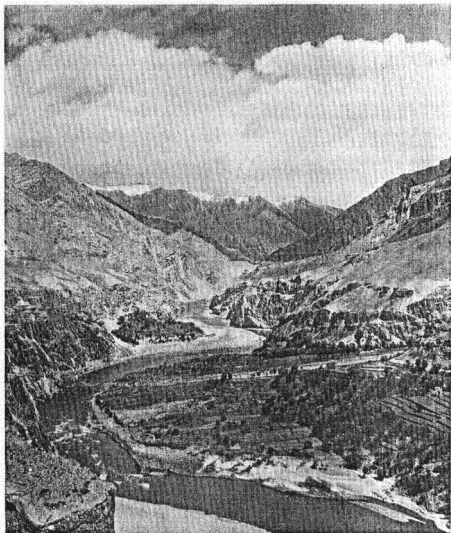


THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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VALLEY OF THE INDUS RIVER, BELOW TARKATI, IN LADAKH,
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(Photo by Vittorio Sella, Biella, Italy)

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.

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THOUGHTS TO REMEMBER

Men cannot be more dangerously deluded than in being taught that the end of earthly life is happiness. Happiness is not of the earth; and to imagine that one will find it, is the surest means of losing the enjoyment of the goods that God has placed within our reach. We have a great and sacred function to perform, which, however, compels us to a stern and perpetual strife. They feed the people with envy and hatred, in other words with suffering, who contrast the pretended felicity of the rich with the popular anguish and wretchedness. . . . I have known them well—these so happy rich people! Their insipid pleasures result in a cureless satiety that has given me a conception of the infernal torments. There are doubtless rich people who escape this fate, more or less, but by means not of those which opulence procures. . . .

Peace of mind is the foundation of real happiness; and this peace is the fruit of duty perfectly fulfilled, of moderation in desire, of blessed hopes, of pure affections. Nothing lofty, nothing beautiful, nothing good is done on earth save at the cost of suffering and of self-abnegation; and the sacrifice alone is fruitful.

—Hugues de Lamennais (1782-1854).

Let your cry be for free souls rather even than for free men. Moral liberty is the one vitally important liberty, the one liberty which is indispensable; the other liberty is good and salutary only so far as it favors this. Subordination is in itself a better thing than independence. The one implies order and arrangement; the other implies only self-sufficiency with isolation. The one means harmony, the other a single tone; the one is the whole, the other is but the part.

Liberty! Liberty! In all things let us have *justice*, and then we shall have enough liberty.

—Attributed to Joubert.

THE IMPERATIVE NEED OF ETHICS

BORIS de ZIRKOFF

As we pass the seventy-fifth milestone of the modern Theosophical Movement, many thoughts come up for consideration, and many ideas suggest themselves.

We see today an entirely different world from the one which was familiar at the time when H. P. B. laid down the age-old principles of the Ancient Wisdom in terms adequate to the present age.

A great number of her prophetic statements, particularly those relating to the development of modern Science, have become actualities. Yet we witness at the present moment that same Science, proud of its mechanical and at times philosophical achievements, meekly subordinating itself to the authority of military cliques, and falling prey to the selfish schemes of power-politics, those two infernal broods of man's lower mind, begotten of his lust for power and coercion of other men.

Freedom of scientific research and of intellectual intercourse among scientific men the world over is shackled today by forces which are nurtured by fear, desire for exploitation, and the selfish passion for separateness and division—in a world which is gradually realizing its complete and irrevocable Unity, its spiritual, intellectual, and physical solidarity and integration. And the only way by which Science—that veritable goddess in the estimation of millions—can ever regain the freedom so essential to its growth and unfoldment, is through the instrumentality of men and women who have enough courage, boldness, and self-sacrificing love for Truth, to wrench both scientific knowledge and the means of scientific research from all parochial, nationalistic, and sectarian domination, for the sake, and in the name of, Humanity as a whole. Where are these men

and women? Let them come forth and make themselves known before it is too late!

Nevertheless, it would be a grievous mistake to picture modern Science as a beautiful and meek goddess that fell into the hands of scheming leaders bent upon its subjugation. Science, as such, and men of science individually, are themselves greatly to blame for this state of affairs. Most of them have extolled for a generation or two the marvel of mechanical inventions, and the wonder of theories and speculations which were supposed to explain the nature and structure of matter itself: and this they have done in utter disregard of the *ethical* implications which were and are inherent to their own scientific research and accomplishment.

Science, as research and as occupation, either freighted with discoveries already made, or fraught with potential discoveries of the yet unknown but not unknowable, should be in the very nature of things firmly rooted upon a foundation of *Ethics*: all of its achievements should be projected, as it were, against the background of those foundation-principles of human conduct which alone can safeguard humanity as a whole from the misuse of scientific knowledge by others, for purposes of human destruction or exploitation or enslavement. Unless Science becomes, and rapidly and universally so becomes, imbued with the realization of the ethical implications connected with its work, it will progressively become a more and more dangerous weapon with which one portion of the human race will be scheming the annihilation of the other, and *vice versa*. How far from that are we today?

Do we need, therefore, less science than we already have? Not exactly. But we do need less emphasis upon

certain aspects of science, those conducive to further misuse and misapplication; and we do need a great deal more science and research along such lines as are concerned with human behavior, individually and collectively, and the welfare of mankind on the global scale. The Science of the Atom could very well wait, until the Science of Man has been given a chance to bring up the rear!

We are reminded of the wise words of Sir Alfred Ewing, one-time President of the British Association for the Advancement of Science (*The Literary Digest*, Oct. 15, 1932):

"It is impossible not to ask, whither does this tremendous procession tend? What, after all, is its goal? What is the probable influence on the future of the human race?"

"The scientists and engineers have dowered us with previously unpossessed and unimagined capacities and powers.

"Beyond question many of these gifts are benefits to man, making life fuller, wider, healthier, richer in comforts and interests and in such happiness as material things can promote.

"But we are acutely aware that the engineer's gifts have been and may be grievously abused. In some there is potential tragedy as well as present burden.

"Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself."

Some years of world-agony followed this statement. Sir Alfred Ewing was right. What would he say in 1950?

Nor was he the only one to feel the way he did. Another man of genuine greatness of both mind and heart, Pierre Leconte du Noüy, de-

livered himself of a statement which is of equal moment and even greater urgency. He wrote (*Human Destiny*, p. 139. Longman, Green and Co., N. Y., 1947):

"Man must be made to understand that the mechanical transformations he has introduced in his environment and his adaptation to them will mean either progress or ruin according to whether or not they are accompanied by a correlative improvement in his moral attitude.

"The duty of man, therefore, is to rout out this false symbol of civilization and to replace it by the true one: the development of human dignity. Not by combating mechanical progress—which would actually be impossible, and might be disastrous because of the progress which must still be made in the realm of pure science and of medicine—but by instructing mankind and raising its moral standard."

Such pronouncements as these should become the everyday concern of all scientists the world over. If backed with moral courage, determination and the will to action along the highest lines of ethical conduct, such realizations and convictions might well liberate all scientific endeavor of the present generation from its shameful subservience to the selfish interests of the few.

It has often been said by students of Theosophy that Science and the Ancient Wisdom are allies in the Cause of Truth. This is true only if we look upon Science as including the vast domain of human psychology, ethics, behavior and morals. As long as modern Science has its center of gravity in the realm of the "intangible," which, oddly enough, has a tendency to become fully "tangible" in terms of bombs, missiles, rockets, and the like, the Ancient Wisdom can hardly be called its ally. It may be so if only scientific laboratory specu-

lations are taken into consideration, prior to the time when they become transfigured into weapons of destruction. But the real and only genuine integration of Thoesophy and Science can take place exclusively along such lines where the ethical and spiritual background of the age-old teachings

blends with the ethical realization of scientific researchers in their endeavor to build the foundations of a good life for mankind as a whole, and to dedicate their entire effort to the betterment of man's nature and the integration of the human race into one Brotherhood.

I WOULD LIKE TO ASK

Do you recommend a daily, though brief, period of meditation or contemplation for the earnest student?

Yes, very definitely so. Particularly for those students whose daily routine occupations are rather engrossing, and who know they will have very little occasion to think of spiritual matters during the hours occupied by their vocational duties.

A period of quiet meditation, both upon arising in the morning and just before retiring at night, is of great spiritual benefit to the student. It is like a moment of closer companionship with the Higher Self, wherein help, inspiration and strength can be found with which to meet the problems of the coming day, or guidance thought before embarking upon the journey of the night, which men call sleep.

Meditation, however, should not be confused with any kind of intellectual or mental effort, intended to solve some difficult problem or to understand some intricate teaching. Meditation is an attitude of the soul, not an effort of the brain-mentality. It is an attitude of inner silence and expectancy during which we allow our consciousness to listen, as it were, to the silent music of the heart, our spiritual heart, the core of our inmost being. While it could be thought of as akin to inner relaxation, it should nevertheless be looked upon as a state of *positivity*, of dynamic polarity *spiritward*. As such, it precludes any

negative state of mind and is the very opposite of psychic receptivity. During true meditation, the consciousness of the student is polarized towards his Higher Self and is attuned to its inner guidance, to a smaller or greater extent, according to the spiritual status of the student, his will, and his earnestness.

We should make every effort to bring into our daily routine, however un-inspiring it may be at times, at least some of the constructive spiritual thoughts and noble feelings to which we may have attained during our period of meditation. In this manner we can help to raise our routine occupation to a higher level, where it becomes but a means to growth.

As the student becomes more and more proficient in his meditative practice, he becomes also more and more independent of any particular hour of the day, which he had originally selected for meditation. He begins to be aware of a steady undertone of meditation right through the daily work. While a portion of his material mind is engrossed in the performance of duties, a higher aspect of the Mind broods upon spiritual thoughts and ideas, irrespective of what his hands may be doing. In due course of time, meditation becomes a constant quality of his consciousness, and a condition of his inner soul-life.

A thought for your meditation: "Learn to forgive. Learn to love. You are an incarnate god. Be it!"

A FEW QUESTIONS TO "HIRAF"

AUTHOR OF THE ARTICLE "ROSIERUCIANISM"

By MADAME H. P. BLAVATSKY

(Concluded from previous issue)

The first Cabala in which a mortal man ever dared to explain the greatest mysteries of the universe, and show the keys to "those masked doors in the ramparts of Nature through which no mortal can ever pass without rousing dread sentries never seen upon this side of her wall," was compiled by a certain Simeon Ben Iochai, who lived at the time of the second Temple's destruction. Only about thirty years after the death of this renowned Cabalist, his MSS. and written explanations, which had till then remained in his possession as a most precious secret, were used by his son Rabbi Eliazar and other learned men. Making a compilation of the whole, they so produced the famous work called *Sohar* (God's splendour). This book proved an inexhaustible mine for all the subsequent Cabalists, their source of information and knowledge, and all more recent and genuine Cabalas were more or less carefully copied from the former. Before that, all the mysterious doctrines had come down in an unbroken line of merely oral traditions as far back as man could trace himself on earth. They were scrupulously and jealously guarded by the Wise Men of Chaldaea, India, Persia and Egypt, and passed from one initiate to another, in the same purity of form as when handed down to the first man by the angels, students of God's great Theosophic Seminary. For the first time since the world's creation, the secret doctrines, passing through Moses who was initiated in Egypt, underwent some slight alterations. In consequence of the personal ambition of this great prophet-medium, he succeeded in passing off his familiar spirit, the wrathful "Jehovah," for the spirit of God himself, and so won undeserved laurels and honors. The same influence prompted him to alter some of the principles of the great oral Cabala in order to make them the more secret. These principles were laid out in symbols by him in the first four books of the *Pentateuch*, but for some mysterious reasons he withheld them from *Deuteronomy*. Having initiated his seventy Elders in his own way, the latter could give but what they had received themselves, and so was prepared the first opportunity for heresy, and the erroneous interpretations of the symbols. While the Oriental Cabala remained in its pure primitive shape, the Mosaic or Jewish one was full of drawbacks, and the keys to many of the secrets— forbidden by the Mosaic law—purposely misinterpreted. The powers conferred by it on the initiates were formidable still, and of all the most renowned Cabalists, King Solomon and his bigoted parent, David, notwithstanding his penitential psalms, were the most powerful. But still the doctrine remained secret and purely oral, until, as I have said before, the days of the second Temple's destruction. Philologically speaking, the very word Cabala is formed from two Hebrew words, meaning *to receive*, as in former times the initiate received it orally and directly from his Master, and the very Book of the *Sohar* was written out on received information, which was handed down as an unvarying stereotyped tradition by the Orientals, and altered through the ambition of Moses, by the Jews.

If the primitive Rosicrucians learned their first lessons of wisdom from Oriental masters, not so with their direct descendants, the fire-philosophers or Paracelsists; for in many things the Cabala of the latter *Illuminati* proves to be degenerated into a twin sister of the Jewish. Let us compare. Besides admitting the "*Shedim*," or intermediate spirits of the Jews—the elementary

ones, which they divide into four classes, those of the air, of the water, the fire, and of minerals—the Christian Cabalist believes like the Jewish, in Asmodeus, the *Ever-accursed One*, or our good friend the orthodox Satan. Asmodeus, or Asmodi, is the chief of the elementary goblins. This doctrine alone differs considerably from the Oriental philosophy, which denies that the great Ain-soph (the Endless or Boundless) who made his existence known through the medium of the spiritual substance sent forth from his Infinite Light—the oldest of the ten Intelligences or Emanations—the first Sephira—could ever create an endless macrocosmic evil. It (Oriental philosophy) teaches us that, though the first three spheres out of the seven—taking it for granted that our planet comes in fourth—are inhabited by elementary or future *men* (this might account for the modern doctrine of Re-incarnation, perhaps) and, though until they become such men they are beings with immortal souls in them and but the “grossest purgations of the celestial fire,” still they do not belong to Eternal Evil. Every one of them has the chance in store of having its matter *reborn* on this “fourth sphere,” which is our planet, and so have “the gross purgation” purified by the Immortal Breath of the Aged of the Aged, who endows every human being with a portion of his boundless self. Here, on our planet, commences the first spiritual transition, from the Infinite to the Finite, of the elementary matter which first proceeded from the pure Intelligence, or God, and also the operation of that pure Principle upon this material purgation. Thus begins the immortal man to prepare for Eternity.

In their primitive shape, the elementary spirits, so often mistaken in modern Spiritualism for the undeveloped or unprogressed spirits of our dead, stand in relation to our planet as we stand in relation to the Summer Land. When we use the term “disembodied spirit,” we only repeat what the elementary ones most certainly think or say of us human beings, and if they are as yet devoid of immortal souls, they are, nevertheless, gifted with instinct and craft, and we appear as little material to them as the spirits of the fifth sphere appear to us. With our passage into each subsequent sphere, we throw off something of our primitive grossness. Hence, there is eternal progress—physical and spiritual—for every living being. The *transcendental knowledge and philosophy* of the greatest Oriental Cabalists never penetrated beyond a certain mark, and the Hermetist, or rather Rosicrucian, if we would be precise, never went farther than to solve the majestic, but more limited problems of the Jewish Cabala, which we can divide thus:

1. The nature of the Supreme Being;
2. The origin, creation, or generation, or *outflowing* of angels and man;
4. The ultimate destiny of angels, man and the Universe; or the *inflowing*;
5. To point out to humanity the real meaning of the whole of the Hebrew Scriptures.

As it is, the real, the complete Cabala of the first ages of humanity is in possession, as I said before, of but a few Oriental philosophers, where they are, who they are, is more than is given me to reveal. Perhaps I do not know it myself, and have only dreamed it. Thousands will say it is all imagination; so be it. Time will show. The only thing I can say is that such a body exists, and that the location of their Brotherhoods will never be revealed to other countries, until the day when Humanity shall awake in a mass from its spiritual lethargy, and open its blind eyes to the dazzling light of Truth. A too premature discovery might blind them, perhaps for ever. Until then, the speculative theory of their existence, will be supported by what people erroneously

believe to be *supernatural* facts. Notwithstanding the selfish, sinful opposition of science to Spiritualism in general, and that of the scientists in particular, who, forgetting that their first duty is to enlighten Humanity, instead of that, allow millions of people to lose themselves and drift about like so many disabled ships, without pilot or compass, among the sandbanks of superstition; notwithstanding the toy-thunderbolts and harmless anathemas hurled around by the ambitious and crafty clergy, who, above all men, ought to believe in spiritual truths; notwithstanding the apathetic indifference of that class of people who prefer believing in nothing, pretending the while to believe in the teachings of their churches, which they select according to their best notions of respectability and fashion; notwithstanding all these things, Spiritualism will rise above all, and its progress can be as little helped as the dawn of the morning or the rising of the sun. Like the former, will the glorious Truth arise among all these black clouds gathered in the East; like the latter, will its brilliant light pour forth upon awakening humanity its dazzling rays. These rays will dissipate these clouds and the unhealthy mists of a thousand religious sects which disgrace the present century. They will warm up and recall into new life the millions of wretched souls who shiver and are half frozen under the icy hand of killing skepticism. Truth will prevail at last, and Spiritualism, the new world's conqueror, reviving, like the fabulous Phoenix out of the ashes of its first parent Occultism, will unite for ever in one Immortal Brotherhood all antagonistic races; for this new St. Michael will crush for ever the dragon's head—of Death!

I have but a few words more to say before I close. To admit the possibility of anyone becoming a practical Cabalist (or a Rosicrucian, we will call him, as the names seem to have become synonymous) who simply has the firm determination to "become" one, and hopes to get the secret knowledge through studying the Jewish Cabala, or every other one that may come into existence, without actually being initiated by another, and so being "made" such by someone who "knows," is as foolish as to hope to thread the famous labyrinth without the clue, or to open the secret locks of the ingenious inventors of the mediæval ages, without having possession of the keys. If the Christian New Testament, the easiest and youngest of all the Cabalas known to us, has presented such immense difficulties to those who would interpret its mysteries and secret meanings (which were they only once studied with the key of modern Spiritualism would open as simply as the casket in *Æsop's* fable), what hope can there be for a modern Occultist, learned only in theoretical knowledge, to ever attain his object? Occultism without practice will ever be like the statue of Pygmalion, and no one can animate it without infusing into it a spark of the sacred Divine Fire. The Jewish Cabala, the only authority of the European Occultist, is all based on the secret meanings of the Hebrew scriptures, which, in their turn, indicate the keys to them, by signs *hidden* and unintelligible to the uninitiated. They afford no hope for the adepts to solve them practically. The Seventh Rule of the Rosicrucian "who became, but was not made" has its secret meaning, like every other phrase left by the Cabalists to posterity, in writing. The words: "The dead letter killeth," which Hiram quotes, can be applied in this case with still more justice than to the Christian teachings of the first apostles. A Rosicrucian had to struggle *ALONE*, and toil long years to find some of the preliminary secrets—the A B C of the great Cabala—only on account of his ordeal, during which were to be tried all his mental and physical energies. After that, if found worthy, the word "Try" was repeated to him for the last time before the final ceremony of the ordeal. When the High Priests of the Temple of Osiris, of Serapis, and others, brought the

neophyte before the dreaded Goddess Isis, the word "Try" was pronounced for the last time; and then, if the neophyte could withstand that final mystery, the most dreaded as well as the most trying of all horrors for him who knew not what was in store for him; if he bravely "lifted the veil of Isis," he became an initiate, and had naught to fear more. He had passed the last ordeal, and no longer dreaded to meet face to face the inhabitants from "over the dark river."

The only cause for the horror and dread we feel in the presence of death, lies in its unsolved mystery. A Christian will always fear it, more or less; an initiate of the secret science, or a *true* Spiritualist, never; for both of the latter have lifted the veil of Isis, and the great problem is solved by both, in theory and in practice.

Many thousand years ago the wise King Solomon declared that "There is nothing new under the Sun," and the words of this very wise man ought to be repeated till the farthest ends of time. There is not a science, nor a modern discovery in any secretion of it, but was known to the Cabalists thousands of years since. This will appear a bold and ridiculous assertion, I know; and one apparently unconfirmed by any authority. But I will answer that where truth stares one in the face, there can be no other authority than one's senses. The only authority I know of, lies scattered throughout the East. Besides, who would ever dare, in the ever-changing, ever-discovering Europe, or adolescent America, to risk proclaiming himself as an authority? The scientist, who was an authority yesterday, becomes by the mere lucky chance of a contemporary discoverer, a worn-out hypothesist. How easily the astronomer of today forgets that all his science is but the picking up of crumbs left by the Chaldean astrologists. What would not modern physicians, practitioners of their blind and lame science of medicine, give for a part of the knowledge of botany and plants—I won't say of the Chaldeans—but even of the more modern Essenians. The simple history of the Eastern people, their habits and customs, ought to be a sure guarantee that what they once knew, they cannot have totally forgotten. While Europe has changed twenty times its appearance, and been turned upside down by religious and political revolutions and social cataclysms, Asia has remained stationary. What was, two thousand years ago, exists now with very little variation. Such practical knowledge as was possessed by the ancients could not die out so soon with such a people. The hope of finding remnants even of such wisdom as Ancient Asia possessed, ought to tempt our conceited modern science to explore her territory.

And thus is it that all we know of what we profess and live upon, comes to us from the scorned, despised Occultism of the East. Religion and sciences, laws and customs—all of these, are closely related to Occultism, and are but its result, its direct products, disguised by the hand of time, and palmed upon us under new pseudonyms. If people ask me for the proof, I will answer that it does not enter my province to teach others what they can learn themselves with very little difficulty, provided they give themselves the trouble to read and think over what they read. Besides, the time is near when all the old superstitions and the errors of centuries must be swept away by the hurricane of Truth. As the prophet Mohammed, when he perceived that the mountain would not come to him, went himself towards the mountain, so Modern Spiritualism made its unexpected appearance from the East, before a skeptical world, to terminate in a very near future the oblivion into which the ancient secret wisdom had fallen.

Spiritualism is but a baby now, an unwelcome stranger, whom public opinion, like an unnatural foster-mother, tries to crush out of existence. But it is grow-

ing, and this same East may one day send some experienced clever nurses to take care of it. The immediate danger of Salem tragedies has passed away. The Rochester knockings, tiny as they were, awoke some vigilant friends, who, in their turn, aroused thousands and millions of jealous defenders for the true Cause. The most difficult part is done; the door stands ajar; it remains for such minds as Hiram invites to help earnest truth-seekers to the key which will open for them the gates, and aid them to pass the threshold dividing this world from the next, "without rousing the dread sentries never seen upon this side of her wall." It belongs to the exact knowledge of the Occultist to explain and alter much of what seems "repulsive" in Spiritualism, to some of the too delicate Orthodox souls. The latter may object the more to Spiritualistic phenomena, on the ground that Cabalism is mixed up with it. They will begin to prove that Occultism, *if it does exist*, is the forbidden "Black Art," the sorcery for which people were burnt, not so long ago. In such a case I will humbly reply, that there is nothing in nature but has two sides to it. Occultism is certainly no exception to the rule, and is composed of *White* and *Black* magic. But so in Orthodox religion, likewise. When an Occultist is a real Rosicrucian, he is a thousand times purer and nobler, and more divine, than any of the holiest Orthodox priests; but when one of the latter gives himself up to the turbulent demon of his own vile passions, and so rouses all the *hends*, they shout with joy at the sight of such a perversity, in what, pray, is this Orthodox priest better than the blackest of all the sorcerers' dealings with the Elementary "Dweller," or with the "Diakka" of A. J. Davis? Verily, we have *White* and *Black* Christianity, as well as *White* and *Black* magic.

O, you very Orthodox priests and clergymen of various creeds and denominations, you who are so intolerant towards Spiritualism, this purest of the Children of Ancient Magic, can you tell me why, in such a case, you practise daily yourselves, all the most prominent rites of magic in your churches, and follow the antitypes of the very ceremonies of Occultism? Can you light a taper, or illuminate your altars with circles of wax lights, for instance, and not repeat the rites of magic? What is your altar with the vertical burning candles, but the modern mimicry of the original magic monolith with the Baal fires upon it? Don't you know that by doing so you are following in the steps of the ancient fire-worshippers, the Persian Heathen Guebres? And your Pope's sparkling mitre, what is it but the direct descendant of the Mithraic Sacrifice, symbolical covering invented for the heads of the high priests of this very Occultism in Chaldea? Having passed through numerous transformations it now rests in its last (?) Orthodox shape, upon the venerable head of your successor of St. Peter. Little do the devout worshippers of the Vatican suspect, when they lift up their eyes in mute adoration upon the head of their God on Earth, the Pope, that what they admire, is after all, but the caricatured head-dress, the amazon-like helmet of Pallas Athene, the heathen goddess Minerva! In fact, there is scarcely a rite or ceremony of the Christian Church, that does not descend from Occultism.

But say or think what you will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern Spiritualism, with the same right and logic as when we say the "New World," in speaking of America.

I will close by startling, perhaps, even Orthodox Spiritualists by re-affirming that all who have ever witnessed our modern materializations of genuine spirit-forms, have, unwittingly, become the initiated neophytes of Ancient Mystery: for each and all of them have solved the problem of Death, have "lifted the veil of Isis."

LIGHT FOR THE MIND

L. B.

It is a valuable exercise for everyone occasionally to take one of the common words in use to find out what we really mean and understand about it, and to search for its essential qualities. In philosophical study "LIGHT" is a particularly interesting word.

The word LIGHT has so many connotations and is so glibly spoken of that it is taken for granted that we know exactly what we mean when using it. But actually this is not the case, for in probing deeply into the matter it *soon becomes evident* that, although the word conveys a certain definiteness, yet the implications involved are quite another thing.

Light is the background by which we, as humans, perceive by the aid of the eyes—as a connecting link between the MIND and the various senses—the *objective* physical world. The objective world, however, is not confined to the physical plane of manifestation but pertains in a very great degree to the inner planes—of ideas, rationalization, and to some extent even of Abstract Thought. Therefore, LIGHT, of its own kind, must be the background which throws into relief whatever is under observation.

This implies that nothing is *seen* in its essential nature or self, but only to the degree to which we may have developed *an appropriate apparatus* capable of *sensing and transmitting* impressions which are susceptible of translation to our *minds* at any given time, and strictly according to the Mind's capacity or development.

When a "flash of illumination" extends our range of understanding, or gives a strong uplift to the emotional self, it is too often assumed that a contact has been made with "God" or the "OVERSOUL." However near the mark this may or may not be, these terms are by no means definite or descriptive enough to be encouraged in their use. *True understanding is fact in degree*; and we need more

knowledge of the processes and the principles of Cosmic Nature before an accurate evaluation or clear description of any event is made.

In connection therewith we cannot exclude some of the axioms of Science which are proved by experience in every department of physical or material life, such as: Cause and Effect in an *endless chain of Action and Reaction*, Rhythmic Cycles, Appearance and Disappearance—*on our plane of effects*, whose causes are beyond our knowledge.

Let us consider two main postulates, those of the Essential Divinity in all things, and the fact of a so-called Spiritual World in distinction to the so-called Material or Physical World.

One must accept *something* as a starting point or basis for *anything*, so in our endeavor to designate a First Cause it has become a habit to assign it a word or name such as "God"—from which our concept of "divinity" is derived. Other languages and philosophies have other terms which are similar, some even postulating a CAUSELESS CAUSE.

Now from a philosophic point of view and owing to the urge for rationalization by the mind, it is extremely valuable and essential that the individual should delve into these abstract subjects and come to some clear conclusions. Unless he does so he can not integrate what further ideas and knowledge he may obtain. But with a certain conviction of the fact that there are no absolute ultimates he can proceed to make a coherent map or schedule of the known processes, and to fill in details which must necessarily belong to these same processes when extended to include larger or subtler *ex-istences*.

We can start somewhat like this: The natural processes pertaining to earthly phenomena are fairly well catalogued, but are only tabulated from their *points of appearance*—

which must necessarily be *effects*. Animate life can be traced to the amoeba and possibly somewhat beyond, but, **WHAT IS LIFE**, and what caused the particular manifestation under observation?

LIFE is everywhere—seen or unseen. A *manifestation* must have a preceding cause however imperceptible to us. The fact that *we* are unable to perceive previous processes and stages implies that the other planes from which the manifestations on our plane are only the effects, would have appropriate *vehicles for intelligent expression*. And as Nature never proceeds by “jumps,” the conclusion is unavoidable that there is a complete *integration of the innumerable degrees and stages of manifestation, on innumerable PLANES OF BEING*, of which the Human on this planet Earth is of minor, although essential, importance, because it is a *stage* in the processes inherent in the **GRAND PLAN**.

LIGHT and MIND, therefore, have their degrees, of which those possible to the Human phase are decidedly relative; and in studying human life-experiences, the other attributes of the manifested human must be taken into consideration and integrated with the whole.

Without attempting a detailed catalogue of the attributes of prior causes, it is important to recognize that there is a double evolution or flow of impulse. Roughly, it may be called or classed as a reciprocal action of Positive and Negative currents, and an Ebb and Flow in a cyclic rhythm.

It takes energy to digest food, so too it takes energy to grow; and as, obviously, there is a more or less *permanent* model on and through which all things develop or change their essential temporary characteristics, this model or “blueprint” inheres in or on a plane contiguous to the physical plane, and apparently is a precursor of physical manifestations. This, together with the currents of the forces pertaining to physical expression, and

the emotional reactions consequent upon their action through their appropriate outlets or organs, makes up a more or less integrated entity—human or other; but as a developed human entity exhibits qualities and phases of expression which are decidedly superior to any combination of these lower attributes, the integration of these superior influences must be a fact, or there could not occur an intelligent and obviously directed outflow of stimuli, which impinge on and *inform* individual human entities as well as the general masses.

These words—impinging, stimuli, inform, are very important and need to be integrated, and, so far as is possible, to be *seen* as being in the very nature of all processes. However mechanistic the natural processes may seem to be *to us*, a very small amount of effort at understanding the rationale must lead to the perception of an *over-all Plan in the Cosmos*. Such being the case, this planet Earth, Humanity, and all things upon it can not be *outside* the general Plan; so they must necessarily be an integral part of it. And as there are qualities in humanity—and everywhere else—which **ARE**, and are not merely fortuitous occurrences, and can be *perceived* by the various *organs of reception, for reaction, and transmission*, the background upon which they are thrown into relief can be accepted as **LIGHT**, and defined as “a superior grade of **MATTER** which *transmits and reflects* from contiguous planes *all* appropriate circulations of the Cosmos.”

We have dealt with “Light for the Mind, and to some extent “Understanding for the Intellect,”—but what about “Love for the Heart?” Is the “Love” here mentioned an *impersonal outpouring* or is it a personal emotion? Cosmic Love, so-called, is undoubtedly an outpouring from the **Essence of BEING**, so we can form our own conclusions and ponder deeply on this **Triplcity in Unity**. It will lead to further **ENLIGHTENMENT**.

ATLANTIS AND THE SWASTIKA

ARTHUR LOUIS JOQUEL II

One of the most valuable sources of information in any search for historical evidence pertaining to the lost world of Atlantis are the various symbols used by early peoples.

Among these symbols, some of which are simple in design, and others much more complex, we find the swastika, or svastika—the cross made from two bars of equal length, crossing each other at right angles, and with the four ends bent at right angles in the same direction.

The swastika has been the object of study and consideration by almost every author who has written on symbolism. For example, H. P. Blavatsky says of it:

"The *Swastika* is the most philosophically scientific of all symbols, as also the most comprehensible. It is the summary in a few lines of the whole work of *creation*, or *evolution*, as one should rather say, from *Cosmogony* down to *Anthropogony*, from the indivisible unknown *Parabrahm* to the humble *moneron* of materialistic science. . . . The *Swastika* is found heading the religious symbols of every old nation. . . .

" . . . (It) refers to the continual *motion* and *revolution* of the invisible *Kosmos* of Forces. . . . it points to the rotation in the cycles of *Time* of the world's axes and their equatorial belts; the two lines forming the *Swastika* meaning *Spirit* and *Matter*, the four hooks suggesting the motion in the revolving cycles. . . . It is at one and the same time an *Alchemical*, *Cosmogonical*, *Anthropological*, and *Magical* sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most sug-

gestive of signs contains the key to the seven great mysteries of *Kosmos*." (*The Secret Doctrine*, Vol. II, pages 98-99.)

In our quest for remains of Atlantis, however, we are concerned with the more mundane aspects of the swastika, and particularly as to whether its occurrence and distribution will yield any clues on the extent of the Atlantean empire between the dates of approximately 80,000 B. C. and 9564 B. C., when the island of Poseidonis, the mid-Atlantic remnant of the once great continent, was destroyed.

That the distribution of the swastika during this period can be definitely attributed to Atlantis appears to be capable of demonstration. Thomas Wilson, one of the foremost authorities on this emblem, points out that:

"Prehistoric archaeologists have found in Europe many specimens of ornamental sculpture and engraving belonging to the Paleolithic age, but the cross is not known in any form, *Swastika* or other. In the Neolithic age, which spread itself over nearly the entire world, with many geometric forms of decoration, no form of the cross appears in times of high antiquity as a symbol or as indicating any other than an ornament. In the age of Bronze, however, the *Swastika* appears, intentionally used, as a symbol as well as an ornament. . . . The *Swastika* spread through the same countries as did the bronze, and there is every reason to believe them to have proceeded contemporaneously. . . ." (*The Swastika*, pages 791-792.)

Ignatius Donnelly, a profound student of the Atlantean question, accepted as a fundamental premise that the knowledge of metal-working originated in Atlantis, and that the

"Bronze Age" implements in Europe were derived from that source. Even the most ancient written record, that included in his dialogue "The Critias" by Plato, indicates that this must have been the case:

"In the first place, the island supplied them with such things as are dug out of mines in a solid state, and with those such as are melted. . . .

"They likewise covered the superficies of the wall . . . with brass. . . ; but they covered the superficies of that wall which inclosed the interior with tin. . . ."

Concerning the distribution of the swastika, H. P. Blavatsky writes:

"So ancient is the symbol and so sacred, that there is hardly an excavation made on the sites of old cities without its being found. . . ."

"Throw a retrospective glance, and see it used alike by the Initiates and Seers, as by the priests of Troy. . . . One finds it with the old Peruvians, the Assyrians, Chaldeans, as well as on the walls of the old-world cyclopean buildings. . . ." (*The Secret Doctrine*, Vol. I, pages 101 and 586.)

A great number of the bronze ornaments and weapons which have been found in Ireland, Scotland, France, Scandinavia, Germany, and elsewhere show the figure of the swastika. It is seen on ancient coins from India, Palestine, Denmark, and Corinth. It adorns pottery in Cyprus and stone slabs in Mayapan.

The swastika is found ornamenting the "footprints of the Buddha" in India, on shell gorgets from Tennessee mounds, and spindle-whorls from ancient Troy. Edgar Lucien Larkin, one-time director of Lowe Observatory, said that he had seen a solar disc and four swastikas carved above the entrance to a prehistoric cave-temple on Santa Catalina Island, California.

Donnelly wrote, regarding the extent of the Atlantean empire:

" . . . there once existed in the Atlantic Ocean, opposite the mouth of the Mediterranean Sea, a large island, which was the remnant of the Atlantic continent . . . it became, in the course of ages, a populous and mighty nation, from whose overflowings the shores of the Gulf of Mexico, the Mississippi River, the Amazon, the Pacific coast of South America, the Mediterranean, the west coast of Europe and Africa, the Baltic, the Black Sea, and the Caspian were populated by civilized nations." (*Atlantis*, page 1).

In addition to the extent of the Atlantean empire set forth in his original premise, Donnelly suggested further on that it may have stretched throughout Arabia, encompassed all of India, and reached as far as China across the center of Asia.

In Wilson's work on the swastika he presents a map which shows the distribution of the symbol. This map, and that of Donnelly showing the extent of Atlantean influence, are virtually identical.

That this extensive distribution is a matter of considerable significance may be judged by several of Wilson's comments:

"Instead of the Swastika being a sign easily made, the experience of the writer is the contrary. A simple cross . . . may be very easy to make, but a really good specimen of the Swastika is difficult to make. . . . This goes to show the intention of the artist to have been more or less deliberate; and that the object was for a special purpose, with a particular idea, either as a symbol, charm, or ornament, and not a meaningless figure to fill a vacant space." (*The Swastika*, pages 954-955)

In view of this, it is difficult to

account for the ubiquity of the swastika if it had a spiritual significance only. Religious emblems are not commonly found on pottery, sword hilts, coins, and other similar implements. For a possible explanation, we advance a suggestion made by Philip Binger in a little pamphlet titled *More Light on the Swastika*. After determining that the origins of the swastika lead to Atlantis, he describes the island thus:

"It was an immense island, a few days journey from the Pillars of Hercules toward the setting Sun, in the midst of which was a smoking mountain. Four rivers, born in its flanks, flowed to the four cardinal points, and these four rivers terminated in canals.

"Now, if we carry out this description on a horizontal plane, we have a cross; the four rivers and the four branches of the canals, or, the Swastika."

While Plato does not mention the four rivers, they are ascribed to Atlantis by several sources. The fact of canal-building on Poseidonis is included in the Platonic narrative, however, one such being described as three hundred feet in width and one hundred feet deep, extending for several hundred miles.

Since the great metropolis of Poseidonis, known as the City of the Golden Gates, was established by Atlantean Initiates, and laid out in a symbolical form with concentric zones of land and water, it seems well within the bounds of possibility that either the vast plain on which the city stood, or the river-canal system of the entire continent, had been so designed as to simulate the form of the swastika, as representing a cosmic symbol.

Thus the bent-armed cross became the visible insignia of the Atlantean empire, carried by its teachers, armies and colonists over more than half of the world. This is in keeping with both an exoteric and esoteric meaning of the swastika—a symbol of physical suzerainty as well as a representation of spiritual truths.

After the sinking of Poseidonis, the true meaning of the swastika was preserved in the oriental schools. H. P. Blavatsky tells something of this in *The Secret Doctrine*:

"With the esoteric (and, for the matter of that, exoteric) Buddhist, the Chinaman and the Mongolian, it means 'the 10,000 truths.' These truths, they say, belong to the mysteries of the unseen Universe and primordial Cosmogony and Theogony. . . . This is why the *Swastika* is always placed . . . on the breasts of defunct mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. . . ." (Vol. I, pages 585-586.)

In conclusion, we refer again to *The Swastika* by Thomas Wilson. In the introduction, he says:

"No conclusion is attempted as to the time or place of origin, or the primitive meaning of the Swastika, because these are considered to be lost in antiquity. . . . But the Swastika was probably the first (symbol) to be made with a definite intention and a continuous or consecutive meaning, the knowledge of which passed from person to person, from tribe to tribe, from people to people, and from nation to nation, until . . . it has finally circled the globe."

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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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HELENA PETROVNA BLAVATSKY

Picture taken in London, in 1884, by Mrs. Laura Larigford Holloway

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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

War, and preparation for war, and thought towards war: these are a confession of weakness. To maintain peace is a proof and manifestation of strength. I would not dare criticize the patriotism of any honest man, or reflect in any way on those who do what they think is their duty; but a man's foes are they of his household; and so it is with a nation. Our enemies are not outside, but within: in our own national mind and customs, our national aggressions and fallings short.

We distrust our neighbors because we distrust ourselves. I do not mean in this or that nation alone, but all over the world. We might all of us talk less about being proud of our countries, and work more for the spiritual advancement and regeneration.

It is universal ideals that the world is aching for today. We need to understand as never before that our responsibilities are not for ourselves alone, not for our own countries alone; but for the whole human family. Territory and trade may be much; national honor may be much; but the general salvation of human society here in the world — that is ALL.

The most vital need of every people on earth is permanent peace; and to get permanent peace we must create and sustain an international spirit of World-Patriotism — which will come as the result of recognition that what affects one nation, affects all; that as far as one ascends towards the peaks of knowledge and well-being, so far all others will follow; as deep as one may fall away from its ideals and into national selfishness, to that depth, or lower, in the nature of things the others will be dragged down too: that each nation must partake of the good and bad karma of all.

— Katherine Tingley in *The Gods Await*, pp. 39-41.

CYCLES AND HUMAN HABITS

BORIS DE ZIRKOFF

In these times of general anxiety, wide-spread confusion and bewilderment, many thoughtful people ask the question: what explanation has the Ancient Wisdom to offer with regard to the perplexing pattern of things in the present world, and the strange behavior of certain portions of the human race?

It should be stated at the very outset that no one explanation will ever suffice to cover the entire complex problem as we see it. Innumerable closely inter-related factors are at play at any one time in the world's picture, and their explanation lies in the understanding of the causes which bring them about. The Ancient Wisdom has no cut-and-dried explanation in store for those who are seeking an easy solution to problems that are complexity itself.

But there is one factor which plays a very prominent part in what might be called the dynamics of the Ancient Wisdom, and which has not received, as far as we know, sufficient attention on the part of the students. It is a factor which goes a long way towards explaining certain aspects of the overall world-pattern, and provides a clue to many strange events taking place around us.

This factor has to do with the *cyclic return of ideas and impressions*. This occult law has been pointed out very clearly by William Quan Judge, in a paper read by him before the Sixth Annual Convention of American Theosophists, in 1892. To quote from his address:

"... If you look at one of these electric lights — take away all the rest, leaving one only, so as to have a better impression — you will find the light makes an image on the retina, and when you shut your eyes, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eye. You can try it, and see for yourselves. If you

keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect but always the image of the filament, until at last the time comes when it disappears apparently because other impressions have rubbed it out or covered it over.

"That means that there is a return even in the retina of the impression of this filament. After the first time, the color changes each time, and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon — which in my opinion does not explain it, but of course, being no scientist, my view is not worth much — so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impressions."

The same law applies on the collective scale of humanity, or any other larger or smaller scale that you may choose for consideration. Impressions once registered by groups of individuals, if allowed to run their course, will recur almost inevitably sooner or later. These impressions will not recur, however, with perfect identity, but in a somewhat altered manner, and with possible variations on the main theme. The time of their recurrence will coincide with the era or epoch in which the

egos who produced these particular impressions collectively, are re-embodied together for new experience upon this globe. They bring these impressions with them, though this is not the only factor involved in this occult law.

This return of impressions is a function of Nature which should not be misunderstood as implying a tread-mill repetition of circumstances over which we have no control. That would be a very hopeless theory, full of potential despair and frustration. The return of impressions finds us, as egos, greatly altered. Our re-actions are different from those we had in the past. Our understanding has changed. Our karmic stage-setting has altered. And the alteration, however small, applies also to other kingdoms of life surrounding us. Everything has altered, because everything changes all the time, however insignificant that change may be in a relatively short period of time.

But in spite of altered conditions and patterns of behavior, we are strongly affected by this return of impressions which, as such, have an intimate psycho-magnetic connection with our own characters, and the very fabric of our being. We are apt, as individuals and as collective groups, to fall under their spell and to allow ourselves to repeat actions, thoughts, emotions and attitudes which the very fact of the return of impressions suggests. The great majority of people do fall under this spell and allow themselves to perpetrate actions and indulge in types of thinking which they find floating around them, as it were, in the very ambient of the astro-mental atmosphere they breathe. Thus follows a type of behavior which repeats actions indulged in long ago. It is only those human beings who begin to understand the inner workings of occult laws, who are enabled thereby to apply their awakening will to this complex problem, and to initiate new and more constructive thoughts and actions at a time when old ones have a tendency to assert themselves. They thereby become self-

conscious creators of nobler impressions and more constructive ideas.

There is nothing that is inevitable. This includes wars and conflicts of any kind. These negative patterns of thinking are the return of old impressions from other lives, as well as from the life-patterns of other men with whom we are connected hereditarily (the last word on physical heredity has never yet been said by advanced occultists who *know!*). They cannot be entirely avoided and completely set aside by the present type of humanity, but they can be greatly altered, mitigated in their pernicious influence, and changed to a very marked degree, by means of collective effort on the part of other types of people, whose thoughts and actions are directed consciously and deliberately towards producing impressions of a far nobler kind. These will also return and be strengthened through repetition. What applies on the negative side of being, applies equally well on the positive, for there is but one Law running through the pattern of Nature. That Law is primarily one of cyclic repetitive action, of action and re-action, of ebb and flow, of motion forward and recoil, of in-breathing and out-breathing, on all and every scale of being, cosmic and microcosmic.

From a careful consideration of this occult law of return of impressions, the student can gather an understanding of the practical steps to be taken for the overcoming of habits which he desires to outgrow. The problem is that of substitution of one type of thoughts for another, of one set of impressions for another. Habits are cyclic in nature, and re-assert themselves periodically, as everything else does. Moods, mental attitudes, psychological reactions, physical propensities, intellectual and other interests or inclinations — all of these come and go, manifest themselves and recede for a time, only to manifest once more with a certain amount of impelling force, driving us to action along one or another line. Some of them, if indulged in repeatedly, grow stronger: others are gradually discouraged and

die out. To let a habit "die out" is decidedly not the occult approach to the solution of this problem.

The dynamics of the process by which a habit can be overcome is to substitute by a definite effort of the will the diametrically opposite trend of ideas or feelings to those which it is desired to eradicate, and to do so at the precise time when the habit asserts itself the strongest. It is a method which may first appear futile to the beginner. Perseverance, however, will show that when the habit under consideration asserts itself again, the opposite trend of thoughts tends to repeat itself also, and a certain struggle between the two takes place. It is a beneficent and constructive struggle between two parts of our consciousness.

By strengthening the trend of ideas, feelings, and actions which we desire to cultivate and make "habitual" in our nature, and by doing so particularly at such times when we are conscious of the return of habitual patterns of thinking and feeling which we desire to overcome, we deliberately give birth to cycles of a higher nature and release energies from within ourselves which in due course of time substitute themselves, almost automatically, for the psychological patterns of the older type, and finally displace them altogether.

In this way we can become truly active in self-directed evolution and inner unfoldment. However small may be our individual achievement at first, it is bound to have a wider effect, both upon other aspects of our consciousness and upon other people we come in contact with, because everything in Nature is bound by inseparable ties.

Our present-day war-like propensities, our habits of thought and feeling which drive us to violent conflicts with each other, whether physical or psychological, are deposits of old and inveterate patterns of behavior which we have

built into our characters, and which we find it extremely hard to overcome. But they *can* be overcome. The way to do is to stop extolling wars as heroic and necessary, and to educate people into a growing understanding of the obvious fact that they are but wasteful, stupid, sub-human, and utterly absurd habits which solve no problems and only create new ones, which produce no constructive results under any circumstances whatsoever, and leave no victors on either side. Above all else, perhaps, it should be conceded that war-like behavior is the most unscientific way of life imaginable, in an age when science, research, travel, commerce and common sense have demonstrated beyond the shadow of a doubt that the world we live in is One World, and Humanity but one great family.

The day is inevitably approaching when the awakening consciousness of people all over the earth will demand a permanent cessation of the old disruptive methods of collective behavior which have plagued civilization for so many centuries. No political methods, no economic pressures, and none of the existing ideologies can do that successfully. To bring it about, there is need of a spiritual awakening, a change of thought-patterns, a revolution wholly internal and psychological, whereby mankind collectively renounces once and for ever methods of thinking and acting which can lead to nothing short of racial suicide. When once the human race, through its noblest representatives the world over — banded together by ties of brotherhood and spiritual understanding — renounces coercion and force as an adequate means of progress, and substitutes for these co-operation, arbitration and mutual sacrifice for the good of the Whole, wars and violent conflicts will have become a nightmare of the past, and the highway to a brighter future will stretch unimpeded and free before us.

TWO LETTERS FROM H. P. BLAVATSKY

The following two letters contain ideas and suggestions of very grave import to students of Theosophy, particularly on this continent. We commend them to the most earnest consideration of our readers and trust they will give to them the close attention which they deserve. They are of special significance, we feel, at the present disturb and uncertain time in human affairs.

The first letter is addressed to the Second Annual Convention of the Theosophical Society, American Section, held at Chicago, Ill., April 22nd and 23rd, 1888. The second one was sent to the Fifth Annual Convention of the same body, held at Boston, Mass., April 26th and 27th, 1891. It is followed by an additional message written but three weeks prior to the passing of H. P. Blavatsky.

These and other letters from H. P. Blavatsky were originally published in the *Report of Proceedings* of the respective Conventions to which they were addressed.
—Editor.

TO WILLIAM Q. JUDGE,

General Secretary of the American Section of the Theosophical Society.

MY DEAREST BROTHER AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself — the heart and soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. May the assembled Society feel the warm greeting as earnestly as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause — that of helping mankind.

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

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

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now

rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission — namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives — on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world on its present level of spirituality, can profit by. It depends on the spread of Theosophy — the assimilation of what has been already given — how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action — brutality, hypocrisy, and, above all, selfishness, — but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also, — he who preaches the gospel of good-will, teaches Theosophy.

This aspect of Theosophy has never failed to receive due and full recognition in the pages of the "PATH," a journal of which the American Section has good reason to be proud. It is a teacher and a power; and the fact that such a periodical should be produced and supported in the United States speaks in eloquent praise both of its Editor and its readers.

America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organization. The Founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

Here in England Theosophy is waking into new life. The slanders and absurd inventions of the Society for Psychical Research have almost paralyzed it, though only for a very short time, and the example of America has stirred the English Theosophists into renewed activity. "*Lucifer*" sounded the reveillé, and the first fruit has been the founding of the "Theosophical Publication Society." This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who are in any way prepared to give ear to it. The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But, at present, these students do not even know of each other's existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society, and being under the control of prominent Theosophists, such as you, my dear Brother W. Q. Judge, Mabel Collins and the Countess Wachtmeister.

I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the conditions of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruit." Let them build dwellings for the poor, it is said, let

them open "soup-kitchens" etc. etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the Founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines, has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

Now with regard to the *Secret Doctrine*, the publication of which some of you urged so kindly upon me, and in such cordial terms, a while ago. I am very grateful for the hearty support promised and for the manner in which it was expressed. The MSS. of the first three volumes is now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds. Though I have not written it with an eye to money, yet, having left Adyar, I must live and pay my way in the world so long as I remain in it. Moreover, the Theosophical Society urgently needs money for many purposes, and I feel that I should not be justified in dealing with the *Secret Doctrine* as I dealt with *Isis Unveiled*. From my former work I have received personally in all only a few hundred dollars, although nine editions have been issued. Under these circumstances I am endeavouring to find means of securing the publication of the *Secret Doctrine* on better terms this time, and here I am offered next to nothing. So, my dearest Brothers and Co-workers in the trans-Atlantic lands, you must forgive me the delay, and not blame me for it but the unfortunate conditions I am surrounded with.

I should like to revisit America, and shall perhaps do so one day, should my health permit. I have received pressing invitations to take up my abode in your great country which I love so much for its noble freedom. Colonel Olcott, too, urges upon me very strongly to return to India, where he is fighting almost single-handed the great and hard fight in the cause of Truth; but I feel that, for the present, my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice and ignorance has to be fought. But whether I be in England or in India, a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, so do I belong to you all.

I shall leave my dear Friend and Colleague, Col. Olcott, to tell you all about the condition of affairs in India, where everything looks favorable, as I am informed, for I have no doubt that he also will have sent his good wishes and congratulations to your Convention.

Meanwhile, my far-away and dear Brother, accept the warmest and sincerest wishes for the welfare of your Societies and of yourself personally, and, while conveying to all your colleagues the expression of my fraternal regards, assure them that, at the moment when you will be reading to them the present lines, I shall—if alive—be in Spirit, Soul, and Thought amidst you all.

Yours ever, in the truth of the GREAT CAUSE we are all working for,
(Seal)

H. P. BLAVATSKY. . .

LONDON, April 3d, 1888.

For the third time since my return to Europe in 1885, I am able to send to my brethren in Theosophy and fellow citizens of the United States a delegate from England to attend the annual Theosophical Convention and speak by word of mouth my greeting and warm congratulations. Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can offer only my passionate devotion and never-weakening good wishes for its success and welfare. The news therefore that comes from America, mail after mail, telling of new Branches and of well-considered and patiently worked out plans for the advancement of Theosophy cheers and gladdens me with its evidence of growth, more than words can tell. Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and bless you for your unremitting labours for the common cause so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish — perchance most ingloriously — and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies — the irreconcilable foes of the truths now being given out and practically asserted — may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subverted the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T. S. out of danger. Take for your motto in conduct during the coming year, "Peace

with all who love Truth in sincerity," and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

Here in England I am glad to be able to report to you that steady and rapid progress is being made. Annie Besant will give you details of our work, and will tell you of the growing strength and influence of our Society; the reports which she bears from the European and British Sections speak for themselves in their record of activities. The English character, difficult to reach, but solid and tenacious when once aroused, adds to our Society a valuable factor, and there are being laid in England strong and firm foundations for the T. S. of the twentieth century. Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for *Lucifer* short and clear papers on Indian philosophies. As it is one of the tasks of the T. S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develop more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

The mention of *Lucifer* reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines, and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

And now I have said all. I am not sufficiently strong to write a more lengthy message, and there is the less need for me to do so as my friend and trusted messenger Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that more luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands

brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their servant to the last,
(Seal)

H. P. BLAVATSKY.

[Additional message read at the same session of the Fifth Annual Convention, at the conclusion of the preceding letter.]

REGENT'S PARK, LONDON, 15:4:1891.

TO THE FIFTH CONVENTION OF THE AMERICAN SECTION OF THE
THEOSOPHICAL SOCIETY.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is to-day in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H. P. BLAVATSKY. . .

THEOSOPHIA

Financial Statement, May, 1949 — May, 1950

RECEIPTS		DISBURSEMENTS	
Balance, May 1st, 1949	\$ 217.65	Printing	\$ 780.19
Subscriptions	76.69	Postage	70.07
Renewals	302.60	Miscellaneous	31.76
Sale of Singles	9.85		
Donations	508.12		
		Balance on hand	\$ 882.02
	\$1114.91		232.89
			\$1114.91

WHEN WAR COMES AGAIN

LEO TOLSTOY

This excerpt from the writings of Count Lev Nikolayevich Tolstoy is to be found in Section vi of his essay on *Christianity and Patriotism*, written in the year 1894. The text is translated from the original Russian.—Editor.

... The bells will peal, the drums will sound, the priests will begin to pray for successful slaughter — and the old, well-known and terrible story will begin all over again. The editors of the daily press will start virulently to stir up men to hatred and manslaughter in the name of patriotism, happy in the thought of an increased income. Manufacturers, merchants, contractors of military supplies, will hurry joyously about their business, expecting double profits. All sorts of government officials will be buzzing about, foreseeing a chance of purloining more than they usually do.

Military authorities will bestir themselves mightily, drawing double pay and rations, full of expectation of receiving for the killing of people all kinds of meaningless trifles which they so highly prize — ribbons, crosses, gallons and stars. Idle ladies and gentlemen will make a great fuss, enlisting in advance in the Red Cross Organizations, preparing themselves to dress the wounds of those whom their own husbands and brothers will mutilate; and they will imagine that in so doing they are performing a most Christian work.

And smothering despair within their souls by songs, debauches and liquor, hundreds of thousands of simple-minded, good-natured people, torn away from peaceful labor, from their wives, mothers and children, will march, with weapons of murder in their hands, anywhere they may be driven. They will

march to freeze, to starve, to be sick, or to die from disease, and finally they will arrive at the place where they will be killed by the thousands, or kill other thousands themselves, and with no reason whatsoever — men they have never seen before and with whom they have no quarrel.

And when the number of sick, wounded and killed becomes so great that there are not hands enough left to pick them up, and when the air will have become so infected by the putrefying smell of this cannon-fodder, that even the authorities find it disagreeable, a truce will be arranged, they will somehow manage to pick up the wounded, the sick will be brought in and huddled together in heaps, the killed will be covered with earth and lime — and once more the herd of deluded men will be led on and on, till those who have devised this project weary of it for a time, or till those who thought to find it profitable, receive their spoil.

And again will men become infuriated, brutalized, and bestialized, and love will wane in the world, and the incipient Christianization of humanity will be delayed for decades and centuries. And again will the people, who gain thereby, begin to say with assurance that, if there is a war, this means that it is necessary, and again they will begin to prepare the rising generations for it, by corrupting them from childhood.

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, suffering will follow him as the wheel follows the beast which draws the cart; but if he speaks or acts with a pure thought, happiness will follow him as a shadow which he never leaves behind.

Hatred ceaseth not by hatred. Hatred ceaseth only by love. This is the everlasting law.

— From the *Dhammapadam*.

I WOULD LIKE TO ASK . . .

Does not the Law of Karma imply the same restrictions as does the doctrine of Predestination?

Decidedly not. The universal operation of Nature known by the term of Karma (or Karman) should be looked upon as a continuous and ever-present drive or momentum on the part of universal forces and energies to re-adjust disturbed equilibrium. The disturbance of equilibrium throughout Nature is the result of misuse of free will, to a greater or lesser extent, and by evolving entities of greater or lesser degree of attainment. Therefore, what is termed karma is the result of free will. It might even be said that an act or thought or feeling of a very beneficent and spiritually-constructive kind "disturbs" the equilibrium, in that it sets into play certain forces which, while intended for the good of all, or a part, change polarities and the distribution of other forces in the surrounding Nature, and therefore bring upon the doer the accumulated result of his action; of course such result can be nothing else but good in quality and beneficent in its workings.

By Nature we should understand the truly inconceivable, and in reality infinite, hosts of evolving beings, both below and above the level of evolution upon which we stand today. Nature is not an abstraction, and should not be allowed to become one in the mind of the seeker. Every action, thought and feeling which we give expression to, evokes from the surrounding evolving entities, visible and invisible, one or another degree of response. They react to our outgoing energy and the sum-total of such re-actions, when viewed from the highest and widest viewpoint we can possibly conceive, constitutes in its totality an ever-present force which tends at all times to re-establish a state of equilibrium wherever a temporary dislocation of it has taken place. It is an utterly impersonal function of what we term "Nature" for lack of a better term. It is a habit of Nature, and should not be regarded as a "law". The

latter implies a "law-giver", and this would lead us straight into the old fallacy of a personal God.

Karma implies no restrictions of any kind except such as we have imposed upon ourselves by former action. If the idea of "predestination" is to be entertained at all in this connection, it would have to be used in the sense that you or I have predestined ourselves — as far as our present-day circumstances and traits are concerned — in former lives, and therefore have forged those chains which shackle us today. As there is no other being or abstract force which has conditioned us, or which has ordained that we behave in this, that, or another fashion, there can be no individuality, however far and high such might be conceived, who can be considered responsible for our lives. We ourselves are the responsible agents, and mould our own characters according to whether we wisely use or misuse our freedom of choice.

If we try to swim against the current of a river, we experience the full force of the current. If we buck a heavy wind, we feel resistance to motion. Similarly, if we "buck" the current of evolution by means of actions which are directed against the general flow of nature's forces spiritward, we experience resistance and feel the reaction upon us of those forces and currents which run smoothly with the overall trend of evolution. It is this resistance to our separative action which manifests itself as karma. It is a sufficient indication that our action is wrong, or that our attitude to life is inharmonious.

The idea of predestination on the part of so many people is simply a sub-conscious (or shall we say super-conscious?) feeling that there exists somewhere in the Universe a power which regulates things and ordains them. The idea in itself is not wholly wrong, as long as it is interpreted in terms of our own free will (from former lives) and of Nature's universal trend to maintain harmony and equilibrium at

all cost, and to re-establish them at the earliest possible moment, when they have been disturbed through unwise action on any plane and in any sphere whatsoever.

Could you recommend several introductory books on Theosophy? I have found "The Secret Doctrine" too deep and technical for my background of occult study.

To speak of H. P. Blavatsky's *The Secret Doctrine* first. This work is not a textbook in the usually accepted meaning of this term. It is rather an encyclopaedia of Occultism, a work of reference and of research. However, by collating together various passages in this monumental work, and by underlining certain others, and reading them in a special consecutive order, it is possible to make a textbook of a very advanced kind. Some very profound teachings are recorded therein, but they are purposely veiled at times and placed in the midst of other and collateral material, historical, mythological, etc., with the idea of testing the intuitions of the student. It is certainly a work which only very few people can understand without some preliminary study of Theosophy.

The following books are to be highly recommended for the beginner, although some of them are deeper than others; so-called "beginners" are of course individuals who by no means stand all of them on the same level, and what can be recommended to one as being "simple," often proves to be too deep for him. There are grades of understanding on all levels of approach and study. To enumerate a few of the simpler textbooks:

The Ocean of Theosophy, by William Quan Judge, gives a comprehensive view of the main teachings of

Theosophy, couched in precise and careful language. Many aspects and phases of the teachings become apparent only upon second and more careful reading, and there is a great deal of additional meaning "between the lines."

The Ancient Wisdom, by Annie Besant, is a clearly written epitome of theosophical teachings intended as an introduction to the work of H. P. Blavatsky. It is one of the earlier and, in our judgment, one of the best works by this author.

From Atom to Kosmos, by L. Gordon Plummer, is a brief, succinct and logical outline of the Esoteric Philosophy, written with a great deal of originality and with a view to a scientific approach.

Man in Evolution, by G. de Purucker, is a work which correlates the age-old teachings of Theosophy with certain aspects of modern science, especially genetics and anthropology. It contains, however, certain passages which summarize fundamental propositions and tenets of the Ancient Wisdom with no direct relation to science, and these portions of the work are of basic value.

The Key to Theosophy, by H. P. Blavatsky, is a classical introduction to the Ancient Wisdom, written in the form of questions and answers. In certain portions it is very simple indeed, and most practical; in other portions, this work touches upon certain deeper teachings, and these passages require very careful thought on the part of the student.

For devotional reading and meditation, we recommend H. P. Blavatsky's *The Voice of the Silence*; Mabel Collins' *Light on the Path* and *Through the Gates of Gold*; and G. de Purucker's *Golden Precepts of Esotericism*.

THEOSOPHICAL MOVEMENT

(Partial Directory)

THE THEOSOPHICAL SOCIETY: Intern'l Hdqtrs., 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 Hdqtrs., Covina, Calif., U.S.A. Arthur L. 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 Dishoeck 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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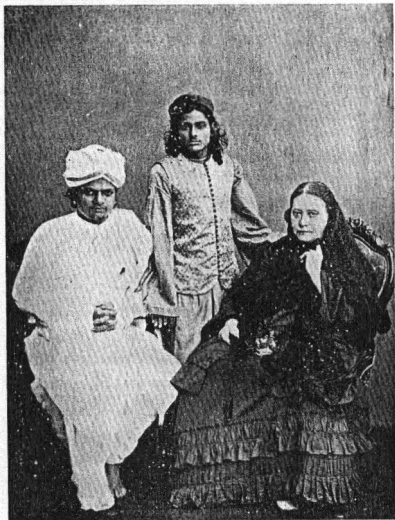
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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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H. P. BLAVATSKY, T. SUBBA ROW AND M. KRISHNAMACHARI
(The latter also known as Dharbagiri Nath and Bawajee)

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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.

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A THOUGHT TO REMEMBER

... these incomputable hosts of electrons are in reality, small entities, small lives, minute, infinitesimal. Nay more, you may say if you like that there are minute or infinitesimal lives inhabiting the atoms. Why not? Why should not the electrons, the atomic planets circling with vertiginous rapidity around their atomic sun, bear sensitive and conscious and thinking and intelligent and self-conscious creatures, even as our own planet, one of the cosmic electrons of our own solar system, bears us in similar fashion around our own central luminary ...

From such thoughts we may perhaps realize that to these minute, these infinitesimal, entities which may inhabit the atomic spaces of our bodies, the skyey spaces in their cosmos may be as large, as grand, and as great as our cosmic spaces are to us; and furthermore, that beyond our entire physical universe, which is all that is comprised within the bounds of our Milky Way, and which I call a cosmic molecule, and of which our solar systems, manifold and innumerable almost as they are, are the atoms; our entire physical cosmos, I say, may be but a molecule of some entity still more incomprehensively vast and beyond the reaches of our most ambitious imagination. Who dare say nay? Who dare say that our solar system is not in the mental purview of some entity still more vastly grand, itself but an atom! All is relative ...

Our solar system therefore being a cosmic atom, then the molecule to which it belongs, following analogical reasoning, is all other suns and systems that are encompassed within the encircling zone of the Milky Way; while the other vast universes out in the spaces beyond ours, in their turn are molecules, and thus form the incomparably larger aggregate corpus of some Entity still more incomprehensibly vast!

Consciousness is incommensurable. It cannot be measured by any physical methods of mensuration. We can know consciousness only by consciousness, for it approaches the ultimate mystery of the universe. Hence, size, volume, bulk of physical matters or matter, do not control either its nature or its field of action. It is where it is and it can manifest everywhere.

— G. de Purucker, *Man in Evolution*, pp. 82-84.

ETHICS AS A LIVING POWER

BORIS DE ZIRKOFF

The greatest loss of our present century is the loss of basic and abiding ethical standards, upon which life must of necessity be founded, in order to be constructive, integrated and whole.

The generation of which we are an integral part is a generation which has become confused, bewildered and unbalanced, primarily because it has lost its grip upon those moral and spiritual ideals which, however imperfectly, formed the background of former generations and infused into their lives and their collective behavior a strength which can never be replaced by any amount of intellectualism, material attainment, or political power.

In many respects, this state of affairs is reflected in the work and function of the Theosophical Movement, in the various forms it has assumed in our present era, seventy-five years after its modern re-awakening.

Students of Theosophy individually, and Theosophical Organizations collectively, have become altogether too much engrossed in the intellectual presentation of the teachings of the Ancient Wisdom, to the disregard of the far more important aspect, namely, the spiritual, devotional, and ethical. The evidence of this is contained in the current Theosophical magazines and books, with a few rare exceptions. Further evidence is furnished by the many internal dissensions and squabbles which have divided the Theosophical Movement, and which keep it divided, into small or greater fragments, in utter violation of the basic principle of Universal Brotherhood, and in flagrant disregard of all the precepts and instructions of its Founders.

It is of paramount importance never to lose sight of the fact that Theosophy is primarily a Way of Life, a spiritual method of living, and a discipline of conduct and self-directed evolutionary growth. The intellectual teachings of Theosophy, if dissociated from the

grand Ethics of this system of thought, are not only useless, but definitely harmful, and can be construed to mean almost anything that the lower mind desires them to mean, to achieve one or another of its personal ambitions. We have seen this taking place more than once in the history of the Theosophical Movement, and we can witness it at the present moment in more places than one.

It is a wonderful thing to realize that there exists in the world of today a large and powerful Theosophical literature, full of magnificent doctrines, and charged with spiritual strength and vitality. It would be folly to deny this self-evident fact. But this fact is not upheld, supported and strengthened by the presence in this same world of a united Theosophical Movement whose combined force would represent a great, and well-nigh invincible spiritual power directed towards the ethical regeneration of modern man. Because of this lack of unity, and this pitiful fragmentation of effort, the intellectual presentation of the teachings has become in various parts of the Movement but a way to escape from the realities of daily life.

Theosophists only too often are defined these days as individuals who *believe* in this, that, and the other; who study Reincarnation, Karma, Cycles, Rounds, Root-Races, Psychic Powers, Hierarchies, Elementals, After-Death States, and the like. The overwhelming majority of these students have no direct, first-hand knowledge of these matters whatsoever, and speak and write about them exclusively on the basis of what they have read in other people's books. We are very far indeed from a state of affairs when Theosophists could be defined as a group of men and women scattered in various portions of the earth, who *practice* self-restraint, kindness, mutual understanding, abiding sympathy for all men, im-

personal love for all that lives, strict responsibility, devotion to truth, unswerving loyalty to the noblest interests of others, magnanimity, fearlessness, courage, helpfulness and self-forgetfulness. What a wonderful thing it would be if we could be sure of the fact that Theosophists were people who never upheld any questionable political movements, who never lent any support to organizations or pressure groups intended to psychologize the people into this, that, or another course of conduct, and who under no circumstances held jobs in industrial or other enterprises founded upon one or another form of mutual exploitation or extortion.

If the ideals, precepts and ethical values enumerated above were the foundation-principles of Theosophists' lives, their means of livelihood would in most cases conform to these ideals. Unfortunately they do not. This creates an added tension, a "split" between the teachings they *believe* in, and the actions, feelings, attitudes and reactions which they manifest in daily life.

The net result is very simple and quite obvious. Seventy-five years after the founding of the modern Theosophical Society, the latter does not occupy a commanding place in the modern world of thought, does not inspire world-wide respect — as, for instance, the Society of Friends does — and does not provide that spiritual incentive and ethical inspiration to millions of people which the very nature of the ancient precepts and teachings would imply.

It is impossible to evade this conclusion by pointing to the obvious fact that some of the teachings of Theosophy have become familiar to certain groups of mankind, and that certain postulates of the Ancient Wisdom are now proclaimed by modern Science. All that may be true, but it is also true that certain less materialistic teachings which Science has accepted now, have already degenerated into a series of new murderous weapons for the destruction of mankind. Obviously, there

is something lacking in this equation.

What is lacking, and is imperatively needed, is an ethical re-awakening from within the spiritual center of man, *whatever may be his beliefs*; and such re-awakening can never come about by the mere study of voluminous books, were they written by the Initiates themselves. It can come about only through an inner change of consciousness, a movement of the spiritual will, a re-orientation of the entire thinking and feeling apparatus, under the influence of the Inner Selfhood — the God within Man. Short of this motivating power, no intellectual dissertations, no mental twists and twirlings, and no escape mechanisms, will ever achieve the contemplated effect.

How difficult this achievement is, and how unwelcome it is to the lower personal man of each one of us, is not hard to prove. Any theosophical study class is an illustration of it. It is the simplest thing in the world to gather a few people for an intellectual study of the teachings of Theosophy. They never have enough of them, if they are inclined towards this general type of thinking. They will read books and attend lectures; they will study, do a certain amount of research, and engage in correspondence courses. But ask them to undertake a thorough search of their own consciousness and mind, to experiment with their own lives, to cut out foolish and useless habits, to cleanse their emotions, to control their passions, to purify their minds, to introduce some small orderliness into their habits of eating, sleeping, and working, to eliminate from their lives utterly wasteful occupations clogging their mental vision, and obstructing the horizon of their lives, — and they will either run away from you, or lose interest, or, in the worst cases, misinterpret your suggestions and harbor an unfriendly feeling towards you.

Such is human nature in this twentieth century of enlightenment. Beneath the outer veneer, there hides the same old Adam of flesh and bones, wedded

to carnal pursuits, hypnotized by the shadows of the sensuous world. Only long ages of evolution will produce any radical change in the majority of mankind. For the few, such change can conceivably take place in a very short time, by means of that inner spiritual awakening which has nothing to do with time or space, as we understand

them, and can never be described in any finite terms. It is the voice of the Inner God, the inrush of its potent fluids into the sphere of the lower man when the latter has been conditioned by suffering, aspiration and devotion. Others have attained to it in all ages and in all climes. And if others have, why not you and I?

"If you desire to strengthen the spiritual nature within you, you have just now excellent opportunity. You say that practically you have all that men desire. You may thank your Karma for that. What you require is to get away from yourself. You must learn to find more interest in the joys and sufferings of other people than your own. Find out some activity in life that takes you into schemes of welfare for others: sacrifice something of your own ease and comfort. There are dozens of ways of human service, and it is for you to select one or more of them and work hard at them. That is the shortest road to the Masters. Do all good work in Their name and when by service you have earned the right to come to Them, They will arrange for your coming."

— From a letter of C. Jinarajadasa, published in
The Indian Theosophist, May, 1950.

"I call that mind free which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions."

— William Ellery Channing

"When it is relevant, truth has to be uttered, however unpleasant it may be. Irrelevance is always untruth and should never be uttered . . . Confession of one's guilt purifies and uplifts. Its suppression is degrading and should always be avoided."

— Gandhi, in *Harijan*, December 21, 1947.

THE THEOSOPHICAL SOCIETY

COL. HENRY STEEL OLCOTT

[On November 17, 1875, Colonel Henry Steel Olcott, who had recently been elected President of the newly-formed Theosophical Society, delivered his Inaugural Address at Mott Memorial Hall, in the City of New York. The following excerpts from this address are of special interest in this, the seventy-fifth year of the modern organized Theosophical Movement. — *Editor.*]

In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as the religious press. It has sounded in the ears of some of the leaders of the contending forces of rheology and science, like the distant blast of a trumpet to the struggling armies in a battle. The note is faint as yet, and indicates neither the strength nor purposes of the body approaching. For either side, it may mean a reinforcement that will help turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

From what little has been said in its behalf, it is not yet clear to the public how this "new departure" should be regarded. Neither Church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronizingly encouraged as likely to "enliven a prosaic age with exhibitions of mediæval tricks of sorcery," while others denounce it as the forerunner of a relapse into "the worst forms of fetishism". The Spiritualists began, a few years ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esoterism, and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitely committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

Such being the state of the case at the very onset of our movement, before one blow has been struck, am I not warranted in repeating the statement that in the coming time it is inevitable that the birth of this Society of ours must be considered as a factor in the problem which the historian will be required to solve?

The present small number of its members is not to be considered at all in judging of its probable career. Eighteen hundred and seventy odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion; and twelve centuries ago, the only believer in Islamism, which now counts two hundred and fifty million devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this Society will have upon religious thought — I will go further, and say, upon the science and philosophy — of the age: great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to

every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members: the propagandist disciples sent out by Jesus went barefoot, ill-clothed, and without purse or scrip.

What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? What is it that makes me not only content but proud to stand for the brief moment as the mouthpiece and figure-head of this movement, risking abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand — the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides to call them to account, and begin to think for themselves. Because I feel, as a sincere Theosophist, that we shall be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, "set to work to learn a new alphabet of Science on the lap of Mother Nature".

As a believer in Theosophy, theoretical and practical, I personally am confident that this Society will be the means of furnishing such unanswerable proofs of the immortality of the soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated atheism in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery.

Look back the few, the very few, years to the time when William Lloyd Garrison was led through Boston streets with a rope around his neck. Compare that with the present state of the Slavery Question, and then tell me what may not a few earnest, determined, unselfish people do. Why, in 1859, I myself went, at the risk of my life, to report for the New York *Tribune* the hanging of John Brown; and in 1857, while I was visiting Senator Hammond, of South Carolina, solely in my character of a student of scientific agriculture, and having nothing whatever to do with politics, an Augusta paper advised my commission to jail because I wrote for the *Tribune*, although only upon agriculture. Having passed through such experiences, and seen so complete a reversal of conditions within the space of less than a score of years, I feel that neither I nor this Society incurs any great danger by displaying a little moral courage in so good a cause. Let the future take care of itself; it is for us to so shape the present as to make it beget what we desire and what will bring honor upon us. If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes of absolute knowledge. If we are divided, irresolute, temporizing, jesuitical, we shall fail as a Society to do what is now clearly within our reach; and future years will doubtless see us bewailing the loss of such a golden opportunity as comes to few persons in a succession of centuries.

But if this Society were to dissolve within one year, we should not have lived in vain. To-day is our own; to-morrow may be; but yesterday is gone for ever. In the economy of nature, an impulse, however slight, once given to matter, is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman has changed

the destiny of nations; the speaking of a word in the mountains may bring a crushing avalanche upon the hamlet that lies at their feet; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world.

About us we see the people struggling blindly to emancipate their thought from ecclesiastical despotism — without seeing more than a faint glimmer of light in the whole black horizon of their religious ideas. They struggle from an irrepressible desire to be free from shackles which bind their limping reason after their volant intuitions have outgrown them. Upon the one side, the philosophical chemists invite them to an apotheosis of matter; upon the other, the Spiritualists fling open the painted doors of their "angel world". The clergy hold them back and hiss warnings and anathemas in their ears. They waver, uncertain which way to go. Heirs to the spiritual longings of the race, they shrink back from the prospect of annihilation, which, in their own case, when life's burden presses heavily, may not always seem unwelcome, but which was never meant for those near and dear ones who have died in their youth and purity, and left behind a sweet fragrance when the alabaster box was broken and they passed the Veil of Isis . . .

The Protestant sects begin with the fatal assumption that an infallible and inspired Bible will bear the test of reason, and so forecast their own doom; for the analytical power of reason is bounded only by the limits of ascertained truth, and fresh discoveries are daily made among the remains of antiquity, which attack the very foundations upon which the whole scheme of Christianity is based. The most audacious explorers in science are recruits from Protestantism; that would-be mistress of our conscience is stabbed by her own children. The Catholic Church having erected a theocracy upon the ruins of ancient faiths, and stolen not only their allegories but their very exoteric symbolism and revamped them for her own use, is gathering her forces for the struggle that she knows too well is close at hand, and that will be mortal. Enraged at the progress of the age, which has extinguished her penal fires, destroyed her torture-chambers, blunted her axe, and made it impossible for her to re-bathe her hands in human blood, she is working silently, cunningly, and with intense eagerness to regain her lost supremacy. What this undercurrent is we may see in the disgraceful Orange Riot of 1872; the recent conviction of poor Leymarie, in Paris; and the affair of Guibord, in Montreal, whose body has just been buried in a ton of Portland cement and under the escort of thirteen hundred armed police, infantry, and artillery, to protect it from the rage of the Catholics, because Guibord belonged to a society which admitted liberal books into its library! We may also see the secret machinations of the Church in the perversions to its communion; the establishment of schools, colleges, convents, monasteries; the schemes to romanize a portion of our common schools; the building of costly cathedrals; and the erection of parishes into bishoprics, and bishoprics into archiepiscopal sees.

Upon what does this Church or any other ecclesiastical hierarchy stand, but upon the congenital longing of man for an immortal existence; the obscurity of our view of the other world by reason of intervening matter; and the urgency of material wants, which oblige us to accept the intervention of a select class of spiritual guides and expounders, or go without spiritual nourishment other than such as we can pick up beside the dusty road along which we trudge from youth to old age?

If the founders of the Society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged Theosophic discoveries (I say *alleged*,

as president of an non-committal society of investigation; as an individual, I should omit that word, and give full credit where it is due) and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost; if there be any who think to pervert this body to sectarian or any other narrow, selfish ends; if there be any cowards, who wish to meet with us in secret and revile us in public; if there be any who begin with the hope of expectation of making everything bend to their preconceived notions, regardless of the evidence; if there be any who, in subscribing to the broad and manly principle enunciated in the by-laws, that we will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered; if there be any such, I pray them, in all kindness, to withdraw now, when they can do so without hard words or hard feelings. For, if I understand the spirit of this Society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me — poor, weak man, honored far beyond my deserts in my election to this place of honor and of danger — I can only say that, come well, come ill, my heart, my soul, my mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone. But I shall not be alone, nor will the Theosophical Society be alone. Even now branch societies are projected in this country. Our organization has been noticed in England, and I am told that an article upon the subject is about to appear in one of the greatest of the quarterlies. Whether it shall be couched in friendly or hostile spirit matters little; our protest and challenge will be announced, and we may safely leave the rest to the natural order of events.

If I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for anything if the work had been begun in any country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stands alike before the law, and where religious heterodoxy works no abridgment of civil rights.

Our Society is, I may say, without precedent. From the days when the Neoplatonists and the last cheurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of Theosophy has not been attempted.

There have been secret political, commercial, and industrial societies, and societies of Freemasons and their offshoots, but, even in secrecy, they have not attempted to perform the labor which lies before us and which we will do openly.

To the Protestant and Catholic sectaries we have to show the pagan origin of many of their most sacred idols and most cherished dogmas; to the liberal minds in science, the profound scientific attainments of the ancient magi. Society has reached a point where *something* must be done; it is for us to indicate where that something may be found . . .

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers more glib than truthful, have already charged us with being reactionists who turn from modern light (!) to mediæval and ancient darkness! We seek, inquire, reject nothing without cause, accept nothing without proof; we are students, not teachers . . .

SEVENTY-FIVE YEARS AGO

The historical document, facsimile of which appears on the opposite page, has been reproduced from *The Path*, New York, Vol. IX, No. 1, April, 1894, where it appeared as a frontispiece to the volume. At the time, it was taken from the Minute Book of The Theosophical Society, the text being in the handwriting of John Storer Cobb who prepared the minutes from his own pencil notes taken during the meeting.

This meeting was held at the rooms of H. P. Blavatsky, 46 Irving Place, New York. On the preceding evening, September 7th, the formation of a society to pursue and promote occult research was proposed by Col. Olcott, after Mr. Felt had given a lecture on "The Lost Canon of Proportion of the Egyptians". The proposal was favorably received. Upon motion of Wm. Q. Judge, Col. Olcott was elected Chairman, and upon the latter's motion, Mr. Judge was elected Secretary. The hour being late, the meeting was adjourned to the following evening.

When this document was reproduced in *The Path*, an explanatory note appeared editorially, making a slight correction in the minutes as they stand. The meeting opened when Wm. Q. Judge rose and, assuming the place of Chairman, proposed Col. Olcott as permanent Chairman, which motion was carried.

At the next meeting, held September 18, it was resolved that the name of the Society be "The Theosophical Society". There were two more preliminary meetings, namely on October 16 and 30. On the last-named date, final election of officers took place, and the meeting was adjourned to Wednesday, November 17, when the President, Col. Henry S. Olcott, would deliver his Inaugural Address. This took place at the Mott Memorial Hall, 64 Madison Avenue, New York, the meeting having been called to order at 8:15 P.M. Excerpts from this Address appear elsewhere in the present issue.

It would appear, therefore, from the Minutes of the first gathering reproduced herewith, that the Society had sixteen *formers*, to use Col. Olcott's expression. These were people of interesting and quite varied characteristics. Regarding some of them but little is known. Some brief information concerning their background might be of interest to the readers.

CHARLES SOTHERAN was a relative of the London booksellers of the same name. He was with Sabin and Sons, booksellers, New York, and connected in a literary way with their journal *The American Bibliopolist*. He had a very peculiar temperament. Three months after the Society was formed, trouble arose, as Sotheran made inflammatory speeches at a political street meeting and wrote bitterly in the newspapers against H.P.B. and the Society. His resignation was accepted, and, for the sake of protection, the Society was made into a secret body, with signs and passwords. Later on, Sotheran apologized and was taken back into membership. He gave useful help to H.P.B. during the writing of *Isis Unveiled*. He published a small short-lived journal called *The Echo*, in which H.P.B. wrote a couple of articles. After the Founder's departure for India, his name was not again mentioned.

DR. CHARLES E. SIMMONS was a New York physician.

HERBERT D. MONACHESI was a newspaper reporter. He was Italian by birth and of very psychic temperament. He was responsible for a remarkably lucid article regarding the original program of the Society, published in *The Sunday Mercury*, N.Y., 1875. H.P.B. commented upon it as follows in her *Scrapbook I*: "Our original programme is here clearly defined by Herbert Monachesi, F.T.S., one of the Founders. The Christians and Scientists must be made to respect their Indian betters. The wisdom of India, her philosophy and achievements must be

made known in Europe and America, and the English be made to respect the natives of India and Tibet more than they do. H.P.B." Monachesi wrote about an intended Buddhist Mission to America, to make known Eastern spiritual knowledge.

CHARLES CARLETON MASSEY was an English barrister and literateur and was keenly interested in Spiritualism. He was one of the ablest metaphysicians in Great Britain, and a lucid and scholarly writer on psychic subjects. He visited the U.S.A. in 1875, and went to Chittenden to verify for himself Col. Olcott's accounts of the Eddy phenomena. After several years of friendship, differences arose between him and the Founders. He resigned when the Society for Psychic Research attacked H.P.B. and gave allegedly damaging evidence against her. He died in 1905.

W. L. ALDEN was an editorial writer on the *New York Times*, and of considerable repute for caustic and humorous criticism upon current topics. Later on, he held Consular appointments under the American Government. He did not stay with the Society for any length of time, criticized it at a later date, and dropped out.

GEORGE H. FELT was a New York engineer, brilliant, and possessing genius. His lecture on "The Lost Canon of Proportion of the Egyptians, Greeks and Romans" was published by Bouton in book-form, and elicited considerable comment from Wm. E. Gladstone. He soon drifted out of the Society.

D. E. DE LARA was a learned old gentleman of Portuguese-Hebrew extraction. H.P.B. and H.S.O. had great affection for him. He seems to have remained a member till he died.

DR. W. BRITTEN was a Spiritualist and husband of Mrs. Emma Britten. He left the Society early.

MRS. EMMA HARDINGE BRITTEN has been before the public for forty years as a Spiritualistic medium, inspirational lecturer, and authoress. Some of the early meetings of the So-

ciety were held in her house. She published in her book, *Nineteenth Century Miracles*, 1884, almost the only extant account of the meeting of September 7th, 1875. Her name is associated with a work called *Art Magic* which was written by her lifelong friend, the Chevalier Louis Constant, for whom she was acting as translator and secretary. It dealt with subjects closely resembling those explained in *Isis Unveiled*. Col. Olcott gives a great deal of interesting information on this subject in his *Old Diary Leaves*, First Series, pp. 185-201, to which the student is referred. Mrs. Britten left the Society fairly soon. At a later date, she joined Prof. Coues and others in spreading the calumny that *Isis Unveiled* was written by Baron de Palm.

HENRY J. NEWTON was a wealthy retired manufacturer, and foremost Spiritualist in New York City, being President of the Society of Spiritualists. He was also President of the Photographic Section of the American Institute. He invented the dry-plate method in photography. For a while he served as the Treasurer of the Theosophical Society, but withdrew when he found that H.P.B. was not going to show him either Adepts or elementals. He retained the Record List of the Society, which he refused to give up, and was inclined to think of himself as having formed the Theosophical Society. He died in 1895.

JOHN STORER COBB was an English barrister and Doctor of Laws; also ex-editor of the *New-Era* magazine, the organ of the Reformed Jews. He was a leader in the Cremation Movement. He was sent to England by the Theosophical Society to assist in the formation of the British T.S., in 1878. He lost interest and disappeared.

J. HYSLOP. No definite information regarding him has been discovered.

H. M. STEVENS. No definite information available.

To these should be added the following three individuals whose names appear on the list of the officers of the

Theosophical Society elected at the meeting of October 30, 1875.

DR. SETH PANCOAST, of Philadelphia, who was a Kabalist and student of alchemy; he had been a professor at a medical college and had written on medical subjects. The Kabala was the chief study of his life, and he had collected an extensive library of occult books. He later wrote a notable work on the therapeutic and occult properties of the blue and red rays of the spectrum. H.P.B. always spoke with great respect of his erudition. Under the pseudonyms of "Lex" and "Lex et Lux", he wrote for the Spiritualistic papers on Kabalistic and other matters. He had been elected Vice-President of the Society. He remained a member till he passed away

in 1889.

JUDGE R. B. WESTBROOK, who for a time was a Professor of Philology in a British University. He was made one of the Councillors of the Society, and became a Vice-President of it in 1877. H.P.B. had a high regard for him, but it is not clear what became of him at a later date.

REV. J. H. WIGGIN, who was Editor of *The Liberal Christian*, in which he reported the first meeting of September 7, 1875. However, he resigned before the end of the year.

The facts condensed in the above outline have been taken mainly from the valuable work of Josephine Ransom, *A Short History of The Theosophical Society* (Theos. Publ. House, Adyar, 1938).

UNITED YET INDEPENDENT

HENRY T. EDGE

[Originally published in *The Path*, New York, Vol IX, May, 1894]

In cooperative work, as in every other problem before students of occultism, there are two extremes to be avoided and one right course to be maintained; two evils opposed to one good; a pair of opposites reconciled by a unity; and in cooperative work, as in other problems, many make the mistake of avoiding the more obviously wrong extreme merely to fall into the other extreme which is less obviously wrong. A body of workers should neither repel one another nor lean on one another. The former maxim is so obvious that no one fails to recognize its truth and to strive to act in accordance with it; but there are many who, in doing so, rush to the opposite pole of weak reliance on others. Workers should cling to the cause, not to each other; for if they cling to each other, the failure of an individual will be disastrous for the whole; while, if each one clings to the cause, each one must be torn away separately ere the whole fabric can be destroyed. The pillars of a temple do

not lean up against one another, neither do they counteract each other; each stands firmly on its own base and is independent of the support of the others, yet all unite in the common object of supporting the dome. We must be as the pillars of a temple, helping one another, yet independent and each on his own base. The destruction of one or two does not seriously impair the building, for the others still stand firm.

In unity is strength, and though we must be united in a common object, yet we must not lose the advantage arising from our individual unity. A body of workers all mutually dependent constitutes a single united centre of force; but if, while maintaining their unity of purpose, they retained their independence of individual action, they would be more powerful, for they would constitute a number of separate centres synthesized by one great centre — a number of unities forming one cardinal unity. When many members of a body are self-reliant, their self-

reliance synthesizes itself into a great power and stability, and the total force is much greater than it would be if they all leaned up against one another. It is a law of nature that a number of *logoi* or individualities should constitute collectively a single superior *logos* or individuality. Our Egos, though each acts independently, all emanate from a single central *logos*, of which they are only parts, but whose quality of egoism each reflects. Our bodily organs, though each has a separate function, all unite to form the whole man. They do not thwart each other, nor absorb one another's functions, nor combine to do the work of one. We should be like the rays of the sun, which shoot in all directions and yet are but fulfilling the separate details of a single organized plan. It is upon this very diversity of course that depends the successful carrying out of that plan; for were all the rays to shoot in the same direction the sun as a luminary would be a failure. This illustration also serves to show us how two people pursuing opposite courses can yet subserve a common end; for to every ray there is another that shoots in the precisely opposite direction.

Why should we try to persuade our friends over to our own views, or grieve because they differ from us in details? Would we have all workers do the same work, all climbers ascend the same path, all occultists follow the same ray of truth? Light has many hues and the sun has many planets; and though there is a maxim to the effect that those not yet qualified to be suns may remain for the present humble planets, no reason is given why we should all be the same planet. A general, in conducting a campaign, assigns to each division of his army a particular portion of the work he wishes carried out; a master-printer

assigns to each operative his due share of the work in hand, one setting the type, another reading the proofs, and so on. Each subdivision does its own work without interfering with the work of others, and through this simultaneous carrying out of many dissimilar details the whole plan, for which all alike cooperate, is successfully accomplished.

Though most of us recognize this principle in matters of external work, there are many who fail to carry its application into more interior departments of our work; it applies equally well to methods of thought and ways of looking at the questions that affect our moral life. One student may, through the exigencies of his own nature, be impressed most strongly by the value of fiery energy, while another may pin his faith to the principle of "power through repose": if these two should try to convert one another, they would be merely wasting time and labor, and the work of both would be hindered. Each should do what is best for himself, and leave the other to follow what is best for him. We are all necessarily impressed with different aspects of the great problem, and must therefore all work on different tasks, but, while recognizing our own method as the best so far as we ourselves are concerned, we must frankly acknowledge the equal importance (to the general body) of our brother's plan.

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

I WOULD LIKE TO ASK...

Are wars inevitable in our state of evolution?

Nothing is inevitable, in any state of evolution. Wars, like a number of other psychological delusions affecting mankind, can be out-grown by means of self-restraint, reason, and common sense (which, unfortunately, is very *un*-common!). Wars are merely the cumulative result of mental and emotional attitudes which we have allowed to take possession of our deeper and sound judgment. As long as we delude ourselves into believing that national or international issues and problems can be solved and decided by means of violence, we will have wars. There is a growing number of people in the world today who do not believe so, and the chances of their convictions gaining currency are good. To imagine that any habit is insurmountable, and that certain conditions are inevitable, is a form of defeatism. Wars can be, and will be, stopped when the collective thinking of universally-minded men and women restrains once and for all, and re-educates, the sub-human thought-standards of unreasonable and violent minds. Ever heard of Ira Wolfert's book, *An Act of Love*? Here is what he thinks of war:

"Oh, war was the same as peace. Everybody knew it. Why had it taken Harry so long to discover? The proof of its sameness was that people submitted without revolt when their governments declared war and fought in a war without feeling they had gone insane. Would it be possible for them to do so, if war

were not simply the same as peace, only more violently so?

"Would people submit to fighting in a war if, in order to win it or live through it, they were given new attitudes and values along with their uniforms? Suppose to win a war, a nation of people had to, for instance, join not an army but Christianity. They had to step out of their competitive way of life and adopt the Good Book as the manual of arms. The battle was to "Love thy neighbor," and he would win the war who loved the most.

"The war would not be fought. How could anyone nowadays fight such a war? It was too radical. There would be a world-wide revolt against such a war. You could command a man to blow up a city of people in order to win a competition or remain alive in a competition and he would do it. He wouldn't like it, but he'd do it. But you could not command him to love a city of people to win a competition or remain alive in it. He would not be able to. He wouldn't be able to believe he could win that way. His whole life would be against believing it. His whole life had taught him that the way to win was to outdo the next man, profit from his loss. There was no gain except in another's loss. How could he overthrow his life because a bugle had blown? The bugle of war only stirred him up to carry on his life more actively."

"And if we believe in our individual capacity for indefinite improvement, why should we doubt the capacity of the race for continued progress, as long as it dwells upon the earth? . . . I beseech you to treasure up in your hearts these my parting words: 'Be ashamed to die until you have won some victory for humanity'."

— Horace Mann.

H. P. BLAVATSKY

Collected Writings

For the Year

1883

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A THOUGHT TO REMEMBER

"... In order to have your proof, you must work for it. In all this great universe there is no proof obtainable except by work; whether work of the body; work of the eye; work of the mind, that great overseer which sums up the results of all other classes of work; work there must be or proof there is none the only proof lies in man's own experience. There is no other that does not melt away like the hoar frost on the mountain, like the foam dashed from the turbulent sea

"... We should each seek to give our own proofs. No more is needed. No more can be asked. The proofs lie within ourselves; your daily acts fecundate them, your lives are their heralds. You have but to speak them. There is not one of us from whom all the rest may not learn something of proof, were that proof but brought before them. And is it not a duty which we owe to our belief, to demonstrate the real amplitude of its base?

"Or perhaps it is proof of our ideals that men ask. What kind of proof, think you, would hold good of an ideal? I can conceive no other proof than its action upon the life. Were I asked, 'Who are these men who have attained in ever so small measure to some proof of these great truths?' I would make answer thus: They are those who have looked upon a far star beyond the tempest. They are those who have worked and toiled and waited, who being crushed have arisen, who having fallen have struggled and have arisen again and again. They are those who have done this for the sole and pure sake of the realization of an ideal which assures them that the salvation of one is inextricably bound up in the salvation of all. They are those who have seen the mighty image of Unity and Harmony far beyond the contemplation of the mere mortal mind, and who work on towards it regardless of themselves, caught up in the glory of that immortal ideal. For the proof of a man is his life. The proof of an Ideal is its life in the soul."

—Mrs. J. C. Keightley in *The Path*, Vol. VIII, February, 1894, pp. 343, 350-51.

FORWARD WITH THE SUN:

The Winter Solstice season is with us again.

At this sacred and mystic time of the yearly cycle, at the mid-point of our century, we pause for reflection and inner appraisal.

The elemental powers of the outer world are feverishly at work to arrest or confuse the progress of the spiritual awakening of mankind, and their obedient emissaries and devotees prepare and polish the weapons for another human holocaust.

Yet the spiritual powers of the inner and invisible world, guiding the faltering steps of the human hosts, are gaining momentum and reach with their shafts of light into recesses never before illumined with the greater light of Truth.

The final termination of an historic era is close at hand. We hear its knell, echoed through the corridors of time. We see its ghastly shadows flit across the fields of human sorrow, as the gaunt spectre of materialism and brutal selfishness recedes into the gloom of bygone centuries, under the victorious pressure of the Powers of Light.

The bewildering confusion of human minds, the restlessness of human emotions, the inadequacies of human conduct, are but the natural reactions to the influx of new and unfamiliar energies to which the inertia of earthly man is unable to adapt itself. The Wind of the Spirit is blowing over the murky waters of human passions, and its challenging and invigorating power brings to the surface the dark and evil motives of men, so that they can be purified and cleansed.

Thought is forever victorious over emotion. Reason—over blind belief. A man is great in proportion to his thought; so is a civilization. The thought-world of the Occident, apart from the rays of genius which have at times illumined it, has been based upon the worship of brute force, the exploitation of the ignorant and weak, the hypnotic stranglehold of ecclesiastical theologies, and the consistent denial of the spiritual factors at work in the consciousness of man.

The world of Oriental culture, inspite of its temporary downfall and its primitive ways in terms of Occidental standards, has been permeated by the currents of spiritual thought, and has embodied in its literature, its art, and its religious life, at least a portion of the sublime message left to mankind by the Sages and Seers of bygone days.

And the Orient is astir with a new life.

The question we may well ask of ourselves and of others is: Has the time come for the Orient to fecundate once more the barren and desolate fields of the Occident, with the life-seeds of a new world-conception? It has done so before. Will it do so again? *Ex oriente lux!*

The redeeming power for mankind does not lie in the political and economic schemes which for a time affect and discipline its outward forms of life. It lies in the thought-currents which outline a new and greater world-outlook, and manifest themselves in a faulty and partial manner in the institutions and social reforms built by the hand of man. Behind the mere forms is consciousness at work. Behind consciousness—the cosmic impulse to growth.

And when we turn our eyes away from the clash of mere outer forms, and try to perceive that consciousness at work—lo and behold! Like unto the Winter Solstice season, the Sun of the Spirit turns northward again, and rises in the sky of human aspiration, with healing in its wings!

CHRISTMAS THEN AND CHRISTMAS NOW

H. P. BLAVATSKY

(Originally published in *The Theosophist*, Vol. I, December, 1879, pp. 58-59)

We are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities—the birth of the founder of their religion. When this paper reaches its Western subscribers, there will be festivity and rejoicing in every house. In North-Western Europe and in America the holly and ivy will decorate each home, and the churches be decked with evergreens; a custom derived from the ancient practices of the pagan Druids “that sylvan spirits might flock to the evergreens, and remain unnnipped by the frost till a milder season.” In Roman Catholic countries large crowds flock during the whole evening and night of “Christmas-eve” to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her garb of “Queen of Heaven.” To an analytical mind, this bravery of rich gold and lace, pearl-broidered satin and velvet, and the bejewelled cradle do seem rather paradoxical. When one thinks of the poor-worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future “Redeemer” was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the “Son of Man,” who had “not where to lay his head.” It makes it all the harder for the average Christian to regard the explicit statement that—“it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven,” as anything more than a rhetorical threat. The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospels for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin—“the voice of one crying in the wilderness.” In that, she but followed the wisdom of the ages—the wisdom of the old Aryans, which is also “justified of her children”; for, as neither the modern Hindu devotee understands a word of Sanskrit, nor the modern Parsi one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three—Brahmanical High Priest, Zoroastrian Mobed, and Roman Catholic Pontiff, are allowed unlimited opportunities for evolving new religious dogmas out of the depths of their own fancy, for the benefit of their respective churches.

To usher in this great day, the bells are set merrily ringing at midnight, throughout England and the Continent. In France and Italy, after the celebration of the Mass in churches magnificently decorated, “it is usual for the revellers to partake of a collation (*reveillon*) that they may be better able to sustain the fatigues of the night,” saith a book treating upon the Popish church ceremonials. This night of Christian fasting reminds one of the *Sivaratree* of the followers of the god Siva,—the great day of gloom and fasting, in the eleventh month of the Hindu year. Only, with the latter, the night’s long vigil is preceded and followed by a strict and rigid fasting. No *reveillon* or compromises for them. True, they are but wicked “heathens,” and therefore their way to salvation must be tenfold harder.

Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast days, during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and May. As there never was any authentic record, or proof of its identification, whether in secular or ecclesiastical history, the selection of that day long remained optional; and it was only during the fourth century that, urged by Cyril of Jeru-

salem, the Pope (Julius I) ordered the bishops to make an investigation and come finally to some agreement as to the *presumable* date of the nativity of Christ. Their choice fell upon the 25th of December,—and a most unfortunate choice it has since proved! It was Dupuis, followed by Volney, who aimed the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astronomical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. "Dupuis shows that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before Christ"—remarks Higgins in his *Anacalypsis*. As Dupuis, Volney, and Higgins have all been passed over to posterity as infidels, and enemies of Christianity, it may be well to quote, in this relation, the confessions of the Christian Bishop of Ratisbone, "the most learned man that the Middle Ages produced"—the Dominican, Albertus Magnus. "The sign of the celestial Virgin rises above the horizon at the moment in which we fix the birth of the Lord Jesus Christ," he says, in the *Recherches historiques sur Falaise, par Langevin pretre*. So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and *Darkness* is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *San* begins to increase.

However it may be, the Christmas festivities that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the Church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honour of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called "Holy Virgins," and a DIVINE BABE may be found in every "heathen" religion. We will now draw two pictures of the Merrie Christmas; one portraying the "good old times," and the other the present state of Christian worship. From the first days of its establishment as Christmas, the day was regarded in the double light of a holy commemoration and a most cheerful festivity: it was equally given up to devotion and insane merriment. "Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed 'December liberties,' in which everything serious was burlesqued, the order of society reversed, and its decencies ridiculed"—says one compiler of old chronicles. "During the Middle Ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bulls' heads, cherubs, Eastern Magi (the Mobeds of old), and manifold ornaments." The custom of singing canticles at Christmas, called Carols, was to recall the songs of the shepherds at the Nativity. "The bishops and the clergy often joined with the populace in carolling, and songs were enlivened by dances and by the music of tambours, guitars, violins and organs . . ." We may add that down to the present times, during the days preceding Christmas, such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the *Kaliadowki*. In Italy Calabrian minstrels descend from their mountains to Naples and Rome and crowd the shrines of the Virgin-Mother, cheering her with their wild music.

In England, the revels used to begin on Christmas-eve, and continue often till Candlemas (Feb. 2) every day being a holiday till Twelfth-night (Jan. 6). In the houses of great nobles a "lord of misrule," or "abbot of unreason" was appointed, whose duty it was to play the part of buffoon. "The larder was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey." . . . "A glowing fire, made of great logs, the principal of which was termed the 'Yule log,' or Christmas block, which

might be burnt till Candlemas eve, kept out the cold; and the abundance was shared by the lord's tenants amid music, conjuring, riddles, hot-cockles, fool-plough, snap-dragon, jokes, laughter, repartees, forfeits and dances."

In our modern times, the bishops and the clergy join no more with the populace in open carolling and dancing; and feasts of "fools and asses" are enacted more in sacred privacy than under the eyes of the dangerous, argus-eyed reporter. Yet the eating and drinking festivities are preserved throughout the Christian world; and, more sudden deaths are doubtless caused by gluttony and intemperance during the Christmas and Easter holidays, than at any other time of the year. Yet, Christian worship becomes every year more and more a false pretence. The heartlessness of this lip-service has been denounced innumerable times, but never, we think, with more affecting touch of realism than in a charming dream-tale, which appeared in the *New York Herald* about last Christmas. An aged man, presiding at a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night. "He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic Church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were at length dismissed by the pastor with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel made no sign!

"Attended still by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered castaway stood in the gutter beside the curbstone, with her pale, famished hand extended, silently pleading for alms. As the richly-attired worshippers from the church passed by, they shrank from the poor Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch.

"Just then an intoxicated sailor came reeling down the side-walk on the other side. When he got opposite the poor forsaken girl, he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, 'Here, you poor forsaken cuss, take this!' A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God."

A concretion, one might say, of the Biblical story of the judgment upon the woman taken in adultery. Be it so; yet it portrays with a master hand the state of our Christian society.

According to tradition, on Christmas-eve, the oxen may always be found on their knees, as though in prayer and devotion; and, "there was a famous hawthorn in the churchyard of Glastonbury Abbey, which always budded on the 24th, and blossomed on the 25th of December"; which, considering that the day was chosen by the Fathers of the church at random, and that the calendar has been changed from the old to the new style, shows a remarkable perspicacity in both the animal and the vegetable! There is also a tradition of the church, preserved to us by Olaus, archbishop of Upsala, that, at the festival of Christmas, "the men, living in the cold Northern parts, are suddenly and strangely metamorphosed into wolves; and that a huge multitude of them meet together at an appointed place and rage so

fiercely against mankind, that it suffers more from their attacks than ever they do from the natural wolves." Metaphorically viewed, this would seem to be more than ever the case with men, and particularly with Christian nations, now. There seems no need to wait for Christmas-eve to see whole nations changed into "wild beasts"—especially in time of war.

HOPE

Hope is one of the most unsubstantial of our sentiments, and yet it is so ingrained in our consciousness that no one is without it in degree and in one form or another.

Mentality and the human reasoning functions may appear at times to find satisfactory causes in biological, hereditary or invironmental conditions, but when all is said of these factors there is always something perceptible of a different nature which is beyond analysis.

Hope may be defined as "a sub-conscious *awareness* of a super-conscious *attraction* to a superior state or condition." This definition contains in it the implication of a progressive upward (!) evolution and unfoldment; and, being innate in all human beings, it also suggests the almost certain continuing re-embodiment of the entity, in order to fulfil its desires and ultimate destiny—whatever that may be.

The basic idea is applicable to mundane affairs and situations, for, however depressing they may be at times, there is the inner recognition that they are temporary, and that there is a better future in the course of the revolving cycles, even if it be in an after-death experience.

Were it not for this innate HOPE, very often the conditions and stresses which individuals are subject to would bring about a static state of inertia, or, in extreme cases, the effort to live would largely cease, with the result that death would occur in a similar way by which certain natives in the Pacific Ocean areas, which are of old Atlantean stock, die at will, or lack of will to live.

L.B.

Are you able to simply shine whether you are noticed or not?

Can you see those now below you in the ranks suddenly take some foremost place you had wished yourself to occupy?

Can you stand giving up your present work to some one better fitted to do it?

Can you stand seeing your name in print without feeling that delicious sensation up and down your back?

Can you feel the same sensation with equal joy when another's name appears in brighter colors in the same print?

Can you stand being praised?

Can you stand hearing someone else praised?

Can you stand being left to stand alone and unnoticed by the Teacher?

You can? Very well then, go ahead and WORK!

—From the *Irish Theosophist*.

A remarkable new discovery in the field of geology has just been reported by William S. Barton of the *Los Angeles Times* (issue of November 5, 1950). A 1000-mile-long mountain range, peaks of which rise to a height of 14,000 feet, but are hidden a mile beneath the waves of the Pacific Ocean, has been mapped between Hawaii and Wake Island. From the standpoint of its size, it is comparable to the mighty Sierra Nevada system.

This discovery, which, according to W. S. Barton, "may rank as one of the year's outstanding scientific achievements," was made by a joint 29,000-mile expedition of the University of California and the U. S. Navy, which has recently returned to San Diego. According to Dr. Roger Revelle, acting director of the Scripps Institution of Oceanography, and expedition leader, the mid-Pacific mountains represent only one of several major discoveries made by the scientific explorers. It appears from the report of the expedition that what previously appeared on charts as isolated shoal points in the great expanse of the Pacific, are actually the summits of a 40-mile-wide continuous mountain system which stretches 1,100 miles east-west from Necker Island, near Hawaii, to Wake Island. Tops of the mountains are flat, as though they had been washed away by wave action when the peaks were still close to the surface. The summits are submerged to depths ranging from 5,400 to 6,000 feet. The south side of the mighty under-water range is a gently sloping cliff which towers to heights of 14,000 feet, or almost that of Mt. Whitney, the highest mountain in the United States. The expedition dredged clam, snail and sea urchin shells, as well as reef coral, from one of the mile-deep summits. Considering the well-known fact that such coral grows normally only within 100 feet or so of the surface, it was calculated that peaks of the range must have been only a few feet below the

surface of the water some 40 million years ago. The scientists dredged also rounded cobbles, obviously shaped in shallow water, but now at 13,000 feet below the surface of the ocean.

Operation Midpac, as this scientific expedition is called, confirmed previously made suggestions that coral atolls are formed by reefs growing around old volcanoes. These atolls proved to be enormous piles of lime-like material superimposed on extinct volcanic peaks. Thus they represent the largest structures ever made by living creatures and dwarf in size the Pyramids of Egypt. The expedition mapped a 4-inch layer of almost pure manganese on the summits of the sunken mountains. The purest form was found in the form of rough surfaced balls which, when cracked open, were found to contain prehistoric shark teeth, ear bones of whales, and bits of volcanic rock. How the manganese flowed about these objects without being in a molten condition remains a mystery.

Another notable achievement was the finding that the ocean floor was the scene in recent geological times of indescribably violent movements. The expedition concluded that the mid-Pacific mountains probably became submerged because of the sinking of the sea floor itself. Great quantities of ash were dredged up, indicating wide-spread volcanic eruptions.

To quote direct from the article in the *Los Angeles Times*:

"Intriguing as it is speculative is the suggestion that tremendous range once formed the 'ceiling' of the legendary lost continent of the Pacific. Some years ago, Dr. H. E. Crampton, Columbia University zoologist, presented indirect evidence of the existence of such a sunken continent . . . 'The continent [said Dr. Crampton] might have been several thousand miles long and 3,500 miles wide—if we take Hawaii as a possible boundary. The Polynesians firmly

believe in the lost continent, their legends telling vaguely of such a world."

Such, in brief, is the result of the work of the expedition. This result, as well as its deductions, are of the greatest interest to the student of the Esoteric Philosophy, as it constitutes another and startling vindication of the teachings brought forward by H. P. Blavatsky.

As early as August, 1880, H. P. Blavatsky wrote in *The Theosophist* as follows:

"1. We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the Ocean and which, since the memory of man, never had nor could have any intercourse with, or even knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

"2. Notwithstanding the geographical fact that New Zealand, and Sandwich, and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and

that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Feejee, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other.

Chance would have to change its name and meaning, were all this due but to chance alone." (H.P.B. used the above passage in *The Secret Doctrine*, Vol. II, pp. 788-89.)

We gather a great deal of additional information concerning this ancient continent, which has become currently known among students of the Ancient Wisdom under the name of Lemuria,* from the following passage in *The Secret Doctrine* (Vol. II, p. 333):

*This name was not introduced by students of Theosophy. It was a term adopted by P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds, the actual existence in prehistoric times of a continent which he showed to have extended from Madagascar to Ceylon and Sumatra. Haeckel used the same term for the continent he suspected to have existed in former ages. This term is derived from *lemur*, a word used for various types of arboreal, chiefly nocturnal mammals, allied to the

monkeys, yet constituting a distinct sub-order, the *Lemuroidea*. Most of them are confined to Madagascar and adjacent islands.

" No confusion need arise as regards the postulation of a Northern 'Lemuria.' The prolongation of that great continent into the North Atlantic Ocean is in no way subversive of the opinions so widely held as to the site of the lost Atlantis, and one corroborates the other. It must be noted that the Lemuria, which served as the cradle of the Third Root-Race, not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horse-shoe past Madagascar, round 'South Africa,' (then a mere fragment in process of formation), through the Atlantic up to Norway.

The great English fresh-water deposit called the Wealden—which every geologist regards as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary Age.

The former reality of this river is a fact of science—will its votaries acknowledge the necessity of accepting the Secondary-age Northern Lemuria, which their data demand? Professor Berthold Seeman not only accepted the reality of such a mighty continent, but regarded *Australia and Europe as formerly portions of one continent*—thus corroborating the whole 'horse-shoe' doctrine already enunciated. No more striking confirmation of our position could be given, than the fact that the ELEVATED RIDGE in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Islands, first slopes towards South America, then shifts almost at right angles to proceed in a SOUTHEASTERLY line towards the African coast, whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would

establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean. (Cf. *chart adapted from the 'Challenger' and 'Dolphin' soundings in Mr. Donnelly's, 'Atlantis, the Antediluvian World,' p. 47.*)"

In the same work (Vol. II. p. 766 fnote), H.P.B. says that "The continents perish in turn by fire and water: either through earthquakes and volcanic eruptions, or by sinking and the great displacements of water." She also explains (Vol. II, pp. 332-33) that:

"The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka, while the enormous island of that name was, in the Lemurian period, the gigantic continent described a few pages back. As a MASTER says (See *Esoteric Buddhism*, p. 65):—'Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . there may be hidden, deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to re-appear again and bear their new groups of mankind and civilizations; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every Round, our already autopsized continents will go down and the Lemurias and Atlantes come up again?'

"Not the same identical continents, of course."

The approximate time-schedule of these and subsequent transformations be-

comes apparent from the following footnote (*S.D.*, II, 433):

"Says a teacher in *Esoteric Buddhism*, on p. 64: 'In the Eocene age, even in its very first part, the great cycle of the fourth race men, the [Lemuro] Atlanteans, had already reached its highest point [of civilization], and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking'. And on p. 70, it is shown that Atlantis as a whole perished during the Miocene period. To show how the continents, races, nations and cycles overlap each other, one has but to think of Lemuria, the last of whose lands perished about 700,000 years before the beginning of the Tertiary period (see p. 65 of the same work), and the last of 'Atlantis' only 11,000 years ago; thus both overlapping—one the Atlantean period and the other the Aryan."

From what precedes it becomes clear that the teachings of the Esoteric philosophy and the findings of modern science converge once again on the field of research. Science is building the foundations upon which certain far-reaching philosophical implications regarding the past history of mankind will be founded in due course of time. We must remember that conclusive and final evidence of a scientific kind regarding the actual existence in remote ages of certain land formations, and even the correct dating of them on the geological scale, is not and cannot be synonymous with the recognition by science of the ancient teaching that such lands were the seat of great civilizations or had anything to do at all with mankind as we know it. Some very remarkable findings would have to be made, and astounding relics would have to be found, before hard-headed scientists concede even the possibility of any type of civilization on lands the former existence of which they are now just beginning to suspect. But the student of Occultism can afford to wait, because time has shown that a progressive accumulation of evidence invariably brings vindication to the an-

cient teachings, no matter how far-fetched they may have appeared at first.

This subject is a very vast one, and contains a great many subtle and unexpected complications. In the estimation of the present writer, the Theosophical Movement has had but one really outstanding student of this entire subject, who was completely at home in all its intricacies, both scientific and theosophical. This was the late Dr. Charles J. Ryan, for many years associated with the Point Loma Theosophical Society. We recommend his writings on Science and Theosophy. Unfortunately, they are scattered in the old issues of Theosophical magazines. Some day, we hope, they will be collected in one volume, for they contain a comprehensive investigation of the entire geological, anthropological, and occult background of this general subject of submerged continents and their civilizations.

Though the day when science will have recognized the tremendous antiquity of civilized man, and the progressive rise and fall of Root-Races and their sub-races, may be far distant, we nevertheless can see even today how every major development of science is vindicating one or another of the basic propositions of the Esoteric Philosophy. It is necessary for students to point out these developments to other students and to the public at large, so that they may judge for themselves the trends of science and the nearness of its approach to the store-house of truth from which H. P. Blavatsky drew so richly in her writings and work.

Before closing this article, mention should also be made of another very dramatic result of operation Midpac. Scientists of the expedition recovered various types of bacteria from beneath 20 feet of mud. Dr. Revelle found them to be in a state of suspended animation, no food existing for them at the depths from which they were dredged. When brought to the surface and put on a culture medium, the organisms became animated and grew with strength and vigor. Their state of suspended anima-

tion may well have lasted millions of years; if so, they would be the oldest living creatures known in the world.

The entire subject of suspended animation will have to be carefully reconsidered by modern science. It involves many occult secrets and points to remarkable potentialities within living organisms. Nor is it limited to bacteria and infusoria alone. Suspended animation is a state into which any living creature can enter under favorable circumstances. Advanced human beings, thoroughly familiar with the occult properties and functions of their own

physical and astral organs, can enter into their own corresponding states or conditions of suspended animation. This fact, although reluctantly noticed by science upon occasion has not yet received the close attention it deserves. It is, however, a very important factor in genuine Yoga, and should become, when the time is ripe, of primary importance in a more advanced stage of medical knowledge, physiological as well as therapeutic. Another vindication of the ancient occult teachings lies in this direction.

"... 'the coming of Christ,' means *the presence of CHRISTOS* in a regenerated world, and not at all the actual coming in body of 'Christ' Jesus; this Christ is to be sought neither in the wilderness nor 'in the inner chambers,' nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOR—is *no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the 'sepulcher' of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own inner sanctuary, he has the risen Christ in him. The 'Son of Man' is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*, the child of man's own deeds, and the fruit of his own spiritual labor.

"On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have 'famines'—another name for destitute pauperism, and the famished multitudes of the proletariat—been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of robust faith may go on saying that 'the coming of (the carnalized) Christ' is near at hand, and prepare themselves for 'the end of the world.' Theosophists—at any rate, some of them—who understand the hidden meaning of the universally expected Avatars, Messiahs, Sosioshes, and Christs—know that it is no 'end of the world,' but 'the consummation of the age,' i.e. the close of a cycle, which is now fast approaching"

—H. P. Blavatsky, in "The Esoteric Character of the Gospels",
Lucifer, Vol. I, November, 1887.

ASIA AND THE WEST TOMORROW

HECTOR TATE

Like the man who frantically chases a moving car in an effort to overtake it, Western nations, today, are unwittingly lagging in their effort to readjust their psychological and ethical attitudes to the quickened historic processes. This delayed adjustment emphasizes that the survival of Occidental culture is at stake. Within a half century the world has witnessed profound and radical material changes that have primed the world stage for the climacteric and sociological events to follow.

In the vanguard of these casualties, history records that the global sectionalism of Western nations died forcibly at Hiroshima, and its passing ushered into being a new age. Humanity has always dreaded change, but never has fear been so widespread as it is today. This mounting fear is a profound manifestation of the increasing deterioration of Western ethical and moral standards. Today, Western nations stand challenged by mankind and history. Past neglected opportunities and abused responsibilities sorely test the moral worthiness of present Western culture. The Occident must undo its own deceptions to avert self-destruction. These illusions, the heritage from former generations, have been caused by excessive commercialization of the individual and the social structure. The mechanics of social atrophy involve the same emotional and mental forces which the collective individual will can use for good. The reorientation of these energies toward world moral stability should be of personal concern to all. If any true progress can be effected in global goodwill, the task lies within the mind of every individual to realize that his thinking can alter the mass opinion which is unreflective.

The problem facing the West is not new or unique. History records that each time Western civilization started declining, the influence of Oriental thought stemmed the collapse. Further historical study beyond the record of

events, and into the causes, reveals that the process of inter-action between Asia and the West has resulted in many civilizations. The layman's imagined gulf between East and West has never existed because in the sphere of human cultures, mutually interacting, there can be no sharp demarcation between them in time or space. Today's common ground where the two cultures can co-operatively renew the reconstruction of world unity and understanding is in the necessity of their mutual survival. The constructive approach to the understanding of Asia, for the West, lies in achieving an appreciative knowledge or Oriental philosophy. The inclination to explore this field of human experience has appeared in the past decade among leading scientists, whose attitude is more in keeping with the true scientific spirit than that of their predecessors for several generations. Expressive of this trend among the scientific thinkers of this age was the introductory article by Dr. J. R. Oppenheimer in "The Age of Science" issue of the *Scientific American*. Dr. Oppenheimer, in discussing the possibilities of Bohr's principle of complementarity, adds that it has emphasized, "the elements of analogy between the scientific tradition and the great traditions of Oriental philosophy, of Lao-tse and of Buddha, a circumstance which may hold some promise at this time, when understanding between diverse cultures seems more imperative than ever before". The need has never been more critical than today. Paradoxically, humanity's progress seems to depend on these periodic crises, with which, as history notes, coincide the appearances of great spiritual minds.

The recurrent appearance of these inspired beings is Nature's way of resolving balance out of chaotic inertia. They are, in a sense, the personification of Bohr's rediscovered principle of complementarity, which is expressed in their all-inclusive understanding of the context of human experience, purpose, and

relation to, and between, all other forms of life.

The real significance for the individual in learning the meaning of Oriental philosophy, is not to disparage the immaturity of the West, and the real benefit is to infuse a spirit of discernment which will serve as an expanding impulse of inspiration to dispel the prejudices that obstruct human understanding. These prejudices, that the individual encounters, result from three sources: his background in the formative childhood stages; false semantic connotations; and last, and most subtle, prejudices that grow from ill-conceived concepts which the society of each generation forces upon the individual.

The process or rationale that most effectively dispels prejudiced ignorance and develops wisdom in the individual has been attempted by philosophers and sages from time immemorial. The most extensive penetration on a scientific basis into the causes of human unhappiness has been that of Gautama Siddhartha, the Buddha. The principles underlying the philosophy he taught were the synthesis and distillation of the teachings of previous sages, whose existence future archaeological research will add to the missing pages of history. To begin an analysis of Buddhism, it is necessary to use the connecting threads of ideology between Asia and the West which the Pythagorean system of philosophy developed in Greece. Greece is the prime connecting link because she has been for twenty-five hundred years, the inspirational source for Occidental

culture; she in turn was profoundly influenced by Pythagoras, who was deeply imbued with Buddhist thought. The extent of interaction between Grecian and Hindu cultures is masterfully delineated in *Isis Unveiled*, (Vol. I, p. 289), written by H. P. Blavatsky some seventy-five years ago, where the author, in discussing the striking sameness of doctrine underlying all the ancient philosophies, says: "The Buddhist tenets which can never be better comprehended than when studying the Pythagorean philosophy—its faithful reflection—are derived from this source as well as the Brahmanical religion and early Christianity . . . It is not in the dead letter of Buddhistical sacred literature that scholars may hope to find the true solution of its metaphysical subtleties . . . The mastery of every doctrine of the perplexing Buddhist system can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars."

Essentially the Pythagorean philosophy is the portal through which the Asiatics and Westerners can see today's cultures, of both East and West, as time extensions from a common parent in the past. Their superficial differences can be resolved by denying credence to the false dogma that destruction is man's inherent nature. The false idols of fear, distortion of truth, and intolerance must go, for they have no place in the world of tomorrow where people will no longer be identified by the geographical region they happen to live in but as citizens of the world.

Where you find unbroken gentleness, enduring patience, sublime lowliness, graciousness of speech, self-control, self-forgetfulness and deep abounding sympathy, look there for the highest wisdom; seek the company of such a one, for he has realized the divine, he lives with the Eternal, he has become one with the Infinite.

—James Allen.

In a long and informative letter received from our valued friend and collaborator, C. Jinarajadasa, President, The Theosophical Society (Adyar), we are told that there is going to press the first volume of a series under the intriguing title "H. P. B. Speaks." It will consist of unpublished letters written by H.P.B. in the early years of the Movement, and preserved in the Archives at Adyar. The fact that this material will be edited by C. Jinarajadasa himself assures the meticulous accuracy of transcription and an objective editorial background.

The first volume of the series will consist of letters written by H.P.B. from 1875 onwards, the first being letters to Col. Henry Steel Olcott, with brief outline of some of the teachings of the Egyptian Brotherhood of Adepts, (an aspect or sub-division of the all-embracing Trans-Himalayan Lodge), under whose direct tutelage the earliest phase of The Theosophical Society was conducted. The historical background of this early phase is but very little known to the present-day student, and deserves a most careful study.

The volume will also contain H.P.B.'s letters to General Francis J. Lippitt, one of her early staunch supporters and friends, as well as H.P.B.'s Diary for 1878 recording incidents before her departure for India.

Other volumes of this series will contain some letters written by H.P.B. to her aunt, Miss Nadyezhda Andreyevna de Fadeyev, to whom she was greatly attached. These letters have been recently discovered in England. A num-

ber of letters from H.P.B. to her great friend, Prince Alexander Mihailovich Dondukov-Korsakov, will also be published. These letters, written partly in French and partly in Russian, had traveled far and wide over the face of Europe, and passed through many hands, until they were discovered and deposited in the Archives. General Dondukov-Korsakov was an outstanding military leader, and, in the years 1882-90, directed civil authorities and military forces in the Caucasus.

It is also planned to publish a rather long manuscript of H.P.B.'s, now in the Archives, which is a translation made by her of a narrative written by her sister, Vera Petrovna Zhelebovsky, concerning various interesting experiences and events in the early life of H.P.B. Portions of this information were utilized by A. P. Sinnett at the time he wrote his *Incidents in the Life of Madame Blavatsky* (London: George Redway, 1886).

We are eagerly awaiting the appearance of the first volume of this projected series, and hope it will receive the attention which it deserves from all those interested in the final vindication of H.P.B. before a skeptical and unbelieving world.

The actual date of publication, and the price of the first volume, have not yet been announced. Doubtless, we will hear about this very soon. The Editorial Offices of *Theosophia* will be glad to accept orders for this volume. We hope to hear from our friends and subscribers.

—Editor

Many persons, being forbidden to praise themselves, learn instead to censure others, which is only a roundabout way of praising themselves; for condemning the conduct of another, in any particular, amounts to as much as saying, "I am so honest, or wise, or good, or prudent, that I could not do or approve of such an action." This foundress for ourselves, rather than malevolence for others, I take to be the general source of censure and backbiting

—Benjamin Franklin, as quoted in *The American Mind in Action*, by Harvey O'Higgins and Dr. E. H. Reede, p. 167.

H. P. BLAVATSKY

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THOUGHTS TO REMEMBER

Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

—Unsigned in *Lucifer*, London, Vol. I, October, 1887, p. 96.

... man's free will or free choice is not "limited" or restricted by the surrounding Universe, but is great or small, more evolved or less evolved, strictly in ratio with the evolutionary status that the man himself has attained.

G. de Purucker, in *The Esoteric Tradition*, p. 695.

The year opens on a familiar note. The tune is old, habitual, well-worn and found wanting; yet still attractive to many millions and hard to change for a brighter one.

Invasion, war, revenge, rapine, destruction, hunger, cruelty, injustice, broken pledges, dishonesty and cowardice.

Were the destinies of mankind decided on the battle field, the picture would indeed be sombre, and hope would wane in the human heart.

But the historical evolution of the human race depends upon the timely introduction into the sphere of human thought of dynamic ideas which illumine the psychological and intellectual landscape of the historic era during which they appear, and leaven receptive minds across man-made frontiers and the separative dogma of unyielding moulds and outward forms.

Against these dynamic ideas there is ultimately no defence; far from invading human consciousness and forcing themselves violently upon human thinking, they merely project in high-relief the wickedness and narrowness of lesser modes of thought, and make apparent, by their mere presence, the emotional and mental immaturity of former patterns, and their inadequacy to serve as vehicles for the broadening consciousness of humanity.

As voiced by the great Victor Hugo on his death-bed: "There is but one thing that is more powerful than any invading army. It is the power of an Idea when its time has come!"

Today, in the background of human conflicts, above the din of selfish and stupid battles, beyond the narrow creeds of religious fanatics and the absurd ideologies of political demagogues, sometimes in the very midst of human misery, confusion and pain, there is heard the clarion-call of Universal Brotherhood, and the thought of a united mankind is permeating all strata of human consciousness, even those which present the greatest opposition to its reception.

The historical era of empire-building is coming to a close, but not without an eventful struggle, and the deafening roar of conflicting loyalties. We are entering into a new historic era, wherein universal solidarity—however frail and experimental in its first stages—will be the key-note of the day. The blind nationalisms with their military ventures of subjugation, coercion and violence, the self-righteous theological and scientific dogmas obscuring the noble traditions of mankind, and the gross materialism of our social order, are being dynamited from within their own battlements by the rapid spread, from one receptive mind to another, of Ideas and Ideals which have no other loyalties but Mankind and no other objectives but the service of the race as a whole.

As a matter of fact, the entire struggle taking place before our very eyes, and the moral and mental degradation which we can witness daily on the stage of human behavior, with the attendant sloth, cowardice, brutality and decay, are but the scum of the lower animalistic emotions (slightly humanized!) thrown up to the surface by the dynamic and impelling force of great spiritual ideas, floating in the very ambient of the Earth and leavening the mass of human thinking with their potent regenerative energy. The climactic conflict in our contemporary history is proof positive that there exists on the level of human thinking, in the very collective consciousness of the race, a new spiritual light which can no longer be ignored and whose increasing radiance penetrates into every dark corner of the earth.

It is imperative that the student of ancient wisdom refrain from identifying himself with any of the existing ideologies of the day, and try to observe the

current events with an objective vision, projecting them against the background of history. Much is lost by emotional reactions motivated by national pride, false patriotism, inbred psychological tendencies, the opinions of others, and the misinformation derived from accepted textbooks wherein most of history has been twisted to serve personal and vested interests.

It is important to appraise the changing stage-setting of the day in the light of the age-old teachings of karma and re-incarnation, and to try and trace the golden thread of historic events from one part of mankind to another, and from one continent to another, as that thread winds and weaves itself in and out under the impelling force of karmic destiny.

Against this more spiritual background of thought, many of our national, personal, regional and selfish allegiances will be seen to merge sooner or later into allegiances more universal and enduring, and the emotional reactions of our lower mentalities will experience a becalming influence emanating from our greater vision and wider horizon of thought.

The rise and fall of empires, the hegemony of one race over another, of one civilization over another, are but the natural ebb and flow of human evolutionary progress. The waves of human consciousness wash many a shore, and recede again, to rise on other shores. Beyond this periodic interplay of conscious and semi-conscious forces, motivated by Intelligences at work, there is a supreme and harmonious pattern which emerges but partially, and presents itself but in fragments, to view. But our best and noblest motives, and the intuitive realization of our hearts, tell us beyond any possible doubt, that history moves progressively forward, rising from one level to the next, scaling one crag after another, with occasional and temporary pitfalls, and that ahead of us all, in the distant future, lie spiritual heights and vistas greater and nobler than anything we dare even conceive today.

Assured of a master-plan behind the scene of the visible, firm in our spiritual objectives, with compassion and impersonal love for all that lives, let us therefore face the unfolding year of 1951 with courage and fortitude, with controlled enthusiasm and self-dedication to the cause of spiritual enlightenment and inner freedom.

"Few people, if any, even pretend to feel cheerful about the world situation as this new year begins. Nevertheless, the first thing that needs to be said as we try to orient ourselves is that most of us are not aware of the depth and urgency of the crisis in which we live . . . Because we do not understand and accept the full depth of the crisis, we also fail to realize how simple and yet profound and revolutionary the solution is . . . Nothing short of a rediscovery of Christ, a total acceptance of him, a Pentecost that will cause power to flow through us into the stream of history, will suffice now. Unless something happens on the deep spiritual level, nothing but disaster can take place on the political level. What is politically feasible or practical—things being as they are and we being what we are—is death.

"It was an *atomic* event that occurred in 1945 in the physical realm. An atomic event must now occur in the political and spiritual realm, and it must take place first of all within us. It is probably true that we both long for and dread this incursion of God. When Augustine experienced a conversion, he 'trembled exceedingly,' according to his own report. It would appear that the sense of God working out a purpose in his life was accompanied, as one commentator puts it, 'by the premonition that some awful renunciation would still be demanded of him.'

—A. J. Muste, in *F. O. R. Fellowship*, Jan., 1951, p. 2.

MODERN APOSTLES AND PSEUDO-MESSIAHS

H. P. BLAVATSKY

[Originally published in *Lucifer*, London, Vol. VI, No. 35, July 15th, 1890, pp. 379-383, wherein the article was signed by the pseudonym "Spectator". It is as timely today as it was on the day of its first appearance. We commend it to the careful attention of our many readers.—*Editor*.]

There has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthralment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glances of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a by-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hot-house process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations,

knowledge not common to men, and events pointing in a marked way to this their *final destiny*. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these *claimants from all thought of their presumed inheritance*, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward: and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual benefit*, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveler indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of

posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them". To the soul spending itself for others those grand words of the poet may be addressed evermore:—

"Take comfort—thou hast left behind
Powers that will work for thee; air, earth, and skies;
There's not a breathing of the common wind
That will forget thee—thou has great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind!"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first". And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread".

SPECTATOR.

"If atomic weapons, or others of parallel destruction, were used against the United States or our allies, we would be justified in using them ourselves, said fourteen members of a commission of sixteen appointed by the Federal Council of the Churches to consider *The Christian Conscience and Weapons of Mass Destruction*. 'We believe that American military strength, which must include atomic weapons as long as any other nation may possess them, is an essential factor in the possibility of preventing world war and tyranny . . . If atomic weapons or other weapons of parallel destruction are used against us or our friends in Europe or Asia, we believe that it could be justifiable for our government to use them in retaliation with all possible restraint.' While endorsing other parts of the report, Dr. Robert L. Calhoun of Yale and Dr. Georgia Harkness of Garrett Biblical Institute, both F.O.R. members, dissented from the above expression of opinion. 'The ruling assumption throughout,' said Dr. Calhoun in his statement, 'is that if we are attacked, we must do whatever is needed to win. This perspective may be defended on political and cultural grounds. It can scarcely be regarded as distinctive Christian. Still less is it ecumenical.'" (*F.O.R. Fellowship*, Jan., 1951, p. 24.)

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also . . .

"Ye have heard that it hath been said, Thou shalt love thy neighbour, 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 . . .

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (St. Matthew 5:38-39; 43-44; 7:12.)

Verily, Christianity and Churchianity are for ever irreconcilable!

A DREAM

I. H.

At three o'clock on the morning of November 25, 1950, I awoke from a vivid dream. Upon arising later and recounting the dream to my wife, she urged me to write it down, for sometimes we glimpse reality and come closest to truth when the mind is free from self-consciousness and can range untrammelled the dream-world. So here is the dream:

I was addressing the General Assembly of the United Nations, representing no country, no ideology, no special interest. I was quite unknown and unheralded. It was not even revealed to me in the dream how I happened to be there. But the Assembly was listening. This seemed quite natural, for I was uttering universal truths that appeal to the spirit of men—of *all* men, by virtue of their very humanhood.

I asked them to forget their differences, however real these might seem in their lower separative aspects, and to rise in thought to the level of their spiritual unity, where, as thinking, aspiring human beings, we are all one. Whatever their human failings and failures, whether as individuals or as national units, the fact that they were members of the United Nations' General Assembly suggested that they all aspire to improve the condition of their fellowmen and to bring about peace and make it last.

The words I used were clearly in mind when I awoke:

"Every responsible human being, as well as every national group, respects high and humanitarian purposes, because every thinking man realizes instinctively, intuitively, that idealism and high purposes are the inalienable heritage of every human being. Idealism and high purposes are likewise the most enduring foundation on which to erect a successful world-order. Let this spirit embody or re-embody itself in the deliberations of the United Nations, and ways and means of formulating it into effective procedure and functioning can be arrived at to the satisfaction of all.

Dr. Ralph Bunche has recently demonstrated this to the world.

"Unless such a spirit of idealism and high purposes is invoked and reinvoked in the councils of the United Nations, the aggregate of Mr. Hydes into which normal Dr. Jekylls can so easily degenerate may cause the United Nations to founder on the rocks of utter cynicism and thus deprive mankind of its greatest present hope.

"Delegates who represent millions of Christians might reread with profit the Master's words in the Sermon on the Mount. Those who have drawn inspiration from the Light of Asia will recall the teaching of the Lord Buddha: 'Hatred ceaseth never by hatred; hatred ceaseth only by love.' Let the people of China, where the flower of civilization bloomed so many centuries ago, hearken once again to their Old Philosopher, Lao-Tze, who is reputed to have lived and taught the Way even before Confucius: 'The greatest conquerors are those who overcome their enemies without strife . . . This is being the compeer of Heaven. It was the highest goal of the ancients.' To Hindu, Mohammedan, Jew, Parsee, and what not, I would say: 'Look each to your own sacred scriptures. Therein you will find one doctrine common to them all—the Golden Rule, expressed in different words, but identical in spirit with that found in the Christian Gospels.'

"The spirit in man which has time and time again evoked national heroes to rise and overthrow systems and rulers who have oppressed and exploited instead of serving their people—this immortal spirit in man will eventually rise again wherever the need is greatest and reassert its right to freedom of thought and freedom from idolatry of persons and power.

"Does this mean that delegates to the United Nations should have their heads so much in the clouds of lofty idealism that they fail to keep their feet on the solid earth of realism? By no means.

Even a Gandhi must have realized that, though might never makes right, might most assuredly can often prevent a wrong. Such might the United Nations must have. I am convinced that all the delegates present will be willing to give the United Nations that power, once they recognize the soundness of the principles I am trying to set forth. Where there is the will to understanding and peace, conflicting interests can always be reconciled.

"As my professor of literature once

remarked, 'In the card-game of the universe, love is the ace of trumps.' The greatest minds of recorded history, the noblest spiritual teachers, have concurred. They have captured the hearts of generations after generations in all lands, and helped to make and preserve what is most humanly worthwhile in civilization. Why not play this ace of trumps in the greatest stake offered us today: the rebirth of civilization and brotherhood and sanity in a distraught world?"

H. P. BLAVATSKY Collected Writings

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MEMORANDUM FOR LEADERS

RUTH PRATT

It may be that there are gods who walk upon the earth, who wear a fleshly habit and who mingle in and influence the affairs of men. But it is to be doubted that any of them sit upon thrones or exalted seats. More likely, these servants of the divine would be discovered working next to a ditch-digger, or being companions to a worker in the fields, in obscurity lifting the hearts and aspirations of those who are oppressed, who are friendless or lack courage to look higher.

The dais is reserved for the man who is too great to be a god! The first gift that must be accepted to gain the first degree of individual exaltation, the first right to serve God and the divine dominions, is humility. Humility is not cowardice or lack of self-confidence. On the contrary, humility is a high and acute awareness of order and self-purpose. It is to know that the most highly developed and co-ordinated abilities of an individual are adequate to assist the progression of only an infinitesimal part of the divine plan. The humble man sees "through" his eyes not "with" them!

Higher sensitivity, more daring imagination, keener observation and the ability to translate the invisible into form are not "special" gifts bestowed upon the favorites of heaven. They are abilities slowly earned that individuals may more easily study and more accurately learn the divine rhetoric.

Neither the artist nor the scientist is dedicated to the discovery of the errors of creation. Taking the Divine to task, whether it be the Divine in space or the Divine in man, is a thankless and unrewarding work.

Neither the artist nor the scientist criticizes creation. They are grateful for the privilege of discovery. Their gratitude speaks through their works and says, "all things are true, though faintly understood."

The individual who, through the use of logic, attempts to convince humanity that the universe is an enemy and that individual preservation lies solely in the development of all faculties for self-power, is deluding himself. He may succeed in convincing a few followers who, like himself, are seriously lacking in self-confidence. The followers of this type of leader give him the needed support for his cowering ego. Their faith in him gives him the confidence which his own lack of faith has denied him.

True leaders seldom display power. They are rarely accompanied by visible bodyguards and are never surrounded with pomp.

No person, however influential, is to be condemned for lack of awareness of Divine purpose. All wrong or selfish concepts will eventually be outgrown. But those individuals seeking help and direction, who are attracted to such a leader, may be seriously misled and delayed in their progression.

They who seek to understand the divine truths and beauties should hearken to the artists and scientists. The true artist is attuned to divine teaching and transmits much that is disclosed to him into his art forms. The true and dedicated scientist is lovingly intent upon the discovery of nature's mathematics and the fundamental patterns of creation. His records of discoveries will show an emphasis upon the rightness and regularity of nature.

Humanity ever walks the path of progression, and Divinity ever beckons. Some will permit the stumbling-block of arrogance and vanity to delay them, while others will walk the peaceful path of humility with growing awareness and more Divinely-given trust as their praise.

There are no thrones in heaven!

ON DUALITY, DESIRES AND SELF-ANALYSIS

A THEOSOPHICAL DISCUSSION

[In the following transcript of a discussion-group for young people, the colloquial style has been preserved without undue editorial changes.]

W.H.J.:

Is not the ethical aspect of Theosophy much more important than the intellectual? Could you enlarge on what has already been said on this subject?

B. DE Z.:

It is imperative to recognize that the Ancient Wisdom is primarily an ethical system. It is above everything else a system of cause and effect, of mutual interrelation of everything there is in the Universe, on an ethical basis. I mean the word "ethics" not as synonymous with *morals*. That is a man-made word which varies with the centuries and the races. But there are primary ethical values in the Universe which do not vary.

From all the study of Theosophy it appears to what an enormous extent that system is one based on primary essential ethical values.

There is a thing that happens to practically every one who engages rather seriously in the study of Theosophy. It may not happen to a beginner, but it happens to one who is trying to study it in a serious manner. He is driven sooner or later to self-exploration. He begins to face himself. He begins to undertake almost unaware, and almost *against his judgment, above and beyond mere reason, a trip of self-exploration*. It is remarkable how many things we can find about ourselves, against the background of these teachings, of which we have never been conscious at all.

The peculiar moods, the opposite forces at work within ourselves, the conflict of our own views and opinions, the *conflict in our motives, the strange discontinuity of one part of us from another part*. The moment you begin to be interested along spiritual lines—genuine spiritual lines—you become more and more aware of the fact that you, the human being, are not a unitary thing, but several things together. While one

entity or creature or being thinks one way, and feels one way, another one within yourself, practically at the same time, thinks and feels differently. There may be a third, and fourth, and fifth, whose tendencies are different from the others. In the midst of these variations, these varied tendencies, attractions and repulsions, there is sitting something that you can call "you," or "I," appraising the situation. Not constantly so, but once in a while. You often wonder which one of these tendencies is the right and which one is the wrong one. One of the basic teachings of Theosophy is the teaching of the *composite nature of man*.

Man is a composite entity, and we cannot repeat it too often. Man is a name for an aggregate, a composite pattern, a whole hierarchy of conscious and semi-conscious levels, actual entities working together or at cross-purposes with each other, *within a composite structure which we call a human being, Man with a capital "M."*

One of the first lessons which comes to students of the ancient wisdom is the lesson of human duality. Two aspects, to put it simply. You become aware sooner or later that there is inside of you a tempter and an inspirer. A tempting element and an inspiring element. Something that pulls you down from your standards, and something that pulls you up to your higher standards. If you follow the one, you fall below what you think to be your standard; if you follow the other, you go above what you thought was possible. And you feel proud and contented that you registered a step ahead.

And this lesson is very important to learn; very important indeed. As long as human consciousness identifies itself with the lower desires, the lower material life, it does not recognize that duality. But when you can step aside and behold the conflict, you do not identify

yourself too closely with either side, and behold what is taking place within you. Self-study is the key to the greater understanding of oneself, and of course the understanding of everything else that is. It is impossible to understand anything unless you have understood yourself. When you have understood the interplay of the various forces within you, you have understood the play of the same forces throughout the Universe.

L.S.:

The study of the Ancient Wisdom often seems to intensify the inner conflict.

B. DE Z.:

There is dawning a realization upon us as students, when we have understood that existing duality in man, that we are almost continuously in a conflict, during which we do a great many things that our reason tells us not to do, or would tell us not to do, if we were to listen to it. On the other hand, we feel a great many urges for beautiful and fine things which we never do. We do a great many things which we know ahead of time are not ethically correct, and we abstain from doing a great many things which we know to be the very ones which would make us respected and loved and looked up to. And we are tossed amidst a multiplicity of desires towards the accomplishment of which we are driven by this, that, and the other temptation. These vary according to the nature of our character. Some things are no temptation to me at all, but are to you. Some things are no temptation to you, but they are to me. They vary according to our character.

And then there are some other things which happen: gradually, as we study these teachings, they open before our mind's eye new opportunities of growth and widen our consciousness. They broaden our understanding, because we begin to correlate what we have already known, to other things which we are just about to learn. We are expanding the sphere and conditions of thought and higher emotions. All this brings into play a great many latent seeds from former lives; they sprout, as it were,

under the challenge that we have made within ourselves; the student begins to run into strange and interesting circumstances of a new kind in his life, of which he had not dreamt before, and which are sometimes quite perplexing. Serious study and desire to understand, and to change and improve oneself spiritually—these things bring about strange circumstances in your life which work as tests. Don't imagine that there is somebody somewhere testing you. That is not the idea. You test yourself. You throw out from your inner nature latent seeds from other lives. These are the tests wherein your will, your understanding, and your ethical values of character are tested and tried by yourself. The inner man testing the lower man.

H.T.:

Could you mention an example or two of such circumstances?

B. DE Z.:

I know for instance circumstances whereby students have registered within themselves a very strong desire to exemplify in their life honesty. May be in business matters. They have been almost immediately confronted with circumstances where they had every opportunity given them either to steal or "pull a fast deal," or to be sharp in some business, or to hide away the real state of affairs in a business wherein they were responsible to someone else, which is simply the natural result of the challenge they had made. Maybe in some other set of circumstances you had decided that you were going to watch your words—watch the working of various quirks of your brain-mind, in the way it loves to swerve or twist things. This was followed by a strong desire, and plenty of opportunity seemingly coming from outside people, to tell a lie and to twist the truth for reasons that appeared very good indeed. There are many circumstances of the same kind involving ethics on any plane, from sex to the more subtle personality neuroses or complexes. Dissolve those knots of personality which we have tied

in former lives, and in this one; a knot of dishonesty; a knot of selfish pride, or of this, that, and another tendency. They are like knots that have to be either untied or cut through, to achieve liberation. And we all have these qualities. There is not a human being who does not have these things, short of highly spiritual people, who have not become what they are in one life alone, and who are the product of long lives of self-directed evolution. They have worked on themselves so that today they are free from these knots.

Another thing that is going to happen to a serious student is that he is going to run every now and then into a set of circumstances which are very unpleasant and which will try and test his fibre. Particularly in the case of a student who is desirous of learning self-consciously what he is actually made of, and to grow, not in an unconscious way, but in a scientific way, spiritually—not floating about, but moving ahead knowingly. If you carefully analyze this situation, you will find that the key to an enlargement of consciousness lies usually in the direction of control of desires. Now thereby hangs a long, long tale. Some people desire one type of things, and others desire something entirely different. Some have desires along low and gross emotional lines. Other people's desires are selfish intellectual desires. Others have psychic desires. And other people again have desires for selfish spiritual growth for themselves alone. There is a whole gamut. By desire I do not mean necessarily anything low. I mean a self-centered wish or longing to have or hold or to become something for yourself alone, to the exclusion of others. And I might add that a student can outgrow a great many objects of

desire, and not outgrow desire itself. That is one of the most subtle stages—although a more advanced one—where in the student feels an intense desire, but he does not know for what. It is an exceedingly dangerous stage. Desire usually has a purpose of acquiring this, that and the other. When that stage has been outgrown, there still remains the stage of desire, with no particular purpose. It is just as consuming as any other, even more so. It is like having a fever without any particular disease. If any one of us wants to know how far he has progressed along the line of evolution, let him look at his desires: how easy or difficult is it for us to meet any given temptation. You might almost define purity—inner purity of heart—as “the power to look with unmoved heart upon temptation.” The mistake is commonly made of thinking that temptations arise from outside, that it is something coming at you, and that you have to face it. That is a sheer illusion. Anything that comes at you is simply a reflection of what you have within yourself at any time. Temptations arise from unsatisfied desires within our own heart—whether we know them consciously or not. Sometimes outer conditions bring us face to face with ourselves so that we know what unsatisfied desires we have. Temptations are rooted in the unsatisfied desires of the lower human element. I do not mean that all desires are evil. They are not. I have spoken primarily of desires with selfish tendencies. Owing to the poverty of the English language, one has to apply the same term “desire” when speaking of many different types of desire. They should be called by some other word, but we do not have any adequate word for this.

Heaven consists in desiring from the heart the good of others more than one's own, and in serving others with a view to their happiness; not with recompense as an end, but from love.

The God in you is greater than all your difficulties.

—Swedenborg.

THEOSOPHY ON THE HOOF

E. HOFFMAN PRICE

Upon joining the Theosophical Society, I put my membership in with that lodge, 2400 miles away, through which I first made contact. Circumstances meanwhile have kept me from taking the 30 mile drive to the San Francisco lodge. So, I have developed Theosophy on the Hoof.

A pair of teen agers heard me put the words *karma* and *reincarnation* into play. Betty was going to Mills College. Harvey, to San Jose State. They had minds I envied. And also, regretted for the time! Every lapse into lodge jargon, the kind that lodge goers use so casually, was followed by the demand that I define my terms. They were intensely interested—so much so that they wanted to make sure they knew what I was talking about. Well, now, I sweated my way through one of the most brutal three hours I can remember. My task was being sure that I knew what I was talking about! I had to cut loose from background jargon and build a clear picture of each concept. Try that some time.

Betty wrote a theme on "Karma" for Freshman English, and got an "A". Her great reward was that the instructor's comment on the margin displayed shocking ignorance of what was now to Betty a most elementary subject. The two youngsters have been married now for a couple of years, and we have gone a long way from basic definitions. Both, just for the record, are Roman Catholic. At our last session, my ordeal was to give the Theosophical-esoteric interpretation of half a dozen of the basic R.C. dogmas.

Then there was the Diesel mechanic I coached in trigonometry. Astrology fascinates virtually everyone, even the sceptics. So, after the sines and cosines had been disciplined, I would chat with him and his wife, discussing his horoscope and the fine potentialities he had. *Karma* and *reincarnation*, again: the "why" of astrology makes these crop up. He had skimmed his way through high school, and, belatedly, was round-

ing out his education. So, simple language was in order. Theosophy in truck drivers' and mechanics' language appealed to him—and, to her.

A year later, my phone rang at 5:00 A.M. His wife was calling, to tell me she had been a widow for a few hours, since his death on a construction job, 200 miles from home. En route to make funeral arrangements, she asked me those questions which I believe every newly made widow has asked since the very first of all widows wondered why it had to happen to her. Theosophy on the Hoof paid dividends, that dreadful day. The event was easier to face. And without resentment. And without despair.

"Think never there was a time when you, and I, and all these kings of men were not . . ." The quote was mangled then as now, but Sri Krishna's words had meaning that day: because the preparation had been non-academic, non-dogmatic, untechnical, so that the two listened with eager interest.

My astrological clients—much or most of my practice is on a non-profit basis—are rebellious, self-sympathetic, frustrated, or else grimly groping in circles, futilely self-reliant. I skip *sobas*, *prana*, rounds and root races, and give them Theosophy for Truck Drivers. The other night, I was the speaker at a Tri-Hi-Y Club, a group of high school girls. My "act" is to delineate two horoscopes of members whose identities are unknown to any but the committee, and to describe them until their fellow members recognize them. After the business meeting, half a dozen crowded around for more. One persistent young lady wangled herself an impromptu horoscope, calculated then and there. She also got a dissertation, in terms of her own problems, on the "vehicles": you are not your body, you are not your emotions, you are not your mind. The old, old simple stuff, in homely terms.

Inevitably, the lodge-going Theosophist is somewhat like those aristocrats of Boston, of whom it has been said,

"The Lowells speak but to the Cabots, and the Cabots speak only to God." Not from snobbishness, I am sure, but simply because others could not understand.

True, I miss all the fine benefits of lodge association. I have become so illiterate, Theosophically, that when the president mails me a lesson sheet, I have a skull cracking time with it. But I have had a lot of fun with Theosophy on the Hoof. There are hundreds of "untagged Theosophists" — Theosophists at heart, yet not academically minded, and, not joiners. Not that it makes any differ-

ence, but at times I fancy that when three or four of such gather, though in entire ignorance of the Masters, there is nonetheless a center of force set up. A very feeble little center—but nothing is ever wasted.

Lodge association is grand, because one meets people who "speak one's own language." Yet meeting people who do NOT speak one's language can be exceedingly rich. You, isolated ones, try it consciously, persistently, studiously! You won't be jeered at as a crackpot. You will be welcomed as a pleasant variant from standard conversationalists.

THEOSOPHICAL MOVEMENT

(Partial Directory)

THE THEOSOPHICAL SOCIETY: Intern'l Hdqtrs., 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. I. 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.), "Kribtona," Ojai, Calif.

THE THEOSOPHICAL SOCIETY: Intern'l Hdqtrs., Covina, Calif., U.S.A. Arthur L. 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 Dishoeck c.v., Nwe 's-Gravelandseweg 36, Bussum, Holland.—Box 2135, G.P.O., Sydney, Australia.—Teosofiska Bokforlaget, Tegnersgatan 29, Stockholm, Sweden.

THE UNITED LODGE OF THEOSOPHISTS: selected list of centers—

Los Angeles 7, Calif., 245 West 33rd St. Literature: Theosophy Company, publishers of the magazine *Theosophy*.

Bombay, India, 51 Mahatma Gandhi Rd. Literature: Theosophy Company, Ltd., Publishers of the magazine *The Theosophical Movement*.

"Aryasangha," Malabar Hill, Bombay 6, Editors of the magazine *The Aryan Path*.

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

Bangalore, India, "Maitra Bhavan," 15 Sir Krishna Rao Road.

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Sydney, Australia, Federation House, 166 Philip St.

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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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WILLIAM QUAN JUDGE
CO-FOUNDER OF THE THEOSOPHICAL SOCIETY

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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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The Editors are responsible for unsigned articles only.*

A THOUGHT TO REMEMBER

"... The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course this is reiteration, but all the same necessary; it ought to replace a "Scriptural text" on the wall of every Theosophist's house.

"Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much among us. The sooner we are honest to ourselves the sooner we will be so to our neighbors. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himalayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighian nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer. . . ."

—Col Henry S. Olcott, in *The Path*, Vol IX, October, 1894.

THE UNIVERSALITY OF THE MOVEMENT

BORIS DE ZIRKOFF

There is abroad in the world a Force which is akin to the Sun. In silent places, far from the rushing torrents of worldly life, it works its silent magic, unperceived. Yet in the crowded market-places of men its message can also be heard, its grip and password recognized, if you but search for them. It works for Good, for Right, for Truth. Beginning—it has none, nor can it ever have an end, for it is a living, dynamic Energy, pulsating in and through the spiritual atmosphere of the Earth itself.

This Mystic Force, which flows, to a greater or lesser extent, through every selfless man or woman who is definitely working for the spiritual advancement of mankind, manifests itself in the world as a ceaseless *drive*, a never-ending *urge* towards higher knowledge, an impulse towards ethical regeneration, character achievement, spiritual illumination and inner conquest. Embodied in men and women of a mystical trend of mind, of universal objectives, and of deep-seated search for Realities, this drive or urge is the *Theosophical Movement*, irrespective of age, civilization, or outward form through which it may operate.

The essential key-note of the Theosophical Movement throughout all ages has been its *Universality*. By the very nature of its message, its objectives, and its ideals, it can never be confined to any single group of human beings, to any single ethnic grouping of humanity, or any single department of human thought and endeavor. Everything that is genuinely Theosophical, is unconditionally Universal in meaning and application, in theory and practice. Conversely, anything that is in the least dogmatic, intolerant, sectarian and constricted, can never be genuinely Theosophical, no matter what may be the painted label, or the honeyed words, under which it is offered and presented.

As pointed out by Master K. H. (*Mahatma Letters*, p. 367): "Beware then of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of

your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity."

The greatest enemy of the Theosophical Movement is sectarianism, dogmatism, self-righteousness, which are but different facets of one and the same tendency in our character, namely, *separateness*. Wherever and whenever these manifest in theosophical work, degeneration sets in, and the open vision of the stars is beclouded by the fumes of the brain-mind. Personal allegiances supersede devotion to Humanity as a whole. Personal adorations are set up sooner or later—sometimes embodied in a person, and sometimes in a book. The circle of affinities narrows down, and another church is born, with high-priests, mental and moral genuflections, and the makings of a new creed. Every manifestation of the Universal Theosophical Movement had to fight this tendency. The modern manifestation of that Movement is no exception in this respect.

It should also be borne in mind that outward Organizations, good and needful as they may be, can never house or embody more than a fraction of a Movement which is by essence and nature *Universal and ageless*. Institutions come and go. They rise and pass away. Personalities, even the greatest, are at best but fleeting shadows on a wall. But a Movement, and especially a spiritual one, is an integral part of what might be termed Cosmic Circulatory Systems, intimately linked with the evolutionary growth of Mankind as a whole.

Therefore, whatever may be our personal allegiance to this, that, or another fragment of the original Theosophical Society, doing splendid work in their respective spheres of influence, our primary spiritual allegiance should be to the Theosophical Movement as a whole, *ageless and universal*—a surging, vibrant, soul-stirring power flowing from the very Heart of this Globe itself, and

derivative ultimately from the Sun. It suffuses Humanity and interpenetrates it, even though Humanity at large is often unconscious of it altogether. To quote from Master M. (*Mab. Let.*, p. 271): "The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world."

Every genuine and impersonal work in the Cause of the Theosophical Movement—which is the Cause of the "Great Orphan", Humanity—is an integral part of a universal pattern, and has either the direct or the indirect backing of the Teachers and Custodians of the Sacred Knowledge, whose attention and guidance can be compelled *only* by impersonal service, self-forgetfulness, devotion to the noblest and highest, *as one understands these*, whatever one's limitation of outlook may be, and that love for principles and ideals which is the overtone of the life of every true server.

Disciples of the Great Ones are at work everywhere. Some of them are relatively great; some others not so great; still others are but beginners in the task of discipleship, even though they may stand far ahead of where you and I are to be found. Neither the quasi-occult institutions born of the original Theosophical Society, nor the progressive bodies within the corporate unit of Christendom, nor the halls of Science, nor the fields of social service, are devoid of them. For the Theosophical Movement is absolutely Universal and unbounded, and its ramifications permeate the human race. Teachers, Pupil-Teachers, and disciples, whatever their degree of knowledge, are not the prized and exclusive possession of any Organization or Institution, as such, not even a declared Theosophical one; they are at work the world over and remain, more often than not, unrecognized.

The modern Theosophical Movement has passed through many vicissitudes in the seventy-five years of its organized existence. It has seen the rise and fall of strange and peculiar ideas, parad-

ing under the peacock-feathers of genuine esotericism. It has endured the appearance of fraudulent leaders, with fantastic claims based on self-righteous conceit. It has been attacked both from without and from within by forces which had their ultimate source in personal selfish ambitions, love of power, and political chicanery. It has witnessed deluded fanatics arrogating to themselves knowledge and authority which existed in reality only in their diseased minds, enamored with their own imaginary greatness. It has survived all of these manifestations of human weakness and arrogance, and it can, without the slightest doubt, face a few new ones that may be in store for it, without either losing its spiritual influence in the world, or becoming mortally wounded under their temporary impact.

The Theosophical Movement—whether of today or of earlier times—is formed of the sum-total, the aggregate of occultists, mystics, and aspiring seekers the world over, whether they belong outwardly to any existing association for occult study, or belong to none. On inner lines, they are an integral part, whether consciously or not, of the same universal Mystic Order which belongs to no age or race in particular, yet embraces them all. Let this be remembered lest we fall a prey to the spirit of superiority and intellectual pride, and allow ourselves to imagine that other men and women cannot have access to true knowledge or see the Vision Sublime because, perchance, they are not avowed members of a Theosophical Organization. It is easy for us to founder on the rock of self-glorification, and to lose our way in the barren sands of self-righteousness!

The Teachers work at all times, ceaselessly and dynamically, through every channel that is open, and do not lose any opportunity of doing so. They help all those who make themselves ready for such help, and fan the holy flame of spirituality in every man or woman who shows the slightest sign of the Buddhist Light, the Christ Light. And this has absolutely nothing to do whatsoever with any particular organization,

society, lodge or association, nation, tribe, or body of men; nor does this bear any relation to the pigmentation of one's skin, or worldly position, or power, or money, or avocation, provided the channel is open, the aspiration is keen, and there exists in the heart of that man or woman a hunger to *know*, and to bring that knowledge to others who are seeking for guidance and the Inner Light. And anyone who would deny this, and try to erect artificial

barriers of exclusiveness between students on the basis of a holier-than-thou attitude, is either laboring under a regrettable delusion, or is engaged in feathering his own nest.

The *universality* of the Theosophical Movement in every age and civilization establishes its all-embracing character and is a guarantee of its all-inclusive sympathies—sympathies for the souls of men.

"MR. GREATHEART"

DUDLEY W. BARR

Bunyan's *Pilgrim's Progress* has long since ceased to be a popular book. The world is little interested in the type of pilgrimage envisaged by Bunyan, and while life on this earth may be an arduous journey towards a great but distant goal, the mythos of any new conception of it has not yet been established. Even students of occultism seem to be divided in opinion as to whether earth is fundamentally a place of misery from which we should escape at all costs and as soon as possible, or whether the task before us is to 'spiritualize' the materials of earth, including the human vehicles of consciousness, and create a new earth and a new heaven.

However, despite a lack of popularity, pilgrimages are still being engaged upon, and individuals do enter and pursue the path of return. Like Bunyan's 'Christian', they see the distant goal from the Delectable Mountains; they go down into the Valley of Humiliation and through the Slough of Despond. They are imprisoned at Doubting Castle and battle with Giant Despair, but if they follow on faithfully and live the life, they will eventually, so we are assured, come to the River and cross to the Celestial City. On their journeys they will meet Mr. Faithful, Mr. Standfast, Mr. Pliable, Mr. Ready-to-halt and many others. If they have earned the privilege they may even have the company of a wise and courageous guide from the Interpreter's House, Mr. Greatheart.

The Theosophical Cause is a pilgrimage upon whose pathway we encounter in modern form all the trials and tribulations that beset Christian and Christiana. William Q. Judge, guide, philosopher and friend to many students, could indeed very well be considered the Mr. Greatheart of this pilgrimage. During his years of service at the Interpreter's House he gave freely of his wisdom, inspired by his courage, and aided by his very presence many of those of this age who were travelling the ancient Way. One of his sayings which is perhaps best remembered is, "Cast no one out of your heart." He wrote "Theosophy should be, above all, a thing of the heart and life, not of the mind." Mr. Judge was great in heart; he was great also in the breadth and depth and quality of his mind. His clear perception of the esoteric requirements of the Path, together with his understanding of the practical details of organizational work, made of him one of the truly great leaders in the timeless Cause. Like Mr. Greatheart of old, he removed obstacles from the road of the pilgrims and travelled with them to the banks of the River. However, the eternal peace of the Celestial City was not for him; he was vowed to service at the House of the Interpreter, and in that service he will go forth life after life, 'until the last man of the human race shall have passed through the portals of his own divinity'.

WHAT ABOUT WILLIAM QUAN JUDGE?

On April 13, 1951, one hundred years will have elapsed since the birth of William Quan Judge, one of the three chief Co-Founders of the modern Theosophical Movement.

The better part of the present issue of *Theosophia* is devoted to the memory of this great and much misunderstood Theosophist, whose spiritual status will be better appreciated as we gain perspective of the early years of the Movement.

Like all men and women who towered above the commonplace level of daily life, and were the embodiment and the symbol of an Idea, timed with the revolving cycles, William Quan Judge was the center of controversy, and the target of persecution and enmity. No great character in history has ever escaped it, though it would be a false conclusion to imagine that unmitigated trouble-makers are therefore also great characters with a message, even if they too may be looked upon as agents of Karmic Law in one or another sense.

We publish in what follows a number of statements from H.P.B.'s own pen which appraise the character and status of William Quan Judge much better than any words of ours could possibly do. We commend these statements to the most earnest consideration of the reader.—*Editor.*

EXCERPT FROM H.P.B.'S MESSAGE TO THE SECOND ANNUAL CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

[Reprinted from *Report of Proceedings* of the above Convention, held at Chicago, Ill., April 22 and 23, 1888]

TO WILLIAM Q. JUDGE,

General Secretary of the American Section of the Theosophical Society.

MY DEAREST BROTHER AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours

MESSAGE TO THE FIFTH CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

[Reprinted from *Report of Proceedings* of the above Convention, held at Boston, Mass., April 26 and 27, 1891]

Regent's Park, London, 15:4:1891.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is to-day in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H. P. BLAVATSKY.

"..... The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) & they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the 'astral' that blended with your astral. Hence the dual nature & fighting"

—From a letter of H.P.B. to W.Q.J., dated from Ostende, Rue d'Ouest, 17, October 3, 1886. Originally published in *The Theosophical Forum*, August 15, 1932, pp. 252-53.

"..... knowing that William Q. Judge is the only man in the Eastern and Esoteric School in whom I have confidence enough not to have extracted from him a pledge There is nothing I would not do for him and I will stick to him till death through thick and thin He has to be defended whether he will or not. He has much to endure."

"..... Well, I have raised a 'Frankenstein' (the Theosophical Society) and he seeks to devour me. You alone can save the fiend and make of him a man Be his Savior in the United States."

—From letters of H.P.B. to W. Q. Judge and to someone else concerning him; quoted from the Archives of the Point Loma Theosophical Society, in *The Theosophical Forum*, May 15, 1930, pp. 3-4.

"In answer to your letter I can only say as follows: If W. Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the biddings of Master, the best he knew how, is left alone in . . . and if the . . . Society in general and its Esotericists especially leave him alone, without their unanimous *moral support*, which is much more than their money—then I say—let them go! They are NO theosophists;— and if such a thing should happen, and Judge be left to fight his battles alone, then shall I bid all of them an eternal good-bye. I swear on MASTER's holy name to shake off the dust of my feet from everyone of them . . . I am unable to realize that at the hour of trouble and supreme fight . . . any *true* theosophist should hesitate for one moment to back W.Q.J. *publicly* and lodge in his or her protest. Let them read Master's letter in the preliminary—. All that which I said about W.Q.J. was from His words in His letters to me . . . Do with this letter what you like. Show it to anyone you please as my firm determination"

—From a letter of H.P.B. quoted in an Appendix to *Letters That Have Helped Me*, Vol. II, compiled by Jasper Niemand. New York, 1918.

London Dec. 23. 1857

The shipping line that
under any circumstances whatever,
promoters, gossip, readers of any
document by the name H. P. B. are
and have and I going against
W. B. F. - does not know
H. P. B. - even if he were
does know W. P. B. -
I think he knows her.

The Des is asked & perishes
if W. B. F. is ^{not} ~~not~~ under any
= Variation - ~~the~~ ^{the} ~~has~~ ^{has} ~~for~~ ^{for} ~~more~~ ^{more}

than 5 minutes by the city clock.
The he is a long word. H. P. B.

The Protein Section is
its life in the U. S. is
depends on W. B. F. ^{running}
its agent, & what he is
now. The day W. B. F.
resigns, W. P. B. will be
Dead for the Americans.
W. B. F. is the Antislavery
between the two Memos (is)
the American ^{thought} & the Madison
or rather the trans-Atlantic
thought Section: Knowledge.

of Noyes & the whole section had
in the U.S. & for our W.Q.J.
who is full of herself since coming
across. These having ears will hear,
then who are deaf & blind, let
them provide them selves with false
ears & glass eyes, or — avoid away.

PS.
W.Q.J. had better show, & impress
this on the mind of all those
it may concern (H.P.B.)

He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy H.P.B. will ever dream even of going against W.Q.J.—does not know H P B—even if he or she *does* know H P. Blavatsky, or *thinks* he knows her.

The idea is absurd & preposterous. If W.Q.J. get *riled* under any provocation—for more than 5 minutes by the city clock, then he is a flapping. H P B. would give 7 dozens of Bridges, 77 dozens of Noyes & the whole esoteric brood in the U.S.A for one W.Q.J. who is part of herself since several aeons. Those having ears will hear, those who are deaf & blind, let them provide themselves with false ears and glass eyes, or—vanish away.

The Esoteric Section and its life in the U.S.A. depends on W.Q.J. remaining its agent & what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans.

W.Q.J. is the *Aniatarana* between the two *Manas* (es) the American thought & the Indian—or rather the trans-Himalayan Esoteric Knowledge.

DIXI

H.P.B. . .

PS.

W.Q.J. had better show, & impress this on the mind of all those whom it may concern

H P B.

[We have preserved in the above transcription, as far as was possible to do so, the punctuation as found in the original.]

London Oct. 23, 1889

THE THEOSOPHICAL MOVEMENT

WILLIAM QUAN JUDGE

[Originally published in *The Path*, New York, Vol. X, No. 5, August, 1895, pp. 137-39]

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

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called 'Theosophical Society', thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all other in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and other in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons — independent in govern-

ment wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.: we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received

among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

H. P. BLAVATSKY Collected Writings

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ON THE FUTURE: A FEW REFLECTIONS

WILLIAM QUAN JUDGE

[Originally published in *Lucifer*, London, Vol. X, No. 55, March, 1892, pp. 20-23]

Although I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbianism, for no matter how long might be my life I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H.P.B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great Continents, *first*, the Imperishable Sacred Land [this is at the North Pole. *W. Q. J.*]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of the high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America".

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that although the present American is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great western ocean have

been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumours of war, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations will be swept away, first of all the Europeans, including the British Isles—if not gone before—and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of to-day, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races and not the habitat of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God, a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindû cos-

mogony, and their folk-lore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south still we discover similar proofs. In course of time these continents became what might be called arable land, lying, waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindûs are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

- But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new, sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One

might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important? and would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus*? Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals and men were seen by Arjuna to rush into Krishna's flaming mouths. But later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws, in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while

they copy the past they ever symbolize the future.

Did H. P. B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law and order—for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the Queen was crowned? Let us also be informed if there be any finger-shadow pointing to the future in the fact that England's Queen, crowned over that stone* is Empress of India, from which we claim the Aryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the victory for "the new order of Ages"; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States Government. A victory in the union of the Egos from East and West; for England stretches one hand

over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reincarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

* * * * *

At least such seemed the view while the clouds lifted—and then once more there was silence.

*It is an interesting fact that in India there is an important ceremony called "mounting the stone."

"..... Mania to act as Chief Executioner of all disapproved and disapprovable things was not confined to Anna Kingsford. Members of the Theosophical Society have been known to burn with a passionate longing to act as agents for Karma, forgetting that the sword of the Executioner is a two-edged sword; forgetting also that they do not know Karma, and are held responsible by Karma for the mischief they will inevitably work. The absurdity of such an attitude of mind does not deprive it of a certain pathetic aspect. See these people, impure themselves, thinking they can either forcibly purify the world or can legitimately punish others for their impurity! The pathetic aspect comes in when they are so deluded as to call the proceeding "self-sacrifice". It would be real self-sacrifice for such people to sit still and attend to their immediate duty."

—Editorial remarks, most likely by William Q. Judge, in *The Path*, Vol. X, March, 1896, p. 365.

EASTER MORNING MEDITATIONS—1951.

IVERSON L. HARRIS

"It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man — will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good, is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour."—*The Mahatma Letters*, p. 252.

That the foregoing words of the Master M. should immediately come to one's mind in thinking of William Q. Judge, and that W.Q.J.'s kindly, wise features should leap before one's inner vision upon reading the Master's rule, are equally strong and enduring testimonials as to the type of *chela* and Theosophical leader he was. Would there were many more like him! They are sorely needed in the distraught world of today.

It is a reassuring and inspiring thought that, no matter what human follies and weaknesses have done to delay and injure the Masters' magnificent effort to establish "a Brotherhood of Humanity", a real universal fraternity, . . . an institution which would make itself known throughout the world and arrest the attention of the highest minds", the *jobatic* spiritual power contained in the eternal truths which they and their Messenger, H.P.B., projected into the thought-world of the 19th Century, have irresistibly found lodgment in open and receptive minds. The seeds she planted, so faithfully nurtured and wisely disseminated by her Co-Worker, W. Q. J., have grown and in turn reproduced themselves in ever-widening circles. As a fellow-theosophical student wrote me recently:—

"... but one can't be blind to the fact, to evidence of the fact, that some great furtherance of that Wisdom has gone on just the same, by whatever channels not obvious to us. When one considers

religion becoming broad and unshackled, and science become the slayer of its own dragon of materialism, and great compassions and sympathies awakened for such as were only yesterday considered without the pale—morally, physically, racially, socially, penally, and mentally, then one must be greatly heartened. One must indeed feel that under the stormy sea now islands are nearly ready to rise fair and fresh in the sunlight, like parts of mighty ancient lands reborn."

Those of us who, like my correspondent and myself, were born into homes presided over by earnest Theosophical parents, were nurtured and reared on the grand ideals of Theosophy, who have been sustained ever since by its all-embracing synthesis of Religion-Philosophy-Science, can never forget what we owe to the founders and those who came after them and held aloft the torch of 'light for the mind, love for the heart, understanding for the intellect'. Thank the immortal gods!, as my correspondent adds, "... there are after all—there *must* be—many, many Theosophists in fact, in earnestness, who are part of a world-wide community, though not communicant; and who are everlastingly striving to keep alive and pass on to others the living teachings."

On this glorious Easter morning, as I pen these lines I can almost sense the rolling away from the souls of thousands of such Theosophical students, the stones of discouragement and distress with which world-conditions tend to crush tender hearts and aspiring minds; and I can feel the resurgence of hope and courage and confidence, based, not on emotion, but on the conviction that, "Truth, crushed to earth, shall rise again."

As a final warning for the dark days that are still enshrouding this sad old world, let us turn once again to the ever-pregnant words of the Master K.H.:

"Beware then, of an uncharitable

spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity. However caused . . . a crisis is here, and it is a time for the utmost practicable expansion of your moral power. It is not the moment for reproaches or vindictive recriminations, but for united struggle."

—*The Mahatma Letters*, p. 367.

A SUGGESTION

The following valuable suggestion has been made by one of our subscribers: If you wish to read the volume of H. P. Blavatsky's COLLECTED WRITINGS FOR 1883 and do not have the means to purchase it at present, ask your local Public Library for it. If they do not have it, give them the particulars regarding title, publisher, price, etc. If several people request this book, the Library will probably purchase it. Ask your friends to do the same. This will be of great help.—Editor.

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: J. G. Bremner, Gen. Sec'y, 1786 West Broadway, 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 Hdqtrs., 643 East Mariposa Avenue, Altadena, Calif. 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*.

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