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JUNE, 1937

# The Theosophical Forum

and THE THEOSOPHICAL PATH and LUCIFER

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G. de PURUCKER, Editor



*Central Asia: Cradleland of Our Race*  
See p. 408

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# THE THEOSOPHICAL FORUM

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NOW COMBINED WITH THE THEOSOPHICAL PATH AND LUCIFER

G. DE PURUCKER, EDITOR

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G. DE PURUCKER, EDITOR

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## HUMANITY AT THE HALFWAY HOUSE

**A**BOUT 18,000,000 years ago an event of supreme importance occurred on this planet. The Hierarchy of Builders concerned with the preparation of a physical body for the use of Humanity having produced a vehicle through which Mind could work, the Solar Hierarchy, Lords of Mind, who had developed in past periods, now did their part by quickening the fires of Mind latent in their younger brothers of this present planetary cycle. Thus opened the human drama. For the kindling of the fires of Mind made of man a self-conscious being, equipped for a self-directed rise toward self-conscious godhood. Mind not only enables man to master the body, but it can be used to mirror forth the Divinity latent in human nature, which man must learn to manifest in Earth-life.

Age after age, in life after life, race after race, civilization after civilization, these Egos, charged with human responsibility and power, have been sowing and reaping experience on Earth, working at the human job. They have risen and fallen and risen again in their cyclic upward climb, and now they have reached the halfway house on their long journey.

*We are those Egos.* What have we accomplished? Today, when thinkers agree that Humanity faces a severe crisis, it is time to take stock, to give an account of ourselves. Few believe that a "last day" of reckoning is at hand. What is there for us still to do?

No doubt man has established control of physical forces. His inventions have eliminated distance, have brought people of every part of the world into closer relations than ever before and brought about a state of recognised economic interdependence. There is actually a physical basis for a united life of Humanity. But, and it is a large 'but,' man has also developed scientific violence to such a point that he has the power to put the present civilization out of commission almost at one blow; and the nations live in fear, not knowing which of their rivals may use some terrific means of partially accomplishing wholesale destruction. The urgent problem is to awaken an inner directing Self that realizes the unity of all beings and a great common purpose, so that life may be safe for man to continue his progress.

Aside from Theosophy, however, there is available no plan of human life that shows its relation to the universal scheme, no hint of what future cycles hold for man, no knowledge of the latent powers which, brought into conscious function, are adequate for the mastery of present and future situations in Earth-life.

The half of the human task that remains to be done is the rendering of the intermediate, psycho-mental part of human nature pellucid so that the impulse, the wisdom, of the inmost Divine Self can be clearly mirrored to the waking consciousness. Men are today more self-conscious; but the personality unilluminated by the Self deeper than mind is not the enduring Ego, the creative Individuality to be fully brought into function in the coming cycles. A united life for Humanity can be achieved only by those who are aware of the deeper Divine Self in which all have their root. It is only 'individuals,' awakened to this inner, underlying unity that *can* unite; can be themselves and permit others to be themselves; can differ without dividing; can draw upon inner resources spiritually alight with power that can kindle in other men the trust in themselves and their fellows that will send fear slinking away from human life.

The dynamic powers of the spiritual and divine nature of man are still to be brought fully into function in human life. They are not at the command of those who do not believe in the existence of this inner nature. Their sphere of influence is unattainable by those who do not believe in the essential unity of all beings. They can be exercised collectively only by individuals whose consciousness is illumined by light from that inner Self, whose every act and thought in relation to their fellows takes into consideration those most often unrealized facts which, when ignored, make united effort seem impossible. They have never been used collectively, as it is our destiny

to use them in the cycles now before us. So tremendous, so subtly undermining to all selfish, greedy passion and violence are these un-aggressive, non-violent, inner powers that the evil forces which now menace human welfare may be dissolved, transformed, redirected into channels bearing benefits to all.

Is it beyond belief that higher, freer, nobler human associations than have yet been known on Earth are possible of realization? Not for those whose hearts have been responsive to the promptings of that inner Self in which all are rooted. Not for those to whom Theosophy has given a new framework of thought about the future of Humanity on Earth. Not for those who accept the discipline that makes man master of the inner world, and brings into play the spiritual dynamics that can melt stony hearts, and the wisdom that can clear confused minds. Creative, compassionate individuals can unite in directing human activities in harmony with divine, universal laws of life. As human beings we have this to do. — M. M. T.



### Evolution and Individuality

NATURE permits no permanent slavery in life, nor has she much use in her evolutionary courses for mere parasites. Nature's effort is to build Men, and Nature's truest human Servants, the Great Ones, work entirely in collaboration with the Great Mother towards the same end. Thus it is that they guide, they even watch over and continuously protect; but never at any time is their effort bent to enslave the wills of evolving men. They look upon no moral failing as so great in defect of right as that of bowing the conscience in mental servitude to the dictates of another, no matter how high, no matter how great, how pure, how wise; for it is a part of their endeavor to make men free — free-willing agents and collaborators with themselves in what they do. Hence it is that they desire to see all men spiritually free, intellectually free, the while inwardly cognisant of the sublime ethical beauty of the subordination of the merely personal, with its whimsies and feeble vacillations, to the spiritually grand, whether in themselves or in human representatives of outstanding spiritual development.

— G. DE PURUCKER: *The Esoteric Tradition*, p. 1068

# Theosophy Can Explain

**Dear Editors:** Will you please give a statement with explanations of the differences between the Theosophical and the scientific teachings about Evolution.

## How did we Get This Way?

OF course scientists don't entirely agree with one another in their beliefs about the origin of Man. Such men as Broom and Osborn and quite a few other leaders of scientific thought lean decidedly towards more spiritual theories of evolution. But the great majority still believe more or less in the old Huxley-Haeckel teachings. We give below a brief list of the theories generally accepted by the public on this subject. In the opposite column we present briefly the Theosophical position. Explanations of the *How*, the *Why*, and the *Whither* will appear in following articles. Here you are then, and we invite you to take your choice!

### SCIENCE:

1. *Life is merely an accident. There is no conscious design in Evolution.* Let us consult Sir James Jeans, who has done as much as any scientist to formulate an explanation of the universe and to mold public opinion. He tells us that planets (and therefore the life on them) came into existence through "cosmic accident." While there are eminent scientists who do not agree with him yet this theory has attracted as wide attention and acceptance as any scientific 'explanation' of Life.

### THEOSOPHY:

1. Theosophy maintains that the theory outlined in the opposite column is little more than a speculation. There is no such thing as chance or accident. The whole marvelous clockwork of the Universe proves this. What looks like accident to us does so because man knows practically nothing about anything, certainly about the real causes of things. Theosophy teaches that Evolution has a conscious purpose and that it consists in raising the mortal into immortality. The development of self-conscious individuality is part of an immense range

of evidence for this position. Evolution is due to an urge flowing forth unceasingly from the conscious living Heart of the Universe. It is directed by great Intelligences, though free will exists as a prime factor in growth—in Man it becomes *self-directed* evolution.

## SCIENCE:

2. *Evolution was produced from outside by environment.* Heredity is due to modifications in the germ-plasm brought about by the reactions of an organism to its environment. This position is very nearly universal among scientists today, and is consequently familiar and commonly accepted by the general public. But —

outward into manifestation the latent or sleeping capacities locked up within itself. The growing plant unfolding from the germ within the seed is as good an instance as any. In man heredity is of course a part of the environment. It furnishes the individual equipment, so to say. But heredity is due to Karma. The Reincarnating Ego with its karmic qualities is the energy behind the building processes of the fructified cell. Thus the individual's karma brings to bear the kind of psycho-electric energy which is the mysterious (to Science) selective and marshaling element behind the activities of genes, chromosomes, etc.

3. *Evolution takes place through transformism.* Intelligence is merely a by-product of brain-cell activity. 'Transformism' means the slow accumulation over thousands of years of minute progressive changes in an organism, such accumulation being due to natural selection. Thus the organism is transformed through cumulative heredity into some higher species.

one species into another *species*. Rather do the changes proceed by *jumps*. When the clock of Evolution strikes the hour a new species appears. There are of course in the lower orders of being many so-called 'missing links.' But these are generally within the limits of one species. But the great evolutionary phyla or stocks or root-species appeared spontaneously, says Theosophy, and points to the evidence it offers to sustain its position.

4. *There is a clear line of development from protoplasm to man, about as follows:* (a) Protoplasm; (b) Amoeba, and other unicellular organisms; (c) Sea-worms, fishes, etc.; (d) Amphibians; (e) Reptiles; (f) Birds and Mammals; (g) Monkeys and Apes; (h) Man.

## THEOSOPHY:

2. "On the contrary," says Theosophy. "Evolution is just what the word means — growth from within outwards." Evolution is not due to something added from outside to the organism. Rather is there an evolutionary urge deep *within* the organism. This urge, partly owing to its own impetus and partly to being acted upon from outside by the environment, unfolds or unrolls

3. Much in this theory, particularly the rôle of natural selection and the old idea of direct heredity from parents to offspring has been discarded by the most advanced scientists. Yet there are still enough, including the newspaper-educated public, to make it the form of scientific belief that a Theosophist has most often to meet. It is this particular set of theories that Theosophy denies. There is no gradual transformation of

4. Well, in a certain respect this is all right. Man's body (not *man himself*) is a product of animal evolution, though not exactly in the scientific sense. But Theosophy diverges sharply from Science when we reach the human kingdom. Man himself is not the apex of a long line of end-on evolution. For

our human ancestor was just as human as you and I though not our equal in function or mentality. Furthermore, asserts Theosophy, man was the first, not the latest, mammal on this earth. For man is primitive in structure, the most primitive of all the mammals. In the foetus these primitive features are the first to appear. According to the famous biological law of recapitulation this indicates that man is not a late but an early type of evolution. But Science ignores this significant fact. When scientists point to man's rudimentary 'tail' as a sign of his animal descent Theosophy replies: "Not so! These and other things are not remnants but in a sense originals. Man, as the first mammalian and the most primitive stock on earth set the pattern and holds the germ-models, so to say, for all later mammalian *types*." But it is impossible in a short article to give the evidence for these statements. If the inquirer is interested let him read *Theosophy and Modern Science*, where G. de Purucker elaborates this whole intricate subject with a wealth of instance and detail. Also 'The Rising Tide of Theosophy' in THE THEOSOPHICAL FORUM.

## SCIENCE:

5. *Man is a modification along chance lines of advance, of the anthropoid ape; or, as some believe, of the prehistoric ancestor of the present tree-shrew.*

6. *The goal of evolution is undiscoverable by man.*

7. *Earth is the only heavenly body which is inhabited. This must be true, says Science, because no other star or planet has conditions that can support life.*

## THEOSOPHY:

5. In response to this statement we shall simply quote the words of Professor Klaatsch of Heidelberg: "Monkeys and apes are degenerated branches of pre-human stock." A Theosophist could hardly have expressed it better.

6. And Theosophy retorts, *Who says so?* Even a good Theosophist might enjoy adding, "Well, you have got a nerve!" However, when it comes to laying down the law Theosophy can be as forthright as anyone. Only it won't regard you as an intellectual nit-wit if you don't agree with it. And it can back up its position with evidence.

7. This is just another instance of that very natural dogmatism which Science is happily outgrowing. It assumes that Science knows enough about Life and what it can or cannot do to be free to dogmatize. But does it? Hardly! Ev-

ery month, almost, some fresh discovery indicates that it has only begun to scratch the surface of things. Of course man, *as we know him*, and our plants and animals the same, could not exist on any heavenly body yet discovered (perhaps fortunately for it!). But has UNIVERSAL LIFE, which produced Betelgeuse, comets, and electricity; which fashioned the crystal and the dinosaur, the peacock's tail and the termite ant and the butterfly; which produced the Bushman and the Chinese painter, the Athenian, the scientist and the modern business man — must it stop there because puny man *says* it must? Has it not the power to fructify multimyriad forms and organisms unimaginable even to the intellect of a Plato —



with conditions suitable to each of them — yet all pulsing with the same universal urge to upward striving that we feel ourselves? This writer has never been to Venus (at least in this body) but stands ready to bet a Packard to a penny that if we did we should find things there corresponding (not resembling but *corresponding*) to the kingdoms on this earth. Those beings will be more advanced than we are, for does not Venus receive a greater abundance of LIFE from Father Sun? Look into the teachings of Theosophy on this fascinating subject, we beg you. It will open for you a new door into life.

— L. L. W.



### Ultra-Modern Science Sixty Years Ago

“COMPARING the infinitely small with the infinitely great, it is held that a body, of what kind soever, represents in miniature and very exactly, an astronomical system, like those which we behold every night in the firmament. If we could construct a microscope of sufficient power, we should be able, by the help of such an instrument, to resolve the molecular constellations of every little terrestrial milky way, exactly as our first rate telescopes resolve the celestial nebulae and separate double and triple stars. Were our sight sufficiently penetrating we should behold what now appear mere confused heaps of matter, arranged in groups of admirable symmetry. Bodies would appear honeycombed in all directions, daylight would stream through vast interstices, as it does through the columns of a temple or the tree trunks of a forest. Nay, we should see immense empty spaces, like those which intervene between the planets. From distance to distance, too, we should perceive clusters of stars, in harmonious order, each surrounded by its own proper atmosphere; and still more astounding spectacle! — every one of those little molecular stars would be found revolving with giddy rapidity, in more or less elongated ovals, exactly like the great stars of heaven; while by increasing the power of our instrument, we should discover around each principal star minor stars — satellites resembling our moon — accomplishing their revolutions swiftly and regularly. This view of the constitution of matter is aptly described by M. de Parville as *molecular astronomy*, maintaining that even astronomy, without our suspecting it, is dependent on mineralogy; and that whenever we shall have discovered the laws which govern the grouping and the movements of the infinitely small, astronomers will have only to follow in our track. But who, a hundred years ago, could dare to imagine that the infinitely small was so infinitely great? What is now believed to be the nearest guess at the truth appears, at first sight, to be the dream of a madman.” — Quoted from *All the Year Round* by Edwin D. Babbitt in his book, *The Principles of Light and Color*, pp. 159-60, published in 1878.

## Central Asia: Cradleland of Our Race

[At the meetings of the Lodge on January 31, and February 14, 1937, at the conclusion of the regular study, the Leader spoke on the origin of ancient civilizations, on the second occasion answering several questions on the subject. For the convenience of students the Associate Editors have arranged the transcription of these remarks so as to appear in their entirety in this issue.]

*G. de P.* — Companions, I want to speak to you about something that H. P. B. has very vaguely alluded to, but as I have heard some of our speakers and writers refer to this inaccurately, I feel the need of steering our ship a little closer to the true north, in this respect. It is with regard to what science used at one time to call the center of dispersal of the peoples of the earth. Old-fashioned science used to place the origin of civilization, and of the Aryan folk especially, in Higher Asia, on what are now the great plateaus of Central Asia. And that in a sense is quite true; but the subject is not so simple as that. Before our present Fifth or Aryan Race was formed as a race *sui generis*, that is to say, a race of its own type and kind, distinct from the Fourth Root-Race, its predecessor, it had had an evolution of millions of years, while the Atlantean Root-Race was slowly going to pieces. I have often wondered if some day the science of the future will not be able to discover in a certain vast tract of land in Central Asia, now a howling wilderness of sand and stone and alternating cold and heat — I have often wondered if science will not some day discover in this vast central Asian tract remains of peoples who were more civilized than we are today, more advanced in invention, more advanced in discovery, more advanced in philosophy, science, and religion, than we are now, far more.

Where is this Central Asian tract? If you take a map, a map of Asia, and on it find Persia, Baluchistan, Afghanistan, Bokhara, and Turkestan, the sea of Aral, and the Caspian, and to the east the Pamir and the Hindû Kush, and the Tien Shan, the Altyn Tagh, etc. — an enormous tract of country, most of it desert waste — there you will find the seat from which we came as a racial stock. The time was when that land was covered with highly developed civilizations succeeding each other in time. Hundreds of wonder-

ful cities flourished there. The land was green and fertile, it was an aggregate of beautiful countries. And it was out of this cradle of our race, as a race *sui generis*, please, from its northern parts, that later descended into the Indian peninsula those peoples who call themselves 'Aryans,' the 'High Caste,' who later were divided into Four Castes: Brâhmanas, Kshattriyas, Vaiśyas, and Sûdras. From the southeastern parts came later the Babylonians, the Assyrians, the Medes and the Persians; and the peoples of Europe, Greeks, Romans, especially. And on the outskirts and all surrounding these highly civilized tracts of land, immense in extent, there were outlying peoples. These last were remnants of the Atlanteans, like the Chinese, the people of Japan, the Javanese, the Siamese, and the Tibetans. They all migrated after a while and changed their seats, but at that time they were the surrounding folk in various grades of civilization. On the outskirts of the more highly civilized peoples were some of their own off-shoots, later sub- and sub-sub-races to come, then in their infancy and childhood. They became the Celtic peoples and the Teutons of Europe and the West of Europe. But at that time Europe was largely under water. The Alps were rising: only the peaks and a certain amount of the foothills of the Alps were as yet above the sea. The Arabs at that time were just wild savages, offsprings of the mixed Atlantean and early Aryan peoples. They have not come into their own yet. Some day they will.

This vast stretch of Asiatic country which, except in spots, now is a lofty plateau swept by icy winds in winter and by what some people call the hellish winds, hot as hell, in the hot months, then was comparatively low as regards highth above sea-level. There was an immense inland sea to the north of it, emptying itself into the Arctic. That sea has now almost disappeared, has shrunken to almost naught, so that all that remains of it is the little Sea of Aral, the Caspian, the Sea of Azov, yés, and the Euxine, the Black Sea. There was likewise a hid sea in what is now Mongolia. H. P. B. speaks of this one. That is now evaporated, vanished; very much as the Great Salt Lake of Utah is slowly vanishing. Why? Because slowly the land began to rise; the waters drained off; vast stretches of what is now Russia began to rise above the waters; southern Germany, coastal France, later the British Isles and Ireland appeared. The whole aspect of things changed. The geography changed entirely, the climate changed.

Yet I believe that some day archaeology, by delving into the sands of the howling wastes there, will uncover the stony remnants

of vast cities. Heaven knows what else they may find in Persia, Baluchistan, Afghanistan, Bokhara, Turkestan farther north. In that previous historical epoch, when this vast tract flourished, it was a wonderful land, or aggregate of lands, a wonderful continent surrounded by sea, or almost so, with outlying islands and countries.

Millions of years before that was the period of the birth of the Aryan stock from the degenerate Atlantean tribes where now the Atlantic Ocean rolls its restless waves. Seven to eight million years ago our great Aryan race was born, and migrated in serial surges under spiritual guidance to the then rising lands of Central Asia, now the desert of Gobi: another high plateau, now wind-swept and barren. There was then a beautiful inland sea there. No wonder we are told that Geography considered as a science was one of the sciences of the Mysteries of ancient days.

But what was the date of all this? you may ask. When lived this wonderful group of peoples, of highly civilized folk, with their many, many inventions that we have not found out yet? When lived they in Central Asia, in these lands flowing with crystalline waters, filled with wonderful verdure, having mild and equable climate? When did all this happen? It began with the beginning of Kṛita-yuga. Count up. We are now in the beginning of Kali-yuga. Therefore add: Kṛita-yuga, 1,728,000; Tretâ-yuga, 1,296,000; Dwâpara- 864,000 — a total of three million, 800 odd thousand years ago. You see how it happened. As the climate changed, as the land rose, as the seas receded, as the deserts began to encroach upon the stretches of the cultivable land, the peoples found the climate becoming impossible. They migrated in turn, in surges; they spread over the newly risen lands to the west and to the east, and Europe was born. Then was to be found also the beginning of the Assyrian, the Hindû, the Mede, the Persian, the Babylonian, the Greek, the Roman, the Celt, the Teuton, the Scandinavian: not here recited in their chronological order of appearance, but just as the names come to me.

Of course they mixed; miscegenation proceeded apace. At times these peoples were as haughty and proud of the supposed purity of their blood as some of our folk are. But gradually they mixed, producing stocks as we have today. There is no such thing as a pure race on the face of the globe. We are all mixed. We simply differ from each other because of isolation. Peoples have been isolated, some for hundreds of thousands of years until even the coloring of hair and eyes and texture of the body has somewhat changed. Thus the true Chinese, although the last remnant of the last or

seventh sub-race of the Atlantean, is no true Atlantean. He is a mixed Aryan, because he belongs to our Aryan race in time and karman. Mixed, also, are the Japanese and the Javanese, and many others.

But please do not suppose, Companions, that this tract of Central Asian lands I speak of was the only habitable land on the surface of the globe. I do not mean that at all. I was speaking of the origins of our Aryan peoples, those which peopled Europe with its different stocks, those which likewise sent their migratory hordes into India, Tibet, Siam, Burma, even into China, mixing with the aborigines there. But on the other side of the globe there were vast tracts of land which were inhabited by fairly civilized peoples in some cases, others by barbarians. Why, even at the time of the origins that I speak of from this wonderful tract of land in Central Asia, there was, for example, the great Island in the Indian Ocean later called by the Hindûs, Daitya. This was inhabited by what the Indians call Râkshasas. Modern Ceylon is the northernmost headland of what was a vast island of enormous extent, now submerged. Islands great and small there were all over the globe.

Australia existed then of course. Parts of the American continent were above the waters, parts not yet; just as in the future parts will sink and other parts arise. Egypt was there. It too was coming into its own slowly. The colony of Atlanteans from the Atlantic had come in two or three migratory waves. And later on, Egypt received a migratory wave from what the ancients call the Ethiopians, not Negroes, but people whose skin was so dark, because of the torrid climate in which they lived, that they were called Ethiopians, 'burned-skin folk' out of the East, from Southern India and original Ceylon, represented by the Tamils there today. And the latest Râkshasas of Lankâ, of Ceylon, had become Aryanized. The Egyptians received the migratory horde from Lankâ called the sons of "Shesu Hor," the sons of Horus — Aryanized peoples.

*Question* — What has become of those egos who made that great civilization so long ago in the Gobi region? Will they come again and make on earth another such civilization?

*G. de P.* — The whole matter is complicated and deals with long periods of even geological time. There were two different epochs. One was at the very beginnings of the Fifth Root-Race, during the heyday of Atlantis, which established a focus for itself on a land- and water-district pretty nearly where now the Gobi desert is and north-western China. But this was millions of years before the time which

I specifically alluded to above, which was the beginning of the European part of the Fifth Root-Race, or Asian-European, after the former focus had already become legendary through long passage of time. In any case, I can answer the question this way. The egos which then inhabited those civilizations of western Asia and central-western Asia, which I hereinbefore especially spoke of, are we ourselves; for I was not alluding to any particular esoteric focus except incidentally, but merely to the rising, racially speaking, of the Fifth Race and its early civilization in the lands I pointed out, and how when the land rose, the climate became inhospitable, the seas receded, and arid stretches replaced the once fertile countries of that district. From that district, big as it was, as a sort of center migrated east and west and south, not all at once, but through thousands and thousands of years, the beginnings or earliest portions of those peoples who later became the Chinese, and the Tartars and the Hindûs and the Greeks and the Romans and the Celts and the Germanic and Scandinavian tribes, etc. Even this was long before Egypt had come into real being, because you must remember that Egypt is really and has been the gift of the Nile: land built out into the Mediterranean Sea by silt, sand, detritus, brought down by the Nile through ages from interior Africa, and deposited age after age at its mouth, so that its mouth gradually extended into the Mediterranean and thus built up the Egyptian delta. Thus you see Egypt, though very early, came after even the second and later period I have mentioned above. But the answer to your question is briefly: the egos who inhabited those civilizations are we ourselves, or at least some of us, because there were decaying civilizations even in those far distant past times, on other parts of the earth — decaying remnants of Atlantis; and some of these last egos are among us now too.

*Question* — There is a hint given in *The Esoteric Tradition* concerning the fact that the mid-point of the Atlantean Root-Race was some 8 to 9 million years ago. I believe you spoke just now of the Asian cradle-civilization as having flourished as long ago as 3 and a half million years.

Now the point is, what are we to make of the famous 850,000 years since the submergence of the bulk of Atlantis, to judge by *The Secret Doctrine*? Or is this a mere blind? Did the main portion of the continent of Atlantis sink *while* the Asian cradle-civilization of the Aryans was flourishing, or even after it?

There is a great deal of interest at present regarding the Gobi, as you know. Any additional light on the Gobi civilizations would

be welcome. The understanding is that the Gobi, as a center of civilization, was more recently so than the highland civilization of 3 and a half million years ago, of which you spoke.

*G. de P.* — In what I have previously said I did not attempt, of course, to go into any detail; I simply drew attention to one, or two or three highlights in esoteric history connected with Central Asia. That was all.

Answering now this latter question: the central point of Atlantean civilization, which was the kali-yuga of the Fourth Root-Race, was some four or five million years ago. This means equivalently that our own Fifth Root-Race, which had its first beginnings of birth about that time, is likewise between four and five millions of years old. Furthermore, we are likewise beginning our own Fifth Root-Race kali-yuga, and we see the first beginnings of the birth of the Sixth Root-Race amongst us today. In other words, we are beginning to see the first beginnings of the birth of the Sixth, as the middle point of Atlantis saw the beginnings of the birth of the Fifth — of us. Is that point clear?

Yet while from our original germinal condition, so to speak, we are four or five millions of years old; yet as a race *sui generis*, which means a race which is of its own type or character, with its own distinct swabhâva, our Fifth Root-Race is one million years old more or less. H. P. B. alludes to this in *The Secret Doctrine*.

Now, as said before, it was from Central Asia that were born the beginnings of the civilizations of the European stocks. Only the last of these minor sub-races of our Root-Race is known to us, the Germanic. There are but remnants today of the preceding large sub-races, such as the Mediterranean, Greeks and Romans prominent among them; and preceding them the Celtic; preceding them others whose names have been lost in the night of time. Yet all these different minor sub-races of our present Fifth Root-Race were born in Central Asia at different times, each wave coming forth from that motherland and cradle of our Fifth Root-Race, and spreading over the world in different directions, mainly westward; for as the English poet has intuitively pointed out: "Westward the course of empire takes its way." Let us change this word 'empire,' with its infernal political associations, to "westward the course of civilization takes its way."

Now Central Asia comprises an immense extent of territory. Mongolia, the desert of Shamo or Gobi, Tibet, including the northern parts of Tibet: the immense ranges of mountains there, such as the

Tien Shan and Karakorum and others, Afghanistan, Baluchistan, Persia, and what is now called Turkestan: most of it desert land, desiccated and dry, some of it below the level of the sea, rising thence into some of the highest mountains of the globe, the Himâlayas.

All this land — except portions covered by lakes and seas — that is now inhabited by partly civilized or barbarous or even savage tribes was, at different times during the last four or five million years since the midpoint of Atlantis, covered with flourishing civilizations which succeeded each other in different parts of Central Asia over this vast district to which I have pointed. At one time one great civilization in this part of it, later on succeeded by another civilization in some other part of it, still later in time the march of events carrying a civilization to a third part, and so forth; yet each one of such civilizations being in its turn a cradle out of which grew children-colonies sent forth to carry light and initiation to what were then barbarous and uncultivated parts of the world, such as what is now Europe, what is now China, what is now Siberia, what is now India.

It was from one of the later of these mid-Asian civilizations that came the early Brâhmaṇas when they descended into the Indian peninsula, calling themselves Aryans as they did: 'the select,' 'the noble,' terms of pride — âryas. But such is the fashion of conquerors always. Sometimes the conquerors are conquered by the science and wisdom of those conquered. *Graecia capta Romam victricem subducit*. Greece, the conquered, subdues Rome the conqueror. It is true.

Now there are many things to think of in connexion with a study like this. There are questions geographical, religious, ethnological, and racial. Not one people alone inhabited and built up these civilizations of Central Asia. They were recurrent waves of our present Fifth Root-Race. The earliest waves largely mingled with Atlantean immigrants, emigrants from the sinking islands of the Atlantic, the sinking remnants of the Atlantean land-continent. The later ones of these civilizations were far more aryanized, far more truly belonging to our Fifth Root-Race.

As an example: whence came the civilization of Greece and whence came the glory that was Greece? Whence came the civilization of Etruria and of the other Italian folks and of the Romans? Whence came they? In these particular instances they were some of the later emigrants of Central Asia who descended from the high plateau down towards the inland sea and settled on the land we now call Greece: Crete among them first, including the main-



land of Greece. Then the advancing wave at a later date settled Italy and became the Etrurians and the earliest Romans, the Sabines, the Samnites, the Oscans, and so forth. But of course all this was not done without a struggle. There were many wars in those days, terrible wars, between the dying out remnants of the Atlantean peoples, the true Atlanteans who were in continuous warfare with the Fifth races, if I may so phrase myself. So that as Plato points out in one of his *Dialogs*, telling a story told to him by his grandfather Solon and told to Solon by the priests of Egypt: "There was a time when a horde came out of the Atlantic Ocean essaying to settle on the lands that are now Greece and Italy. You Greeks are but children, children of a day. You have forgotten your glorious past when your forefathers gathered together and repelled the invaders, holding the civilization that you had intact."

In the same way was Hindûsthân builded by the Brâhmaṇas. Thus were Greece, Rome, and Western Europe likewise populated, settled, refined and civilized by the emigrants from the different civilizations that grew and waxed and waned, and grew and waxed and waned, that had their seats in that cradle-land of our Fifth Root-Race, Central Asia.

Now all these things happened within a time-period beginning some four or five million years ago — the time of the prime of the material highth of the civilizations of Atlantis — down to the present. The questioner asks whether the island which H. P. B. speaks of as sinking 850,000 years ago refers to the sinking of Atlantis. Oh no! To talk about the sinking of Atlantis would be like today talking of the sinking of the different land-massifs of today. Do you mean Europe, Asia, or the two Americas? Atlantis was a far larger land-massif than our own today, but it was divided into continents, and such continents separated by seas shallow and deep. The reference by H. P. B. to the time 850,000 years ago was to the sinking of the last great-sized island in the Pacific called Ruta. And it was followed later, a couple of hundred thousand years ago from our time, by the sinking of the still smaller island called Daitya; and then there were no more sinkings of outstanding importance until 11,000 or 12,000 years ago when Poseidonis, referred to by Plato as a relatively small island in the Atlantic, an island about the size of Ireland today, sunk beneath the waves with all its civilization, temples and gods, men and women, in one night and one day, according to the legend. One night of horror following a day of terror. The island was a nest of sorcerers, magicians of the blackest sorcery. And it was from this small island about

11,000 years ago that came that wave of emigrants trying to conquer the settled people of Greece and of Rome of which I spoke.

No, the doom of Atlantis struck four million and a half years ago; and I now mean Atlantis in general, not of any one of its continents or vast islands, but of the race. That was the time when our Fifth Root-Race began to have its beginnings, its germinal epoch.

Some day I believe that our archaeologists and other scientists, delving in the wind-swept deserts, sandy, arid, planes of Turkestan, Persia, Baluchistan, will uncover remains showing that there there was at least a civilization the equal of anything we have today, if we can judge by what may then be found there in the shape of buildings, or the foundations of buildings, of imperishable stone, perhaps even artifacts of copper and glass. Who knows?

There was a civilization, some few thousand years before the earliest history that we know about Greece and Crete and Asia Minor, in what is now the arid lands of Persia, that would have put to shame anything that ancient Greece or Rome or Egypt or Babylon could show — a civilization gentler, greater even than ours. That was the mother-land of the Greek and Roman and Italian peoples. Thence they came as colonists; and back of this, as I have already pointed out, in still earlier times of now utterly forgotten history, what is now arid plain and sandy desert, barren mountain and howling wastes, whereon the wind plays all the laments of Hell, could have been seen beautiful lands covered with verdure and beautified with fruit and forest trees, green grass, well paved roads lighted at night, town connected with town, city with city — well organized system on all sides. Now that is all forgotten — as we shall some day be.

Central Asia is not only the cradle of civilization of our Fifth Root-Race, but our motherland. To it, in the earliest beginnings when the Fifth Root-Race began to be itself as a stock separate from Atlantis, to it the earliest Fifth Race colonists went and settled there. It was then a land rising above the waters and from its lofty plains and plateaux — through age after age, as age succeeded age — the germinal new races tried to work off the devilry of their own Atlantean forefathers now rushing to their doom. Protected of karma, protected by the Lodge, the early Fifth lived there. Sub-race succeeded sub-race, as they slowly climbed from innocence to knowledge and from knowledge to a modicum of wisdom — and its abuses, until we now have reached our kali-yuga and are beginning to pay. When will men learn that the only road to happiness and peace, to prosperity and increase in possessions, both spiritual and

material, is obedience to the spiritual and moral law, and service. That is the only road: obedience to the divine mandate which whispers in every human heart, and service to mankind. Selfishness defeats its own ends. It grabs and grasps a heavy shadow and opens the grasping hand to find naught. It is by giving that we get, strange paradox. It is by work that the arm grows strong. It is by exercising the heart that its noblest comes forth.

## Theosophy the Key to Historical Problems

H. T. EDGE, M. A., D. LITT.

**I**T is not necessary to make any authoritative claims on behalf of Theosophy as an interpreter of history: its title to serve as such is sufficiently based on its actual ability to perform the rôle. If it be assumed that an historian or an archaeologist is interested solely in the ascertainment of truth, and not in upholding any prejudice or preformed theory, then it should follow that he will welcome any statement which he finds to be able to give him clues — clues which, without that statement, he would not have found. The real and only question, therefore, for such an historian or archaeologist, when he hears of such a statement, is whether the statement can afford him a clue. He has before him a mass of materials which he regards as factual — the written records of history, the evidence of archaeological remains, linguistic findings, coins, inscriptions, etc. He is puzzled how to fit all these materials into a consistent scheme. A Theosophist makes statements which give the archaeologist a clue; and by means of this clue he is able to find a satisfactory explanation of his facts. Without this clue he would not have found this explanation. The question as to who made the statement, the character and credentials or the assumed credibility of the person, is to the archaeologist a secondary question, apart from the main issue. It suffices for him that the clue has been given and that he has used it and profited by it. The natural inference is that the person making the statement had superior intelligence or superior sources of knowledge; and a further inference is that any other statements from the same source will be at least worthy of serious consideration. The truth of the statements rests, for the archaeologist, in the fact that he has tested and verified them; the

truth is not estimated according to the reputation of the maker of the statements. This is of course the proper scientific attitude.

By way of example, let us suppose that such a historian or archaeologist has found in H. P. Blavatsky's *The Secret Doctrine* some statement about the past history of mankind, which has given him a clue enabling him to interpret certain facts which previously had been a complete mystery to him. (This is a thing which not only can happen, but has beyond doubt frequently happened already.) As we began our argument by assuming that the archaeologist was a sincere and unprejudiced truth-seeker, we cannot suppose that he will reject the information on the ground that H. P. Blavatsky is, in his opinion, not worthy of credence. This would be a complete reversal of the scientific method, and a sacrifice of truth to prejudice. He would be like Naaman in the Bible, who remained uncured of his leprosy because he was too proud to adopt the cure.

Whatever claims may be made, on the part of inaccurate thinkers, for a history that shall be purely factual, purely inductive, it is evident to a clearer vision that neither history nor any other science can possibly be such. History would remain for ever a mere catalog or miscellany of documents, unless we had *some* idea in our mind by which to arrange and give meaning to these facts. Therefore we do not blame the historian for approaching his task with ideas ready-formed in his mind; for how else could he approach it? In scientific language, this is called forming provisional hypotheses. Such hypotheses are, as implied in their name, subject to continual alteration. It is an arguable proposition that a scientist, whether in history or otherwise, might by such a method of provisional theories, continually enlarged in the light of new facts, gradually arrive at the truth. But to establish this proposition it is necessary to make some large assumptions: that his methods of observation are capable of supplying him with *all* the data needed for arriving at the truth; and that nobody is in any particular hurry to arrive at the end of the laborious process. In brief, such a method might be compared to the efforts of a man born blind to arrive at a visual conception of the world by process of feeling.

In view of this, we feel able to assume that our historian will welcome some *idea* which may promise him a short cut, by putting into his mind in one flash something that might have taken him centuries to find by the inductive method, and which he perhaps would never have been able to find at all.

The danger lurking under the provisional hypothesis is that it

may harden into a prejudice; and for this, it is not necessary to presume any deliberate or even any conscious artifice on the part of the student. For we are all of us born with prejudices or ways of looking at things, which we have derived from heredity, early training, and the minds of others.

Historical and archaeological research have been hampered by a fixed idea which has gradually grown up out of the influences of the immediate past of humanity, in that section of chronology known as the rise of Western civilization. The uninquiring theology of some centuries ago, and the spirit of scientific inquiry which succeeded, contrasted as they are in some respects, have nevertheless united their influence in fostering a view of human history which is quite disproportionately foreshortened; and the evolutionist theories, spreading from biology to sociology, anthropology, and other fields, have fixed in our minds a supposed necessity for regarding mankind as a (comparatively) very recent appearance, and civilization as being still more recent. If we inquire the grounds for such a view, we shall find that the *facts* do not warrant anything more than a provisional hypothesis to that effect: we can but say that it is consistent with the facts *so far as we have discovered them*; and in that case we should always stand ready to modify or discard our views to any extent that may be necessitated by the discovery of new facts. But it is very questionable whether this view of human history has actually been reached inductively from an observation of the facts. On the contrary, there is much reason to think that the theory has reacted upon our interpretation of the facts; that the theory was in our mind at the outset, and that we have sought among the facts for confirmation of the theory. There is even evidence that facts have been sifted and winnowed, or even hustled out of sight when they have seemed to threaten the theory. One of the data of history is testimony and the degree of credibility to be assigned to it; and when we are unable to form an independent idea of the trustworthiness of the testator, we are only too apt to *infer* his credibility from the nature of his testimony, which of course is a reversal of the true process, and amounts to selecting our evidence according to our prejudgment.

After the preceding general remarks, we proceed to a consideration of the particular occasion which has given rise to them. This is a new book\* by Joshua Whatmough, Professor of Comparative Philology in Harvard University.

It is a very scholarly and thorough work, the object of which

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\**The Foundations of Roman Italy*, by Joshua Whatmough. Methuen, London. 25s.

is to give a picture of the miscellany of peoples occupying Italy before the rise of Roman power. Italy from the Alps to the south of Sicily forms a geographical unit, and under the Romans it became a political unit, though not a nation. The sources of information are history, archaeology, and language, which the author rightly thinks must be studied all together if we are to avoid fads or differing views due to the isolated study of any one of the three. He does not go to the extreme of unduly disparaging history, and reminds us that many of its statements which have been deemed fabulous have been confirmed by archaeology. Written history, he says, incomplete as it is, is more worthy of being taken into account than archaeologists concede. He however makes the restriction that archaeology and linguistics are to be combined only when they relate to the same people at the same period. Language is not static, but grows, and is therefore a record of the progress of culture or of its decay. He calls in question the view that Rome was a giver of culture to the Italian peoples, and points out that the Romans were a barbarous people, and that many of these peoples had high cultures before the Romans came.

We note (p. 12) that stress is laid upon the effect of environment, meaning chiefly climate, upon the character of a people. He even says:

Compared, then, with the forces of geographic location, of natural resources, and of natural selection, all the human inventions, discoveries, and ideas, all the influence of men of genius, all the economic forces that bind mankind closely together, the growth and pressure of population, the interplay of war, religion, human intrigue, and ambition — all these are secondary.

The terms enumerated here do not all seem to belong to the same category, but to involve a confusion of causes and effects. We feel in need of a clearer distinction between innate human faculty and external circumstances. History furnishes many examples tending to the view that innate character is paramount over environmental conditions.

Admitting that all growth, development, evolution, is the outcome of the interaction between faculty and environment, and that there can be no growth without circumstances and the ability to respond to them; the question rises as to which factor should be held paramount. And on this point turns a distinction between the view which a Theosophist would take and the views often taken by historians, archaeologists, workers in various fields of science. The tendency with the latter — we would mention particularly the evo-

lutionists — has been to attach too much weight to environment, and even almost to overlook the fact that environment can do nothing unless there is something in the organism capable of responding to it. One result of this tendency has been to favor the use of abstract terms like 'natural selection,' 'growth of population,' 'economic pressure,' as though they were causes, when really they are formulations of effects. This habit of mind results mainly from the supposed necessity, on the part of scientists for finding all their materials within the limits of the physical universe; and from the influence which the scientific philosophy has exercised upon researchers in other fields of thought. But a Theosophist, with his belief in the innate divinity of man, and in reincarnation, is under no such disadvantage. The archaeologist, seeing a vast welter of phenomena emerging from the mingled mass of diverse peoples, has no way of accounting for these effects, and falls back on the resource of generalizing the effects into abstractions, which he puts in place of causes. The contact of diverse nations produces certain circumstances, and these circumstances are causes which promote evolution. Evolution, at once a cause and an effect, produces evolution. Natural selection is both a result and a cause. But once admit that there is within man an exhaustless fount of originality, and that the reincarnation of souls that have lived on earth before is continually taking place, bringing with it memories of past achievement; admit this, and there is no longer need to obfuscate oneself by trying to find the causes among the effects.

The chapters treat in detail of the land, its prehistoric peoples, the dialects of the various peoples; and then take these peoples under separate headings, as Liguria, Transpadane Gaul, Latins, Central Italic tribes, Lucania, etc.; and weigh the evidence of inscriptions, coins, language and dialect. Particular interest attaches to the Etruscans, arriving in Italy about the middle of the ninth century, of semi-Oriental character. "It shows features partly of Egyptian origin, partly of Mesopotamian origin," received probably through Asia Minor. Its language has not been translated; there is not enough of it left. The archaeologist finds himself confronted with a vast medley of peoples, many of them evincing signs of ancient maturity in culture; and the ordinary evolutionist ideas of a recent upward ascent of humanity are ill supported by the accumulating evidence which explorers adduce. But Theosophists are accustomed to view human civilization as of vastly older growth, and to contemplate many rises and falls succeeding one another, now in one corner of the globe, now in another. This heterogeneous mass

of peoples that we find in ancient Italy and elsewhere, is the result of the breaking-up and scattering of ancient civilizations.

The view taken of mankind by Theosophy is in such contrast with that usually taken, that there is no wonder that it should lead to a widely different estimate of the available facts. Whereas it is customary to regard mankind as having evolved upward in a single unidirectional line in recent times, Theosophy regards progress as cyclic, as moving in spiral curves, which, while on the whole they progress, yet admit of many successive rises and falls. Our culture is to be regarded as being largely an inheritance, and an inheritance, too, of which we have as yet realized only a fraction. If we search the past, we should expect to find evidences, not of a recent growth from barbarism, but of ancient cultures in a vast medley of stages of decay, some of them dying out, others burgeoning anew, some mingling with others, in an inextricable variety.

And this is what actually is found; and archaeology is forced to give ground reluctantly to the accumulating evidence of facts. The facts simply will not support the familiar theories of human origins. What they do support has been indicated by H. P. Blavatsky and Theosophy. Scholars in all departments would do well to avail themselves of this invaluable clue. Let them not be deterred therefrom by the numerous extravagances and calumnies which inevitably grow up around any great movement which is launched into this world. It is the business of a scholar to sift the grain from the chaff. As to Madame Blavatsky, if the only way to disprove the existence of her Teachers is to make her a Teacher herself, we have not accomplished much. The real question is, Can she teach?



So the tune of life which we dance to: the evolutionary course that we follow: our limitations and the frontiers that we can reach in the constantly increasing perfection of our faculties: all depend upon the fundamental vibrational rate of the life-essences of this sublime entity within which or whom we of our own 'Home-Universe' live and move and have our being. This fundamental vibrational rate, the rate of this vital essence in other words, of this divine cosmic being, furnishes the background or the general keynote of the life of the spacial ocean in which we are.

— G. DE PURUCKER: *Questions We All Ask*, Series I, No. 24, p. 335



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# Leaves of Theosophical History

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[The following three letters are here reprinted *verbatim et literatim* from one of Mr. Judge's letterpress-copybooks held in the archives of the Theosophical Society, Point Loma. The first two are in Judge's own handwriting, the third in the handwriting of one of his secretaries but signed by W. Q. J. — Eds.]

Sept. 4, 1886.

The Department of State,  
Washington, D. C.

On the 8<sup>th</sup> July 1878, Helen P. Blavatsky was admitted a citizen of the United States in the Court of Common Pleas of N. Y., and about December 1878 a U. S. Passport was issued to her. This has been lost and she desires to have a new one issued.

Herewith I enclose \$5. to cover fees. Please send the passport to my care.

Yours truly,  
WILLIAM Q JUDGE.

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July 21 [188]8

My dear Keightley:

I have taken the necessary steps for procuring copyright of *Secret Doctrine* and have filed the proper papers paid the fees and obtained the regular certificates from the copyright office. Those certificates I enclose: please acknowledge the receipt.

The sending of sheets to me which have been printed in Europe, does not invalidate or affect the copyright, as the law does not direct the *printing* to be done here: so, it may be done anywhere. If you desire another legal opinion hereupon, a remittance must be sent me as I have no money. It was all used up in those *crisis* telegrams which cost \$ 40. & I am high & dry.

Mr Parker remains silent so I do not now expect that money. The binding will be only about 50c per vol. here & I have over \$100. subscribed and a lot of subscriptions registered which will be paid afterwards sure: so I think perhaps I will have enough to do the binding &c by the time the book is out. Can you tell me, *will* it be out in Oct or Nov.?

I must give dealers here 20% as that is the least they will accept & is much less than is usual.

I do not think you need doubt but that the sale will be large, as there is a great interest in the book.

I do not understand about Parker. He was very effusive and 5 times promised the \$1500 at once, but for 3 months hasn't squeaked

I have written out west to try & discover what, if anything, is the matter with him.

Regards to all

As ever

WILLIAM Q JUDGE

Bertram Keightley Eq

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New York Aug 9/86

A. P. Sinnett Esq

My dear Sir.

I am in receipt of your article entitled "Theosophic Morals," and, as H. P. B. in the letter she sent in the same envelope directs, it will appear in September Path without any alteration. I need not say that I am very glad to have an article of yours for the magazine, because you must be aware of the fact, and if more contributions were received from different individuals the Path perhaps would not savor so strongly of one mind. I have done my best to conceal identity, for I know general readers do not like to eternally listen to one man, but I fear after a while they will pierce through the thin veil of words. I had however hoped that your first contribution would be upon some other theme where personalities would not enter. At this distance and in this country people do not look at the matter in controversy just as it is regarded by the small circle of European Theosophists, who may be said to live in a continual blaze, limited to a small area. The American branches are scattered over immense spaces and Mohini and Babajée are really unknown. No one here, with say two exceptions know who Murdhna Joti is, and therefore every reader has looked at the article as the expression of individual opinion only. The policy of the Path always will be to give all sides of these questions and it must not be supposed that the people at large look at the terminology used from any than their own standpoint, and not from the higher mystical one which latter is yours and that of the European theosophists. A grave error of position is being constantly committed, if you will allow me to say so, by theo-

sophists always assuming the attitude of chelas and construing all utterances from that point of view, whereas that attitude should be always reserved for private conversation — if allowed at all.

If my opinion were asked on the Higher Life paper, I would not agree with all of it, but am certainly of opinion that certain great souls now and then do incarnate to carry on great reforms or works while other great ones carry on in another sphere — without incarnation — the same work. And I do not see that Masters are impugned thereby. The perfect household life *must* then be illustrated by somebody as *all* cannot be great, or little, chelas. And this idea is contained in the article as I look at it.

Give my regards to Mrs. Sinnett, and believe me to be

Very truly yours

W. Q. JUDGE

P. S. I should say that this is written without reading your paper, as I do not intend to read it until it is in proof.



The overwhelming interest in the Editorial, 'Disarmament,' by Dr. de Purucker in "The Theosophical Forum" for May has necessitated its reprint. It is now available as a pamphlet, together with an answer by him to a further question on the same subject, and Dr. J. H. Fussell's review of Congressman Ludlow's book, "Hell or Heaven." Price, 5c. each, \$1.50 for 50, \$2.50 for 100. Make your request early, as the supply is diminishing rapidly.

## LIGHT IN THE LODGES\*— I

By Kenneth Morris, D. Litt.

### A Real Lodge

**A** REAL lodge is one in which every member has undertaken to be responsible for some branch of the Work, and would rather die than let his fellow-members down in respect to that branch. Every member would be keenly aware what a mighty temple it is we are building; and you could not persuade one of them to leave his part undone or shoddily or shabbily done; each would have in his work the joy of the artist, who labors with touches of color here and there on his canvas to make apparent to the world the glory and beauty of his vision. Every touch brings new joy to him; it is a piece of Religion, of holiest magic; he is offering rich gifts to the Realms of Being above the human; and as he works, his devotion draws the splendor of those God-worlds down into his being. Even so must it be with the Theosophical Propagandist. His canvas is the nation in which his National Section works; his colors are the living and lovely spiritual motions he calls forth with his Theosophy in the souls and lives of his people. We want lodges in Wales where every member feels and works thus; you who have glimpsed it a little within yourselves infect your companions with this sacred wisdom!

Remember that our task is not to convert the people to a new religion, but to waken a beauty that is already in being. The greater and deeper part in all men is Theosophist. Men as they function here in the world are leaves of a tree of which divinity is the trunk and root; and that being so, Divine Wisdom is innate in us; it is the perception and philosophy of the divine part of us. So we do not have to convert people, but to sound such a note in our lives and in our Theosophical activities as will set the divine part of their being vibrating in the personal minds of more and more of our fellow men. Does self come first with us, or does Theosophy — personal convenience, or what we can do for the Work? If it is self and personal convenience, remember that those are the things that lay you open to wounds and insult, they are the seat of all your miseries and the septic sores that poison your life. The cure for them is Theosophy and what you can do for the Work.

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\*First of a series of articles selected from *Y Fforwm Theosoffaidd* ('The Welsh Theosophical Forum'), official organ of the Welsh Section of the Theosophical Society.

## Your Lodge

**Y**OUR lodge has to be so welded into oneness that its members shall be as the fingers of a hand, the cells of a brain. When that is accomplished, it will be a relatively perfect instrument for the Masters to use. Exercise your members in being together, thinking together, working together, aspiring together.

Many feel that they can do their best work alone; and eagerly wish to do their best work for Theosophy. Fine! — but there is always something higher than your present position to aspire towards. For these, that higher point is the ability to do work better than their best in co-operation with their fellow-members. The more minds are engaged upon a piece of lodge-work, the more Inner Gods have a chance to pour their influence through.

We think sometimes, I am not going to be influenced by other people; I am going to put forward my own views or nothing! — Fine! Certainly one should not be putting forward other people's personal opinions. Or one's own? Well, sure enough, people have been putting forward their own personal opinions rather busily since the Year One; and still the world "something smacks"— is not what it might be. But we have the great advantage of being able, if we will, to put forward what is no opinion of any human personality, but Knowledge the Masters of Wisdom have given us. No; personal views are not likely to help much — not even one's own: but Theosophy — ah, that might help quite a lot! At least we could try. It is worth giving one life to, anyhow.



**Self-Reliance** TRY to feel, in spite of the darkness surrounding you, the discouraging conditions, the lack of almost everything inspiring, that there *is* light to be had. Can you believe it: within you, back of your own mind, in your own heart, is help and comfort! Make a definite appeal — a silent appeal — to your inmost consciousness. Even if the thought arises that you doubt the possibility of such help, yet make the appeal again and again.

The light will come; perhaps not when or how you think. But do not impose limitations: be sincere in your readiness and willingness to take just what help is offered. Remember that you are doing a most sacred thing: you are calling upon the Divinity that dwells within you, just as it dwells within all things. You yourself are divine: unless you were so you could not recognise as darkness the clouds that surround you. Your turning inward to the source of your being is a divine act of will, and results will infallibly come, according to the exact measure of the sincerity of your motive.

— E. J. D.

# The Basis of Universality and Brotherhood

B. FINKERNAGEL

**W**HEN any individual has arrived at the definite realization that at every conceivable point the Universe is pulsating with life and consciousness, all of which has one common source, and that every center in it, high or low, faithfully mirrors the constitution and the nature of the Great Whole, the entire aggregate forming one vast and organized Unit of Life, from the Central Source of which all the countless Rays of Life and Consciousness hang like 'pearls upon a string': when one realizes all this, then the Theosophical teaching of Universality and Brotherhood, passes from a merely quiet acceptance or belief, into a profound and all-compelling conviction, and into an ever-present reality in life, which from henceforth will dominate the person's activity.

It is the lack of this deeper realization of non-separateness and unity, which usually accounts for the half-hearted efforts that are made by individuals towards such attainment. But to acquire this universality in all its fulness and in all of its implications, is of course a process which needs many lives of arduous attention and devotion, and in every case, the initial steps towards such becoming consist in transcending the deep-rooted selfishness in human thought, feeling, desire and action, all of which is due to man's ignorant self-identification with his lower personal nature. To become fully successful in such endeavor, demands a never-failing persistence, and utter devotion to our highest ideals. The individual will find it very difficult to bring his whole spiritual, moral, and intellectual forces to bear upon this objective, unless he has first by impartial and a deep-searching self-analysis discovered — perhaps to his great wonderment and disgust — the enormous domination which his personal likes and dislikes exercise over all his activities. But when the individual becomes conscious of, and clearly perceives the flaws and the frailties of, his personal nature, he will usually try desperately to transcend his weakness. It is then that it is important for him to remember that the personal nature must not be killed out and destroyed, but that it must be trained, purified, and molded along lines that are in harmony and concord with Universality and Brotherhood. The personal man must be

made the willing and instantly responsive servant and impassive tool of the spiritual man. This is invariably the first step and objective to which every earnest aspirant for the Higher Life must devote himself with unflinching determination, from morning to night, and all the days of his life, and all the lives to come, until he has fully learned to master and to control every impulse arising in his personal nature.

One of the basic laws of being, operating on all the planes alike, is that the higher life must always devote itself to the raising of the lower life. That this principle actually stands as the very basis of all spiritual progress and usefulness, will become convincingly clear to us when we have acquired a proper understanding of the fundamentals of technical Theosophy. With this end in view, we shall engage in a very brief review of some of those fundamentals which have a distinct bearing upon the subject under consideration.

At the first Dawning of the Manvantara, manifestation begins from a Center of Consciousness, within which are contained the combined evolutionary achievements and evolutionary results of the previous globe, chain, or solar system, or whatever may be in our minds. It is from such a primordial and supreme center that everything which exists on our globe has originally emanated.

The life of a chain of globes passes through seven great periods, which in Theosophy are called Rounds; each Round requiring many hundreds of millions of our mortal years to run its course. During the first half of each Round, Spirit is working downwards into the Matter-pole of Life, endeavoring to clothe itself with the matter of each plane in its descent. This period of descent of Spirit into Matter, is called the 'shadowy arc' of evolution, which continues, until the densest aspect of matter in this Round is reached, when the life-impulse turns, beginning to re-ascend to its original source. During this re-ascent, the countless centers of life are endeavoring to disentangle themselves from Matter; in other words, to throw off their coating of matter, which they had collected around themselves during the descent in the first half of the Round.

Before manifestation begins on the objective planes, or the four material planes of our globe, the Life-impulse or Life-wave is engaged on the plane of pure Spirit and the Buddhic plane, which are called the formless or the spiritual world. The four planes below the Mânasic plane are called the material world or the world of 'form.' In the beginning the Primordial Center of Consciousness, already referred to, emanates from within Itself Rays, which are projected into the cosmic Buddhic Plane. These Rays in turn

emanate from within themselves other Rays, which they project onto the Mánasic plane and this process is continued until the densest material plane in the world of form is reached. All the Rays as they are emanated faithfully mirror or reflect within themselves the characteristics and the constitution of their parents, and it is thus that every center of life carries within itself in miniature the nature and the constitution of the Universe, of which it is an inseparable part, as well as the potencies and the characteristics of their spiritual progenitors in latency, all of which are powers which in the course of evolution they are able to unfold and to bring into expression from within themselves. As the Rays pass from plane to plane during the shadowy arc of the Round, they are forming on the various planes knots or centers which, during the luminous arc when the life impulse is working back to its source, unfold into what we call the seven principles in man.

The physical globe upon which we now reside is one of a group with six other globes together forming what is called a Chain of Globes. This applies equally to all the physical globes of our solar system. The seven globes of any chain are each and all septenary in their constitution, but the individual globes vary in density from one another. It is on that account that our physical organ of vision, being so constructed that it can only respond to physical vibrations, fails to perceive the other six globes of our earth-chain.

Every planetary chain is a Cosmic Unit, whose life-term is made up of seven great world-periods called Rounds. They are called Rounds because the life-impulse of a Chain passes through all the seven globes in a Round period, commencing with the first globe of the series; and after a long evolutionary activity on this globe it passes on to globe two of the series. This is made up of denser substance than globe one. After a similar period on this globe, the life-impulse passes to globe three of the Chain, which is of still denser substance; and after its work is completed there, it passes on to globe four, which is the densest of the entire chain. When the life-impulse has evolved the densest substance on this globe, half of the time period of the entire Round has elapsed; then the life-impulse turns, and begins to reascend to the source from whence it came. The remaining three globes upon which it functions in turn are each subtler in texture than the previous one, and when the seventh globe is reached by the life-impulse it is functioning on a globe which in density and texture corresponds to globe one of the Chain, but the life-impulse is enriched with the results of the countless experiences it has gained during its pere-



grinations through the seven globes. It is this which is called a 'Round.'

In each Round one of the seven principles is fully evolved, as far as is possible and the general characteristics of the matter-aspect of the Chain will permit. The lowest principle is first fully evolved in the first Round; the second principle is fully evolved in the second Round, and so on. As our Chain has passed the midmost point of its life, it follows that we are now at the fourth Round of the Chain period, the midmost point of which was passed about eight or nine million years ago. It also follows that it is the fourth principle or Kâma, the Desire nature in man, which is being fully evolved in this Round. As Manas or Mind is the fifth principle, it also follows that Mind in this Round is only partially unfolded, for it will not be fully evolved prior to the end of the fifth Round. This explains why Theosophy teaches that the Mind is dual, and we speak of this duality as the Higher and the Lower Mind. The Higher Mind in man is that aspect of our thinking principle which during our many incarnations in physical bodies on Earth has become purified, molded, and trained in such a way that it has acquired the characteristics of the spiritual aspects of life, and its natural tendency therefore is to lean towards the Buddhic principle and the Pole of Spirit. Whereas the lower aspect of the Mind is that aspect which the waking consciousness has not yet succeeded in bringing under the domination of its spiritual will, and therefore its natural tendency is towards the Matter side of life. That which we speak of as the 'personality' in man, is this lower aspect of the Mind, which in the great majority of men is so largely dominated by the desire-principle in waking life. This is the reason why our humanity in the mass exhibits such selfish, grasping, and low characteristics — the prolific source of all our human misery, wretchedness, and pain, which pursue mankind from the cradle to the grave.

It is well for us to realize that our human personality is not a permanent entity, and that its term of life as an entity ceases with the death of the physical man, only such fragments of the Kâmic principle of the personality remaining as during physical life become so closely interlinked with the lower Mind that they cannot at that point be disentangled from Manas; and therefore the individual's Devachanic state of consciousness has to begin in the lowest strata of Devachan, as it is only thus that the mental principle can be gradually and effectually cleansed from Kâma and of all its remaining earthly taints as the Consciousness slowly rises to higher Devachanic planes. As these taints of Earth are steadily

eliminated in Devachan, the consciousness correspondingly and steadily rises to the higher realms of Devachan, and when finally the Mind has become purified from all earthly influences, then that which remains represents the harvest, the cream of the life last lived on earth; and it is this purified portion of Manas which will then fuse with the higher mind — the Reincarnating Ego — which at the point of physical death was instantly withdrawn into the Monad, to which this purified part of Manas is now attracted, and with which it will fuse, thus becoming immortal. It is thus that more and more of the lower Mind — provided we make strenuous efforts to live the spiritual life on earth — is raised to the plane of the Higher Mind, as a result of which each succeeding life will be a marked improvement on the previous one, from a spiritual point of view.

During any life on earth when the lower Mind begins to awaken from its deathlike stupor in the ordinary human being and begins to realize its spiritual nature and then begins to curb the influence which the Desire nature has over the lower Mind, the spiritual nature is enabled to manifest itself more and more, life after life. But before this can come about the waking consciousness must deliberately, and by its own volition, set its face towards its spiritual sun — the Spiritual Monad — and whenever this takes place, then we might truly say that the hour of liberation for the human soul from the thralldom of the life of sense and its domination over the consciousness has struck. For from thence onward every life on Earth — if due effort along spiritual lines is continued — will yield at the close of each Devachanic period an ever increasing harvest, to the spiritual nature of the man, which will in the course of a few lives bring the man to the Feet of the Master and to the entrance of the Ancient Path, which, when its goal is reached, leads to the merging of the Individuality, or the Reincarnating Ego in Man, into the Spiritual Monad.

It is desirable that we should have a correct understanding of the enormous increase in consciousness and in power which this merging of the Individuality in the Spiritual Monad implies.

From the point where the waking lower Mind realizes its identity with the spiritual essence of its being, which is the Ray, called the Spiritual Monad, and as from henceforth the underlying current of the life on earth will be directed towards spiritual objectives, the 'Christ-spirit' in man is born, and it is this which will grow and increase from life to life, causing more and more of the inherent potentialities and latent powers of the soul in man to unfold and to

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manifest in ever increasing spirituality, power, and usefulness. The consciousness which was hitherto mainly concerned with petty personal objectives, personal advantages, and selfish possessions and enjoyments, will become more unselfish, ever widening out its circumference, embracing in its objectives and its beneficence an ever increasing radius of beings and interests, all such activities being unselfish and expressions of Universality. It is thus that in the course of comparatively few incarnations — their number depending on the intensity of the efforts engaged in — the soul of the man will reach the point where it is able to merge its consciousness with its Spiritual Prototype above. It is this which makes the man a Cosmic entity, whose functional activity embraces a correspondingly enormous and wider limit. It is at this point that we might use the phrase of Sir Edwin Arnold, when he says that "the drop has swallowed the ocean."

Now when we consider these vast cosmic processes, briefly reviewed, the fact stands out in bold relief that the entire activity of Nature appears to be designed, and to have for its objective, the unfolding of Consciousness into an ever increasing radius of functional activities; and second, that the unfolding of the Consciousness depends, throughout the Cosmos, upon the principle that every consciousness-center, from the Highest Summit of our Galactic Universe, the Milky Way, down to the embryonic Intelligence of the lower Mind in Man, can progress only if they are raising, with every step of their advance, all the countless hierarchies of beings below them, correspondingly. We see this fact clearly exemplified in our human hierarchy, in which the summit is our Lower Mind. This article should make it clear as well as emphasize the fact, that the first step towards a higher stage of being, consists in gaining control over our lower nature.

Now what does this imply? Nothing less than that we must first succeed in raising the countless lives which compose all the principles of our lower nature onto a higher plane of activity, which can only be achieved by our thinking, desiring, feeling, and acting along unselfish and universal lines, whereby we do not only become universal in thought ourselves, but we raise by the quality of our thoughts all those lower hierarchies also; because it is this activity in Man which generates a subtle force which impresses itself upon these countless beings by influencing their vibrational activity, which when continued will raise or lower their activities, or vibrations, according to the nature of the thoughts and feelings we engage in. Hence if we think unselfish thoughts, we raise their conscious activity

onto a higher plane than their present mode of vibrations occupy; the same of course applies if we think low and selfish thoughts, in which case we are not only lowering ourselves, but we also degrade the lives of our vehicles, whose field of evolution comprises the principles which make up our human constitution. Hence it should be clear that we can only raise ourselves by first raising the entire hierarchy of lives of which we are the Summit or Hierarchy; and let it be understood that those lives are constantly reacting upon our consciousness, which we feel as impulse. This principle obtains throughout the entire Kosmos, or Kosmic Hierarchy, which includes all that is contained in our Home Galaxy — the Milky Way. This same rule obtains everywhere, because all is one great Whole — “as above, so below.”

In the light of the sublime teachings which Theosophy gives to us, it seems almost unbelievable that any person who has arrived at an intelligent understanding of these great facts could be so foolish as to persist in his former selfish ways of thinking and acting, without making sincere and persistent efforts to rise to a higher plane of thought and being in the manner stated before. It seems unthinkable that such a person could persist in living heedlessly; and live and scheme for his puny, petty, and stupidly perverse personal self, setting up his puny personal will against the combined will, objective, and universal design of those countless Divine Beings, who in their aggregate, are the Divine Rulers of our Universe. All of these Great Beings who are to us now as gods in wisdom, power, and compassion, were once, in the long forgotten past, struggling human beings like ourselves, who in other worlds than ours, woke up, and realized, that they were divine in their essence, and that true harmony and peace can only be found by any being, in the measure as the soul of man will fall into line with the Laws of Being, which demand that we shall think, live, and act universally, and not separatively. They followed the light which they perceived, and they now stand as far above us in evolution as you and I now stand above the simplest organisms which constitute the viscid slime of the ocean-bed.

Let us then resolutely set our faces to the Light, and devotedly engage in the sublime task of self-conquest, which marks the beginning of a new and stupendous era in our evolution, and which is sure to lead us onward and upward for ever, and to a Glory that has no limit, and to a destiny which will be for ever receding into the Boundless and the Unknowable, but which is nevertheless — “Closer than heart and breathing,” and “Nearer than Hands and Feet.”

# The Forge of the Universe\*

INGA SJÖSTEDT

THE Divine Smith stood bending over his anvil, hammering into shape the yet unshaped parts of Cosmos. The fire-helpmate sparkled brightly around him and lent itself eagerly to the great work. As the heavy hammer of the Divine Smith fell upon the anvil two little sparks suddenly flew up into the air, circled thrice round in the immaterial spaces, and then sank down to the sphere of a terrestrial globe. As they turned gaily in the several airs, the two sparks collided with each other, and forthwith recognising each other's existence they became inseparable companions.

"Come, let us explore the fields of being together!" said one of them, and the other assenting they left the aerial regions and, like little children who must imbibe elementary knowledge before they can grapple with maturer problems of the mind, they descended into the most elementary kingdom of life on that globe, the mineral, there to start their pilgrimage of learning through the various forms of life. Assuming appropriate robes, one of the sparks lay and faced the world in an armor of granite, and the other displayed to the sun its flanks of dull gold, and tried to shine as brightly as the Regent of the sky. The clouds wept over them; the wind whistled past them; the mountain-torrents washed them; the snow covered and enveloped them in fleecy coats of white. Then men came and took away the lump of gold, and made divers ornaments of it, but the stone was allowed to remain as it was, untouched and unnoticed. When some time had elapsed the two sparks discarded their mineral robes and took unto them flower robes. And one of the sparks became a forget-me-not, but the other became a proud lily. And the stars shone over them at night; and during the day the sun smiled upon them. All around them the green grass grew, and the lily and the forget-me-not listened in wonder as the wind swept over the field and the green blades sang and murmured to one another. Then two human beings came one day, and one of them bent down and plucked the lily.

"Because you are fairer and purer than anything else in my eyes, I give you this lily," said he who had plucked it, and bending fastened it in the sparkling curls of the maiden who stood beside him.

"And I offer this to you, that you may love me for ever, and never

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\*From *Questing Heart*, pp. 115-9, by Inga Sjöstedt. The C. W. Daniel Co., Ltd., 46 Bernard Street, W. C. 1, London, England. 5s.

forget me. Keep it near your heart!" she said, and stooping plucked the forget-me-not with gentle fingers, and gave it to the man. Eagerly he took it, and looked at it, and hid it near his heart. And as the lily and forget-me-not slowly expired, deprived of the friendly soil, they wondered at the sweetness and the harmony that vibrated in the air around them.

Emerging from their fragrant robes the two sparks entered into two acorns, and grew up and became two stately oaks. Birds sang within their foliage; squirrels with bushy tails and bright beady eyes ran up and down their branches. Sometimes a crowd of children came and sat down in their shade and laughed, and sang, and played with the acorns that lay upon the ground. Then came a great thunder-storm. The wind shrieked and wailed past them, tearing off their leaves and breaking their twigs and their more slender branches; the rain fell down with increasing violence and soaked them right through: then a streak of lightning pierced the sky and passed through one of the oaks, and as the thunder rolled overhead it fell down, a broken and lifeless thing. The storm passed and left one oak standing in mournful solitude beside its fallen companion. And then men came with saws and axes and felled it, and laid it beside its mate. Thus did the two sparks experience life as cognised by trees and all growing things.

Abandoning these robes they chose wild beasts for their parents, and were born, one a lion's cub, the other a tiger. And as they grew up they went about in the forest and preyed upon the weaker animals, for only thus could they live.

Not content with the beast-form the two sparks assumed the semblance of human beings, one that of a man, the other that of a woman. And both were taught suffering and joy by life, and both tasted of sweetness and of gall. And when they withdrew from the forms they had made for themselves they assumed new ones, only this time the former man was a woman, and the former woman a man.

At length, when both sparks knew that they had nothing more to learn on that terrestrial globe, they rose to a higher sphere, chastened and humble, and eager to know more of life's innumerable phases. And as they rose from sphere to sphere, ever learning and expanding in wisdom and understanding, they were seized with an intolerable longing for home, and leaving the sphere which they had lastly reached, they rose still higher, and as they beheld the Divine Smith bending over the well-remembered anvil, they rushed forward with a cry of joy, and were immersed in and re-absorbed into the Divine Fire.



## Where Life Begins

ARTHUR A. BEALE, M. D.

**I**N the February number of *Harpers Magazine* (1937) is a fascinating article on this subject by George W. Gray. Mr. Gray is on a serious quest. He is trailing the illusive origin of Life, and we wish him joy, for if he persists he will find himself on a path that will lead him to the heart of the Universe.

Anything that we may offer is not intended as patronage, or in any way to discount the sublime, painstaking, and logical issues developed by modern scientific savants in their marvelous research work. We seek rather to lead their minds a little farther into realms unexplored by modern science; inexorable, in fact, by present methods and apparatus, but beaten tracks for those ancient scientists and philosophers who have investigated these hidden realms and have recorded, collated, and interpreted what they have found. It is because the Masters of Wisdom have consented to give us some of the products of their strenuous labors, incorporated in what we know today as the Theosophical philosophy (religion-science-philosophy, in fact), that we are able to throw more light upon the question, "Where does Life begin?"

Mr. Gray commences his article by saying:

Supreme among the problems now confronting science, is the determination of the nature of life. There are countless immediate human questions pressing for solution, questions of disease and their cure, of eugenics, and the improvement of mentality, of lengthening the life span, of the control of aging and death; but these practical objectives wait directly upon the fundamental problem.

Having expressed his dissatisfaction with current dictionary definitions of life, pointing out that logically the asserted necessary attributes of life such as growth, reconstruction, reproduction, stimulus, irritability, are applicable also to those kingdoms now reckoned as non-living, he then plunges into the mystery of cell-life and the important part played by the nucleus with its denizens of chromosomes, these latter builded of units called by Weismann the idants and ids. Ultimately he reaches those units described by science as genes (Gr. reproducers) which, we are told, no one has ever seen: a single gene is too fine for even the ultra-microscope. Their existence, therefore, is problematical, yet they are necessary and logical

units. Truly the conception of such units is bordering on metaphysics.

In spite of this, Mr. Gray still considers it necessary to limit his conception of life to certain organic (so called) entities that stand out as separate from dead matter (also so called); in the former class he includes the human, beast, and vegetable kingdoms, but stops short at the mineral. He admits the possibility that the ultimate 'gene' of the chromosome may be a molecule, making the proviso that "it must be a large one"—a weak argument in our opinion, since if, as we hope to emphasize, these genes are agents of consciousness, and *special* streams of consciousness, we do not admit that consciousness has dimensions. Even the consciousness of a divine being, vast though it be in reach, could operate through an entity no larger than the problematical *ion* of science.

It would appear that recent researches of scientists are leading them in this direction. It has been found that the chromosomes are chainlike structures made up of transverse 'bands.' These bands are not necessarily the genes themselves, but they represent the genes; and scientists such as Calvin B. Bridges have counted as many as 5,000 bands in the chromosomal material of the cell; while Painter believes that with the further development of microscopy the number may be raised to 10,000. An interesting point to note here is that by relatively exact methods of separation of these bands, scientists conclude that while all are necessary in the cell activities, one alone of a group carries the mysterious element of *life*, and if this "indispensable unit of life" is missing, the whole hierarchy of genes are inoperative, and the group dies and disintegrates. The same principle is traceable in certain organic chemical products of thymo-nucleic acid, an essential of nuclear protein, and its relation to four flanking products, adenine, cytosine, thymine, and guanine. If one molecule of phosphorus in these chemical products were dislodged, possibly the whole group might perish; whereas other molecules, e. g., of hydrogen, might be dislodged with no appreciable disaster. The analogy is evident: certain molecules or composite molecules are comparable to the genes, all being useful in building up transformations, but only certain ones absolutely vital to the continuance of the group.

The most interesting part of the article refers to the remarkable and intensive work of Dr. Stanley, an organic chemist, selected by the Rockefeller Institute to try to settle once for all the character and nature of a virus. 'Virus' is a term used to indicate the poison of an infectious disease. It is found in the secretions or tissues of an animal suffering from an infectious disease. For some time it

was considered that germs with a definite shape and character, identifiable by a microscope, were responsible for all infectious diseases; and much time has been spent by bacteriologists in trailing the culprits, and they have finally been successful in getting the 'finger-prints' of many reputable criminals: notably, Koch's tubercular bacillus, anthrax bacillus, bacillus lyssae, klebs-loeffler bacillus of diphtheria.

But a time came when other diseases did not yield to the explorers the specific germ, and yet they were proved to be definitely infectious. Such were influenza, parrot fever, scarlet fever, yellow fever, poliomyelitis (infantile paralysis). All these were evidently associated with a virus. So strong a hold had the germ theory on scientific minds, that the inference was that the germs were there right enough, but that our microscopes were not powerful enough to make them visible. Nor could they be isolated by the process of filtration; with the finest porcelain filter they came out in the filtrate, which none of the known germs did.

Dr. Stanley's work was to examine the virus itself and find out its nature and chemical composition. He chose for his inquiry the oldest known virus, that which causes the tobacco mosaic disease, a disease that has been a devastating enemy of the tobacco growers. His methods were clever, ingenious, and fascinating in process, and command our admiration. In brief they were as follows: He gathered the leaves of infected tobacco plants, pressed out the tainted juice, put some of this in a test tube and added pepsin. Now pepsin is an enzyme which digests or breaks up proteins. Was the virus, perchance, of the nature of a protein? He kept the solution under proper conditions for pepsin digestion, and at the end of the experiment rubbed some of it on the leaves of a tobacco plant. He found that the virus was absolutely harmless; its fangs had been drawn. The virus was probably a protein then.

Next, taking more of the virulent tobacco juice he added in the test tube certain chemicals which precipitate proteins. Solid precipitates formed, and the remaining juice was again found to be harmless. The virus had been tracked down to this solid, but it was necessary to purify the solid so that it contained no extraneous matter. He put it in a neutral liquid and added an ammonium compound which has the faculty of "edging protein out of solution without changing the protein." Needle-like crystals formed at the bottom of the test-tube. These he dissolved and recrystallized, dissolved and recrystallized many times, a process calculated to eliminate from the crystals any concealed extraneous agents. Yet when

he redissolved them in a large quantity of neutral liquid more than a hundred million times their bulk and applied the liquid to a tobacco plant, the well-known signs of the disease were soon evident. The virus then, surely, was in the crystals, and the crystals contained *no living* (so called) *matter*, for, says the author of the article, "we know no plant or animal, no bacterium, no protoplasm, that can undergo crystallization."

So again there comes the perplexing question: "Where *does* life begin?" Dr. Stanley has tracked down beyond the limits of living matter a mysterious molecule that, under suitable conditions, does just what bacteria do. (This virus in question, while showing no signs of reproduction and other activity in a neutral liquid in the test tube, bursts into most fecund life when contacting the tobacco plant.)

Mr. Gray draws attention to the remarkable analogies there can be made between the actions of this protein and those of the genes. Both have stages of activity and quiescence; both possess the reproductive faculty, both are at times unstable, both appear to be of approximately the same order of size. However, he quotes Oscar Riddle in suggesting that the gene represents a higher order of organization than the virus.

He sums up the position in these words:

Perhaps the nearest we can come to a definition is to say that life is a stage in the organization of matter. The ascent of life, from azotobacter to man, is a hierarchy continually becoming more complex and more versatile. And so with the ascent of matter, from the single electron to the enormously numerous colony of electrical particles which make up the simplest living cell — it too is a hierarchy of continually increasing complexity, of organization.

— a more or less Theosophical concept without certain important keys which our philosophy gives. What then have we to say?

There are many questions involved in these notes upon which our archaic teachings can throw a flood of illumination. Mr. Gray was brought up in a school, as we were, in which a distinction is made between living and dead matter. We were taught that in order to be a live thing, the object must have a certain definition of form and attributes laid down as essential. He has found the required attributes beyond the limits that science has stipulated, and this disconcerting discovery leads him to say that perhaps the virus is a molecule of a double personality, alive and yet not alive. He has been trailing an *ignis fatuus* and has almost convinced himself of the fact.

What illumination does our philosophy throw on these problems opened up by Mr. Gray's article?

Let us first consider the three fundamental propositions in *The Secret Doctrine*:

1. "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception. . ." It is the Cause, Source, and again the Recipient of all things. It simply 'is.' Our nearest approach in words is BE-NESS, the Boundless and Universal Consciousness. The Self.

2. The Law or process of periodicity, a ceaseless alternation of manifestation and disappearance.

3. Universal Unity, "the fundamental identity of all Souls with the Universal Over-Soul."

So we come to view the Universe on these universal principles.

Everything conceivable has at the core of its core, the essence of this Boundless Principle, containing potentially all it may, can, and will become.

During manifestation, the teachings tell us, every entity starts as a spark of this divine essence, clothing itself with emanations from itself, and as a pilgrim, grows and learns, in fact *evolves* through an infinite range of forms, from the undifferentiated and spiritual (in the sense of non-physical) to the most complex conceivable. This principle, being universal, works on all planes. So we conceive of a universal ocean of CONSCIOUSNESS, working through a universal energy of LIFE. The Orientals call this latter Prâna. Therefore, there is no beginning of life. It simply *is*, and is only one aspect of what one might call para-consciousness, just as matter or substance is another aspect of consciousness, coming through para-substance, which the Orientals call *mûlaprakriti*. Thus there is a trinity of consciousness-matter-energy in a ceaseless unity and evolving through infinite grades of beings which, as they weave their destiny, realize their infinite potentialities.

The methods of their activity are: 1. Reimbodiment, every imbodiment being appropriate to its degree of evolution. 2. The law of consequences, every movement or activity producing a result. 3. Hierarchies; the process of grouping all the degrees of development, every group having its head or hierarch, or god of the group, and every group forming an entity as part of a greater hierarchy with its hierarch or chief. 4. Swabhâva, or essential characteristic; for instance, a rose evolves a rose, but there may be hierarchies of roses according to the evolution of internal potentialities. 5. Evolution, the gradual and orderly succession of unwrapping of internal

potentialities; when an entity has learnt its lessons, it can repeat them quickly. It has taken aeons and aeons to evolve man, but when he returns for a fresh imbodiment, he can run through the same processes in nine months. Both 6 and 7 involve higher conditions not concerning us here, though they are essential steps.

Now applying these teachings to our present scheme, we get the picture of a universal life-principle, working through the various garments of evolution of entities, changing its nature according to the forms through which it works. So life is equally inherent in elementals, minerals, plants, beasts, humans, and gods, but the life shows up in its various forms: elemental life, mineral life, plant life, beast life, human life. In relation to this earth, every entity *in its essential nature* has to pass through all these schools of learning. This does not mean that a stone becomes a plant; it means that the entity has to pass through the stone state, the plant state, etc., every entity retaining in its nature the essence of the kingdoms through which it passes. Every man's body is in its make-up a complex of elemental, mineral, plant, and beast nature, all in the process of humanizing.

So we see in a cell from the human body an elemental nature, a mineral basis, a vegetable process, propensities of animal nature — in the loves, the attractions, the repulsions of particles — and the mental intelligence, this last acting as a directing force through the nucleus, operating through the chromosomes, and directly distributed through the problematical but essential genes. Now the nucleolus *per se* is more physical, i. e., nearer in nature to the cell-body, the somatic; the chromosomes are less physical, are more spiritual in consciousness; and the genes fade out of the picture as visible entities and yet are more spiritually conscious in their potency than their imbodying chromosomes. Beyond that they become for us only an energy, but if we had the eyes to see, we should perceive that they are still imbodied life.

There is recognised in our philosophy a principle that where consciousness moves from one plane to another it does so through what is called a laya-center, or concentration-point. In the cell it is indicated by the nucleolus of the nucleus. This does not mean that on the other side of this laya-center there is no matter, but merely a different *grade* of matter. The real nature of the universe is what is called astral; it exists in all grades, from the highest spiritual to the grossest physical, and according to its grade, so is the grade of life and the grade of consciousness working through it. All evolution tends from the spiritual to the material and then back to the

spiritual, carrying along with it the experiences of its material state.

So we see in the virus of tobacco a form of consciousness, with its swabhâva of characteristic activity. (Too bad for the tobacco plant!) This form of consciousness is imbodyed in an invisible sheath, and is in the organic chemical state of evolution. There is no dead matter, all is alive; though the time will come when those activities called 'life' will be indrawn into the Self and for a time be lost as 'life,' to become part of the para-consciousness. This periodical withdrawal does not bring about the annihilation of life. The dewdrop falls into the open sea. The process is part of the operation of periodicity. So also is the crystallization of the virus protein. In this crystallized state it is latent in its virulence, and analogous to the minerals. It is not dead; it is only asleep, latent.

Then there is the question of the inoperative nature of certain genes when they fail to contact the proper environment of an ovum. Is this not a question of the presence or absence of electro-magnetic harmony? Mr. Gray refers to some cases where a sperm, contacting an ovum without a nucleus, is nevertheless able to evolve a perfect embryo. Here the electro-magnetic harmony is provided for in the somatic part of the cell. Weismann amplifies this point where he describes how in the development and loss of the polar bodies, some of the chromosomes migrate, creating a deficiency or vacuum in the ovum, which is replaced or made up for by the invading sperm — a collection of foreign chromosomes.

Turning again to the matter of the laya-center: let us think of it in the nucleus of the cell as the focal point through which the Reincarnating Ego, drawing its stream of consciousness from man's own Spiritual Ego, directs the building of the temple (the body) from a higher plane. The laya-center of the nucleus is already electrified by the magnetic contact of the genes of the sperm, one of which contains the impress of the ego. And thus through the mystic center a permanent connexion is made whereby there can flow through the ego the stream of creative consciousness from 'above.' Thus the ego forms a link by which, through the trials of its child, the human personality and the body, it learns and evolves.

We might conclude the above reflexion by saying that when, therefore, Mr. Gray sets out in search of the origin of life, he must go back to the fountain source of all things. He will have to carry on his search not only in the realms visible, not only in organized and identified forms, but into invisible realms, in problematical units, problematically imbodyed, which are parts of a hierarchy that has one Source — the SELF.

## The Living Universe

THE universe as it appears to the astronomer is a desolate waste. Dotted about, at points inconceivably remote, there are supposed to be planets so fortunately placed in respect to their suns that life, such as we know it, may be possible. But of such solar systems we are told that there is probably only one in a hundred thousand where this is at all likely to be the case, and either the planet is so near its sun that its temperature would be too high, or so distant, and therefore cold, as to render all life on its surface impossible.

In pleasant contrast to these untenanted planets and uninhabited stretches of ether, Theosophy presents us with the picture of a universe which not only teems with living creatures at every point, but whose very substance is composed of lives. What appear as the empty spaces between one planet and another are only apparently so, and that, merely because our eyes are so very limited in their range that we can see only those inhabitants which are of a degree of density equal to our own. Life is pulsing everywhere, and there is no unappropriated life, for wherever found, it is always flowing in a living being, and wherever there is consciousness there is always some entity who feels it as 'I.'

It is not only a living universe, it is a loving universe as well, whose members, all at varying degrees of development, are united each to each by the binding force of universal love. There *are* wills in conflict, there *is* selfish competition, but these things are inevitable in a universe where growth and evolution are continually at work.

Before we can renounce the separated self and live for purposes beyond the limited bounds of the personality, we have first to acquire self-consciousness, and in order to do this the illusion of a separated life has to be developed in a body which gives rise to the notion of 'I,' as contrasted with an environment which is not 'I.' The little focal, egocentric point competes with others of its kind, and is actually carrying out the cosmic program, at this stage of the proceedings, in trying to aggrandize and to defend against all comers its seemingly separated granule of selfhood. But once acquired, the conception of a personal ego has to be expanded, until



it blends in perfect solidarity with those of all other selves of the group to which it is specially related.

Even the centripetal quality of the personal self is seen to be necessary to the stability of the whole, and when equilibrated by love it helps to keep the great wheel perpetually revolving. The mysterious force which thrills and pulses through all living things is entirely impartial and has no favorites. The dove and the rattle-snake, the bishop and the burglar share in its indiscriminating flow. The universal life is "perfect" like "the Father in Heaven" of whom Jesus spoke, "who makes his sun to shine upon the evil and the good, and who sends his rain upon the just and also upon the unjust."

There can be no death in a living universe, but when life under one set of conditions becomes impossible, it begins again in another environment. Forms may die and disappear, but life proceeds upon its way for evermore.



## Theosophical University Meteorological Station

### POINT LOMA, CALIFORNIA, U. S. A.

SUMMARY FOR THE MONTHS OF JULY — DECEMBER, 1936

#### TEMPERATURE

	July	Aug.	Sept.	Oct.	Nov.	Dec.
Mean highest	75.60	77.10	74.00	70.70	71.90	68.00
Mean lowest	64.70	65.70	62.00	58.80	57.00	51.00
Mean for month	70.00	71.40	68.00	64.70	64.50	59.00
Highest	80.00	83.00	77.00	79.00	85.00	75.00
Lowest	60.00	62.00	58.00	54.00	50.00	45.00
Greatest daily range	13.00	16.00	17.00	21.00	25.00	21.00

#### PRECIPITATION

Inches for month	0.03	0.27	0.05	2.34	0.31	4.82
Total from July 1, 1936	0.03	0.30	0.35	2.69	3.00	7.82

#### SUNSHINE

Number of hours actual	195.00	259.00	232.00	173.00	241.80	166.40
Number of hours possible	435.00	413.00	371.00	351.00	314.00	311.00
Percentage of possible	45	63	62	49	77	54
Average hours per day	6.30	8.30	7.70	4.50	8.00	5.40
Number of days clear			19	16	23	15
Number of days partly cloudy			7	4	3	3
Number of days cloudy			4	11	4	13

#### WIND

Movement in miles	3496.00	3710.00	3650.00	3340.00	3700.00	3940.00
Average hourly velocity	4.70	5.00	5.00	4.50	5.00	5.00
Maximum hourly velocity						45

# The Seven Human Groups

G. DE PURUCKER

[In *The Secret Doctrine*, Vol. II, p. 1, it is stated that the Secret Doctrine "teaches the simultaneous evolution of seven human groups on seven portions of our globe." The members of the Secret Doctrine Class at Point Loma wishing for further elucidation of this statement, Dr. de Purucker was appealed to, and sent the following most illuminating explanation, which by general request, and with permission duly accorded, is hereby placed on record for future reference and for the information of all readers.—H. T. E.]

**T**HIS passage and other passages appertaining to the same point of the occult teaching, mean just what they say, and are not to be construed metaphorically. These passages do not refer to inner and outer rounds, nor to the other globes of the Earth-Chain, nor to the seven different human principles, as astral, physical, etc., except indirectly; as is shown very clearly by H. P. B.'s own words, "seven human groups on seven different portions of our globe." Here it is our Globe D or Earth, our planet Terra, which is meant.

Thus it is a fact that original mankind, which does not mean any branch of humanity but the very beginnings of what we popularly call the First Root-Race on Globe D in this Fourth Round, refers to the matter of the *śishtas* from the preceding Round. In other words, it means that our human life-wave as a whole or totality, when it again reached our Earth during this Fourth Round on this Globe D, awakened the seven classes of the then living *śishtas* on this our Globe D, because the forerunners of our Life-wave were themselves composed of the seven different kinds of human monads. In other words they were composed of what, in other connexions, H. P. B. has called the different classes of the *Pitris*. This is a little intricate but very simple when other teachings about the incoming life-waves on a globe are properly understood, and must not be confused with other life-waves; and I may add of course that the last word of this teaching is highly esoteric and belongs to higher Degrees even than the E. S.

However, mark the following points: the *śishtas* waiting the incoming septenary human life-wave were themselves sevenfold, i. e., seven different groups of *śishtas*, each group being composed of individuals who through evolution were more or less alike. The life-wave when it reaches our Globe, is thus composed of the bulk of

what we call the First Sub-race of the First Root-Race, intermixed with forerunners, i. e., more advanced monads of six other kinds, representing the other six classes of human monads.

Hence it was that all the seven classes of *sishtas* were more or less contemporaneously awakened, as it were, which means that they became vehicles for the different classes of the incoming monads, and began to increase; and thus it was that in this Round, on this Globe, as H. P. B. says, there was a "simultaneous evolution of seven human groups on seven different portions of our globe." These seven different classes of monads of the incoming life-wave, including the majority and the forerunners of the other six, started the seeds of the different Root-Races, which in time were to develop in this Round on this Globe, and of which Root-Races 1, 2, 3, and 4 have come and gone, and we are now in the 5th, although there are representatives amongst us even today, forerunners, of the 6th and 7th Root-Races to come before our life-wave passes on to Globe E.

It is thus clear that *The Secret Doctrine* teaches not a monogenetic origin of humanity, i. e., the birth of the human race from a single individual, or from a single couple like the Jewish biblical story; but teaches a polygenetic origin, that is to say an origin of the human race from seven different living foci, which I have hereinbefore called the seven different types or kinds or sub-classes of the *sishtas*, each one such type or sub-class being awakened by the similar incoming portion of the human life-wave. Of course the portion of the incoming life-wave which was to become specifically the First Root-Race was the most numerous at that earliest period in our humanity, and became the First Root-Race. Then when it died out, it was preceded and followed by the growth in numbers of the class of the monads which was to become the Second Root-Race, etc.

In this connexion, it must not be forgotten that all these seven types or classes of monads in the incoming life-waves are not separated in water-tight compartments, any more than the different types of men today, advanced and less advanced, are all separated off from each other. But they more or less mingled as time went on, yet the members of each class as it were gravitated to its own particular group and part of the globe.

From this teaching we likewise see that there may be, and indeed are, groups of humanity which inhabit portions of a globe, and where these portions of humanity remain almost quiescent for ages, until their time comes to begin to increase and to become the dominant Race or Sub-race.

Thus H. P. B.'s words are to be taken literally.

I hope these thoughts will be of help to the members of your class who are puzzled, but of course they will require some thinking and study to get a clear picture of the process, because what is here briefly said took scores of millions of years to come about, up to the time of our own Fifth Root-Race.

## The Cave of the Resurrection

IRENE PONSONBY

**I**NTO the side of the hill which crowns a coral islet in the Caribbean, we grope our way on a brilliant morning about an hour before noon: from the tropical glare into the deepening gloom of a tunneled approach to a shelf overhanging an inner cavern in the center of the hill. The air is heavy and chill. The fifty-foot ladder we descend to reach the cave-floor is rusty and clammy. The light fades so that when we stand at the bottom of the cliff, we are aware but dimly of cumbrous, crouching, shapeless masses, and strange, illusive shadows in a land of shade. Stifled shrieks, greedy licking, lapping, and gurgling noises assail our ears, and an incessant dripping that varies in tone from the shrill *ping* of great height to the resonant *plop* of great depth. The more adventurous, with sight accustomed to the darkness, move forward, to be clutched at by damp tentacles which seem to bar the entrance. We wait.

Suddenly the stagnant air quivers, and straight down from the roof of the cavern, some ninety feet above our heads, a single shaft of sunlight penetrates and buries itself in the bosom of a deep pool. The scene becomes one of indescribable mystic beauty.

The tendrils that stopped our entrance are a curtain of roots, which, slowly year by year, growing through a crack in the roof of the cave — the same crack that admits the sunbeam — reach down towards the soil on the floor of the cave. They are without number and of all lengths and vary in color from cream to the palest green. Some, the oldest and strongest, have taken root, and branches with leaves shoot off and upward in the middle of the original root. We part the curtain and pass into the cave.

The sunlight is reflected in myriad iridescent points on wall and ceiling, while shapely stalactites and stalagmites suggest the grace of Pan, an organ with resounding pipes, an imprisoned dryad guarded by a lion, an eagle poised for flight, and a Dresden shep-

herdess gazing at her mirrored image. Round the great pool multi-colored crabs and insects sport themselves in the rays of the sunbeam — rays that dance and sparkle on its surface now broken into a shower of diamond drops as one of the party dives from the dignified pulpit-rock that guards the great basin. The shrieking, squeaking creatures of the night have betaken themselves to deeper, darker caverns, and only the symphony of the drops fills the air with melody.

So during its brief span of light and life, the cave responds in glowing grace and color to the golden ray of the sun as it passes across the noonday meridian of the sky. All too soon, with a lingering glimmer, the shaft of light is gone, and gloom enfolds the chamber until another noon. Reluctantly we leave the pool, climb the ladder, and following the daylight, emerge into a world that in contrast to our experience in the Cave of the Resurrection seems hardly real.



### The Sage in Practical Affairs

“THEREFORE the Sage, wishing to be above the people, must by his words put himself below them; wishing to be before the people, he must put himself behind them. In this way, though he has his place above them, the people do not feel his weight; though he has his place before them, they do not feel it as an injury. Therefore all mankind delight to exalt him, and weary of him not.

“The Sage expects no recognition for what he does; he achieves merit but does not take it to himself; he does not wish to display his worth.”

“I have three precious things, which I hold fast and prize. The first is gentleness; the second is frugality; the third is humility, which keeps me from putting myself before others. Be gentle, and you can be bold; be frugal, and you can be liberal; avoid putting yourself before others, and you can become a leader among men.

“But in the present day men cast off gentleness, and are all for being bold; they spurn frugality, and retain only extravagance; they discard humility, and aim only at being first. Therefore they shall surely perish.”

— Extracts from Lao-Tze's *Tao Teh Ching* (translation by Giles)

# Correspondence

## Leadership — A Criticism

[The interesting article which follows the letter hereafter first given, combining a curiously entangled logic mainly resting upon definitions and words, the Editors of the FORUM believe to be written by one of the Leaders of the U. L. T. living in Los Angeles, as seems apparent from the fact that he knows and defends the 'policy' of the U. L. T. and speaks in its name, thereby placing himself in the forefront of his co-Theosophists — and this is the very meaning of the words 'leader' and 'leadership.' Brother Ganahl's communication is not printed for the purpose of initiating any wordy or windy controversy, but simply because the Editors of the FORUM find it interesting, and find it likewise equally interesting to allow to every man his 'day in court' in the pages of THE THEOSOPHICAL FORUM, whatever the writer's Theosophical affiliation may be; nor does this mean that THE THEOSOPHICAL FORUM either approves of or is in complete sympathy with any views that might from time to time be expressed by our contributors. We endeavor to follow the editorial policy, wise and generous as it was, of the first great Leader common to all Theosophists and to all the different Theosophical Societies in the Theosophical Movement, to wit, H. P. Blavatsky, and of her co-laborer, who in our opinion was the second true Leader of the Theosophical Movement, W. Q. Judge.

Our Brother Herbert Ganahl we feel should receive our thanks and our expressions of appreciation for the courtesy with which he writes, thereby following closely in line with the policy in these respects that the Theosophical Society, Point Loma, has always essayed to follow. Brother Ganahl thus sets an example of kindly consideration and courtesy in expression of his views which we devoutly hope will be followed elsewhere. — Eds.]

The Editors, Theosophical Forum.  
Gentlemen:

March 26, 1937

I am very interested in the April number of the Forum and especially in the article by Mr. Cecil Williams on "Leadership." I feel that some clarification of that article is needed and am enclosing herewith a few ideas which might enable Mr. Williams to get over his bewilderment as to the methods of selecting "Leaders" in the U. L. T.

Very truly yours,  
HERBERT GANAHL

**M**R. CECIL WILLIAMS' writing in the April '37 number of the Theosophical Forum (Point Loma) compares the method of selecting Leaders in the Adyar and Point Loma Societies. He says he would like to tell of the method used in the United Lodge of Theosophists but can't because it is unknown. A foot note tells us

that Mr. Williams is a member of the Adyar and Point Loma Societies and is also a member of the United Lodge of Theosophists. Anyone may join the United Lodge of Theosophists by signing a simple statement which reads: "Being in sympathy with the purpose of this lodge as set forth in its declaration, I hereby record my desire to be enrolled as an associate it being understood that such association calls for no obligation on my part other than I myself determine." Of course, the method of selecting "Leaders" in the United Lodge of Theosophists is unknown for the very simple reason that there are *no* "Leaders" in the sense of Mr. Williams' article.<sup>1</sup> Therefore, no Constitution, By-Laws or Officers are needed. But argues Mr. Williams — there must be "Leaders" because "there is a unanimity of policy in *all* U. L. T. Lodges." Therefore, someone to say you can't do this — you must do that.<sup>2</sup>

Has it never occurred to Mr. Williams that it may be the associates of the U. L. T. have made their own Mr. Crosbie's purpose and his methods?<sup>3</sup> If Mr. Williams as a member of U. L. T. would

1. Is it indeed a fact and not merely an opinion, sincere or otherwise, that there are no 'leaders' in the U. L. T.? Or does this merely mean that our brothers of the U. L. T. have set up a definition of their own as to the meaning of 'leader' or 'leadership'? If there are no 'heads,' no forefront speakers, none to carry on as copyists of and followers of Robert Crosbie, then indeed perhaps there are no leaders in any sense of the word in the U. L. T., and this last Organization is what is commonly called in political circles an unled mob, or more courteously phrased, an Association of Theosophists, for whom none speaks as defining its policy, its history, and its future hopes. We very much doubt if this last is the fact, for there are such things as unknown leaders or forefront speakers as well as leaders who are known to the public. — Eds.

2. We fail to see the logic in this sentence, for any individual who says to others "You cannot do this," or "You must do that," is not so much a leader in the real sense of this word, as he is a dictator; and so far as facts are known to us, there are no dictators in any one of the different present-day Theosophical Societies which conjoined form the Theosophical Movement. Brother Ganahl's article seems to be a statement that there are no such dictators in the U. L. T., or no such dictator; but this is likewise the case, and equally strongly so, with all the different Theosophical Societies. Not one such as known to us is ruled or arbitrarily controlled by a dictatorial spokesman. Thus far we fail to see that the U. L. T. is in any wise at all different from other Theosophical Societies.—Eds.

3. This making "their own Mr. Crosbie's purpose and his methods"— what is this indeed but recognising Mr. Crosbie as the Leader of the U. L. T., who laid down his 'purposes,' who made others acquainted with his 'methods,' and which, it is fairly evident from a perusal of any U. L. T. magazine, are boldly proclaimed as the line of policy and action followed; and leadership, it seems to us, of a

make himself familiar with those methods — study them — attempt to assimilate them he would be able to see that it is entirely *possible* for a body of students to be interested in Theosophy alone; to be loyal to the great founders of the Theosophical movement; to *have the same* aim, purpose and teaching; to spread, broadcast the teachings of Theosophy with a “unanimity of policy” and a devotion<sup>4</sup> that no personal Leader could call forth.

Mr. Williams argues “If there had been no Mr. Crosbie there would have been no U. L. T.” Of course, that’s true, and its true because Mr. Crosbie saw the fallacy of “Successorship” and “Lead-

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rather extreme form. The mere fact that Mr. Robert Crosbie is dead does not alter the case, but rather throws the position of the U. L. T. into that of so many bodies known to the world which prefer to follow the teachings and methods and policy and purposes of dead men rather than of living. When this takes extreme forms it is usually the worst form of sectarianism. Or again all Theosophists recognise their first great Leader in H. P. B. and their greatest Leaders in the Masters who were behind her. But no true Theosophist who knows her teachings and follows them faithfully ever looks upon her as a dictator or one who spoke infallibly with the ‘voice of God,’ whose ‘word must be obeyed,’ but solely as the Messenger utterly faithful and devoted to her life’s end to the Great Teachers behind her who sent her forth. We do not criticize the U. L. T. for their purposes nor for their policy nor even for their methods, for all these are the sole affair of the U. L. T.; but we must take sharp difference with them when they make such positive disclaimers of doing the very thing which it is abundantly clear, we believe, they do do — i. e., the very definite following of a series of leaders, those dead being openly published, and those who are still alive and who are the forefront speakers and writers for the U. L. T., usually acting behind the veil of anonymity. A leader, we believe, is properly to be defined as one who leads, i. e., one who is the forefront speaker, the policy-maker, or the policy-definer of a system of thought and of consequent conduct or action. All leaders invariably, we believe, point to others who preceded them, from whom the policy defined and the course of action pursued were originally received. It is this collocation of facts which constitute a leader and his leadership.

4. Our Brother Ganahl, albeit with the courtesy of his phrasings, here makes an appeal to our sense of amusement, for he surely must know as a capable and earnest student of Theosophical history past and present, as we believe him to be, that it is not only and solely in the U. L. T. that is to be found “a body of students . . . interested in Theosophy alone,” and who are “loyal to the great founders of the Theosophical movement,” and who “have the same aim, purpose and teaching,” and who “spread, broadcast the Teachings of Theosophy with a ‘unanimity of policy’ and a devotion . . .”. These noble words from our Brother Ganahl most accurately describe the attitude of the Fellows of the Theosophical Society, Point Loma, and our only complaint is in their application to ourselves that they do not go far enough.



ers" and recognized that man himself is his own final authority; that the Theosophy of H. P. B. and W. Q. J. is itself the Teacher and Leader; that Personal Leaders and personal following mean the death of that teaching. Others imbued with the great necessity, Mr. Crosbie was able to successfully launch U. L. T. These younger associates, in their turn do the same for others, slowly but surely built up this association of Students of Theosophy who actually work for Theosophy with the same aim, purpose and teaching. How could there be any room for "Teachers"—new revelators, psychic dervishes, "Leaders" in such an association?<sup>5</sup>

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5. We find the words to which this present footnote is appended harsh and unkind, for although we of the Theosophical Society, Point Loma, recognise the existence of and deplore as much as anyone can the fact that there have been frauds and fakers in the Theosophical Movement, nevertheless we recognise that there have been in all Theosophical bodies most earnest and devoted men and women, who have strived to be true Theosophists and to carry on the tradition of the Masters received by us through H. P. B. We believe that our Brother Ganahl makes the common error, so often found in polemics, of confusing good leaders with bad, true teachers with false. If it be wholly true, as Brother Ganahl states, "that man himself is his own final authority," then what is the need of the Masters and of H. P. B. and of W. Q. J. or of any other of the great and lofty characters of human history who have enlightened the world with their wisdom, blessed it with their knowledge, and who have led men, multitudes of them, of inferior capacity to an understanding and an enlargement and increase of human sympathy which these multitudes could hardly have obtained through their own unaided efforts. The Masters and H. P. B. and W. Q. J. are instances in point. The Divine in man of course is the highest Master of all for any individual, the Supreme Tribunal, and man's unerring and infallible guide; but how many Theosophists are under this full and complete divine guidance and do not need the helping hand of others who know more than they? Here again we see a very distinct and positive fallacy. Shall we ascribe it to Robert Crosbie so far as the U. L. T. is concerned, or to his followers? If the U. L. T. members believe that each one of them "is his own final authority," then why not cast Mr. Crosbie overboard and trust to this "final authority," and follow instead a 'Declaration' of otherwise most excellent principles of conduct?

Thus, as we have seen, in part we agree and in part we take sharp difference with Brother Ganahl. We believe that it will be with the U. L. T. as with any other association or society: if its leaders, open or secret, are good and worthy men, properly defining Theosophic policy and faithful to the principles of the Masters and of H. P. B., the U. L. T. will probably prosper — at least to a certain extent; if their leaders prove to be poor ones or bad ones, the U. L. T. will follow the usual course of bodies of men badly led. It is the same with any Theosophical Society, as indeed with any association of human beings. It is inevitable that in any such association there will be certain ones who are stronger, wiser

If Mr. Williams means that someone has to pay the rent, surely; someone has to do the sweeping, the cleaning, the caretaking, someone has to supply the money, surely. But if Mr. Williams knows anything about U. L. T. he should know that *all* these things are done by the students, voluntarily, and as each sees the *need*. Each student makes his own bond and each does what he can, so that today the U. L. T. is a clean, unobstructed channel for the Theosophical movement.

Mr. Williams is quite right in saying: "The method of selecting 'Leaders' in U. L. T. is unknown." Yes, because non-existent — but he need not be bewildered thereby because if he will study the spirit and genius of the U. L. T. it will be quite apparent why there are no "Leaders" and why there can be no "Leaders" in U. L. T. The U. L. T. "System" and the "Leader System" are mutually contradictory ideas.

HERBERT GANAHL.

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perhaps, more far-sighted perhaps, than others, and these will be the natural leaders in such associations. Every human organization, because of an inveterate and deep-seated trait of human psychology, will infallibly follow others stronger than themselves. If the policy, etc., is upward, it is good; if the policy, etc., is weak or vacillating or bad, the results will be disastrous. All human society: governments, great commercial corporations, all voluntary associations, or any departments of a government, will have their respective heads who are leaders and who define the leadership.

We of Point Loma have deep and sympathetic interest in some of the truly Theosophic principles and beliefs of the U. L. T., for we find them faithful to the Masters and H. P. B. And how could this be otherwise since through Robert Crosbie comes their origin which goes back directly to the Theosophical Society, Point Loma. Robert Crosbie was well trained by Katherine Tingley in the early days, and for many years we believe that, to do him proper credit, he tried to be a faithful follower and supporter of her, as certain ones of his published speeches and his correspondence of those days amply demonstrate.

We feel when all is said that Brother Cecil Williams's points were well taken.

— Eds.

## E. A. NERESHEIMER

**T**HE passing of our old and much loved Brother, E. A. Neresheimer, last April 16th, at his home in Santa Monica, California, in his ninety-first year, recalls his long years of membership in the T. S. and his devotion to Theosophy dating back to the time of H. P. Blavatsky and W. Q. Judge. As Dr. de Purucker said in a telegram of sympathy to Mrs. Neresheimer: "Nere's memory for magnificent past work for us all in Society will remain ever green and cherished."

## BREVITIES

**Archaeological Findings in Central Asia** IN connexion with 'Central Asia: Cradleland of Our Race' (page 408) it is interesting to recall the reports of the expeditions into this part of Asia led by Sir Aurel Stein, the first in 1900-1, which brought to light centuries of history till then forgotten, and which prove that here was a center toward which converged the trade and political expansion of China, the culture of India borne by the missionaries of Buddhism, and Greek influences on art coming by way of the Near East. The amazing relics, kept in a state of perfect preservation in the sands and caves of this area, have been removed to the British Museum and the Museum at Delhi. They include manuscripts, paintings, textiles, seals, hidden there for nine centuries; one vault near Tun-huang is known as 'The Cave of the Thousand Buddhas.' The manuscripts when deciphered by palaeographers versed in Chinese, Sanskrit, Turki, Tibetan, etc. revealed two hitherto unknown Indo-European languages. 'Serindia' is the name given to this territory between Pámir and the Pacific watershed. Much new light will be thrown on the history of art and religion by these discoveries.

One of the finds consisted of 140 miles of the Great Wall, an extension westward to defend the new provinces the Chinese were absorbing before the Christian Era began. So complete were these findings in the shape of documents and litter that it is possible to picture in detail the daily life of the soldiers on guard there. There too was found the famous Jade Gate of Chinese poem and story. The top layer of these desert mysteries has thus been excavated. Who knows what will be revealed later? Ancient history gets more ancient yearly.  
— M. M. T.



**And he Died Crazy** To the Editor, *New York Post* and *New York World-Telegram*: For some time past we have been hearing many and insistent pleas for "rugged individualism." Probably no one has ever defined this intensely selfish philosophy of life more accurately than did its foremost exponent, Frederich Wilhelm Nietzsche, the German philosopher who died in 1900.

He said: "Such ideas as mercy, and pity and charity are pernicious, for they mean the transfer of power from the strong to the weak, whose proper business it is to serve the strong. Remember that self sacrifice and brotherliness and love are not real moral instincts at all, but merely manufactured compunctions to keep you from being your real self. Remember that man is essentially selfish."

Here you have rugged individualism carried to its logical conclusion. Perhaps it may be worthy of observation to note that Nietzsche died in an insane asylum — another logical conclusion.  
— Clifton Meek

**What About My Free Will?** PEOPLE sometimes imagine that the Theosophical doctrine of Karman takes away man's free will. If they think that, they had better let Theosophy alone and keep their free will. But after all, what do we mean by our free will? If we mean to do exactly what we please, regardless of any other interests but our own, then it might be a good thing for the world that we should not have this free will. No will can be free in the absolute sense, for that would mean acting without a motive, which is absurd. Our decisions, of whatever kind, must be inspired by some motive. But most of the difficulty about free will comes from tangling ourselves up in bad logic and ignoring the obvious facts of life. Man has an indefinite amount of freedom to choose among motives. His will is constrained by the habits he has set up, by the impact of other wills, and by circumstances of all kinds. But he has an indefinite power to shape his course and to follow high motives. It is much more important that we should learn to harmonize our wills with those of others, than that we should strive to assert our own at the expense of others. A universe of contending wills would be hell let loose. Man is here to achieve self-expression, but this does not mean the expression of his passions and weaknesses; it means the expression of his real essential Self. Man has all the freedom of will that is good for him, and perhaps a little guidance would not come amiss. Let him say, "Not my will, but thine, be done!"—remembering however that the God he thus addresses is his own (and my own) true Self.

—H. T. E.



**A Harbinger of Unity** IN a review of a book, *Leadership in a Free Society*, by Professor T. N. Whitehead, son of Dr. Alfred North Whitehead, the writer notes that the author, who is assistant professor in the Harvard Graduate School of Business, looks upon the payment of workers as including what contributes to their "feelings of hope and confidence and assurance of the right of initiative and of continuance," as these have so much influence on the whole life of wage-earners. This is an indication that men are beginning to put themselves in the other fellow's place in a new way. They are exercising the higher faculty of imagination in picturing the life the others live, in taking into consideration some of the unrealized facts that are interlaced in the fabric of society. New solutions of our problems will be readily found when the 'imponderables' are given their due. This is a tiny golden thread in the economic pattern we are weaving today.

—M. M. T.



**Psychic Dangers** AMONG deep-sea animals there is one which carries on its head a long tentacle ending in a bulb of phosphorescent light. Its prey, drawn onwards by the luminance, sails straight into the huge open jaws beneath. It reminds one of him who hankers after the attainment of lower psychic powers. Their illusory light leads him on and, lost in the sea of ignorance, he risks being devoured by the very thing that fascinates him.

—S. H. W.

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# CULTURE OF CONCENTRATION

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BY WILLIAM Q. JUDGE

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This valuable treatise by William Q. Judge, second Leader of the Theosophical Society, and successor to H. P. Blavatsky, was one of the most popular pamphlets distributed among the American lodges nearly fifty years ago. Mr. Judge's Theosophical exposition of yoga, clairvoyance, the practice of concentration, is as timely today as then, and serves as a rational explanation for those who are interested in such subjects but who are often misled or misinformed by would-be teachers. It first appeared in his magazine *The Path*, under the pen-name Râmatîrtha, and was published in two instalments, in July, 1888, and in February, 1890.

*Reprints of this article in small size convenient for mailing may be obtained from Theosophical University Press, Point Loma, at 10c. per copy.*

## Culture of Concentration

WILLIAM Q. JUDGE

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as *Īśwara*, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The *Bhagavad-Gîtâ* in ch. xv says that an eternal portion of this spirit,

having assumed life in this world of life, attracts the heart and the five senses which belong to nature. Whatever body *Īśwara* enters or quits, it is connected with it by snatching those senses from nature, even as the breeze snatches perfumes from their very bed. This spirit approaches the objects of sense by presiding over the ear, the eye, the touch, the taste, and the smell, and also over the heart;

and in an earlier chapter,

the Supreme spirit within this body is called the Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul;

and again,

the Supreme eternal soul, even when existing within — or connected with — the body, is not polluted by the actions of the body.

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanskrit is *Ātmānam ātmanâ paśya*, meaning, "Raise the self by the self," and all through the Upanishads, where the self is constantly spoken of as the same as the *Īśwara* of *Bhagavad-Gîtâ*. Max Müller thinks the word 'self' expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpolluted by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say "self-culture," while, when they say it, they admit that they know the self cannot be cultured.

What they wish to express is, "such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the



wisdom and fulfil the behests of the self within, which is all-wise and all-good."

As the use of this term "self culture" demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of a personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, "the object of spiritual knowledge is the Supreme Being."

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Râja-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices. It is referred to in the 4th chapter of the *Bhagavad-Gîtâ* thus:

Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life.

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga,

he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The *Bhagavad-Gîtâ* refers to this and describes what happens in these words:

All of these, indeed, being versed in sacrifice, have their sins destroyed by these sacrifices. But he alone reaches union with the Supreme Being who eats of the ambrosia left from a sacrifice.

This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or “the perfection of spiritual cultivation,” and that leads to Nirvâna. The means for attaining the “perfection of spiritual cultivation” are found in Râja-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth,

that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit.

Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the Higher Self — the *Īswara* before spoken of, but that part of us which is called the soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man — not the spirit; and third, the spirit itself.

Now while it is quite true that the second — or inner man — has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away

from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him first to carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucus, bile, skin and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master — the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognise that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate*. With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different

organs. As they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hinderances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practising of the several virtues enjoined in our books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the centre and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called 'righteous anger' in this study and escaping these inevitable consequences. Whether your 'rights' have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love — absolute toleration — are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves

upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosives known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a mad-house after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hinderance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper; not that I think book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed

it is; and such is the sort of culture most respected in these degenerate times.

In starting this paper the true practice was called Râja-Yoga. It discards those physical motions, postures and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kabbala, and wonderful magical books that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save 'mere eye-knowledge.' 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixir," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked if, in the culture of concentration, we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in *Bhagavad-Gîtâ*. But such a birth as this, says Krishna, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who "fear God and honor the King." Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle *there is no quarter asked or given*. Great



stores of knowledge must be found and *seized*. The kingdom of heaven is not to be had for the asking; it must *be taken by violence*. And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be the basis for a dream that will poison the night and react upon the brain next day? Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Éliphas Lévi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why only that the so-called shade appeared for a few moments, and Lévi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Lévi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apocryphal attempt recorded by Éliphas Lévi.

As we have to deal with the Western mind now ours, all unused as it is to these things and overburdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

# To the Editors

## More Ethics

SEVERAL years ago Dr. Stokes, in *The O. E. Library Critic* had an article on 'What Interests Theosophists Most' and gave a little classification under headings of: Scientific, Ethical, and Unclassified, drawing a moral from the preponderance of scientific questions dealt with, to the detriment of ethical matters, and concluding that the ethical matters are surely more important, rather than more abstract Rounds and Races, cosmological affairs that date millions of years ahead in respect of ourselves here and now.

I have noticed since then the inclusion in the FORUM of a great many more articles dealing with ethical subjects, and I think that these aspects of teaching can be even more strongly accentuated. To my mind Theosophy today has to tackle all these questions of ethics, conduct and morals which are being dabbled with by millions of pseudo-teachers in their pottering magazines, circles, and what-not. Several of my friends feel the same way, and they instance Buddhism as being more sensible in this way.

— E. B.

## Theosophy Lives

I WAS interested in two articles in the Point Loma Forum for April, 1937: "Leadership" on page 271, and the Correspondence on page 292. In regard to the first I should like to suggest that if a Theosophist of any grade is doing his 'job' he has not got any time to hold an 'assize' on the leader of his society or any other for that matter, and the more we can do, the more is realized the immensity of a Leader's task and his sacrifice. Why should the rim of a wheel envy the hub, for both would be useless without the axle?

Further, how can Theosophy be 'dead' when it is today giving new life, new hope, to thousands? How can we say truthfully that the "current is switched" when "one little lamp burns brightly"? No, we should deduce that a 'fault' had occurred in the particular circuit where the 'lights' had failed.

When I think of the Leader and all his 'helpers,' I feel sincerely grateful for their instrumentality in changing my condition from a 'tala' to a 'loka.' For without each link in that Golden Chain, which of us would have found the Way by ourselves? And when we realize the power of the Teachings at times when a brother comes along after a lecture and says: "Oh, you have helped me tonight," and when we perceive that the same power has helped us all, the words of Jesus spring to mind: "Go thy way, thy faith hath made thee whole." Theosophy lives and is still the light of the world.

— H. D. R.

### 'Squabbles' Ancient and Modern

I HAVE a criticism! It seems to me that the letters in the Department 'Leaves of Theosophical History' might be keeping alive an inharmonious aspect of Theosophy. I don't like to read about ancient squabbles (or modern ones either). It is my opinion that there is so much in Theosophy which is good and true which could so profitably use the space which is now taken up with the Hare Brothers controversy and other things of that nature. There is probably a good reason for the publication of this material but it is not apparent to a new reader like myself.

— F. G.

[It should be noted that whereas our magazine is indeed primarily for the presentation and circulation of pure Theosophical teaching, it has historical value as well. Its files stand as an accurate record which preserves historical documents and authentic data on points of Theosophical history. Furthermore, let it also be noted that a distinction should always be made between mere controversy and a "defense of those unjustly attacked." When the name and reputation of H. P. B. are dragged through the mud, it is our bounden duty (quite aside from our spontaneous feeling) to come to her support and refute the unjustified charges made against her and what she stood for. This duty has become even more imperative during the past months since requests have been received from many friends and inquirers new in Theosophical study, as to how much such books as that written by the Hare Brothers are to be relied upon, and whether the authors are not very much justified in the statements they make about H. P. B. and her work. Matter upon this subject in our pages has been largely in response to such requests.—Eds.]

### "Leaves of Theosophical History"

THE printing of the old letters of the early days is especially interesting to me. They have so much 'meat' and so many helpful thoughts that they make the Mahâtmins and Initiates feel near at hand. The letters bring out many points that are helpful in our problems right now.

— E. C.

### What Can We Do About It?

I THINK that the main obstacle to the spread of the Theosophical doctrines is not that they are regarded as foolish fanaticism, but rather that they are *too true*. Most people will defend to the utmost their false but comforting concept of the universe.

— A. P.

## KENNETH MORRIS

**K**ENNETH MORRIS, President of the Welsh Section of the Theosophical Society, passed away on the morning of April 21, 1937. In reply to Mr. A. E. Urquhart's cable carrying this news, the Leader cabled: "Deepest sympathy to all. Welsh Section will make Kenneth's splendid record tell for glorious Theosophical future Wales. Forwards. Affectionately."

Kenneth Morris's devotion of a lifetime to Theosophy will, we know, ever be a spur to forward that same grand work in the land he loved so well. As Dr. de Purucker says: "We all feel that nothing could please Kenneth better than to realize that the Welsh Section which he gave his life to will actually grow after his own passing into proportions which he himself longed for but did not live long enough to achieve."

Above everything else in life Kenneth Morris placed Theosophy. Devotion to it and to Theosophical teacher came first. Well-known as a poet, literary critic, and historical essayist, he himself regarded his ability and craft in this line as incidental to his work for Theosophy, and himself declared that his last seven years of life, during which he headed the Welsh Section of the Theosophical Society, were his happiest, for he was then doing the work he loved in bringing the Light of the Ancient Wisdom to Wales — sowing seeds not only for his own day but for the future. What success he had may be marked by turning to the last, the April, 1937, issue of his brilliantly edited monthly, *Y Fforwm Theosoffaidd* ('The Welsh Theosophical Forum'). There we note that during April the syllabus includes nineteen public lectures given at the Cardiff and Rhondda Lodges by seven capable speakers — a record any Lodge would be proud of! When Dr. Morris took charge of things in Wales early in 1930 there were but two or three members in the whole country. Now lodges of the T. S., or study-classes or both, as well as Theosophical clubs, exist at Cardiff, Swansea, Tonypany, Ferndale, Wrexham, Port, and Pontypridd, each with its local leader, where Theosophy is studied at members' meetings and presented publicly. What higher tribute can be paid to Kenneth Morris than to recognise the extent to which he theosophized Wales. His literary productions will, we doubt not, live — such collected essays as *The Three Bases of Poetry — A Study of English Verse*, *The Tapestry of History*, *The Crest-Wave of Evolution*, such books as *The Fates of the Princes*

of *Dyfed*, *The Secret Mountain*, and the *Book of the Three Dragons*, and his unpublished story of ancient Mexico, *The Chalchuhuite Dragon*. But we doubt not also that of even more lasting effect to Wales and to the world will be the result of all he did in organizing lodges, in spreading Theosophy by lecture and by writing, and the thousand and one personal kindnesses he showed to individual members of his Lodge and the Welsh Section. When we think of all this we know that Theosophy will live and flourish in Wales.

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THE following notice of the passing of Kenneth Morris, written by a Brother National President of the British Isles, Dr. A. Trevor Barker, which will probably appear in *The English Theosophical Forum*, has just been received:

We deeply regret to announce the sudden death of Dr. Kenneth Morris, President of the Welsh Section, at 4 a. m. on Wednesday, 21st April, after an operation on the thyroid gland, which was performed on the advice of the medical staff at Llandough Hospital, Cardiff.

In that tragic fashion has passed a brave servant of the Theosophical cause; a beloved National President; an inspired poet and writer; and one whose main purpose in life was to bring the Message of Theosophy particularly to the thousands of the mining population in the depressed areas of South Wales.

The hearts of all members of the English Section will go out with love and sympathetic understanding to their brothers in Wales: and to Kenneth we raise our hearts and minds in the sure hope that his suffering soul may find peace and rest between the Wings of that which is not born nor dies, but is the Aum throughout eternal ages.



WHAT should we guess of that Reality  
 Beyond this show of things; how should we scan  
 The crystal radiance of eternity,  
 The unrevealed Divinity of Man,  
 Unless Death's tender presence bridged the span  
 Sometimes, 'twixt us and that bright Mystery?

—Kenneth Morris

## BOOK REVIEWS

*On Being Human.* By PAUL ELMER MORE. Princeton University Press. \$2.00

THIS, the last volume of the Shelburne Essays, was published after the death in March, of this distinguished author, educator, and philosopher. Dr. More brought to his literary work familiarity with modern European languages, as well as with Latin, Greek, and Sanskrit, and a keen interest in the most recent developments in religion and literature as well as profound knowledge of ancient thought. *On Being Human* contains essays on subjects much in the minds of his contemporaries, and such is the clarity of his style that there is no difficulty in understanding the ripe judgments of this disciplined thinker and writer set forth therein.

Dr. More was recognised as a classical or literary humanist. His first essay makes clear the divergence between naturalism and humanism, notes the futility that results from the monistic psychology of the former as contrasted with the human dualism which claims purpose, choice, responsibility, a higher as well as a lower will, as human prerogatives. He foresees danger that without "the faith and hope of religion," without a view of "something beyond the swaying tides of mortal success and failure," the humanist will relapse into naturalism, which puts the supernatural into the discard. 'Irving Babbitt' is a delightful glimpse of these two choice spirits, More and Babbitt, who began their studies of Pāli and Sanskrit at Harvard together, the former's predilection being toward the Vedānta philosophy and the Upanishads, and the latter preferring the Buddhist side of Hindūism. They continued throughout their lives the discussions of high themes, here briefly recorded.

It is a leap from these subjects to Proust and Joyce and 'The Modernism of French Poetry.' Dr. More's conscientious, penetrating examination of these modern developments will be most instructive to readers who wish to be just in their estimates but have not been able to define so clearly either the methods or the results of writings which seem to be intended as a search for reality, but which are based on a fundamentally inadequate conception of human nature.

In 'Religion and Social Discontent' and 'Church and Politics,' addresses given at Lake Forest College and the General Theological Seminary of New York respectively, we find Dr. More's views on tendencies among leaders in religion today. He spoke of the differences between those who cling to a religious philosophy of the unseen and those who denounce such a philosophy as a menace to the material advance of the human race. He deplores the purely economic view of human life as inadequate. He states that sympathy and benevolence do not spring from the 'natural' man, but "result from the reaching down, so to speak, of a higher principle into the lusts of the flesh." He pleads for "a clearer perception of the immaterial values which man may make his own." The book closes with 'How to Read Lycidas,' a fitting farewell from one whose lucid style and profound knowledge of the great in literature and philosophy give to his writings the power to broaden and deepen the thought of readers of open mind.

— M. M. T.

*Time and its Mysteries*, Series I. Four Lectures given on the James Arthur Foundation, New York University. New York University Press, 1936. \$2.00.

THIS brochure contains four brief and popularly written articles, some of them reprints. Dr. James H. Breasted, in 'The Beginnings of Time Measurement and the Origins of Our Calendar' goes over familiar ground, which however is somewhat behind the march of scholarship, for its background is the conventional foreshortened view of human history based on the chronology of ecclesiastical tradition and the hypotheses of evolutionism. We are shown a gradual evolution of knowledge about time and its measurement, beginning with the Egyptians and Chaldees; the Nile inundations, the Sothic year, the sexagesimal system, the lunar and solar years, the cycle of Meton, etc. But no mention is made of Hindû astronomical tables, which were so carefully examined by Bailly in the 18th century, and which he proves could not possibly have been derived from Greeks or Arabs. Nor is there any mention of the calendrical systems of ancient America. These facts cannot be accounted for on the basis of the above mentioned view of human evolution.

Dr. Harlow Shapley writes interestingly on 'The Lifetime of a Galaxy'; and in treating of Galaxies, Supergalaxies, and the Metagalaxy, uses figures for space and time which make us feel how great we must be since we are able so well to estimate our littleness. He shows how parochial are our notions of time, based as they are on the rotation of the earth and the succession of seasons; whereas on Mercury, which does not rotate and has an upright axis, there would be no days and nights and no seasons; and the inhabitants would have to take their year from the anomalistic period or from observations of the earth and Venus.

Dr. John C. Merriam writes on 'Time and Change in History,' and compares various sorts of time, such as historical, geological, and biological.

Dr. Millikan goes deeper into the question and considers time from a philosophico-scientific viewpoint. He takes the new ideas as to the relativity of motion, in which time (considered as a vector) is no longer regarded as a variable independent of spatial magnitudes, as was the case in the Newtonian mechanics; but is regarded, together with the three spatial dimensions, as a dependent variable; the whole constituting something to which the name of space-time has been given; and in which not objects but events have location and motion; the events being separated from each other, not by times and distances, but by 'intervals.' Another changed way of looking at time has been introduced by the quantum idea, which makes a hash of the infinitesimal calculus. It has favored the notion of discontinuity, as against continuity, in all magnitudes, so that we must be prepared to deal with an atomic time, made up of disconnected moments. The introduction of what is called the 'uncertainty principle,' and the consequent dethronement of a former rigid determinism, is the logical consequence of scientific procedure. If the universe is to be regarded as a chain of physical cause and effect, we must inevitably start this chain by postulating an eternal matter and an eternal energy, which *ex hypothesi* are incapable of further analysis. But if, disregarding our assumption, we persist in trying to analyse the rudiments of physical matter, we shall equally inevitably find that what we are analysing

is our own sensations. For purposes of cognition, we establish a distinction between the subjective and the objective, but the boundary between them — the boundary between an external world which is contemplated, and an internal world (our mind) which contemplates it — is provisional and temporary. This boundary the recent advances in physical theory have shifted. Our very act of observation (says Heisenberg) introduces a disturbing element into the phenomena we are observing. But our inability to establish a rigid system of causation on the old model does not imply that the principle of causation is abrogated.

— H. T. EDGE

*Creative Morality.* By L. A. REID. George Allen and Unwin, Ltd., London. 10s. 6d.

*Value and Ethical Objectivity.* By G. S. JURY. George Allen and Unwin, Ltd., London. 7s. 6d.

**I**N the modern reaction against the validity of religious experience as the only real control of moral behavior, much stress is being placed on the scientific method of analysis. Microscopical and dissection analysis of individual acts and personal motives behind action are accepted as the chief criterion of ethical conduct and form the basis of the law of ethics. This is the trend of quite a number of recently published books in the field of philosophy, two new ones belonging in this category, being *Creative Morality* by L. A. Reid and *Value and Ethical Objectivity* by G. S. Jury.

In an effort to give an opinion in review of these books there is a certain difficulty because of the constant references made to the arguments pro and con from other writers. This suggests a symposium conducted by many theorists in the realm of ethical philosophy. The tendency of modern writers to objectivize ethics and to make of morals a phase of behaviorism, or, as it is termed, a response to a 'value-consciousness,' does not yield so much inspiration as the old idea that a true ethical judgment is due to an 'emotional religious experience.'

It may be true, as Mr. Reid says, that superficially, morality "means the obedience to the conventional rules of duty"; yet the author himself gives depth to his words when he states that there "should be a sense of — or at least a dominant sentiment of a larger good, of an ideal."

"Right is not here held to be *definable* in terms of 'producing good results,' but that 'producing good results' is *part* of the content of right." And in *Creative Morality* Mr. Jury voices the same high aspect of thought when he says that "The morality of persons and of conduct cannot be independent of the values of truth and beauty."

For the most part, the discussion seems to wax and wane as to whether to separate morals and ethics into two distinct activities arising from mental intent or as phases of motive underlying individual thought. To quote: "The focus of moral interest . . . lies . . . in the intention which is the outcome of good motive." (G. S. Jury.) In all close analyses both of external forms or of mental thoughts and feelings, minute variations lead us into so many side-lines of investigation that we are apt to forget the unity which welds the parts into an in-



dividual whole. A botanist takes a plant to pieces, examines every minute detail and labels each one; a biologist studies each part in its relation to its duty to the purpose of the plant as a unit member of a community. Ethics is the universal Law by which the cosmic parts are held in harmony and order; and morals are the response which Mind makes to that harmony. Humanly speaking, Ethics is our consciousness of that Unity and Morals our action in harmony with the Law. How, then, can there be any difference between the two? — E. D. W.

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*Thought and Imagination in Art and Life.* By KATHERINE M. WILSON. George Allen & Unwin, Ltd. 7s. 6d.

THESE essays were written from the point of view that a philosophy of life is incomplete which does not include the part that is played by feeling unconnected with reasoning power. The author expresses in an agreeable, reflective manner her own beliefs, being of the opinion that what lies at the root of her own feelings is common to a large number of her fellows. She is a keen observer, and the variety of her interests makes her essays pleasant and suggestive reading.

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*Brahmavidya:* The Adyar Library Bulletin. Adyar, Madras, India. \$3.00 per annum.

THIS booklet is the first of a quarterly series which is to be published in order to acquaint the world with some of the very valuable books and MSS. that have been gathered together in the Adyar Library, which was established by the President-Founder of the Theosophical Society, Col. H. S. Olcott, and opened on December 28, 1886.

The Bulletin contains an account of how the Library was founded by Professor C. Kunhan Raja, "Ourselves" giving information about the publication of the Bulletin, Messages from President Arundale and C. Jinarajadasa, and the first instalments of the Sanskrit text of the Rigvedavyākhyā Mādhavakritā, the English translation of the Yoga-Upanishads, and the Sanskrit text of the Āśvalāyanagṛihyasūtra with Devasvāmibhāṣya. Rare and important MSS. that are in the possession of the Library will be printed in the original Sanskrit and also in English translation. The scholarly notes, explanations, and translations will interest Sanskrit students and all lovers of Oriental learning.

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*Social and Religious Heretics in Five Centuries.* By CARL HEATH. Allensson & Co. Ltd., 5 Wardrobe Place, Carter Lane, London, E. C. 4. 3s. 6d. net.

A SMALL book but deeply interesting to any or all who feel strong sympathy for the struggles of the oppressed of all ages — the down-trodden, the *poverelli* of mankind.

Coincident with these heart longings of the poor man for a freer life, for the 'good life,' there arise ever from age to age, leaders to make articulate such longing — until, Heaven hasten the day, we shall see all men released from the bondage of oppression and arriving at last at some realization of the 'good

life.' Such leaders were Hans Denck, the Anabaptist saint, Hübmaier and Menno Simons of Winstanley, and many others whose struggles are recounted.

Many unknown and unsung heroes have arisen through the ages and gone to their rest with the happy consolation that at least they had helped a little to raise the morale of their day and had led men to a larger and deeper understanding; such have been the Albigenses, the Franciscan Fraticelli, the Waldenses, Humiliati, Lollards, Hussites, Moravian Brethren, Anabaptists, Mennonites, Diggers, Quakers, and other heretics, who played their part well on the stage of life in that they left the world better because they looked upon all men as brethren, co-workers because of a common origin.

They left the world better, I say, because the emancipation they sought, that of a free conscience, free thought, a purer life, a social right, must inevitably have its fruition. Today, our goal (in the words of one of our great educators), is that "We must do all in our power to create a new man with a new psychology." For no man reaches to his utmost satisfaction only in the living of the 'good life.' And what is the good life? Is it the pursuit of holiness for ourselves, or is it not rather that ennobling Theosophical ideal that in advancing the interests of another, we but bathe in that aura of the GOOD which is service for others, therefore service for all?

— L. A.

### The Drive for Forum Subscribers

The FORUM takes this occasion to express its gratification at the splendid response of its readers in forwarding the drive for new subscribers. We are pleased with the result and grateful, but we wish to say to all our old readers as well as the new ones who have joined the family, that we want *every individual* reading the FORUM to constitute himself an *elected* member to go forth and gather in others and still others.

Like the Boy Scout, who keeps in his mind and heart the desire to do a kind deed each day, shall we Theosophists do less? Let us really feel that H. P. B. is standing by our shoulder, saying those memorable words, "Be Theosophists, *work for Theosophy* . . . 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. . . . 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."

Does this not mean that we should acquaint our friends and the world with the redeeming philosophy of the Ancient Wisdom set forth in our periodicals and our books? Measure the loss to our civilization, if you can, had H. P. B. herself failed to pass it on. Shall we not then 'get behind and push the wheels of the cart'? Let it burn into our Consciousness, that in every act of our life we can strive to be what we should be, and plant a flower where weeds have grown before. What we do here and now is but the forecast of our next incarnation!

Thank you for what you have done, but don't stop. Ever and for ever there is the splendid vision of 'new worlds to conquer'!

Laura Arteche  
for the Publicity Committee

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