by a test of some sort to see if one's new sense of freedom is genuine, or just a passing piece of egoism and enthusiasm. Every action has an equal and opposite reaction. Therefore each stage brings its own test either from one's own "lower nature," or from the "Dark Powers," whichever phrase one may prefer. There are "Dark Powers" apart from the individual. These may comprise other individuals of various kinds, either persons who are naturally malevolent, or just backward and prejudiced, but no Power, however dark, can affect a person except through that person's own personal nature. External "darkness" can only affect us through the darkness in ourselves. If "our whole body is full of light," then nothing but light can affect us. This enlightened state is "Freedom."

To those who have glimpsed real spiritual freedom it seems amazing that anyone could ever get emotionally worked up over a matter of whether somebody uses ritual or not. The elaborate "politeness" with which some persons, who do not like religious ritual, explain to Liberal Catholics that "ritual is not necessary" suggests to a psychologist that the non-ritualist has developed an unconscious defense-complex of some sort. All these arguments have their equal and opposite arguments. "The Catholic Church has exploited humanity for centuries and perpetrated abominable atrocities which can be vouched for historically. The Catholic Church ritual must therefore be evil and should not be given any encouragement." The opposite side then replies, "Puritanism was the founder of our present competitive commercial system, which has so exploited human beings that it has divided the world into two rival camps which may end in the extinction of civilization. Therefore 'Puritanical Non-ritual' must be evil and should not be encouraged." The arguments

are both fantastic, and simply emerge from the unrealized subconscious mind. It is this mass of unrealized material in the unconscious which has to be pulled out and recognized before anything like Freedom can be enjoyed. This painful process is obviously what St. Paul meant when he referred to the "great price." Realization" implies just this. Removal of these bugbears of existence on the relatively lower levels brings a sense of relief and joy. This is the "bliss" referred to by all mystics.

The above is the way of "Raja Yoga" and of Yoga in general, but there is also a way of devotion and loyalty by which the individual becomes aware of ever-widening loyalties. He works through devotional loyalty and not discrimination, as such, although his increasing depth of understanding is a kind of unconscious discrimination. This kind of devotional mystic grows by the very intensity of his devotion. He widens more or less unconsciously as he expands in volume, so to speak. The narrower loyalties of the past are simply forgotten. Often the devotee is not able to visualize himself as bound by past limitations, and may even deny that he ever was bound by them. The pious and devoted religious mystic of today will frequently gloss over the past horrors committed by his Church or other group. He is just unaware of them and usually attributes reminders about them to the spiteful invention of "enemies." This "burning up" process by which the past becomes lost or destroyed, is probably part of what is meant in Christianity by "forgiveness of sins." It is said that, "Though your sins be as scarlet, they shall be white as snow." This saying often arouses indignation in the breast of the intellectual student, who refers to the Law

of Karma and asks how can these things be wiped out just as if they had never occurred? Evidently they can be wiped out, and it is probable that the very burning intensity of the mystical path of devotion acts as a self-consuming flame. Compensation is apparently made in this way, whereas the other kind of spiritual seeker — the one who follows the way of detachment and is trying to "escape," from the less to the more knowingly, by a process of dissociating himself — has to face up to his past and work through it consciously. The two modes are parallel. Both achieve the same end by opposite methods. Non-attachment ends eventually in realizing "nothing but the One." Attached loyalty ends eventually in "absorption" in the same "One." The former works inward, the latter outward, but some kind of non-attachment applies to both, because the devotional mystic sooner or later recognizes the impersonality of That which arouses his devotion. Both become "Freedom." The former path leads to "Freedom FROM"; the latter ends in the "Freedom OF." When a man is given the freedom "of" a city, it means that, in theory at any rate, he can roam at large all over the place without let or hindrance. He has no boundaries to his movement. In the opposite sense Freedom FROM restrictions comes to the same thing. The end is therefore FREEDOM in both cases.

The moral of this is that those who are devoted to some group-loyalty should realize its limitations and avoid attacking other group-loyalties, which spring from the same impulse, while those who prefer the road of non-attachment should make allowances for the attachments of those who are still bound by such things. The end, so far as the theosophical movement is concerned, might be some measure of "peace."



# IN COMPANY WITH THE SEARCHERS\*

## A REVIEW

KATHERINE HECK

If there is any truth in the old occult maxim that the burden is never heavier than the traveler can bear, or that the wind is tempered to the shorn lamb, perhaps it is safe to say that every century gets the books it deserves. If this be so, there are two recently published books which are going to raise the twentieth century's batting average quite considerably. If this century ultimately proves worthy of Leconte du Noy's *Human Destiny* and Gustaf Strömberg's *The Searchers*, the present muddling on the threshold of the about-to-be-known will be well worth the shattered nerves of today's thinkers.

For the librarians, *The Searchers* is going to pose quite a problem in classification. Dr. Strömberg is a scientist of note, much of the book meticulously reflects this. But it also reveals a scientist turned philosopher, and it gives intimations of a philosopher who has come to understand true religion. A comparison with Plato's *Dialogues* suggests itself very strongly. In both instances there is a hero, and that hero is Man, the Thinker, the Searcher. There are so many places in Dr. Strömberg's book where the reader is swept by the heady wind of truth, where he can almost touch Reality, where he seems to be raised up and out and beyond his everyday littleness, that there is a constant echo of Plato in his mind. This is not to say that it is equal to Plato. It is somewhat uneven, actually, but many of its faults are those of Plato too. Strömberg can slay his straw-stuffed materialist as deftly as ever Plato reduced his model skeptic to smoldering silence. But this is a book for twentieth century thinking. Its solid scientific approach, its ready use of the present day scientific, philosophic and religious vocabularies, and its ut-

ter sincerity, will give it a weight and a power in the world of thought which may well be more than either its author or its publisher expect.

The reader should not be misled by the earlier chapters of the book. Both Plato and Strömberg have run up a sort of fictional clothes-line to hang their thoughts, arguments, and conversations on. It is obvious that Dr. Strömberg is unused to the fictional media and during the period when he is laboriously stringing his "clothes-line" he may lose some of his best readers. But his chapter on "Expanding Waves and Small Particles," in which he defines, defends and succeeds in clearly explaining the theory of "emergent energy," is a definite contribution to scientific and philosophic thought.

In discussing points and fields of energy, Dr. Berman, the physician-psychologist-philosopher who is obviously fronting for Dr. Strömberg, says:

"An element of energy may disappear from an atom and later appear at another place with a retention of its characteristics, but in transit this energy is entirely in a potential form, a form that mathematically can be described as a field with certain structural properties. If we assume that there are moving particles guided by a field we must, as Dr. Wilson said, think of the energy as being partly in the form of a field and partly in another and more concentrated form. When the energy element actually does something, the effect is entirely in the concentrated form. Theoretical physicists object to a mixing of the two forms, and I therefore can see no reason why they should object to the assumption that an energy element in transit is *entirely* in the extended field form. It should be noted that the concentrated form can only exist for exceedingly short moments, represented by the time it takes a particle to act on our sense organs or instruments." (p. 74.)

Further on, after re-asserting his recurring theme that all our ways of

\**The Searchers*, by Dr. Gustaf Strömberg, David McKay Co., Philadelphia, Pa., 1948, \$3.00. Can be obtained from the Editorial Offices of *Theosophia*, or the Port Orient Book Co., Box 277, Pt. Loma Station, San Diego 6, California.

describing properties of anything are due to using constructs of our own minds, and that actually the physical scientists of today in all fields of research are engaged in meticulously measuring shadows (a philosophic concept which underlies the entire book), Dr. Berman continues:

"... I prefer to think of an electron and its field as two different aspects of the same entity. . . . These two aspects never occur together, so that we can observe a field or its associated corpuscle, but never both at the same time. When the electron appears, its field of force disappears instantaneously, an idea in harmony with the instantaneous disappearance of a light impulse when a photon is absorbed." (p. 77)

With this doctrine of energy emerging into manifestation from a world which is non-physical, or, as Sir James Jeans claims, a world beyond space and time, Dr. Strömberg is able to advance a logical and scientific explanation for the soul. Discussing man's "memory field," he says:

"When a man dies, his brain field contracts and his brain disintegrates quickly, since its structure is no longer sustained by its organizing field. This field contains all the memories of the man, his soul, if you want to call it so. Where does it go to? Like the other fields of which we have spoken it goes to a world beyond space and time. It goes to the same world from where it originally came, the world where life itself has its origin. Since it has no longer any field structure, we should not call it a field at all, and the only name we can give it is a soul." (pp. 197-98)

Again and again it is stressed in this book, both objectively and subjectively, that we must have a new method of thinking, so as to cope with this new ante-chamber to Reality, in which we are at present groping.

In the matter of ethics in this new world, Dr. Strömberg, who has apparently by personal experience found and re-stated many of the ancient teachings of the Hindu philosopher-psychologists, also finds, as have all searchers after Truth, that selfishness is suicide; that love, impersonal but sincere and with growing understanding of our fellow-men, will be the only guarantee that civilized man will see this century

out. To quote again:

"I am sure we are entering a new era in the history of the human race. I agree with Dr. Davis that in this new era mankind is doomed to destruction if we cannot raise the ethical level of all the peoples on the earth. It is a formidable and to some people an apparently hopeless task, but it is the most important one mankind has ever faced. Even our little group can exert its influence, not only in its fight against ignorance but also in the struggle between good and evil. In my opinion a thinking man has greater potential powers than the greatest armies of the world. But his thinking and learning may debase him, if they are not coupled with love for his fellow men. If our actions are governed by selfish motives alone, the only laws of humanity will be those of the jungle, where you must kill or be killed. But I am sure that a higher power than that of man governs the world." (pp. 108-09)

There is in this last paragraph a statement which, I feel, points to the way in which the majority of us can serve humanity at this point. "Even our little group can exert its influence. . . ." This in a sense is one of the most constructive suggestions in the whole book. More groups, harmoniously thinking, more individuals, expanding their consciousness towards the World of Tomorrow, are desperately needed to dispel the horrendous shadows of this "unreal" material world of ours.

The "Epilogue" of Dr. Strömberg's book deserves special study. The reader will find in it age-old spiritual concepts couched in scientific language. We note with pleasure the author's reference to "all the memories of our last and our previous lives," suggesting as it does a background of former existences. As all great men, the author has the courage of his convictions.

*The Searchers*, we predict, will have more than one edition. Few other scientific works are as rich in worthwhile material. The book is a bridge between the world of science and the world of religion, in its truest meaning. Dr. Strömberg has produced a work of lasting value, and has advanced the cause of human enlightenment by a number of momentous steps towards a spiritual outlook on nature.

# A CAMPAIGN OF FEAR—AND A CRUSADE OF LOVE

POLLY CARR

A pale, gentle Jesuit priest in Italy today is waging, tirelessly and passionately, a "Crusade of Love."

Father Riccardo Lombardi tells the people: "Our past was terrible, because we failed to love. Our present is fearful because love is buried. Let us, then, again find love."

Concurrently, there is going forward today a campaign of fear which is one implicit in scientific facts. Facts about the atom-bomb. They are available to anyone who wishes to learn them. They are not pleasant.

They are symbolic of our anxious times, these two crusades—and of the fearful crisis which is upon us. Will men and nations at last go forward toward becoming more fully human—toward learning to live together? Or will they yet again fall upon each other and rend each other, and the fabric and structure of human society.

Dr. Stafford Warren, Dean of UCLA's new Medical school, and medical advisor both to the wartime Manhattan Project and the post-war Bikini atom bomb tests, can tell you all about it.

He is waging a one-man "Campaign of Fear"—to impress upon people's minds just what an atomic war means.

Not only the vanquished, but also the victor, would be destroyed in an atomic war: that is the burden of Dr. Warren's message. If not outright, then inexorably, later. If not by direct retaliation, with atom-bombs from the foe, then slowly, through succeeding decades, by contamination from radio-active released into the higher atmosphere by the victor's own bombs.

Only one atom bomb, the smallest that can be made, sends into the stratosphere, when it is detonated, radio-active particles equivalent to the Gamma radiation given off by thousands of tons of radium. And such is the lasting power of this poison, that even after one century this is still

equivalent to nearly half a ton of radium radiation.

When enough atom bombs are exploded to destroy a nation, a fearful amount of this poisonous radioactivity would be released. And it would descend, at a time over which we have no control—in amounts over which we have no control—at places we cannot choose. It would fall in rain; soaking into the earth, poisoning it and the foodstuffs which grow upon it.

Nothing can be done to counteract this radioactivity. Our own future generations, as well as the enemy's, will die through contamination of water and earth and foodstuffs.

That is the "Campaign of Fear"—a campaign to make the whole world see the "no-one can win" aspect of atom-bomb warfare, to make it crystal clear at last that we are at each other's mercy.

And this is where Father Lombardi comes in.

Maybe Father Lombardi has an answer. An answer so simple that our intellectuals, our political leaders, our scientists, haven't thought of it.

Simple, yes. But not easy. Father Lombardi's answer is "Love."

Now forty, Father Lombardi was born to a middle-class family in Naples. As a student at the University of Padua, he began preaching. Today he preaches and he prays—and that is his life.

He prepares for each speech with hours and hours of prayer. Sometimes, as he kneels in prayer, he faints. But when he finds himself upon the rostrum a great power comes to him—the words pour forth with such beauty and passion that listeners weep. Not a few Communists who have come to jeer—to "puncture the bubble of Father Lombardi"—remain to listen in silence, to weep—and to join the Crusade.

Obviously, Father Lombardi is not the usual kind of priest. He is more

the St. Francis of Assisi kind. But he is also a product of his own time. As for his own idea of what he is, Father Lombardi says: "It is not I who do these things. It is Jesus."

"I feel Jesus' presence," says Father Lombardi simply.

Standing before a crowd in Milan, the tired, unimpressive, nervous-looking little man said: "A stone begins rolling this moment, here in Milan. It will go through the Italian cities, villages and regions. Then to the outside world and to the end of time. For five centuries, men have tried to make the world fit for heroes. The result is that angry individualism and angry collectivism stand growling at each other. A generation of dwarfs is looking to the atom bomb that may destroy all humanity."

But, Father Lombardi continues, "There are immense treasures of holiness dispersed here and there. Perfection is no longer in the mountains with hermits, in the convent with nuns. It is in the streets, in the banks, in the shops, the trains and trolleys." And he points out how last week the Roman trolley-car drivers gave a whole of one day's pay to the poor — although that meant a day of starvation.

Yes, Father Lombardi is a remark-

able priest. And he declares: "A new age approaches. You were born to see the age when wealth will be voluntarily and freely bent to the common good without the need of violence, but through love."

The rich find small comfort in Father Lombardi. Prince Ludovico Chigi-Albani, an exalted Catholic layman, Grand-master of the Knights of Malta, once offered to finance his speaking tours. The little priest told the Prince: "Do not think that Priests will ever again die, as they did in the French Revolution, merely in defense of the rich man's privilege. The wealthy, I'm sorry, have much to suffer. It's hard to part with one's goods. But if the wealthy overcome the temptation of their wealth, they will find a bright fire leaping up in their breasts, and they will know happiness."

"Selfishness, vainglory, economic injustice, must be destroyed through love, not violence. Let us love again. Let us love our neighbors as ourselves."

Here then is our problem: we are faced with a choice between the inevitable destruction emphasized by the Campaign of Fear, and perhaps the only solution, that preached by Father Lombardi in his Crusade of Love.

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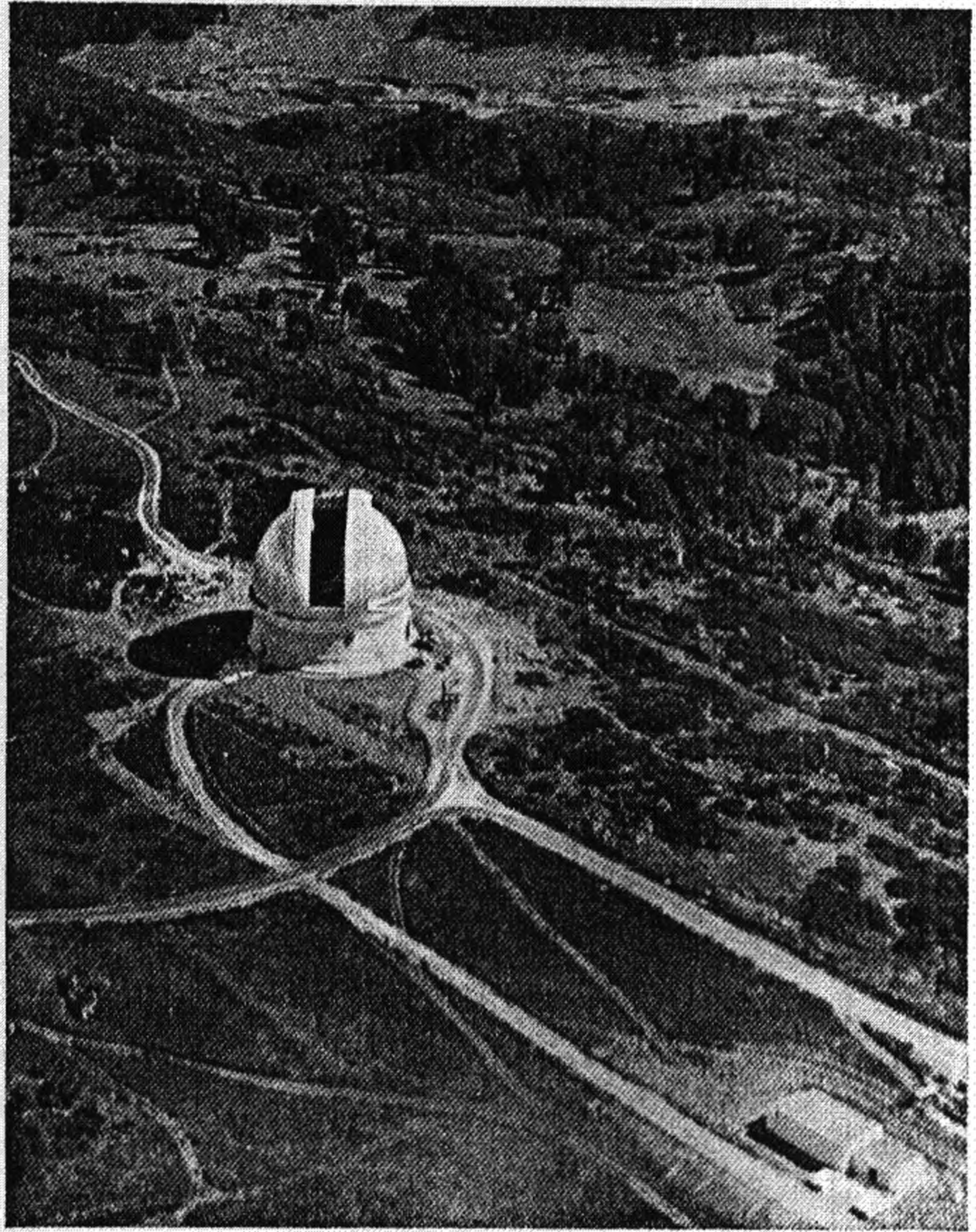


# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. V, No. 2 (26)

JULY-AUGUST, 1948



AIRVIEW OF THE HALE OBSERVATORY, MOUNT PALOMAR, SOUTHERN CALIFORNIA,  
WHERE THE 200-INCH REFLECTOR HAS RECENTLY BEEN COMPLETED  
Courtesy of *The Griffith Observer*, Griffith Observatory, Los Angeles, California,  
issue of September, 1947)



# 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 202, Western Bldg., 553 South Western Avenue, Los Angeles 5, California. Make checks payable to "Theosophia."

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## A THOUGHT TO REMEMBER

The Theosophical Society, the land of Theosophy, is one where the veil, the brooding darkness, of strangeness does not separate, which is lighted by the light of an early dawn of the Sun of our Wisdom on the world of our ignorance. The Theosophical Society is meant to be a spiritual League of Nations, a spiritual United Nations—the one organization in the whole world in which people of different nationalities, faiths, up-bringing and other interests are brought together by a depth and breadth of understanding which exceeds these barriers; where there are no cross-purposes or misunderstandings, though there may be difficulties from time to time; where no policy is executed by enforcement, because the spirit is eternally free and in the realm of the spirit there is a democracy of freedom, self-initiation and self-discovery, blended with an order framed and brought about by the autocracy of wisdom; yet there is a definite policy perceivable in a definite effect.

There is no set system of Theosophical truths to which an orthodox fold has to give its adherence; yet there are certain broad fundamental facts of Nature—facts to Those who have brought them within our ken—to which the most earnest and active among us by a free consensus have given our uplifted assent. Our Society is not a body of theorists, of academic intellectuals, nor a social club nor a club of idealistic snobs, nor even practical reformers, philanthropists, one-pointedly, fanatically devoted to a single limited objective. It makes room for all these, suffers all these, even encourages all these, yet it transcends and exceeds their limited span and scope. . . .

Theosophy is a matter of life more than of mere form and much more than the detailed analysis and cataloging of the various parts of that form. He who has realized and imbodyes in himself one truth of vital significance becomes in that very act a transmitter of that truth which no amount of mere verbal propaganda can fix in the hearts of others. . . . Our Society will grow and renew itself from time to time through the centuries to come because its root is of imperishable potentiality. . . . It is our role to lead the world from the past and the present to that future, to be the heralds and prophets of that future, at least its welcomers and friends.

—N. Sri Ram, in *The American Theosophist*, May, 1948.

# NEW HORIZONS

GUSTAF STROMBERG\*

The third of June 1948 an event took place which was hailed as of the greatest importance in the history of science. This event was the dedication of the Hale Observatory at Palomar in Southern California. On that day and in the presence of about 800 invited guests the new observatory was formally turned over to the California Institute of Technology, which, in co-operation with the Carnegie Institution of Washington, will administer the new institution. It is the largest observatory in the world, and the building cost so far has amounted to six and a half million dollars. It has been named after the late Dr. George Ellery Hale, the founder and former director of the Mount Wilson Observatory, who prepared the plans and secured the necessary funds from the Rockefeller Foundation. The main instrument of the new observatory is a large reflector having as its light-gathering element a concave mirror with a diameter of 200 inches. This telescope is 55 feet long and weighs 140 tons. Next in importance among the instruments is a 48-inch

Schmidt camera, a recently developed reflecting telescope by the aid of which large areas of the sky can be photographed by a single exposure. It will be used for surveying and for the selection of objects to be studied in more detail by the larger telescope. There can be no doubt that these two instruments will enable astronomers to reach into hitherto unexplored regions of the universe.

The horizon that limits man's vision, his physical as well as his mental vision, is steadily pushed farther and farther away. As one horizon disappears, another one takes its place. So it has been in the past, and so it will certainly be in the future. The field of vision of early man was determined by his unaided eyes. The moon, the sun, and the stars did not appear very far away, and they were evidently put in the sky for the benefit of man. Beyond the sphere to which the stars were attached was "Heaven," where God ruled and the beatified souls gathered to worship Him. This conception of the universe was shattered in 1610, when Galileo

\*) We have the great privilege of publishing in this issue an article specially written for this magazine by our friend, Dr. Gustaf Strömberg, distinguished scientist of international repute, and original thinker along deeply philosophical lines. Dr. Strömberg was born and educated in Sweden where he received his academic degrees at the Universities of Stockholm and Lund. He came to the United States in 1916, and was a member of the scientific research staff of the Mount Wilson Observatory of the Carnegie Institution of Washington from 1917 to 1946. During this time he wrote a number of scientific papers on stellar motions and stellar statistics. His first philosophical work, *The Soul of the Universe*, was published in 1940 (David McKay Company, Philadelphia, Pa.), wherein the philosophical implications of modern science, especially in the domain of genetics and biology, were discussed from a totally new viewpoint. Particular emphasis was given to the origin of organization in the living world, the relationship of mind to matter, and the origin of our own consciousness.

This led to the development of two important theories: the Theory of the Autonomous Field and the Theory of Emergent Energy, published in 1945 and 1946, respectively, in *The Journal of the Franklin Institute*. The idea of the existence of a non-physical world where our consciousness has its roots is a direct outcome of these theories. From this was developed a scientific approach to the problem of the immortality of the human soul, a trend of thought carefully outlined by Dr. Strömberg in his recent work, *The Searchers* (David McKay Co., 1948, \$3.00), reviewed in *Theosophia*, May-June, 1948.

Dr. Strömberg became a U. S. citizen in 1922. At the New York Fair of 1940, his name was listed on the "Wall of Fame" which contained names of citizens of foreign birth who have made "outstanding contributions to American culture."

Intuitive students of the Ancient Wisdom will recognize the "bridges" of thought which Dr. Strömberg is building between Science and the Esoteric Philosophy by means of his remarkable writings. Nothing would please us better than to see the present article translated into foreign languages and reprinted in Theosophical magazines abroad, for the benefit of other students.

first pointed his newly constructed telescope to the heavens. He saw myriads of stars where only a few were visible to the naked eye. He looked at the planet Jupiter and saw four stars circling the planet, and he immediately realized the similarity with the earth and its moon. Galileo became an ardent advocate of Copernicus' theory, published in 1543, that the sun was the center of the universe and that the earth and the planets were moving around it. In 1600 Giordano Bruno had been burned at the stake in Rome for having taught this theory and for having claimed that the universe was a *living cosmos*. Modern astronomy was born the night when Galileo first turned his small telescope towards the stars—but the more fundamental nature of the universe was understood, not by Galileo, but by Bruno.

During the three centuries following Galileo's discoveries astronomy and other physical sciences developed at an increasing rate. Newton's laws of motion were a direct result of Galileo's measurements, and it became possible to apply exact mathematical methods for computing the orbits of celestial bodies. The sun with its family of planets has been found to be an insignificant part of a great star system, the Milky Way or Galaxy, and space, as far as our greatest telescopes can reach, seems to be populated with galaxies comparable to our own galactic system. The science of physics has taught us to interpret the lines in the spectra of the stars, and even to form ideas about the nature of the source of energy that maintains their heat. The main principles of the energy production in the atomic bomb were based on knowledge derived from a study of the stars.

One of the principal purposes of the great telescope at Palomar is to study the distant galaxies which are too faint to be seen in any of our largest telescopes, although they can be observed on photographs of long exposure. What do we expect to find in these far recesses of the universe? Something which we can not find closer to the earth?

Any new type of stars, or matter in an hitherto unknown state? Nothing of the sort. At least very few of the experts expect any startling discoveries along this line. We expect to find the same kind of stars and galaxies with which we are already familiar. The reason for this statement is that the properties of matter appear to be the same everywhere. They are the same in a physical laboratory on the earth as in the most distant corner of the universe, and the physical laws appear to be the same everywhere, quantitatively as well as qualitatively. This remarkable uniformity of the physical universe is in itself a highly significant fact, and it throws much light, not so much on the nature of the material world, but rather on the nature and origin of the human mind.

There are some specific problems for the solution of which the new telescope will be used in the immediate future. We want to know whether the universe is finite or infinite, and, if finite, how large it is and how much matter it contains. We want to know whether light during its long travel during thousands of millions of years loses some of its energy, whether a light beam moves in a straight or a curved path when traversing large distances, whether, as our observations indicate, the galaxies are actually receding from us and from one another, and what happens when the speed of recession becomes comparable to that of light. Many problems related to the evolution of the material universe are involved in these questions. We want to know, not so much what the stars "are," but rather what is happening in the universe at large.

Let us suppose that we could find satisfactory answers to these and similar questions. Might not the knowledge of the immensity of the universe make us realize the insignificance of man and the utter futility of all his efforts? The sun's heat will dwindle, the earth will be completely covered with perpetual ice, and all organic life will disappear from the earth. It might



therefore appear that the acts and thoughts of men represented only an interesting but insignificant interlude in the history of the earth and that nothing can apparently escape ultimate destruction. The heavens may reveal the glory of God, but the God revealed by our modern astronomers seems to have no concern for man and is not interested in his puny efforts.

Fortunately, the story of the universe which the astronomers can give us is a relatively insignificant part of a greater cosmic drama. Their story is based exclusively on a particular type of code signals, which we call electromagnetic radiation; in common language we call them light. A beam of light from a star can no more reveal its true nature than a photograph of a man can by itself reveal his thoughts, his memories, and his character. Astronomy, like physics, can only reveal space and time properties, but the underlying substance that has these properties belongs to a realm to which no reference is made in our scientific text books. When a physicist speaks about atoms he has in mind a complex of sensations and a model constructed from such sensations, but the very essence of an atom can no more be described by a mathematical expression than can a man's. Beyond the physical world there is a

non-physical world which can not be described in terms of reproducible measurements. Atoms and stars, plants and animals, our body and our brain, are the physical manifestations of activities in a non-physical world. We have reasons to believe that all our activities and thoughts are indelibly recorded in a cosmic memory.

According to the most advanced theory of the origin of the material universe something happened about two billion years ago. Then the material universe started at a single point where an enormous explosion took place. All the matter in the present universe was then born as neutrons, and the eruption lasted only 300 seconds. In the following hour all the atomic nuclei of the chemical elements were formed. It is the effects of this cataclysm we now observe as stars and galaxies. After some more billions of years their energy will be dissipated, and darkness will again settle over the universe.

This emergence of energy, which lasted some tens of billions of years, was only a short intermezzo in the larger cosmic drama, however. The drama itself was played, not on a physical, but on a non-physical level. Before, during, and after this short intermezzo was GOD. *And so were we.*

## IN SEARCH OF THEOSOPHISTS

BORIS de ZIRKOFF

It is logical to consider that the term *Theosophist* is to be applied to a follower of *Theosophia* — the Wisdom of the Divine, in its many and ever-changing aspects.

But *Wisdom* is a quality of spiritual consciousness. It implies intellectual knowledge but transcends it. It is intimately connected with the Mind, yet is immensely superior to it. It is applied knowledge of spiritual truths. Therefore, a Theosophist is one who has acquired at least a certain degree of spiritual Wisdom.

No one becomes a Theosophist by merely following an intellectual doc-

trine, however grand it may be. It is hardly possible to become one by the mere fact of professing a certain set of beliefs, however inspiring, because *beliefs* are not knowledge, let alone wisdom in action.

There has grown up in the Theosophical Organizations of the present century a marked tendency to misuse the term of *Theosophist*, and to apply it to all and sundry who subscribe to certain religio-philosophical beliefs, the actual truths of which they cannot prove either to themselves or to others, or to such people as have acquired an intellectual understanding of ancient

spiritual teachings without any ethical application to their lives.

This tendency is to be regretted. It has helped to confuse the issue and to erect various artificial barriers in the path of the student. It has been instrumental, moreover, in encouraging a certain degree of sectarianism and dogmatism of thought — which invariably follow in the wake of mere *beliefs* — in a realm where utter freedom of conscience, and plasticity of ideas, should prevail, unhampered by human crystallizations.

In this regard, the Theosophical climate of the twentieth century has experienced a considerable change, as compared with the early years, in the life-time of H. P. Blavatsky herself.

From the very inception of the modern Theosophical Movement, the term of *Theosophist* had its *broad* meaning, as well as its more specific and what might be called its *technical* significance. But under no circumstances whatsoever, was it applied to the expounder of any set doctrine or belief, as such, and had no credal meaning.

The latter could not have been possible anyway. We must remember that up to 1879 at least — i.e., some four years after the launching of The Theosophical Society — very little systemic, coherent, technical teaching of the Esoteric Philosophy had been given out, as will become evident to any student who would care to familiarize himself with the early Theosophical writings, which include *Isis Unveiled*. No one could possibly have been classified as a *Theosophist* on the basis of either "believing" in, or professing an intellectual understanding of, doctrines and teachings which were at the time withheld for later years.

*Theosophist*, in its broad sense, meant a *Seeker* after Truth, an original thinker. This is evident from the famous passage to be found in H. P. Blavatsky's outstanding article entitled "What Are the Theosophists?", published in the first issue of *The Theosophist*, October, 1879:

"As a body, the Theosophical Society holds that all original thinkers and in-

vestigators of the hidden side of nature whether materialists — those who find matter 'the promise and potency of all terrestrial life,' or spiritualists — that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. Far to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus; indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is *Ata*, and *Norning*; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward — he is a Theosophist; an original thinker, a seeker after the eternal truth with 'an inspiration of his own' to solve the universal problem."

In such a definition there is not one word about this, that, or another *belief*: there is no intimation of the teachings of Re-incarnation or Karma or Hierarchies or Cycles, or any other, being bases or at least clues to the classification of any man or woman as a Theosophist. Any progressive individual, imbued with a love for the discovery of Truth, or any aspect of it, seeking to unravel the tangled threads of life and to uncover the mystery of being, can rightfully claim for himself the title of Theosophist. So much for the broader meaning of the term.

From a more specific and technical standpoint, however, the term of *Theosophist* had a much more restricted meaning, though again utterly devoid of any credal association or connotation. To quote from H.P.B.'s *The Key to Theosophy*:

"... no Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: 'The end of man is an *action* and not a *thought*, though it were the noblest' — and unless he sets and models his daily life upon this truth. The profession of

a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices. . . ." (p. 230)

The following definition, couched in negative terms, deserves a most careful study. It appears in *Lucifer* (London), Vol. i, November, 1887, p. 169. H.P.B. evidently quotes the passage from some higher source:

"He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or 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 defense as he would undertake his own—is no 'Theosophist'."

The marked difference between the broad meaning of the term, in the sense of *Seeker*, and the more technical significance of it, implying not only knowledge of certain spiritual truths but their application to life, is very clearly set forth by H.P.B. in another passage from her *Key* (pp. 19-20):

"The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on *practical* instead of *theoretical* lines. The Fellows may be Christians or Mussulmen, Jews or Parsees, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in the carrying out of at least one of the objects of the programme. Otherwise he has no reason for becoming a 'Fellow.' Such are the majority of the exoteric Society, composed of 'attached' and 'unattached' members. These may, or may not, become Theosophists *de facto*. Members they are, by virtue of their having joined the Society; but the latter cannot make a Theosophist of one who has no sense for the *divine* fitness of things, or of him who understands

Theosophy in his own—if the expression may be used—*sectarian* and *egotistic* way. 'Handsome is, as handsome does' could be paraphrased in this case and be made to run: 'Theosophist is, who Theosophy does!'"

The *italicized* words in the above passage should be given special attention by the student. H.P.B. underlined and capitalized her words with a definite end in view. This fact has not been duly recognized by certain portions of the Theosophical Movement, with the unfortunate result that the original texts of her writings have been severely tampered with, thereby changing the meaning of many a passage.

From the quotations referred to, and from other statements with which early Theosophical history abounds, it is evident that no amount of belief, however sincere, is sufficient to make of a man or woman a Theosophist, not even if these beliefs are in complete alignment with such doctrines as Reincarnation, Karma, Cycles, and the like. Such beliefs do not constitute *knowledge*, nor do they presuppose *wisdom*.

It is equally true, however, that no matter what may be the beliefs of a human being, however relatively false they may be, if and when compared with higher knowledge, or however "un-believing" the individual may be, and sceptically inclined, he nevertheless can very well be counted as a Theosophist, if his heart is moved by a search for truth, his life motivated by a sincere desire to do good to others, and his mind fired with the idea of universal brotherhood and peace. He may even have already acquired a modicum of wisdom in the pursuit and the *practical* application of his ideals.

There exists very unfortunately a tendency in the present-day Theosophical Movement to disparage the *beliefs* of some students, and to ridicule or minimize the efforts of other students who are trying with sincerity, even if unwisely, to penetrate the domain of the unexplored powers of man.

There exists also a widely-spread deprecation of sincere religious *beliefs* on the part of certain students

who have not come to the point in their evolution when some wider and more universal ideas will take the place of their present beliefs.

These tendencies are very unfortunate. They are to be deplored mainly on account of the fact that *no mere belief* is of any particular importance, *as compared* with the pattern of a man's living, and with the practical example which he may set; nor do his beliefs describe, even remotely, the intensity of his spiritual aspirations or his love for his fellow-men.

The Theosophical Movement in its organized form has shown for many years a great many crystallizations of thought, and the elasticity and fluidity of early years has given way, in some places, to a sectarian view of things, so that the terms *Theosophy* and *Theosophists* are sometimes defined with a degree of finality which is totally foreign to their very nature. As a matter of fact, these terms are not to be defined in any brief and concise manner, which in itself shows the universality of the terms and their non-dogmatic and unsectarian spirit.

The Original Program of the Theosophical Movement is not synonymous with going "back to Blavatsky." It is not a matter of going "back" at all. Nor is it even a matter of rushing "forward" at all costs. It is rather the considered, quiet, firm, and unshakeable adherence to the principles of the Theosophical Movement of all ages, as these principles and foundations have never altered, as far as our knowledge goes. And that Original Program, whether worded in this, that, or another manner, calls for utter and complete Universality of thought, a genuine feeling of Oneness of all that lives, a realization of the fundamental unity of all mankind and of the common root of its religious and philosophical beliefs. It calls for integration of effort, unification of plans, synthesis of ideals. It demands Unity in Diversity, solidarity in endless variety of form. It aims at achieving in due course of time a state of inner integration and outer harmony

which will radically alter all beliefs which are not based on knowledge, and will bring forth that wisdom in action which only experience and suffering can ever bring to birth.

Seeking for *Theosophists*, therefore, we are in search of those men and women whose sympathies are universal, whose interests are global in scope, and whose dynamic faith and trust in the inherent goodness of man inspire their lives and actions with a quality of spiritual momentum which transcends all human superstitions and leaps victorious over the selfish battlements erected by the inertia of the age.

Whatever their temporary beliefs may be, these men and women are the builders of the future, the heralds of a greater age, the building bricks of a nobler superstructure, raised upon more enduring foundations than those of the former age.

Having glimpsed the Whole through the bewildering variety of its partial manifestations, they attempt to conform their lives to the current which flows through Nature unimpeded by mere form. Having caught a vision of man's indwelling potentialities, over and above and beyond his temporary failings, they stand upon surer foundations of spiritual realization than the mere intellectual student whose mental concepts may be in perfect accord with the teachings of the Esoteric Philosophy, but whose life-sap is diverted into traditional moulds and outworn patterns preventing him from soaring into the light of a dawning age.

The Theosophical Movement is essentially a Movement of Spiritual Pioneers. Irrespective of the limitations of its present organizational forms, the Movement is pre-eminently the home of the spiritual Youth of the human race, those men and women of every clime, and in every walk of life, whose spiritual stratospheres are lit by the mystic light of inner knowledge, whose lives are dedicated to the Cause of human perfection, and whose aspirations are linked with the silences beyond the stars.



# LILITH, THE DARK MOON

ARTHUR LOUIS JOQUEL, II

The legend of Lilith—Queen-Demon, vampire, ruler of the night—is found in many places among the old records. An ancient Chaldean inscription says "When a country is at peace, Lilith (*Lilatu*) is not before them." This form of the name is probably derived from the earlier Assyrian *lay'la*, a word referring to sorcery. In Hebrew, the word *Lil*, or *Lilah*, derived from the same source, meant night.

Dr. Wynn Westcott, a deep scholar in Semitic literature and the Qabalah, wrote as follows about this subject:

"Concerning Lilith, or Lilit, there is an immense collection of fables. In some she is a woman of pre-Adamic race, whom Adam found, and she was his first wife, and she begat demons. . . . Again, she is a general succubus at all times. . . . Again, that she is a vampire always seeking to kill infants; and again, that she seeks to kill men also, and that no man is safe who sleeps in a house alone, for he may thus be captured as Adam was. . . . Lilith means a dust cloud, but is also translated as Owl, and as a Screeching Bird of Night." (Quoted in Septharal's *Science of Foreknowledge*, Pages 51-52.)

In the Christian Bible the word is used in Isaiah 34:14, but the King James version renders it as "screech owl," with the annotation "or, night monster." The American Revised edition treats it as "night monster," and directly connects it with the Hebrew "Lilith" by a marginal note.

H. P. Blavatsky, writing in *The Secret Doctrine*, says:

"... with the Fourth Race we reach the purely human period. Those who were hitherto semi-divine Beings . . . took unto themselves wives who were entirely human and fair to look at, but in whom *lower, more material*, though sidereal, beings had incarnated. These beings in female forms (Lilith is the prototype of these in the Jewish traditions) are called in the esoteric accounts 'Khado' (Dakini, in Sanskrit) . . . all are credited with the art of 'walking in the air,' and the greatest kindness to mortals; but no

*mind—only animal instinct.*" (Vol. II, pp. 284-285. See also Vol. II, p. 262.)

In our article on Vulcan\* it was pointed out that there was an exact description of this intra-Mercurial planet in the Greek mythological story of Vulcan. The same would appear to be true of the legends of Lilith—that these refer to an astronomical body not yet recognized by science—the second, dark moon of the Earth.

The fact that the Earth might possess more than one satellite was recognized about the middle of the last century, when a French astronomer, Frédéric Petit of Toulouse, published some calculations which he had made. These indicated that there might possibly exist a small moon, perhaps not more than a mile or so in diameter, at a distance of approximately 4,700 miles from the earth, traveling with a speed of five miles per second, so that it would make a complete revolution of the earth in about three and one-third hours.

While Petit's speculations were not confirmed, they came to the attention of the great fantasy novelist, Jules Verne, and were used by him in his story "Round the Moon," the sequel to "From the Earth to the Moon." The idea that a second moon could exist was born, although nothing was done to verify it at the time.

The subject was raised again in 1889, when H. P. Blavatsky wrote:

"... in the Eastern esoteric philosophy . . . the Moon [is] a dead planet, from which all the principles are gone, [being a substitute] . . . for a planet which seems to have now altogether disappeared from view." (*The Secret Doctrine*, Vol. III, p. 459.)

In the same year, during one of her visits to the Theosophical Lodge in London which bore her name, H. P. Blavatsky was asked several questions about her references to esoteric astronomy in her writings. To one of these she answered:

"... our Earth was never numbered

\*See "Vulcan, the Intra-Mercurial Planet" in *THEOSOPHY*, March-April, 1948.

among the seven *sacred* planets of the ancients, though in exoteric, popular astrology it stood as a substitute for a secret planet now lost to astronomy, yet well known to initiated specialists. Nor were the Sun or the Moon in that number, though accepted in our day by modern astrology; for the Sun is a *Central Star*, and the Moon a dead planet. . . .

"Question: Can you tell us something of the planets for which the sun and the Moon were substitutes?"

"Answer: 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.

"Question: What is it that makes these planets sacred or secret?"

"Answer: Their occult influences, as far as I know." (*Transactions of the Blavatsky Lodge*, pp. 47-48.)

On February 7, 1898, Dr. Georges Waltemath, astronomer of Hamburg, Germany, published an article on his researches in this field. In addition to having observed an unidentified body himself, on October 6, 1897, at about 10:00 p.m., Dr. Waltemath collected a number of reports made by other observers. Of the most recent ones at that time, and therefore the most easily verifiable, one was of a dark body crossing the Sun on February 16, 1897, seen by observers at both München and Stuttgart, Germany.

The other was of two dark bodies crossing the Sun on the same day, at different times. One such observation was made at Wiesbaden, on February 4, 1898, at 8:15 a.m. The second was made at Greifswald, by Poste-Director Ziegler and eleven other persons, at 1:30 p.m. of the same day.

According to Weston's "Vulcan, the Intra-Mercurial Planet," Vulcan was due to transit the Sun on this day. Therefore, one of the observations must have been of Vulcan, and the other of Lilith, the dark moon.

Dr. Waltemath calculated Lilith to have a sidereal period of approximately 119 days, and thus a synodic revolution of 177 days. Although only about one-

fourth of the diameter of the Earth's primary moon (Luna), its mass is almost the same, thus making it an extremely dense, heavy body. The distance of Lilith from the Earth was estimated at about three times that of Luna.

Richard A. Proctor, the British astronomer, was of the opinion that the Sun had planetary bodies of non-luminous material moving about it, as well as the luminous bodies which are visible to the eye and the telescope. If Lilith is composed of such non-luminous material, as seems likely, it would thus only be visible when transiting the Sun, or under certain conditions which occur only at long intervals.

Other observations, which Dr. Waltemath believed to be of Lilith, were those of June 6, 1764, by Scheuten; November 19, 1762, by Lichtenberg and Sollintz, at Erlangen; May 3, 1764, by Hoffman; June 11, 1855, by Ritter (this observation was the one which, in 1857, awakened the Vulcan controversy); and a report of a body at an elongation of 148 degrees from the Sun made on October 24 1881.

Three other observations which might seem to refer to Lilith are those of Riccioli on September 2, 1618, which he called "a fiery red globe"; a body "like a red Sun with a white line across it," seen in Hungary on December 23, 1719; and an "ample Sun of the night," seen and painted by a Reverend Ziegler at Gotha on June 29, 1735. These appearances would all seem to be under the conditions mentioned by H. P. Blavatsky, "at a certain hour of night and apparently near the moon."

The astrologer Sepharial, who was a deep student of the writings of H. P. Blavatsky, stated in his *Science of Foreknowledge*:

"The influence of Lilith is undoubtedly obstructive and fatal, productive of various forms of catastrophes and accidents, sudden upsets, changes, and states of confusion." (Page 51.)

"... the nature of Lilith is violent and subversive, destructive and sinister." (Page 57.)

Unfortunately, exact tables of the motion and positions of Lilith have not

been constructed, as they have for Vulcan. Some speculative ephemerides do exist, but they cannot be considered accurate, since the motion of Lilith appears to be quite eccentric, and it may be some time before such tables can be drawn up. A magazine titled *Lilith* which dealt with both the astronomical and astrological aspects of its discovery was published in Holland in 1923 and 1924,\* but general interest in the subject has been rather sporadic.

To quote again from Sepharial's *Science of Foreknowledge*, pp. 52 and 53. After a discussion of the details given by H. P. Blavatsky in *The Secret Doctrine* concerning Lilith, he says:

"... a considerable research already made has revealed the influence of Lil-

\* Most writers on this subject state, without verification, that there was an "astronomical observatory," devoted to the search for Lilith, at Utrecht. This would appear to be inaccurate, and is apparently derived from garbled reports of the existence of the magazine titled *Lilith*. This magazine is extremely rare, and was probably published for a comparatively short time. My collection contains only five copies, the last of which is Number Seven, dated March, 1924.

ith (the satellite) to be just that which the Hebrews ascribed to Lilith (the mother of devils). . . .

"Those who understand that a myth is a veil will not be content to scan the literal tradition, but will further seek to know and understand what truth lies behind the veil."

In conclusion, the reader's attention may be drawn to a passage in Dr. G. de Purucker's *Fundamentals of the Esoteric Philosophy* (p. 300), wherein, speaking of the seven Sacred Planets of the ancients, he says:

"With regard to the seventh mentioned above, which is the 'lowest' of our seven sacred planets, the one esoterically spoken of as 'near the moon,' that planet is in its last or seventh Round, and is therefore dying. The probability is that it also, to our present physical senses, is more or less ethereal, and therefore practically invisible, except in certain very favorable conditions. Before our planet shall have reached its last or seventh Round, our Moon will have disintegrated into stellar dust, but by that time this secret or mystery-planet 'near the moon' and now dying, will be dead, and will be to us as a moon; not a true moon in the sense of our lunar mother, but rather a satellite. It will appear to us as a moon; and, indeed, will be a 'moon,' because it will be a dead body."

## H. P. BLAVATSKY AND SPIRITUALISM

### PIONEERING IN OCCULTISM

MARY K. NEFF

Helena Petrovna Blavatsky, aged forty-two years, landed at New York on July 7, 1873. We know two things which she did the next day, and which therefore must have been of pressing importance to her.

First, she went to the proper authorities and registered herself as an intending citizen of the United States of America. We know she did this because of a letter she wrote to her aunt Nadezhda A. Fadeyev on the day, five years later, when her citizenship became a fact. Here is part of that letter:

"My dearest, I write to you because otherwise I would burst with a strange feeling which is positively suffocating me. It is the 8th of July

today, an ominous day for me, but God only knows whether the omen is good or bad. Today it is exactly five years and one day since I came to America, and this moment I have just returned from the Supreme Court where I gave my oath of allegiance to the American Republic and Constitution. Now for a whole hour I have been a citizen with equal rights to the President himself. So far so good: the workings of my original destiny have forced me into this naturalization. . . ." (*The Path*, New York, Vol. ix, February, 1895, p. 385.)

Why was she "forced . . . into this naturalization" by "the workings" of

her "original destiny"? That original destiny had given her a heredity of Russian intermixed with German and French blood. Looking into the future and seeing that she was to live and work in India, this was an impossibility for a Russian aristocrat. True, she had been in India before, but in disguise: "people taking me for what I liked," she said. But in 1879, even as an American citizen, she was shadowed and kept under closest observation during her first year at Bombay, and only vigorous protest brought it to an end.

The second thing she did on that momentous day, July 8, 1873, was to visit Henry Slade, the medium, in order to receive a message from his slates. She did receive a communication; but its purport remains a mystery, for it was in the Russian language, of which Slade knew not a word.

She was promptly discovered by the press in the person of Miss Anna Ballard, who wrote to Col. Henry S. Olcott, in 1892:

"My acquaintance with Mme. Blavatsky dates even further back than you suppose. I met her in July, 1873, at New York, not more than a week after she landed. I was then a reporter on the staff of the *New York Sun*, and had been detailed to write an article upon a Russian subject. In the course of my search after facts the arrival of this Russian lady was reported to me by a friend, and I called upon her; thus beginning an acquaintance that lasted several years. At our first interview she told me she had had no idea of leaving Paris for America until the very evening before she sailed, but why she came or who hurried her off she did not say. I remember perfectly well her saying with an air of exultation, 'I have been in Tibet.' Why she should think that a great matter, more remarkable than any other travels in Egypt, India, and other countries she told me about, I could not make out, but she said it with special emphasis and animation. I now

know, of course, what it means."  
(*Old Diary Leaves*, i, 21-22)

Miss Ballard found her living in a tenement house in an East-end New York street, pending the arrival of money from home, and honestly supporting herself. Although she did not learn it for some time, her father, Col. Peter Alexeyevich von Hahn, had died in the very month of her arrival. For some strange reason, possibly due to the fact that her family did not know her whereabouts, she was not apprized of his death until the following October, 1873, through a cable from her half-sister Liza, informing her of the amount of her heritage, and saying that 1,000 rubles had been sent to her.

She had gone to the Russian consul for a loan, but he refused it. Her circumstances must have been quite hard. Of this initial period in America, Col. Olcott says:

"Among other things about herself H.P.B. told me, when I had got along far enough to know of the Brotherhood and her relation with it, that she had come to Paris the previous year (1873) intending to settle down for some time under the protection of a relative of hers, residing in the Rue de l'Université, but one day received from the 'Brothers' a peremptory order to go to New York to await further orders.

"The next day she had sailed with little more than enough money to pay her passage. She wrote to her father for funds to be sent her in care of the Russian consul in New York, but this could not arrive for some time, and as the consul refused her a loan, she had to set to work to earn her daily bread. She told me she had taken lodgings in one of the poorest quarters in New York — Madison Street—and supported herself by making cravats or artificial flowers—I forget which now—for a kind-hearted Hebrew shop-keeper. She always spoke to me with gratitude about this little man. As yet she had received no intimation as to

the future, it was a sealed book. . . ."  
(*Old Diary Leaves*, i, 20.)

In connection with her transatlantic journey, it is rumored that she exchanged her first class ticket for a third class one, in order to pay the passage of a poor working woman and her two children, who had been sold a bogus ticket by a swindling agent.

Two interesting incidents emerge from the relative blank of those fifteen original months which preceded H.P.B.'s meeting with Col. Olcott. The first is a story related by Col. Olcott, and which might explain her sudden departure for America and the necessity for her presence in New York State in 1873. He says:

"When H.P.B. was ordered from Paris to New York in 1873, she soon found herself in the most dismal want, having, as stated in a previous chapter, to boil her coffee-dregs over and over again for lack of pence for buying a fresh supply; and to keep off starvation, at last had to work with her needle for a maker of cravats. She got no presents from unexpected sources, found no fairy-gold on her mattress on waking in the morning. The time was not yet. But, although she was in such stark poverty herself, she had lying in her trunk for some time after arrival a large sum of money (I think something like 23,000 francs) which had been confided to her by the Master, to await orders. The order finally came to her to go to Buffalo. Where that was or how to reach it, she had not the remotest idea until she enquired: What to do at Buffalo? 'No matter what: take the money with you.' On reaching her destination she was told to take a hack and drive to such an address, and give the money to such and such a person; to make no explanations, but to take his receipt and come away. She did so; the man was found at the address given, and found in peculiar

conditions. He was writing a farewell letter to his family, with a loaded pistol on the table with which he would have shot himself in another half hour if H.P.B. had not come. It seems—as she told me subsequently—that this was a most worthy man who had been robbed of the 23,000 francs in some peculiar way that made it necessary, for the sake of events that would subsequently happen as a consequence—events of importance to the world—that he should have the money restored to him at a particular crisis, and H.P.B. was the agent deputed to this act of beneficence. . . ." (*Old Diary Leaves*, i, 440-441.)

The other significant fact is that a campaign of preparation was being conducted from the Orient, a ploughing of the soil of the United States for the coming of the New Truth. In her first *Scrapbook* Madam Blavatsky has pasted an article called "Proselyters from India," by Herbert Monachesi, one of the Founders of the Theosophical Society, which appeared in *The Sunday Mercury*, New York, October 6, 1875. It is stated therein that two missionaries were sent from the Orient to the United States in 1870—Mooljee Thakersey and Tulsidas Jadarjee. Strangely enough, Col. Olcott crossed the Atlantic on the same ship with them. He was an authority on agriculture, had written a book on that subject, and attended an Agricultural Conference in England in 1870.

These two gentlemen duly reported need of reform. Others had gone to Europe and Australia. They took back with them newspapers to show the state of Christian society—murder, rape, theft, poisoning, forgery, drunkenness, suicides, adulteries, infanticides, etc. Articles along this line continued to appear in the American press during some years. In fact they were still going on when Madam Blavatsky and Col. Olcott left the United States for India.

One such Buddhist missionary

brought a letter from her Master Morya. Writing of it to her family, she says:

"... As to the Sahib, I have known him a long time. Twenty-five years ago he came to London with the Prince of Nepaul; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism. In this letter he reminded me of many things, foretold by him at the time, and asked me whether I believed him now and whether I would consent to obey him, to avoid complete destruction. . . ." (*The Path*, New York, Vol. ix, January, 1895, pp. 298-99.)

What was she doing that could involve "complete destruction"? All the contumely heaped upon her name later, after the Hodgson Report to the Society for Psychical Research, and the Coulomb affair, in 1883, consisted of accusations of charlatanism and sex scandals, which have been conclusively disposed of. What, then, was she doing in New York which so incensed her Master?

It is quite possible that the answer may lie in an article written by Dr. A. L. Rawson (Frank Leslie's *Popular Monthly*, Vol. xxxiii, Feb., 1892) on "Madame Blavatsky: A Theosophical Occult Apology," in which he says:

"She had tried hasheesh in Cairo with success, and she again indulged in it in this city under the care of myself and Dr. Edward Sutton Smith, who had had a large experience with the drug among his patients at Mount Lebanon, Syria."

Dr. Rawson had known H. P. Blavatsky for a period of forty years, and must have known what he was talking about, strange though this event may seem to be.

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Carlyle says:

"Every new opinion, at its starting, is precisely in the minority of

one. In one man's head alone, it dwells as yet. One man alone of the whole world believes it."

This very nearly represents the position of Occultism in America in the year 1874. The one person who knew was not a man, but a woman—Helena Blavatsky. The task entrusted to her, her mission, was to spread her knowledge of Occultism—a tremendous task for one woman to accomplish.

But her own Teacher directed her. We know how this direction came from time to time, and we have it from her own statements. Thus she wrote:

"In March, 1873, we were directed to proceed from Russia to Paris. In June we were told to proceed to the United States, where we arrived July 6th [7th]. . . . In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations. . . ." (*The Theosophist*, Vol. iii, July, 1881, p. 244.)

It was on October 14, 1874, more than a year after arrival, that she met Col. Henry S. Olcott. He had been employed by the *New York Daily Graphic*, an illustrated paper, to investigate the phenomena of the then famous Eddy brothers. His letters appeared twice a week in the above-mentioned paper, and H.P.B. was conversant with them, before she went to Chittenden. She wrote:

"I was sent to America on purpose, and sent to the Eddys. . . . I was ordered to let him know that spiritual phenomena without the philosophy of occultism were dangerous and misleading." (*The Path*, New York, Vol. x, March, 1896.)

At this time she also wrote to her sister Vera Petrovna Zhelihovsky as follows:

"I went on purpose to a family of strong mediums—the Eddys—and watched for over a fortnight, making



experiments, which, of course, I kept to myself. . . . You remember, Vera, how I made experiments for you at Rugodevo, how often I saw the ghosts of those who had been living in the house, and described them to you, for you could never see them. . . . Well, it was the same daily and nightly in Vermont. I saw and watched these soulless creatures, the shadows of their terrestrial bodies, from which in most cases soul and spirit had fled long ago, but which thrived and preserved their semi-material shadows, at the expense of the hundreds of visitors that came and went, as well as of the mediums. And I remarked, under the guidance of my Master, that (1) those apparitions which were genuine were produced by the 'ghosts' of those who had lived and died within a certain area of those mountains; (2) those who had died far away were less entire, a mixture of the real shadow, and of that which lingered in the personal aura of the visitor for whom it purported to come; and (3) the purely fictitious ones, or as I call them, the reflections of the genuine ghosts, or shadows of the deceased personality. To explain myself more clearly, it was not the spooks that assimilated the medium, but the medium who assimilated unconsciously to himself the pictures of the dead relatives and friends from the aura of the sitters. . . ." (*Incidents*, pp. 177-78.)

In a letter to the Editor of *Light*, the British Journal of Spiritualism, written from Elberfeld, Germany, September 10th, 1884, in answer to certain false views of Mr. Arthur Lillie, H. P. Blavatsky says:

"I say again, I never was a spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's

organism, *will*, or any other agency, is to be a 'Spiritualist' then was I one, perhaps, fifty years ago, i.e., I was a Spiritualist before the truth of modern Spiritualism. As regards mediums, séances, the spiritualistic 'philosophy,' so-called—belief in the latter alone constituting a Spiritualist—then it may perhaps stagger your readers to learn that I had never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America. And it was in August of the same year that I learned, *for the first time in my life*, what was the philosophy of the Spiritualists. Very true I had a general and very vague idea of the teachings of Allan Kardec since 1860. But when I heard stated the claims of the American Spiritualists about the 'Summer Land,' etc. I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Col. Olcott were not sufficient. . . . Most decidedly I have seen forms called 'spirits' at Eddy's, and recognized them; even to the form of my uncle (not my 'father' as Mr. Lillie affirms). But in some cases I had thought of them and wanted to see them. The objectivation of their astral forms was no proof at all that they were dead. I was making experiments, though Col. Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one *whom I believed dead* at the time, but who, it now appears, was up to last year, alive and well: viz. 'Michalko,' my Georgian servant. He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him dead, but had got well at the hospital. So much for 'Spirit identification.'" ("Mr. A. Lillie" *Light*, London, October 11, 1884.)

(To be concluded in the next issue)

## EXCHANGE MAGAZINES —

We gratefully acknowledge the receipt of the current issues of the following magazines and journals: **The Theosophist** (Adyar, India), **Brahmavidya** (Adyar), **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), **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.), **Eirenicon** (Hyde, England), **The Rosicrucian Magazine** (Oceanside, Calif.), **Luxiom Dobrej Woli** (South Bend, Ind.), **Bollettino Mensile** (Savona, Italy), **Theosophy in New Zealand** (Auckland, N. Z.), **Nordisk Teosofi** (Copenhagen, Denmark), **Bombay Theosophical Bulletin** (Bombay, India), **De Theosoof** (Leiden, Holland), **New Outlook** (Los Angeles, Calif.), **Theosophia** (Aarhus, Denmark), **Teosofisk Tidskrift** (Stockholm, Sweden), **Norsk Teosofisk Tidskrift** (Oslo, Norway), **Adyar** (Graz, Austria), **Theosofia** (Amsterdam, Holland).

## THEOSOPHIA

### Financial Statement, May, 1947 — May, 1948

Receipts		Disbursements	
Balance, May 1st, 1947	\$ 273.92	Printing	\$ 904.78
Subscriptions	153.25	Postage	59.85
Single Copies Sold	13.75	Envelopes	65.87
Renewals	363.50	On acc. office rent	90.00
Donations	662.07	Miscellaneous	31.77
	<u>\$1,496.49</u>		<u>\$1,172.27</u>
		Balance on hand	234.22
			<u>\$1,406.49</u>

We take this opportunity of thanking all our friends and subscribers for their interest and support. In the months to come we will endeavor to continue to justify their trust in us. — Editors, "Theosophia."

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# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. V, No. 3 (27)

SEPTEMBER-OCTOBER, 1948



BRIGHT DIFFUSE NEBULA, KNOWN AS TRIFID NEBULA (M 20, N.G.C. 6514), IN SAGITTARIUS  
EXPOSURE 2 HRS. 30 MIN., JUNE 30, 1921, MOUNT WILSON 100-INCH 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 202, 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

We must remember that no nucleus of a genuine Theosophical Brotherhood will be fit to endure and to perform its proper work in the world unless it is based on those spiritual qualities which the Masters have pointed out to us as the *sine qua non* of a successful Theosophical organization; and first among these qualities, and in the front rank, the present writer would place the two grand virtues of universal Charity and perfect Fidelity: Charity not only to those of our own Family—our own T.S.—but Charity to all and to everyone without exception: as much to those who differ from us and who may even go so far as to attempt to injure us, as we are charitable or try to be so to those with whom we feel most spiritual and intellectual sympathy, they of our own Household, of our own Family. Let our record in this respect be so clean, on so high and truly spiritual a plane, that the mere thought of losing it or abandoning it would cause us greater and more poignant grief than any other loss we could possibly incur. . . .

It is futile and entirely beside the mark to say, as some may perhaps say, that in pointing out the desperate wickedness of other Theosophists we are doing our Masters' work, in exposing wrong and fraud to the world. In no case would we be manifesting the true spirit of Charity and Fidelity to our Masters' admonitions were we to call a Brother-Theosophist by names suggesting ignominy, such as 'traitor,' 'impostor,' 'insincere,' etc., etc. Outside of anything else, all this is very bad psychology, if not worse; and it certainly is not the way by which to reform any abuses that may have crept into the Theosophical Movement. Arrogance in criticizing others shows clearly self-righteousness in the notion that the critic's views are the only 'holy ones,' and that all who differ from him are on the 'wrong path,' or on the 'downward path.' . . .

A Theosophist may know *The Secret Doctrine* of H.P.B. from cover-page to cover-page; he may be able to rattle off at will incidents innumerable in the history of her life; he may be able to cite volume and page and word of the thoughts of our great H.P.B.; but if he have not her spirit of Charity living in his heart and enlightening his mind, he does not understand the Fidelity which was so eminently hers, and therefore himself is not faithful either to the Message which she brought, or to the Masters whom she pointed to as our noblest exemplars in life.

—G. de Purucker, *Messages to Conventions*, pp. 241-242

## "I AM OF PAUL; AND I OF APOLLOS . . ."

BORIS de ZIRKOFF

"Now I beseech you, brethren . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

"For it hath been declared unto me of you, my brethren, . . . that there are contentions among you.

"Now this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

"Is Christ divided? . . ."

—I Corinthians, I, 10-12

The imperative need in the present Theosophical Movement is for a broad, all-encompassing, genuine and sincere spirit of universality.

Upon this corner-stone of good-will and brotherliness should be erected a structure of enduring worth, in which a free give-and-take of ideas and plans, of ideals and methods would bind all parts of the now disunited Movement into one network of correlated endeavor and mutual helpfulness.

Wherever a spirit of narrow sectarianism predominates, the Movement ceases to be Theosophical, whatever else it may be. Wherever aloofness, suspicion, intolerance, and arrogant self-righteousness prevail, then and there the spirit of the Masters and of H. P. Blavatsky is replaced—probably in ignorance or in foolishness—by a "theosophical" modification of churchism, wherein the exclusiveness of a small coterie parades under the peacock-feathers of a vaunted superiority over others.

This trend is definitely out of season and out of line in a world which, even apart from the Theosophical Movement, is attempting to build a global civilization to replace the smouldering wrecks of nationalistic nightmares.

The sooner the artificial barriers between individual Theosophical Organizations are torn down, the sooner will unity be realized in a Movement which proclaims the ideal of Brotherhood, but nevertheless "exemplifies" it by upholding factions and partisanships, with impassable walls.

The sooner we are able to establish a free and unimpeded exchange of ideas between all students of the Ancient Wisdom the world over, and to do so with sincerity and enthusiasm, the sooner will we banish into the limbo of forgotten delusions those cherished mental moulds, and emotional incrustations, on which certain portions of the Theosophical Movement seem to pride themselves.

This can become a reality and a living power only when Theosophy itself—the Esoteric Tradition of the ages—becomes paramount in the minds of students, and is placed before Societies; when Truth is considered higher than individuals, and when the Cause of Mankind counts for more than any Leader, however grand.

Exclusiveness, clannishness and spiritual pride have ruined many other movements, spiritual and lofty in their beginning. The same qualities have wrecked parts of the modern Theosophical Movement as well. They have been at all times the fruitful seeds of clericalism, parochialism, and obscurantism. From out of these seeds grew wealthy and proud institutions, talking glibly about Truth and Freedom, yet supporting behind the scenes all the reactionary currents in history, and fomenting dissensions and class-warfare among the nations of mankind.

It was to displace from their high seats of power some of these institutions that the modern Theosophical Movement was started, and every time seeds of the old evil weed sprout within the movement itself, some portion of it falls from its high estate and compromises with the retrograde currents of human thought which it was called upon to challenge and overcome.

It is the bounden duty of every true student of Theosophy—if he desires to be a genuine follower of the Masters' message and of H.P.B.'s mission among

men—to expose these crystallizations, to raise his voice for unity of purpose and union of ideals, and to uproot by word and action the weeds of self-righteousness and superiority with which certain portions of the Movement have become infested.

Let no carping critic imagine that what is being said herein is a stone cast against one or another Theosophical Organization. This is most certainly not so. Every Theosophical Society, without exception, harbors within its ranks individuals and groups addicted to the spirit of exclusiveness, devoted rather to personalities and moulds of mind, than to the broad spirit of free interchange of ideas, upon whose foundation alone a unified Movement can ever be erected.

This spirit of group-superiority and mutual suspicion is not countenanced, to be sure, by official documents, or policy-declarations, but it creeps in where least expected, and worms its way into the activities of the various Societies, ruining the attempts of many officials and members, some of them in high places, to build bridges of understanding between all Theosophists, to forget the past, and to march ahead into the future.

We hope the day is not too far distant when membership in one of the Theosophical Societies will be universally recognized as membership in all: when a member in good standing of any one Theosophical Organization will be equally welcomed by others and looked upon as a constructive and desired element in their work for the world at large.

In this connection, it should be borne in mind that distinctions based upon mere belief have no validity whatsoever in a Movement which from its very inception refused to judge any man on matters of belief. It follows from this simple premise that no matter how much the belief of another student may differ from ours, he must be recognized as a fellow-student and brother and be appraised (not judged) by his record and conduct.

Theosophy is not a set doctrine, the credal structure of which has now been fully defined, and departure from which throws an opprobrium on the one thus misled. Theosophy has no creeds or dogmas. It represents a system of thought wherein broad, universal principles project a general delineament of a philosophy, the details of which are far from being known to most students. In the light of these broad principles of thought, it is not as difficult as might seem to the outsider, to appraise with considerable accuracy the validity and occult worth of many ideas and conceptions which are definitely "off the track," yet entertained by many students in various parts of the Movement. To diagnose their occult understanding and their knowledge of the Ancient Wisdom is one thing. To feel towards them antagonism, suspicion, or dislike, is quite another. The former is the exercise of creative thinking and spiritual discrimination—such as might exist at the time in the student himself. The latter is a return to dogmatism, intolerance, and sectarianism, all of which being primarily based on differences of *belief*, are definitely and irrevocably opposed to the principles of the Theosophical Movement, and can never become harmoniously coordinated with the purposes and objectives thereof.

Let us differ in our views, our opinions, our beliefs, even in the interpretation we may give of this, that, or another teaching. But let us banish from the Movement, as a whole, narrow moulds of self-righteousness, shallow grooves of imagined superiority and the spirit of clannishness and sectarianism.

In the spirit of universality and good-will, let us forge ahead united in purpose and objectives, building that network of mutual understanding which must of necessity become one of the corner-stones of global consciousness and world-civilization.

As true Theosophists we *could* do much more, but we *should* do no less.



# ATMA—BUDDHI—MANAS

ERNEST WOOD

In the *Mahatma Letters* (LIX) Master K.H. makes the important statement that a man may be a very Aristotle or Bacon of intellect, and not interest the Masters in the least—for, he says, such manas, however strong, does not count for spirituality. I have elsewhere (*Canadian Theosophist*, April, 1948) written an article attempting to define the relation of the Masters' world to ours, and therein explained that Masters do not make it their business to soften the impact of our karmas (since we need those for our education), nor do they inoculate us with some of their strength in order to enable us to face our karma better (since our circumstances provide the proper opportunity for each of us to develop his own capacities). Masters and spiritual teachers in general perform the function of reminding mankind of its spiritual origin, nature and destiny. The essentials of all world scriptures are within this function.

In the letter above cited the Master indicates that Buddhi and Atma constitute the spiritual Monad of man. Let us, then, try to obtain clear conceptions of what these two principles of man are, and how their working is to be seen in our daily lives.

Master says that Manas is of the earth, earthly (LIX). Manas is man's combinative reasoning. In certain Hindu literature the uncombinative reason is called *chitta*. A fox wakes up in its den in the evening, finds itself hungry, and pictures hens in its imagination, because within its experience and memory hens are associated with the satisfaction of its hunger. On the way to the hen-coop the fox meets with various objects, which he has learnt to know. There is perhaps a fence with a hole in it, which he has found before by trial; he now remembers this, and also where it is, that is, its relation to other objects which he knows and remembers. In this case, knowing is recognition of objects and their specific quali-

ties and actions. Such is the mind that is developed in the animal kingdom, in which the living being moves about among many things and is not rooted to one spot like a plant.

Man also has this *chitta*. Each one of us has a big mindful of facts and knowledge. By this we are related to the world, which for us is full of recognizable objects. But man has Manas also, which conceives classes of things, names them, and can also plan to alter and combine them because he has the capacity for knowledge of class, which gives him understanding and creativeness. Thus, he can think "fenceness" and "hennesness," and by this he gets a grasp of a number of things at once and can work mentally upon their functions, and then put them together into other classes such as "housesness" and "machinesness." He thus acts to produce new combinations in Nature, such as houses and, say, printing machines. A printing machine is a particular expression of a class idea.

I have deliberately avoided the term abstract idea in this connection. A materialist would say that "housesness" is merely an abstract idea, resulting from our perception of a number of houses. But the occult point of view is that "housesness" is a reality actually existing and a house is something we limit it to in relation to a given set of circumstances.

Even so, Manas is concerned with the world of actions or karmas. It enables the man to recognize and deal with objects, but only when he goes further than creativeness and sees (1) the value of the objects for life, and (2) the life in the objects, will he begin to enter upon a life of spirituality.

*Buddhi* is often translated by wisdom, sometimes as pure reason. The latter does not help much as it is confusing to try to think of reasoning and pure reasoning as the functions of two different principles of our make-up. The word wisdom is very

helpful, for it indicates essentially not merely a large amount of mentally stored experience, as is popularly held, but a knowledge of life and of things in relation to life. For a teacher to treat a child as a gardener does his plants is wisdom. He knows and feels with the life in the child; he regards that as something growing (as a bit of Brahman; from the verbal root, *brih*, to grow) according to an inward urge of its own, and so himself merely provides what it needs for that purpose, just as a gardener gives water and soil to his plants and protects them from other coarser growths which would encroach upon them and spoil their living. A teacher of children who took upon himself the role of a sculptor, to chip away what he did not want and leave what he did, or the role of a builder who collects bricks and planks and fixes them together, and thus tries to carve or to build the child would be just plain unwise.

Ordinarily, when dealing with other people, we often forget their inner life, and fail to pause and reflect upon what they are thinking, hoping and suffering. Sometimes we startle ourselves with the thought, "Why, there is a man, or a woman behind that face." It is wisdom, when dealing with people, to know and remember that they are people like ourselves and that their bodies are only subsidiary to that inward life, that, in fact, we are dealing with lives which are incidentally using bodies. It is something more than mere knowledge of things that is then operating; it is *Buddhi*, which is awareness of life.

That is why unselfishness plays such a large part in occult life and progress. Things belong to the world of separateness (the very nature of material objects), but here is the recognition of reality (the lives) which can flow together without loss of individual distinctness. As soon as I see life in my neighbor I become interested in it, and find that its pleasures and sorrows and

interests are also mine. But the selfish person sees only an animated body and thinks only of its effects upon his own separate life.

The lesson of *Buddhi* is very well taught in the second chapter of the *Bhagavad Gītā*. Shri Krishna, the Teacher, first tells his despondent pupil that the death of the body is in itself no cause for grief, since the soul survives and returns afterwards to another body. He calls this knowledge a matter of science (*sankhya*), and then goes on (ii, 39) to tell his pupil that he will now explain living according to *Buddhi-yoga*, in which you cannot go astray from the true path in life. You can use *Manas* for good or ill, but not *Buddhi*. There is only good possible, because it is the knowledge of life.

The height of spirituality is reached when *Buddhi* joins with *Atma*. When *Atma*—the inward intuition or awareness of the unitary centre of our own being which is at the root of our will—is joined only with *Manas*, a great sense of self-importance is aroused. "I" and "it" are conjoined, and the picture of myself as someone definite (a bundle of bodily qualities, customs, habits, fixed ideas and feelings) is formed. Sometimes the polishing, refining, developing, and general glorifying of this "person" wrongly becomes men's idea of spiritual progress, and their thoughts then run mostly on greatness.

But when *Buddhi* receives *Atma* there is a joyful and natural union, a veritable beatitude. Then we can look at our own personal figure, our myself, as at the self of others—it becomes only one of the many "yous" that are circling on the dance-floor of personal life. Then indeed dawns something of the realisation of a pure "I" which is a spark of the Divine Flame (no terms describing either things or "yous" can function here), and the Looker-on begins to be aware of the true self "kept for him who false puts by."

# FROM DUST TO COSMOS

## SCIENCE APPROACHES THEOSOPHY

NANCY BROWNING

From time immemorial man has pondered the gigantic problem of creation. The creation of man himself, the creation of this world, the solar system and the Universe. Man today is no exception and many scientists earnestly spend a lifetime searching for a key to the answer. Up to the present time there have only been two "generally" accepted theories of cosmic creation, and both of these have been proven defective: the theory of Laplace, in 1796, and the Tidal Theory of about 1919.

A few months ago a scientist, Dr. Fred Whipple, of the Harvard Observatory, came up with what is considered an entirely new theory of cosmic origin. New to some, yes, but very old to the students of the Ancient Wisdom.

Generally speaking the theory is as follows:

Cosmic dust is the raw material from which our universe was made. It floats like huge puffs of smoke through interstellar space, at first aimlessly and without any center of gravity. This enormous cloud is probably some five trillion miles in diameter at first, but almost appallingly light in density, having about one small particle of frozen matter to every five cubic yards of space. This dust at first was surrounded on all sides by stars, in the early stages, but the light from the stars pushed inwardly on the cloud and caused it to collect more dust particles and to contract. As the cloud contracted, its density was increased enough to establish its own center of gravity. Thus the dust particles were drawn inwardly toward the center of the cloud. The result was that streams of dust collided and swirled around and masses of matter were

built up by these collisions and began to spin towards the center of the cloud; embryo planets thus formed in the main dust current. Finally one stream of dust started to dominate, while the cloud was constantly contracting, and the motion became so rapid that shock waves were established. The cloud suddenly collapsed and the dust particles rushed inward and gathered around the cloud's nucleus; the result of this was the Sun. The smaller, planet-like masses kept on spiraling and the friction of matter passing over the surfaces heated them to fiery incandescence. In this stage the solar system took on an approximation of its present form.

This, in brief, is a very sketchy picture of Dr. Whipple's new and rather startling theory.\*

There are to be found many parallels to his ideas in H. P. Blavatsky's *The Secret Doctrine*. She lays claim to no new scientific theory on the formation of the solar system but refers us to the ancient Greeks and to the still more ancient Hindu mystics and the Book of Dzyan, to which she had access.

Quoting from that Book, she writes:

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate." (Book of Dzyan) . . . "Being scattered in Space, without order or system, the world-germs come into frequent collision until their final agglomeration, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds." (Vol. 1, p. 201)

How much more scientific can one become?

\*Two types of nebulae are found in our galactic system: *diffuse nebulae* which are of irregular form, and *planetary nebulae*, usually of elliptical shape, and with stars at their centers. The majority of diffuse nebulae are dark; they obscure the view in various directions. The great rift in the Milky Way from *Cygnus* southward is a well-known example. The *bright diffuse nebulae* shine on account of the presence of stars either neighboring on them or actually involved in them. The *Trifid Nebula*, pictured on our front-page, is one of them. The great nebula in Orion is another.—Editor.

It is curious that H.P.B. adds to the above quotation from the Book of Dzyan the following footnote which carries almost a prophetic meaning: "When carefully analyzed and reflected upon, this will be found as scientific as Science could make it, even at our late period."

What else were the ancients writing about when they told of the fierce battles in the skies, if not of the formation of the solar system? Delve into the Egyptian legend of the battle between Osiris and Typhon, the Scandinavian legends, the Northern mythology, and so on, and you will find in all of them echoes of the same inner knowledge.

The new theory fits into the general theory of evolution, even if we limit it to its physical aspect alone and consider it in the light of Darwin's *Origin of Species* and his *Descent of Man*. If the "survival of the fittest" has any meaning at all, and applies to the evolution of animal and human forms, then it must have its counterpart in the evolutionary history of the solar system itself.

As above, so below. That is to say that if man exists and has his being for a while in embodied existence and eventually dies, and if all that we observe around us on this earth moves in a cycle from birth to death, then our entire solar system must follow the same immutable pattern. Death, of course, is not final, far from it; but to us it seems so because of the quasi-eternity of time between eventual death — or rather physical disintegration — and a new rebirth. Therefore, we can safely add to Dr. Whipple's theory on how the world began that this evolutionary pattern will also have an end — a relative one, before beginning again.

To quote again from H. P. Blavatsky's writings:

"The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of 'The Great Breath,' which is eternal, and which, being Motion, is one of the three aspects of the Absolute — Abstract Space and Duration being the other two. When the 'Great Breath' is projected, it is called the Divine Breath, and is regarded as

the breathing of the Unknowable Deity — the One Existence — which breathes out a thought, as it were, which becomes the Kosmos. . . . So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of 'the Great Mother,' who then sleeps 'wrapped in her invisible robes.'" (*Op. cit.*, Vol. I, p. 43)

But there does not seem to be any "first cause" in Dr. Whipple's theory. Why did the puffs condense to form anything so orderly as a solar system? What propelled them? Why was the formation of a solar system necessary? Was it an "accident?"

Other modern theories have been defective for similar reasons. Some of the "missing links" in this chain of causation are doubtless supplied by the following remarkable statement taken from H. P. Blavatsky's *Isis Unveiled*:

"The esoteric doctrine then teaches . . . that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the 'Days' and the 'Nights' of Brahmā. . . . Upon inaugurating an active period, says the *Secret Doctrine*, an expansion of this Divine essence from *within outwards*, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and 'darkness' solitary and alone, broods once more over the face of the 'deep.' To use a Metaphor which will convey the idea still more clearly, an outbreathing of the 'unknown essence' produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end.*" (Vol. II, pp. 264-265)

Another prominent scientist, Dr. Lyman Spitzer, Jr., Associate Professor of Astro-Physics at Yale University, accepts the new theory of Dr. Whipple. He says he believes all stars, as we call them, are formed by the

condensation from the cosmic clouds of dust and atoms. As remarked by Dr. C. J. Ryan in one of his illuminating articles:

"Throughout this seeming infinity of space astronomers have demonstrated the existence of immense numbers of galaxies sometimes called 'Island Universes' because of the apparently empty spaces between them. Each galaxy is an aggregation of billions of stars in an orderly arrangement, more usually taking the shape of a gigantic spiral revolving around a central core of stars and containing masses of dark cosmic material not yet, as it is now believed, condensed into suns and solar systems." ('The Problem of the Super-Giant Stars,' *The Theosophical Forum*, September, 1947, p. 535)

Dr. Whipple's theory of the origin of the solar system is a marked approach to the teachings of the Esoteric Philosophy. It is a step in the right direction, and a further vindication of the ideas contained in the monumental

works of H. P. Blavatsky. In this our twentieth century, men are coming closer to the truth daily. There is less materialism, more faith, and a great deal of humility among our greatest and most enlightened minds. Men like George Gamow, Gustaf Strömberg, Lecomte du Noüy, Fred Whipple, J. B. Rhine, Sir Richard Tute, and many others, are coming into the limelight and saying things which Theosophy has always taught, and always will proclaim. They help a cause of which they know little or perhaps nothing, and for their help we humbly thank them. Let us hope and pray that this be the beginning of an era of true enlightenment. Let us trust that this is the dawn of more than hope and faith, rather an actual manifestation of our dearest dreams — an era, nay an aeon, of great scientific achievement in all fields of endeavor, based upon more enduring and spiritually-ethical values.

## THE JOURNEY

HELEN R. SCHMIDT

When the pilgrim begins the journey through the valley of the shadow he is confronted by a combination of reactions which form the pattern of his lower nature.

He must slay this monster which he has created by his negative thoughts and acts of lust. No physical torture can be compared to this time of testing and indecision. There are no words to describe it. The experience is unique.

The valley is surrounded by mountains of doubt. At the gate sits the adversary. Far atop the highest mountain peak is a light almost indiscernible. The Watcher waits in silent longing. This is the beginning of a journey from which there is no return.

Time cannot be said to exist here. It may take one fleeting instant or an aeon of time for the traveller to make his decision.

When the battle of decision is won

the dragon no longer holds shut the gate to his inner consciousness. Now every thought, every feeling resulting from a thought is challenged before it enters the gate. Who is the Challenger? It is the guardian angel who, with a two-edged sword, stands at the gate of Eden. It is the tyler. Some call it their Higher Self. The name matters not.

The first trembling steps of the pilgrim are agony. Indecision pursues him. Discrimination, he has not. Terror of the unknown clutches at him. Along the roadside is a tangled growth of fear which he himself planted.

The monster, left for dead, pursues him into the narrowest and darkest place where the fiercest of battles takes place. If the monster wins, then the journey must be begun all over again another time.

When the traveller finally overcomes,

he finds a bottomless chasm before him. He must build a bridge in order to pass over. This bridge is Antahkâra. It is the connecting link between his lower mind and the Higher Self. As the monster is necessarily different for each one and yet the same for all, so are the tools different and yet the same.

The bridge of self-mastery is short and long, stout and weak, depending on the inner strength and lack thereof in the builder. A seeming paradox that if in weakness is strength, so in strength can ever be found weakness.

While he labors the Guardian keeps watch at the gate. It never sleeps, but the laborer, if he isn't vigilant, may place a barrier between himself and the gate. At the beginning of his labors he is prone to seek and give advice. The inner consciousness is not weak, but he is. Great harm can come to him unless he is watchful and works from within. He must remember that each goes his way alone and advice may weaken instead of strengthen him.

If he is already sensitive to the forces surrounding him and knows the weakness of his own mental and emotional nature, no amount of talking will do any good. He can talk until the lines in the pattern run together and find himself in a worse state than before.

Others may listen; some will understand, but they cannot help him beyond the point of encouragement, and this point instead of coming closer gets farther away. Continually to seek advice and talk of his problems to all who will listen is nothing but justifying

his own shortcoming. Much talk clogs the channel of intuition and creates thought-forms which impede his labors.

The journey is scarcely begun. All the while he labors, the chasm yawns ever wider and darker, seemingly. But ahead is a place of respite. The joy in a closeness to his Source, plus an inner divining knowledge, make him accessible to those in need.

Here he must be cautious indeed. To listen and give comfort to those who have not yet passed through the gate is all he can do. But to those others this is of immeasurable value. If he tells another the road he took, that one may become lost for a time. If he lends material from his own labor, it won't fit the other bridge.

He will find himself judged by the standards of those around him and, for a time, be afflicted by discouragement and loneliness. He will then remember his judgment of others according to his own ideals. So will he cease to judge and thereby make his judgment from the outer world less.

He will know that whatever is, is best. That he has built his Karma, measuring each telling moment as beads threaded on a string. The measurement of the Law is exact and his use of such knowledge determines the rhythm.

Then he will know there are limitations in all states of being short of the Absolute; that these very limitations carry their own compensations. That nothing is permanent but change, and change in itself is conditioned by the direction of the pilgrim himself.

#### **H.P.B. ON OCCULTISM**

Occultism is not magic, though magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second renunciation.

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

Occultism is the science of life, the art of living.

— *Lucifer*, London, Vol. 1, September, 1887.

# H. P. BLAVATSKY AND SPIRITUALISM

## PIONEERING IN OCCULTISM

MARY K. NEFF

(Concluded from the July-August issue)

Writing to her relatives in Russia about the Eddy séances, Madam Blavatsky says:

"I saw and followed the process, I knew Will Eddy was a genuine medium, and the phenomenon real *as it could be*, and, therefore, when days of trouble came for him, I defended him in the papers. In short, for all the years of experience in America, I never succeeded in identifying, in one single instance, those I wanted to see. It is only in my dreams and personal visions that I was brought in direct contact with my own blood relatives and friends, those between whom and myself there had been a strong mutual *spiritual* love.

"For certain psycho-magnetic reasons, too long to be explained here, *the shells of those spirits* who loved us best will not, with a very few exceptions, approach us. They have no need of it since, unless they are irretrievably wicked, they have us with them in Devachan, that state of bliss in which the *monads* are surrounded with all those, and that, which they loved—objects of spiritual aspirations as well as human entities. 'Shells' once separated from their higher principles have naught in common with the latter. They are not drawn to their relatives and friends, but rather to those with whom their terrestrial, sensuous affinities are the strongest. Thus the shell of a drunkard will be drawn to one who is either a drunkard already or has a germ of this passion in him, in which case they will develop it by using his organs to satisfy their craving. One who died full of sexual passion for a still living partner will have its shell drawn to him or her, etc. We Theosophists, and especially occultists, must never lose sight of the profound axiom of the Esoteric Doctrine which teaches us that it is

we, the living, who are drawn toward the spirits—but that the latter can never, even though they would, descend to us, or rather into our sphere." (A. P. Sinnett, *Incidents in the Life of Madame Blavatsky*, orig. edit., 1886, pp. 131-133.)

In another letter to her family, which was translated from the Russian by her niece, Mrs. Vera Vladimirovna Johnston, the daughter of her sister Vera Petrovna, Madam Blavatsky writes:

"It stands to reason that this mere earthly refuse, irresistibly drawn to earth, cannot follow the soul and spirit—these highest principles of man's being. With horror and disgust I often observed how a re-animated shadow of this kind separated itself from the inside of the medium; how, separating itself from his astral body and clad in someone else's vesture, it pretended to be someone's relation, causing the person to go into ecstasies and making people open wide their hearts and their embraces to these shadows whom they sincerely believed to be their dead fathers and brothers, resuscitated to convince them of life eternal as well as to see them. . . . Oh if they only knew the truth, if they only believed! If they saw as I have often seen a monstrous bodiless creature seizing hold of someone present at these Spiritualistic sorceries. It wraps a man as if with a black shroud and slowly disappears in him as if drawn into his body by each of his living pores." (*The Path*, New York, Vol. ix, February, 1895, pp. 380-81.)

A similar passage occurs in Sinnett's *Incidents* (pp. 178-79), wherein the explanation is given by H.P.B. to the effect that:

"... these simulacra of men and women are made up wholly of the terrestrial passions, vices, and worldly thoughts, of the residuum



of the personality that was; for these are only such dregs that could not follow the liberated soul and spirit, and are left for a second death in the terrestrial atmosphere, that can be seen by the average medium and the public. . . ."

After Madam Blavatsky's arrival at the Eddy homestead, new and strange materializations occurred at the séances—people of various races and distant countries; whereas previously only Red Indians and relatives of visiting Americans had manifested. There was novelty and excitement in listening to "spirits" sing in Georgian and Russian, play the national Circassian dance, the *Lezginka*, and in seeing the picturesque costumes of Kurdish spearmen, African tribesmen, Tiflis merchants, Georgian servants, and even a Russian gentleman. Having thus created a stir in Spiritualistic circles—for all these things were reported in the *Daily Graphic* by Col. Olcott—Madam Blavatsky returned to New York after a fortnight, but henceforth carried on a correspondence with the Colonel.

It happened that she had reached "Spirit Vale" and the Eddy's homestead the very day after a certain Dr. Beard had left. He was not convinced of the phenomena he witnessed, and wrote to the *Daily Graphic* in a sceptical strain, even offering "when your correspondent returns to New York, to teach him on any convenient evening to do all that the Eddys do." Now, Madam Blavatsky has told us that she "was sent from Paris on purpose to America, to *prove* the phenomena and their reality." She, therefore, took up the gauntlet thrown down by Dr. Beard, and entered the arena of the New York press world with an article entitled "Marvelous Spirit Manifestations, a Reply to Dr. Beard." (*Daily Graphic*, New York, Vol. v, October 30, 1874, p. 873; also *The Complete Works of H. P. Blavatsky*, Vol. i, pp. 13-16). Therein she writes:

"I do not know Dr. Beard personally, nor do I care to know how far he is entitled to wear the laurels of

his profession as an M.D.; but what I do know is that he may never hope to equal, much less surpass, such men and *savants* as Crookes, Wallace, or even Flammarion, the French astronomer, all of whom have devoted years to the investigation of Spiritualism. All of them came to the conclusion that, supposing even the well-known phenomenon of materialization of spirits did not prove the identity of the persons whom they purported to represent, it was not, at all events, the work of mortal hands; still less was it a *fraud*. . . .

"... Pray why should a *Daily Graphic* reporter be the only one selected by G. M. Beard, M.D., for initiation into the knowledge of so clever a 'trick'? In such a case why not publicly denounce this universal trickery, and so benefit the whole world? But Dr. Beard seems to be as partial in his selections as he is clever in detecting said tricks. Didn't the learned doctor say to Colonel Olcott while at the Eddys' home that three dollars' worth of second-hand drapery would be enough for him to show how to materialize all the spirits that visit the Eddy homestead?

"To this I reply, backed as I am by the testimony of hundreds of reliable witnesses, that all the wardrobe of Niblo's Theatre would not suffice to attire the numbers of spirits that emerge night after night from the empty little closet.

"Let Dr. Beard rise and explain the following fact if he can: I remained fourteen days at the Eddys'. In that short period of time I saw and recognized fully out of 119 apparitions seven spirits. I admit that I was the only one to recognize them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all."

After enumerating and describing the seven apparitions, Madam Blavatsky closes her letter with the following challenge:

"... I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidences as I received at the Eddy's I feel bound on my honour, and under the penalty of confessing myself a moral coward, to defend the mediums, as well as the thousands of my brother and sister Spiritualists against the conceit and slander of one man who has nothing and no one to back him in his assertions. I now hereby finally and publicly challenge Dr. Beard to the amount of \$500 to produce before a public audience and under the same conditions the manifestations herein attested, or failing this, to bear the ignominious consequences of his proposed *exposé*."

In her *Scrapbook I*, above the pasted clipping of this article, her first one in the American press, H.P.B. has written: "Flashes of the storm raised by Dr. G. Beard's lies (H.P.B.'s 1st letter)." She has added the following comment as a footnote to the list of the seven "spirits" seen by her: "They may be the *portraits* of the dead people they represent (they certainly are not spirits or souls), yet a real phenomenon produced by the Elementaries. H.P.B."

This truly Russian bomb, exploded with such suddenness, reverberated throughout the American Spiritualistic world and even abroad. Dr. Beard did not accept the challenge, but replied in nine columns of the *Daily Graphic* of November 9th. Once more, H.P.B. took up the cudgels for the Eddys in particular, and Spiritualism in general, carrying out her orders to "prove the phenomena." Her second letter was called "Dr. Beard Criticized," and appeared in the *Daily Graphic* of November 13, 1874 (Vol. v, pp. 90-91; also *Complete Works*, Vol. i, pp. 16-24). It is similar in context to her first letter and shows the utter fallacy of Dr. Beard's position. At the end of the clipping, as pasted in her *Scrapbook I*, p.2, H.P.B. has written: "So much in defence of

phenomena. As to whether these spirits are *ghosts* is another question. H.P.B."

Of course, these two startling articles in the New York Press established her as a champion of Spiritualism. She became a figure of international note in the spiritualistic world. The *Spiritualist* of London published January 1st, 1875, an article by Benjamin Coleman on "Materialized Spirit Forms," in which the writer said, among other things: "The Countess' presence at several of the Eddy sances led to most surprising manifestations, including the appearance of several spirits of persons known to her in foreign countries." On this H.P.B. comments in her *Scrapbook I*, p.7: "Yes, for I have called them out myself."

Coleman closes by saying: "These American facts, coupled with our own, should have an important bearing in correcting the errors of both science and theology." To this H.P.B. adds a pen and ink annotation: "And—Spiritualism, please add. Belief in the agency of 'spirits,' or disembodied souls, in these phenomena is as foolish and irrational as belief in the agency of the Holy Ghost in the fabrication of Jesus—if the latter ever lived. H. P. Blavatsky."

Her own occult interpretation of the phenomena, and the laws governing them, stands out from every one of these cursory comments and annotations and should be carefully borne in mind.

Before closing the door on the Beard incident, it will be of interest to know what conclusions Madam Blavatsky drew from this, her first public experience with the Spiritualists of America. She wrote a letter about the whole affair, which was published in full in the London *Spiritualist* of December 13, 1874, under the title of "Lack of Unity Among Spiritualists." She submitted it also to the American Spiritualistic journals, and one of them, the *Boston Spiritual Scientist*, edited by Elbridge Gerry Brown, printed extracts

from it in its December 3rd issue, under the caption "Mme. Blavatsky: Her Experience—Her Opinion of American Spiritualism and American Society." (*Complete Works*, Vol. i, pp. 24-26).

In this important article, H.P.B., taught by bitter experience, writes as follows:

"As it is, I have only done my duty: first towards Spiritualism, that I have defended as well as I could from the attacks of imposture under its too transparent mask of science; then, towards two helpless, slandered 'mediums'—the last word becoming fast in our days the synonym of 'martyr'; secondly, I have contributed my mite in opening the eyes of an indifferent public to the real, intrinsic value of such a man as Dr. Beard. But I am obliged to confess that I really do not believe in having done any good—at least, any practical good—to Spiritualism itself; and I never hope to perform such a feat as that were I to keep on bombarding for an eternity all the newspapers of America with my challenges and refutations of the lies told by the so-called 'scientific expositors.'

"It is with a profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years I have fought my battle for the blessed truth; I have travelled and preached it—though I never was born a lecturer—from the snow-covered tops of the Caucasian Mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I left my home, an easy life amongst a civilized society, and have become a wanderer upon the face of this earth. I had already seen my hopes realized, beyond the most sanguinary expectations, when, in my restless desire for more knowledge, my unlucky star brought me to America.

"Knowing this country to be the cradle of modern Spiritualism, I

came over here from France with feelings not unlike those of a Mohammedan approaching the birthplace of his prophet. I had forgotten that 'no prophet is without honor save in his own country.' In the less than fourteen months that I am here, sad experience has but too well sustained the never-dying evidence of this immortal truth.

"What little I have done towards defending my belief, I am ever ready to do over and over again, as long as I have a breath of life left in me. But what good will it ever do? We have a popular and ever wise Russian saying that 'one Cossack on the battlefield is no warrior.' Such is my case, together with many other poor, struggling wretches, every one of whom, like a solitary watch, sent far ahead in advance of the army, has to fight his own battle, and defend the entrusted post, unaided by no one but himself. There is no union between Spiritualists, no '*entente cordiale*,' as the French say. . . . Year after year the American Spiritualists have allowed themselves to be ridiculed and slighted by everyone who had a mind to do so, protesting so feebly as to give their opponents the most erroneous idea of their weakness. Am I wrong, then, in saying that our Spiritualists are more to be blamed than Dr. Beard himself in all this ridiculous polemics? Moral cowardice breeds more contempt than the 'familiarity' of the old motto. How can we expect such a scientific sleight-of-hand as he is to respect a body that does not respect itself? . . ."

In the seventies of last century very little was known in the Occident regarding genuine yoga or magic. The task entrusted to H.P.B. by her own teacher during this preliminary period, was to shift the attention of the Spiritualists away from the phenomenalism to a very much higher aspect of spiritual truth.

She hoped that the Spiritualists would accept the larger knowledge which explained the rationale of their phenomena. Her public work with them consisted in defending the honesty of some mediums, and exposing notorious frauds. The Spiritualists looked to her at first as to a valuable ally. But when she was ordered to explain some of the truths underlying the phenomenal aspect of Spiritualism, many repudiated her and her teachings, and turned against her. The philosophy of the phenomena was not then to be found anywhere in Spiritualism; phenomena alone held the field in 1874.

After a period of considerable newspaper polemics, H.P.B. began to give more and more of the real interpretation of the phenomenal side of Spiritualism. In her *Scrapbook* I, p. 21, her pen and ink comment contains the following words:

"... Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and the Skeptics. Thy Will, oh, M . . . be done! H.P.B."

This was in May, 1875. In the same *Scrapbook* I, p. 53, there is to be found a further notation which reads thus:

"Orders received from India direct to establish a philosophico-religious Society and choose a name for it—also to choose Olcott. July 1875."

The most telling statement of the real situation in her own words, is contained in the "Important Note," written in her own handwriting, in two columns, on a separate sheet of paper, and appended as a fly-leaf to her *Scrapbook* I, at the place where she pasted a clipping of her important article "The Philadelphia Fiasco, or Who is Who?" (*Banner of Light*, Boston, January 30, 1875.) The actual date when this fly-leaf was added is not known, but it is

obvious from its contents that it was but a short time before the formation of the Theosophical Society as such. She says therein:

### *Important Note*

"Yes, I am sorry to say that I *had* to identify myself during that shameful exposure of the *mediums* Holmes with the Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America to *prove* the phenomena and their reality and—show the fallacy of the Spiritualistic theories of 'Spirits.' But how could I do it best? I did not want people at large to know that I could produce the same thing at *will*. I had received *ORDERS* to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from *Materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums fell back, again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and helped by M., and *his power*, brought out the face of John King and Katie King in the astral light, produced the phenomena of materialization and—allowed the Spiritualists at large to believe it was done thro' the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Sciences—let them assure themselves first of all that there are beings in an invisible world, whether 'Spirits' of the dead or *Elementals*; and that there are hidden powers in man, which are capable of making a *God* of him on earth.

"When I am dead and gone people will, perhaps, appreciate my disinterested motive. I have pledged my word to help people on to *Truth* while living and—will keep my word. Let

them abuse and revile me. Let them call me a MEDIUM and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

"Oh poor, foolish, credulous, wicked world!

"M . . . brings orders to form a

Society—a secret Society like the Rosicrucian Lodge. He promises to help.

H.P.B."

Such, in brief outline, was the preliminary background of the Theosophical Society.

## QUESTIONS AND ANSWERS

The Editorial Offices of *Theosophia* will be glad to receive from readers and inquirers questions regarding the teachings of Theosophy, or anything connected with the Theosophical Movement. We welcome especially questions from young people who have just discovered the existence of the Ancient Wisdom, and desire guidance in their reading and studies. The questions will be answered to the best of our abilities and will be either printed or sent out in mimeographed form. We wish all subscribers and readers to feel that they can contribute materially to the value of this magazine by bringing up subjects for discussion.

—Editor

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(Partial Directory)

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**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 Theosophical Book Association for the Blind, Inc. (Flavia B. Snyder, Pres.), "Krotona," Ojai, Calif.

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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 Dishoeck c.v., Nwe 's-Graveland, scheweg 36, Bussum, Holland. — Box 2135, G.P.O., Sydney, Australia. — Teosofiska Bokförlaget, Tegnérgatan 29, Stockholm, Sweden.

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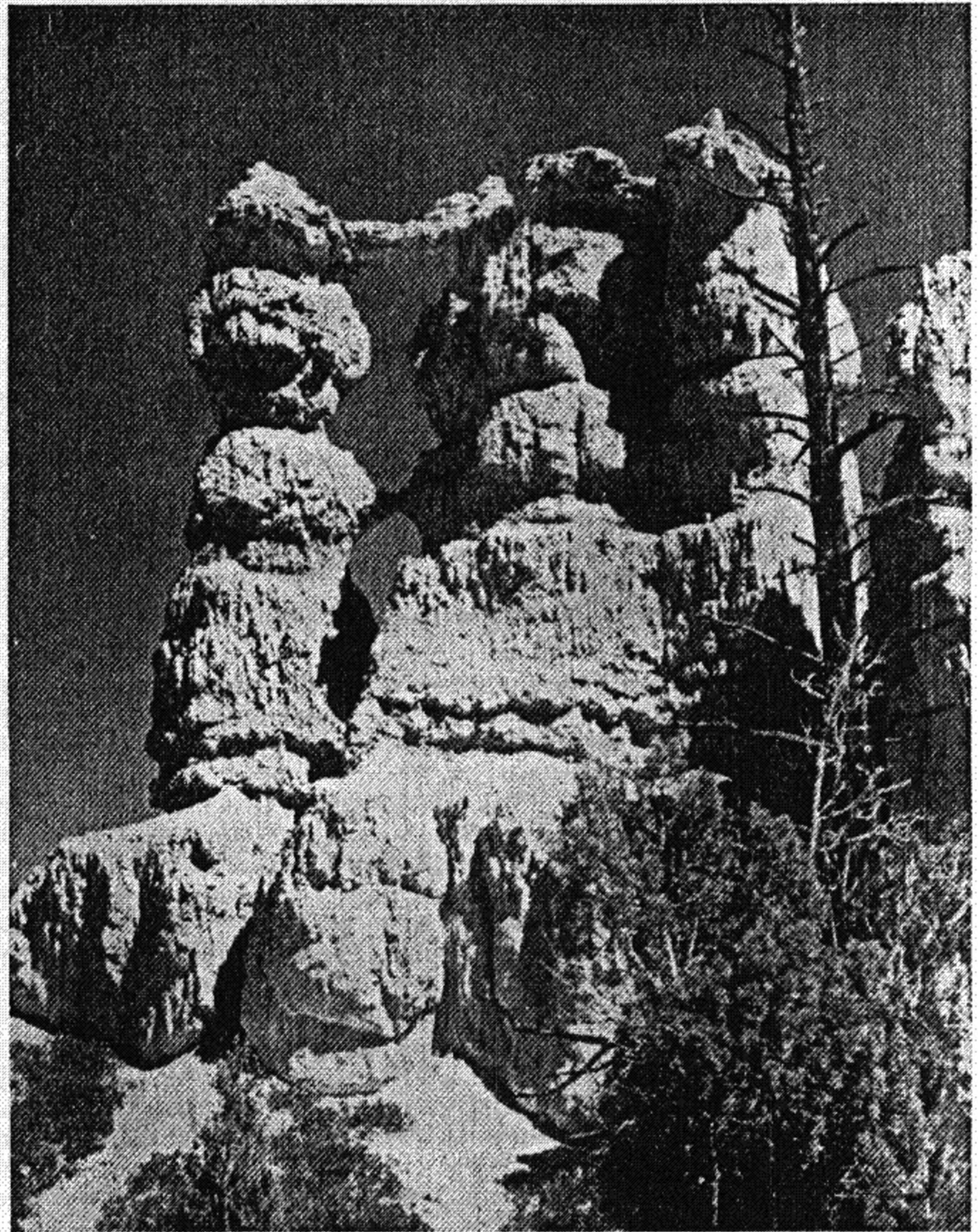


# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. V, No. 4 (28)

NOVEMBER-DECEMBER, 1948



BRYCE CANYON NATIONAL PARK, UTAH

(Courtesy *Pacific Pathways*, Los Angeles, Cal.)



# 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 237, Western Building, 553 South Western Avenue, Los Angeles 5, California. Make checks payable to "Theosophia."

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## A THOUGHT TO REMEMBER

"... the greatest mark of human folly is the feeling of self-satisfaction in our own impeccable virtues, a feeling which we but increase by foolishly comparing our own virtues with the real or imaginary manifold defects and imperfections and sins and failings of others around us, who belong more or less to the same line of spiritual effort to which we have consecrated our lives. No true Theosophist, no Theosophist worthy of that sublime title, can ever find real satisfaction in condemnation of others, or in pointing out how much better others might have done, if they had but followed 'our' ways, or 'our' particularities of belief, or 'our' methods of performing duties.

"Let us conscientiously examine ourselves rather than search for the failings in the characters of others, and thus doing we shall fit ourselves to be better servants of the Great Ones whose chelas we aspire to be. The haughty isolation of the egoist in his self-pride and biased judgment is probably one of the most pathetic spectacles that human folly offers for our study. It is the worst possible psychology to lie under the delusion that we can convince others that our ways are better ways, if we choose the method of criticizing them or of throwing mud at them; for this foolishness simply alienates them from us instantly, and in addition arouses in their hearts a feeling probably of injustice, and in any case of antagonism and dislike. Sympathy, kindliness, frank confession of our own failings where such confession will lead to a better mutual understanding; purity of motive and of life, and the self-dedication of the heart without thought of reward to our blessed Cause — all without criticism of others: this I do believe is the Way which we should follow. . . . It is the man who really and sincerely strives to do justice unto all, and to do it in a kindly and sympathetic way, who is really successful in his purpose; and this is true because he is strong in his sense of right. He is not torn by hatred, nor is his mind distorted by crooked motives, and therefore he feels confident in his own strength and in the justice of his cause."

—G. de Purucker, *Messages to Conventions*, pp. 244-245.

# ARE WE AFRAID OF DREAMING?

BORIS de ZIRKOFF

In a few weeks, another year of our current reckoning will have come to an end.

Another three-hundred-and-sixty-five-days of empty bickering, of arrogant deception, of ruthless coercion and world-wide deceit.

Some call it our "Christian civilization." Others term it the "age of science." Still others use less complimentary, yet perhaps, more apt terms to describe the essential character of an era which seems to have completely divorced itself from all sense of ethics, and persists in deifying the competitive, cruel, selfish, and inhuman aspect of men's hearts and minds.

We are caught in the web spun by our own individual and collective efforts. We have preferred exploitation, rapine, revenge, hatred, self-justification, brutal force, and selfish aggression, to justice, fair-play, kindness, understanding, sympathy, and self-forgotten help.

We have sacrificed honor, honesty and the spirit of the pioneers, to the goddess of our "high standards" of living, and preferred to frighten people with nightmares of other and bigger wars, yet to come, rather than to play the role of peace-makers, whose only weapon is integrity and the silent power of an ideal.

And the "we" is applicable the world over, and should not be read as meaning any one branch or section of the world-wide family of nations which refuse to live with each other, yet cannot live apart.

But of course Theosophists are supposed to be "idealistic," and the "realism" of the world, it appears, can hardly be understood by them. Perhaps! Nevertheless, Theosophists like to conjure pictures of "what might be," and to weigh their "idealism" against the so-called realism of brutality and conceit, which is supposed to be the basis of all life from the standpoint of a certain philosophy current these days in the world.

And what a picture some of us could summon from the world of "ideals"!

A world at peace. War has been abolished. Armed conflicts, while still a possibility, are improbable, because they have been found to be too costly and too destructive. Nations have disarmed. Armies and navies have become a thing of the past. The millions of men who led totally unproductive lives in their ranks, and lived, parasite-like, on the fat of the land, for no creative purpose whatsoever, are now employed in lines of work where their effort counts for the upbuilding of nations. An international police force has been organized, patrolling the world, armed with the indefinable power of personal and collective integrity, and the pursuit of justice for all. The intercourse of nations has become at least as safe as the crossing of a street under the watchful eye of the cop, armed with . . . a whistle!

Tariffs have been abolished. The inter-communication of all people, and their mutual trade, are a matter of course. The riches of all the lands have been pooled, and administered by the most able people, in council assembled. There are no longer countries "possessing" coal, or others "having" a great deal of iron, or others still "owning" a lot of wheat. These products of mother-nature are the combined property of mankind, and are produced and grown and distributed wherever they may be needed, and only when needed.

Hard and fast boundaries have been abolished. Class war has become a nightmare of the past. World-wide travel is the order of the day. World-wide exchange of students is the normal method of education. Old-timers speak about various oddities of the past, such as passports, forms, applications, permissions,

visas, and quotas, which used to plague mankind and prevent free intercourse between the nations of the world.

Medicine is for all who need it and not just for those who can afford it. We have taken care of all who are aged, and crippled, and under-privileged. We are well on the way towards abolishing altogether those conditions which in the past gave rise to destitution and want. Charities have been dismantled also, and have been replaced by permanent reform and sympathetic laws which require no organized solicitation of help.

Science has become a servant of mankind, instead of its executioner. It has become truly free. No clique, class, or political pressure group, can enslave it any longer. Its one purpose is to bless the human race with new discoveries of nature's energies and forces. Its achievements are administered by some of the most enlightened people of the earth, serving as Trustees of the Human Race.

Mankind has ceased to build monstrous cities, wherein men and women lose touch with Nature and devote their lives to the worship of money and mutual exploitation. Garden-cities are built, wherein trees and flowers and fountains, and even the produce of mother-earth, can mingle with human habitations, and enhance the beauty of life.

We gradually begin to lose all interest in heavy industrial production, based on coal, oil, and synthetic chemicals, because slowly but surely the forces tapped within the atom are displacing all that was ugly and cumbersome and noisy in our industrial set up. It does not happen overnight, but spreads everywhere at a steady pace.

Organized religion has been disbanded. Mankind is beginning to live a simple life of brotherhood. Preachers have lost their message, and big cathedrals their financial support. We are learning the laws of nature and of life from actual experience with each other, the advances of science into new and undreamt of fields of investigation, and from the gradual awakening of those latent powers and knowledge which every man and woman possess deep within their souls.

We have re-discovered a long-forgotten science — the Science of Nature — at once religious, philosophical and scientific, which some of the ancient races possessed. The ethics of that science are taught to us from our very school-days; and the scientific and philosophical foundations of it are being studied, to any degree desired by the student, in all the recognized institutions of learning, the world over. It is a system of thought which is akin to the *Gnosis* of ancient Greece, the *Brahma-vidyā* of India, and the *Mysteries* of early Christianity. It requires no pulpits and no churches; no clergy and no collections; no ritualism and no processions. All that is needed to grasp it is a correct foundation of brotherly life, which is entrenched now both in school and at home.

Politics are dead as the proverbial door-nail. No more parties, factions, elections, controversies, propaganda, class rivalries, and the power of the demagogue over silly crowds. The lands are ruled by the most enlightened people within them, on a hierarchial basis of delegated authority, and under the inspiration of the ideal of mutual service.

We have . . .

Oh, but wait a moment! . . . Are we crazy, even to think of such "idealistic" schemes, when the realistic world surrounds us on all sides, presses upon us, forces us into a narrow groove? . . .

Well, after all, is there any harm in occasional dreaming?

So, you and I, readers, have "dreamt" for a while, before returning to our pots and pans!

Here's hoping the next 365 pressing, pushing, fretful, jolting, speeding, hard, realistic days . . . will find us at least one inch closer to the "dream" we have been caught indulging in. . . .

# THE ESOTERIC SAVIDOUR

IVERSON L. HARRIS

"The coming of Christ," means *the presence of CHRISTOS* in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; . . . this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOR—is *no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the "sepulcher" of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him.—H. P. Blavatsky, "The Esoteric Character of the Gospels," *Lucifer* (London), Vol. 1, November, 1887.

Sooner or later in his progress towards inner enlightenment and peace, the student of Occultism—which has been defined by H.P.B. as "the Science of Life, the Art of Living"—is forced by his very aspirations towards the light to realize that the only Savior on whom he can and must eventually depend is the Divine Principle at the core of him, his own Higher Self, the God within. The more one studies and ponders the meaning of H.P.B.'s challenging words, and checks them with his own inner experiences, the more does their inescapable truth compel recognition. In this same article she wrote:

Christos, or the "Christ-condition," was ever the synonym of the "Mahatmic-condition," i.e., the union of the man with the divine principle in him.

How may one bring about this union? How may one find the esoteric savior? Only those who have accomplished this union and have thus "worked out their own salvation with diligence" are qualified to show the way. These are the spiritual Sages and Seers, who have so far transcended the limitations of personality, that they have become Cosmic Forces for the inspiration and guidance of their struggling younger brothers trailing along behind them on the evolutionary ladder of life. Humanity has never been without its spiritual guides, its Elder Brothers, its Masters of Wisdom, who have achieved union or Yoga with the Father in Heaven, the Divine Principle which is the very root and core of their being. Nor is there any cause for doubting that the spiritual forces which brood over erring humanity and ever call to us in "the voice of the silence" to come

up higher, are still active and compassionately reaching down a helping hand to us—not to save us by assuming our burdens and carrying them for us, but by showing us how we ourselves may face the trials and difficulties of life and meet them courageously and light-heartedly.

Sooner or later we must each find the esoteric savior, our own Higher Self. But the human side of us, of the average man, whose consciousness is all bound up with the physical tenement in which he lives, and perhaps still more with the army of thought "that bear him off a captive slave," is fully aware of its personal limitations and weaknesses. Hence the natural tendency of man to look for salvation—or at least for help—to those who have presumably journeyed farther along the Path than we have ourselves. Thus arose, no doubt, naturally and properly, a distinct class of men, known in different countries under different names, whom for the sake of simplicity we may call the priestly class. The fact that such a class exists among practically every people, whether "civilized" or "uncivilized," would seem to indicate that it is part of the natural order of things. That the priest's high function has often been abused cannot be denied; but this merely proves that, being human, the spiritual guides have sometimes forgotten that their high mission is to be "servants of the servants of the Divine," and helpers and shepherds of their fellowmen.

The true teacher—be he spiritual or secular—can do little more than guide our efforts and correct our mistakes. He cannot tread the path for us.

Nor can he, in the truest sense, act as an intermediary for us between our merely human consciousness and the god within, the true esoteric savior. He can inspire us by his words and by his example to tread the path towards self-forgetfulness, towards self-effacement, towards at-one-ment with the Father in Heaven; but he most certainly cannot save us from carrying the burden of our own karmic responsibilities. The doctrine of vicarious atonement, as commonly understood, is distinctly pernicious, because it weakens a man's sense of personal responsibility and lulls him into spiritual somnolence. It is in very truth an opiate. Teachers and guides we must have—but intermediaries between our own aspiring minds and the god within each of us—no! As H.P.B. tells us in *The Secret Doctrine* (1, 280):

The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

In the foregoing we have epitomized for us the whole doctrine of the esoteric savior, as well as simple directions as to how to find him. To the man who has his inner ear attuned to "the still small voice" of his spiritual consciousness, there can be little question as to what are "good actions" and what are "sinful intentions." The answer is not a matter of mere custom or convention: it derives from the Universal Spirit as reflected in our own spiritual consciousness. This spiritual consciousness far transcends mere logical thinking, however useful this is in its place, and still more does it transcend emotionalism. The spiritual consciousness in any man is only recognized when his thoughts are impersonal, when his heart is moved by compassion and his mind is untainted

by self-seeking, when his soul hungers for that peace which pervades his whole being while in the pursuit of wisdom and the performance of duty. When the personal man can say in all sincerity and earnestness to his inner-god, "Not my will but thine be done" and surrender every selfish desire as a sacrifice to the Supreme Spirit, then is he on the path towards finding the esoteric savior.

One of the greatest stumbling-blocks in the path of the aspirant towards recognition of the presence of the Christ within his own soul is fear. We are fearful of what is going to happen to us personally, fearful of the loss of our own prestige, fearful of the thousand things that can befall us at any time during our earthly sojourn. The real secret of getting rid of fear is to stop thinking about ourselves. "Perfect love casteth out all fear." The man whose heart is on fire with the love for his fellowmen, with interest in some worthwhile enterprise in which he can play an honorable, even if inconspicuous, part, is not oppressed with fear. The unluckiest man on earth is he whose thoughts are entirely self-centered and in whose heart the holy flame of love for others—at least for some others or even for one other—burns low or has flickered out. The inner god cannot speak to the personal man, cannot illumine his mind with bright visions of the good, the true, and the beautiful, and make him aware of his presence as the esoteric savior, unless the usual impedimenta of selfishness and personal desires with which we burden ourselves are thrown overboard as the sacrificial victims of the "Presence."

In his *Fundamentals of the Esoteric Philosophy* (p. 107), Dr. de Purucker writes:

Let us remember that while each man has the "Christ" within himself, and can be "saved" only by that "Christ," he can be saved by that inner "Christ" only when he chooses to save himself; the initiative must come from below, from himself.

That is the challenge to each and all not to look for salvation outside ourselves, but to work out our own salva-

tion with diligence, in accordance with the last words of the Lord Buddha to his disciples. How shall we do this?

Sow a thought, and you reap an act;  
Sow an act, and you reap a habit;  
Sow a habit, and you reap a character;  
Sow a character; and you reap a destiny.

Thus we see that the first step in working out our own salvation is by sowing seeds of thought. Make no mistake about it: "As a man thinketh in his heart, so is he." Words alone conceal as often as they reveal; actions in themselves may be outwardly fair even though the motive behind them may be questionable; but whatever the apparent effect of our words and deeds in the external world, the effect of our thoughts on our own characters is inescapable. Inside we are what we are, no matter what we may appear to be or what the world may think us to be. What we are inside will eventually find outward expression in our deeds. So, if we are to know the esoteric savior within, if we are to work out our own salvation with diligence, we have to guard our thoughts, and direct them towards constructive, generous, and impersonal ends.

The faculty of thinking is one of the god-like powers innate in man which transcends the merely instinctual reactions of the beast. What we make ourselves to be—our actions, our character, our destiny, are all dependent in the final analysis on the kind of thought-seeds we sow. "Whatsoever a man soweth, that shall he also reap," wrote Paul in his *Epistle to the Galatians*. This expresses a self-evident fact in nature, a universal law of being, which every thinking man knows instinctively, intuitively, to be true. Unless his sense of the eternal fitness of things has been atrophied by neglect or by false education, every man recognizes the validity of St. Paul's warning:

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—*Gal.*, vi, 8.

The harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control:—there

is no law against those who practise such things.—*Gal.* 1., 22, 23. (Moffatt)

These are spiritual and ethical truths which can be verified by any man who will conscientiously test them in his own life. Can anything be more strictly scientific than this? The empirical method of science is the best means of proving the truth of ethical and spiritual laws, quite as much as it is the best method of establishing the validity of physical laws. For this reason, an earnest Theosophical student accepts the authority of the great spiritual Sages and Seers, because he has tried to live according to their injunctions, and he has found that, to the degree that he carries out the injunctions the results achieved are exactly as promised by the Teachers.

If any man will do his will, he shall know of the doctrine. . . . —*John*, vii, 17.

H. P. Blavatsky tells us in *The Secret Doctrine* (1, 17):

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

This pivotal doctrine was referred to by Katherine Tingley and Dr. de Purucker as "Self-Directed Evolution," which is the conscious exercise by any human being of his power of choice in determining the course of his life. No matter what the circumstances surrounding us, no matter what the difficulties confronting us, no matter what our agonies of body and mind may be, so long as the will to grow in wisdom and in capacity to serve is ours, we can go forward on the pathway of self-directed evolution; and that which was good "shall pass to better, best."

If we are not satisfied with ourselves in this life — and who is? even though we would not, because we cannot, be anyone but ourselves — we are assured by the teaching of reincarnation, that we can be more evolved, more progressed, and more worthy individuals in our next incarnation, provided we plant the seeds now whose harvest we hope to reap then. We are not the



slaves of some imaginary fatalism. We all have a certain relative amount of freewill and this freewill can be decreased or increased in direct ratio to the contraction or the expansion of our thoughts and interests. The man who is wrapped up in himself has a very small package. Nature herself, as well as other men, conspire to see that his exercise of freewill is more and more restricted, lest he injure others. The man who exercises his freewill contrary to the rules of a decent social order, is finally confined within prison-walls, so that he cannot even move his person from place to place. But there are few restrictions placed upon a man of goodwill beyond those which are self-imposed. The philosopher and the spiritual seer have the universe for their home.

Where between these extremes do you and I fit into the picture? This depends entirely upon each of us. We can choose to exercise our freewill in pursuing our own selfish ends until we gradually lose the love and respect of our family and of our neighbors, because there is nothing more unlovable than selfishness; or we can progressively expand our circle of affinity until we take in the whole world; and then, behold, a Christ or a Buddha walks the earth! In which direction is each of us moving today? We cannot stand still.

We students of Theosophy believe — and with many of us it is far more than mere belief — that there have been in the past, that there are now, and that there always will be highly evolved human beings who have made of themselves in varying degrees fit channels for "the radiance of the spirit to come in and make its home" — as the Chinese say. Does any Christian doubt that Jesus the Christ lived and taught? Does any man of culture doubt that Gautama the Buddha, or Confucius or Plato lived and taught? What Nature has produced, Nature can produce again. Is there any reason, therefore, why similarly illuminated Sages should not be in existence on this earth today?

Theosophy teaches that there are these Great Souls or Mahâtmas, Adepts, Spiritual Teachers, alive and working in the world today, doing what they can to prevent unthinking, perverse, selfish, blind man from destroying himself, and ever eager to recognize and assist any who will dedicate themselves to high thinking, and noble living, to share in the treasures of wisdom and beauty and spiritual power which they have, since time immemorial, guarded in safety for the enlightenment of mankind.

In his *Fundamentals of the Esoteric Philosophy* (Ch.x.), Dr. de Purucker writes:

How does a man become a Mahâtman or Great Self? Through self-directed evolution, through *becoming that which he is in himself*, in his inmost. . . . We make our own bodies, we make our own lives, we make our own destinies, and we are responsible for it all, spiritually, morally, intellectually, psychically, and even physically. It is a manly doctrine; there is no room in it for moral cowardice; no room in it for casting our responsibilities upon the shoulders of another—god, angel, man, or demon. We can become gods, because we are gods in the germ even now, inwardly.

In almost identical language, Jesus is reported by St. John (x.34) to have declared: "Is it not written in your law, I said, Ye are gods?" And in the sermon on the Mount, Jesus the God-Man, "who taught as one having authority and not as the scribes," showed how each of us may become that which he is in his inmost — a Great Self, a Mahâtman, a God-Man, or what the Chinese call 'a completeness,' 'a Compeer of Heaven,' which they say was the highest goal of the ancients.

This 'highest goal of the ancients' is not achieved as a special gift or privilege; but, as H.P.B. reminded us, it must be won by a man's own Ego through personal effort and merit throughout a long series of reincarnations. Thus have the great spiritual Teachers arrived at the high status which has made them during succeeding ages the forerunners and saviors of millions of their fellowmen. But after we shall have won superior knowledge and

power, we must be sure that we are also strong enough to shoulder the responsibilities which are attendant upon them. "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance," taught H. P. Blavatsky in *The Voice of the Silence*.

By self-directed evolution, by deliberately cleansing one's mind of everything that would becloud vision and prevent direct perception of reality, one can know truth, understand himself and thus understand his fellow-men, so that one becomes worthy to help Nature in her creative work and is "the equal of heaven and earth." Just as the artist's mind reflects the beauties of sky and mountain, of forest and flower, so does the spiritual aspirant empty his mind of all personal impedimenta until it becomes the clear, unclouded mirror of that infinite beauty which lifts him above the conflicts of man against man, of nation against nation, of creed against creed, into the realm of pure universal thought and understanding, wherein we are all one, whether we will or whether we nill; and there he

comes face to face with reality, with truth, and he *knows*.

But even this is not the highest goal; for in one of the most sublime mystical works, H. P. Blavatsky's *The Voice of the Silence*, we read:

... Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" (p. 71, orig. ed.)

"Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men." . . . The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

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

A SAVIOR OF THE WORLD is he. . . (pp. 43-44, orig. ed.)

At this Sacred Season, the Winter Solstice, the time of the "Second Birth," when we are more aware than usual of the Presence of the Christ within us—it is such thoughts as these that enable us to know and surrender to the greatest Reality in our lives—the Esoteric Savior.

## WHERE IS THE WEAK SPOT IN MY ARMOR?

EMILY L. NERESHEIMER

There are times in our lives when we become aware that what seem to be self-evident facts—fundamental principles—have a deeper significance for us than we had hitherto realized. For instance, the fact of the duality in all manifested Nature as in man. We ask ourselves have we really ever come face to face with the many opposites and often destructive inconsistencies in our complex constitution? Do we realize the contradictions in our motives and our actions? These may appear to us in a very different light to the impression they make on others, and similarly in our judgment of our fellow man. Often we unwittingly clothe our motives in a fancied cloak of nobility

and unselfishness which only partially exists—if at all.

We are apt to impute motives to others for what they say and do, and are ready to make snap judgments without true knowledge of what really lies behind their words and deeds. These may be actuated by selfless thought for others, either wholly or partially, or on the other hand, by a desire for adulation, praise, or other similar personal rewards. We must, however, be careful not to ascribe motives to others of which they may be completely innocent. We have been told "Judge not that ye be not judged." Rather let us go within ourselves and, in humility, seek to find the weak spots in the armor in which

we have encased ourselves. We all have flaws in our character, and who can tell what we and others may have to go through to enable us to open our eyes to reality—usually a painful experience that calls for courage and fortitude.

We need to have more patience not only with others, but with ourselves. We cannot expect to reach spiritual illumination in one bound from where we stand on this material plane of illusion. The ancient precept "Man know thyself" is the key that opens the door to a deeper sympathy with the trials through which others are passing, and

a penetrating understanding of their problems and difficulties. We all have to win our own battles for self-control and self-knowledge, in our own way; and do so best without the interference of others. Experience is our most efficient teacher. But we must be willing to pay the price for spiritual wisdom, for there are no special privileges or favors for anyone in the just and impartial laws of Nature. As we sow, so also must we reap; until finally, with eyes unveiled, the Soul (the Christos Spirit), through unremitting aspiration and effort, can say, "I and my Father are one."

## LETTER FROM H. P. BLAVATSKY

[The letter which follows was written by H. P. Blavatsky originally in Russian, and appeared in the pages of *Rebus* (Vol. iv, No. 37, September, 1885, pp. 335-336), a Spiritualistic journal published for a number of years in St. Petersburg, and the files of which are extremely rare outside of Russia. As far as we know, this letter has never been translated into English before, and therefore has been practically unknown to students throughout the world unfamiliar with the Russian language. It was written to Victor Pribitkov, editor of the *Rebus*, who was very cordially disposed to H.P.B. The letter throws additional light upon a very trying and sad episode in H.P.B.'s life. We recommend to the earnest student a careful reading of this text, and suggest the reading of the following items which have a direct bearing upon the context of the present letter: 1) H.P.B.'s Open Letter: "Why I Do Not Return To India: To My Brothers of Aryavarta," published in *The Theosophist*, Adyar, January, 1922, and in *Theosophy*, Los Angeles, May, 1947; 2) *H. P. Blavatsky and The Theosophical Movement*, Dr. Charles J. Ryan, Theos. Univ. Press, Point Loma, Calif., 1937: particularly pages 204-22 thereof.

The original Russian text of the present letter is on file at the Editorial Offices of *Theosophia*.—Editor.]

Dear Sir:

In No. 30 of your interesting journal, on page 276, under "Brief Notes," I find the following, regarding my arrival in Europe: "It is known how dearly H.P. (Blavatsky) loves her native Russia and how little sympathy she has for the English order in India, on account of which she enjoys no good will on the part of the rulers of India."

Everything in these lines, from beginning to end, is *sacred truth*; in view of the hundreds of absurd rumors current about me, because of my return to Europe, I am expressing my warm gratitude to the one who, at least for once, has written the truth about me. But in the few succeeding lines, certain errors have crept in, which I ask you kindly to correct. It says in them, for instance: "When the Afghan problem was raised, Madame Blavatsky, as usual, did not hesitate openly to declare her sympathies and antipathies, as a result of which, as word reached her, she was threatened with arrest, and to avoid the latter, was forced to board in haste a French steamer which brought her safely to Naples."

From this, anyone might come to the following conclusion: "Blavatsky may be a warm patriot"—(in which no one will be mistaken)—"but she has an uncontrolled tongue"—(there is some truth in that too, but not in the present case). "Living in British territory"—the reader might say—"and availing herself of English hospitality, she was obliged, in view of the current events and

of the circumstances in which she found herself, to *restrain herself* and not to *declare openly* her antipathies. And if the Anglo-Indian authorities, frightened at the time like rabbits, had tossed her into the "clink," they would have been *entirely right* from their own viewpoint."

This is what every unprejudiced man would say after reading the last six lines in your "Brief Notes." True enough: 'When visiting another monastery, don't bring your own rules of discipline'.<sup>1</sup> This was especially true at a time, when 60,000 rulers of 300 million Hindu *Slaves* were afflicted with the dance of St. Vitus, due to fear, when they dreamt day and night about Russian spies, and imagined a Russian soldier with a bayonet in every swaying bamboo, while all over England there was a gnashing of teeth concerning Russia! Moreover, it is only where you are—in the long-suffering, infinitely magnanimous and generous Mother-Russia, disguised by idiotic Europe into the likeness of a Megaera, with Siberia in her suitcase, a scaffold under her right arm and a knout under her left one—that every foreigner, who may have come merely to exploit her, can abuse with impunity, both openly and behind her back, the country which harbors him, and its rulers. With us in British India, things are quite different. They put you in jail there on suspicion alone, if the new arrival is a Russian. They are afraid there of "Russian odor," as the devil is afraid of incense. Recently a certain collector of revenue, a patriot and a russophobe, introduced a bill to organize "a Russian quarantine" in every Indian port, in which not only Russians, but also tourists of various nations arriving from Russia, would be subjected to an obligatory preliminary "ventilation," and only after that be allowed to travel through Hindustan *under escort*.

In view of what precedes, I ask your permission to *correct* the six lines referred to by me, and to *add* to them the following.

1) While it is perfectly true that I dearly love my native land and everything that is Russian, and not only have no *sympathy* for, but simply *hate Anglo-Indian terrorism*, the following is nevertheless equally true: as I do not feel any right to interfere in anyone's family affairs, and even less so in political affairs, and have strictly adhered to the *Rules* of our Theosophical Society, in the course of my *six-years'* stay in India, I have not only abstained from expressing my "antipathies" *before Hindus*, but, as I love them and wish them well from all my heart, I have tried, to the contrary, to have them resign themselves to the inevitable, to console them by teaching patience and forgiveness, and to instill in them the feelings of loyal subjects.

2) In gratitude for this, the perspicacious Anglo-Indian government saw in me a "Russian Spy," from the very first day of my arrival in Bombay. It spared neither toil nor money, in order to find out the *crafty purpose* which impelled me to prefer the *conquered* to the "conquerors," the "creatures of the lower races," as the latter called the Hindus. It surrounded me for over two years with an *honorary escort* of mussulman police spies, bestowing upon me, a solitary Russian woman, the honor of being afraid of me, as if I were a whole army of cossacks behind the Himalayas. Only at the end of two years and after having spent, on the confession of Sir Alfred Lyall, over 50,000 rupees in this useless ferreting out of my *political secrets*—which never existed anyway—the government quieted down. "We made fools of ourselves"—I was told quite frankly sometime later at Simla, by a certain Anglo-Indian official, and I had politely to agree with him.

3) Upon my return to Madras from Europe, in Dec. 1884, I fell ill almost immediately. From the very day of inception of the "Afghan problem" and up to the 29th of March, 1885, when I again left, I could *express* neither sympathies nor antipathies, as I was on my death-bed, given up by all the physicians.

<sup>1</sup> Russian proverb—*Translator*.

This was taken advantage of by those *who tried by every means at their disposal to kill me*, or at least to eliminate me from India, where I stood in their way. This is known all over India. Everybody knows to what extent many people *feared and hated me*—almost all the Anglo-Indians; and what a vast conspiracy exists among Europeans in India, and even in America and England, against our Society. They were determined to get me one way or another. Unable to find an excuse to disrupt a useful society, in which, by the way, there are quite a number of the best-known Englishmen, our “well-wishers” took it into their heads to kill it by destroying, if not myself, then at least my reputation. It came to a point where they made an attempt to misrepresent the whole Theosophical Society organized by Col. Olcott and myself, as nothing else than a vaudeville with changing stage-settings and a screen behind which were hidden my plans and activities as a “Russian Spy.” Such an opinion, by the way, was expressed *publicly* by a member of the London Society for Psychic Research, at a dinner at Mr. Garstin’s, one of the outstanding officials of the government at Madras. This gave rise to a terrible tempest.

Those in the know then convinced my friends at Adyar (headquarters of the Theosophical Society), that my position as a Russian who enjoyed a certain influence among the Hindus, was not without danger at the present time, and that I was running the risk of being arrested, in spite of my illness.

Thus, without even explaining to me in detail what it was all about, these friends of mine, afraid on my behalf, decided—upon advice from the doctor, who told them that such an arrest would at the time mean death for me—to send me to Europe without even one day’s delay. Late one evening, half-dead, I was transferred in a chair, straight from bed to a *French* steamer, where I was in no danger from my enemies, and was sent to Naples, in company with Dr. Hartmann, my Hindu secretary, and a young English woman devoted to me. Only after I had somewhat quieted down, past the Island of Ceylon, did I learn what it was all about. Had I not been so sick, even the danger of being arrested at the time would not have forced me to leave India.

This is a true account of the most recent event of my life, which could serve as a supplement to the article in your journal on “The Truth about H. P. Blavatsky.” The readers will find many details regarding this six-year episode of my fantastic “espionage,” in the First and the Second parts of my letters “From the Caves and Jungles of Hindustan,” which I have now resumed writing, and which are being published in the *Russkiy Vestnik*.

Please accept, etc.

H. P. BLAVATSKY

Würzburg, 27th of Aug., 1885.

[Although H.P.B. says she left India for good on March 29, 1885, it would appear from other records that this departure took place on March 31. She was accompanied by Dr. Franz Hartmann, a profound student and brilliant writer on occult subjects, a Hindu disciple known as “Bawajee,” and Miss M. Flynn. She landed in Naples and settled for a while in Torre del Greco. After a few months, she left for Würzburg, Germany.

“The Truth About H. P. Blavatsky,” mentioned by H.P.B., was a series of articles written in Russian by her sister, Vera Petrovna Zhelikhovsky, and published in *Rebus*, Vol. II, 1883. Portions of this material were used by A. P. Sinnen in his *Incidents in the Life of Madame Blavatsky*. These articles contain invaluable information regarding the early years of H.P.B.’s life and the gradual development of her occult powers. This series of Madame Zhelikhovsky is now being translated into English, and will be published in *Theosophia* when completed.—Editor.]

**WANTED:** The following issues of “Theosophia”—Sept.-Oct., 1944; Jan.-Feb., July-Aug., Sept.-Oct., 1945; March-April, May-June, July-Aug., Sept.-Oct., Nov.-Dec., 1946; Jan.-Feb., May-June, 1947. Please, send them to us, if not wanted any longer? Thanks in advance.—Editor.

# THE VISION OF EMPEROR PAUL I

OLEG KURBSKY

At the beginning of January, 1798, at a time when the Empress, Marie Fyodorovna, was about to give birth to her tenth child, Emperor Paul I received in the Winter Palace, at St. Petersburg, a delegation from the sect of Old-Believers (*Staro-obryadtsi*), which came to express their gratitude for the protection which he had given them.

A merchant called Malov presented the Emperor with an ancient ikon of the Archangel Michael, trimmed with hammered gold decorations.

Paul received the delegation with great friendliness. The ikon was placed in his study, and a sacred vigil-lamp was lighted before it.

When twilight came, the Emperor returned to his study from another wing of the palace, after visiting his consort, whose state of health gave him cause for serious anxiety. He seated himself at his desk and became lost for a while in deep thought, his gaze directed to the ikon.

A quiet rustling behind him brought him back from his reverie, and he turned round. At the door of the study stood a very old man dressed in the cassock of a monk, with a beautiful face, deeply furrowed with wrinkles, a long, white beard and a kindly and benign countenance. How did he ever succeed in reaching the Emperor's study? The Emperor never sought an answer to that question.

"What do you wish, Sir?"—asked Paul of the stranger.

"Your wife," replied the old man, "will give you a son. Michael will be his name. By the name of the Holy Archangel you will also call the palace you are building on the spot where you were born. Remember my words: It behooves to your House to be the habitat of Divine Presence for long years to come!"

Having said these words, the mysterious visitor seemed to vanish behind the door.

On January 28th, old style, the Empress gave birth to a son, and, according to the express wish of Paul, he was given the name of Michael.\*

Just as the roar of cannons proclaimed to the people of the capital, from the battlements of the fortress of Peter and Paul, the increase in the imperial household, the Emperor's favorite, Count Kutaysov, reported to him that the officer on duty with the guardsmen of the inner palace desired to communicate secretly something of importance to the Emperor.

At first, Paul I became perturbed; like most nervous people, he experienced a feeling of apprehension at any sudden news.

"Send him up!"—he said, having somewhat regained his composure.

"I have the honor to report to your Imperial Majesty," said the officer on duty, "that an extraordinary occurrence has taken place at the spot occupied by the sentry of the Nashenburg regiment."

"What sort of occurrence, Sir?"—asked the Emperor.

"The sentry, evidently in a fit of fever, reported to me a vision he had. . . . Some old man, wearing the cassock of a monk, approached him at the very moment when Her Imperial Majesty was being delivered of a child, and said: 'Remind the Emperor to name the newly-born Michael, and to call the new palace the Mihaylovsky Palace!'"

"Will you send the sentry right up!," exclaimed the Emperor.

The sentry, trembling with fear, repeated word for word what the officer on duty had already told the Emperor. To the utter dismay of both sentry and officer, Paul said:

"I know, I know. . . . It has already been taken care of."

The Emperor ordered a generous

\* Michael Pavlovich — b. Jan. 28, 1798 — d. Aug. 28, 1849, o.s.

reward for the sentry, and the bestowal of the Order of St. Anna on the officer on duty.

The very next day he called for the architect Brenno.

"On the main pediment of the new palace," ordered the Emperor, "the one facing the Italian Street, I wish this inscription to be made."

Saying this, he handed to Brenno a piece of paper on which were written

in his own handwriting the following words:

"It behooves to your House to be the habitat of Divine Presence for long years to come!"

This inscription, which exists to this day on the pediment of the Mihaylovsky Palace, is composed (in Russian) of 47 letters, the number of years in the life of Emperor Paul I (1754-1801).

## NEW TRENDS IN SCIENCE

FERMIN ARTECHE

There was more truth than fiction in the casual remark H. P. Blavatsky made at one time to the effect that her *Secret Doctrine* would be understood by the scientists of the 20th century. The number of books written for the general public by prominent men of science during recent years, dealing with some of the most abstruse problems heretofore tabooed by science, proves that H.P.B.'s prophesy may soon be amply fulfilled. The latest one among such books, *The Searchers*, is a scientific-philosophic gem from the fertile mind of a well known scientist and profound thinker, Dr. Gustaf Strömberg. The author needs no introduction to theosophical students since his name is well known from his previous work published a few years back under the title *The Soul of the Universe*.

Modern science is moving fast these days, and under its powerful blows the old scientific concept of an all-inclusive mechanical world of matter is gradually crumbling into a heap of impalpable dust. The frontiers of matter have burst all bounds and a new field of vision, with unlimited horizons, appears before the eyes of the modern men of science, a field of vision reaching from the world of *Ideas* Plato spoke of, to the illusory world of our own sense perceptions. This may sound like wishful

thinking, but in the words of Dr. Strömberg: "Prominent scientists of the present time have proclaimed that the physical world is a pragmatic construct of our mind, very useful in many ways, but that it is limited to a description of structures and their relationship in space and time. Because of this critical attitude of modern science, the old idea that atoms and matter are themselves products of the type of perception, imagery and thinking characteristic of the human mind has again been given serious consideration." One may add to this that it is quite possible that the "space and time" referred to may also be a "construct" of our mind, not a reality *per se*, but a mental concept derived from our present state of consciousness, a very convenient one to help us navigate this world of shadows — that particular portion of the simultaneity of the *here* and *now* we are capable of encompassing and translating into a sequential order. And that the instruments so far devised by science are little more than an extension, amplification or refinement, of our senses.

The body of the book is projected against a fictional background in which a group of individuals representing many and varied schools of thought, meet, in a friendly manner, to discuss some of the outstanding problems of



science and their bearing on philosophy, religion and life. Themes such as gravitation, the nature of light, mind and matter, atomic fission, memory and immortality, "autonomous fields," etc., are presented with a wealth of current scientific data, in simple language, and then argued back and forth, from the purely materialistic to the most idealistic conception of life among the members of the group. Obviously, one of the characters, the transcendental philosopher Dr. Berman, acts as the sounding board of his author-creator. Well versed in all branches of up-to-date science, impetuous and outspoken, Dr. Berman always manages to confuse his materialistic opponents, so much so that one of them candidly replies: "In the first place I want to repeat that science is a description in quantitative terms of the way nature works, and it does not pretend to explain how these effects are brought about." Fortunately there are men of science today who are searching for that explanation as well as for the *why* of things.

It is however in the "Epilogue" that Dr. Strömberg, devoid of the mask and gloves of fiction, approaches from a truly scientific basis the problem of "The Immortality of the Human Soul," in a way never attempted before; he reveals himself as a most profound thinker: scientist, philosopher and religionist, all in one, a rare flower in these matter of fact times. At times he shows flashes of true mystic insight as when he says: "In our mind there is a spark of divine origin which, if not quenched by our selfish desires, may burst into a flame that can illuminate our field of vision and make it possible for us to discern vistas belonging to a greater world. We realize that every man, from the humblest to the most exalted and from the most evil to the most Christlike, is a son of eternity. His real home is not on the earth, but in another world. . . ."

Dr. Strömberg gives the impression of knowing far more than he cares to print. However, his contribution toward the enlightenment of humanity

through his books and articles, by bringing science to the layman and showing the linkage between science and true religion, is already more than praiseworthy.

A great portion of the book hinges on the so-called "autonomous fields." These, in simple language, are electric fields: the pattern or guide around which matter becomes organized. Dr. Strömberg says that a group of researchers of the Yale Medical School, working with a very sensitive microvoltmeter they devised, "found that all living matter is embedded in electrical fields, which have a complex fine-grained and well-defined structure extending beyond the animal and plants studied. During embryonic development the electric activity is most intense and extends well beyond the organism, and apparently furnishes a predetermined pattern which defines the future growth and transformations of the developing embryo. At death the 'living field' disappears. The inorganic fields inherent in all matter can then freely act according to their nature. Burr, the leader of the research group, states that 'it is hard to escape the conclusion that the measure at least determines the morphological pattern.'"

All this sounds quite familiar to the student of Theosophy, for what else would these *inorganic fields inherent in all matter*, and those other "*living fields*" or *electrical patterns*, be but the astral pattern whose projection appears as visible matter, and the Kâmic body as the basis of the morphology and particular characteristics of all organisms? No wonder some scientists are becoming philosophers and are already invading the non-physical world, in the premises of metaphysics! Indeed, modern science has already crashed the gates of the Astral World, and right there, at that particular spot, is where the great battle of the century is going to be waged between the mechanistic biologists and the unorthodox physicists.

Yes, the old edifice of materialism is crumbling into impalpable dust, and

science may yet redeem itself in the eyes of the world by promulgating a more idealistic conception of life, as the basis for a higher standard of morality, thus averting in time the danger of the

black shadow she has created, in the shape of atomic implements of destruction. H.P.B. was right, this generation of scientists will understand her *Secret Doctrine*.

[Dr. Gustaf Strömberg's book, *The Searchers*, can be obtained from the Editorial Offices of *Theosophia*, or from the Port Orient Book Co., P.O. Box 277, Pt. Loma Sta., San Diego 6, Calif. Price \$3.00.—Editor.]

## QUESTIONS AND ANSWERS

The Editorial Offices of *Theosophia* will be glad to receive from readers and inquirers questions regarding the teachings of Theosophy, or anything connected with the Theosophical Movement. We welcome especially questions from young people who have just discovered the existence of the Ancient Wisdom, and desire guidance in their reading and studies. The questions will be answered to the best of our abilities and will either be printed or sent out in mimeographed form. We wish all subscribers and readers to feel that they can contribute materially to the value of this magazine by bringing up subjects for discussion.

—Editor

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**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 Theosophical Book Association for the Blind, Inc. (Flavia B. Snyder, Pres.), "Krotona," Ojai, Calif.

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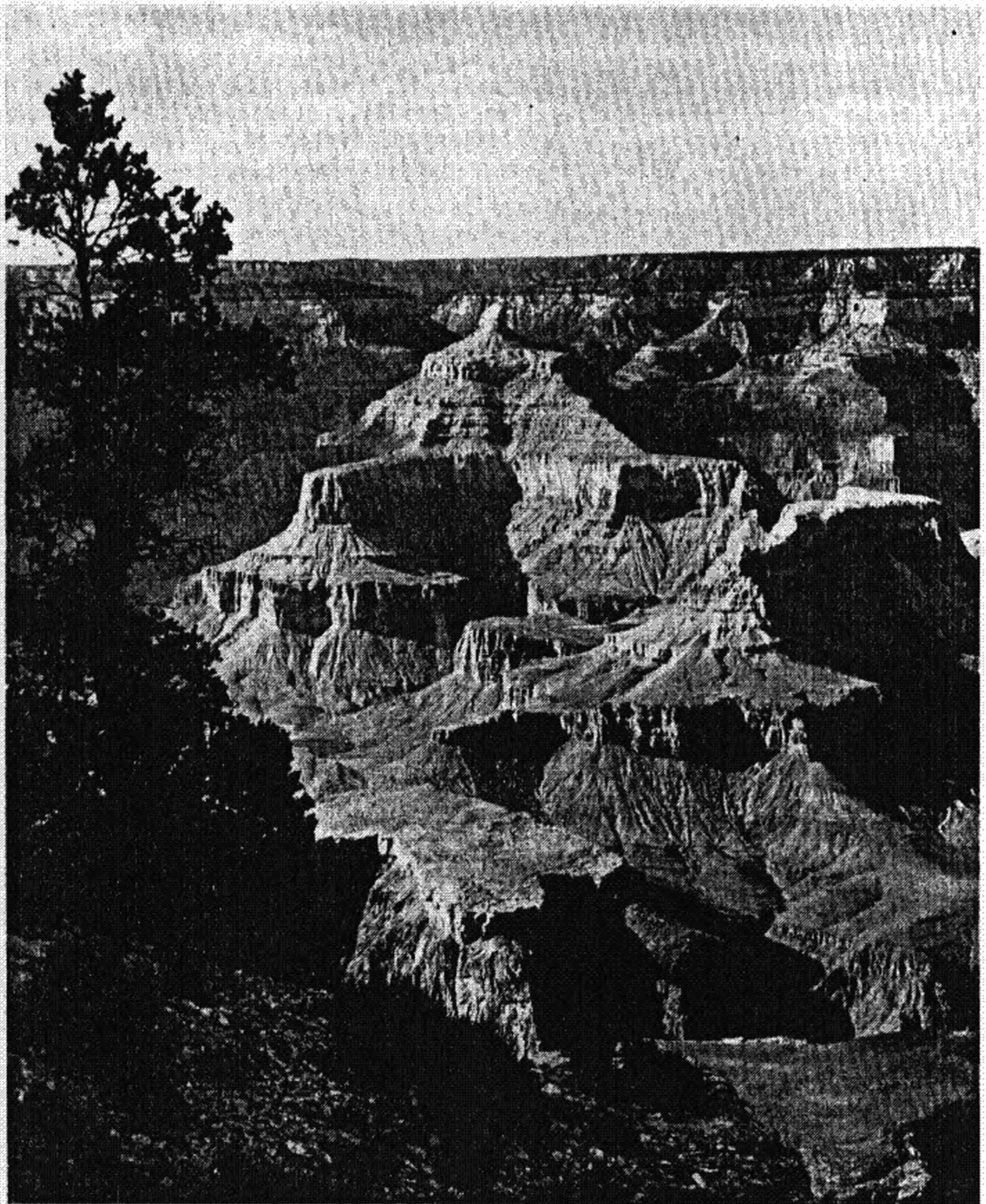


# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. V, No. 5 (29)

JANUARY-FEBRUARY, 1949



GRAND CANYON OF ARIZONA

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# 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 237, Western Building, 553 South Western Avenue, Los Angeles 5, California. Make checks payable to "Theosophia."

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## A THOUGHT TO REMEMBER

"The world indeed is in a dangerous situation just at present; and it is my keen realization of the existence of much as yet unexhausted European and American racial karma which urges me to impress upon the minds of all our members, and indeed upon the minds of Theosophists everywhere, our supreme present duty: to do our utmost to bring back to the consciousness of the humanity of our day a keen and lively sense of the inevitability of karmic retribution — a sense which humanity has almost lost — and to make universal this sense or feeling of our responsibility towards each other and towards our fellows; and if we succeed in awaking this sense of responsibility, because of its permeating and powerful influence, it will surely work strongly in the counsels and deliberations of those representative men whom our western peoples set over themselves as guides and governors in national affairs and in international relations.

"No normal human being who is awake to the fact that Nature is infinitely just and metes out retribution with unerring and infallible action, will ever do other than strive to his utmost to deal with justice, impartiality, and impersonal fairness by all other men, irrespective of what expediency or individual or national profit may, from short-sighted vision, otherwise urge upon him. Let us spread this great and consoling teaching of Nature's unerring retributive justice everywhere, my Brothers, and by every means in our power, supporting our presentation of it with all the scientific and philosophical knowledge at our command, and with all the persuasive logic that we are capable of. Only a universal awakening to a lively sense of the great fact that reason and not chance governs world-affairs, will restore to mankind in general the instinctive sense of the ever-present need to do right and to give impartial justice unto all, and that the doing of right brings success of all kinds and all true and lasting worth in its train."

— G. de Purucker, *Messages to Conventions*, pp. 233-234.

## LICENSE VERSUS FREEDOM

BORIS de ZIRKOFF

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

"For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." — St. John, *Revelation*, xxii, 14-15.

Happy New Year to All!

A friendly thought expressed at an opportune time.

Yet it is hard to imagine, even for an optimist, that the opening year will be "happy" for the majority of the human race. Certainly not for the 300 million children who are underfed and half-naked, according to the report of the U.N.; or the estimated 60 million children who have already been injured by starvation beyond the possibility of recuperation; or the untold millions who are pushed around, driven from pillar to post, by invading armies, and counter-attacking hordes, belonging to this, that, and the other war lord or international bandit in one or another part of the "civilized" world.

At the opening of 1949 — with its two ominous *nines* staring at one—we stand just exactly where we have stood before, as far as the level of our world-wide ethical standard is concerned.

As a matter of fact, there is no more pressing problem in the world today than to find a way and a method whereby to arouse among people at large, and in every part of the globe, a sense of ethical behavior, a realization of the fact that Nature is based on orderly procedures, and that "freedom" is not unbridled license, and never can be such.

The approach to Ethics on the part of Science is both shallow and useless, because it is mainly a negative approach, whereby certain supposed laws of general behavior are deduced from consideration of mutual convenience and expediency. The approach of certain organized religious bodies is becoming more and more ironical with every day, when we witness some Churches, of both the Roman Catholic and the Protestant sects, appealing for peace, goodwill and universal tolerance, while their hands are still red from the massacres of innocent victims, burned and slaughtered for centuries, on doctrinal points

alone. It is hard to believe that anyone, short of being totally ignorant of history, is going to accept as Teachers of ethics representatives from that side of the fence.

As to philosophy, we do not know of any, at least in the Occidental world, that could possibly command the attention of the people, apart from certain Oriental concepts, originating in the great philosophical schools of ancient times, and now gradually entering the mentality of the people of the West.

It is quite probable that in the midst of the ethical morass of the present generation, these ancient spiritual-intellectual concepts contain within themselves a greater regenerating power than all the rest put together, and are due to become better known and more universally respected as time goes on.

This, of course, will be interpreted by some people as meaning that students of Theosophy regard "Christian" ethics and precepts as mere chaff, not worth the bother. It has been so interpreted in years past. But the reason for this attitude is mainly due to the fact that people fail to realize that the ethics and the precepts of the great Teacher known as Jesus of Nazareth are typically Oriental, practically identical with those of Buddhism, and cannot be excluded, on mere historical grounds, if nothing else, from the concept of Oriental Wisdom. What is meant by "Christian" ethics or precepts? We know of none. The founder of the religion of the West was a Syrian, versed in all the knowledge of the Orient, while the Western world of the time was largely occupied, as it is today, with mutual invasions, massacres, rapine, and plunder.

Students of the ancient wisdom have a profound respect for the magnificent ethics of the Gospel story, and think that the very nature of these precepts

and teachings identifies them with the overall occult heritage of the human race, and identifies their Teacher as an adept belonging to the Brotherhood of compassion.

But the above considerations should by no means be misinterpreted to mean that students of the ancient wisdom are so blind as to confuse the ethics of the Gospel story with the *practical* demonstration engaged in for centuries past by the organized religious sects which assumed the name of "Christian." That there have been in the Occidental religious world many true exponents of the Sermon on the Mount, and many saintly men and women whose lives were a blessing to others, is unquestionably true. But it is equally true that the world of today is suffering the heavy penalty and the karmic curse for pretty nearly 2,000 years of religious fanaticism, violence and bloodshed, conditions which the Buddhist world never originated and never made itself guilty of. And it is certainly not from the camp of organized religion that we can expect those compelling forces of noble ethical conduct to arise which alone can regenerate this world.

Those regenerative forces exist in every human being as such; they can be induced to manifest themselves by the example of men and women whose lives are already based on them. There are such people, but they are not many. Their number must increase before we can look forward to a change of ethical behavior at large. The ideas, the precepts, the teachings, exist today, as they have ever existed. They have never changed, and are not likely to change in the future. They are contained in the message of every great Seer, Sage, Adept, Avatâra, or Master of Life. Before these precepts can become a living power among men, and form the foundation of a new type of world-civilization, certain definite realizations must dawn upon the masses and their befuddled leaders. For instance, here are some of them:

That war, violence, and bloodshed, are unconditionally wrong and can

never be justified by either motive or objective.

That coercion under any form is a denial of the divine privilege of free choice in those to be coerced.

That freedom consists in co-ordinating one's life with the functions and operations of Universal Law — the Laws of Nature, and not in the exercise of unrestricted "free will," meaning in most cases uncontrolled license.

That ethics are not human conventions, but are fundamental functions of Nature, based upon unchangeable operations of Nature's forces, and cannot be superseded by mere "morals," altering with every historical season or grouping of nations and states.

That competition is as unethical as is coercion, when interpreted in terms of selfish gain or personal success.

That the universal structure is based on mutual co-operation and harmonious integration of forces and substances, not on the triumph of a few at the expense of the many.

That cause and effect are inherent in every operation and function of Nature, great and small, visible and invisible, material and spiritual, and that this co-relation between them is not severed by the mere temporary withdrawal of man from this outward sphere of existence, but continues from one life to the next.

That the noble ethical and spiritual precepts of the Teachers were not intended as mere subjects for "religious instruction" on the seventh day of the week, but were given to the human race as *scientific laws* upon which to base both individual and collective life, the life of the family and the life of the state.

Either the Great Spiritual Teachers of mankind were Sages and Seers of supreme wisdom and insight, or they were all cheats and liars, peddling trumped-up schemes of behavior for the delusion of many and the benefit of a few.

We prefer to consider them as the former and to try and follow in their footsteps the best we can.



# TIBETAN TEACHINGS

A LONG-DELAYED PROMISE FULFILLED \*

H. P. BLAVATSKY

[Originally published in *Lucifer*, London, Vol. XV,  
September and October, 1894, pp. 9-17 and 97-104.]

"They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal."  
— From the *Tched-du brjad-pai tions* of the BRAH-MGYUR.

In the January number of *The Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama — the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the 'Ta-loi and 'Ta-shüh-lumpo Lamas Rim-boche of Tibet — on certain conclusions arrived at by the author of *Buddha and Early Buddhism*. Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in the intervention of departed human spirits" was anathema maranatha in the East, whereas it is "in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mittra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed "spirit" whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say

\* [This article, in two installments, seems to belong to a series originally prepared by H.P.B. for *The Theosophist*, but for some reason set aside and never published therein. As the date shows, this material appeared in *Lucifer* after H.P.B.'s passing. Although an editorial note in *Lucifer* suggests that this series may be continued "for some months," no further installments appeared, and no information is available as to what became of the remainder of that series.]

The work quoted from in this article, *Buddha and Early Buddhism*, was written by Arthur Lillie (New York, G. P. Putnam's Sons, 1882). H.P.B. wrote a number of polemical articles in which the assertions of Arthur Lillie regarding Buddhism were analysed and opposed by her.—*Editor*.]

"Buddhists," we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of the Buddhists of the Northern and Southern Churches — the Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraph from *Buddha and Early Buddhism*:

"I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakening cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

"The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain 'fields of the Buddhas' to commune with earth."

Our learned Tibetan friend writes:

"Let me say at once that monks and laymen give the most ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. 'The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the *Bksh-hgyur* and other books of the Tibetan laws some literal descriptions, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone — lapis lazuli — to the south. In these abodes of bliss they — the Lha — remain as long as they please, and then pass to the paradise of other worlds.'

"This description resembles far more — if my memory of the missionary-school-going period at Lahoula does not deceive me — the 'new Jerusalem coming down from God out of heaven' in John's vision — that city which measured 'twelve thousand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls' than the city of the Jang-Chhub either in the *Bksh-hgyur* or in the ideas of Tibetans. In the first place, the sacred canon of the Tibetans, the *Bksh-hgyur* and *Bstan-hgyur*, comprises one thousand seven hundred and seven distinct works — one thousand and eighty-three public and six hundred and twenty-four secret volumes — the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description of localities is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which

the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

"If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World*, and *Buddha and Early Buddhism* — whose poetical hypotheses may be upset and contradicted, one by one, with the greatest of ease — resulted in nought, verily then, the attempts of the predecessors and successors of the Abbé Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shākya Thub-pa.

"In *The Theosophist* for October, 1881, a correspondent correctly informs the reader that Gautama the Buddha, the wise, 'insisted upon initiation being thrown open to all who were qualified.' This is true; such was the original design put for some time in practice by the great Song-gyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brāhmins to their system, had to drop out of the country one by one and seek safety beyond the Himālayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Aryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Shākya-Muni. These ascetics had dwelt beyond the Himālayan ranges from time immemorial. They are the direct successors of those Aryan sages who, instead of accompanying their Brāhmin brothers in the pre-historical emigration from Lake Mānasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in the inaccessible and unknown fastnesses. No wonder, indeed, if the Aryan esoteric doctrine and our Arahāt doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpolluted by human exaggerations — its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends — it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Shākya Tathāgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

"Our world-honoured Tsong-kha-pa closing his fifth Dam-ngag reminds us that 'every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the conditions of Anuttara Samyak Sambodhi' — the most merciful and enlightened heart.

"There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors — too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom — as uninitiated though sincere and pious men — commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folk-lore than an exposition of the Wisdom Religion as preached by the world's Saviour. But none of these are to be found in the canon; and,

though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos*, written by the Bonze Jin-ch'an, of Peking; *The Shing-Tao-ki*, or 'The Records of the Enlightenment of Tathâgata,' by Wang-Puh, in the seventh century, *The Hsi-shai Sûtra*, or 'Book of Creation,' various volumes on heaven and hell, and so forth — poetic fictions grouped around a symbolism evolved as an after-thought.

"But the records from which our scholastic author, the monk Della Penna quotes — or I should rather say, misquotes — contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The 'Lha' of whom Della Penna speaks but to deride a fable, they who 'have attained the position of saints in this world,' were simply the initiated Arhats, the adepts of many and various grades, generally known under the name of Bhanté or Brothers. In the book known as the *Avatamsaka Sûtra*, in the section on 'the Supreme Atman — Self — as manifested in the character of the Arhats and Pratyeka Buddhas,' it is stated that 'Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden knowledge called Alaya Vijñāna.' 'Who is in the possession of the true hidden knowledge?' 'The great teachers of the Snowy Mountain,' is the response in *The Book of Law*. 'The Snowy Mountain is the 'mountain a hundred and sixty thousand leagues high.' Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes clear as can be, even in Della Penna's further description, to one who has but a glimpse of the truth. 'According to their law,' says that monk, 'in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means "Saint of Splendour and Infinite Light." This saint has many distinct "powers," who are all called "chang-chub,"' which — he adds in a footnote — means 'the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living.'

"This shows that these presumably dead 'chang-chubs' are living Bodhisatwas or Bhanté, known under various names among Tibetan people; among others, Lha, or 'spirits,' as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvāna — the bliss of eternal rest, or oblivion of personality — to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

"To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure 'self' remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

"The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human māyās as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

"The periods allotted for these exceptional cases vary. In the first case,

owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi — the most holy and enlightened heart — the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought — intensely concentrated at the moment of death — becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

"In all other cases of apparitions or communications by whatever mode, the 'spirit' will prove a wicked 'bhûta' or 'ro-lang' at best — the soulless shell of an 'elementary.' The 'Good Doctrine' is rejected on account of the unwarranted accusation that 'adepts' only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us 'that immortality is conditional,' and that the chances of an adept who has become proficient in the Alaya Vijñāna, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centred within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha — during which an illuminee sees the long series of his past lives throughout all his previous births in other worlds — was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitâbha Buddha, who generated that Saviour, the merciful Bodhisatwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vâch of the Brâhmins. While the Brâhmins maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitâbha, since he was the first to prove the eternity of the Self-born. Kwan-yin, Kwan-yin is the Vâchishvara or Voice-Deity of the Brâhmins. Both proceed from the same origin as the Logos of the neo-

platonie Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vâchishvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brâhmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisatwas or Rahats need not be adepts; still less, Brâhmanas, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

(To be continued.)

## H. P. BLAVATSKY MEETS HER TEACHER

MARY K. NEFF \*

So far as is known, Madame Blavatsky came to America in 1851, 1853, and 1873. On her first visit she landed at Quebec — a runaway wife from an elderly husband, to whom she had jokingly become engaged, never dreaming her relatives would force her into such an incongruous marriage, during the absence of her father and the severe illness of her grandmother. Her mother had died when she was eleven.

Her beloved aunt, Nadyezhda Andreyevna de Fadeyev, only three years her senior, said of it: "She had simply been defied one day by her governess, to find any man who would be her husband, in view of her temper and disposition . . . even the old man she had found so ugly and had laughed at so much, calling him a 'plumeless raven.' . . . That was enough; three days after she had made him propose. . . ." (*Incidents in the Life of Mme. Blavatsky*, A. P. Sinnett, p. 54.)

To A. P. Sinnett, trying in 1885 to extract information from her for a series of memoirs, she wrote: "Details

about my marriage? Well now they say that I wanted to marry the old whistle-breeches myself. Let it be. My father was 4,000 miles off. My grandmother was too ill. It was as I told you. I had engaged myself to spite the governess never thinking I could no longer *disengage* myself. Well — Karma followed my sin." (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 157.)

"My aunt Mme. Witte swore before the image of some St. Flapdoodle that she would *curse me* on her death-bed if I permitted my *Memoirs* to be published, so long as all my relatives are yet living. . . ." (*op. cit.*, p. 217)

"Matters were such, that for one sentence mentioning my prayers and supplications not to be married to old B--- would have brought down protests and denials from my cousins who deem it their duty to prove that it was not my grandparents or aunt, but my father and I who had to be blamed for the ridiculous marriage." (*op. cit.*, p. 214.)

So, she was married on July 7, 1849, before her seventeenth birthday, July

\* As we go to press, news comes of the passing of Mary K. Neff to her well-earned peace. While the personal side of us may grieve over the temporary loss, we nevertheless know that hers is a wonderful spiritual experience, and that her mystic journey starts at the auspicious season of the Winter Solstice.

Mary K. Neff was for many years a great authority on the facts pertaining to H. P. Blavatsky's life and work, and has written extensively on this subject. Apart from a large number of valuable essays published in *The Theosophist*, she was the author of two works: *The "Brothers" of Madame Blavatsky*, and *Personal Memoirs of H. P. Blavatsky*. She also published very valuable chronological lists of the Letters from the Masters written to A. P. Sinnett, and of the Letters from H.P.B. to the same gentleman,



31 (old style). After several futile attempts over a period of three months more or less, she managed to escape from her husband, who was then Vice-Governor of the Province of Erivan in Transcaucasia, "without," says her aunt Nadyezhda, "giving him any opportunity ever to think of her as his wife." Then, financed by her sympathizing father, the idol of whose regiment she had been as a child, travelling from place to place with his artillery command, she began a world-tour in pursuit of — Magic.

In 1851, after considerable travelling, she landed at Quebec, where she made the acquaintance of Red Indians, and inquired as to Magic and Medicine Men, the net result being the loss of a valuable pair of Russian boots.

Thence she made her way to New Orleans where she studied Negro Voodooism, "a sect of Negroes of the West Indies." She may have gone there by sea, because she does not count this, her first trip to America, as a visit to the United States.

After leaving New Orleans she crossed Texas into Mexico, "protected in these hazardous travels," says Sinnett, "by the sheer force of her own fearlessness, and her fierce scorn of all considerations however remotely associated with the 'magnetism of sex'." It may be added that she was protected also by the fact that she often travelled in disguise. She wrote to Sinnett, when he was gathering material for his book:

"Suppose I were to tell that *I was in man's clothes* (for I was very thin then) which is solemn truth, what would people say? So I was in Egypt with the old Countess who liked to see me dressed as a *man student*, 'gentleman

student' she said. Now you understand my difficulties? That which would pass with any other as eccentricity, oddity, would serve now only to *incriminate* me in the eyes of the world." (*op.cit.*, p.151.) Today, in the United States where half the women wear men's clothing, it would no longer be a source of scandal or counted against her morals.

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She left the Western Hemisphere for India, *via* the West Indies towards the end of 1852. This is her 1851-52 itinerary according to A. P. Sinnett; but a slip of paper mentioning her travels was found by Dr. Annie Besant, which adds South America to the list. That she journeyed beyond Mexico is revealed by a mistake on the part of Mr. Sinnett; he placed Copan in Mexico. The name appears as Copau in his book. Copau is a non-existent place; but Copan is a village in Honduras, famous for the remarkable ruins in its neighborhood. This is in keeping with her references to Copan in *Isis Unveiled*. (II, 561, 567).

To quote the words of A. P. Sinnett (*Incidents*, pp. 65-66):

"She resolved during her Mexican wanderings that she would go to India, fully alive already to the necessity of seeking beyond the northern frontiers of that country for the further acquaintance of those great teachers of the highest mystic science, with whom the guardian of her visions was associated in her mind. She wrote, therefore, to a certain Englishman, whom she had met in Germany two years before, and whom she knew to be on the same quest as herself, to join her in the West Indies, in order that they might go to the East together. He duly came, but the party was further augmented by the addition of a Hindu

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the actual dating of both being in many instances very uncertain.

Aside from the present contribution from her pen, *Theosophia* will have the privilege of publishing several other essays which Mary K. Neff turned over to us some time ago.

We wish to note in particular Mary K. Neff's invaluable help given for many years, while she resided at Adyar and was in charge of the Archives of the Theosophical Society, in connection with the compilation of H.P.B.'s *Complete Works*, four volumes of which have appeared so far.

We bid her *bon voyage* and look forward to further collaboration in the Cause of Theosophy, maybe in some nobler age.

—Editor

whom Mme. Blavatsky met at Copau, in Mexico, and whom she soon ascertained to be what is called a 'chela,' or pupil of the Masters, or adepts of oriental occult science. The three pilgrims of mysticism went out *via* the Cape to Ceylon, and thence in a sailing ship to Bombay, where, as I make out the dates, they must have arrived at quite the end of 1852."

Notice the reference to her *quest*: "She wrote . . . to a certain Englishman . . . on the same quest as herself . . . that they might go to the East together." What is more — she is *joined* by a Hindu who was "what is called a 'chela,' or pupil of the . . . adepts of oriental occult science." Does she know of these oriental adepts?

Yes. This is what she wrote to Sinnett when he was collecting material for his *Incidents*: "I saw Master in my visions ever since my childhood. In the year of the first Nepaul Embassy (when?) saw and recognized him. Saw him twice. Once he came out of the crowd, then He ordered me to meet him in Hyde Park." (*Letters to Sinnett*, p.150.)

When? The Prime Minister of Nepal, Prince Jung Bahadur Koonwar Ranajee, and his retinue, sailed from Calcutta for London on April 7, 1850, and returned from Marseilles to Calcutta on December 19, 1850. In that year young Madame Blavatsky toured Europe in the company of Princess Bagration-Muhransky, visiting Germany where she met the Englishman mentioned before, and staying in England where she met the Master of her visions, as he was a member of the retinue of Prince Jung Bahadur.

As this was the first visit of any Indian Prince to England, it was a great occasion in both countries, the subject of wide press comment long before his arrival, and throughout the progress of the visit. Thus *The London Times* of March 2nd, 1850, quoted from *The Englishman* of Calcutta, issue of February 26:

"The long-expected mission from His Highness the Rajah of Nepaul, composed of the following officers who are in charge of a complimentary letter to Her Most Gracious Majesty the Queen, and rare articles as gifts to her, is about to take

its departure from Katmandoo, so as to arrive at Patna by the 10th proximo:

Jung Bahadur Koonwar Ranajee, Prime Minister and Commander in Chief;

Col. Juggut Shumshere Koonwar Ranajee, and

Col. Dhree Shumshere Koonwar Ranajee, brothers of the Premier;

Capt. Runmihir Singh Adikaree,

Khajee Kurbeer Khutree,

Khajee Hamdul Singh Khutree,

Lieut. Kurbeer Khutree,

Lieut. Lal Singh Khutree,

Lieut. Beem Sen Rana,

Two Subas,

One Subadar,

One Nepalese doctor,

Col. G. St. P. Lawrence, who is to accompany the Minister to England."

The 300 sepoys and the train of elephants, which formed part of the procession, were left behind in Patna, India, while the Prince and his party embarked to cross what the Hindus call the *Kala Pani*, the "Black waters," or the ocean.

The arrival of the Nepalese Embassy is also recorded in the *Annual Register* (Vol. for 1850, sec. "Chronicle," pp.71-72), published in London regularly for the last hundred and fifty years or so.

Madame Blavatsky speaks of the "first Nepaul embassy," as though there had been a second. But there never was a second embassy from Nepal. Her meaning may have been that it was the very first embassy to go to England from the Indian States; or she may have had in mind the fact that the next year, 1851, Nepal sent a delegation to the great International Exhibition in London.

The question presents itself: why should Master Morya of the Rajput Kingdom of Udaipur accompany a Prince of Nepal to England? The records of Indian history reveal the fact that the present ruling house of Nepal is the Goorkha or Gurkhali dynasty, and that it is lineally descended from the Rajput Princes of Udaipur. This may have had a bearing upon the circumstances mentioned above.

It is a matter of speculation as to which one of the individuals mentioned by *The London Times* as being in the retinue of Prince Jung Bahadur was

Madame Blavatsky's Teacher. The names of Lieut. Lal Singh Khutree and Khajee Hamdul Singh Khutree may be, for various reasons, of special interest in this connection.

Countess Constance Wachtmeister, friend and confidant of Madame Blavatsky's later years, tells something about this momentous first meeting with the Master in her book *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* (pp.56-57):

"When she was in London, in 1851, with her father, Colonel Hahn, she was one day out walking when, to her astonishment, she saw a tall Hindu in the street with some Indian princes. She immediately recognized him as the same person that she had seen in the Astral. Her first impulse was to rush forward to speak to him, but he made her a sign not to move, and she stood as if spell-bound while he passed on. The next day she went into Hyde Park for a stroll, that she might be alone and free to think over her extraordinary adventure. Looking up, she saw the same form approaching her, and then her Master told her that he had come to London with the Indian princes on an important mission, and that he was desirous of meeting her personally, as he required her co-operation in a work which he was about to undertake. He then told her how the Theosophical Society was to be formed, and that he wished her to be the founder. He gave her a slight sketch of all the troubles she would have to undergo, and also told her that she would have to spend three years in Tibet to prepare her for the important task."

Countess Wachtmeister adds that she consulted her father, and decided to accept the offer, leaving shortly afterwards for India.

There is reason to doubt one point of the Countess' statement, namely, that the Master mentioned the name of the Society which was to be formed at some future date. He may have done so, but it is not very probable. It's true that we find H. P. Blavatsky using the term "theosophy" months before the founding of the Theosophical Society,

in a letter postmarked February 16, 1875, to Professor Hiram Corson, of Cornell University. She wrote to him: "I found at last, and many years ago, the cravings of my mind satisfied by this theosophy taught by the angels."<sup>46</sup>

On the other hand, there exists the following interesting evidence. In her *Scrapbook I*, now in the Archives of The Theosophical Society (Adyar), H.P.B. pasted a clipping from the *Spiritual Scientist*, Boston, dated September 23, 1875. It was one of her own articles published in this journal under the title of "From Madame H. P. Blavatsky to her Correspondents. An Open Letter such as Few Can Write" (See *Complete Works of H. P. Blavatsky*, Vol. I, pp. 62-67). To this clipping, H.P.B. added the following pen-and-ink comment: "Orders received from India direct to establish a philosophico-religious Society and choose a name for it — also choose Olcott. July, 1875." This would mean that the name of the future Society was not known at the time.

We see her late in 1851 *en route* to India by way of America; and Sinnett in his *Incidents* mentions that at New Orleans her Master guided her away from researches in Voodooism—"magic practices," he says, "that no highly trained occult student would have anything to do with, but which nevertheless presented attractions to Madame Blavatsky, not yet far advanced enough in the knowledge held in reserve for her, to distinguish 'black' from 'white' varieties of mystic exercise. . . . Mme. Blavatsky might have been drawn dangerously far into association with them . . . but the strange guardianship that had so often asserted itself to her advantage during her childhood, which had by this time assumed a more definite shape, for she had now met, as a living

\* She had constant need to use "blinds" in her efforts to teach Occultism to an uncomprehending public. This is one of them—"angels" being palpably a blind for "Adepts" or "Masters." Probably no one in the United States in 1875 would have known what a "Master" was. She taught that to the Western world. But Spiritualists—and Professor H. Corson was one—accepted teaching from "spirits," whom they sometimes called "angels."

man the long familiar figure of her visions, again came to her rescue. She was warned in a vision of the risk she was running with the Voodoos, and at once moved off to fresh fields and pastures new." (*op.cit.*, pp. 63-64.)

The fact is she had met her Master, not once but twice, before beginning her "quest." She herself has testified to this most graphically in a sketchbook she carried with her on her travels, which is carefully preserved in the Archives of the Theosophical Society at Adyar, India. She devoted a page to sketching a small sail-boat, near a landing-stage and some boat-houses (Facsimile in *The Theosophist*, Vol. LII, No. 11, August, 1931). Underneath she has written in French (she was not then conversant with English): †

"Nuit mémorable! Certaine nuit, par un clair de lune qui se couchait à Ramsgate 12 Août: 1851. \* lorsque je rencontrais M . . . le Maître de mes rêves!!

\* le 12 Août — c'est Juillet 31 style russe—jour de ma naissance—*Vingt ans!*"

Translated into English, this means:

"Memorable night! On a certain night by the light of the moon that was setting at Ramsgate on August 12, 1851, \* when I met M . . . the Master of my dreams!!

\* August 12 is July 31 Russian style—my birthday—*Twenty years!*"

In her *Reminiscences* Countess Wachtmeister, having in mind this

sketch, relates that "On seeing the manuscript I asked why she had written 'Ramsgate' instead of 'London,' and H.P.B. told me that it was a blind; so that anyone casually taking up her book would not know where she had met her Master, and that her first interview with him had been in London as she had previously told me." This explanation was a blind for the Countess—to prevent her knowing Madame Blavatsky had met the Master twice: at London in 1850 and at Ramsgate in 1851. Had the idea of two meetings flashed upon the Countess' mind, she would have seen the truth in H.P.B.'s concluding remark that "her first interview with him had been in London, as she had previously told me." Probably H.P.B. was under an obligation of secrecy as regards these meetings; for she once wrote to Mr. Sinnett: "I cannot, I must not speak of this."

Furthermore, it would have hardly been possible to meet the Master privately in Hyde Park in 1851; for the first great International Exhibition was in full swing at Hyde Park that year. It was opened in the newly built Crystal Palace by Their Majesties Queen Victoria and Prince Albert on May 1st; May 30th was the first "shilling day," and throughout the summer and autumn thousands poured into Hyde Park and the Crystal Palace built over its trees. Ramsgate, a resort down the River Thames, near the coast, offered facilities for privacy; hence the quiet interview there on August 12, 1851, by moonlight, perhaps in the boat she sketched.

(To be continued)

† She has written: "... I was taught dreadful Yorkshire by my nurse called Governess. From the time my father brought me to England, when fourteen, thinking I spoke beautiful English—and people asked him if he had me educated in Yorkshire or Ireland—and laughed at my accent and way of speaking—I gave up English altogether trying to avoid speaking it as much as I could. From fourteen till I was over forty I never spoke it, let alone writing and forgot it entirely. I could read—which I did very little in English—I could not speak it. I remember how difficult it was for me to understand a well written book in English so far back only as 1867 in Venice. All I knew when I came to America in 1873 was to speak a little and this Olcott and Judge and all who knew me then can testify to." (Letter of H.P.B. to A. P. Sinnett, dated Würzburg, January 6, 1886, in *The Mahatma Letters to A. P. Sinnett*, p. 479.)

# THE ILLUSION OF SALVATION

FERMIN ARTECHE

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. . . ." — St. John, *Revelation*, iii, 2.

Salvation and Immortality, like Soul and Spirit, are terms belonging definitely to the Sacred literature of all the world religions, and as such are widely used in a rather confused sense. In popular religion, particularly in the Christian, there is hardly any distinction made between soul and spirit; both terms being treated ordinarily as synonyms. Then, to confuse and confound the unwary, it is stressed as a truism that "man *has* a soul"—just like owning a coat or a bank account—"eternal and immortal."

As there are no higher qualifications than those already attributed to the "soul," the term spirit becomes just another word with a nebulous meaning, just another name for the soul.

Now, if the "soul" has been created at birth, as it is said, how can it be eternal, and what about the owner of the soul himself?

Following this line of reasoning, no satisfactory answer can be given to these and other important questions, and one may feel inclined to reject the whole of the statements as false, were it not for the fact that the average human being, regardless of any religious beliefs, has the feeling that behind this theological jumble there must be a substratum of real truths. Lack of time and interest prevent most people from doing any real thinking on this paramount subject, since they are convinced that belief and faith of some sort will make them fit subjects for "salvation," which is true in a certain sense.

Indeed, this is a paramount theme; it is the only true objective of universal evolution, and it is more than worthwhile to find the time and arouse the interest to dig deep into it. So doing we shall see that "soul" and "man" are synonymous, but the irony of it all is that man or soul, as such, are neither "eternal" nor unconditionally "immortal." It is the "spirit" or spiritual monad

which is really eternal and immortal. Man or "soul"—the human ego—is but a transitory aspect in the manvantaric evolution of the monad; a reflection of the monad, which with the dawning of mind becomes self-conscious of its *apparent* existence as a separate entity.

"[That] It is not divided into beings; yet it stands as if divided; It is to be known as the supporter of beings, the Devourer and also the Emanator." — *Bhagavad-Gītā*, xiii, 16.

In a sort of rhetorical manner, we may say that the monad begins its pilgrimage as an unconscious entity, to complete its evolutionary cycle as a self-conscious one. Many are, indeed, the aspects of its manifestations, one of them, and perhaps the most important one, being *man*, for it is here, at this particular point, that the concept of true immortality has any meaning, and has possibilities of becoming a reality.

Man—the *Mâyâ*—is the means by which the self finds the object of its search—the Self. The whole object and finality of Religion is the realization of Immortality; the self-conscious union of the "spirit" with its parent-source. The word religion itself, like yoga, has that connotation in its original meaning: to unite, to bind, to become one. Most of the religious sects of today have lost sight of this, religion's true meaning and objective, and in order to fill in some way the vacuum created by their dead-letter-theology, they stress "salvation," the salvation of the "soul." There is a whole world of difference between "salvation" and the Immortality taught by all the great World Teachers.

The truly religious individual, the mystic, the chela, has no interest in "salvation"; his aspiration is set on freeing himself from the bonds of *Mâyâ*, from all the worlds of illusion. His goal, therefore, is Immortality of

the Self, Salvation has to do with heavens and hells, devachan and avichi, svarga, etc. Man, the *Mâyâ*, by beliefs, piety, and the observance of the conventional ethics of the age, and the ceremonies and rituals of his faith, is saved; he goes to heaven as a reward for his beliefs. Man, the illusion, goes to an illusory Paradise of his own creation, to vegetate and dream about the fulfillment of his noblest aspirations, but to return again and again, impelled by his unspent karman, back to the world of misery, disease, old age and death.

Once man awakens in himself the thirst for Immortality, and thereby enters the "stream," as it is called in *The Voice of the Silence*, he knows he has but a limited number of such "salvations" ahead of him in which to extinguish his karman; he is eager to make his sojourn in that Paradise as short as possible, for his business is not dreaming but self-conscious meditation. Thus he becomes the destroyer of illusion, the master of his mind; he is himself the path of liberation, for *Mâyâ* is not outside, but within his own mind.

### PHILOSOPHICAL RESEARCH SOCIETY

We wish to draw the attention of our readers to the serious and high-type philosophical work conducted by our good friend, Manly Palmer Hall—a fellow-pilgrim on the age-old path of spiritual endeavor. We recommend a visit to the Library of his Philosophical Research Society, a unique institution, located at 3444 Griffith Park Blvd., Los Angeles 27, Calif. (NO-12222). It contains the finest collection of occult literature in this country, as well as a vast number of works and manuscripts on the philosophies of both the Occident and the Orient. The Library can be used for research-work.

In the words of Manly P. Hall, "The Philosophical Research Society was created to perpetuate the teachings of those illumined men and women of the past whose lives and words are the richest heritage of our race. We are resolved to protect, insofar as possible the spirit flame they guarded with their lives."

The Publishing House of the Society is a center from which issues a steady stream of valuable philosophical literature. The writings of Manly P. Hall, and his outstanding quarterly, *Horizon* (\$3.00 per year), have been for years a source of inspiration to many. His frequent reference to the work of H. P. Blavatsky, and his unconditional endorsement of her position in the occult world, are sufficient evidence of the spiritual value of his own thought and work.

We suggest that our readers secure a list of the publications of the Philosophical Research Society and become better acquainted with its work.

—Editor.

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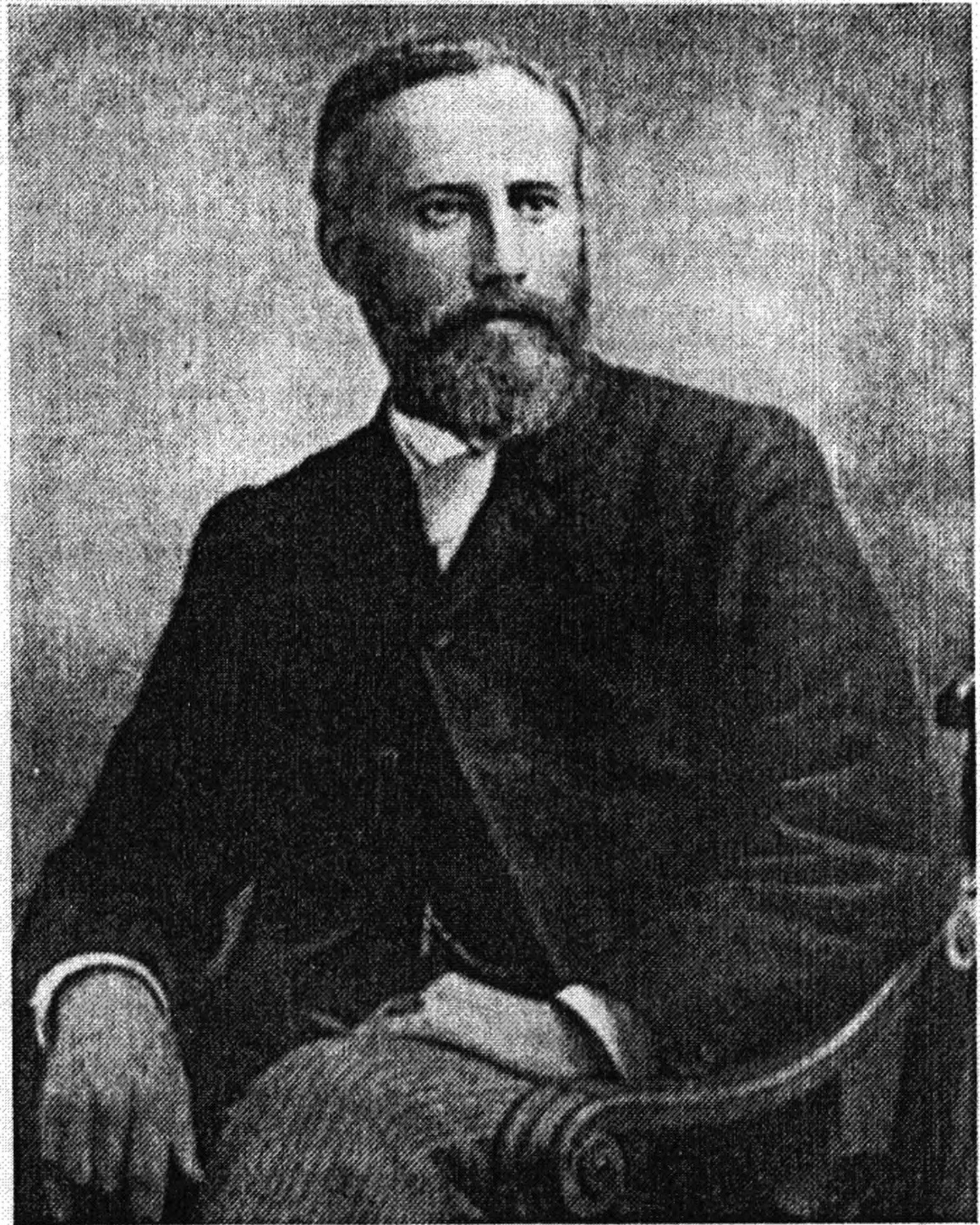


# THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. V, No. 6 (30)

MARCH-APRIL, 1949



WILLIAM QUAN JUDGE

April 13, 1851 - March 21, 1896

(Photograph originally published in *The Word*, New York,  
Vol. XV, April, 1912.)



# 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 237, Western Building, 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

[We follow the lead of our esteemed contemporary, *The Theosophical Movement*, Bombay, India, and publish as it did of recent date, the following words from the pen of William Quan Judge, written in answer to a question about the "peace" and the "Voice of the Silence" spoken of in *Light on the Path*. —Editor.]

"The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice. And, as *Light on the Path* says (Rule 21, Part I), 'It cannot be described by any metaphor'. The silence has its counterpart in nature when, after storms or cataclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals, and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by anyone accustomed to nature. And when a cataclysm takes place, such as the falling of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived. Each of these silences comes to an end because the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about those silences in which the voice of the soul has perchance a better opportunity of being heard."

—William Q. Judge, *The Path*, New York, Vol. III, July, 1888, pp.124-125.

# BROTHERHOOD: THE ONLY WAY OUT

BORIS de ZIRKOFF

Has the modern organized Theosophical Movement failed?

This question has been asked at various times, and by widely different people. No needless doubt should exist in the minds of earnest thinkers regarding this subject. It might be of value to consider the existing evidence, and to try and draw from it a few conclusions.

As far back as the summer of 1884, the Adept known by the initials K.H. wrote to A. P. Sinnett the following significant lines:

"You must have understood by this time, my friend, that the centennial attempt made by us to open the eyes of the blind world—has nearly failed: in India—partially, in Europe—with a few exceptions—absolutely. There is but one chance of salvation *for those who still believe*: to rally together and face the storm bravely. . . ." (*Mahatma Letters*, p. 362.)

And repeating himself in a postscript to this letter, Master K.H. emphatically re-iterates:

"I tell you *with a very few exceptions*—we have failed in Europe. . . ."

With the history of the organized Theosophical Societies before us, from the days when the above letter was written, it would be hard to believe that the initial effort which was declared by K.H. to have been a failure at that time, has, as an organized movement, redeemed itself since those days, and this in spite of the heroic efforts and self-sacrificing lives of several occultists who have laboured untiringly to pull the modern Theosophical organizations out of their doldrums and ruts. Apart from the saintly lives and magnificent actions of these rare individuals, the organizations, as such, have preferred to remain rutted and to formalize their creeds, each according to its own specific mould and bent.

The foundation-principle of the ori-

ginal Theosophical effort—the "centennial attempt" spoken of by the Teacher—was the recognition and promulgation of the fact of *Universal Brotherhood*, which at all times stood paramount in the program of the Society, and was considered of incomparably greater moment than any formulated set of teachings, the full import of which could be understood only by those who had become prepared for them by means of a life based upon the practical application of Brotherhood.

The divided status of the modern Theosophical Movement has been for years past, and is today, the greatest and the most direct indictment against it. The absence of genuine brotherhood even among Theosophists themselves, and the history of their mutual feuds and partitions, can in no way be compensated by the presence of profound teachings in the voluminous tomes of theosophical literature. Lacking the vital, dynamic and living spirit of Brotherhood in practice, in most, if not all of its ramifications, the Movement can derive but little value from the merely intellectual consideration of complex technical teachings, which are only too often twisted and tangled to serve this, that, or the other preconceived notion, or perverted objective.

For it should be distinctly remembered that the modern Theosophical Movement in its organized form—which, by the way, is not all there is to the Movement as a whole—is not only divided organizationally. This, perhaps, would not be so bad, after all. It is thoroughly, and to all present appearances permanently, divided on the subject of the teachings themselves, presenting the latter, in several most important and vital points, in mutually contradictory forms and with implications and deductions which exclude each other, and can never be reconciled

by any "middle-of-the-road" restatement, or perchance an occult "Münich-compromise."

The respective forms have crystallized long ago, and exhibit the unmistakable sign-posts of growing sectarianism.

In an obscure place, far removed from the general run of the reading public, in an old and musty volume of the London Spiritualistic journal, *Light* (Vol. 1, October 11, 1881), there is to be found the following interesting passage from the pen of the President-Founder, Col. Henry S. Olcott, writing at the time on the subject of the Mahatmans and their alleged infallibility:

"Yes, I insist again that the teaching of a Mahatma is no more and no less true because he is one. It is either true or false, and must be determined upon its intrinsic merit. The Theosophical Society was distinctly founded upon that hypothesis, and every tendency shewn of late to convert it into a sect, following inspired revelations, is a strict debasement of its character. Madame Blavatsky and I have not undergone so much labour, and expense, and mental suffering to add another wretched sect to the multitude that already curse the world, and we mean to crush every attempt to make one of the Theosophical Society. Throughout all my public addresses this view has been enforced as strenuously as was possible to me, and I have tried to compel my hearers to understand that every man must save himself if he would be saved; and that no Mahatma would interfere with the necessary results of any one's actions (*Karma*) under any circumstances."

Everyone of the existing Theosophical Societies thinks and proclaims to the world the alleged fact that it is not a sect, mainly on the strength of the doubtlessly true fact that it requires no one to subscribe to any set creed to become a member thereof. But the subject of teachings is sidestepped in this connection every time.

Is there a way out of this situation? Assuredly. It is to subordinate doctrinal teachings, technical presentations of occult doctrines, and organizational disputes, to the all-pervading spirit of *Brotherhood*, and to return to the original platform upon which the modern centennial effort was started.

There is hardly anything standing in the way of this realization, except a sense of intellectual and spiritual pride on the part of students in the various Theosophical organizations, a sense based on misunderstood values, and the loss of genuine brotherliness. Ivory towers of dry intellectualism have been erected by every Theosophical Society in years past, and these towers enshrine the membership of each of them, making mutual intercourse between them either a matter of exceptional occasion, or mere "showing off," all parties concerned patting themselves on the back for having been good boys by venturing out some afternoon or evening into the dangerous field of brotherly intercourse, and returning home with only minor injuries to the all-powerful ego!

This, at best, is a parody on Brotherhood and a farce played on the very arena of the Theosophical Movement, supposedly the most serious Movement of the age!

There are in every Theosophical Society, and in every country of the world, earnest men and women who deeply deplore this state of affairs. They silently work, mostly behind the scenes, but at times openly, to bring about a change and a transfiguration of existing conditions, building bridges of thought, of word and of action, between the disjointed limbs of a great Movement which has failed to live up to its magnificent possibilities. They hope for the appearance in this world of some spiritually-inspired individual who will unify these fragments and revitalize the whole.

How strange it would be if such an individual were suddenly to appear *outside* of all organized Theosophical bodies, and to rally unto himself all those students and seekers whose intuition and devotion to the Cause of Human Liberation had made them the fittest vehicles and the ablest tools for him to work through.

The outmoded forms could then be safely carted away to the general scrap-heap of history.

## WHY THE "VAHAN"?\*

H. P. BLAVATSKY

[*The Vahan*, London, Vol. I, No. 1, December 1, 1890.]

Because the word means a *Vehicle*. In Theosophical metaphysics this term denotes a *basis*, something, as a bearer, more *substantial* than that which it bears; e.g., *Buddhi*, the spiritual Soul, is the *Vahan* of *Atmâ* — the purely immaterial "principle." Or again, as in physiology, our brain is the supposed physical vehicle or *Vahan* of super-physical thought.

Thus, this little fortnightly paper is destined to serve as the bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprise is no financial speculation, but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free to our British Branches and "unattached" Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but *will not* subscribe for the organs of their Society, whether from indifference or any other cause, *is their own*; But the duty of keeping all the Fellows in touch with us, and *au courant* with Theosophical events — is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforth "Fellows" but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge — if he has acquired such — with those who have been less fortunate than himself in opportunities for acquiring.

Now, though we are painfully aware that a good number of members have joined the T.S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say to-day to all: "If you would really help the noble cause — you must do so now: for, *a few years more and your, as well as our efforts, will be in vain*. The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, towards Spirit, the other forcing Mankind to gravi-

\* [This little Theosophical journal was started at the end of 1890, as "A Vehicle for the Interchange of Theosophical News and Opinions," and was issued by the Council of the British Section of the Theosophical Society for free distribution to members. Readers were invited to send opinions and questions on Theosophical subjects, notes on current Theosophical literature, reports of activities, etc. The first Editor of this journal was Walter R. Old, Gen. Sec'y, British Section, T.S., then located at 19 Avenue Road, Regent's Park, London, N.W.]

In the first issue of this journal appeared an article by H.P.B. which we reprint herewith. It contains several important thoughts well worth our careful attention. *Editor.*]

tate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail — if strictly carried out — to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political, and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise — and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "there is no religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short — shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

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"How much we must guard against subtle influences. They penetrate so craftily into the activities of groups and organizations. I think the only safeguard is one's personal integrity and independence of mind which demands the quality of true experience at all times. I think we must *never* allow ourselves to be dazzled by another person's spiritual claims, for so often they are based on illusion and pride, which, combined with the force of personality, present a spectacular face. We can only *know* that which we experience for ourselves. No truth can be really our own until we have lived it through, until we become enlightened in the way of the Spirit. How many souls are led astray by the magnetism of those who lay claim to spiritual understanding? Significant it is that those who are close to perfection speak but little and denounce nothing. We must watch for the quiet manifestation of humility and gentleness, and turn always from the proud assertions of the would-be spiritual dictator. The wise touch our sores in silence; the unwise challenge us to words. There are always ways of judging the spiritual qualities of a "teacher." Let us not be intoxicated by any "force," whether it be of words or emotion or simply the hungry expressions of an eager soul. There are many false teachers around seeking the throne of power and perpetuating the evil that they do, but the responsibility is ours. We must guard our own soul's light."

—*The Middle Way*, publ. by The Buddhist Society, London, March-April, 1945.

## H. P. BLAVATSKY MEETS HER TEACHER

MARY K. NEFF

(Continued from the Jan.-Feb. issue)

It was soon after this second meeting that young Madame Blavatsky sailed for Quebec, and then New Orleans, both French cities, or more correctly, cities where French was spoken. Warned by her Master in a vision to meddle no more with Voodooism, she went to Texas, Mexico and Central America, meeting a "chela" at Copan, as we have seen. When she wrote *Isis Unveiled* at New York many years later, she devoted much space to Peru. Did she visit South America in 1851? Let her tell.

Quoting from J. Lloyd Stephens' *Incidents of Travel in Central America, Chiapas, and Yucatan* (New York, 1841, Vol. II, p. 457), she writes:

"Stephens . . . says that the descendants of the Caciques and the Aztec subjects are believed to survive still in the inaccessible fastnesses of the Cordilleras . . . this mysterious city has been seen from a distance by daring travellers. . . . The story of this mysterious city was told to Stephens by a Spanish padre in 1838-9. The priest swore to him that he had seen it with his own eyes. . . . Nearly the same was given us personally about twenty years ago, by an old native priest, whom we met in Peru. . . . He had travelled . . . and, as he solemnly affirmed, had been also to see some of his people by a 'subterranean passage' leading into the mysterious city. . . ." (*Isis Unveiled*, I, 546-47.)

"The ruins which cover both Americas and are found on many West Indian islands, are all attributed to the submerged Atlanteans. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a net-work of subterranean passages running in all directions.\* In connection with these mysterious catacombs, we will now give a curious story told to us by a Peruvian,

long since dead, as we were travelling together in the interior of his country. There must be truth in it; as it was afterwards confirmed to us by an Italian gentleman who had seen the place. . . . Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited Peru." (*Op.cit.*, I, 595-97.)

Now, as Madame Blavatsky's visit to America in 1873 was confined to a five-year residence in the United States, the last sentence quoted must refer to her first and second sojourns. We may now answer the query in the affirmative: Yes, she did visit South America on her first American trip.

The "three pilgrims of mysticism," as Mr. Sinnett dubs them, soon separated in India, in 1852. The Englishman went his own way. "Madame would not accept the guidance of the Chela, and was bent on an attempt of her own to get into Tibet through Nepal. For the time her attempt failed, chiefly, she believes, as far as external and visible difficulties were concerned, through the opposition of the British Resident then in Nepal. Mme Blavatsky went down to Southern India and then on to Java and Singapore, returning thence to England."

Knowing the character of H.P.B., we may hazard a guess that her attempt did not fail altogether. She once wrote: "I have lived at different periods in Little Tibet as in Great Tibet." And again: "I might have lived in male lamaseries as thousands of lay men and women do; and I might have received my 'instruction' there. Anyone can go to Darjeeling and receive, a few miles from there, teaching from Tibetan monks, and 'under their roofs.'

\* H.P.B. wrote much on the cyclopean underground cities and temples of India, in *From the Caves and Jungles of Hindustan*; and in *The Secret Doctrine* she says of this work of the giant Atlanteans and Lemurians: "The Adepts, Wise Men of the Third, Fourth and Fifth Races dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid."



But I have never so claimed, for the simple reason that *neither of the Mahatmas* whose names are known in the West *are monks.*"

In *Isis Unveiled*, she writes:

"The Upāsakas and Upāsakis, or male and female semi-monastics and semi-laymen, have equally with the lamamonks themselves, to strictly abstain from violating any of Buddha's rules, and must study Meipo and every psychological phenomenon as much. Those who become guilty of any of the 'five sins' lose all right to congregate with the pious community. The most important of these is *not to curse upon any consideration, for the curse returns upon the one that utters it, and often upon his innocent relatives who breathe the same atmosphere with him.* To love each other, and even our bitterest enemies; to offer our lives even for animals, to the extent of abstaining from defensive arms; to gain the greatest of victories by conquering one's self; to avoid all vices; to practice all virtues, especially humility and mildness; to be obedient to superiors, to cherish and respect parents, old age, learning, virtuous and holy men; to provide food, shelter, and comfort for men and animals; to plant trees on the roads and dig wells for the comfort of travellers; such are the moral duties of Buddhists. Every Ani, or Bikshuni (Nun) is subjected to these laws. . . .

"Many of the lamaseries contain schools of magic, but the most celebrated is the collegiate monastery of the Shu-tukt, where there are over 30,000 monks attached to it, the lamasery forming quite a little city. Some of the female nuns possess marvellous psychological powers. We have met some of these women on their way from Lha-Ssa to Candi, the Rome of Buddhism, with its miraculous shrines and Gautama's relics. To avoid encounters with Mussulmans and other sects they travel by night alone, unarmed, and without the least fear of wild animals, *for these will not touch them.* At the first glimpse of dawn, they take refuge in caves and viharas prepared for them by their co-religionists at calculated distances. . . .

"Ever on the lookout for occult phenomena, hungering after sights, one of the most interesting that we have seen was produced by one of these poor travelling Bikshu. It was years ago, and at a time when all such manifestations were new to the writer. We were taken to visit the pilgrims by a Buddhist friend, a mystical gentleman born at Kashmir, of Katchi parents, but a Buddha-Lamaist

by conversion, and who generally resides at Lha-Ssa.

"Why carry about this bunch of dead plants?" inquired one of the Bikshuni, an emaciated, tall and elderly woman, pointing to a large nosegay of beautiful, fresh and fragrant flowers in the writer's hands.

"Dead?" we asked inquiringly. "Why, they have just been gathered in the garden."

"And yet, they are dead," she gravely answered, "To be born in this world, is not this death? See, how these herbs look when alive in the world of eternal life, in the gardens of our blessed Foh."

"Without moving from the place where she was sitting on the ground, the Ani took a flower from the bunch, laid it in her lap, and began to draw together, by large handfuls as it were, invisible material from the surrounding atmosphere. Presently a very, very faint nodule of vapour was seen, and this slowly took shape and colour, until, poised in mid-air, appeared a copy of the bloom we had given her. Faithful to the last tint and the last petal it was, and lying on its side, like the original, but a thousand-fold more gorgeous in hue and exquisite in beauty, as the glorified human spirit is more beauteous than its physical capsule.

"Flower after flower to the minutest herb was thus reproduced and made to vanish, re-appearing at our desire, nay, at our simple thought. Having selected a full-blown rose, we held it at arm's length, and in a few minutes our arm, hand, and the flower, perfect in every detail, appeared reflected in the vacant space, about two yards from where we sat. But while the flower seemed immeasurably beautiful and as ethereal as the other spirit flowers, the arm and hand appeared like a mere reflection in a looking-glass, even to a large spot on the forearm, left on it by a piece of damp earth which had stuck to one of the roots." (Vol. II, pp. 608-10.)

There is an interesting side-light on her trip to Java, when years later she told A. P. Sinnett: "Went with Dutch vessel because there was no other. I think. Master ordered [me] to go to Java for a certain business. There were two whom I suspected always of being chelas there. I saw one of them in 1869 at the Mahatma's house, and recognised him, but he denied." (*Letters to Sinnett*, p. 151.)

Continuing on the subject of H.P.B.'s return to England, Sinnett writes:

"1853, however, was an unfortunate

year for a Russian to visit this country. The preparations for the Crimean War were distressing to Mme. Blavatsky's patriotism, and she passed over at the end of the year again to America, going this time to New York, and thence out west, first to Chicago, then an infant city compared to the Chicago of the present day, and afterwards to the Far West, and across the Rocky Mountains with emigrants' caravans, till ultimately she brought up for a time in San Francisco. Her stay in America was prolonged on this occasion altogether to something like two years, and she then made her way a second time to India *via* Japan and the Straits, reaching Calcutta in the course of 1855." (*Incidents*, 66-67.)

There is an occurrence which seems to militate against the arrival of young Madame Blavatsky at New York in 1853; it is a third meeting with her Master in England some time in 1854. She does not date this meeting, but furnishes a clue which fixes the date. She has left such a clue for the searcher in each of her early European contacts with Him; in the first, the key-words are "the first Nepal Embassy (when?)" ; in the second, "Ramsgate August 12, 1851" ; and in the third, "he came in the company of a certain dethroned Indian prince." Here is her story of the third meeting, as told in *From the Caves and Jungles of Hindustan*, which she wrote in 1879-1885, as a series of articles which appeared in the *Moscow Chronicle* and the *Russian Messenger*.

"A good while ago, more than twenty-seven years, I met him in the house of a stranger in England, whither he had come in the company of a certain dethroned Indian prince. Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me then; but in the course of time, like many other things, they sank into oblivion and Lethe. . . . In England, his striking beauty, especially his extraordinary height and stature, together with his eccentric refusal to be presented to the Queen—an honour many a high-born Hindu has sought, coming over on purpose—excited the public notice and the attention of the newspapers. The newspaper-men of those days, when the influence of Byron was still great, discussed the 'wild Rajput' with untiring pens, calling him 'Raja-Misanthrope' and 'Prince Jalma-Samson', and inventing

fables about him all the time he stayed in England." (pp. 263-64 of the English translation.)

Who was the dethroned Indian prince in whose company her Master came to England, and when did he come? Prince Dhuleep Singh, Maharajah of Lahore at the final defeat of the Rajputs in the Second Sikh War, 1849, was deposed, being then eleven years of age. His lands and crown jewels, among them the famous Koh-i-noor diamond, were confiscated by the British Government, and he was assigned an allowance of £50,000 a year. Dr. John Login was appointed his guardian. In 1850, while Login was temporarily absent from Fatehpur, the young Prince adopted Christianity. It was decided that he should be educated in England and should visit Europe. On April 19, 1854, Prince Dhuleep Singh, with his party of officers, and accompanied by his guardian, sailed from India. They remained over one steamer in Egypt, then proceeded to London, where apartments were taken at Mivart's (now Claridge's) Hotel, until the Court of Directors should provide him with a residence.

Reporting this event, the *Illustrated London News* of June 24th, 1854, has the following quaint description:

"... his Highness Dhuleep Singh . . . is the son of the far-famed Runjit Singh, the One-eyed Lion of Lahore, and his mother was the Ranee who gave such trouble to the British authorities. He was once the owner of the celebrated Koh-i-noor, or Mountain of Light, now in the possession of the Queen of England. On his journey he was treated with distinguished honors by the British authorities at every port at which he touched. At Malta he visited and dined with the Governor. At Gibraltar a salute was fired in honour of his presence. His suite consists of Dr. Login and a number of Sikhs, the latter dressed in the peculiar costume of the rich and warlike nations of the Punjab. He had on board also a superb Arab charger for equestrian exercise in this country. Dhuleep Singh is sixteen years of age, rather tall and slender, and exceptionally well formed. He is not so dark as East Indians usually are. His face is rather long, but his features are regular, after the European type. His manners are princely, and rather reserved before strangers. He dined with the pas-

sengers on board the *Colombo*, and occasionally played chess in the salon. He speaks English well, and is a Christian, being a member of the Church of England. His object in coming to England is to study the manners and see the people of this country. His Oriental costumes are extremely magnificent. . . . He bowed in kingly style on taking leave of Captain Russell, the commander of the *Colombo*. His Sikh secretary is a most intelligent-looking man, and speaks good English. Some of the native members of his suite were very black, and looked like the fierce and proud warriors who fought so bravely at Sobraon, Aliwal, and Fero-shah."

Prince Dhuleep Singh arrived at Southampton on Sunday, June 18, 1854. He was presented to the Queen on July 1st.

Thus there can be hardly any doubt that H.P.B. met her Teacher for the third time in 1854. The date of her departure for America is uncertain. However, certain other dates help to determine it at least approximately.

In her essay entitled "The Truth About H. P. Blavatsky," \* Mme. Vera P. Zhelihovsky, H.P.B.'s sister, says that the latter "acquired fame through her musical talents and was a member of the philharmonic society of London." It is quite probable that this has reference to her stay in England at the time we are now considering, although it might have been before.

On September 25th, 1853, Turkey declared war on Russia. On January 2nd, 1854, the English and French fleets entered the Black Sea. Although the so-called Crimean War was on, England was not yet openly at war with Russia.

Mme. Zhelihovsky also states in the same essay that H.P.B. was detained in London by a "contract," and that this was "during the Crimean war," the latter expression being a very general one. It could mean the end of 1853, or the first half of 1854.

On April 22, Emperor Nicholas I made public a Manifesto regarding a declaration of war against England and France. But it should be remembered that the Allies did not decide upon an expedition to the Crimea before August 25, 1854. This would mean that H.P.B. left England for America either in the summer or early fall of 1854, as she could not have met her Teacher before June 24th. It would appear from the above, that the statement of Mr. Sinnett regarding H.P.B.'s departure for America at the end of the year 1853 cannot be substantiated by existing evidence.

Such is the story, in brief, of the various occasions when H.P.B. met her Teacher in the early years of her apprenticeship and training.

\* *Rebus*, St. Petersburg, Vol. II, Nos. 40, 41, 43, 44, 46, 47 & 48, 1883. Originals of this important series are on file at the Editorial Offices of *Theosophia*.—Editor.

## WHAT? . . . THE INCURABLE OPTIMIST AGAIN?

What a wonderful thing it would be if every one of our subscribers could bring in *one new subscriber* in 1949! It could easily be done with a little extra effort, some careful planning, and a *desire* to do so. That's the key to it, as to everything else: *desire to do it*. Constructive, dynamic, powerful determination, applied to a good and useful Cause. Go through the list of your friends and acquaintances. There is one or more among them waiting to be introduced to a "readable" acquaintance with *Theosophia*. Why don't you serve as a go-between to bring about this mutually helpful contact? *You* get the subscribers, *we* will deliver the goods. Nothing succeeds like success! Remember, please: there never was a magazine just like *Theosophia* (and some hope to Goodness there will never be another like it!). With cordial greetings from your incurable optimist. — *The Editor*.

# OUR DISTANT RELATIVES

NANCY BROWNING

A very interesting article called "The Man-Apes of South Africa," by Wilton M. Krogman, appeared in the *Scientific American* of May, 1948. It evinced much talk and speculation on the age-old problem of man versus ape, and as to who is descended from whom. Summarizing the data, it appears that our old and esteemed friend, Dr. Robert Broom, chief paleontologist of the Transvaal Museum in Pretoria, and one of the most distinguished scientists of the day, found fossil bones which make up a number of sub-human skeletons. The best known of them is the South African "*Man-Ape*," technically called the Plesianthropus which means "close to man."

Dr. Broom has gathered fossils of this kind which represent twelve if not fifteen individuals. These bones are an extraordinarily complete collection and outline a group of creatures who stand somewhere between ancient anthropoids and man. Scientists estimate that Broom's fossils of the South African Man-Apes are remains of creatures living about seven millions years ago.

In brain size, Plesianthropus was definitely sub-human. His intelligence, however, was in advance of that possessed by the modern apes. There are also indications that Plesianthropus walked upright. From these findings it has been concluded "... that in the Pliocene period, about seven million years ago, there lived a form that was intermediate between anthropoid and man. He had a brain near the anthropoid, a dentition practically human, and a general skeletal build well-adapted to the human upright position and locomotion. . . . Moreover they show that the rate of evolution differs in various parts of the body: thus the dentition is ahead of long bones, and long bones are ahead of brain."

Now according to the article the

problem is this: were they a link in the direct line to man, or were they abortive offshoots of an attempt by the ape to make the grade to man's estate? Most scientists favor the former view. The author of the article continues: "Where do the apes fit into this picture? There is increasing conviction that the modern anthropoids (gibbon, orangutan, chimpanzee and gorilla) have arisen independently of man. Somewhere in the Oligocene or the Miocene, their ancestors split off from the common trunk to form separate branches."

The author goes on to suggest that human evolution is almost a straight-line parallel of anthropoid evolution, with a basic split-off of the several lines in the Oligocene period over 30 million years ago.

In order to picture in our minds this "split-off," try to imagine a railroad station from which rail-tracks branch out and continue away from the station itself. The tracks never meet, but they have a common source. This is about as clear a picture as can be drawn of the situation. Man did not descend from the ape, and the proof today is wellnigh irrefutable. Man originates like other animals in a cell and develops through stages indistinguishable from those of fish, reptile and mammal, until the cell attains the highly specialized development of the quadrumans and at last the human type. The embryos of a dog six weeks old, and of a man eight weeks old are identical, except that in the man the head is larger and wider about the brain, but only slightly so. So why not say that man and dog evolve from a common ancestor, for the embryo of man has no more of the ape in it than of any other mammal.

Because we place our fossil findings no earlier than the Oligocene, does not mean that man did not exist earlier than

this, because nearly everything beneath the Silurian system would have been by now erased by time, and the rest of the then-existing Earth's surface submerged by seas fathoms deep.

As pointed out by H. P. Blavatsky in *The Secret Doctrine*:

"One may even enquire how it is that biologists and anthropologists, having once firmly accepted the theory of the descent of man from the ape—how it is that they have hitherto left untouched the future evolution of the existing apes into man. This is only a logical sequence of the first theory, unless Science would make of man a privileged being, and his evolution a *non-precedent* in nature, quite a *special* and unique case. And that is what all this leads physical Science to. The reason, however, why the Occultists reject the Darwinian, and especially the Haeckelian, hypothesis is because it is the ape which is, in sober truth, a special and unique instance, not man. The pithecoïd is an *accidental creation*, a forced growth, the result of an unnatural process." (Vol. II, p. 261.)

"The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man." (Vol. II, p. 262.)

Therefore, from an unnatural union the ape descended!

Mr. Krogman posed the question that perhaps the ape was an abortive off-shoot, and he may not realize how right he is. The ape evolved from man, and *not* vice versa.

The difference between the lowest form of man and the highest type of ape is so vast that it is impossible to bridge the gap and admit the possibility of man descending from the ape. Even an idiot whose brain is small is an arrested man and not an ape. If man had descended from the ape, why is it that all fossil remains of the latter have not changed perceptibly from the now-existing ape? Could man possibly have evolved so rapidly in a few million years and the ape, his supposed ancestor, have remained the same? The answer most certainly is no!

As remarked by S. Laing, in his

*Modern Science and Modern Thought* (p. 182):

"... one of the oldest types, that of the men of the sepulchral cave of Cro-Magnon, is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind. The reply of course is that the time is insufficient, and if man and the ape had a common ancestor, that as a highly developed ape, certainly, and man, probably, already existed in the Miocene period, such ancestor must be sought still further back at a distance compared with which the whole Quaternary period sinks into insignificance. . . . It may well make us hesitate before we admit that man . . . is alone an exception. . . . This is more difficult to believe, as the ape family which man so closely resembles . . . contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series. If a special creation is required for man, must there not have been special creations for the chimpanzees, the gorilla, the orang, and for at least 100 different species of ape and monkeys which are all built on the same lines?

It has been most interesting in the last few years to watch the discoveries of modern science, and to note that gradually, and sometimes almost imperceptibly, these new discoveries are but re-discoveries of certain facts known to archaic Occultism. That does not mean that modern science teaches what Occultism has taught for centuries, but on many occasions it does come forth with some startling statement which approaches the ancient wisdom and, thus, the truth of these many puzzling problems is little by little eked out. It is not surprising, for modern science had reached a dead-end some years ago, and instead of looking ahead at a blank wall, was forced by the cumulative evidence of new truths to look into the vast receding vistas of the future.

There is more to come, much more, we daresay. The time is with us when many great truths will be unveiled for the benefit of mankind, and for the greater understanding of our purpose and destiny in this vast and perplexing Universe.

# A UNITED MOVEMENT

By J. EMORY CLAPP

The lack of unity in the visible Theosophical Movement is evidenced by its division into three major organizations and a few minor ones, together with a number of un-attached individuals interested in its philosophy. The result of this disunity is not only a weakening of the movement as a whole, but, what is worse, a certain antagonism within it, with its destructive effect as well as the consequent inefficiency and waste of energy in carrying on the Great Work which its august founders had in view. H. P. Blavatsky warned against disunity in her message to the 1891 American Convention, the last one she wrote. She said:

"Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood."

This was written before any real division had occurred. Now the divided Movement has been greatly weakened and is well on the road to destruction which can be evaded only by sinking all minor differences and uniting on the major objective of "setting to work in earnest to practice the first principle of true Theosophy—UNIVERSAL BROTHERHOOD." (1890 Message.)

In order to secure unity in the major objective, it would not be necessary to disband any of the present organizations; but some form of a loose union would seem to be essential as a means of working together along harmonious lines with unceasing energy and enthusiasm, combined with brotherly co-operation, yet with each organization or group maintaining full autonomy.

The success of the suggested undertaking will depend upon several factors of which we will enumerate those which seem to be most important. To begin with, let us take note of the following

extract from the *Mahatma Letters* which has a general application as well as the one stated in the context:

"It is he alone who has the love of humanity at heart, who is capable of grasping the idea of a regenerating practical Brotherhood, who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he will turn them to selfish ends. A man who places not the good of humanity above his own good, is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbor."

One who is sincerely and earnestly devoted to Masters' Cause, by that very fact becomes a *chela*, i.e., a probationary *chela*, and that applies to every true Theosophist. Hence, the first requisite to success is to have the love of humanity in one's heart with no selfish motive back of it. If that qualification is dominant, all others are included. Enthusiasm, tireless activity in the cause of Universal Brotherhood, and loyalty to the principles enunciated by H.P.B. and the Masters will ever be his goal.

Other factors include the willingness to compromise on points of minor importance, realizing that human imperfection is a characteristic of which we all partake. We must, therefore, show the same thoughtful consideration for the beliefs of others that we desire others to show towards our own. Nor should we be dogmatic, remembering H.P.B.'s statement that "Orthodoxy in Theosophy is a thing neither possible nor desirable. It is a diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding." (1888 Message.)

On the other hand, let us all remember further a self-evident fact: Truth can never be inconsistent. If Theosophy

as enunciated by the Masters and H.P.B. is based upon eternal verities, nothing inconsistent with their teachings can be considered Theosophical, and the greatest danger to Theosophy will inevitably result from the injection of such inconsistencies into Theosophical teachings. Thinking and intelligent people will be repelled by such occurrences and the philosophy will be considered unworthy of acceptance.

The following excerpts from H. P. Blavatsky's Messages to the American Conventions deserve the most careful attention of all students:

#### FUNCTION

"To establish on a firm basis an organization which, while promoting fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind."

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism." (1888.)

"But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old 'In hoc signo vinces' which should be our watchword, for it is under its sacred flag that we shall conquer." (1888.)

"Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition." (1890.)

#### WARNING

"This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have

accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, and not a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man." (1888.)

"But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize." (1888.)

#### NOW AS THEN

"There are signs, visible though only gradually coming into sight, that its members are at last awakening from their apathy and setting to work in earnest to *practice* the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all." (1890.)

#### PROGRESS

"If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the world and place the Ark of the T.S. out of danger." (1891.)

#### H.P.B.'S FINAL REQUEST

"After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart. 'Be Theosophists, work for Theosophy.' Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; . . . In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also



the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you in return, to

strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World. . . ." (1891.)

## WHAT IS MAN'S PLACE IN THE UNIVERSE?

By EMILY L. NERESHEIMER

Man is a microscopic particle of his Universe. So is the atom, which is a miniature Solar System. The latter itself is but a particle of a still greater unit—our Island Universe. This again is a part of a greater unit.

Man stands in the centre, so to say, between the infinitely small and the Infinitely Great. He is a link in the infinite chain of Life and Being, no single unit of which can be separated from the Whole.

A grain of sand may be blown away by a gust of wind, or a mighty storm, but it does not feel or resent its change of location. Only Man, endowed with feeling, and the power of thought, can implement his desires and determine his actions. He is, however, but a particle of a larger unit—Humanity. He can realize consciously the divine purpose of Creation—the establishment of harmonious spiritual involution and evolution. This may be brought about by co-operation for, as we see, "Brotherhood is a fact in Nature," and cannot be violated with impunity. Thus a man may lift himself to an awareness of an ever wider and more all-inclusive view, seeking the co-ordination of all those existences that form the unity of all those units. Thus he can advance by initiating self-directed evolution. His greatest drawback is the egocentricity with which he is afflicted. This he has developed in the age of childhood, in self-defense. It must be overcome in order to express the divinity (the Christ-spirit) which is at the core of his being. He must strive to gain the strength of will by means of which he can work positively to establish harmony where conflict has arisen. This he must begin within himself and in

his surroundings, by ceasing to blame others for his own failures and difficulties. Through sympathetic understanding he will realize the nature of the troubles, perplexities and limitations of others. For this he needs patience and forbearance.

Patience may be a negative quality, but it may also be a very positive effort of self-control and action in his dealings with others. That is what Jesus meant when he said:

"Blessed are the peace-makers for they will be called the children of God."

Universal Peace may be our final goal, but it can only be attained step by step. We must redeem the negative in ourselves first, with courage, honesty and patience, and through faith in the divinity which is in the Kingdom of Heaven within our own hearts.

Do we need help from without as well as from within?

Actually are not both the same? For nothing without ourselves can exist for us until it has been taken up and digested by the mind throughout awakened consciousness. Gradually we recognize the design and purpose of life (including *our* life) and we learn to evaluate our place in the Universe and the purpose of our existence in new terms.

Our mission may seem to be very small; but it is our own. It has been said that one of the lessons we have to learn is a willingness "to appear as nothing in the eyes of men."

As Krishna said:

"Act without attachment to the results of action, and free from enmity to all creatures."

## IN MEMORIAM

We wish to record the passing of one of the very last remaining relatives of H.P.B., namely her niece, Helena Vladimirovna de Zhelihovsky, who died in Prague, Czechoslovakia, on January 4, 1949, after a year or more of very poor health.

She was the daughter of Mme. Vera P. de Zhelihovsky, H.P.B.'s sister, and was unmarried. She was 76 years of age. Her two sisters, Vera Vladimirovna, married to the Orientalist, Charles Johnston, and Nadyezhda Vladimirovna, married to the well-known General A. A. Brussilov, passed away in 1924 and 1938 respectively.

She had a brother, Valerian, who died quite young, and two half-brothers, Rostislav and Theodore de Yahontov, by the first marriage of Vera Petrovna, namely to Colonel Nikolay Nikolayevich de Yahontov.

Helena V. de Zhelihovsky lived in Paris, after the Russian Revolution. She moved to Czechoslovakia some few years ago, where for a while the Government of President Masaryk allotted her a small pension. Her circumstances, and those of her sister, Nadyezhda, being rather difficult, the Theosophical Society (Adyar) gave them financial assistance for over fifteen years. During the war no remittances were possible, however. After the war, a number of friends helped Miss Helena with both money and food packages. The American Theosophical Society (Adyar) contributed notably to this objective. It has been our understanding from Brother C. Jinarajadâsa, that her pension from Adyar was resumed as soon as permission was secured from the Indian Government to transmit money abroad.

It is interesting to note that both Mme. Vera P. de Zhelihovsky and her (then) young daughter, Helena, saw H.P.B. in London shortly before her death.

Miss Helena de Zhelihovsky has been buried at the cemetery in Prague, where her sister, Nadyezhda, had been interred some years previously.

## THEOSOPHICAL MOVEMENT

(Partial Directory)

**THE THEOSOPHICAL 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 Theosophical Book Association for the Blind, Inc. (Flavia B. Snyder, Pres.), "Krotona," Ojai, Calif.

**THE THEOSOPHICAL SOCIETY:** Intern'l Hdqrs., Covina, Calif., U.S.A. Arthur L. Conger, Leader. Off. Organ: **The Theosophical Forum**. American-Canadian Section: John P. van Mater, Pres., Theosophical Headquarters, Covina, Calif. Off. Organ: **Lucifer**.

**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-scheweg 36, Bussum, Holland. — Box 2135, G.P.O., Sydney, Australia. — Teosofiska Bokförlaget, Tegnérgatan 29, Stockholm, Sweden.

**THE UNITED LODGE OF THEOSOPHISTS:** 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. — "Aryasanga," 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.