

THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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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

EDITOR: Boris de Zirkoff

CONTRIBUTING EDITORS: Irene R. Ponsonby, J. Emory Clapp, Mary K. Neff (in memoriam), Arthur L. Joquel, Robert F. Kerr, Katherine Heck, Polly Warfield, Nancy Browning.

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BUSINESS MANAGER: Norine G. Chadil—CIRCULATION MANAGER: Audrée Benner
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A THOUGHT TO REMEMBER

"Neither the true Christianity of Jesus, the great socialist and Adept, the divine man who was transformed into an anthropomorphic God, nor the sciences (which being in their transition period are, as Haeckel would say, rather *protistae* than definite sciences), nor the philosophies of today, which seem to play at blindman's buff with each other, breaking each other's noses, will allow the Occident to attain its full efflorescence if it turns its back upon the ancient wisdom of bygone centuries. Happiness cannot exist where truth is absent. Erected upon the shifting sands of human fictions and hypotheses, happiness is merely a house of cards tumbling down at the first puff; it cannot exist in reality, as long as Egotism reigns supreme in civilized societies. As long as intellectual progress refuses to hold a subordinate position to ethical progress, and that egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. As the Theosophists are the only ones up to now to preach this sublime altruism (even if two-thirds of the Theosophical Society may have failed in this duty), and that only some of them, alone in the midst of a defiant and sneering mob, sacrifice themselves, body and soul, honor and possessions, and are ready to live misunderstood and derided, if only they succeed in sowing the good seed of a harvest which will not be theirs to reap, those who are interested in the destiny of the wretched people should at least abstain from vilifying them.

"There is but one way of ever ameliorating human life and it is through love of one's fellow man for his own sake and not for one's personal gratification. The greatest theosophist — he who loves divine truth under all its forms — is the one who works for and with the poor."

—H. P. Blavatsky. Translated from her French article "Fausses Conceptions," *Le Lotus*, Paris, No. 6, September, 1887.

SCIENTIFIC VINDICATIONS OF OCCULTISM

BORIS de ZIRKOFF

The greatest vindication of the teachings of Esoteric Philosophy, and of the character of H. P. Blavatsky who brought them forth in our present historical era, consists in the fact that modern Science, in all its fields of research, provides with every day that passes more and more confirmations of these ancient teachings — a fact that should be given special attention by students everywhere.

The universal trend in present-day Science is towards the recognition of postulates and principles of thought, as well as procedures of Nature, which have been declared by all exponents of the Ancient Wisdom as being of primary importance in the structure of the Universe. Hence it can be truthfully said that modern Science is moving with giant steps in the direction of a junction with age-old Occultism, and this quite irrespective of the fact that the terminologies of Science and Occultism differ to a considerable extent. It is necessary to go beyond mere terms, and grasp the ideas underlying both.

The intuitive feeling of the all-encompassing Oneness of things is nowhere better illustrated than in the present efforts of Dr. Albert Einstein, and also Dr. Max Born, of the University of Edinburgh, Scotland, and his collaborator, Dr. H. S. Green, to work out uniform mathematical laws applicable to the entire Universe, whether cosmic or infinitesimal, whether macroscopic or subatomic.

The outer limits of our knowledge are defined by the Theory of Relativity, and the inner limits by Max Planck's Quantum Theory. The former has outlined our concepts of space, time, gravitation, and the probable facts which are too remote and too overwhelming in their magnitude to be perceived. The Quantum Theory, on the other hand, has been instrumental in delineating our conception of the atom, the basic constituents of both matter and energy,

and all that is too small to be accurately perceived by our senses or our apparatus.

The purpose and aim of what Einstein calls a Unified Field Theory is to build a bridge between these two separate theories, as they rest at present upon entirely different and totally unrelated foundations. Einstein hopes to outline a single edifice of physical laws which will include both the phenomena of the atomic world and those of the galactic spaces. His belief in the harmony of nature and the uniformity of its structure impels him to work along these lines of research. As observed by him some years ago, "the idea that there are two structures of space independent of each other, the metric-gravitational and the electromagnetic, is intolerable to the theoretical spirit." It is equally intolerable to the student of the Esoteric Philosophy, who teaches the underlying unity of all manifestations of life, and the essential integration of all substances and forces in the Universe within the inconceivable framework of an all-pervading Oneness.

To quote a remarkable passage from the recently published book *The Universe and Dr. Einstein*, by Lincoln Barnett (Wm. Sloane, N.Y., \$2.50):

"... as Relativity showed that energy has mass and mass is congealed energy, the Unified Field Theory will regard matter simply as a concentration of field. From its perspective the entire universe will be revealed as an elemental field in which each star, each atom, each wandering comet and slow-wheeling galaxy and flying electron is seen to be but a ripple or tumescence in the underlying space-time unity. And so a profound simplicity will supplant the surface complexity of nature; the distinction between gravitational and electromagnetic force, between matter and field, between electric charge and field will be forever lost; and matter, gravitation, and electromagnetic force will all thus resolve into configurations of the four-dimensional continuum which is the universe.

"Completion of the Unified Field Theory will climax the long march of science towards unification of concepts. For with-

in its framework all man's perceptions of the world and all his abstract intuitions of reality—matter, energy, force, space, time—merge finally into one. It touches the 'grand aim of all science,' which, as Einstein defines it, is 'to cover the greatest number of empirical facts by logical deduction from the smallest possible number of hypotheses or axioms.' The urge to consolidate premises, to unify concepts, to penetrate the variety and particularity of the manifest world to the undifferentiated unity that lies beyond is not only the leaven of science; it is the loftiest passion of the human intellect. The philosopher and mystic, as well as the scientist, have always thought through their various disciplines of introspection to arrive at a knowledge of the ultimate immutable essence that undergirds the mutable illusory world. More than twenty-three hundred years ago Plato declared, 'The true lover of knowledge is always striving after *being*. . . . He will not rest at those multitudinous phenomena whose existence is appearance only.' (pp. 107-109.)

Statements of this kind, coming from the scientific circles of today, are irrefutable proof of the fact that scientific thinkers are tuning in to the spiritual thought-frequencies broadcast by the noblest Sages and Seers of mankind from immemorial antiquity.

The "undifferentiated unity that lies beyond," spoken of by the author of the passage quoted, is that "Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE," postulated by H. P. Blavatsky in *The Secret Doctrine* (I, 14), "on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude."

What the Sages of old and the occultists of today have tried to express in metaphysical language, modern scientists are attempting to express in the language of mathematical symbolism. One symbolism is as good as another, when it comes to expressing underlying non-physical facts of Nature, the true character of which can be perceived only by the awakened spiritual vision of an initiate. What matters in these speculations is the trend of the scientist's thought, and the dawning realization which gives rise to the trend of thought. And that trend is in the direc-

tion of Unity, therefore in the direction of a spiritual conception of life.

Speaking at the unveiling of the greatest telescope in the world, the 200-inch reflector on Mount Palomar, California, Dr. Raymond Fossick, president of the Rockefeller Foundation, said:

"In the last analysis, the mind which encompasses the universe is more marvelous than the universe which encompasses the mind. It is this desire [for knowledge] that gives life its meaning and purpose, and clothes it with dignity. In the face of these supreme mysteries and against this majestic background of space and time, the petty squabbling of nations on this small planet is not only irrelevant but contemptible. Adrift in a cosmos, whose shores he cannot even imagine, man spends his energies in fighting with his fellow man over issues which a single look through the telescope would show to be utterly inconsequential. . . . Any attempt to fix boundaries beyond which intellectual adventure should not be allowed to go would return us to an animal existence. The search for truth is the noblest expression of the human spirit."

In the estimation of Dr. Lee A. Du Bridge, president of the California Institute of Technology, "each new advance raises more questions." Dr. Max Mason, head of the Observatory Council, felt that man "with his clumsy fingers has fumbled over the keyboard of a vast organ. We have called forth only a few shy notes, but they are so piercing that we tremble at the thought of glorious harmonies to come." While Dr. Vannevar Bush, head of the Carnegie Institution, put it this way:

"It is a great truth of science that every ending is a beginning, that each question answered leads to a new problem. Yes, man's will strives to encompass even the fabulous reaches beyond the stars."

Universality of conceptions, fearlessness of change, ever onward-moving impulses to know and to become, and a sense of genuine humility before the indescribable vastness of the Universal structure—are not these some of the keynotes of both the true scientist, and the true philosopher?

And while we are on the subject, a little suggestion may not be out of place. Many students are asking the

question: "What can I do to build a resistance against the impinging influences so prevalent in the world of today; the fears, the uncertainties, the hysterias, all the emotional currents of the lower mind, which jar and perplex us and often bring us to a state of frustration and despair?" One answer is: Take a good book on up-to-date astronomy, and be sure the book has a number of photographs taken by the famous observatories of the world, which illustrate the descriptive material. A careful reading of such a book, and a few moments' meditation upon the pictures of the heavens, will reduce all your fears and anxieties and uncertainties to their rightful size—the size of pin-pricks or even less, and make them all appear in their true nature, that of mental and emotional delusions, created by the uncontrolled imagination of the lower mind when temporarily severed from the inspiration of the Higher Self.

We recommend in this connection, *Astronomy*, by Robert H. Baker, Ph.D. (N.Y., D. van Nostrand Co.), and the *Harvard Books on Astronomy*, by various scientists, under the editorial supervision of Harlow Shapley (Phila., The Blakiston Co.). A visit to a Planetarium would also be in order. The one erected in the city of Los Angeles, and made possible by the generosity of Col. Griffith, was built for the specific purpose, as expressed by him, that people "would look up instead of down"—a profound and simple thought well worth our consideration.

Evidence is being gathered in various parts of the earth, by a number of observers, to the effect that "dark stars," which give no visible light, emit radio signals. This has again been reported, this time from Canberra, Australia, by John J. Dedman, minister in charge of the Council for Scientific and Industrial Research.

These mysterious radio beams are similar to the radio noises that seem to come from the sun. But they come from points in space where there are no visible stars. The exact point of

origin of these signals appears to be in the constellation *Cygnus* (Swan). They strongly suggest the possibility of a new type of star whose emission is limited to radio frequencies. Similar work is going on in France, England, and the United States. Dark stars have been inferred for quite some time, because of the peculiar motions of some visible stars.

In connection with this, students will be interested in being reminded of the following prophetic passage which appears in a letter written by Master K.H. to A. P. Sinnett, and received by the latter at Simla in October, 1882 (*Mahatma Letters*, pp. 169-170). To Sinnett's question numbered (14) — "Could any other planets besides those known to modern astronomy (I do not mean mere planetoids) be discovered by physical instruments if properly directed?"—the Master replied:

"They must be. Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune are yet discovered, though they are strongly suspected. We know that such exist and *where* they exist; and that there are innumerable planets 'burnt out' they say—in *obscuratio*—we say—planets in formation and not yet luminous, etc. But then 'we know' is of little use to science, when the Spiritualists will not admit our knowledge. Edison's *tasimeter* adjusted to its utmost of sensitiveness and attached to a large telescope may be of great use when perfected. When so attached the "*tasimeter*" will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also. The discoverer, an F.T.S., a good deal protected by M. thinks that if, at any point in a blank space of heavens—a space that appears blank even through a telescope of the highest power—the *tasimeter* indicates an accession of temperature and does so invariably, this will be a regular proof that the instrument is in range with the stellar body either non-luminous or so distant as to be beyond the reach of telescopic vision. His *tasimeter*, he says, 'is affected by a wider range of etheric undulations than the eye can take cognizance of.' Science will hear sounds from certain planets before she sees them. This is a *prophecy*. Unfortunately I am not a Planet,—not even a 'planetary.' Otherwise I would advise

you to get a *tasimeter* from him and thus avoid me the trouble of writing to you. I would manage then to find myself 'in range' with you."

With the present-day scientific instruments based on electronic research, and immensely more sensitive than anything devised in Edison's time, before the discovery of the electron, such possibilities as those pointed out in the above passage become probabilities, if not actual scientific facts, which they probably will be before long, thus vindicating one more prophecy on the part of advanced occultists.

From the quotation just alluded to,

it appears that Edison, at that time a Fellow of the Theosophical Society, had received some special "protection" and help from another adept of Occult Science, the direct Teacher of H. P. Blavatsky, signing himself with the initial M. When we consider the fact that a similar protection and help were given to Sir William Crookes, also an F.T.S., and Councillor of its London Lodge, it is easy to see that modern Science through these and possibly others among its outstanding exponents, has had the help and assistance from very exalted quarters, even if it knows nothing about it.

SO THIS IS VIVISECTION? . . .

Dr. Robert Bell, Vice-President, International Cancer Research Society:

"It is impossible to arrive at any satisfactory conclusion in regard to cancer in man by experimenting on animals. The vivisection of dogs never has, and cannot possibly in any degree prove of the remotest value to those investigating the nature and treatment of cancer. The only method of research that has yielded satisfactory results has been associated with clinical observation, and I am convinced that experiments upon animals have been the means of *barring the way to progress.*"

Prof. Lawson Tait, M.D., F.R.C.S., one of the most distinguished surgeons of the day:

"Like every member of my profession, I was brought up in the belief that by vivisection had been obtained every important fact in physiology, and that many of our most valued means of saving life and diminishing suffering had resulted from experiments on the lower animals. I now know that nothing of the sort is true concerning the art of surgery; and not only do I not believe that vivisection has helped the surgeon one bit, but I know that it has often led him astray."

Prof. Henry J. Bigelow, Professor of Surgery, Harvard University:

"There will come a time when the world will look back to modern vivisection in the name of science as they do now to the burning at the stake in the name of religion."

Dr. George Wilson, M.D., L.L.D.:

"I am prepared to contend that the maiming and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated, cannot be proved to have saved one human life, or lessened the load of human suffering."

Dr. Hans Zimmerman, Executive Secretary, National Medical Society:

"Experimenting with animals to discover treatments for human beings is of no value. The body chemistry of an animal is different from that of a human being. The metabolism of a dog, for instance, is higher than that of a human being. There is a greater amount of hydrochloric acid in a dog, which makes it possible for a dog to digest bones; so that experimenting with animals to discover treatments for humans is of no value because of the difference in body chemistry between them and human beings."

(Quotations taken from Reports of Animal Allies, Inc., 1301 No. Harper Ave., Hollywood 46, Calif.)

DANGER—HIGH VOLTAGE!

DUDLEY W. BARR

It occurred to me the other day that it might be a good idea to display in Theosophical Libraries a sign reading:

DANGER

HIGH VOLTAGE!

PERSONS READING THESE BOOKS
DO SO AT THEIR OWN RISK.

Theosophical teachings have a tremendous potential power often unsuspected by the casual reader. Because of the nature of these teachings which relate to the reality of man's inner being no one who accepts their basic ideas is ever the same afterwards. Even if newcomers to Theosophy do not continue long with their studies, they seldom forget the concepts of unity, reincarnation and karma. From then on they regard all human beings as reincarnating entities whose lives are determined by karma engendered in this or in past lives. They may fall into the error of applying these doctrines to the personality — the familiar 'who-was-I-in-my-past-incarnation?' attitude, not realizing that this little 'I' was never in existence before and never will be again. Nevertheless, even such a slight interest in these basic truths often results in desirable and constructive changes in the attitude toward life.

For those who, coming into Theosophy, recognize it immediately as familiar ground and who then and there sign on for the duration of the war, 'a longer and greater one than any' as Whitman reminds us, the power of Theosophy works thereafter through their lives like a self-renewing ferment which decomposes and converts all baser elements into a fine wine. Such rarer souls are the world's assurance of the fundamental truth of Theosophy. I remember as though it were yesterday the sudden death of such a one some twelve years ago. He was a Theosophist, well-known to the public as the financial editor of a daily newspaper; his writings had wide circulation across the continent and attracted deep inter-

est, not only because of his competency as a financial writer, but also because in all his editorials there was evidence of a great and compassionate heart. A week or so after his death a man came into the local Theosophical Library and said that he knew nothing whatever about Theosophy but that he had come there to find out 'just what it was in Theosophy that made — the kind of man he was.' In Theosophists of that character, the high voltage power of theosophy flows smoothly, easily, well controlled; they are the riders of the steed of personality; masters, and not slaves of the lower mind and passions. Compassion for all mankind is their dominating motive; they are sane, balanced, tolerant, patient, and are wise with a wisdom that is not of this earth. The power of Theosophy working in them brings warmth and light to others — and their lives are beacons set on a hill.

But many of us who come into Theosophy—so many—do not realize that the power of Theosophy can arouse all the latent faculties within ourselves for good and evil alike. We disregard all warnings until suddenly the blinding flash from a short circuit within our being either destroys us or leaves us hurt and crippled by the wayside. Many with unthinking enthusiasm try to absorb everything within a few short months. Some suffer early minor attacks of mental indigestion and take time out to recover their way. Others refuse to recognize warning signals and plunge ahead.

At this stage we often forget the wise saying of the Old Testament: "He that believeth doth not make haste." We forget the ancient truth, "Wisdom follows character," that an ethical unfoldment must precede every advance in understanding, that a comprehension of the wholeness of the Theosophical pattern comes but slowly to the mind. We are intoxicated with a

new and heady liquor—and we mix our drinks sadly. Masters, chelaship, yoga, astral planes, initiations, rings, rounds and races, previous incarnations, astrology, and a score of other matters are shovelled into our overloaded psyche and whirled around as in a concrete mixer. We become more and more subjective and introspective in our attitude — what is happening to the all-important 'me' is the only thing that matters — we have no concern for the triviality of Compassion for others. If this centripetal direction is not changed, delusions of grandeur begin to occur — 'when I was talking to the Master last night' . . . 'I took my fifth Initiation last Thursday.' We may visualize ourselves as members of a small, select group, an occult aristocracy, far beyond the limitations of ordinary mortals; we may even imagine ourselves to be the sole representatives of 'true' Theosophy!

Sometimes we strive to become 'pure' and plunging to extremes, try to live on a daily diet of a roseleaf and a noggin of morning dew. Our forced and over-fertilized 'spirituality' blossoms forth as the irritating weed of Pollyannism. Back of our minds is the hazy idea that all this has to do with 'harmony' and 'brotherhood.' We have been told that we should be 'brotherly' at all times, and in the effort to do so, we crack up under the strain of being sweet and gentle and loving and uncritical in circumstances where justice, brotherhood and divine common sense call for a metaphorical kick in the figurative pants.

We may start in to force the development of our psychic powers, but we seldom begin by studying the little classic, *The Voice of the Silence*, which was written for those 'ignorant of the dangers of the lower psychic nature.'

"Treason is the act of a man who at the moment of great need thinks of himself."

— MANLY PALMER HALL.

"Quite often when a man thinks his mind is getting broader it is only his conscience stretching."

— *Marathon Times* (Wisconsin, U.S.A.)

We often succeed only in rupturing our psychic bodies and in becoming a greater problem than ever to our long-suffering friends and relatives. We open doors for unknown powers to play through us, until drained of energy, independence and creativity, we are cast aside as useless for further exploitation.

Over emphasis of the basic idea of the unity of all life may lead us to try 'to become at one with the All' — to pour into the tiny, cracked teacup of our personality the boundless ocean of life itself, to switch into the number one gauge conductors of our little being, the full force of a power whose dim symbol on this planet is the energy of an atom bomb. Many of us who seek the Infinite find only an Emptiness as void as the soul we bring to it. Unable to comprehend the plenum, we recoil in horror from the blankness of nothingness which our own paucity discloses.

The power of occult teachings in the life of men and women is marvellously but terribly real. It can bring consecration, unselfish devotion, compassion and lead to integration and wholeness. But it may lead to ingrowing egotism, neurosis, fixations, a split personality and even paranoia. These do not come from any outside 'Dark Powers' — they are of the dark side of our own natures. Internal conflicts are unavoidable in the effort to lead the higher life, but these can be surmounted if the steps on the 'old, old path stretching far away' are taken consecutively. Let us not attempt to turn the seventh key of Prajñā 'which makes a man a god' before we have in all humility learned the lessons of the first gate, the gate of 'Dāna, the key of charity and love immortal' and forget our little selves and its problems in service to our brothers.

FROM THE CAVES AND JUNGLES OF INDIA

H. P. BLAVATSKY

[Under the above title, H.P.B. began writing in the fall of 1879 serial installments of a fascinating description of India, its people and customs, as she saw them during her travels. They were published by M. N. Katkov, the famous journalist and statesman, in his *Moskovskiya Vyedomosti* (Moscow Gazette), beginning with the issue of November 30, 1879. In 1883, the same Series was republished in the *Russkiy Vestnik* (Russian Messenger), by the same Editor. In 1885-86, a Second Series of similar stories began to appear in the last-mentioned periodical, under the slightly altered title of "From the Caves and Jungles of Hindustân," and the sub-title "Letters to the Fatherland." Of this combined material only a small portion has been translated into English and published in 1892. The latter unfortunately is very inaccurate, fragmentary and heavily edited, which detracts from its authenticity.

The excerpt which appears below is taken from chapter VI of the Second Series, as published in *Russkiy Vestnik*, Vol. clxxvii, March, 1886, pp. 335-340. Until now, it has never been translated from its original Russian. We intend publishing further excerpts, as illustrating an entirely different and but little known aspect of H.P.B.'s literary talent.

The original Russian text of H.P.B.'s entire literary output in her own native language is on file at the Editorial Offices of *Theosophia*, and is in the process of being translated into English.—Editor, *Theosophia*.]

My reflections and cogitations about the absence of a "personal" soul in Ananda were suddenly interrupted in a wholly unexpected manner. We were driving between two rows of buildings with balconies hanging almost half way over the road, when over our very heads things suddenly began to fall with thuds on the cloth top of the carriage and began racing around, fidgeting and chattering: with a shrieking noise which rose above the multitudinous sounds emanating from our own vehicle, we were attacked, or perhaps only greeted in their own fashion, by an entire troop of large and small monkeys. They clung to the sides of the carriage, peeped into the openings, climbed one over the other and on our heads and shoulders. Their appearance was so sudden that I hardly realized what was going on. All together they pounced on a little basket containing food which unfortunately stood wide open on a bench. In the twinkling of an eye the bottle with cold coffee was broken, Mulji bathed in the black liquid, the box of tea torn to shreds, the tea itself scattered all over the carriage and the pavement, while the Colonel sat crowned with a nice patty and my dress was all smeared with jam.

There were some ten to fifteen of them and from the very moment of their appearance such a typically pungent smell pervaded the carriage that I almost suffocated. The monkeys touched no one; evidently they were merely hunting for food; in any case our driver had hardly time to stop his horses while turning a corner, before the whole troop had disappeared as fast as they had come. . . . Two Brâhmanas with shaven heads who had attempted to jump to the rescue of our carriage, seeing their "gods" retreating, quietly returned to their respective places on the steps of the pagoda.

In order to reach the place of rest prepared for us we had to drive almost the whole length of the town. Muttra, lit by the brilliant morning sun, the rays of which hid centuries of soot and the filth of old houses, appeared to us most picturesque. The town is situated fan-like on the western, steep shore of the Jumna, and has spread over the high foothills receding into the distance like green waves. Sri-Krishna,* Avatâra of Vishnu, proved his artistic taste when

* Sri—literally "bliss"—one of the names of Lakshmi, the consort of Vishnu. At present, however, this name has become an adjective, an epithet, and is synonymous with holiness. Thus we have Sri-Muttra, Sri-Krishna, etc., i.e., blessed or holy Muttra, blessed Krishna, etc.

he first chose Muttra as the place of his birth and later made this locality the arena of his mystically amorous adventures with the gopies — shepherdesses, the overwhelming number of which being probably the cause of his getting blue. To what extent this hypothesis is true, I am not prepared to say, but this was the spirit of the explanation given by the Babu upon witnessing the awe-inspired dread of Mulji before the huge idol of the god-shepherd painted dark green from head to foot, from his cheeks to his reedpipe. Later on we will look into the philological and ethnographical causes of his blue color.

We crossed the river on a bridge made of flat-bottomed barges, a construction which is for some reason or other especially praised by comparison with others. The sacred river, competitor of the Ganges, was filled to the brim with Hindus of both sexes purifying themselves of their sins, as is their early morning custom. On the steep shore, marble steps lead to the water, each landing being ornamented by a miniature temple in honor of one of the shepherdesses.

The whole town is criss-crossed with narrow streets of uneven stone steps, ascending and descending like the streets of Malta, up and down which it is hardly possible to ride even on a mule. However, the elephants, also *sacred*, with their heavy pillar-like legs, move easily over them going to visit each other from one pagoda to the next. It appears that meeting each other trunk to trunk and realizing the impossibility of continuing one uphill and the other down, without one of them having to turn around, the elephants resort to the following trick. After exchanging a few words accompanied by flapping of the ears and embraces with the trunk, and ascertaining their mutual friendship, the smaller of the two leans against the wall and the larger one lies down on the ground and tries to become as inconspicuous as possible. Then the first one lifts a leg and cautiously, without haste, climbs over his friend with ease and grace. Sometimes this elephant stumbles and falls, though the trunk of the elephant lying down, raised in the form of a question mark throughout the entire hazardous operation, is always ready to help with all its might his smaller and weaker brother. The respect and helpfulness given to each other by the elephants have become proverbial and are a standing reproach to the people.*

Muttra is a regular zoo. There are more animals in it than men, though the population reaches 300,000 in the months of the pilgrimage. All the streets are literally clogged with "sacred" bulls and elephants. The roofs of the houses and the temples are covered with "sacred" monkeys, and over one's head soar, like clouds darkening God's light, "sacred" peacocks and parrots. All live in freedom, belong to no one, but on the contrary rule like masters not only the property of

* It is remarkable that the elephants, creatures with great ambition and easily offended, never fight each other when living in the towns, though they often destroy one another in their native habitat. It is also remarkable that while they show each other signs of mutual respect, they never become friends but frequently choose as objects of their passionate and fiery attachment dogs, donkeys and other smaller animals. One such elephant becoming attached to a donkey took it under his protective care. The elephant was free and belonged to a pagoda, while the donkey was hired out for work. Once an English soldier, who had hired it, mounted it and began to hit its sides with his heavy boots. The elephant stood at the gate of the stable where his friend lived and, observing the abuse of his favorite, took hold of the British warrior with his trunk and gave him such a shaking that the latter, upon freeing himself, wanted, in his rage, to shoot the elephant on the spot. He was persuaded not to do it because the other elephants standing near would sooner or later *certainly kill him*, so astounding is the *esprit de corps* of the elephants. Interested in what he had heard, he forgave the elephant and as a peace offering gave him a piece of sugar cane. The elephant stood over it for awhile, thought a bit and then, taking the luscious morsel, went straight to the donkey and, with his trunk, put it into the mouth of the abused creature, then turned around and went his way "without looking at me, like a man who had been offended," said the soldier who related the circumstance to us himself.

the town, but the townsmen themselves. The ill-fated bazaar merchants are forced to carry their food in tightly closed baskets which they open halfway and with the greatest precaution for the benefit of the buyers; otherwise the monkeys, constantly hanging around the gates of the bazaar and accustomed to levy an assessment on every carriage — which explains their attack on us — will carry off everything and in addition will tear out the hair of anyone who defends his wares too energetically. The elephants alone behave themselves with great dignity and honor. They never snatch anything and will modestly stand next to a stall with sweets, patiently waiting until they are treated. In Muttra there were some 30,000 monkeys in 1880, some 5,000 bulls and several hundred elephants. The smell was such that all through my day's stay in the sacred town I did not once remove the perfumed handkerchief from my nose. Saintliness surrounded us on all sides. Saintliness was wafted at us from every corner and assaulted our noses so that by evening we "whites" had swollen noses from sneezing. *Holy sannyāsins* stood on their heads at every crossroad; *sacred* bulls spread a soft carpet of their own production over the unpaved streets; while from the roofs, *sacred* monkeys threw at us stolen fruits and vegetables now fully digested by their insatiable stomachs. . . . By evening I ceased reproaching the Babu for his atheism. I fully understood his hatred of the "gods" and sympathized with him.

Apart from its saintliness Muttra is one of the most interesting and ancient cities in India. In the days of the observant Megasthenes, the Greeks took home recollections of many sacred *Vaishnava* cities. Thus, quoting the ambassador of Seleucus, Arrianus mentions Muttra* (Methora) and *Kleisobora* (?), calling them the chief towns of the *Sūrasenas*. It is probable that Megasthenes meant by *Kleisobora Kailaspur*, as both Muttra and this town were built by the descendants of Sūrasena, the grandfather of Krishna. Later, the Greek writer speaks of *Buduas* and of *Kradenas* as being the progenitors of this tribe of Sūrasenas, the foremost in the country at that time. Megasthenes following the Greek habit of distorting words, probably refers to the Buddha and Krosht-deva, the progenitors of the tribe of Yadu, the *Induvansa* or "lunar" race. According to the genealogical tree officially examined, verified and certified by the administration of the Rāja of Udaipur, these two names actually head the list of the descendants of Buddha† and Ella (the earth), one of whom was Krishna, and they are often mentioned in the *Purānas*. As far back as the time of the flowering of Krishna (according to the Brāhmanas some 5,000 years ago, and according to the Orientalists some 1200 years B.C.) Muttra was an ancient city.

Now, however, there remains of this erstwhile strongly fortified city merely three half-destroyed gates, and some ruins of a former mighty fortress. The monkeys have completed the destruction begun by the Afghans, and even the mosque of Aurangzeb, with its four towers made of light blue tiles, has become crooked from neglect. At present there is no place for Mohammedans at Muttra. Even American missionaries, not easily dislodged from the nests of idol-worshippers, dodged the monkeys and the bulls and took to their heels long ago. Dark azure Krishnas and their menagerie, with attendant Brāhmanas, remained all-powerful masters.

* Written *Mathurā*; I am following the phonetical rules.

†The adjective *Buddha* (all-wise) should not be confused with Gautama the Buddha, the well-known reformer and founder of Buddhism, who acquired that title in his advanced age. There were in India many *Buddhas* before the time of Prince Gautama.

WAR ON HATE

FERMIN ARTECHE

"There is too much of hate and greed and too little love and humility in the world of today.

"To save itself from self-destruction, mankind must increase its production of love and must decrease its production of hate. Unfortunately, we know little how to do it."

Opening with these timely remarks Professor Pitirim A. Sorokin announces in the press the establishment under his direction of a unique Research Center not yet attempted elsewhere in the world of learning.

It appears that the well-known University of Harvard has recently instituted a Research Center to "War on Hate." I must confess that the choice of this expression is not a very happy one. The idea of warring against anything is reminiscent of the belief, still too much in evidence, in "Armed Peace," which, as we all know from past experience, never works in the long run. However, this is one occasion when quibbling with words will lead us nowhere, for after examining the ambitious program this new institution intends to cover, one feels that its findings may well result in real benefit to the human race.

Its program, already under way, is more or less as follows:

- 1.—A study of the great altruists of history, of "good neighbors" and of Christian saints.
- 2.—Historical and *experimental* study of the techniques of altruism. The techniques of *Yoga*, of *Zen-Buddhism*, of the founders of great monastic orders and the moral educators of humanity, up to the techniques of modern psychology, psychiatry and education.
- 3.—Experimental studies of the most efficient techniques of transmutation of antagonistic relationships into friendly; of conflict into cooperation; of selfishness into unselfishness.

4.—A study of altruistic creativity (love); its nature, forms, and factors from mathematical, physical, biological, psychological, sociological and philosophical-religious standpoints.

This, indeed, is a very ambitious program of study. It is perhaps the first attempt in the Western world to put man under the triple lens of Science-Religion-Philosophy. In the study of *Yoga* they will no doubt investigate the techniques of the Bhakti, Karma and particularly the Rāja-Yoga schools, and in so doing they will dig into Patañjali's *Yoga-Sūtras* and its Commentaries, to find in them to their amazement the most complete treatise on Psychology up to the science of the spirit. If they really intend to go into the techniques of Zen-Buddhism and *Yoga*, they soon will discover that the Truth, the Light and the Way have existed in the world from time immemorial, and that those who wished to attain liberation, and surrendered their personal selves to the Higher Self, became the beacon lights of the world still shining as ever before. But after these findings become clear, there will still remain the paramount question, the great problem to be solved: Why with so much truth and light shed upon it through the centuries, humanity, as a whole, remains in such a chaotic state? Why are hate, fear, envy, jealousy and ignorance the key-notes of our present civilization? Why this mad rush for material possessions? Why all this tremendous appeal to the things of the senses? True psychology may supply a great many of the answers to these riddles, and it is at this point that Patañjali's treatise may become a *must* in our centers of learning.

They will find in it what the mind and the emotions really are, how their integrated mechanism works in the average individual, and why they act ordinarily as masters instead of servants. Further, a study of man's origin,

composition and evolution, as outlined in Theosophy, may supply the final answer to the problem: "Why human beings click the way they do at present?"

If the work of this institution is carried on in a dispassionate and thorough manner, its findings may serve our ailing humanity well, by incorporating a good many new ideas as basic training in education, and curtailing the psychological poison afloat today. Of course morality cannot be legislated, but just as there is a Food and Drug Act to protect the people from the misuse of harmful drugs and decayed foods, another Act might come into effect to restrain the spread of mental and emotional poisons.

At first I felt tempted to write Dr. Sorokin suggesting the inclusion of H. P. Blavatsky's and other theosophical works into his researches, but remembering the fact that instead of one Theosophical Society there are a number of disjointed fragments, themselves victims of the very psychological diseases whose cause he is trying to discover, I refrained. Dr. Sorokin, by strange coincidence, is, like H.P.B.,

Russian-born, and it is more than possible that he is familiar with her work. This is a noble work he is attempting to do. Let us hope he succeeds where others have failed.

The work of this Research Center at Harvard will cover from the very outset one of the main objectives of the Theosophical Society, namely "the study of ancient and modern religion, science and philosophy." And as there is a definite objective behind it, that is, the uplifting of the race, it may well cover also another, namely "to form an active brotherhood among men," and, incidentally, through the techniques of Yoga, Zen-Buddhism and Psychology, "to investigate the powers innate in man." What does this mean? Another effort being made from behind the curtains by the same hands which directed H.P.B.? Has the impulse given to the T.S. died out? Or is it that our deliberate fragmentation and the running after personalities and phenomenalism has rendered us useless to be of real service to humanity? Have we too replaced the oil lamp of the temple for a more dazzling and glittering electric light, which needs neither oil nor trimming?

"CREDO" as formulated by Giuseppe Mazzini (1805-1872)—

"We believe that every man ought to be a temple of the living God; that the altar upon which he ought to sacrifice to God is the earth, his field of trial and of labour; that the incense of his sacrifice is the task accomplished by him; that his prayer is love; his power (love realized) association. We believe no more in that narrow dualism which has established an absurd antagonism between Heaven and earth, between God and His creation. We believe that the earth is a stepping-stone towards Heaven; that it represents a line in the immense poem of the universe; a note in the everlasting harmony of the Divine Idea; and that on accordance of our works with this harmony must depend the elevation of our actual being, and our hope of progress in that transformation of life which we call death. We believe in the sacredness of individual conscience; in the right of every man to the utmost self-development compatible with the equal right of his fellows."

Light, London, Vol. IX, No. 428, March 16, 1889, p. 129.

EFFICIENT THINKING

RUTH PRATT

The American people are highly affirmative of efficiency in industry, in the scientific laboratory and in administrative systems. Yet they are not so conscious of the necessity for efficiency in the laboratory of the mind. Systematic thinking produces systematic living, responsible for harmony among people.

People in this advanced era respect efficiency first, before age or wisdom or authority or helplessness. They obey authority, but unless the authority is based on true capability, they will secretly feel only scorn for those in command.

Efficiency does not need to be accompanied by competitive selfishness, although it too often is. We need the stimulating challenge of an ever-illusive perfection. We grow through creativeness and production. We need to express our ideas into objective forms.

The American people are primarily aware of efficiency in action, in physical accomplishment. They are more impressed by the end-result accomplished by efficiency, than they are in the whole skillfully evolved pattern. A man who wins a fifty-yard-dash will be lauded to the skies; but how many people realize that a well written poem requires efficient, disciplined thinking?

The creation of music requires knowledge and perfect use of tonal law, besides the physical stamina required to objectify it. Science discovers law, art uses it. The link between science and art is imagination, which is the ability to picture a thing before it is actual to the senses.

Too often now-a-days people discourage their children from imagining, yet children are the result of the imagination of their parents. Man himself is a product of the image or thought of the Supreme Creator. His physical growth continues until he fulfills the picture concealed within his genes. Everything we attain is first imagined. In our youth we imagine our maturity. We imagine our marriage partner, we

picture our children, our home, and all of our achievements. Even our spiritual and moral perfectings must first be imagined. In this statement are included our scientists. In fact, it is easily conceived that they had a fairly good picture of the Palomar Observatory, a long time before it was built—which is highly unscientific!

To quote a passage from A. J. Davis in his work *The Penetration*:

"The true office of imagination is to probe the meta-physics of creation; to give substance to shadows; to discriminate between this and that, and luxuriate in the presence of finely drawn distinctions; to shape essences otherwise bodiless; to give solidarity and representation to invisible thought; to symbolize the quality of an act; to individualize and give immortality to an adjective; to explore mystic fields, and break the forbidden seals of man's life-book; to sing of the good and the true, of the pure and the free, in words at once sweetly human and majestically divine; lastly, imagination is destined to officiate evermore in transforming the stony facts of sleepless science into bread of life, in moulding the surface-truths of dignified philosophy into every conceivable form of beauty, glory, sublimity and magnificence, and deeper still, to discover in all things the presence of truth, in each man a thought of God, in every form—the beautiful."

The partner of imagination is logic. Imagination is the creator, and logic is the safeguard and custodian who determines whether the ideas born of imagination are capable of fulfillment.

An unrestricted imagination can run rampant and create inharmonies and unbalances. We need imagination guided by efficient reasoning. Mental alertness is acquired through study and thoughtful consideration. The efficient person knows that physical and mental work can be pleasant when it is well-ordered, that his freedom lies not in shifting his work to other men or even to machines, but rather in accomplishing any work with relaxation and rhythm, order and thus joy. If all men learned to employ these factors, they would work in harmony with all other men.

I WOULD LIKE TO ASK . . .

Theosophy teaches that man is essentially a center of consciousness, and that his individual consciousness is a ray of the Cosmic Consciousness.

Cosmic Consciousness appears to be the same as the Boundless, Parabrahm.

From this it would follow that the individual consciousness should be identical or at least similar with the Boundless. We are told that we are here for the purpose of evolution, unfoldment, experience, and that by self-directed effort we can progress from one stage to another. Ultimately, we are re-assimilated into the Source whence we issued in the first place.

Now what is the purpose of this evolutionary process? We may assume that the individual consciousness has improved by its evolution, and that when it returns to its source the latter will be enriched thereby. Are we to conclude then that the Boundless was imperfect, or less perfect, at the beginning of the manvantaric cycle, and that it becomes more perfect at its end? One would imagine, however, that the Boundless, being without limitation in any respect, could not be less than perfect at any time.

This is a very metaphysical and abstruse subject, and can hardly be explained in a few words, seeing that it involves some of the most abstract teachings of the Esoteric Philosophy. It is also safe to assume that no finite mind can give a complete answer to the question of "Why Evolution?" With these provisos, let us consider some of the points involved in this subject.

The Boundless is not an individual, an entity, or a being. Therefore it does not evolve, is neither perfect nor imperfect, great or small, improving or static, or any other diametrically opposite attributes familiar to us, human beings. The Boundless is but a term to symbolize (without in any way de-

picting it) the utterly indescribable, unknown, and unknowable infinity and timelessness of all that for ever is. This incognizable totality is beyond all human attributes and distinctions. It is present at the heart or core of every evolving entity, and it would be philosophically correct to say that it is present therein in its totality, as a portion of infinity is infinity also.

No matter how high in the evolutionary scale we may go in thought, however gigantic a portion of the Universe we may take for subject of speculation, it will nevertheless be only a portion, and a very insignificant one at that, in the Infinite Reality which is its background. That portion of the Universe which we have chosen for consideration, whether it be a solar system, a galaxy of billions of solar systems, or a system of galaxies, is animated and controlled by an evolving entity or being, a divinity or god of one or another degree of relative perfection, as compared with our own stage of unfoldment. In it we live and move and have our being. From this (to us) Supreme Being we have sprung, and to its inmost consciousness we shall return after the consummation of our evolutionary pilgrimage in the lower worlds of this particular hierarchy. And when we say "return," we should understand by this word rather a full realization of the nature of the consciousness of that Supreme Being or Source, not a return in terms of geographical location, because we have never left the "body-corporate" of that Being, and never could do so, even if we wanted to.

It is true that we can progress and unfold through self-directed evolution, and reach to ever higher and higher stages of perfectibility; sometime we will doubtless become identical in knowledge, realization and scope of consciousness to the Supreme Being who is the Hierarchy of the Hierarchy to which we belong. But we should not

lose sight of the fact that this Being goes through its own evolutionary development and unfolding of consciousness on the exalted plane where it dwells, and, for all we know, may be a learner in some still greater Hierarchy, entirely beyond our comprehension.

The Boundless obviously cannot be "enriched" through our experiences in evolution, but the Hierarchy to which we belong is enriched thereby, however infinitesimal may be the degree of it. Otherwise there would be no purpose in evolution.

The true purpose of that evolution is beyond our grasp at present, but it is possible to say with a considerable degree of truth that this evolutionary unfoldment results primarily in this: that every evolving entity, a ray from its Supreme Hierarchy, a god-like being at its core or heart, issues forth from

its Source unconscious of its divine status, and returns into that Source fully conscious, *self-consciously so*, of its divine nature, knowledge and possibilities. It has become self-consciously divine, and *knows that it knows*. This has always seemed to be just about the farthest point possible for our human speculations regarding the *reason* of evolution as a whole. The question does not seem to be fully answerable short of initiatory experience "behind" the "veil" of the manifested world.

In conclusion, let us try to understand that evolution, worlds, their inception, growth and decay — all that pertains to the evolutionary experiences in the worlds of manifestation, *exists*, while the Boundless is. There is a vast difference between these two expressions, and the thought deserves careful consideration in connection with this entire subject.

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(Courtesy Mount Wilson Observatory)

THEOSOPHIA

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- To challenge bigotry and superstition in every form
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation

EDITOR: Boris de Zirkoff

CONTRIBUTING EDITORS: Irene R. Ponsonby, J. Enory Clapp, Mary K. Neff (in memoriam), Arthur L. Joquel, Robert F. Kerr, Katherine Heck, Polly Warfield, Nancy Browning.
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A THOUGHT TO REMEMBER

Evil is the twin of progress, and progress is the law of the universe. The normal condition on one stage of evolution is evil on the next higher stage, on which a higher form has become the normal condition. Consider the pilgrimage of the Monad: the Monad is in the stage of immetalization, and in a volcanic eruption stones are flung into the air, they dash themselves against each other and break each other into fragments, burning lava pours out of the crater; so long as nothing but minerals have been evolved all these forces work for progress, for further evolution. Pass to the next stage: the Monad is inherbalised, plants kill each other out, yet this struggle for existence works for progress and cannot injure moral feelings not yet evolved. The Monad is inzoönised; the plant may poison the animal, the animals slay each other, and with this stage of consciousness may be said to begin what men call evil, pain caused by disharmony, though even here there is no evil from the moral standpoint, the normal condition being that of struggle. But when the Monad is inhumanised all is changed. With the evolution of the higher form of life comes the possibility of rising to a higher plane of being; man *can* rise above the material plane, and *ought* so to rise, because if he stands still he obstructs the evolution of the universe. As man he is able to rise to self-surrender, and the power gives the duty. Sacrifice is a condition of progress, enforced on mineral, vegetable, and animal, left to be accepted or refused by man. Lower forms of life fulfill the laws of their being by necessity: man by choice, his conscious self-surrender into harmony with the universe being his prerogative as Manasic entity. To live on a lower plane when one can rise to a higher is sin; the life-conditions of the lower irrupting into the higher are evil; the combat which is right for the brute is wrong for the man, because man thereby brings the brute passions of the lower plane into activity on the higher, in which they are disharmonious, destroying that which is further evolved than themselves. A dog kills a dog, and the stronger dog remains to breed; a man kills a man, and the brute survives while the human in him is slain. If there were no progress there could be no evil, since evil is only the life-form of the past persisting into the present: therefore wherever you see evil lose not heart, for if the higher were not evolving the distinction between higher and lower could not be.

— *Lucifer*, London, Vol. VIII, May, 1891, p. 333.

ANCIENT WISDOM IN MODERN DRESS

BORIS de ZIRKOFF

One of the chief obstacles which stands in the way of the recognition of occult teachings by a great number of intelligent people, particularly those active in the field of modern science, is the unwieldy and perplexing terminology in which they are clothed.

At the present time, and increasingly so with every day that passes, the scientists in the various departments of modern scientific thought are giving expression to facts of nature regarding which the teachings of genuine Occultism have had a great deal to say for ages past. Yet the correlation of these scientific pronouncements with the principles of the ancient wisdom remains a very difficult task, because of the inadequate terms used by most students of that wisdom to express ideas and truths vaguely sensed by the world of science on an ever-widening scale.

In this connection, it is of considerable importance to notice that a large number of scientific men are today dealing with what they term "fields": electric, magnetic and electro-magnetic. These are supposed to surround various constituent units of matter, as well as more complex structures, such as cells and rudimentary organs of living entities. So vital has this conception become in the last few years, that in some respects at least the "field" is often considered to be more important than the unit to which it is somehow or other related or from which it emanates.

By far the most advanced deductions from this general idea of "fields" have been drawn by Dr. Gustaf Strömberg in his works *The Soul of the Universe* (2nd ed., McKay & Co., Phila., 1948, \$3.50) and *The Searchers* (ditto, 1948, \$3.00), wherein he has elaborated this subject and applied it to the conception of the persistence of the soul after the change called physical death. In his last-named work, he mentions the following facts of recent research:

"... It has been known for many years that the activities in muscles and nerves are associated not only with chemical changes but also with electrical phenomena in and around the muscles and the nerves. Starting from these facts Burr and Northrop of Yale University, proposed in 1935 the 'electro-dynamic theory of life.' This theory induced Burr, Lane and Nims to construct a very sensitive microvoltmeter particularly suited for the study of the fine structure of the electric fields around living animals and plants. Working with this instrument, a group of research men of the Section of Neuro-Anatomy of the Yale Medical School has found that all living matter is imbedded in electrical fields, which have a complex, fine-grained and well-defined structure extending beyond the animals and the 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, the result being a general disintegration of the complex fluid matter and the formation of simpler compounds. Burr, the leader of the research group, states that 'it is hard to escape the conclusion that the electrical pattern is primary and in some measure at least determines the morphological pattern.'" (pp. 228-229).

"... In other words, the observed field is apparently not produced by the atoms and molecules in the organisms; instead it determines by its own innate properties the structure and the future development of the organism through its action on the proper kind of building material.

"It can therefore well be described as a living, autonomous, and organizing field of force. There can be little doubt that such fields are dynamic rather than static, and that fundamentally they are built of vibratory elements somewhat similar to those we assume to exist in atoms. . . . I am convinced that those living fields which are responsible for the structure of our brains are intimately connected with our own consciousness." (pp. 130-131).

Even a tyro in the study of the ancient wisdom is in a position to recognize in this general conception of the

"field" an idea closely akin to the "astral body" of the student of occultism, or the "aura" of which he often speaks. The trouble is, however, that the word "astral" is derivative from the Latin *astrum*, meaning a star, a constellation, a luminous celestial body; and this immediately suggests to the man of science that the one who uses it necessarily believes in the influence of stars and planets upon human life—and that is, of course, one of the worst indictments against him, at least from the standpoint of established science.

The facts are, however, considerably different from what they may appear to be at first sight. If the word "astral" is to be derived from *astrum*, it is so primarily from the standpoint that the "astral" world or substance is "starry" in the sense of being "self-luminous." But this word can also be derived from the Anglo-Saxon *stieran*, which means to stir, to steer, to move, to impell, to give impulse to, to motivate from within. And the latter is the very function of all astral substances and forces, which form, as it were, the inner life, the hidden motivating powers, of the outer world of effects.

When it comes to analyzing the meaning of the term "self-luminous", we must remember that the scientist of today regards his "field" as being made up of electro-magnetic energies which are vibratory in nature, and form an integral part of the vibrational spectrum which includes *all* the wavelengths known to present-day research. In a very broad and all-inclusive sense of the term, the entire range of the electro-magnetic spectrum can be called "light", provided we do not restrict this word merely to the narrow range of vibrations which our feeble and inadequate optical apparatus perceives as visible light. It is not too far-fetched to conceive of beings and creatures in nature to whom many other portions of the electro-magnetic spectrum are actually visible as "light", and are therefore self-luminous. There should be no difficulty at this point for the meeting of science and occultism!

The possibilities which this trend of thought opens up to the serious student are enormous. It should be remembered that "fields" of force interpenetrate each other, and that larger ones include, surround, and encompass smaller ones. If a cell has a field of its own, and a human organ likewise, it is logical to assume that the units of the solar system upon which we live and function have fields of their own, and that perhaps the most important thing about the unit we term the solar system is its field or fields, instead of the globular bodies we see, or think we see, revolving around a central "solar proton."

If the inter-relation between cosmic fields and human fields, or between planetary fields and cellular fields, can be established beyond any possible doubt, science will have made a marked advance towards the recognition of the actual existence of an electro-magnetic co-relation between various units, cosmic and microcosmic, within the system we live in. By establishing certain scientific principles whereby to explain the inter-relation of the various fields of force, and their influence upon each other, modern science will have made the first step towards the vindication of the ancient science of *Astrology*, an occult science which is vastly different from that brand of psycho-astral divination which has invaded modern news-stands as well as the lecture platform, and is driving many sincere seekers to distraction with its fantastic pronouncements of dire misfortune which usually never occurs anyway.

The objection on the part of modern scientists to the science of astrology is primarily based upon a very natural repulsion which they feel towards a trend of ideas often fanatical in expression and stupid in their contents. They very naturally jump to the conclusion that the famous astrologers of past ages, among whom are to be numbered most of the outstanding men of science of those days, *believed* in that conglomerate of humbug and commercial fortune-telling which has been

disgracing the name of Astrology in the last few years. In this they are mistaken.

Men like Ptolemy, Aristarchus, Empedocles, Paracelsus, Cardanus, Napier, Kepler and even Newton, were not the type of minds to be interested in the form of divination which astrology has acquired of late. Their profound interest in mystical and occult matters was a sufficient guarantee of the fact that they viewed the cosmic structure as an integral whole animated throughout by inter-connected hierarchies of living beings, whose mutual influences—shall we say fields—brought them into constant rapport with each other and with the all.

So when modern science speaks today of "Meteorobiology", as does Dr. William F. Peterson, professor of pathology at the University of Illinois, it can hardly be considered as a step towards the recognition of the validity of modern fortune-telling, but rather as a step in the direction of a new scientific domain, which will establish, as time goes on, the mathematical relation which exists between the fields of biological units on the one hand, and the fields of planetary units on the other. Dr. Peterson has found another factor that affects the traits of a newborn child, in addition to the genes and chromosomes that were formerly regarded as the sole determinants of a child's inherent characteristics. This new factor is the cytoplasm or the matter upon which the newly fertilized ovum feeds. It has been found that the cytoplasm in the mother's body is conditioned by the weather, and thus the weather conditions at the time of the year, month, and even day when the mother conceives, have a marked effect on the physical, mental and personality traits of the future child.

A definite relation between weather

conditions on the one hand, and the motions of the planetary bodies on the other, remains yet to be established. This is not as far-fetched as might appear at first sight. When a good deal more is known about the fields surrounding the planets, and their influence upon the field of our own globe, a vital link will have been found which will doubtless determine the laws which govern what might be termed "electro-magnetic tides" in the surrounding atmosphere of the Earth. These tides must bear a direct relation to weather conditions.

We have heard a great deal about the gravitational pull exercised by the moon upon the waters of our oceans, producing the tides. But we still have to learn about the pull which it exercises upon the general magnetic field of the earth, and through it upon the fields surrounding all living matter.

Dr. Burr of Yale University may have established that the planets *do* affect what he terms the "electrical force" in both plant and animal life on earth! With instruments sensitive enough to measure the amount of electricity in growing plants, he has found that this amount showed a large increase during the full of the moon, and that the electric charges of seeds increased at the time of sprouting.

All of these discoveries point in the same direction, namely towards the gradual recognition of the actual existence of a web or network of subtler forces and even substances which interpenetrate the universal structure, both great and small, and provide the substratum of inter-communication between all units and constituent portions of the Cosmic Whole. And this in itself is a tremendous step toward the recognition of the Oneness of all Life and the unbreakable Unity and Solidarity of everything in Nature.

"... while it is the universal Cause in its unmanifested unity and infinity, the Astral Light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives."

H. P. Blavatsky, *The Secret Doctrine*, 11, 512.

CAN THE MAHATMAS BE SELFISH?

H. P. BLAVATSKY

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In the various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge", as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can see only the *effects* in the *phenomenal* world, for each cause in the world is itself the *effect* of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root", which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms". Consequently, true "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*. It is only in that *personality* that is centered selfishness, or rather the latter creates the former and *vice versa*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in the world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "world of Relativity", but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the universal law. All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things

impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge" — do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the noumenal plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of selfishness tries to assert itself, the vision of the spiritual sense, which is the *only perception of the MAHATMA*, becomes clouded and he loses the "power" which abstract "knowledge" alone can confer. Hence, the vigilant watch of the "will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untrammelled Will centered in his higher (real) "self", continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

WHAT THE MASTER TAUGHT ME

He knew my utter pain and weariness, and heard my cry for the end.

"Come to my studio," He said.

And there He took up a palette on which were many pigments.

"There are many colours here — light and dark, attractive and repellent. You know they say there are only three primary colours in light. So too with my pigments; they represent only three — the Past, the Present and the Future."

Then on a canvas He painted a portrait. Little by little I saw it was a portrait of me; but as it grew I was amazed because it was so different and so wonderful.

When He finished I said: "But is that I?"

He said: "Do you not know that a true artist bodies forth only what already exists in a far away realm? I have only painted the portrait of you as you shall be." And He looked gravely into my eyes.

"And now", He said, "go and paint pictures for others. You shall have some joy, because the little children will see what you see, but also much pain because their elders will not. Paint at least for the children."

— C. J.

[*The Theosophist*, Vol. LIV, No. 3, December, 1932, p. 289]

TRAINING FOR A HIGHER LIFE

HERBERT CORYN

[Excerpt from an article entitled "An Hour in Borderland Occultism," published in *Theosophical Siftings*, Vol. VII, 1894-95. Dr. Herbert Coryn was a personal pupil of H. P. Blavatsky at the time when she resided in London. He was deeply versed in the teachings of the Esoteric Philosophy, and his writings disclose a first-hand knowledge of genuine esoteric training and the path of discipleship. We commend to the reader his sane and balanced views on this subject contained in the present excerpt. — Editor.]

Occultism in its highest sense does not deal with anything that is objective. It deals with the states of feeling in the Universe. It is an approach to, and a final union with the Universal Mind. And by Universal Mind I mean Universal Will, Impulse and Desire. Upon these things if we would be wise we have to trust the dicta of the Masters of Yoga, and from them we learn that there is throughout Nature, in all life, a desire or a will or an aspiration to be, to become, coupled with or anteceded by a clear knowledge of what it wills to be or to become. And we, when we desire, share that divine desire; when not, then we shut ourselves off from it. So Occultism is that junction with the Universal that is aspiration for good, and in time it leads up to that place on which is written the forepicture of what will be, and that is Universal Wisdom, for there is nothing else to know. Such is Samādhi. But the lower nature clings heavily about us, and we are impatient. We still want this lower life and cannot aspire for long. Who then is the Occultist, and how shall we know him? In the beginning he vows to himself that there shall be no more meannesses and weaknesses in his nature, and that there shall be always in his aims the welfare of all other creatures. So he is kind, and neither by speech nor act wounds anyone. So he gives; of his money where that will do good; of his counsel, of his knowledge, where that will help, and where knowledge is longed for; of his peace, his comfort, and his wisdom, when he meets those who are sore with the wounds of fortune, of fate, and of the world; to these he tells of the truths

of immortality, the way to win it, and of the sweet and mighty purpose of Nature for man, though her hand be iron-gloved. He is strong and unmoved in his utter peace and kindly radiation upon all; in him there is no change of mood, no irritability from hour to hour and from day to day. To be with him strengthens and calms, and encourages. Every moment is an aspiration with him; behind the strong current of his thoughts and deeds is a steadfast still sound, coming from his heart, a sound that is his will, his conscience, his hope, his peace, his unfailing guide, and though his thoughts come and go, the sound is always. He is self-controlled, cares little for possessions and nothing for the comfort of his body, and his carelessness for possessions and comforts saves him from anxiety and disappointment. In his mind is always his ideal of what he would become, and every instant he adjusts himself to that. He keeps his consciousness always at its clearest and highest point. His thoughts are universal, of the welfare of men, of the evolving and completing purpose of Nature. Daily he meditates, and then withdrawing all attention from external things he seeks union with the soul of Nature, yearning greatly for it, thinking of himself as spread in space, as present in all men and animals and things, as embodied and non-embodied love and charity, as one with the Higher Man whose voice he constantly feels in his heart, as the Universal Divinity. Nightly he reviews the day and marks where he failed to realize his ideal, where trifling thoughts and hindering thoughts and wishes wasted the precious time of life. In his study he examines man and Nature

and their relations plane for plane, so that his spiritual advance may be hand in hand with the growth of his intellect, and that he may be in every way rounded and perfect. Along all these lines he works, and then his powers begin to expand. He begins to touch the thoughts of men and feel what has not reached their lips, feeling the coming and contents of letters they are writing him, the feelings they have for him, and the evil and good in their natures. He gets prognostications of coming events, shaping thereby the lines of his work, and that voice in the heart which to us is only conscience, becomes for him intuition and an intelligible teacher of the secrets of past and future. As his sympathy for men widens he reads more and more plainly their characters, and that occasional intuition of their thoughts and feelings which we all have, did we but study and recognize it, becomes for him a growing light into the inner selves of others whereby he learns the wisdom of humanity for himself, and for them the power of saying to them and doing for them that which shall most aid their growth, as he moves amongst them like a benediction. He sees the psychic colour of his age and country and city; the slowly gathering astral storms that come down to us at last as wars, murder-epidemics, and disasters to life on land and sea. He learns to stand alone, thinking his own thoughts, disentangling from his mind those other countless thoughts and feelings that are not his own, coming upon him as upon all of us from the waves of other men, dead and living; waves which we in our ignorance take as our own. He studies the lives that have other home than land and sea, lives that after countless years will live as men, and that even now take colour, evil and good, from thought of man. So he lives on, wearing down many bodies, his mind standing on ever higher and higher places of thought, having its continuance above the gulfs (for other men) of birth and death, gulfs which for him are now bridged

by the unbroken thread of memory and foreview. For he stands in the wings of the stage and watches unmoved in his thought the changing scenes of life, the uplifting and downletting of the curtain. Lastly, the Lodge of Masters and Teachers of all times and peoples open for him its mighty doors; he reaches the place and companionship of all the great ones who have gone before and now stand watching and helping with strong hands the woes and struggles of our poor humanity.

By such a career, none of us need be appalled; none need stand back saying, "This is not for me", "This is too great a Path". Nothing but has its beginning, and that beginning is when any of us suppress an angry word, or root out a sensual habit, or nourish one growing aspiration for the light. Let none of us have too much humility. The goal may be far off, but to him who fights even a little, the uttermost victory is certain. Life gives place to life, and the hardly-established habit of today is the innate instinct of tomorrow. Much, very much, of our future depends on what we do now. It is a cyclic turning-point in human history, the latter end of this nineteenth century, a meeting-place of diverse Karmic forces. If we lend our aid now to Nature, struggling between spirituality and materiality, at the bottom of her arc, we shall reap good fruit, the good fruit of birth, when again the fires of Occultism are burning brightly, when once again humanity has moved into an auspicious cycle, having earned Nature's gratitude. If not, if we stand back, if we let those in the front of the fight stand alone against the spirits of matter, many births may chance to go by before we happen again upon a cycle where the beginnings of real growth are to be made as now they can be. To begin work now is to make our personal cycle of future births attuned to the spiritual cycle in nature; ignorance is no crime, but to fail now, knowing the right, is no light thing; it sows a seed pregnant with future evil; it is to miss the

protection of the wings of auspicious time, to face the perilous chances for growth of evil in us of a long chain of casual births throughout the centuries, births wherein growth and progress if they come at all, do so against far greater odds than now. Some among Theosophists say where is work to do? Work comes to the man who can do it, and they who truly have no work are fit for none. They must do a work upon themselves before Karma entrusts them with some for others. To study, to think, to destroy the personal evils of uncharity, luxurious tendency, idleness, to aspire always for more of the waves of spiritual impulse that come sometimes like a warm-scented wind upon us all, these all can do in making ready to be to others the teachers of whatever good is in us. Then we shall

find our work at hand. And if no pupil comes, still we have worked with Nature. We have slain some evil, done something to fill the waves of thought about our heads with good. We need not wait to be taught anything. We can spurn utterly the false humility that would have us to be grovelling worms, for they who became Christ and Plato and Buddha were once as we. The problems that we have to solve in life are the same for no two, each has his path, his fate, his difficulties, but all the paths converge, and the diversely perfected souls of the far future will form each one facet of the cosmic jewel. In the light of our ideals, in the light of our several pictures of that golden future, we can all move hopefully and confidently through the Karmic tasks of daily life.

ERLIS, THE GREAT TRANS-NEPTUNIAN PLANET*

ARTHUR LOUIS JOQUEL II

The astronomical science of the ancients is generally supposed to have included knowledge of only seven bodies in the solar system—the Sun, Moon, and five planets. The addition to this number of three more planets within the past two hundred years is popularly considered to be one of the triumphs of modern astronomy.

However, a closer investigation into the problem seems to indicate that contemporary scientists are only rediscovering information known to the sages of the ancient world—and sometimes stumbling onto that by accident. Elizabeth Aldrich says:

"It has often been said . . . that the ancients did not know Uranus and Neptune. But I am of those who think

they did, but perhaps under other names, for there are tables . . . which seem to point to the fact that Uranus and Neptune, and yet another great outer planet, were known at least to the very skilled in past times. The Chaldeans, and the Indians certainly had what may be called an ephemeris of the bodies . . ." (*The Planet Neptune*, Page 49.)

This statement is rendered less improbable than it might seem by the fact that in the treasure-house at Ninevah of Babylon has been found an optical lens, made of crystal, which certainly must have formed part of a magnifying instrument. If this knowledge had been preserved from that time until the beginning of the Christian era, it was probably lost in the burning of the great libraries at Alexandria.

*So many names have been suggested for possible new trans-Neptunian planets—among them Hades, Melodia, La Croix, Isis, Chaos, Sarkur, Dido, and at least nine others—that to avoid confusion we intend to use the name Erlis for the planet of which we are now writing. This name is taken from the fabulous underworld described by William Beckford in his novel *Fathek*.

Continuing further, we find that the announced discoveries of the outer planets during the past two centuries have come about almost more by accident than by design. In the case of Uranus, Sir William Herschel announced that he had discovered a new comet on March 13, 1781, and not until several months later was it realized that the supposed comet was really a previously unknown planet, moving in an orbit beyond that of Saturn.

A search of astronomical records then revealed that Uranus had been observed as early as 1690. Several noted astronomers had carelessly recorded it as a fixed star, even though they had observed it for several successive nights, during which it had naturally changed its position.

When the orbit of Uranus was calculated, it was found to deviate noticeably from the positions which it should have occupied, and the suggestion was made then there was another planet, beyond Uranus, which was perturbing it in its path.

Approximately five years of calculation by the most prominent astronomers in Europe were to precede the first observation of the new body. Adams in England, and Leverrier in France, were both occupied with the problem. As a result of Leverrier's industry, the German astronomer Galle observed Neptune "less than a degree from (its) predicted position."

But an American astronomer named Pierce later announced his conclusion that "the planet Neptune is not the planet to which geometrical analysis had directed the telescope, and that its discovery by Galle must be regarded as a happy accident." According to Pierce, Neptune was neither at the distance nor the longitudinal position compatible with Leverrier's calculations. Even Leverrier himself, on finding that Neptune was one-sixth closer to the Sun than he had calculated, expressed doubt that it was the planet which he had predicted.

The same problem was shortly perceived concerning Neptune, which had

followed the discovery of Uranus — it was not following its calculated orbit, but was apparently being perturbed by an unknown body still further from the Sun than itself. The problem so intrigued the American astronomer Percival Lowell that he spent a great deal of time on the matter of determining where this "Planet X" might be found.

Lowell died in 1916 without seeing the mysterious planet located. It was not until 1930 that a young man named Clyde Tombaugh, examining photographic plates taken on January 23 and 29 of that year at Lowell Observatory, found a body moving far beyond Neptune, which was announced to the world on March 13, 1930, as the planet Pluto.

This discovery is now only nineteen years old, and due to the extreme slowness with which it travels, Pluto has covered since only a minute fraction of its orbit about the Sun. However, the intensive study to which it has been subjected has divulged enough facts so that we are justified in asking two questions. First, is this the planet which Lowell predicted? Second, is there still another trans-Neptunian planet as yet undiscovered?

On the first point, we may quote the last paragraph from Lowell's paper on "The Origin of the Planets", published in April, 1913:

"... I venture to forecast that when the nearest trans-Neptunian planet is detected it will be found to have a major axis of approximately 47.5 astronomical units, and ... a mass comparable with that of Neptune, though probably less ..."

Pluto is now determined to have a mean distance from the Sun of only 39.5 astronomical units (distance from the earth to the Sun being one unit) — an error of one-sixth; and its mass, instead of being comparable with that of Neptune, which is 17 times greater than the earth, is probably a little less than that of the earth.

The present attitude of astronomers toward Pluto is represented in this

paragraph by Drs. Alter and Clemmshaw of the Griffith Observatory, Los Angeles:

"... It appears to be too small to have produced any appreciable part of the deviations of Uranus or Neptune from which its position was predicted. If this is true, the appearance of Pluto so near its predicted position must be regarded as a most remarkable coincidence." (*Pictorial Astronomy*, Page 128.)

The orbit of Pluto is so eccentric that at its nearest approach to the Sun it is actually inside the orbit of Neptune, although its inclination to the plane of the ecliptic is so pronounced that there is no possibility of a collision between the two bodies. We believe that some light may be thrown on the place of Pluto in the solar system by this quotation from *The Mahatma Letters to J. P. Sinnett*:

"(Question) 14: Could any other planets besides those known to modern astronomy... be discovered by physical instruments if properly directed?

"(Answer) 14: They must be. Not all of the Intra-Mercurial planets, nor those in the orbit of Neptune are yet discovered, though they are strongly suspected. We know that such exist and where they exist..." (Pages 146 and 169.)

Pluto, thus lying "in the orbit of Neptune", may be the first of several small planets to be found in this vicinity, being intruders from outer space, as pointed out by L. Gordon Plummer and Charles J. Ryan in their *Star Habits and Orbits*.

The evidence, therefore, seems to point away from Pluto being the planet which was postulated by Percival Lowell. So we are justified in asking the second question — Is there another major trans-Neptunian planet awaiting discovery?

Professor T. J. J. See of the United States Naval Observatory, in his paper on "The Evolution of the Starry Heavens", read in 1911, stated:

"... it is evident that our planetary system extends much beyond Neptune, and several of the unseen planets revolving in this remote region of space may yet be discovered..." (Section XI)

Camille Flammarion, noted French

astronomer, came very close to Lowell's predicted distance of 47.5 astronomical units for a new planet. In his *Popular Astronomy*, edition of 1907, he wrote:

"From the fact that Neptune is the farthest planet we know, we have by no means the right to conclude that there are not others beyond it... All the periodical comets have their aphelia near the orbit of a planet. Now, the third comet of 1862 and the swarm of shooting stars of August 10 follows an orbit of which the aphelion is at the (astronomical) distance 48. There should exist there a large planet..." (Page 471)

The agreement in astronomical distance predicted by these two authorities is almost identical. Professor W. H. Pickering also calculated the possible elements of a trans-Neptunian planet and suggested a distance of 51.9 astronomical units, which is not too far from the others.

Sepharial, the metaphysical astrologer, also was in accord with Lowell, Flammarion, and Miss Aldrich on the matter of its being a large and massive planet. He wrote:

"... we may... look ahead in anticipation of the discovery of an octave of Mars. This, when discovered, will prove to be an extra-Neptunian planet of great dimensions but small density..." (*The Science of Foreknowledge*, Page 45)

Plummer and Ryan, in their *Star Habits and Orbits*, state that:

"Some astronomers have suggested that (Pluto) may be the first in a further series of planets in our System that have not been discovered. There is no valid reason why there should be no more planets beyond the reach of our telescopes, quite the contrary." (Page 40.)

Since the name of Pluto has already been applied to the first of the trans-Neptunian planets, we suggest that when the major planet postulated by these authorities is located, it be given the name Eblis. And in the face of the testimony we have presented, it seems likely that the years to come will produce the discoveries of several minor bodies and at least one major planet, circling the Sun out beyond Neptune, on the very edge of the solar system which we are at present inhabiting.

I WOULD LIKE TO ASK . . .

It has been said that the Astral Light is the carrier of the Cosmic Jiva or life-energy, the storehouse or repository of the energies of the Cosmos on their way downwards to manifest in the material spheres, and the receptacle of whatever passes out of the physical sphere on its way upwards. It has also been spoken of as the "picture-gallery," or nature's memory, wherein is indelibly recorded all that has ever taken place. These concepts seem to indicate a certain immobility. Does the Astral Light possess an energy of its own, a mobility, a speed, an inner motion of its own?

Certainly. The Astral Light is not a static conception, and should not be looked upon, by analogy, as some sort of immovable film or plate upon which are merely recorded events that have taken place. While true to some extent, this view presents only a portion of the teaching connected with the Astral Light. One should ask oneself, in the first place, what the Astral Light really is. As a term, it is somewhat misleading, and is by no means the best one to use. But we have no other, and we have to do the best we can with the terms which have come into use through the years. It is hoped that we may be able to devise better terms, more scientific ones, as time goes on.

Let us limit ourselves to the consideration of the Astral Light pertaining to our own planet Terra. It corresponds to the astral body or the astral aura of the man. The earth is a living entity, and its own auric emanation, as well as its astral model-body or pattern, surrounds and interpenetrates its merely physical shape. Just as the astral body of man is a complex aggregate of forces and energies, the astral envelope of the planet is itself a very complex world or sphere of innumerable ener-

gies and substances, wherein live myriads of creatures specifically related to it and at home therein. Being a world or sphere, it has various grades, graduations, or levels of materiality, just as in the case of the auric emanations of the physical body of man. It has of course its various currents, tides, varying psycho-magnetic conditions, and channels through which course innumerable energies, and by means of which various ethereal substances are transferred from one locality to another, much as the rivers of earth, and the currents of the atmosphere transfer various types of matter from one place to another.

The Astral World is the inevitable doorway or vestibule through which everything must pass before it reaches the physical planet, or before it can leave it on its way out. It is also a transformer wherein many of the forces coming from the outside, as well as from the "within" of the planetary structure, are adapted and adjusted to the conditions prevalent on the physical globe. In this sense, the astral world or aura is a protection to us; peculiarly enough, it is also an obstacle, according to how we look at it.

The auric envelope of any one planet is of course an integral part of the corresponding greater auric envelope of the Solar System as a whole. The Astral Light or Sphere of the entire system to which we belong might be termed the Akâsa, at least in its highest aspects.

It should be distinctly borne in mind that the Astral Light, whether of a planet or of an entire system of worlds, is a sphere of life, a realm of evolution, inhabited by innumerable forms of life, kingdoms and sub-kingdoms of entities, as indigenous to it as are our own more familiar kingdoms to the various habitats of the physical sphere. And it is only a relatively slight difference of vibratory rate which prevents them or

us from constantly interfering with each other, or "invading" each other's premises.

It is our understanding that the "picture-gallery" aspect of the astral light resides more in the higher reaches or levels of the astral structure. In other words in the more spiritual portions of those spheres, although this characteristic is doubtless also present, at least to some extent, in lower sub-planes of the Astral Light, as is evidenced by psychometric experiments.

While it is not possible at our present stage of knowledge regarding this entire field to be too positive about any aspect of it, short of having first-hand experience along these lines, it is nevertheless probable that the Astral Light contains in some of its realms something else besides mere "pictures" of past events. It also contains *forms*, *moulds*, which are the result of the evolutionary and life-habits of the various hierarchies functioning in embodied existence. All of them, whether high or low, fashion such astral moulds, as a result of their thoughts, feelings, and deeds. It is these forms or moulds which are used by lower kingdoms of life as patterns of future evolutionary growth, and provide the blue-prints, as it were, for the gradual evolution of higher forms of embodied life.

This in itself is a very vast subject of thought, and should make us feel a deep sense of ethical responsibility for whatever we do, think and feel in our existence. We are being copied, and perchance "improved" upon, all the time by other kingdoms of beings, whether we know it or not.

Does the Theosophical Philosophy recognize heredity and the influence of environment?

Certainly, if we thoroughly understand what we mean when we use these words. The approach to this subject on the part of the student of the ancient wisdom presupposes of course the doctrine of causation or Karma and its twin doctrine of Reincarnation.

We are born in our present family

because we have been connected with it in the past; we belong therein because of psycho-magnetic ties established in past lives. The family affords the expression for our individual heredity. Parents are the hosts for the incoming entity, the re-incarnating Ego. They provide part of the environment and are not the originators of any of the main characteristics of the child, whether psychological, intellectual or any other.

It should be borne in mind that the child's body is built primarily from within, by the influx of the vital, magnetic, and psycho-mental fluids from the re-incarnating Ego. Even food from the outside is the carrier of life-atoms belonging largely to the Ego's own past.

A gestating child is a veritable whirlpool or vortex of incoming life-atoms, each one impressed by the Ego in former lives, each one carrying certain characteristics. Our new body is built of the same life-atoms which went to form and build our former body. The elements are the same, although somewhat altered. The configuration is different and depends upon our Karmic pattern.

Various characteristics in the family correspond to similar characteristics in the Ego seeking incarnation. Magnetic attraction brings it into a family which can best provide circumstances, surroundings and conditions appropriate to the Ego's development. In this connection one should remember that opposites attract each other also.

Special attention should be given to the fact that many characteristics present in the family, but not easily observable or even entirely absent from the Ego coming into incarnation, may have been encouraged or even caused in the Egos of the parents by the Ego of their child, in associations during former lives. In this sense, these traits of the parents are a part of the incoming Ego's *own* karmic pattern, and must be worked out by him in his present, most recent association with those who are his parents in this particular

life. This point is very easily overlooked by students.

As to environment, there exists considerable confusion owing to insufficient thought. Environment could not possibly have the slightest effect upon the Ego, unless there was something in that Ego to be affected or influenced. That something is of course the evolving center of consciousness, the Monadic Self, the Soul, or Re-incarnating Entity. Unless it reacts to the influence of the environment and feels it, the latter could not have any effect whatsoever. This alone is sufficient to understand the enormous importance of the spiritual center or entity or being, distinct from the environment, yet subject to the influence or impinging forces emanating from it. It also explains why seemingly identical environments produce sometime totally different results upon incoming Egos.

The subject of environment has been overworked by modern science and psychology. Environment is just as much a part of the psycho-magnetic "field" of the incarnating Ego as are the traits of his character. Where one ends and the other begins, is not easy to ascertain. From one particular standpoint it would be perfectly correct to say that the muscular and bony structure of the newly-born child is part of

his environment also; and that his emotional and psycho-mental auras are a part of it too; because all of these, equally with the surrounding milieu and objects of his so-called "physical" circumstances in life, are illusory, impermanent, temporary, deceptive and sensuous in nature, in comparison to the enduring center of consciousness which surrounds itself with these various sheaths and vehicles for purposes of growth.

Most of the great men and women of history are a direct contradiction of that school of thought which in our times has tried to convince the people that the environment is all-important to the soul. It is only weak souls which are wholly subject to environment; strong ones mould their own, or rise above it. Though born in humble circumstances, and often in slums, men of genius create their own opportunities and soar to universal recognition. Louis Pasteur, son of a poor tanner; Sir Isaac Newton, son of a farmer; Léon Gambetta, son of a shop-keeper; Victor Hugo, son of a soldier; Abraham Lincoln, son of an illiterate; William Shakespeare, son of a wool-stapler, and scores of others, are witnesses to the fact that the inherent spiritual-intellectual faculties of the incarnating Ego are the true carriers of his *individual* heredity — which is *himself*.

A GENTLEMAN —

The forbearing use of power does not only form a touchstone, but the manner in which an individual enjoys certain advantages over others is a test of a true gentleman. The power which the strong have over the weak, the magistrate over the citizen, the employer over the employed, the educated over the unlettered, the experienced over the confiding, even the clever over the silly — the forbearing or inoffensive use of all this power or authority, or a total abstinence from it when the case admits it, will show the gentleman in a true light. The gentleman does not needlessly or unnecessarily remind an offender of a wrong he may have committed against him. He can not only forgive, he can forget; and he strives for that nobleness of self and mildness of character which impart sufficient strength to let the past be but the past. A true man of honor feels humbled himself when he cannot help humbling others.

GENERAL ROBERT E. LEE

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T H E O S O P H I A

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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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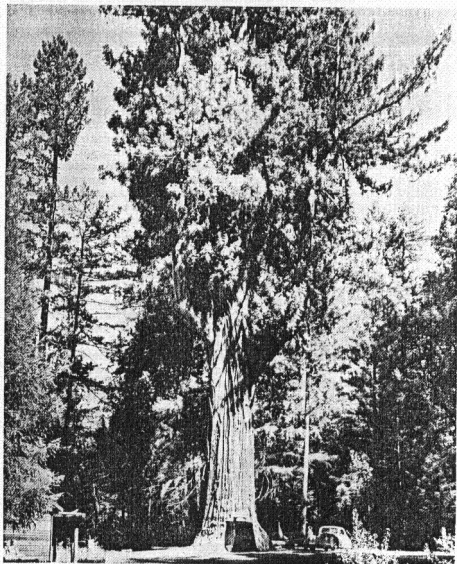
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To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers

To challenge bigotry and superstition in every form
To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation

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A THOUGHT TO REMEMBER

"I sometimes wonder if we can have a government on a world scale until our present lesser governments have so progressed that they are in all respects honourable. I wonder, too, if a government can ever be better than the people who elect it. For I sense that people call forth their leaders, and in the wisdom and justice of natural law are given exactly the government they deserve. I am convinced that integrity in government cannot co-exist with dishonesty through the fabric of a nation.

"A corrupt people will have corrupt leaders; if there were no personal crime there would be no national crime. We, individuals, create our nations and make our governments according to our own standards. To the extent that we fail personally to live according to great principles and high ideals, so do our nations suffer at our hands. Our governments reflect ourselves. . . .

" . . . we cannot hold back our best living, our highest ideals and honour, if we would build a nation competent to participate and to contribute its great gifts in a world government. Great things begin in the hearts and lives of individuals. No one can shirk his part without betraying his fellows. On the other hand each individual possessed of an ideal moves the nation and the world onward to that grand consummation when nations both founded and built on integrity and honour see their boundaries pale (though they may not disappear) as they grow towards the One World idea, and unity becomes a truth in practice. . . .

"Each man thinking beyond himself learns to yield some element of his personal sovereignty, to give up something of himself for the common welfare. It is in this sacrifice of the individual that the yielding of an element of national sovereignty can alone find its origin. The nation can act with broadened and enlightened vision only if its citizens are of similar calibre, for it cannot be different from its components.

"Again and again we are driven back to the individual as the unit within whose heart and understanding the great work of regenerating the world must be done. . . ."

— Sidney A. Cook, Vice-President, The Theosophical Society (Adyar),
The Theosophist, June, 1949, pp. 164-173.

THEOSOPHY AS A LIVING POWER

BORIS de ZIRKOFF

It should be constantly borne in mind, when discussing ideas and events pertaining to the Theosophical Movement, that Theosophy is primarily and essentially a *way of life*.

It is not merely a system of technical teachings or a body of doctrines intended for the intellectual gratification of voracious minds who delight in filling the spiritually barren chambers of their intellect with high-sounding terms.

It can never be too often repeated that Theosophy is above everything else an *ethical* doctrine, a pattern of ethical behavior, and a manner of ethical conduct. These Ethics are based on sublime teachings embodying the facts of Nature's structure and operation. But these teachings alone, unrelated to the *way of life*, and considered as a mere intellectual system of thought, are not only sterile, but positively mischievous and productive of a subtle brand of selfishness and moral stagnation.

Therein lies the danger of an intellectual approach to the teachings of the Ancient Wisdom. This danger can be avoided only by a sincere and constant effort on the part of the student to put into practice the precepts he has intellectually learned, and to apply in daily life those basic thoughts which he has understood to be the foundation-stones of spiritual life.

In this way he will avoid the danger of severing his mind and heart from the collective mind and heart of mankind, or the community of which he is an integral part. There are students who have achieved a very profound understanding of the purely intellectual aspect of the theosophical teachings, but who remain nevertheless ethically sterile members of their community. They are aloof in their attitude to life, and bear no vital relation to the human sorrows and problems surrounding them. They live in self-made ivory towers, unconcerned in what is going on around them,

usually unperceived by others, and probably largely undisturbed.

There are others who may or may not have achieved a thorough grasp of the intellectual intricacies of the Ancient Wisdom, but whose minds and hearts are attuned to the wide-spread suffering of men and women, in their blind search for release. They keep their contact with mankind, they share the collective sorrow and joy which are part of the web of life, and they carry their growing understanding of Nature's truths into the midst of the teeming millions, where the need for Light is the greatest.

It is essential for the student of the age-old wisdom to keep at all times his link with mankind alive and strong. It is his only way of ultimately understanding the cause of human misery and pain, as well as of human pleasure and joy—and this not by immersing himself in them, but by attuning his heart and mind to their vibratory rate and gathering intuitively, intellectually, and psychically, an awareness of the states of consciousness which these various conditions offer for the growth of the soul.

It is of great importance that the student of Theosophy become a constructive part of the community in which he lives, a center of light and knowledge, emanating warmth of soul and strength of character, for others to observe and partake. He should be—in some unobtrusive manner—a source of information regarding the laws of life and of new courage and hope to those who are in trouble; and he should in due course of time become recognized as a fountain-head of ideas and plans which, if listened to and carried out, would improve the ethical climate of the community and raise its moral and intellectual standard above the average. Such things have taken place more than once, and they can be repeated in a thousand other instances, if only the majority of students were to "descend"

from their lofty tower of mere intellectual thinking, and forge the necessary links of human compassion and interest which are so essential to this purpose.

It is supposed by some people, that our individual efforts can at best be but very small and their influence negligible. This is the type of shallow thinking which does not take into consideration some of the main factors contained in this equation. It should be distinctly remembered that spiritual thought is a great deal more powerful than mere mentation, and the latter more powerful than mere wishful thinking. The range of creative spiritual thought has not yet been determined, and the manner in which it brings about its effects is largely unknown, except to trained and advanced occultists who deal with these matters experimentally.

Every thought directed towards true spirituality—which is invariably one with selflessness, impersonality and sympathy for others—has an enormous range, potency, momentum and intensity, as compared with mere intellectual thinking or perchance mere mental and emotional "wishing." It strikes like lightning upon responsive minds and hearts, and contains within itself alchemical powers of self-perpetuation and re-creation unknown on any of the lower planes of human action. It is also in league with the rest of the spiritual agencies at work continuously in the world. The result is that a definite spiritual effort on the part of one student, in a given direction, may very well give rise to a chain-reaction of effects the range of which would seem to be quite inexplicable on purely mechanistic grounds. Spiritual thought has its own repercussions on other planes. The laws of "thought-resonance" and of "thought-overtones and -undertones" are practically unknown to modern science, and constitute a higher type of science which is known in its fullness but to high initiates, though each one of us can learn at least its ABC.

The carrying out of true social reforms directed to the amelioration of the conditions under which most of humanity lives today, is not a matter of money, political power, personal fame, or worldly influence. It is primarily a matter of *spiritual creative thinking*, mostly on the part of a few. One thought given birth to at the cyclically right time, and directed into the first open channel that may present itself, can impregnate a large number of human minds and hearts, each one of which becomes a center of outgoing spiritual force directed towards the same objective. The cumulative result of this chain-reaction has at times produced some very startling results, responsible for some of the most important events in social reform and the development of modern scientific thought. Among these results could be mentioned such widely separate movements and events as the Keltic Literary Revival, the National Independence of India, the Abolition of Slavery in the U.S.A., the Discovery of the Electron, the Therapeutic Usage of Music, the abrogation of a number of restrictive covenants based on racial discrimination, and a number of other marked changes which have taken place in recent times upon the stage of human history, both in the Orient and the Occident.

Lest we be misunderstood, it should be stated here unequivocally that the Theosophical Movement is strictly and traditionally non-political and un-sectarian, paying no attention to, and engaging in none of the political controversies of the day, which are here today and gone tomorrow, to be probably superseded by other controversies and arguments. But while it is non-political as a Movement, it not only recognizes the right of every student of Theosophy to take part, if he pleases, in whatever may be constructive and useful in the political set up of his respective land, but actually urges him to partake, *as an individual, as a citizen or subject, and as a professed humanitarian*, in the process of just, enlightened and pro-

gressive social reforms whose aim is, as expressed by one of the Masters, "the amelioration of the condition of the poor." And not only is he urged to participate in this process, but expected to take individual initiative to originate new movements and moves aimed at the eradication of corruption and evil in the social structure of the day, by means of humanitarian, social measures and reforms, free of party-

politics and devoted to the welfare of *all mankind*, irrespective of race, creed, color, political affiliations or religious background.

Universality is the key-note of a true Theosophist. Wherever sectarianism and parochialism show their ugly faces, Theosophy can exist only in name. When manifesting in universality of views and the highest embodiment of Ethics, it becomes a living power in the hearts of men.

MISTAKEN NOTIONS ON THE "SECRET DOCTRINE"

H. P. BLAVATSKY

[Originally published in *Lucifer*, London, Vol. VI, No. 34, June, 1890, pp. 333-335]

Ever since the publication of *The Secret Doctrine* students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:—

"For the last ten years, I have been a close reader of theosophical literature. I have read and re-read *The Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute) the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc."

This is the direct and natural result of the very mistaken notion that the work I have called the "Secret Doctrine" had ever been intended by me to dovetail with modern Science, or to explain "occult points." I was and still am more concerned with *facts* than with scientific hypotheses. My chief and

only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion." I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One*; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of *The Secret Doctrine*. It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the *secret* of "Polichinelle" shouted in the manner of a stage *a parte*; but simply to give that which could be given out, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too pre-

mature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the "Two Students of the E. S." They are now synthesizing the "Secret Doctrine," and they do it in the most lucid and comprehensive way, in this magazine. No more than any one else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric*; and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own

day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of *The Voice of the Silence*? These say that while "The first repeat in pride 'Behold, I know,' the last, they who in humbleness have garnered, low confess, 'thus have I heard'"; and hence, become the only "chosen."

THEOSOPHY AND EDUCATION

IVERSON L. HARRIS

Let us start this study by defining our terms. What is Theosophy and what is education?

Theosophy means literally 'Divine Wisdom,' 'The Wisdom of the Gods.' It is such wisdom as is possessed by men who have become at one with their own Inner God, and who are therefore able to have direct perception of Truth. It is such wisdom as the great prophets and religious teachers and spiritual philosophers have revealed to men, it being the result of having raised themselves above the limitations of personality, so that their consciousness and therefore their vision of Truth has become clear and universal. In other words Theosophy is that knowledge which the superior man has, by virtue of having made himself a fit channel for spiritual light to pour through his mind and reflect therein as in a mirror, the clear image of reality.

Education in the Theosophical sense is that training of the mind and of the personality that has for its aim the leading forth from within into manifestation of all the innate faculties and powers that rightly belong to thinking human beings. One of the best means of doing this is to study the teachings and revelations of the great and wise men of the past. These teachings have survived the winnowing process of time, and live today in the hearts of millions of aspiring people by virtue of the undying Truth that is in them. Such a study lifts our own thoughts into the currents of spiritual reality in which these great spiritual Sages and Seers lived and still live; and as we succeed in moving into these currents, so do we come nearer and nearer to opening up our own minds as channels for some of the light which illumines theirs.

Robert Browning sang in his *Paracelsus*:

Truth is within ourselves, it takes no rise
From outward things, whatever you may
believe.

There is an inmost center in us all,
Where Truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is
Truth.

A baffling and perverting carnal mesh
Binds it, and makes all error; and, to know
Rather consists in opening out a way
Whence the imprisoned splendor may es-
cape,
Than in effecting entry for a light
Supposed to be without.

The foregoing is a bit of Theosophic education that I received as a young man while attending rehearsals of *The Aroma of Athens* as presented by Katherine Tingley in the Greek Theatre at Point Loma some thirty-eight years ago.

Perhaps the most permanently satisfying feature of a Theosophical education is that it evokes from students that intangible yet invaluable quality—good taste. Theosophical education arouses in those profiting by it a vital interest in all things worthy of the human spirit and a decided distaste for anything unworthy of thinking human beings.

The great Scriptures of the world are guide-books and manuals pointing out to every aspiring soul the way, the truth, and the life that it is necessary to follow if we would be truly educated; i.e., if we would succeed in opening out a way whence the imprisoned splendor locked up within us may escape, heal the world of its sorrows and bring men back to peace and sanity—to that 'love which moves the sun and all the other stars,' about which Dante sang in the closing lines of his *Divine Comedy*.

There is verily no greater educator than love in our hearts for all men; there is nothing that will bring us closer to the heart of *Theosophia*, or Divine Wisdom, than an all-consuming love for our fellowmen. It was divine

love or compassion that transfigured the lives of the Buddha and the Christ. It is love that holds millions of suffering human beings in reverence and gratitude to them today and gives these anguished millions something of inner peace and power to bear their burdens. I verily believe that it was the love which he showed for his fellowmen, even more than his masterly expositions of metaphysical doctrine, that captured the hearts of us who were fortunate enough to know G. de Purucker during the years of his incarnate existence among us. Listen to his own words:

"But is there something deeper in Nature than what men call intelligence, something which appeals still more to the heart of man? Yes; and that is that wondrous mystery which I have called the cement of the universe, which holds things together, which keeps the stars in their paths, which keeps human hearts beating in aspiration and hope, which shows us the sunny splendors on the other side of death. Do you know what it is? Very great men have called it *Love*. LOVE—a holy, beautiful name; and I think that only human beings de-grade it."

—*Questions We All Ask*,
First Series, No. 7, p. 112.

Love is the missing factor in modern education. We have forgotten how to love one another. We have relegated love for our fellowmen to second place and have enthroned efficiency as the end and goal of most of our educational systems. Efficiency is, of course a *sine qua non* for the smooth running of the business of life, which many of us have come to mistake for life itself. Of course, no one wants education to leave our children unprepared to meet the harsh realities of existence. But unless we are lovers of our fellowmen first and last and all the time, we can become most efficient haters and exploiters and destroyers of our fellowmen. Could the world possibly have become the shambles that it so recently was and that it threatens to become again, if the Wisdom of the Gods, Theosophy, as taught by the greatest spiritual Sages and Seers and illuminated Teachers of all the ages, had been universally known, understood and practised?

Turn to the Sermon on the Mount, turn to the Gospel of the Buddha, turn to the Ancient Wisdom-Religion of China as embodied in the teachings of Lao-Tze and Confucius, turn even to the ennobling message of the Prophet of Arabia with an open mind: in all these you will find Theosophy, and education which really educates; i.e., leads forth that which is noblest and best within the human soul. Let me be more specific.

In the *Bhagavad-Gîtâ*, or 'Beautiful Song,' Krishna, speaking as a personification of the Supreme Spirit, says to his disciple, Arjuna:

"I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." —Chapter IV.

We in the West have received enlightenment, inspiration, and guidance from Jesus called the Christ. His life and teachings have fostered gentleness, kindness, resignation, and purity in the lives of millions of good people who have looked and still look upon him as their Savior.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God, . . .

Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemy.'

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matthew, 5: 7-9, 43-44.

Theosophy enables the rational man to understand and accept Christ's teachings without affronting his intelligence with an appeal to emotionalism or irrational faith. The Wisdom of the Gods helps us to disencumber the message of Christ from the superstitions and

dogmas with which human ignorance and folly have through the ages obscured the radiance of the spiritual light which he brought—as superstitions and dogmas, also, have obscured in greater or less degree the radiance of the light brought by other great spiritual luminaries before and since Christ—not excluding the light brought by the Messianic Messenger of the Nineteenth Century, H. P. Blavatsky.

A Theosophical education opens our eyes to the light from the East, for so long hidden from the West but rapidly gaining greater and wider recognition in our day through the awakening to political self-determination of the Far Eastern people themselves. We learn that the Lord Buddha, six hundred years before the Christian Era, taught the same universal ethics in India that are found in the Sermon on the Mount. "Hatred ceaseth never by hatred; hatred ceaseth only by love." Moreover, the Buddha enlightened men's minds with understanding; he taught them quite definitely and clearly the doctrines of karma and reincarnation, the inescapable results of wrong and right action:

Such is the law which moves to righteousness,

Which none at last can turn aside or stay;

The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

—Sir Edwin Arnold, *The Light of Asia*.

A Theosophical education will teach us also to study the wisdom of the Chinese Sages. We shall learn to love the Old Philosopher, Lao-Tze, quietly hidden in the shadows of the royal library at Loyang (Honan-Fu) teaching the virtues of the Tao and the non-assertion of self, urging all men to requite injury with kindness and to fit themselves for higher duties by yielding place to others.

"To the good I would be good; to the not-good I would also be good, in order to make them good.

"With the faithful I would keep faith; with the unfaithful I would also keep faith, in order that they may become faithful. . . ."

"Gentleness brings victory to him who

attacks, and safety to him who defends. Those whom Heaven would save, it fences round with gentleness."

—Lionel Giles: *The Sayings of Lao-Tzu*.

No wonder that Will Durant says: "Perhaps we shall burn every book but one behind us, and find a summary of wisdom in the Tao-Te-Ching."

By familiarizing ourselves with the basic doctrines of the world's great religious Scriptures, we come to appreciate the fact that they all sprang from a common source, the Esoteric Wisdom or Secret Doctrine revealed to mankind by its spiritual progenitors, the fore-runners of our present humanity, who were the gods and heroes referred to in the mythologies of every race. Tradition, said H.P.B., is racial memory. Finding the same universal truths in all the great Scriptures, one cannot be dogmatic about the particular religious doctrines on which he himself has been nurtured. With proper education and as our knowledge increases, the 'holier-than-thou' attitude disappears. Intolerance yields to tolerance; and tolerance in time is replaced by love and respect.

Love for one's family is decidedly better than love for oneself alone. Love for one's community is a natural expansion of love of family. Love of one's country transcends mere parochial loyalties. In each step there is a sloughing off of egoism, which is obvious and offensive in the self-centered miser or the ambitious politician, less obvious and therefore more subtle and insidious in the chauvinist, whose patriotism is often an expression of national and racial pride and expanded egoism rather than of consecrated service to the country of one's birth. The earnest student of Theosophy finds it impossible to share in international and interracial prejudices and hatreds. He agrees with Tom Paine in saying: "The world is my country; to do good my religion." The Theosophist concurs also with the fine pronouncement of Edmund Burke in his speech on Conciliation with America. "I know not the method of drawing up an indictment against a whole people."

The Chinese Master, Confucius, taught: "When you see a good man, think of emulating him; when you see a bad man, examine your own heart." This injunction lends itself readily to an expanded application: when we see a nation misled into committing injustices, let us see to it that we are not also misled into committing injustices; but when we see a people acting nobly, let us emulate their example.

Master K'ung lectured to his disciples, we read, mainly on history and poetry, deducing his lessons in life from these. "The odes are three hundred in number," he said. "But their purport may be summed up in the words: Have no depraved thoughts." And again, "Study without thought is vain; thought without study is perilous."

Mencius, the greatest expounder of Confucianism, taught that the whole of education consists in recapturing intuitive faculties that in the stress of life have been allowed to go astray. And Chwang-Tze, the brilliant interpreter of Taoism, wrote: "To a mind that is still the whole Universe surrenders."

I have referred briefly to the Theosophy and the education given us by some of the greatest spiritual Teachers of recorded history. It would be not only untheosophical but also uneducated if I did not refer also to another great Teacher, whose message has bettered and ennobled the lives of millions of our fellowmen from the Straits of Gibraltar to the mouths of the Ganges and beyond. I refer, of course, to the Prophet of Arabia, the Camel-Driver of Mecca, Mohammed al-Amin, Mohammed the Faithful. As part of my Theosophical education I learned from Kenneth Morris, Welsh bard and Professor of History and Literature for so many years at Point Loma, to know and love this illiterate son of the desert, who proved his spiritual heredity by imbuing Islâm with the idea of religious tolerance and the love of secular learning. Therefore is it meet that I speak also of him in even a brief discussion of Theosophy and Education.

Among the Moslems of Moham-

med's day there were only seventeen who could read and write. The Prophet was not one of these. Yet he laid down the law for Islâm in this wise:

The ink of the doctors is holier than the martyr's blood. . . . Acquire knowledge: whoso acquires it, performs an act of piety; who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; who imparts it to its fitting objects, performs an act of devotion to God. A mind without culture is like a body without a soul. Glory does not consist in riches, but in knowledge. . . . To listen to the instruction of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs, or than standing up in prayer for a thousand nights.

—Kenneth Morris: *Golden Threads in the Tapestry of History*, Part III, Chapter 3: "The Road of Learning."

Thus did Mohammed set the feet of his Moslems on the road of learning and father the spirit of scientific investigation, perhaps the most significant characteristic of modern education. So let us never deny to the Prophet of Arabia gratitude for his contribution to the Theosophical Movement in the field of education.

Because of inadequate education concerning human history and owing to the erstwhile cocksureness of scientific materialism, people have taken it for granted that the mechanical age in which we live represents the peak of all civilization and that we of today in the West are the highest expressions of evolution that the world has ever known. Perhaps our faith in our own high status began to weaken a bit under the impact of the second World War within the memory of millions of people living today and the devastating horror of the atomic bomb. Thoughtful people are beginning to ask if education does not consist in learning something deeper and of more lasting value than efficiency in mutual slaughter and in making and accumulating mechanical appliances and gadgets, however useful these may be in themselves when not prostituted to the purposes of destruction. Perhaps it takes world-wide suffering and the horrors of global warfare to awaken mankind as a whole to

the importance of teaching our children and our youth the eternal verities proclaimed by the great spiritual Seers of all times. This is part of the mission of the Theosophical Movement.

Numerically we are still a small handful of earnest people; but we are on the side of the gods; and someone has rightly stated that one man and God are a majority. For nigh three-quarters of a century Theosophists have been teaching, preaching and in some measure practising the noble tenets of the Ancient Wisdom-Religion. The outward results have not equalled our vaulting hopes. But the seeds of Theosophic thought have found lodgement in receptive minds here and there, and have sprouted, grown, and borne good fruit. The grand universal ethics of Theosophy have touched the hearts and comforted the souls of thousands of people whose education had shattered their belief in the dogmas held and promulgated by their fathers. Theosophy has enabled them to settle the conflict between reason and faith to the lasting benefit of both.

The Theosophical Movement has enriched and is still enriching the world with books of permanent worth and periodicals filled with timely spiritual

and intellectual culture. Various branches of the Movement are doing excellent work each in its own field in educating man to keep alive in his breast his spiritual intuitions. The priceless books left us by our Teachers, as well as the valuable interpretations and applications of their teachings by trained disciples, are a gold-mine of inspiration and information for serious readers and earnest students. It is part of our mission as Theosophists to see that the beacon-lights of Theosophic truth are not dimmed by failure on our part as individuals or as groups, but that they are kept burning brightly during the night-time of the present dark cycle, so that they may serve all mankind in bringing their life-ships safely into havens of peace and lasting progress. If we can succeed in doing this—and most assuredly we will succeed—we can make day by day our individual contribution to the fulfilling of the prophecy with which H.P.B. closes *The Key to Theosophy*:

"... tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!"

WE OWE A DEBT!

AUDREE BENNER

Everyone of us has a debt to pay, not a financial debt, but a great debt to humanity. We have all been given an opportunity to live and learn, and we chose the basic pattern of our present life long before we were born. We chose this particular pattern for some very definite reason, conditioned by the karma of our past lives. In taking stock of our faults, we can often see why we selected our present way of life, and what we must overcome.

This opportunity to live and to learn is priceless to us, and we are most fortunate to be living in a time when the world is teeming with wars, race prejudice, and greed. We are fortunate be-

cause of the great opportunity offered to us to conquer these universal karmic conditions. The present world chaos is the karmic effect of some past cause, and our reaction to this effect will determine a future cause. The seeds of that future cause are now being sown by us. Some people may think that it would be easier to let other generations or civilizations shoulder the burden of establishing a peaceful way of life, but if we do not face our responsibilities now, we will have to face them again and again until we can conquer and rise above them. Who are we to assume that we are the chosen few to be excused from our karmic duties? We

who have encountered Theosophy know that none are excused. We are members of a cast in a great tragedy, each with a part to play, and there are no understudies.

We can sit in a restaurant, on a bus, or stand on a street corner and hear people discuss the present world chaos. They read in the newspapers articles on hunger, race riots, financial greed, and the threat of war; then shake their heads sadly, sigh, and go off on a shopping spree or in search of entertainment. They erase the unpleasant thoughts from their minds. They do not realize that they have a part to play in the twisted and confused state of affairs, or possibly if they do, they prefer to forget it. Our thoughts, our actions, our pattern of self-improvement, experiences, and mistakes, all go to make up living conditions the world over—past, present, and future.

Many people, believing in the law of cause and effect, understand that their past actions have produced their pres-

ent circumstances, but their reasoning comes to a dead-end there. They look backwards, frequently brooding over what they should have done. There is no time for morbid regret, there is much to be done, and we have the opportunity to do it.

What can we do? We can meditate on constructive ideas towards world peace and understanding, race tolerance, equal educational advantages for all, freedom of speech, and the right to choose our faith and religion. We can observe the struggle of humanity to rise above its present turmoil, and find where our efforts and experiences are needed, and generously give them. We can observe the customs, and learn the history and languages of these different nations and races, expanding our capacity of understanding. We can present Theosophy to the world, not by spreading propaganda or obtaining converts, but by becoming living examples of a great teaching. We owe this debt to humanity; the time to pay it is now.

"THE CANT ABOUT MASTERS"

DUDLEY W. BARR

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"The T.S. and its members are slowly manufacturing a creed. Says a Tibetan proverb, 'Credulity breeds credulity and ends in hypocrisy.' How few are they who can know anything about us. Are we to be propitiated and made idols of. . . . The cant about 'Masters' must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the repetition of our names raises up a confused aura that hinders our work. . . ."

(Quoted from a letter from K.H. to Annie Besant, described in *Letters from the Masters of Wisdom, First Series*, as "The last letter, written in 1900, received nine years after the death of H. P. Blavatsky.")

A correspondent has been reading some old Theosophical magazines pub-

lished in the early part of this century, and disregarding, as so many of us are prone to do, Mrs. Malaprop's sage remark 'All comparisons are odorous' has been comparing the earlier writings with the productions of today; the early articles, our correspondent finds, were alive, ardent, concentrated—the current literature lacks vividness, depth and is stylized, abounding in pretty phrases. Puzzled and disturbed at the change, our correspondent asks "What has happened?"

A very potent question; but before touching upon the particular problem may I suggest that possibly the comparison has not been full enough. There are several excellent Theosophical magazines today which preserve the higher standards of former times—some like good wines have become better as they grow older. I suggest a wider reading and the inclusion therein of the maga-

zines of other Theosophical Societies, for example, *Theosophy* of the United Lodge of Theosophists, *The Theosophical Forum* of the Theosophical Society (Covina), *The Path* of the Independent Theosophical Society (Australia), *Theosophia*, an independent magazine published in Los Angeles, and other magazines which present the Theosophical attitude but are not linked with any particular society.

(May I digress for a moment to say that I can never write 'other Theosophical Societies' without feeling how incongruous it is to have more than one 'Theosophical Society'—to have 'the wisdom of the god' relating as it does to the Universal Brotherhood of Man, parcelled out by different organizations, none of which will have anything to do with the firm next door.)

To return to the question which concerns what has happened in our literature during the past forty years.

During that period the Society has attracted fewer and fewer thinkers and more and more 'feelers.' The literature of the Society, its books, magazines and pamphlets, has, consciously or unconsciously, been designed to attract persons whose approach is through the psychic and the sensational rather than through the mind. We have not in the Society today—or if we have they are not writing for our official magazines—thinkers and scholars of the same class as for example, G. R. S. Mead and W. Kingsland. We cannot interest philosophically-minded persons in the 'milk for babes' which is being distributed through many of our journals. If they are persuaded to attempt it, they refuse to read further after coming upon a sentence which reveals the innate naïveté of the mind that phrased it. Many of these persons would accept Nietzsche's dictum 'It is better to do evil than to think prettily.' The karma of an evil act would doubtless be cleaned up more quickly and easily than the karma of responsibility arising from 'pretty thinking's' impertinent offense against Mind, its covert attack upon man's hard-won citadel of Reason.

A two-fold classification of 'think-

ers' and 'feelers' is perhaps an oversimplification—persons do not divide so cleanly. Intellectual persons often have strong emotional sides to their natures and may have extra-normal psychic faculties; persons who are basically emotional in type are often interested quite seriously in intellectual pursuits. Rarely does one find a 'pure' specimen, and complex admixtures seem to be the rule among human beings.

However, it may not be an oversimplification to use another two-fold division when speaking of the members of the Theosophical Society. Its members constitute a very small proportion of the earth's inhabitants (something less than .000015%) and the interests which draw them to the Society have much in common. They have in common a recognition of the unity of all life, of a process of reincarnation, of a law of compensatory action and reaction, and a belief that there is a Way by which man may mount to a fuller realization of his innate divinity. They believe in the Universal Brotherhood of humanity, and within the limitations of their characters, the peculiar 'screen' or 'mesh' through which they look out upon the world, they try to be tolerant, broad-minded and unbiased—their widened concept of 'the amplitude of time' helps them to be patient and to work for their ideals heedless of immediate results.

Within this small group there is one class whose basic tendency is to look inward for Truth, to seek 'the Causeless Cause' which 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. Some may become over-introspective in this but the majority do not; they have outer interests, some in science, others in philosophy, psychology, the drama, music and other arts, mathematics, social and economic problems, international problems, labor and management problems—and they use their Theosophy as a key to the deeper understanding of these problems

and to a wider human application of their interests.

They accept the hypothesis that as the personal wrappings which obscure the hidden splendour of the soul are worn away, a deeper and richer Self is revealed. They accept as highly probable the teaching that eventually as this process continues a human being may become a 'Master.' They respect the heart and mind which is disclosed in the teachings of those who are reputed to have reached this stage, but they do not worship them, they do not seek to attract them. They assume that 'Masters' have their own work to do and that when any individual comes to the point where his inner divine powers are becoming manifest, he will come in touch with others of equal or superior status and will be able to share in their work.

This is the way that mutual attractions grow up between men in their ordinary outer lives; the inner responsibility, and not the outer proximity, is the deciding factor. A servant in a savants club might grow old in service and never know what his employers were talking about in their earnest discussions, while a newcomer, a young man of unusual talent might be admitted to the club and immediately establish a position of equality with many of the older members. 'We are men like yourselves' wrote K.H., and the philosophically-minded members of the Society do not assume that the Masters desire to be regarded as anything less than men. Manliness is a quality which is recognized wherever men come together and the higher the type of man, the higher its standard of manliness. If a man measures up to it, he is 'in'; if he fails to do so, he is 'out' and the charmed circle is closed to him.

That there are men who become Masters is not in question—but the way to these men is by the path that made them Masters. It is a hard road but it is better to face this fact at the beginning, rather than to spend lives fondly hoping to find some easier way to attract their attention. The Gita assures

us, "There is no purifier in the world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

There is another group within the Society whose tendency it is to look outward for guidance and help, and who consequently externalize all the teachings. This tendency takes them ever farther and farther away from the Self within and from "Theos Sophia," the wisdom of the inner god. The external never completely satisfies and there is an unceasing search for newer and fresher forms, newer and more powerful 'Masters,' more distant 'planes,' longer and longer lists of 'lives,' more and more phenomena, more Angels, Devas, Elementals, Nature Spirits, rites, ceremonies, initiations. This group cannot hear or read the word 'initiation' without visualizing some external event, the nature of which depends upon their psychological make-up. For some it may be a terrible trial with 'Dark Forces,' from which they emerge triumphant; for others the externalization might take the form of a chance of a lofty hall in which wait stately, white-clad figures from whom emanate radiations of love and power and waves of lovely, everchanging colours. They see the 'candidate' approaching the sacred fane, they hear the mystic words of acceptance. Such self-projected visions gladden them—but take them another step farther from the goal.

For them the 'Master' we should seek is not the "Initiator of the Initiates, the personal God . . . within, nowhere outside, the worshipper." (S.D. III. 62.) The 'Master' is an external being, tall, bearded, robed, almost omniscient, possessed of marvelous psychic powers, and endowed with infinite compassion for the little 'me' whose egotistical imagination created that 'Master' form.

This externalizing tendency can, if continued, lead to madness. The disease may not develop to its extreme

of permanent schizophrenia—the disintegration or division of consciousness into other 'selves'—and the subjects may lead quiet, comparatively harmless lives immersed in a dreamworld of their own making, which, although quite divorced from reality, is satisfying to them. They have a lovely time in a colourful realm peopled by the projections of their own imaginations and added to by their identifications with the more vivid imaginative projections of others. They must ultimately face up to the whispered question of the inner Self 'It's pretty, but is it real?' This is the opening line in the great drama, of the 'war longer and greater than any.' If alarmed and dismayed they flee from the question, denying the inner Self and seeking refuge again in their familiar dream world, the problem has been only postponed, not settled, and the ensuing conflict within the psyche may destroy them.

"Let the devotion and service be to that Supreme Spirit alone of which each one is a part" said K.H. "I am the Lord seated deep in the heart of all creatures," said Krishna. The Masters of the Way unite in agreeing that there is but one "Way" for mankind to overcome the misery, ignorance, the partitions, divisions, the self-izing of human existence; that there is but one Way by which man may realize his hope of Brotherhood and that is by finding integration with the divine Self within. The fruits of this are peace, harmony, wisdom, love and compassion for all beings; these qualities are normal to the integrated man. The opposite course of finding assurances in externals, whether these be money, power or fame, or the more subtle externals of astralism and psychism will lead only to further disintegration, disharmony, fiercer and more bitter divisions, no matter how desirable and pleasing to the sensations the immediate results may seem.

If we in the Theosophical Society faced up to this fundamental and devoted the next quarter of a century to propagating straight Theosophy, the Theosophy of the Secret Doctrine and

the Mahatma Letters, the way might be opened for a re-uniting of all Theosophical organizations in co-operative work for humanity. We might lose a few thousand or so of our present thirty thousand members, but on the other hand we might not,—the response to the sane, balanced outlook of the original movement might be astonishing. In the past we have lost thousands of members whose interest in externals waned and died; some of these might again be attracted if they were assured that all externalizations would be put aside. It would take courage and wisdom to do it; it would mean getting rid of rites and ceremonies designed to attract and exploit astral entities; withdrawing the literature which is in direct conflict with Theosophy; forgetting the astralism and spookism which has carried the Society far away from its original ideals. It would mean discouraging the believers and sensationalists whose 'credulity breeds credulity and ends in hypocrisy.' If the Society is to be a centre for attracting the finest types of mind, it must encourage men and women who are active and independent in their thinking and spiritual in their outlook.

There is an unquenchable, irresistible power in Theosophy which if rightly used could re-establish the Society in a position of dignity and widespread influence and make of it a recognized centre for men and women who through their own integration with their Divine Selves, could be beacons of light in mankind's spiritual darkness. It could attract not thirty thousand merely, but hundreds of thousands of men and women who are sincerely looking for a Way, a Way of fulfillment for the needs of heart and mind alike, a real Way to the thing they seek and have not found, Self-Integration, Wisdom concerning the god, the true Self, the Master within their own hearts. Let us teach the doctrine of that God, and let the half-gods die—and with them all the pretence, hypocrisy, cant and credulity which the demi-gods first accept, then invite, and then demand.

NUMBER MAGIC

Curious results can sometimes be achieved with numbers.

Take for instance the number 142857. When multiplied by any of the first six digits, the product is expressed, in each case, by the same figures, and in the same general order as the multiplicand.

$$\begin{aligned} 142857 \times 1 &= 142857 \\ " \times 2 &= 285714 \\ " \times 3 &= 428571 \\ " \times 4 &= 571428 \\ " \times 5 &= 714285 \\ " \times 6 &= 857142 \end{aligned}$$

When multiplied by 7, a curious change occurs:

$$142857 \times 7 = 999999$$

When multiplied by 2, another change takes place:

$$142857 \times 8 = 1/14285/6$$

In this case, by adding the end figures, one gets the missing number 7.

When multiplied by 14, a multiple of 7, one gets:

$$142857 \times 14 = 1/99999/8$$

The end figures 8 and 1 give the missing 9.

If a circle be divided by three diameters 60 degrees of arc apart, and the numbers be placed in their original order at the ends of diameters, the sum of each pair will be 9.

The sum of the digits in the above number is 27. 2 and 7 give 9 also.

THEOSOPHICAL MOVEMENT

(Partial Directory)

THE THEOSOPHICAL SOCIETY: Intern'l Hdqts., 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 Hdqts., 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 'a-Graveland-schweg 36, Bussum, Holland. — Box 2135, G.P.O., Sydney, Australia. — Teosofiska Bokforlaget, Tegnersgatan 29, Stockholm, Sweden.

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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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HELENA PETROVNA BLAVATSKY

(The original photograph bears the imprint of the photographer: "Edsall, 248 West 125th St., New York." This would date it as approximately between 1875-1879, as H. P. B. never returned to America after the latter date.)

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.

Editor: Boris de Zirkoff.

CONTRIBUTING EDITORS: Irene R. Ponsonby, J. Emory Clapp, Arthur L. Joquet, Nancy Browning.
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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

"As a body, the Theosophical Society holds that all original thinkers and investigators 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. For 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 ALL and NOTHING; 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 problems. . . .

"Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a 'Republic of Conscience.'

"In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood."

—H. P. Blavatsky, "What Are the Theosophists?"

The Theosophist, Vol. I, No. 1, October, 1879, pp. 5-7.

ANOTHER MILESTONE

In November, 1949, the modern Theosophical Movement enters the seventy-fifth year of its existence.

On September 8, 1875, the proposal was made that a society "be formed for the study and elucidation of Occultism." On September 18, the name of the society was decided upon. On October 16, By-Laws were adopted. On October 30, Officers were elected, and on November 17, Col. Henry S. Olcott, President of the newly-formed Theosophical Society delivered his Inaugural Address at Mott Memorial Hall, 64 Madison Avenue, New York. The outward form of the Society was constitutionally perfected, and it started its public career after what Col. Olcott calls "a gestatory period of seventy days."

The formation of the modern Theosophical Society was the result of specific instructions received by H. P. Blavatsky from her superiors in the occult hierarchy of Adepts. This is shown by her own comments appended in pen and ink to a clipping of her article entitled "From Madame H. P. Blavatsky to her Correspondents" (*Spiritual Scientist*, Boston, Vol. III, September 23, 1875, pp. 25-27) which she pasted in her *Scrapbook I*. She wrote:

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

From the viewpoint of outward events, it was a small beginning, yet a beginning which set off world-wide repercussions. The chain-reaction started in 1875 has steadily mounted in intensity and momentum, and promises well to become of greater importance in the twentieth century than any other evolutionary development in the growth of human thought.

The reason for this is two-fold: first, the energy behind the modern Theosophical Movement, in its organ-

ized form, was supplied and largely sustained by several Adepts of Occult Science, men of transcendent power and knowledge, under whose inspiration and guidance the formation of the early Movement was planned and carried out. Thus it was not the faltering effort of average or even unusual human beings alone, guided merely by their own noblest ideals and most selfless objectives. The Theosophical Movement of the early days was very definitely the extending into the world of human affairs of the powerful hands of advanced Occultists, whose vision and wisdom were to take at that particular time partial embodiment in the form of an outwardly recognized body of men and women, dedicated to the promotion of certain specific teachings for the spiritual advancement of mankind as a whole.

The second reason for the remarkable growth of theosophical ideas and ideals in the present-day world is the fact that chain-reactions have the capacity to initiate *side-chains*, setting in motion subsidiary lines of spiritual unfoldment in collateral channels, multiplying almost *ad infinitum* the original impulse at the point of inception. Thus a great many other and smaller movements have arisen since 1875 which promote, even if only partially, and sometimes in a somewhat distorted manner, some of the ideas and teachings embodied in the original message of 1875.

Students of the ancient Esoteric Philosophy, enthused as they usually are over the prospects of spiritual enlightenment for the many, and anxious as they are to achieve the greatest possible result in the shortest possible time, are very prone to be disappointed over the actual results of their work in the world of men. Their rather high standards, and their expectations seldom correspond to the degree of evolutionary development

actually possible in the world in any one cycle. Hence there is apt to arise a feeling of frustration, and the idea that the world at large is really not ready for the message which they have set their hearts upon. This is misleading, to themselves and to others. The facts are otherwise.

These facts show without even the possibility of doubt that the progress attained by human thought in the last 25-30 years, let alone in the last 75 years, is greater and more important than any development, progress or expansion, recorded for centuries past in any similar period of years or even a greater one.

"And so all of this is supposed to be due to the Theosophical Movement," we hear the skeptic say, with a scoffing smile, and the implied sense of his own superiority.

Yes, if the full implication of our words is understood. Let us explain more fully what we mean.

The Theosophical Movement is not merely one or even a number of Theosophical Organizations as such. It is a *current of thought*, of spiritual and nobly-intellectual thought, including a high and lofty ethical standard. This current of thought, while always present in the world, received an enormous increment of energy around 1875, when certain specific ideas in concentrated form were loosed upon the world, both outwardly in books and the spoken word, and inwardly through those processes of thought-alchemy which are best understood by the Adepts, who are themselves past-masters of this art.

These specific ideas, whether voiced by organized theosophical bodies or by independent individuals elsewhere, which pertained to any and all aspects of human endeavor, produced in due time the revolutionary upheaval in human thought which we are witnessing today throughout the world. The political-economic upheavals, however important they may be from one angle, are but relatively unimportant repercussions resulting from the in-

troduction into the sphere of human thought of certain specific spiritual-intellectual and ethical ideas, originating from very exalted sources, under which impact none of the outworn institutions and outward structures of a moribund social order can possibly endure.

The *ideas* which we have in mind are strictly non-political and unsectarian, and have nothing to do with political struggles on the outward stage of human affairs. The latter, however, might well be interpreted as that particular churning process which is but the natural result in one special field of human endeavor of the introduction into human minds of conceptions and ideals which are incapable of finding lodgment in forms and structures too small to house the expanding consciousness of men.

Today, in the seventy-fifth year of the existence of the modern Theosophical Movement, we hear the teachings of Theosophy echoing forth from the Halls of Science, from the pulpits of the most progressive Churches, in the field of modern Psychology, in the world of popular literature, the movie-theatre, the University campus, the field of social reform and the sphere of enlightened Statesmanship, rare though the last be.

The most advanced men of Science teach with great emphasis ideas which are identical—though couched in modern terms—with those to be found in the *Bhagavad-Gita* and the *Upanishads*, regarding the nature of the phenomenal universe.

The truly inspired ministers voice from the pulpit and in their works ideas regarding the unity of all religions, and the fundamental identity of all ethical and spiritual concepts, which a few years ago Theosophists and Mystics were the only ones to proclaim, and this under the threat of being stoned to death.

The best there is in modern Psychology is beginning to spell, and to spell correctly, the rudiments of practical Oriental Yoga, and to manipu-

late the alphabet of the Science of the Soul, re-discovering at the same time some of the hidden keys to the inner experiences of Christian mystics, whose kinship with Yoga deserves closer study.

The idea of reincarnation is beginning to take root on a very large scale in the thinking habits of the Occidental race.

The ideal and the vision of "One World," and of the essential solidarity of all men, irrespective of race, creed or color, soar high above the clang of military weapons, and the noisy clamor of selfish nationalistic demagogues.

From the Halls of Science, from among the Peoples' Councils, from the lecture halls of the rising generation, from the street corners, and the advertisement page, the popular song, and the dramatic stage of all nations, there is broadcast today the great "lit-song" of the age—the song of the Universal Brotherhood of Mankind, the Global Solidarity of all men. And that song is re-echoed from one corner of the earth to the other, and is caught by the teeming millions on every continent. Its words and sonorous chords are carried by the "Wind of the Spirit" from one land to an-

other, from one level to another, in the hierarchical structure of the human race, and are passed, torch-like, by one generation to another, and by one lapsing year to the year that follows it.

The New Era is indeed *A-tonic*—in the true, ancient meaning of that much misunderstood word—*In-Divisible*, for it presages and proclaims the Indivisible Unity of the Human Race, the unbreakable integration of all the peoples of the earth, which neither tyrants, nor dictators, nor money-crazed international gangsters, nor any of the enemies of human progress and spiritual liberation, will have the power to stop or even to postpone.

The grand procession of Mankind towards a Greater Age is on the march. Its goal is Global Consciousness. Its weapon is understanding and sympathy. Upon its unfurled banner rises the emblem of the Sun with healing in its wings.

Ask yourselves, friends and readers, these questions:

"Has the Theosophical Movement failed?"

"Do I watch the procession from the sidewalk, or am I, myself, a part of it, marching with the millions towards the Sun?"

ADVANCE ORDERS FOR H. P. BLAVATSKY'S COLLECTED WRITINGS

The First Edition of the forthcoming volume is a LIMITED one. It is anticipated that the demand for it will be large, considering the steadily increasing interest in Occultism and the mission of H. P. Blavatsky.

An early order is, therefore, advisable to insure receiving a copy before the Edition is exhausted. Advance orders are now accepted. The price of this 400-page volume is \$6.00 (six dollars).

Orders can be placed with the Editorial Offices of "Theosophia," 240 Western Bldg., 553 So. Western Avenue, Los Angeles 5, Calif., U.S.A., or with the Philosophical Research Society, Inc., 3341 Griffith Park Blvd., Los Angeles 27, Calif., U.S.A. Also with the Port Orient Book Co., P. O. Box 277, Pt. Loma Sta., San Diego 6, Calif., U.S.A.

Orders will be acknowledged individually. Date of publication will be announced shortly.

[Add 15 cents mailing charges. California residents please add 3% sales tax.]

THE WRITINGS OF H. P. BLAVATSKY

BORIS de ZIRKOFF

The writings of H. P. Blavatsky and of her Adept-Teachers are the cornerstone upon which the modern Theosophical Movement rests.

Upon this cornerstone has been erected a superstructure which, although imperfect in many respects, has nonetheless withstood the attacks of entrenched materialism, and of the forces of obscurantism which have attempted from time to time to obliterate or disrupt the Movement as a whole.

These writings are of primary importance because they present in systematic form the ageless tenets held in custody by the Trans-Himalayan School of Esotericism, for which no substitute can be found. These tenets contain the foundation-principles of occult truth which will, in due course of time, serve as the basis for a new philosophy of life the world over, and will give rise here, there and everywhere to new currents of inspiration for bewildered humanity.

Today, three quarters of a century after the inception of her work, the writings of H. P. Blavatsky are being vindicated in world-thought: the startling discoveries of modern science, as well as the deductions of modern psychology, support and uphold a variety of principles and ideas which can be found by any observant student in the pages of *The Secret Doctrine* and H. P. Blavatsky's other works.

The more H. P. Blavatsky's writings are disseminated in the world, and the better they become known, the sooner will her character and mission be vindicated—an objective towards which every genuine student of Theosophy should work. Thus can we show our gratitude to her for what we have received through her self-forgetful service.

Considering their intrinsic value and their historical importance, a uniform edition of the entire literary output of H. P. Blavatsky should

occupy a commanding position in the forefront of the occult world-literature, a position which the passage of time will serve to enhance beyond our present realization.

It is therefore fitting that the seventy-fifth anniversary of the founding of the modern Theosophical Society on American soil be commemorated by the launching of an American Edition of her Collected Writings. Arrangements have now been completed to publish the initial volume of such an American Edition which will contain her literary output for the year 1883, this material having never yet been published in any collected or consecutive manner.

The American Edition is to be published by the Philosophical Research Society, Inc., of Los Angeles, California, whose Founder and Director, Manly Palmer Hall, is internationally known to students of occult thought as a brilliant writer and lecturer on occult and metaphysical subjects.

Students of the Ancient Wisdom in many lands will recall that an effort to publish a uniform edition of H. P. Blavatsky's writings was made some years ago. A few words regarding the history of this project may be of interest.

The compiling of material for such a uniform edition was begun by the present writer in 1924, while residing at the Headquarters of the Point Loma Theosophical Society, during the administration of Katherine Tingley. For about six years it remained a private venture of the compiler. Some 1,500 pages of typewritten material were collected, copied, and tentatively classified. Many foreign sources of information were consulted for correct data, and a great deal of preliminary work was done. This formative stage of the plan necessitated an analytical study of the history of the Theosophical Movement,

and checking and tracing every available clue, for the purpose of ascertaining the possible existence, and then the actual location, of articles regarding which no specific information existed or whose dates of publication had been wrongly quoted. A far-flung international correspondence was started with individuals and institutions in the hope of eliciting the necessary information. By the end of the summer of 1929, most of this work had been completed, in so far as it concerned the initial period of 1874-1879.

In August, 1929, a suggestion was made to the late Dr. Gottfried de Purucker, then Head of the Society, on the advisability of publishing a uniform edition of H.P.B.'s writings. This idea was immediately accepted and a small committee was formed to help with the preparation of the material. It was intended from the outset to start publication in 1931, as a tribute to H. P. B. on the Centennial Anniversary of her birth, provided a suitable publisher could be found.

After several possible publishers had been considered, it was suggested by the late Dr. Henry T. Edge—a personal pupil of H. P. Blavatsky's from the London days—that Rider & Co., of London, be approached.

On April 1, 1930, the suggestion was made that this entire work become an Inter-Organizational Theosophical venture in which all Theosophical Societies would collaborate. Since this idea dovetailed with the Fraternization Movement at the time inaugurated by Dr. G. de Purucker, it was applauded and steps were taken to secure the co-operation of other Theosophical Organizations.

About this time, A. Trevor Barker, Transcriber and Compiler of *The Mahatma Letters to A. P. Sinnett*, and his friend Ronald A. V. Morris, began a correspondence with Dr. G. de Purucker and, among other things, advised that they had been for some time working on a plan of collecting

H. P. B.'s writings for a possible series of volumes to be published in the near future. Close contact was immediately established between these gentlemen and the committee at Point Loma. A complete list of their material was received, and in July, 1930, the collected material itself, which consisted mainly of articles from *The Theosophist* and *Lucifer*. While duplicating to a very great extent what had already been collected, it contained nevertheless a number of valuable items.

In May, 1930, A. Trevor Barker also suggested Rider & Co., of London, as a possible publisher.

On April 24, 1930, a letter was written to Dr. Annie Besant, President, The Theosophical Society (Adyar), asking for collaboration in the compilation of the forthcoming Series. Her co-operation was secured at the Theosophical Convention held in Geneva, Switzerland, June 28-July 1, 1930, at which she presided.

After a period of preliminary correspondence, constructive and fruitful literary intercourse was established with the officials at the Adyar Headquarters. The gracious permission of Dr. Annie Besant to utilize material in the Archives of the Theosophical Society at Adyar, and the whole-hearted collaboration of C. Jinarajadasa (now President of The Theosophical Society), A. J. Hamerster, Mary K. Neff, N. Sri Ram, Sidney A. Cook, and others, extending over a number of years, have been factors of primary importance in the success of this entire project.

The help of a number of other individuals in different parts of the world was soon accepted, and the work of compilation took on the more permanent form of an Inter-Organizational Theosophical project, in which many people of various nationalities and Theosophical affiliations, co-operated.

While work proceeded on various portions of the mass of material already available, the main effort was

directed towards completing Volume I of the Series, which was to cover the period of 1874-79. This volume proved, in some respects, to be the most difficult to produce, owing to the fact that material for it was scattered over several continents, and often in almost unprocurable periodicals and newspapers of that era.

Volume I was ready for the printer in the summer of 1931, and sent to Rider & Co., of London, with whom a contract had been signed. Owing to various delays over which the compiler had no control, it did not go to press until August, 1932, and was finally published in the early part of 1933, under the title of *The Complete Works of H. P. Blavatsky*.

A stipulation was made by the publisher that the name of A. Trevor Barker should appear on the title page of the volumes, as the responsible Editor, owing to his reputation as the Editor of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett*. This stipulation was agreed to as a technical point intended for business purposes only.

Volume II of the Series was published in 1933 also; Volume III appeared in 1935, and Volume IV in 1936. That year Rider & Co. published a facsimile edition of *Isis Unveiled*, with both volumes under one cover, and uniform with the preceding first four volumes of the *Complete Works*.

Further unexpected delays occurred in 1937, and then came the world crisis resulting in World War II. During the London "blitz," the offices of Rider & Co. and all the publishing houses in Paternoster Row were destroyed. The plates of the four volumes already published were ruined (as were also the plates of *The Mahatma Letters to A. P. Sinnett*), and, as the edition was only a small one, these volumes were no longer available, and have remained out of print for the last fourteen years.

During the World War period research work and preparation of material for future publication went on uninterruptedly, and much new material was discovered. Very rare articles written by H. P. B. in French were uncovered and translated for the first time into English. A complete survey was made of all known writings in her native Russian, and new items brought to light. This literary output was secured in its entirety, direct from the original sources, the most rare articles being furnished free of charge by the Lenin State Library at Moscow.

The hardships of the economic situation in England, both during and after the World War, made it impossible for Rider's to resume work on the original series. In the meantime, the demand for the writings of H. P. Blavatsky has been steadily growing. Some fresh attacks on her personal integrity by irresponsible writers have brought her name to new prominence in various parts of the world. The astounding developments in the world of scientific research have confirmed a number of prophetic statements made by H. P. Blavatsky regarding the nature and structure of the universe. Archaeological and other discoveries have upheld many a hint in her writings, so that her character and knowledge have assumed an even more commanding position today than was the case some years ago, and an ever-increasing number of people have been looking forward to the publication of an American Edition of the Collected Writings of H. P. Blavatsky. To satisfy this growing demand, the Philosophical Research Society, Inc., of Los Angeles, California, has now embarked upon this project. The publication of this American Edition is intended to fill a long-felt need on this continent, upon the soil of which was founded in 1875 the Parent Body of the modern Theosophical Movement.

The writings of H. P. Blavatsky are becoming with every day more widely known. In their totality they constitute one of the most astounding products of the creative human mind, and must be classified, by friend and foe alike, as among the well-nigh inexplicable phenomena of the age, considering their unequaled erudition, their prophetic nature, and their spiritual depth. Even a cursory survey of these writings discloses their monumental character.

The best known works are of course those which appeared in book form: *Isis Unveiled* (New York, 1877), *The Secret Doctrine* (London and New York, 1888), *The Key to Theosophy* (London, 1889), *The Voice of the Silence* (London and New York, 1889), *Transactions of the Blavatsky Lodge* (London and New York, 1890 and 1891), *Gems from the East* (London, 1890), and the posthumously published *Theosophical Glossary* (London and New York, 1892), *Nightmare Tales* (London and New York, 1892) and *From the Caves and Jungles of Hindostan* (London, New York and Madras, 1892).

But the general public, as well as a great many later theosophical students, are practically unaware of the fact that H. P. Blavatsky wrote incessantly from 1874 to the end of her life for a very large number of journals and magazines, both theosophical and otherwise, and that the combined bulk of these scattered writings exceeds her voluminous output in book form.

Her first polemical articles were published in the best known Spiritualistic journals of the day, such as *The Banner of Light* (Boston), *The Spiritual Scientist* (Boston), *The Spiritualist* (London), *La Revue Spirite* (Paris). Simultaneously, she wrote occult stories and other essays for some of the leading newspapers in the U.S.A., including *The New York World*, *The New York Sun*, *The Daily Graphic*, and others.

After she went to India, she contributed to the *Indian Spectator*, *The Deccan Star*, the *Bombay Gazette*, *The Pioneer*, the *Amrita Bazaar Patrika*, and other newspapers.

Far over seven years, namely during the period of 1879-1886, she wrote serial stories for the well-known Russian newspaper, *Moskovskiya Vedomosti* (Moscow Chronicle), and the celebrated periodical, *Russkiy Vestnik* (Russian Messenger), both of Moscow, as well as for lesser newspapers, such as *Pravda* (Odessa), *Tiflisskiy Vestnik* (Tiflis, Caucasus), *Rebus* (St. Petersburg), and others.

After founding her first theosophical magazine, *The Theosophist* (Bombay and Madras), in October, 1879, she poured into its pages an enormous amount of invaluable teaching, which she continued to give later in the pages of her London magazine, *Lucifer*, the short-lived *Revue Theosophique* of Paris, and *The Path of New York*.

While carrying on this enormous literary activity, she found time to engage in polemical discussions with a number of writers and scholars in the pages of other periodicals, especially the *Bulletin of the Societe Scientifique d'Etudes Psychologiques*, and *Le Lotus*, both of Paris. In addition, she wrote a number of small pamphlets and Open Letters which were published separately.

In this general survey no more than mere mention can be made of her voluminous correspondence, many portions of which contain valuable teachings, and her private *Instructions* which she issued after 1888 to the members of the Esoteric Section.

After twenty-five years of unrelenting research, the individual articles and notes written by H. P. Blavatsky in English, French, Russian and Italian may be estimated at close to one thousand. While some of them are quite short, others, it should be remembered, cover several serial installments of considerable length.

As intended from the very outset, the uniform edition of H. P. Blavatsky's writings is arranged in strict chronological order, showing the gradual unfoldment of H. P. B.'s mission and the serial development in the presentation of the teachings.

The entire material has been transcribed *verbatim et literatim* direct from the original sources. No editing of any kind has been permitted. Obvious typographical errors, however, have been corrected, and quotations introduced by H. P. B. have been checked with the originals as far as was possible to do so. This work alone necessitated a considerable staff of helpers in various parts of the world, as many of the writings quoted could be consulted only in such large institutions as the British Museum of London, the Bibliotheque Nationale of Paris, the Library of Congress, Washington, D.C., and the Lenin State Library, of Moscow. In a few cases works quoted remain untraceable.

The volumes will contain explanatory footnotes by the Compiler, embodying historical data concerning various individuals and events mentioned by H. P. B. in the text, and a special Biographical and Bibliographical Appendix giving succinct information regarding the many scholars, writers, and historical characters whose writings she quotes from or to which she refers. An analytical Index will give the correct systematic spelling of Sanskrit and other technical terms according to present-day standards.

Succeeding volumes will include a complete and authentic translation into English of the several serial stories which H. P. B. wrote in Russian, and which have never yet been translated in their entirety into any language. English speaking students of H. P. B. will be glad to have therein translated for the first time into English her epoch-making French essays on the origin of Christianity, whose invaluable contents have remained so far a *terra incognita* to most students.

It has been thought advisable to start the American Edition of H. P. Blavatsky's writings by publishing new material first, *i. e.*, material heretofore unpublished in any collected and consecutive form, leaving the writings contained in the four volumes published earlier by Rider & Co., to be dealt with at a later date, when they can be issued in a revised and enlarged form, including new material recently discovered.

The initial volume will contain therefore the writings of H. P. Blavatsky for the year 1883, a very prolific year in the literary output of the great Theosophist. It will embody invaluable teachings concerning the Nebular Theory, the constitution of the Sun, the origin of classical Civilizations, the nature of the Monad, the auric colors of various ethnic groups, the date and role in history of Gautama the Buddha and of Sri Sankaracharya, the transmigration of Life-Atoms, the projection of the double, Mahatmas and Chelas, etc., and will include several outstanding prophecies concerning the near future.

This volume will also contain the first complete and authentic translation of the original French text of H. P. B.'s famous controversy with Mr. Tremeschini, full of valuable information concerning such subjects as the sonic power of ancient Sanskrit, the after-death states of man and the co-relation of Yugas.

The publication of the American Edition of H. P. Blavatsky's Collected Writings at the beginning of 1950 is launched as a tribute to her memory on the seventy-fifth anniversary of the founding of The Theosophical Society in America. It is the fervent hope of the present writer that this effort, which has had so much thought and labor behind it, will be generously supported by all students of H. P. B., irrespective of their organizational affiliation, for this literary project needs their combined and whole-hearted backing and deserves their moral and material help.

EXCERPTS FROM THE WRITINGS OF 1883

H. P. BLAVATSKY

[The passages reproduced below are selected from the articles of H. P. Blavatsky contained in the forthcoming volume of her Collected Writings, to be soon published by the Philosophical Research Society, Inc., of Los Angeles, California. They provide a fair illustration of the variety and depth of occult subjects which she treated of in her prolific literary output of this particular year.]

[Translated from the original French text of an article called "Theosophie et Spiritisme," published in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques*, Paris, July 15, 1883.]

"... It is therefore an error to say:

"According to the Theosophists no one reincarnates on earth except children who die young and congenital idiots,' for the sentence being incomplete, does not tell everything. The difference between the souls mentioned above and those of people in general is that the former *incarnate immediately*, because neither the infants nor the idiots, being irresponsible for their actions, are able to receive either reward or punishment. Failures of nature—they begin a new life immediately; while reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs. X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostris or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is too short according to our calculations, which are mathematically correct. Should we be thoroughly *ostracised* if we were to say that the souls of idiots and extremely young children (dying before the age of personal consciousness of personality) are the exact parallels to those who are annihilated? Can the personalities of the infants and the idiots leave a greater trace on the monadic memory with which they have not been able to become united, than those of the souls of marked animal tendencies who have also, though not more than the former, failed to become assimilated therein? In both cases the final result is the same. The sixth element or the spiritual Ego which has not had either the time or the possibility to unite with the lower principles in the cases of the idiot and the infant, has had the time but not the possibility to accomplish that union in the case of the *totally* depraved person. Now it is not that the "spiritual EGO is dissipated and ceases to exist," as it seems to say, but really does not, in *Fragment No. I*. This was immediately elucidated in *The Theosophist*. It would be absurd to say that something which is immortal in its essence can be dissipated or cease to be. The spiritual EGO is *dissociated* from the lower elements and following its divine monad—the seventh element, disappears in the case of the utterly vicious man and ceases to exist *for him*, for the personal and physical man as well as for the astral man. As for the latter, once being depraved, whether it belong to an idiot or to a Newton, if it has failed to grasp, or has lost the Ariadne's thread which must lead it through the labyrinth of matter into the regions of eternal light—it *must* disappear."

"On the exoteric authority of Herodotus, and the esoteric authority of the occult sciences we have shown in *Isis* that the Abyssinians (though a mixed race at present) and the Egyptians were what Herodotus calls the 'Eastern Ethiopians' who had come from Southern India and colonized Egypt and a part of Africa—most of them having inhabited Lanka, not the present Ceylon; but when it was yet part and parcel of the Indian continent and many more islands like Ceylon extended South and formed part of the Aryan's Lanka of the *Ramayana*. And though the Egyptians did not belong to the fourth race, yet they were Atlanteans whose islands perished still earlier than Poseidonis."

[From an article entitled "Projection of the Double," *The Theosophist*, Vol. V, No. 1(49), October, 1883, pp. 1-2.]

"... The existence of the Mahatmas, their power to travel in the inner or astral body at will, to preserve full command of all their intelligence, and to condense their 'phantom' form into visibility or dissolve it into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

"Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psyche law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favorable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualized Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism, and spiritual atrophy."

[Editor's Footnote from *The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 75.]

"We are forced to reply to our venerable friend that if the Theists claim to go 'further,' the Theosophists (of that school, at any rate, to which the writer belongs) claim to go *deeper*. Rejecting all *Externals* as true guides, they accept but the *Internal*, the invisible, the never to be described by any adjective or human qualification. And going deeper they reject the idea of 'the soul of the soul'—*anima*: from which the word *animal* is derived. For us there is no *over-soul* or *under-soul*; but only *ONE*—*substance*: the last word being used in the sense Spinoza attached to it; calling it the *ONE Existence*, we cannot limit its significance and dwarf it to the qualification 'over'; but we apply it to the universal, ubiquitous Presence, rejecting the word 'Being,' and replacing it with '*All-Being*.' Our Deity as the 'God' of Spinoza and of the true Advaitée—neither *thinks*, nor *creates*, for it is *All-thought* and *All-creation*. We say with Spinoza—who repeated in another key but what

the Esoteric doctrine of the Upanishads teaches: 'Extension is visible Thought; Thought is invisible Extension.' For Theosophists of our school the Deity is a UNITY in which all other units in their infinite variety merge and from which they are indistinguishable—except in the prism of theistic *Maya*. The individual drops of the curling wave of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal BEING, the Theosophist declares with Heraclitus, as quoted by a modern author, that the ONE Absolute is not Being—but becoming: the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible—moving, and breathing even during its long Pralayaic Sleep."

[Editor's Note from *The Theosophist*, Vol. V, No. 3(51), Dec., 1883, p. 100]

"We have much heard of, but little believed in, 'gifts of miracles.' We may go further and say at once that we deny most emphatically the possibility of producing 'miracles,' yet we believe as firmly in the possession by great Sadhus and Initiates of the power of stopping or rather of delaying and magnetically paralyzing the rain cloud. We say that the facts of the story given are *possible*, though by no means *probable*. Sadhus who possess such power are not usually *grihasthas*, passing their lives in small villages; and certainly it requires more than three hours a day of 'constant concentration' to produce such a phenomenon, however much it may be based on the knowledge of natural laws."

[From "'Historical Difficulty'—Why?" *The Theosophist*, Vol. V, No. 1(49), October, 1883, p. 4.]

"The 'Adept' therefore, has little, *if anything*, to do with difficulties presented by Western History. To his knowledge—based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part—the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a land-mark of the commencement of *its* history. Records made throughout a series of ages based on astronomical chronology and zodiacal calculations cannot err. . . ."

[From "Leaflets from Esoteric History," *Ibid.*, p. 10.]

"... The 'Adept' is more than content to be allowed to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has done so for ages, and can do so for a little while longer. Moreover, he would rather not 'arrest attention' or 'command respect' at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science: after which his facts may be either accepted or rejected, at the option of the willing student. In short, the 'Adept'—if one indeed—has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with *facts*. . . ."

[From "Sakya Muni's Place in History," *The Theosophist*, Vol. V, No. 2(50), November, 1883, p. 43.]

"... We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, 'new' land appear and 'old' subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched may be seen to ground upon upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophet's honours: but still, let this stand as a prophecy."

A TALK TO MEMBERS

C. JINARAJADASA

[Excerpts from an address by the President of The Theosophical Society (Adyar) given at the American Convention held at Wheaton, Ill., June 28, 1949. Reprinted from *The American Theosophist*, August, 1949.]

... To speak very frankly—and I have experience of your Section on and off during forty-five years, so that there is not much I do not know about the American Section, and some of it I wish I did not know—in many lodges a new member has a whole avalanche of Occultism unloaded upon him. Some theosophical leaders are so keen about the occult aspects, their belief in the Masters, their belief in the angels and all kinds of revelations, they unload all their dogma, as if the new member should receive it all with welcome. Particularly with regard to the idea of the Masters, they take for granted that anyone who comes in should accept this idea with great warmth and delight.

I will give an instance of what is taking place now. *The Society is in no way committed to the idea that the Masters exist.* Historically there is enough material for you to prove to yourself that certain remarkable Beings were involved in the organization of the Society. Now, it was the custom during many years when Dr. Besant was the President, at the opening of Conventions for her to make the following invocation:

"May Those who are the embodiment of Love Immortal bless with Their protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity."

You may say, then, that Dr. Besant in every Convention committed the Society to a belief in the existence of the Masters. But she has said, again and again, that there is no obligation on anyone to believe. Equally, if one

believes, no one else has a right to say that he must *not* believe. People are free within the Society to believe or not to believe. But I do grant you that upon a public occasion, like a Theosophical Convention, to read an invocation of this kind, addressed to Those who founded the Society may seem to commit the Society to a belief in Their Existence. Following that tradition, since I became President, I have used that invocation and I ask the members to rise. In India I suppose eighty percent of the members present in Convention have a firm faith in the existence of the Masters, and I have merely held up the tradition. Perhaps I ought not to.

But I find that here and there in your lodges in this country, you are asking that *all* repeat that invocation, so that the newest member who has joined the Society has to say, "May those, etc." I suppose he does so; it is expected of him. But you are *committing* him to a belief in the Masters, and you have no right to ask anybody to have any kind of belief in the Society's ideas, except that of Universal Brotherhood.

Here I have to draw attention to the fact that we must take the greatest care not in any way to manufacture a creed. In the year 1900 Dr. Besant received a very striking letter from the Adept Koot-Hoomi. We must remember that H.P.B. had died nine years before, so it could not have been any kind of "hocus-pocus" on the part of H.P.B. The Master says in that letter, which is with me in Adyar: "The T.S. and its members are slowly manufacturing a creed." They certainly were manufacturing a creed in Benares headquarters then,

particularly distressing for it insisted that unless one believed in the Masters and accepted certain people as their agents, he or she could not be a good Theosophist. That is not so. I know many dozens of good Theosophists, good workers for the Theosophical cause, who do not feel that they can believe in the existence of the Masters. Yet in spite of all that, they are good Theosophists.

What is important is that a member should accept the ideal of Universal Brotherhood, with a general spirit of theosophical propaganda, which is to eliminate all kinds of difficulties as between the nations, the religions and cultures. So long as he works for *that*, he is a good Theosophist, and he may leave to another life the belief in the Masters. . . .

Sometimes, frankly, there is a kind of fanaticism which characterizes some Theosophists. They think you *must* believe in the Masters, otherwise there is no salvation for you. . . . we have to be on our guard against excessive enthusiasm. . . . Enthusiasm is marvellous, but when it turns to fanaticism, then it is most damaging to the Theosophical movement. It is very easy for people to get the attitude of "holier than thou. . . ."

Sometimes, as you know, life is very difficult with the other partner in the home. It may be a husband or it may be a wife who shows a definite hostility toward the theosophical ideas. They feel a certain sense of resentment that you are not concentrating all your interest in him or her. But you cannot do so, for you have certain, shall I say, duties to your own spiritual self as an individual. Everything depends, however, upon your meeting hostility, not with hostility, but with patience.

It is part of our training that we should grow almost infinitely in patience, and in the case of hostility in the home, it is best to realize that the situation is our karma; to realize, also, that the karma has been so arranged that we shall grow in certain capacities, particularly in capacities of

patience and, it may be, of understanding. On the other hand, you cannot give up your loyalty to your own soul's creed. Put up with the difficulty, shall I say, but when you are about to crack, then throw him or her off, for you cannot be made a slave to somebody else's ideas. A time comes when you *must* make a stand. But we need not make little stands all the time. You have to be prepared for you must be loyal to your own convictions. It may be that when you are, your spouse throws you out, and you are left alone to fight your battle of life. Then you *must* battle—it is a part of the training. Thank God for your freedom, which you have at last achieved. . . .

The study of Theosophy is absolutely inseparable from action, serviceable action for others. The study of these deep truths, alone, would lead you only part of the way. That is why it is most helpful that you join a lodge where there is a study class. And every lodge should have a study class. Why is it helpful to study with others? It is very much like what happens when flint is struck with steel. Both are black objects, nothing inspiring about the steel or the flint, but as they strike, a spark of light shines out. Similarly, as you are studying together, from the interchange of thought suddenly there is born some new thought, some new implication, as to a possible solution to your problem. That is why in meeting together in friendship with an earnest spirit of truth, seeking Truth, you will be helping each other. . . .

Also, I would say to the lodge leaders: Do not take for granted that because you are a lodge leader, the Masters have selected you as a channel to pour Their wisdom through you. It is nothing of the kind. You are merely there as a lodge leader, one who works out the schemes of study, but you are not to impose what you believe is the explanation. Your privilege is to call out from the others

what they think is the explanation. Pool all the knowledge together, and when it comes to certain questions which you cannot solve, leave them and say, "Let us pass on to something else that is easier to understand."

Study well, but remember also the eagerness to share. It was well said by Blake, "The cistern contains, the fountain overflows." You must be a fountain, not a cistern keeping the knowledge to yourself. Your whole aim should be to be like a fountain, so that whatever you have gained of inspiration overflows to others. . . .

The understanding of Theosophy is not merely a matter of the head. It is a matter of the heart also. Most of our theosophical lodge groups and lodge study classes are charged with, shall I say, a mental atmosphere, and the heart quality, if you have it, will almost get dried up. Now, remem-

ber that the heart, that is, the purified emotions, contacts the nature of the Buddhi, and that is a higher region than that of the mind. As that is the case you must supplement your theosophical knowledge and appreciation with the feeling of the heart also. Sometimes after you have studied mentally some difficult problem, it is the heart that will explain to you the inner significance that is behind the problem.

I shall always remember the description of Theosophy given by a member in Brazil. He was a man of no education, a tailor in a small way. But he was always talking about theosophical ideas. One day some one asked him, "What is this Theosophy?" And his answer was to touch his heart and say, "It is this exquisite thing that is in my heart." Now, that is Theosophy. . . .

THEOSOPHICAL MOVEMENT

(Partial Directory)

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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 Hdqts., Covina, Calif., U.S.A. Arthur I. Conger, Leader. Off. Organ: *The Theosophical Forum*.

American-Canadian Section: John P. van Mater, Pres., 802 Jackson Ave., Takoma Park, Washington 12, D.C. Off. Organ: *Lucifer*.

Literature: Theosophical University Press, Covina, Calif. — Theosophical Book Co., 119 Stoughton Rd., Guildford, Surrey, England.—U.M., C.A.J. van Dishock c.v., Nwe. 's-Gravelandseweg 36, Bussum, Holland.—Box 2135, G.P.O., Sydney, Australia.—Teosofiska Bokforlaget, Tegnersgatan 29, Stockholm, Sweden.

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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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PEAK K2 OR CHOGORI, 28,248 FEET, KARAKORUM RANGE, HIMALAYAS, AT SUNRISE

(Photo by Vittorio Sella, Biella, Italy)

THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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- 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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CONTRIBUTING EDITORS: Irene R. Pousonby, J. Emory Clapp, Arthur L. Joquet, Nancy Browning.

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A THOUGHT TO REMEMBER

"... The attempt, therefore, which is now being made is not to carry on the vain and profitless task of finding a short cut to *Brahmā Vidya*, since this is an impossibility, but to revive once more its knowledge, and thus to stimulate a true aspirant to adapt his life and thoughts to that standard which will better him and lead him gradually to such ways as run their courses to the Divine Wisdom. It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge... No doubt there are individual members who have been fortunate enough to be accepted as *Chêlas*, but their acceptance was due not to the fact of their being Fellows, but because they had been living the life and have voluntarily passed through the training and tests, enjoined upon aspirants for occult knowledge of every age and nationality. In their case the Theosophical Society was only the means of giving them the conviction of their intuitive beliefs, and thus urging them to follow the promptings of their inner consciousness... what the Society expects from all its Branches and individual members, is co-operation and help in its grand task of uniting the East and the West, the North and the South, in a Scientific Brotherhood armed against dissension and consequent failure by the principle of mutual Toleration and mutual Intellectual Sympathy. It is an unthinkable proposition that any man with average intelligence cannot contribute his quota towards the realization of this noble scheme. If each man were but to do his duty to search, to investigate, to study, to digest, and join with his fellow-men, actuated by the same noble aspirations, in giving to mankind the benefits of their labour, the day would not be very far off when the Masters of Occultism might find the necessary conditions to enable them to once more live in the world as openly and freely as did their predecessors of times long, long gone by, and give to such a prepared people the benefits of THEIR knowledge. Until that blessed day comes, a duty is before us: we have to hasten its approach..."

—Damodar K. Maavalankar, *The Theosophist*, Vol. V, Suppl., January, 1934.

THE TURN OF THE CENTURY

BORIS de ZIRKOFF

Nineteen hundred and fifty — the turning point of our century — has now been reached.

Fifty of the most bewildering years which have witnessed the most confusing and contradictory events: two World Wars fought for purposes and objectives which would be difficult to define, and with weapons and means which no other civilization, except the "Christian," has ever employed; unbelievable advance in the scientific knowledge of the structure of nature and the operation of natural law, misused by cliques of political adventurers to purposes of wholesale slaughter and destruction; final and irrefutable scientific proofs regarding the unity of all life, the solidarity of mankind, and the inter-relatedness of all that is, from the electron to the stars; and yet a period in which there has been, and still is, the most blatant denial of brotherhood, of fraternity, of unification, and the most revolting disregard for justice, fair-play, decency and humanhood; the greatest accumulation of scientific data ever known to mankind, and the greatest degradation of all sense of ethics and morality; a world in which riches, resources and treasures of nature have been shown to exist, which would be sufficient to bring about the grandest type of civilization and well-being for all; yet a world in which two-thirds of mankind subsist on a starvation diet, where half of the world's population is in perpetual bloody conflict, and in which most human beings remain in a state of frustration, insecurity and ignorance "from the cradle to the grave."

This monstrous anachronism — the product of centuries during which cruelty, violence, cunning and selfishness prevailed over the nobler side of human nature — is nevertheless a logical karmic necessity, however unpalatable a picture it may offer. It is not different from what might have been expected by any serious student of

life, especially one who has dipped somewhat into the workings of karmic law and the subject of cycles.

The turn of this momentous century finds the modern Theosophical Movement as divided as it has been for many years past — perhaps a little more so than before — with all parties announcing to the world at large their own unchangeable platforms, their loyal adherence to the first principles of the Movement, their uniqueness of purpose, their universality of objectives, and their immovable conviction of being the one and only stronghold of genuine Theosophy.

In a few rare instances of sudden mental aberration, as if unaware of this little indiscretion, certain individuals and possibly small groups of students play a few risky rounds in the game of fraternization, taking precaution to explain this strange behavior in terms least prejudicial to their future reputation in the Society to which they belong. Brotherhood is a rather strong potion, and should not be too often partaken of even in the Theosophical Movement let it be discovered to be habit-forming.

In this paradoxical age, the present state of the Theosophical Movement remains as paradoxical as it has been for some time, considering that its main plank is one of Universal Brotherhood, and its most outstanding feature one of internal divisions, personal jealousies, political pressures, and occasional open splits, in which all the venom of pent-up emotions is discharged either by means of printed word or secret machinations.

In these days of prophetic statements we hear again about the remarkable figure — teacher, leader, messenger, what not — who is supposed to appear on the stage of history and give to the world, as well as to the Theosophical Movement as such, another great impetus towards occult knowledge in the

last quarter of our vitriolic century. It would be interesting to learn just exactly what do these prophets mean by what they say.

It is rather difficult to picture such an exalted personage appearing within the ranks of the organized Theosophical Societies. If he did, he would be promptly run out of the ranks, as being different from the accepted norm, too progressive in thought, and therefore completely unwelcome. If he were to appear outside the ranks of the Theosophical Organizations, he would be of course considered in the light of an opponent, and his work would be regarded as an interference with the rightful privileges of those in the saddle at that particular time. And if he were to turn up in some organization or movement different from the Theosophical one, he would forthwith be declared as a fake and an adherent of a pseudo-occult society, usurping the rights of the only channel for truth in our age. No matter which way you look upon this situation, it holds in itself the seeds of a mighty conflict which, after all, may be in perfect keeping with the century as a whole!

We believe that in every one of the existing Theosophical Organizations there are many students who have strictly adhered to the original principles of the Movement, as promulgated by the Adepts and H. P. Blavatsky. We believe that these students, who have not been swayed by any personal currents, and have remained free of the psychic delusions which have become so prevalent in certain portions of the Movement, can and will serve as a nucleus of light, and a center of truth, if and when the time comes for another spiritual impulse to take place towards the close of our century. It would be a wonderful thing indeed if these students were known to each other the world over, were in touch with each other even now, and could build a strong, dynamic, vital network of spiritual brotherhood and solidarity, with a view to the future. Whoever may turn up as an agent of the Occult Brother-

hood in due course of time, would find in this nucleus a sounding board, a channel for work, and a shield against the poisoned arrows which are bound to fly from various quarters at the slightest provocation.

The characteristics of such a nucleus, and of every individual composing it, should be primarily these: a thorough knowledge of the basic teachings and principles of the Trans-Himalayan Esoteric Wisdom, as presented to our modern age by H.P.B. and her own Teachers; and a practical application of these teachings, in their all-important ethical aspect, to their daily life, whether in occult work or their avocations. No mere intellectual acquaintance with the teachings can be of much avail, because it deprives the student of a vital touch with the suffering heart of his fellow human beings. No mere sentimental agreement with noble ethical teachings will suffice either, as ethics must be based upon a correct understanding of the forces and agencies at work in the Universe, and this implies study of the technical teachings of the Ancient Wisdom. Only the two aspects, combined into one pattern, can provide those foundations of spiritual security upon which to erect a nobler edifice in the future than what we have seen and lived through in the present century.

We are reminded again of the following words by Dr. G. de Purucker which deserve today even greater attention than when they were uttered:

"... those portions of the universal Theosophical Movement which live not only for teaching the mere letter of the Theosophical doctrines, but which live likewise for safeguarding its true spirit . . . will live on into the future, and will do the work which our Masters founded the Theosophical Society to do.

"On the other hand, those who wander from what we call the ancient, the archaic, the sublime, tradition of the old Teachers - what may I say of them? Are there Sadducees and Pharisees in the modern

Theosophical Movement, i.e., those who are so persuaded of their own impeccable virtue and of their sole right to teach Theosophy that they think that all others who do not agree with them are unworthy exponents of the Ancient Wisdom-Teaching? If there are such in the Theosophical Movement, then indeed I fear that they are possessed of the same spirit of sectarianism that characterized the Sadducees and Pharisees of Judea.

"The Theosophical Movement above everything else should be plastic, flexible, and its exponents should always be open to the reception of new truth, and . . . should avoid self-righteousness, ignorance and sectarian conceit, and the empty formalisms arising in religious or philosophical self-satisfaction . . . The spirit of truth among us Theosophists shows itself above everything else by a fervid sympathy for the souls of men, wherefrom arises generosity towards others.

"The Theosophical Movement . . . is the vehicle for the conveying unto the world, unto men, of the teaching of this ancient God-Wisdom concern-

ing the Universe: concerning its laws, its structure, its principles, its elements, and the multitudinous armies of beings which inhabit the Universe on all its various planes, visible and invisible . . . the work of the Theosophical Society . . . is to give to men a great and new spiritual hope, to reawaken and to fortify their spiritual intuitions, to feed and sustain *their intellectual faculties*, and to show them the safe way out of the modern morass of hopelessness and despair; and, finally, so to change their intellectual and psychical fiber, i.e., the character of them, that by giving them a new vision . . . which means a new way of living, they may be saved from a racial catastrophe; and our civilization thereby may pass that extremely dangerous turning-point towards which we are now rushing with an ever-increasing acceleration of speed." (*Find of the Spirit*, pp. 331-33.)

The turning point of the twentieth century is here. With our back to the horrors of the past, with trust in our hearts, and hope undying, we turn to the future and face the rising Sun.

ADVANCE ORDERS FOR H. P. BLAVATSKY'S COLLECTED WRITINGS

The First Edition of the forthcoming volume is a LIMITED one. It is anticipated that the demand for it will be large, considering the steadily increasing interest in Occultism and the mission of H. P. Blavatsky.

An early order is, therefore, advisable to insure receiving a copy before the Edition is exhausted. Advance orders are now accepted. The price of this 400-page volume is \$6.00 (six dollars).

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FROM MADAME H. P. BLAVATSKY TO HER CORRESPONDENTS

AN OPEN LETTER SUCH AS FEW CAN WRITE

[Excerpts from one of the earliest articles written by H. P. Blavatsky at the beginning of her literary career. It was published in the *Spiritual Scientist*, Boston, Vol. III, September 23, 1875, pp. 25-27, under the above title which must have been selected by the Editor of the journal. This Editor was Elbridge Gerry Brown, a promising young man who, according to Col. H. S. Olcott, "has been taken under the favour of the powers behind H.P.B." Instructions were sent by Master Serapis Bey that Brown was to be helped both financially and by articles for his journal. The latter functioned for a while as the organ of H.P.B.'s attempt to reform American Spiritualism, by awakening it to the need of a more profound occult philosophy. Brown did not live up to expectations and the whole effort collapsed in 1878. —Editor.]

"... Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Oedipus, and beware of the same consequences. Oedipus unriddled but one-half of the enigma offered him by the Sphinx, and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God — the idea.

If a man would follow in the steps of Hermetic Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology — the Montecchi and Capuletti of the nineteenth century — will ally themselves with the ignorant masses, against the modern Occultist. If we have outgrown the age of stakes, we are in the heyday, *per contra*, of slander, the venom of the press, and all these nephritic *venticelli* of calumny, so vividly expressed by the immortal Don Basilio. To science, it will be the duty, arid and sterile as a matter of course — of the Cabalist to prove that from the beginning of time there was but one positive science — Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic trunk sprang in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other, lost its vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To theology, the Occultist of the future will have to demonstrate, that the Gods of the mythologies, the Elohim of Israel as well as the religious, and theological mysteries of Christianity to begin with the Trinity, sprang from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to earth the famous Pandora's box — the former, to search out and crush the head of the serpent — symbol of time and evil; the crime of both

expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules — the second conquered by the Saviour.

Furthermore, the Occultist will have to prove to the Christian theology, publicly, what many of its priesthood are well aware of in secret -- namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their incarnated Verbum or Logos was worshipped at his birth by the three Magi, led on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians despise, and the representation of another and still more mysterious "Ternary" embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth, and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to Heaven. Their anathemas are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in the latter direction, if we do not succeed in making the masses remain at least neutral — till they come to know better — in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of Science. But Public Opinion, this invisible, intangible, omnipresent, despotic tyrant; this thousand-headed Hydra — the more dangerous for being composed of individual mediocrities — is not an enemy to be scorned by any would-be Occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion — for he is the most dangerous of our three classes of enemies. What will be the fate in such a case, of an unfortunate Occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitively — if I may be allowed to express myself — the sense of what is formidable in its genuine strength. People will never conspire except against real Power. In their blind ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists, beware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country, are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard-seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers and theorems; the religion of it can be compressed into a few words: "It is the Infinite condensed in the hand of an infant," says Eliphas Lévi. Ten ciphers,

¹The Ternarius or Ternary, the symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and present; which endowed all the Free Masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith. Power with Freedom, Science with Mystery, and which has alone the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by Hermetic Philosophers. The latter, who mainly lived in the mediæval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart to them and their successors only, the glorious truths, and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable Cabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language, be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pico de la Mirandola. Paracelsus and Robertus de Flacibus do not furnish one with the key to the practical mysteries. They simply state *what can be done and why it is done; but they do not tell one how to do it.* More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. . . .

To fervent and persevering candidates for the above science, I have to offer but one word of advice. "Try and become." One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books — even though one were to devote to it dozens of years. In the name of Truth,

Yours,

H. P. BLAVATSKY

"Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy. You do not progress by studying other people's philosophies, for then you do but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brains with another's notions. You have the key to self and that is all; take it and drag out the lurker inside. You are great in generosity and love, strong in faith, and straight in perception. Generosity and love are the abandonment of self. That is your staff, increase your confidence, not in your abilities, but in the great All being thyself." — W. Q. Judge in *Letters That Have Helped Me*, I, 63-64.

LUCIFER — A WORLD IN FRAGMENTS

ARTHUR LOUIS JOQUEL, II

"Between Jupiter and Mars there should be a planet," wrote Johannes Kepler, in his *Mysterium Cosmographicum*, published in 1596. The famed astronomer-astrologer, working out a system of assigning numerical relations between the planets and the regular solids of geometry, found that the distance between these two bodies was much too great to be accounted for in any other manner. But since the telescopes of Kepler's time were not powerful enough to discover such a new world, he made a note of his thought, and proceeded to other problems.

The matter seems to have been forgotten until almost two hundred years later, when what is now known as the Titus-Bode Law of Planetary Distances was announced. While this system of mathematical progression satisfactorily agreed with the position of all the then known planets, the distance of 2.8 astronomical units from the Sun—midway between Mars and Jupiter—was blank.

When the discovery of Uranus in 1781 was found to fit perfectly into a further extension of the Titus-Bode table, a group of twenty-four astronomers met in 1800 and made plans for a thorough telescopic search of the zodiac in an effort to find the missing planet. But the first discovery was made independently before the planetary detectives had hardly begun their search.

On the night of January 1, 1801, a monk named Giuseppe Piazzi, of Palermo, was checking a misprint in a recently published star catalogue. While engaged in this work, he observed what appeared to be a small comet without a tail, which slowly changed position among the fixed stars. He made observations of this object for several nights, and then forwarded his notes to Karl Friedrich Gauss, who was to become known as the "Prince of Mathematicians."

The calculations of Gauss soon showed that the object was not a comet, but a new planet, located at 2.77 astronomical units from the Sun, or at almost exactly the distance where the Titus-Bode Law indicated that there should be a planet. Piazzi named the new body Ceres, and it was found to have a diameter of about 480 miles, and to circle the Sun in approximately four and one-half years.

The nature of Ceres had scarcely been determined when a second discovery of this type was announced by Heinrich Olbers, a Bremen physician. This second asteroid, or planetoid, as these bodies should more properly be called, was found on March 28, 1802, at an almost identical distance from the Sun as Ceres. It was named Pallas, and its diameter was determined at 300 miles.

This created a difficulty, for only one body was supposed to be located at that distance. As Percival Lowell says, however, "the inventive genius of Olbers came to the rescue," and the German astronomer hypothesized that these two bodies were parts of a single planet which had exploded, and that other portions might be found by watching the two points where the orbits of Ceres and Pallas came nearest to intersecting, in the constellations of Virgo and Cetus.

Olbers believed that the destructive planetary explosion had occurred in one of these signs, and that the various parts must all in time return to the place of the cataclysm, unless perturbed by the other planets. When Harding discovered Juno in 1804, and Olbers found Vesta in 1807 at almost the exact spot which he had predicted, the hypothesis seemed to be correct.

It was not until 1845 that the fifth planetoid was located by Hencke, a Driesen amateur, after fifteen years of searching. This one, which he named Astraea, was so small as to have es-

escaped notice except by the most detailed searching. Then, following the new find, other tiny bodies began to be located in this area. Fifty years after the discovery of Ceres, fourteen of them were known. The number had risen to 300 in 1890.

With the use of photographic time exposures, the number of planetoids located was increased immensely, until at present about 1500 are known. Since the identification of these minute specks — some of which are only about a mile in diameter — is based almost entirely on their distance, velocity and orbital eccentricity, planetoids are constantly being "lost" and "found" again, sometimes as much as forty-nine years elapsing before a once discovered planetoid is seen for a second time.

When the planetoids began turning up in ever increasing numbers, some astronomers reversed their idea of the formation of these bodies. The fragments were not portions of a vanished planet, they decided. Instead, these eccentric chunks of rock were the material from which a planet should have formed, but had been prevented from doing so by the tremendous gravitational pull of the planet Jupiter.

There are arguments on both sides of this question, but the more recent astronomical works would seem to favor the hypothesis of the exploded planet. In *Between the Planets* by Fletcher C. Watson an opinion is given as of 1941:

"... any body solidifying in space under its own gravitational attraction will assume a spherical shape ... We must conclude then that these little bodies are the whirling fragments of some celestial catastrophe." (Pages 40-41.)

That a number of planetoids are irregular in shape seems to be well established. Some, such as Eumonia, vary in brightness over periods of only a few hours. Regarding this phenomenon, Percival Lowell writes:

"... it was ... perceived that Eros fluctuated in the light he sent us, be-

ing at times much brighter than at others. . . . More than one explanation has been put forward, but the best so far . . . is that the body is not a sphere but a jagged mass, a mountain alone in space, and that as it turns upon its axis first one corner and then another is presented to our view. . . . Sirona, Hertha, and Terceidina have also shown periodic variability, and it is suspected in others . . ." (*The Evolution of Worlds*, pages 101-102.)

The extreme eccentricity of the planetoid orbits is another point in favor of the explosion theory. While most of the little planets are confined to a belt extending on both sides of the ideal distance of 2.8 astronomical units from the Sun, some of them violate the rule to an extraordinary degree.

Hidalgo, for instance, has an orbit which extends out almost as far as the planet Saturn. An entire group of planetoids are fixed in the orbit of Jupiter, traveling a certain distance before and behind that planet. And a number of these bodies cut across the path of the Earth to within a very short distance of the Sun. One of these, Hermes, can approach to within 220,000 miles of the Earth — inside the orbit of the Moon.

The swarms of meteorites which move about the Sun are also fragments from the exploded planet, according to new researches by Dr. Carl A. Bauer of Harvard University and Dr. Harrison Brown of the University of Chicago. Dr. Bauer has set forth the opinion that the planet was smaller than the Earth but of similar construction, with a stony shell and a nickel-iron core.

After making a study of over one hundred meteorites, Dr. Brown announced that, in his opinion, "all the fragments came from an exploded planet which had a molten core of nickel-iron at about 3,000 degrees centigrade." Writing in *Science* for March 11, 1949, he says:

"We found that on the basis of

existing data, from the chemical point of view the planetary origin hypothesis is consistent. . . . It is difficult to believe that, on the basis of existing data, the hypothesis can be refuted." ("The Composition of Meteoric Matter and the Origin of Meteorites.")

It was once believed possible to locate the point where the original planet-shattering explosion occurred by back-tracking all of the planetoids to a common point in their orbits. As Willy Ley points out:

"... their orbits should show a certain relationship; one should be able to tell whether they had all originated from the same orbit. But since each of the orbits had been changed and perturbed in a number of ways since 'the event,' such an investigation involved a staggering amount of work." (*The Conquest of Space*, pages 143-144.)

Samuel Butler treats this subject at length in the Appendix to his book *Solar Biology*. He says, in part:

"It is the opinion of many that the material comprising the planetoids . . . is the fragments of a planet which from some internal or other cause has been destroyed . . . Isaiah makes reference to Lucifer as having fallen from his shining position in the heavens. . . . This would be literally true if the planet had been destroyed. . . ."

"We are led to the conclusion that there may once have existed a planet that we shall designate as Lucifer, which occupied the position of the planetoids. . . . The 'morning star' has vanished, and where once was unity, light and power, we now have but a confused mass of planetoids moving in eccentric orbits. . . ."

Still regarding this matter from the metaphysical viewpoint, we find Anna Pharos writing:

"... we find traces of an appalling cataclysm . . . in the fact of there being between Jupiter and Mars the

ruins, fragments and debris of what was once a great world, a planet of our solar system.

"Now it must be that in the ancient days, when this wreckage was a great world, it must have had a zodiacal house the same as its companion planets of our solar system; and . . . when this planet in fury was dashed into atoms . . . of course its place in the heavens became a waste, and its constellation became lost. . . ." (*The Eleusinian Mysteries*, in *The Sphinx* for December, 1907.)

Some observations have been made which tend to show that not all of the planetoids are airless, lifeless masses of rock. On December 13, 1923, J. Comas Sola of Barcelona photographed Oceana with a nebulous halo surrounding it. A photograph taken on December 7 does not show any such phenomenon, and it has been speculated that it may be in some way related to the polar aurora of the Earth. Elsa and Jocasta have also been photographed with such halos.

Since the aurora is connected with terrestrial magnetism, as well as with the emanations of the Sun, only a body which revolves regularly on its axis would show auroral emanations. In this respect, H. P. Blavatsky writes:

"... the Aurora Borealis and Australis, both . . . take place at the very centers of terrestrial and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural 'safety-valves,' would have been rent to pieces long ago." (*The Secret Doctrine*, Vol. I, p. 205.)

Thus it would seem that not every fragment of Lucifer is completely dead. And by investigation into ancient records, legends and mythologies, it would seem possible to determine the location of what might be called the "astral body" of Lucifer — the planetary com-

ponent which exists on the higher planes of Nature -- which still turns in its original orbit about the Sun in a period of approximately 8.8 years.

For it is from this disembodied aura of Lucifer, rather than from its scattered physical structure, that its in-

fluence radiates. The point of vitality which once animated this important planet -- and which is still active -- must be included in our researches if we are to have a full and complete knowledge of the solar system in which we live.

H. P. BLAVATSKY AND COL. H. S. OLCOTT IN 1883

The writings of H. P. Blavatsky contained in the forthcoming volume soon to be published by the Philosophical Research Society, of Los Angeles, Calif., belong to a particularly busy year of her literary career.

The year 1883 was an important one in the history of the Theosophical Society. This year saw the culmination of what might be looked upon as the relatively peaceful period in the expansion of the Society, to be followed very soon by serious troubles and obstacles.

A bird's-eye view of this interesting and very successful year may be of advantage in connection with the reading and study of H. P. B.'s writings produced during the course of 1883.

In January of that year, H. P. B.'s serial stories *From the Caves and Jungles of Hindustan* began to be republished in the *Moskovskiya Vyedomosti*. This was due to a growing demand for her stories on the part of the Russian public.

At the very beginning of the year, H. P. B. and Col. H. S. Olcott settled in the newly-acquired property at Adyar, near Madras, having moved from Bombay. *The Theosophist* began to be published from the new Headquarters, starting with the February, 1883, issue.

Between February 17 and May 25, Col. Olcott travelled extensively through Bengal, founding Branches and establishing new contacts wherever he went. On March 11, the first religious Sunday School was opened by him at Calcutta, with Mohini Mohun Chatterji as chief instructor. A series of Cathedrals and Reading-Books were to be

compiled, and used in such schools to teach the fundamental principles of Hindu moral and religious systems, and as a spur to the study of Sanskrit.

In Calcutta, Col. Olcott was given the sacred Brahmanical thread by Pandit Taranath Tarka Vachaspati, the compiler of the famous Sanskrit Dictionary.

In early March, the Signetts arrived at Adyar for a visit, on their way to England.

During the early part of the year, H. P. B. stayed at Adyar, writing all sorts of articles for *The Theosophist*, and attending to a voluminous correspondence.

On June 27, Col. Olcott sailed for Colombo, Ceylon, to help the Buddhists in their grievances against the Roman Catholics, and to do general Theosophical work. This trip was immediately followed by a tour of Southern India, undertaken on instructions from his Teacher. Wherever he went, the Colonel healed hundreds of sick people through his mesmeric and healing power, and delivered remarkable lectures to the population.

In the meantime, H. P. B. had left Adyar for Ootacamund, in the Nilgiri Hills, on a visit to General and Mrs. H. R. Morgan. While there, she wrote under dictation the famous "Replies" to the queries propounded by Frederick W. H. Myers, of London. This series of essays on profound occult subjects marks a high-point in the history of the modern Theosophical Movement, viewed from the standpoint of the gradual unfolding of the teachings.

It is probable that H. P. B. made some trips into the back-country for

the purpose of studying the native Todas and Mulu-Kurumbas. She wrote at the time her fascinating essays known as *The Enigmatical Tribes on the Blue Hills*, the Preface to which is dated July 9, 1883. They did not begin to appear in print, however, until another year had elapsed. Col. Olcott joined H. P. B. at Ootacamund at the end of August.

In June, two Branches were formed in France, and later in the summer a Branch was started at Odessa, Russia, with H. P. B.'s aunt, the Hon. Nadyezhda Andreyevna de Fadeyev, as President.

In September, the Council of the Government of Madras guaranteed full protection for the Theosophical Society, ending a period of annoyances. At the end of September, H. P. B. and Col. Olcott left Ootacamund, and after a brief trip to Pondicherry, returned to Adyar. The Colonel started immediately on another tour, this time in Northern India, to be gone until December 15th. Damodar K. Navalkar accompanied him on part of this tour. A number of remarkable occurrences took place during this period. It is on this trip that Col. Olcott met Master K. H. for the first time in flesh, and received from him an important communication. It is also during this tour that positive proof was had concerning the rapidly developing spiritual powers of Damodar.

On November 17, H. P. B. had a fall at Headquarters, bruising her knee and had to remain on crutches for quite some time.

On December 4, William Quan Judge

and others started a new Branch at New York, to be known as "The Aryan Theosophists of New York."

On December 16, Dr. Anna Kingsford and Edward Maitland, of the London Lodge, released an Open Letter severely criticizing the teachings contained in A. P. Sinnett's *Esoteric Buddhism* which had been published in June, 1883. This was followed by a considerable polemic between them, Subha Row, C. C. Massey, A. P. Sinnett and others, and presaged trouble in the London Lodge.

In the last days of December, a most successful Convention was held at Adyar, at which it was decided to establish the "Subha Row Medal," to be awarded by the Theosophical Society to writers of works of outstanding merit on Eastern and Western philosophy.

While the most spectacular events of the year on the outward plane may have been the lecturing activities of Col. Olcott, including his healings, the literary work of H. P. B., sitting as she did for hours at her desk, were, no doubt, of even greater moment in the overall picture of the Movement. She wrote in English, in French and in Russian, and the pages of *The Theosophist* for 1883 are full of articles and footnotes embodying invaluable teachings which she outlined with profundity, skill, and wit.

The forthcoming volume of her *Collected Writings* will contain for the benefit of the serious student a rather complete and fully documented Chronological Table of events and occurrences during the year 1883, from which the present brief outline has been compiled.

"The Central Point, or the great central sun of the Kosmos, as the Kabbalists call it, is the Deity. It is the point of intersection between the two great conflicting powers --- the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the Swastika typify the revolution of the Earth upon its axis."

H. P. Blavatsky in *The Theosophist*, Vol. I, November, 1879, p. 35.

OUR MYSTERIOUS UNIVERSE

NANCY BROWNING

Reading *The Universe and Dr. Einstein* (a best-seller now, in its fifth printing) by the young and talented author, Lincoln Barnett, discloses to what extent certain teachings of Theosophy have become an integral part of the scientific discoveries and conclusions of present-day physics.

Physicists, in probing the world about us, have been forced to abandon their pattern based on sense perceptions, for this pattern or mental picture has been found to be utterly inadequate to describe nature. Philosophers and scientists alike have come to the conclusion that every object is the sum of its qualities and since qualities exist only in the mind, the whole objective universe is merely an edifice shaped by the senses of man. Einstein goes even further and says that even space and time are forms of intuition which cannot be divorced from consciousness. For space is merely an order of arrangement and time has no existence apart from the order of events by which it is measured. From the foregoing it is clear that man has alarming sense limitations. Man knows through scientific experimentation of the existence of much more than the eye can see, the hand can touch, or the ear can hear. And yet there is a beautiful functional harmony within Nature which leads us to believe that most of us do use our sense perceptions in very much the same way as the next man does.

Nature operates on mathematical principles and the very existence of this harmonious pattern has enabled men like Dr. Einstein to predict and discover natural laws simply by the solution of equations. But every solution seems to widen the gulf and brings with it deeper and more recondite problems. *Einstein, a very religious man, does not believe in a Universe of chance, but in a Universe of order and harmony, and looks outward, past the stars, for the knowledge of ultimate reality. It is vital*

for the scientist to have confidence in the harmony of nature. He must believe that physical laws are also universal laws. This is the foundation stone upon which the structure of his experiments must be built. In the words of Barnett:

"Yet the fundamental mystery remains. The whole march of science towards the unification of concepts — the reduction of all matter to elements and then to a few types of particles, the reduction of 'forces' to the single concept 'energy', and then the reduction of matter and energy to a single basic quality — leads still to the unknown." (pp. 59-60)

The Unknown, Indescribable, Infinite One which can never be apprehended by man, yet remains forever the goal of his spiritual search!

The non-mathematician thinks of the universe as a three-dimensional thing and realizes that time, as the fourth dimension, is part of that universe. Looking outward to the stars and galaxies hovering in seeming space, it is difficult to conceive of their great distances from this planet; nor can we think of distances without also thinking of time. To the present-day astronomer and physicist, the universe is rather a space-time continuum. A continuum is merely something which is continuous. In this Science and Theosophy are in agreement — a continuous, unending universe entirely beyond the comprehension of mere man, a universe which, when broken down into its component parts exhibits the characteristics of perfect oneness.

There is no past, present or future, for all are aspects of the universal Now. The astronomer peering through his telescope at the stars is staring backward into "time" thousands of years "ago". As Barnett truly remarks:

"Where they are 'now', or whether they even exist 'now', no one can

say. If we break our picture of the universe into three subjective dimensions of space and one of local time, then these galaxies have no objective existence save as faint smudges of ancient enfeebled light on a photographic plate. They attain physical reality only in their proper frame of reference, which is the four-dimensional space-time continuum." (p. 66)

And what of gravitation? For a while it was believed that it was a pull of bodies towards one another, because of magnetic attraction. Einstein's conception of gravitation describes the behaviour of objects in a gravitational field in terms of the paths they follow. His concept rests on the assumption that the Universe is not rigid but plastic and ever-changing. It is an amorphous continuum which can be disturbed wherever there is matter and motion. Thus matter creates a condition in space around itself which is called a magnetic field, and the latter acts upon matter and makes it behave in a certain fashion. Everything has a magnetic field, from the atom to the cosmos. Einstein also postulates that time intervals vary with gravitational fields. It follows from this that for the more advanced and complex bodies time is slower, or "longer" in duration, according to our standards, than it is for an atom.

One of the major problems of the scientists of today is to decide whether or not the universe in its entirety is gradually coming to an end, an ultimate "heat-death." If this is ever reached, all will be timeless and in perpetual state of stagnation. This seems to be a very pessimistic theory, and one which many scientists maintain can never become reality. If scientists believe that physical laws must be universal laws — a very ancient and profound thought based on *fact* — then there must be new creation constantly in the making, whether it be a mere star or a whole galaxy. There is on all sides of us perpetual new creation in Nature, and constant change and

motion. There is also seeming death, an aspect of change, and these facts in Nature are constantly at work building the new and destroying the old. If this is so, and who could deny it, the same law must prevail in the larger units as well. There can be no end to anything. The end of anything is a mere illusion of our senses. That which seems to die merely undergoes a change — a change in appearance, structure and position, as well as state or condition. The life-cycle of the Universe will continue for all eternity. How could it be otherwise? Just as there can be no end, there can be no beginning. For try as one may to solve the question of initial origin, every theory from time long past to the present has to come face to face with the fact that *something* was already in existence, no matter how far in "time" we may go. Scientists are usually silent on the question of ultimate origins, and well they may be. They have left the problem to the philosophers and dreamers of dreams. But Einstein declares:

"My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God." (p. 106)

As is evidenced by scores of examples in various domains of modern science, the religion of the greatest exponents of scientific thought is extremely simple, and paradoxically enough is almost diametrically opposite to the amazing complexity of their scientific speculations.

Lincoln Barnett, in concluding his book, states so beautifully the dilemma of man in this mysterious and vast Universe that it seems best to bring these brief considerations to a close with his own words:

"For man is enchained by the very condition of his being, his finiteness and involvement in nature.

The farther he extends his horizons, the more vividly he recognizes the fact . . . Man is thus his own greatest mystery. He does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself . . . Least of all does he understand his noblest and most mysterious faculty: the ability to transcend himself and

perceive himself in the act of perception . . . Standing midway between macrocosm and microcosm he finds barriers on every side and can perhaps but marvel, as St. Paul did nineteen hundred years ago, that 'the world was created by the word of God so that what is seen was made out of things which do not appear'." (pp. 113-14)

EDITORIAL NOTICE

Owing to circumstances beyond our control, this issue is late in reaching our subscribers and friends. We have experienced certain difficulties which have not yet been fully overcome, and we trust that our friends will not mind it too much to receive the current issue later than usual.

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(Partial Directory)

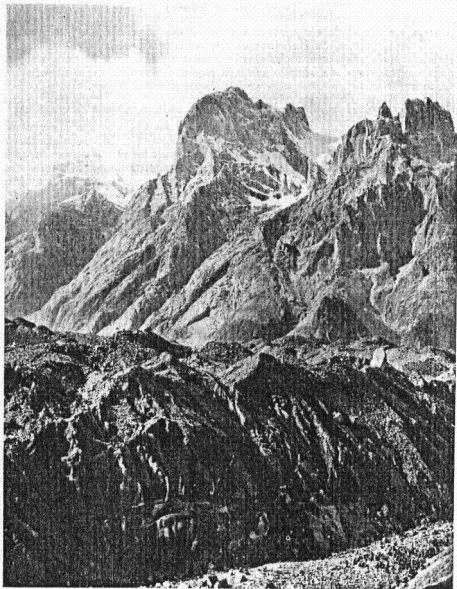
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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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MORaine ON THE BALTORO GLACIER, HIMĀLAYAS

(Photo by Vittorio Sella, Biella, Italy)

THEOSOPHIA

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- 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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CONTRIBUTING EDITORS: Irene R. Ponsonby, J. Emory Clapp, Arthur L. Joquei, Nancy Browning.

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A THOUGHT TO REMEMBER

WHERE IS PEACE?

"The instinct is to toss aside the daily paper in total discouragement. There seems to be no peace, anywhere, only dissension, misery, violence, and misunderstanding. Everywhere the story is the same: man's inability to live with man in harmony.

The war was supposed to have ended nearly three years ago. But these years of so-called peace have been festering with dreadful infections, and the world is running a high fever in prelude to danger.

Turn from the headlines and the temper is not much better. There is murder on the radio, murder on the screen, murder on the printed page, and murder on the next block. Although we in America are not stalked by hunger and cold, food and shelter and clothing have not brought peace to the spirits of the richest people in the world.

So where can we find the peace we crave and are denied? In our own homes, perhaps. On our own acres, if we have any. But most of all, in our hearts. There is the only inviolable refuge.

But how find it there? How build up an oasis of calm that can withstand the frightful outer pressures of evil?

The answer is to thrust away the nagging small immediacies and dig into the changeless matter of creation. If you can do this, you come upon a pattern which is itself assurance that the basis of life is not chaos but order, not dissonance but harmony. The majestic march of planets and of seasons, the slow, magnetic ebb and pulse of tides, the cadences of genius, the cold, long preparation of earth for its renewal each spring—these are all evidences of this order, all denials of chaos. But you need not look that far. Peace is in the warm word of a neighbour; in the innumerable daily acts of human decency that form a barrier to chaos. Chaos is man-made, and by that token can be man-dispelled.

We can not look for peace. We must make it in ourselves."

—Unsigned in *Vogue* magazine, 1947.

EASTER AGAIN!

BORIS de ZIRKOFF

Easter is not merely a celebration. Easter is a Spiritual Idea. It is a noble idea which has come down to us from the remotest antiquity.

The word Easter is derived from Ostara or Eastre, the name given the goddess of Spring by the Germanic races. She was the symbol of the resurrection of all Nature. As is the case with almost every other festival or celebration of the Christian world, Easter itself is but a Christian adaptation of a very ancient and universally known festival.

It should be remembered that practically every one of the great festivals in the philosophical and religious systems of mankind, from immemorial antiquity, has behind it, as its background and origin, an esoteric fact arising in and out of what the ancient Greeks, for instance, termed the *mysteria*. These ancient festivities commemorated *mystical* events in the spiritual life of man. In their turn, these mystical events in the spiritual life of man faithfully reflect events which are taking place in the spiritual life of the World as a whole.

It was universally taught in all ancient civilizations that there were four main seasons of the year at which initiatory rites took place at certain periodically recurring times. These seasons were the Solstices of Winter and Summer, and the Equinoxes of Spring and Autumn.

The initiatory cycle contained the circling year as a symbol of the entire spiritual, intellectual, and psychical life-cycle of a human being.

The Winter Solstice stood for the "birth" of the new man, of the Initiate, out of the mere personal man, the latter being the "living dead" of Pythagoras and other ancient thinkers and seers. This was also the season of the re-birth of the Unconquered Sun, such as the *Dies Natalis Solis Invicti*, in Rome, which gave

rise to the Christian Christmas celebrations.

As the illumined man lived and worked, if he had the will and the strength and the courage to proceed along this path of inner unfoldment, then in due course of time, perhaps after many years, and perhaps after many lives, there came the "Easter" of his life-cycle, another great Initiatory experience, when the Christos-Spirit within him *arose* and took his own stand as a fully-developed Master or Adept. This was the Spring Equinox Initiation. It was the mystic "Youth."

The third stage was known as the "Majority" or "Adulthood," and took place at the initiatory rites of the Summer Solstice.

The fourth stage, occurring at the Autumnal Equinox, was known mystically as the "great Passing," the withdrawal into the Great Peace, when the Seer and Adept, if he chose so to do, left the world of men and was seen no more. Probably the greatest test of all was to renounce the supreme bliss of this "passing" into higher spheres of evolution, and to remain as a Teacher among men, to help them, guide them, protect them, for what might well be endless ages of growth and evolution.

In the Christian world of today, practically no trace remains of any celebrations connected with the last two mystical seasons of the year.

The initiatory rites of every land were always very closely connected with the days of the New and of the Full Moon, for very profound astrological and occult reasons pertaining to the inner workings of the cosmic spiritual mechanism we term the Solar System. It is therefore perfectly correct to celebrate Easter at the Full Moon following the spring equinox, especially if the latter coincides with the New Moon, which, of course, is

not always the case. But the idea of celebrating Easter on a Sunday is purely a Christian innovation, the result of long years of very bitter controversy over the esoteric facts of nature totally misunderstood by generations of people who had already largely lost the inner knowledge of spiritual events. That custom was finally fixed at the Council of Nicaea in 325 A.D., and has been perpetuated since.

What about the Easter-Eggs? Why is this symbol connected with Easter? Due to ignorance, most people think this is another Christian symbol. The Norsemen of old exchanged colored eggs at this season, called the eggs of Ostara. Eggs were hung in the Egyptian Temples in spring time. According to Plutarch, an egg was carried in procession during the celebrations of the Bacchic Mysteries in Greece. The god Apollo was often represented standing next to a conical pile of eggs. The Mohammedans suspend eggs in their mosques at spring time.

In ancient India it was the Mundane Egg in which Brahmā gestated, the *Hiranya-garbha*, the Golden Egg. In Brāhmanic esotericism, the Universe itself is called *Brahmāṇḍa*, or the Egg of Brahmā. Among the Egyptians, it was the Egg of the World which proceeded out of the mouth of Kneph. In Babylon, the World Egg hatched Ishtar, the goddess of Nature. Many other instances could be cited.

Remember the Latin saying: *Omne vivum ex ovo*, every living thing springs from an egg. Out of the apparently senseless egg comes a living being, be it great or small. Out of life potential, comes forth life dynamic. Out of the unmanifested, life manifested. Therefore, the egg was the symbol of the resurrection of life. Not only physical life, but spiritual life as well. The germ of potential life, quickened into life dynamic.

Every human being is mystically and symbolically an egg. Yes, an

Easter Egg. In sending an egg to a friend at Easter time, we act symbolically. It is as if we said to him: "My friend, with this gift of the symbolic egg, symbol of the new life to be, I hope that you too will soon break the confining shell of the lower selfhood, the personal man, and, having cracked the envelop of your restricted, earthly being, you may step forth as the Master within yourself!" It also means in a deeper sense: Seek Initiation! Break the shell of the lower man, find birth into the world of the spirit. This is the birth of the Christos within you. His resurrection from the tomb of material encasement.

Everyone of us is crucified, as it were, upon the cross of material existence. The Inner Christos, the Inner Buddha, the mystic Apollo, or the spiritual Osiris, is crucified in us, waiting for a resurrection. That resurrection is the liberation from the stranglehold of the lower, personal selfhood, the resigning of the selfish, personal man, and the exchanging of it for the Greater Man, the real Spiritual Manhood, the Master within us, within you and within me and within all else.

Easter, therefore, is a Spiritual Idea. Easter is a state of mind. More than that, it is a Vision of the Heart. Let us evoke that Vision before the eyes of our soul! Let us turn our gaze away from the shadows of personal life! Let us look ahead into the gleaming Light of the dawning future. Therein lies endless hope, indomitable courage, undreamt of possibilities of growth.

This does not mean to neglect the present, with its many problems and its duties. As a matter of fact, no future can exist except the one that is infolded in the present, and that will unfold from within it in due course of time. The possibilities of everything that lies ahead are contained in that fleeting moment which we call the present. We have to find within the problems and duties of that

present the solution which they, paradoxically enough, hide within themselves. That solution is not without; it lies within. In a very real sense, the problems themselves are but solutions distorted, just as diseases and ills are the result of disturbed harmony.

We are surrounded by psychological and intellectual illusions which can be dispelled only by means of spiritual knowledge, and these illusions often produce the appearance of unsolvable problems. To judge by external, illusory appearances, there can hardly be any springtime in store, when contemplating the seemingly dead inertness of winter's sleep. And yet we know that spring is coming, because we have learned through experience how the laws of Nature operate in this particular respect. Similarly, and only too often, the latent forces of life in human circumstances and conditions throw an illusory picture of seeming hopelessness and despair, blotting out the vision of things to be. We must learn to pierce this illusion by the power of spiritual

knowledge and indomitable courage.

Man is a composite entity, and hides within his complex constitution many undreamt of levels of consciousness and planes of awareness. We can never dwell too often on this thought.

There is in every human being a hidden and profound cave. There is an entrance to that cave. Against the entrance there rests a heavy stone. A god is buried in that cave, waiting for release and freedom. And the heavy stone is our personal selfhood, with its weaknesses, its cloying desires, its enshrouding veils of selfishness. If we but roll that heavy stone aside, and enter the cave, lo! there comes to meet us a god-like Being, who is truly one with ourselves, our own Inner Self.

May the Portals of our Inner Temple swing wide open! May we find the starry Being in the depths of our own inmost consciousness, and step forth into the world as spiritual warriors, clad in the Vestures of the Sun!

Happy Easter to all!

ADVANCE ORDERS FOR H. P. BLAVATSKY'S COLLECTED WRITINGS

The First Edition of the forthcoming volume is a LIMITED one. It is anticipated that the demand for it will be large, considering the steadily increasing interest in Occultism and the mission of H. P. Blavatsky.

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A FEW QUESTIONS TO "HIRAF"

AUTHOR OF THE ARTICLE "ROSIERUCIANISM."

By MADAME H. P. BLAVATSKY

[This remarkable article from the pen of H. P. Blavatsky may be considered as the "opening gun" of her occult literary career. The clippings from the *Spiritual Scientist*, Boston, Vol II, Nos. 19 and 20, July 15 and 22, 1875, pp. 217-18, 224, and 236-37, respectively, where this article appeared, were pasted by H. P. B. in her *Scrapbook I*, where she added the following pen-and-ink notation: "My first occult shot. H. P. B." It is as timely today as it was seventy-five years ago, and deserves the most careful study.—Editor.]

Among the numerous sciences pursued by the well-disciplined army of earnest students of the present century, none has had less honors or more scoffing than the oldest of them—the science of sciences, the venerable mother-parent of all our modern pigmies. Anxious, in their petty vanity, to throw the veil of oblivion over their undoubted origin, the self-styled positive scientists, ever on the alert, present to the courageous scholar who tries to deviate from the beaten highway traced out for him by his dogmatic predecessors, a formidable range of serious obstacles.

As a rule, Occultism is a dangerous, double-edged weapon for one to handle, who is unprepared to devote his whole life to it. The theory of it, unaided by serious practice, will ever remain in the eyes of those prejudiced against such an unpopular cause an idle, crazy speculation, fit only to charm the ears of ignorant old women. When we cast a look behind us, and see how, for the last thirty years, modern Spiritualism has been dealt with, notwithstanding the occurrence of daily, hourly proofs which speak to all our senses, stare us in the eyes, and utter their voices from "beyond the great gulf," how can we hope that Occultism, or Magic, which stands in relation to Spiritualism as the Infinite to the Finite, as the cause to the effect, or as unity to multifariousness, how can we hope, I say, that it will easily gain ground where Spiritualism is scoffed at? One who rejects *a priori*, or even doubts, the immortality of man's soul can never believe in its creator, and blind to what is heterogeneous in his eyes, will remain still more blind to the proceeding of the latter from Homogeneity. In relation to the Cabala, or the compound mystic text-book of all the great secrets of Nature, we do not know of anyone in the present century who could have commanded a sufficient dose of that moral courage which fires the heart of the true adept with the sacred flame of propagandism—to force him into defying public opinion, by displaying familiarity with that sublime work. Ridicule is the deadliest weapon of the age, and while we read in the records of history of thousands of martyrs who joyfully braved flames and faggots in support of their mystic doctrines in the past centuries, we would scarcely be likely to find one individual in the present times, who would be brave enough even to defy ridicule by seriously undertaking to prove the great truths embraced in the traditions of the Past.

As an instance of the above, I will mention the article on Rosierucianism, signed "Hiraf." This ably-written essay, notwithstanding some fundamental errors, which, though they are such would be hardly noticed except by those who had devoted their lives to the study of Occultism in its various branches of practical teaching, indicates with certainty to the practical reader that, for theoretical knowledge, at least, the author need fear few rivals, still less superiors. His modesty, which I cannot too much appreciate in his case, though he is safe enough behind the mask of his fancy pseudonym—need not

give him any apprehensions. There are few critics in this country of Positivism who would willingly risk themselves in an encounter with such a powerful disputant, on his own ground. The weapons he seems to hold in reserve, in the arsenal of his wonderful memory, his learning, and his readiness to give any further information that enquirers may wish for, will undoubtedly scare off every theorist, unless he is perfectly sure of himself, which few are. But book-learning—and here I refer only to the subject of Occultism—vast as it may be, will always prove insufficient even to the analytical mind, the most accustomed to extract the quintessence of truth, disseminated throughout thousands of contradictory statements, unless supported by personal experience and practice. Hence Hiras can only expect an encounter with some one who may hope to find a chance to refute some of his bold assertions on the plea of having just such a slight *practical* experience. Still, it must not be understood that these present lines are intended to criticize our too modest essayist. Far from poor, ignorant me be such a presumptuous thought. My desire is simply to help him in his scientific but, as I said before, rather hypothetical researches, by telling a little of the little I picked up in my long travels throughout the length and breadth of the East—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be labouring under, and which are calculated to confuse uninitiated sincere enquirers, who might desire to drink at his own source of knowledge.

In the first place, Hiras doubts whether there are in existence, in England or elsewhere, what we term regular colleges for the neophytes of this Secret Science. I will say from personal knowledge that such places there are in the East—in India, Asia Minor, and other countries. As in the primitive days of Socrates and other sages of antiquity, so now, those who are willing to learn the Great Truth will ever find the *chance* if they only “try” to meet some one to lead them to the door of one “who knows *when* and *how*.” If Hiras is right about the seventh rule of the Brotherhood of the Rosy Cross which says that “the Rose-cruz *becomes* and is not made,” he may err as to the exceptions which have ever existed among other Brotherhoods devoted to the pursuit of the same secret knowledge. Then again, when he asserts, as he does, that Rosicrucianism is almost forgotten, we may answer him that we do not wonder at it, and add, by way of parenthesis, that, strictly speaking, the Rosicrucians do not even exist, the last of that Fraternity having departed in the person of Cagliostro.*

Hiras ought to add to the word Rosicrucianism “that particular sect,” at least, for it was but a sect after all, one of many branches of the same tree.

By forgetting to specify that particular denomination, and by including under the name of Rosicrucians all those who, devoting their lives to Occultism, congregated together in Brotherhoods, Hiras commits an error by which he may unwittingly lead people to believe that the Rosicrucians having disappeared, there are no more Cabalists practising Occultism on the face of the earth. He also becomes thereby guilty of an anachronism,† attributing to the Rosicrucians the building of the Pyramids and other majestic monuments, which indelibly exhibit in their architecture the symbols of the grand religions of the Past. For it is not so. If the main object in view was and still is alike with all the great family of the ancient and modern Cabalists, the dogmas and formulæ of certain sects differ greatly. Springing one after the other from

*Knowing but little about Occultism in Europe I may be mistaken; if so, any one who knows to the contrary will oblige me by correcting my error.

†The same mistake pervades the whole of that able book, *The Rosicrucians*, by Hargrave Jennings.

the great Oriental mother-root, they scattered broadcast all over the world, and each of them desiring to outrival the other by plunging deeper and deeper into the secrets jealously guarded by Nature, some of them became guilty of the greatest heresies against the primitive Oriental Cabala.

While the first followers of the secret sciences, taught to the Chaldeans by nations whose very name was never breathed in history, remained stationary in their studies, having arrived at the maximum, the Omega of the knowledge permitted to man, many of the subsequent sects separated from them, and, in their uncontrollable thirst for more knowledge, trespassed the boundaries of truth and fell into fictions. In consequence of Pythagoras—so says Iamblichus—having by sheer force of energy and daring penetrated into the mysteries of the Temple of Thebes and obtained therein his initiation, and afterwards studied the sacred sciences in Egypt for twenty-two years, many foreigners were subsequently admitted to share the knowledge of the wise men of the East, who, as a consequence, had many of their secrets divulged. Later still, unable to preserve them in their purity, these mysteries were so mixed up with fictions and fables of the Grecian mythology that truth was wholly distorted.

As the primitive Christian religion divided, in course of time, into numerous sects, so the science of Occultism gave birth to a variety of doctrines and various brotherhoods. So the Egyptian Ophites became the Christian Gnostics, shooting forth the Basilideans of the second century, and the original Rosicrucians created subsequently the Paracelsists, or Fire Philosophers, the European Alchemists, and other physical branches of their sect. (See Hargrave Jennings' *The Rosicrucians*.) To call indifferently every Cabalist a Rosicrucian, is to commit the same error as if we were to call every Christian a Baptist on the ground that the latter are also Christians.

The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century, and notwithstanding the assertions of the learned Mosheim, it derives its name, neither from the Latin word *Ros* (dew), nor from a cross, the symbol of Lux. The origin of the Brotherhood can be ascertained by any earnest, *genuine* student of Occultism, who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript—the hardest thing in the world, for it is carefully preserved in the archives of the very Lodge which was founded by the first Cabalist of that name, but which now goes by another name. The founder of it, a German Reuter, of the name of Rosencranz, was a man who, after acquiring a very suspicious reputation through the practice of the Black Art, in his native place, reformed in consequence of a vision. Giving up his evil practices, he made a solemn vow, and went on foot to Palestine, in order to make his *amende honorable* at the Holy Sepulcher. Once there, the Christian God, the meek, but well-informed Nazarene—trained as he was in the high school of the Essenes, those virtuous descendants of the botanical as well as astrological and magical Chaldeans—appeared to Rosencranz, a Christian would say, in a vision, but I would suggest, in the shape of a materialized spirit. The purport of this visitation, as well as the subject of their conversation, remained for ever a mystery to many of the Brethren; but immediately after that, the ex-sorcerer and Reuter disappeared, and was heard of no more till the mysterious sect of Rosicrucians was added to the family of Cabalists, and their powers aroused popular attention, even among the Eastern populations, indolent, and accustomed as they are to live among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their

extraordinary powers, as well as for their thorough knowledge of the secret of the secrets.

As alchemists and conjurers they became proverbial. Later (I need not inform Hiram precisely when, as we drink at two different sources of knowledge), they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughan (seventeenth century) who wrote the most practical things on Occultism, under the name of Eugenius Philalethes. I know and can prove that Vaughan was, most positively, "made before he became."

The Rosicrucian Cabala is but an epitome of the Jewish and the Oriental ones, combined, the latter being the most secret of all. The Oriental Cabala, the practical, full, and *only* existing copy, is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession. Its very existence has been doubted by many of the European Rosicrucians. One who wants "to become" has to hunt for his knowledge through thousands of scattered volumes, and pick up facts and lessons, bit by bit. Unless he takes the nearest way and consents "to be made," he will never become a practical Cabalist, and with all his learning will remain at the threshold of the "mysterious gate." The Cabala may be used and its truths imparted on a smaller scale *now than it was in antiquity, and the existence of the mysterious Lodge, on account of its secrecy, doubted; but it does exist and has lost none of the primitive secret powers of the ancient Chaldeans.* The lodges, few in number, are divided into sections and known but to the Adepts; no one would be likely to find them out, unless the sages themselves found the neophyte worthy of initiation. Unlike the European Rosicrucians—who, in order "to become and not to be made," have constantly put into practice the word of St. John, who says, "Heaven suffereth violence, and the violent take it by force," and who have struggled alone, violently robbing Nature of her secrets, the Oriental Rosicrucians (for such we will call them, being denied the right to pronounce their true name), in the serene beatitude of their divine knowledge, are ever ready to help the earnest student struggling "to become" with practical knowledge, which dissipates, like a heavenly breeze, the blackest clouds of sceptical doubt.

Hiram is right again when he says that "knowing that their mysteries, if divulged, in the present chaotic state of society, would produce mere confusion and death," they shut up that knowledge within themselves. Hiram

*For those who are able to understand intuitively what I am about to say, my words will be but the echo of their own thoughts. I draw the attention of such only, to a long series of inexplicable events which have taken place in our present century: to the mysterious influence directing political cataclysms; the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the European map, beginning with the French Revolution of '93, predicted in every detail by the Count St. Germain, in an autograph MS., now in the possession of the descendants of the Russian nobleman to whom he gave it, and coming down to the Franco-Prussian War of the latter days. This mysterious influence called "chance" by the skeptic and Providence by Christians, may have a right to some other name. Of all these degenerated children of Chaldean Occultism, including the numerous societies of Freemasons, only one of them in the present century is worth mentioning in relation to Occultism, namely, the "Carbonari." Let some one study all he can of that secret society, let him think, compare, deduce. If Raymond Lully, a Rosicrucian, could so easily supply King Edward I of England with six million sterling to carry on war with the Turks in that distant epoch, why could not some secret lodge in our day furnish, as well, nearly the same amount of millions to France, to pay their national debt—this same France, which was so wonderfully, quickly defeated, and as wonderfully set on her legs again. Idle talk!—people will say. Very well, but even an hypothesis may be worth the trouble to consider sometimes.

to the early heavenly wisdom of their first forefathers, they keep the keys which unlock the most guarded of Nature's secrets, and impart them only gradually and with the greatest caution. But still they *do* impart sometimes.

Once in such a *cercle vicieux*, Hiram sins likewise in a certain comparison he makes between Christ, Buddha, and Khoung-foo-tsee, or Confucius. A comparison can hardly be made between the two former wise and spiritual *Illuminati*, and the Chinese philosopher. The higher aspirations and views of the two Christs can have nothing to do with the cold, practical philosophy of the latter; brilliant anomaly as he was among a naturally dull and materialistic people, peaceful and devoted to agriculture from the earliest ages of their history. Confucius can never bear the slightest comparison with the two great Reformers. Whereas the principles and doctrines of Christ and Buddha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country; trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind. Intensely Chinese in patriotism and views, his philosophical doctrines are as much devoid of the purely poetic element which characterizes the teachings of Christ and Buddha, the two divine types, as the religious tendencies of his people lack in that spiritual exaltation which we find, for instance, in India. Khoung-foo-tsee has not even the depth of feeling and the slight spiritual striving of his contemporary, Lao-tse. Says the learned Ennemoser: "The spirits of Christ and Buddha have left indelible, eternal traces all over the face of the world. The doctrines of Confucius can be mentioned only as the most brilliant proceedings of cold human reasoning." Harvey, in his *Universal History*, has depicted the Chinese nation perfectly, in a few words: "Their heavy, childish, cold, sensual nature explains the peculiarities of their history." Hence any comparison between the first two reformers and Confucius, in an essay on Rosicrucianism, in which Hiram treats of the Science of Sciences and invites the thirsty for knowledge to drink at her inexhaustible source, seems inadmissible.

Further, when our learned author asserts so dogmatically that the Rosicrucian learns, though *he never* uses, the secret of immortality in earthly life, *he asserts only what he himself, in his practical inexperience, thinks impossible*. The words "never" and "impossible" ought to be erased from the dictionary of humanity, until the time at least when the great Cabala shall all be solved, and so rejected or accepted. The Count St. Germain is, until this very time, a living mystery, and the Rosicrucian Thomas Vaughan another one. The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy) about this wonderful Count's having been met and recognized in different centuries, is no myth. Anyone who admits one of the practical truths of the Occult Sciences taught by the Cabala tacitly admits them all. It must be Hamlet's "to be or not to be," and if the Cabala is true, then St. Germain need be no myth.

But I am digressing from my object, which is, firstly, to show the slight differences between the two Cabalas—that of the Rosicrucians and the Oriental one; and, secondly, to say that the hope expressed by Hiram to see the subject better appreciated at some future day than it has been till now, may perhaps become more than a hope. Time will show many things; till then, let us heartily thank Hiram for this first well-aimed shot at those stubborn scientific runaways, who, once before the Truth, avoid looking her in the face, and dare not even throw a glance behind them, lest they should be forced to see that which would greatly lessen their self-sufficiency. As a practical follower of Eastern Spiritualism, I can confidently wait for the time when, with the

timely help of those "who know," American Spiritualism, which even in its present shape has proved such a sore in the side of the materialists, will become a science and a thing of mathematical certitude, instead of being regarded as the crazy delusion of epileptic monomaniacs.

(To be continued)

SEEKING THE HIGH PURPOSE

RUTH PRATT

Out of a group of, say, five hundred people who attend a lecture on occult philosophy there may be, perhaps, ten who have a full comprehension of the principles discussed. The rest may be divided into those newcomers who are honestly seeking a broader conception of purpose and an answer to the vagaries of human nature; those who haven't the remotest idea what the discussion is about, but just love a mystery; and those who, having a smattering of teachings associated with occult philosophy, feel certain they are ready to unfold their chakras! Of course, they are not sure just what happens after their chakras unfold, but in the meantime it certainly breaks the monotony! None of these "simple" principles for them—such as gentleness of manner, thoughtfulness toward their neighbors, patience with their children, or joy from any service they may render. These things are much too easy for them. They prefer to "skip" these childish lessons and get on with opening their chakras and listening for inaudible voices. Of course, they have never tried being gentle and understanding of others but they are sure they could be if they wanted to—so why bother!

They who would jump to the high goals of vision and wisdom are merely building a potential of disappointment and delay. Whether an idea is developed into a physical or a spiritual creation, it is not built from the top to the bottom nor from the end to the beginning. The "childish" first-born principles are the foundation and must be learned until they are no

longer a duty or even a means to reach a higher goal, but are natural and sweet and accomplished with joy. Among these basic principles are: a gentle and relaxed manner; a constant readiness to help your fellowman, when help is requested; the ability to find peace and contentment within yourself without any physical aid; the desire to discover the greater harmony; and a joy in obeying law.

Those who are so anxious to leap to a high development do not foresee the responsibility they are inviting.

What happens in any business when an individual proves his outstanding ability or efficiency? He suddenly finds himself a leader, a supervisor, or a teacher or trainer of others and sometimes regrets his ambition. The law of superiority dominating and being responsible for the inferior is most assuredly true in the spiritual world. Superior understanding is not only knowing how to combine beauty and truth with our own lives, but also knowing when to present them to those who are not yet mature spiritual beings, and when to protect these "young ones" from the more advanced knowledge.

It is like being responsible for children. We present them gradually with those things which they are equipped to understand and use. Putting profound knowledge within the reach of those who have not the understanding to properly handle it, is like putting bottles of drugs within the reach of children. Properly understood and taken in prescribed doses, they are of great benefit. To the

immature they can be deadly!

Mature minds are capable of exploring the complex without losing track of the simple, the fundamental. But the majority will become lost in the maze and lose track of entrance or beginning and never find the end.

It is a vast and complicated enlargement of the common and popular game of guessing the identity of an individual from knowledge of his traits, habits, accomplishments, environment, tastes, etc.

In the instance of the little human game it is desirable to conceal the answer as much as possible, to prolong the guessing. But in the larger instance it is a game of disaster, for in the fascination of "seeking," the "guesser" wanders further and farther into the maze until he suddenly realizes, with panic, that he cannot remember the beginning and cannot find the end, and that he has not discovered the Identity.

The universe is not a guessing game. The Spirit of Deity walks beside man and waits for simple recognition of its presence.

The wise leader should teach the students that truth is concealed within beauty—to seek that which is beautiful. When they seek the beautiful they are seeking truth; when they love the beautiful they are loving truth; and when they obey the beautiful they are obeying truth.

True beauty will never offend, for it is constructed according to the law and is harmonious. Seek beauty as you would seek a lovely flower. You are not looking for its roots, nor for the secret of its growth but rather for the fragrance, the color, the symmetry of its blossom. You know that it is governed by a law of birth and growth.

Yet, it is not the laws of the flower which concern you. You desire inspiration from beholding that which has attained its own maturity by obedience to its own laws. This lovely communion with something beautiful strengthens your faith in your own laws.

Those who are spiritual leaders are yet responsible to a higher leader. There is no true leader who does not humbly seek direction from a superior power. So woe to the man who without worthy aim or sufficient training seeks to direct others. For no superior power would entrust important directions to a subordinate incapable of fulfilling them. He who leads without the support and larger vision of a superior will surely fall.

Those who would be good leaders must learn to be good subordinates. They must learn to obey orders promptly, to be calm and relaxed and thus ready for sudden command, and to suggest, not criticize.

We must remember, the multitude looks to the leaders not only for vision, but for strength, and fortitude is indeed needed by the leaders to withstand the doubt, the suspicion, the questioning of individuals who are tired of spiritual discontent and yet dubious of content.

Vision can develop fast but stamina and strength to support it develop slowly.

So, guard your vision until you have a strong foundation. It is foolish to build a majestic structure that will collapse from a weak support.

Let patience and caution be your guiding friends. Seek the high purpose with prudence and remember that attainment is ever accompanied by responsibility!

THEN AND NOW

There is to be found in the pages of the first Theosophical journal, *The Theosophist* (Vol. V, October, 1883, pp. 26-27), an interesting comment from the pen of H. P. Blavatsky which she appends to an "Appeal" issued from Bangalore, May 12, 1883, by a number of prominent Hindus, on behalf of the miserable Outcastes or Pariahs of India, and their ultimate redemption. She writes:

"A noble movement, one of a most redeeming and high character, is set on foot by several native gentlemen of Southern India, namely, a Society for the regeneration of the Pariah classes. Hitherto, these hapless outcastes, or rather, creatures of no-caste, rejected by all their fellow-men, thought that their only way to social and political rather than religious salvation, was by lending a willing ear to the liberal promises made to them by the Missionaries; and thus—they fell an easy prey to these universal way-layers. Had the Padris while baptizing (which does not always mean converting) them, done anything in the way of moral regeneration for this unfortunate class, we would be the first to applaud their efforts. As it is, every European having the misfortune to deal with native converts (of any caste, not only the Pariahs) whether as servants or anything else, will bear out our testimony when saying that Missionary proselytism has done a thousand times more harm to those natives who have succumbed to it than any kind of idolatry or fetishism. Useless to go over a too well beaten ground and repeat that which has been said and better said even by a few honest Christian missionaries themselves. Therefore we applaud most sincerely to the noble undertaking. Once that the Pariahs, among whom there are as many intelligent young men as among any other class, are made to enjoy the benefits of an education that will enable them to think for them-

selves, the abuses of proselytism must cease. . . ."

One of such "intelligent young men," born but a few years after the above comments were written, is Bhim-rao Ramji Ambedkar, originally himself one of the 45 million Untouchables, now Law Minister of India.

As a boy and young man, Ambedkar experienced all the bitterness and degradation of his social status. As a great exception to the rule, he was allowed to attend grade-school in the Bombay Presidency. Despite unbelievable handicaps and insults, he won a competitive scholarship and entered Elphinstone High School in Bombay. The intellectual capacities and moral stamina of the boy attracted to him the attention of the Gaekwar of Baroda, who made it possible for Ambedkar to finish college in Bombay and to sail for further studies in the United States. This was a far cry from sweeping dung on the streets, or cleaning latrines in his native country, living in ghettos of unimaginable filth.

Ambedkar absorbed the ideals of the American Commonwealth, and became grounded in history, anthropology, sociology, psychology and economics. With double the credits required, he received in 1917 the degree of Doctor of Philosophy from Columbia University. After further studies in London and Germany, Ambedkar returned to Baroda, where the Gaekwar decided to groom him for the position of Finance Minister. This plan was frustrated by caste discrimination. Narrowly escaping a mob of Parsis who attempted to kill him, he led a miserable life for over a year, poverty-stricken and unemployed. His determination resulted, however, in a position as professor of political economy at Sydenham College, England. He returned to India as barrister and Doctor of Science, practised law against terrible handicaps, started a weekly vernacular paper, *The People*, and worked in-

defatigably for the redemption of the lowly Outcastes. He founded the People's Education Society and organized the Siddharth College on American lines. He worked his way up to the Viceroy's Executive Council. In 1942, he was appointed Labor Member in the Governor General's Executive Council, and started a campaign for scholarships to send Untouchables to foreign countries for study. "Nothing can stop him," observed a foreigner residing in India, "he has the power of incorruptibility."

The biggest job assigned to Ambedkar was the drafting of India's new Constitution. He became Chairman of the six-men drafting Committee, and had to defend each article before the Constituent Assembly. The climax of his career for the welfare of mankind, and the fulfillment of his life's dream, came on November 29, 1948, when he introduced Article 11 of the Constitution. We can almost

hear Ambedkar, the "intelligent man" *par excellence* from among the "untouchable" one-eighth of India's population, pronounce his final verdict upon centuries of superstition, selfishness, abuse and cruelty: "Untouchability is abolished and its practice in any form is forbidden . . . and shall be punishable in accordance with law." A unanimous standing vote of the Assembly approved the Article unconditionally.

While much remains to be done in the coming years, the foundation of a new era for India has been laid. Ingrained habits of thought are not destroyed over-night, but a new pattern of thinking is emerging. When the people are ready, leaders appear among them. True leaders are not afraid. Adversity is their one congenial element. "After all," says Bhimrao Ramji Ambedkar, "kites rise against, not with, the wind!"

THE THEOSOPHIC TASK

HARRY MARQUIS

That task can be defined rather simply. It is: To do in the moral field what other sciences try to do in their territories. It is: To make moral laws as clear to men as are the laws of, say, physiology, physics and chemistry. Few seem aware that Theosophy is a Science; *The Science*; the *only* Science which can make science truly scientific.

No science can apply its knowledge without involving *moral science*. Application of 'scientific' knowledge either obeys moral laws, or violates them. There are no half measures. What promotes human unity and welfare is moral. All else is *im-moral*. *There is no other standard of morality.*

The objectives of the Theosophical Movement are moral objectives. Also, they are universally desired. But they

can be attained only by obedience to moral law. That will eventually produce the desired results as a matter of course. To make this clear by demonstrating the nature and workings of moral laws, is the task of the Theosophist.

But first he must *understand* these laws, and understand them so well that he can set them forth in *simple speech*. One does not fully understand *any* subject until he can tell about it in the simplest forms of his mother tongue. Until then, his knowledge must be vague even to himself and, perhaps for that very reason fortunately, must remain within himself no matter how hard he tries to utter it.

There, perhaps, is one reason why scientists, as well as Theosophists, so

often use words intelligible only to fellow-scientists. It is fine for a classroom, but of little use in making Truth plain to the common man who needs it. For that, simple speech is essential. It comes only through understanding. The deeper the latter, the simpler will be the speech. The hallmark of profundity is simplicity.

Where and how shall such understanding be found? First of all *in the heart of the student*. *There* lies the key. *There* are the principles of morality, 'the light which lighteth every man that cometh into this world.' *In* that light, one's own experiences amply prove the operations of the moral law and show the moral causes of those effects, which are one's experiences. Not without reason is the theosophical student directed *inward*. To learn *anything*, one must start where one stands. The basis of your *future* knowledge is what you have *now*: your own experience and that heart-light which is an eternal part of you.

If a man ignores these, all the profound yet simple truths of Theosophy, all its source-books and text-books, will be to him no more than 'a tale told by an idiot' and all his talk or

'brotherhood' merely 'sound and fury, signifying nothing' . . .

His first task is: *to know himself*. Through that knowledge, he will come to understand the moral laws which govern him and his affairs. But remember! His understanding is incomplete until he can explain the nature and operation of these laws in simple speech, clear to the simplest people! Then, for the sake of those people, he must put his knowledge into action.

Theosophy's larger task is an extension of the individual student's last step, writ large: *To apply its knowledge towards stemming today's destructive trends*. Lacking moral government, 'science,' in the hands of self-styled 'experts,' is rushing mankind to catastrophe. Theosophy alone holds the knowledge by which catastrophe can be averted—if it can be—if Theosophists have not already slept too long!

To wake *now*, and *act*! To demonstrate and to insist on the application of moral laws; to make those crystal-clear to the dullest minds—even to politicians! To insist that affairs be governed by moral law. That, today, is the task of Theosophy!

" . . . The solar system is a living being, of which the sun is both the brain and the heart. The different planets are the organs of this organic entity. Our earth is one. They all work together to produce the solar system as an organism, or a group of organs. *All things contribute to all things*. Nothing happens on this earth, from the waving of a frond of fern in the wind to the most awful earthquake the world has ever known, except by such co-operating cosmic agency. All are produced mainly by the earth, but with the co-operation of the sun and moon, the planets and comets, for this organic entity moves in synchronous measures of destiny. *All things contribute to all things*. The birth of every baby is produced by the solar system, by the earth, especially by the mother; yet all things contribute to produce that baby. The stars do have their effect upon us, most undoubtedly so; and the sun and planets and comets, because the solar system is an organic living being, and therefore everything within it anywhere is affected by everything within it everywhere. Surely this is true; and it is a wonderful picture."

—G. de Purucker, *Studies in Occult Philosophy*, p. 295.

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