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TO THOSE WHO MOURN

THE beautiful message that Theosophy has to give to those who mourn, those who sorrow, applies not only to death and those left behind by the passing ones, but just as much to those who are not yet touched by death, to all those who have to live on this earth where there is more of sorrow and trouble and weariness of spirit than of happiness and real peace. For I wonder if any tender-hearted man or woman can really be happy in a world like ours, when we see surrounding us on all sides the most awful proofs of man's inhumanity to his fellow-men. How can we retire into our water-tight or spirit-tight or heart-tight compartments of life when we know what is going on around us, not only among men, but among the helpless beasts: suffering and pain and sorrow, and on every side the cry of these martyrs raised to heaven?

We talk about those who mourn and restrict it, each one of us, to our individual selves. How then? Do we not love the hand of kindness extended in sympathy and understanding to others, who suffer lonely, who sorrow in loneliness? Death itself is nothing to grieve at. We have been through death a thousand times and

more on this earth. We know it well. It is an old experience; and here we are back again. But we feel for those who mourn while they live: mourn for the loss of beloved ones; mourn for the loss of fortune, so that they are in difficulties to give even the physical bread to the bodies of those they love; mourn over the difficulties to find work so that they may work like men and women and feed the mouths of their hungry children; mourn because they have lost friendship, lost love, lost hope, and perhaps most awful of all, lost trust in their fellow-men.

Every son and daughter of man mourns, or he or she is heartless. The man who cannot mourn and who does not mourn to my mind is inhuman; and so great and wonderfully is nature builded that it is precisely this divine capacity for mourning that gives us sympathy for others, and to the mourners the hearts of understanding; and, strange magic of the human spirit, mourning, sorrow, suffering are our wisest friend. How these enrich our hearts! What priceless treasury is the expansion of consciousness that comes when mourning sets its often burning but always healing hand on our hearts! We sacrifice; but in this sacrifice is purification, is the awakening to the greater life. It is in sorrow, it is in mourning, it is in the evocation by these of pity, of compassion, that we learn truly to live. Even little children know what sorrow is, and how blessed it is for them that they may learn life's greatest thing: to learn and become enlarged by it, made grander by it. How pitiful is the man who cannot feel for others and is enwrapped solely in the small prison of his minuscule self. Where in him is grandeur? You seek for it and find it not. But the man who has suffered feels for all the world. On his heart each cry of mourning falls like a scalding tear, and he is made grand by it. Nature here works a magic, for in this process is born rosy hope, a star-lighted inspiration that comes from the enlarged consciousness.

Blessed peace, the most exquisite joy and happiness that human hearts and minds can bear, is the appanage or spiritual heritage of those whose hearts have been softened by suffering. They who never suffer are the hard-hearted ones, unripe in their own restricted consciousness. The man who has never suffered knows not what peace is. He has never entered into it. The man who has never

experienced sorrow knows not the surcease nor the blessedness that comes when quiet comes.

It is to those who mourn — which comprise really all the human race — that Theosophy brings its own, its ineffable doctrine of hope and peace, and this because it teaches us to understand. The French have a proverb: *Tout comprendre c'est tout pardonner*, the meaning of which is: if you *fully* understand you forgive all.

Isn't it clear to us that inner grandeur comes from enlargement, and that enlargement of our consciousness as we say, of our understanding and of our heart, comes from suffering? Joy too can bring the smile to our lips and the light of happiness to our eyes; but isn't it a mere truism that all of life's ordinary joys turn to ashes in the mouth? Isn't it also true that the joys of life all too often make us selfish? We grab the joys to us, afraid lest we lose them. These commonplace joys often narrow us. But fellow-feeling, sympathy brought about by suffering, make the whole world akin. The man who has known naught but joy in life perhaps does not mind inflicting sorrow upon a fellow. He is not awakened. He does not understand. He is misled. He is ignorant. But the man who has suffered, the woman who has suffered, who has mourned, these are they who are great in their gentleness, who are great in their understanding because they comprehend, take in; they are enlarged, they are magnified. And the extreme of this is glorification in its true original sense. They become glorified, the next thing to god-men on earth.

Such simple thoughts! I dare say that every child knows them and understands.

So our blessed message to those who mourn is this: Fear not the bright and holy flame. It will make you men and women, not mere males and females. What is the great and outstanding characteristic mark of the god-men who have come among us from time to time? It has been the understanding heart: so that they could speak to the woman in trouble and help; to the man in ignorance and bring him succor and peace; to the little children and they will understand. For the great man's own simple heart speaks to the simple direct heart of the child before it has been sophisticated,

spoiled by the falsities which it all too often learns as it grows up and has to unlearn in order to be truly a man, truly a woman.

To those who mourn comes the blessed Gospel: let the holy flame enter into your hearts as a visiting god. Treat it very friendly. Welcome it. Receive it as a guest; and that guest, sorrow-clad, will cast off the habiliments of mourning, and you will realize that you have been entertaining unawares a god. And that god is you. Then you have entered into your own.

— G. DE P.



A Happy New Year to All! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of a few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will*—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an “evil eye” greeting instead of a blessing.

—H. P. BLAVATSKY: *Lucifer*, January, 1890, ‘On the New Year’s Morrow’

A Vindication of H. P. Blavatsky's Work and Message*

J. H. VENEMA

WELL might the great lion-hearted H. P. Blavatsky have said with Shakespeare in *The Merchant of Venice*

What judgment shall I dread, doing no wrong?

but, on the contrary, as we must recognise more and more every year, doing a grand and sublime work for the benefit of humanity! There is a story of a famous and inspired singer, a man with a heavenly voice, whose audiences were enraptured night after night. But one evening, when he was to sing in a great concert, an embittered rival of his had played a trick upon him and had put in the first row a man who even during the most inspiring music and songs did not respond and who sat motionless, with cold staring eyes, untouched by the most spiritual notes, apparently without any feelings, no 'music in his soul.' The story tells that the famous singer, moved by profound love and compassion — for he always sang to bring beauty and inspiration to his audience through the medium of impersonal art, the "most divine and spiritual of arts," music — though at first greatly distressed by the icy coldness of that man in the first row, firmly determined to awaken him, to bring a wonderful beauty into his life. Pathetically the author reveals to us how the singer sacrifices himself, how he gives heart and soul, and succeeds in bringing down to earth the divine music of the Gods above, the harmony of the spheres, indeed, how in the end he sacrifices his physical vehicle in the supreme effort to awaken one human being, and died on the platform, a victim to the machinations of his rival — for that one man in the first row was a deaf-mute.

*Given at the European Convention, Visingsö, Sweden, July 29, 1938, by the President of the Netherlandish Section, T. S.

When H. P. B. came to this world in the previous century — the 'Heavenly Gandharva,' the Singer and Revealer of Heaven and Divine Truths — she was in a similar position, with this great difference, that she brought her message to hundreds of thousands who were *spiritually* deaf and dumb, ignorant of what they were, what their destiny might be, and who, consequently, at first remained unmoved, cold, bearing malice toward her and her work. And she did succeed in awakening them, partly in the beginning, more as time went on, until she was recognised by a certain number of noble souls, who began to help her in her titanic task. She also sacrificed her very heart-blood in order to bring an ancient, divine Message to this world.

Perhaps, as Theosophists who study and try to grasp the teachings, we are so accustomed to reckon by manvantaric and pralayaic periods, that in 1938 we are inclined to think of H. P. B.'s time as a cycle long ago! That *she* and her workers were the 'pioneers,' and *we* continue, *we* of a later period. In one way this thought contains truth; there have indeed been great changes since she passed away, indescribably great work has been done. But, on the other hand, there are in many respects no very great differences, for we know that the spiritual evolution of mankind takes ages and ages. From that point of view we are still pioneers and we shall be for many, many years; millions around us are still educated on the basis of the old dogmas and crystallized ideas of the last century, though numbers and numbers continually outgrow them! To these millions Theosophy is and will remain *a new message!*

In studying the subject under discussion let us pay attention to Judge's words in *The Ocean of Theosophy*, Ch. XIV, the conclusion:

The first 5000 years of *Kali Yuga* will end between the years 1897 and 1898. This *Yuga* began about 3102 years before the Christian era, at the time of Krishna's death. As 1897-98 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the five thousand year cycle will be preceded or followed by any convulsions or great changes political, scientific, or physical, or all of these combined. Cyclic changes are now proceeding as year after year the souls from prior civilizations are being incarnated in this period when liberty of thought and action are not so restricted in the West as they have been in the past by dogmatic religious preju-

dice and bigotry. And at the present time we are in a cycle of transition, when, as a transition period should indicate, everything in philosophy, religion, and society is changing. In a transition period the full and complete figures and rules respecting cycles are not given out to a generation which elevates money above all thoughts and scoffs at the spiritual view of man and nature.

Let us also pay attention to H. P. B.'s own words in *The Secret Doctrine*:

They [the esoteric doctrines] are said to emanate from a source (Occultism) repudiated by science. . . . The rejection of these teachings may be expected, and must be accepted beforehand. . . . They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. — I, p. xxxvii

And on page xxiv, referring to the first cycle of Kali-Yuga:

We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the races.

Though we do not as yet know anything about that 'end' spoken of, let us recognise the truth and importance of the words just now quoted. Let us admit that we are still — and Heaven knows how long yet — right in the middle of this transition period. It is worth considering for all of us to what extent H. P. B.'s work and message has been vindicated so far, both in what we might call 'outside' the T. S., in the world, and inside the T. S. or rather the Theosophical Movement, though, of course, we realize that there is no real separation here; there is a constant influence through the 'channel' into the world and the influences of the latter react on the Movement, at least in exoteric aspects.

Now a Convention like this, where so many subjects are tackled, is not the place to go into a detailed and technical study of what is happening in science, philosophy and religion and to make comparisons. Those of us who are alert and study magazines and books of the present day get one example after the other of the truth of H. P. B.'s statements and — shall we call them 'predictions?' (Predictions here were based on knowledge of the cycles!) Our own periodicals and books continually point to the hundreds and hundreds

of instances, and it would indeed be interesting to quote some of them here.

We are living in a strange period; on the one hand turmoil and struggle, discord and strife, reminding us of the cruelty and darkness of the Middle Ages, on the other hand a breaking through of light, a search of human minds for truth about life and death, about the universe, as never before. New conceptions everywhere, broadening of ideas and ideals, all in themselves a vindication of what H. P. B. stated and predicted. We are reminded here of her IF at the end of *The Key to Theosophy*:

ENQUIRER. But if this danger be averted? [the danger of dogmas and degeneration into sects of the T. S.]

THEOSOPHIST. Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men.

It is especially the statements in this concluding chapter of H. P. B.'s *Key to Theosophy* that are very important to us, for either partly or wholly we find her work and message vindicated by comparing what she stated with what has happened after she left us and what at present takes place in the world around us.

In the world of science almost every new discovery means a vindication. Read the books on astronomy, biology, archaeology, on the therapy of many medical men of the present day. Cosmic ideas penetrating everywhere! Here is an instance, the concluding words of a well-known Doctor of Medicine in a weekly article in one of the big Netherlands papers:

The tragedy of man is that all sorrow finds its origin in his own nature, because he does not know what he is doing. There will probably come a time when we, doctors of medicine, no longer make a difference between diseases of the body and of the mind (soul), because there is no difference between matter and spirit. For matter is spirit and spirit is matter. However, this is not a modern view at all; we do not owe it to modern science, physics and chemistry, though they have given recent proofs of the fact. Four hundred years ago already the physician Paracelsus stated it in his *Volumen Paramirum*. And in curing diseases this fact will have to be taken into consideration. For

the more deeply one penetrates into some process of a disease, the more one realizes that the causes of it lie in the occult, and that nobody, with the light of nature, can be a (real) physician, if he fails to find the causes of the visible in the invisible (realms).—Dr. P. H. van de Hoog, in *Het Vaderland*, The Hague

And here is a statement from a book by Geraldine Coster on *Yoga and Western Psychology*, a most interesting work:

My plea is then that Yoga as followed in the East is a practical method of mind development, quite as practical as analytical therapy, and far more practical and closely related to real life than the average university course.

H. P. B. said in the *Key*:

The West will learn to understand and appreciate the East at its true value.

Only a couple of weeks ago in The Hague two very well known men of science lectured on the publication of a book called *Scientia*. It was a significant gathering; there were interesting people, one could feel the predominance of the mánasic qualities throughout the hall. But what struck us was the great effort of the two learned speakers to convince the audience that a unification of the various and specialized branches of science had absolutely become necessary, so that the men of science could approach each other and a synthesis could be found, seeing that *Spirit is one*. We were led to think of many passages in *The Secret Doctrine* when listening to the very interesting speeches of these two scholars.

It would take too much time to give the hundreds and hundreds of instances where H. P. B.'s work and message is vindicated in religious and philosophic thought. There is everywhere an enormous interest in Tibet just now, the existence of the Great Ones and their disciples or chelas is accepted. H. P. B.'s words are quoted either directly or indirectly in ever so many periodicals and books. After the first wild phases of psychism, an ignorant search to cultivate psychic powers, there may now be seen everywhere a turn of the tide. There is a closer investigation, a careful proceeding on this path of minds more receptive as to the existence of forces in man and nature, dangerous on one hand but worth investigating on the other hand, so that in course of time, as H. P. B. said, mankind may be guided along normal and healthy lines. She said in *The Key to Theosophy*:

Further, the development of the psychic powers and faculties . . . will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

Now speaking more from the standpoint of one *inside* the T.S.! What lessons we get! "Its future," said H. P. B. "will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders."

"*Unite and work* as one mind, one heart," said H. P. B. to the Conventions in her time (1890). And in 1891:

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

Well then, in our time, a man comes and again repeats *the same message* to the Theosophical Movement: UNITE! Our present Leader, Dr. de Purucker, issued the plea to all Theosophists, no matter what their present organizational affiliations may be, to unite on the fundamental principles of Theosophy, if they really love H. P. B. and her work. I sometimes ask if some of our friends are blind that they do not see that *here* especially H. P. B.'s work and efforts are vindicated. And as to deeper aspects, hardly to be understood by the outside world, read H. P. B.'s article on 'Chelas and Lay Chelas,' see the state of affairs in those times, the dangers and difficulties, nay, disasters, compare the work done by the Leaders after she left and by the forces behind them with that which was done later, leading to a limitation of the dangers of the inner Path, the avoiding of sudden occurrences by the gradual steps, just as in the Mystery-School, which the T. S. indeed *is*.

For those who have made a study of the influences at work in the Theosophical Movement it is not only a *fact* that the T. S. will

live on and through the twentieth century, that it is leavening and permeating in any case a *great part* of the mass of thinking and intelligent people, but also that it is being guided by the same forces as in H. P. B.'s time. And that guidance is of such a great importance to them and such an indescribable and continual inspiration to them, *for that is indeed the greatest vindication* of H. P. B.'s work we can ever think of. There was the unforgettable training of K. T. — and I mention this especially, because it may not be so well known to the members who have come in in later years — preparing the way for greater things and by this very method vindicating Blavatsky's work and message in the most esoteric way. There is the grand work of G. de P., whose methods of work and guidance, whose marvelously clear and profound statements in the magazines and books, *always* confirming and corroborating H. P. B.'s teachings, i. e., the doctrines of the Esoteric Wisdom, prove to us that Blavatsky's promise that *more would be given* in this century if all went well, has been fulfilled to the letter.

Reflect! no disappointments in our T. S. as regards leadership and teachings, always proofs of the impersonal forces working through the top of the hierarchy, always definite evidence that H. P. B.'s teachings were given out in strict conformity with the indications of the Great Ones who sent her. No withdrawal of fragments of doctrines or even of whole aspects of teachings, but, on the contrary, an ever greater vision is given to us of the esoteric, majestic verities in *The Secret Doctrine*. Is not this a vindication that should make us think and guide us as to the work we have to do for the future? For we should not forget that the greatest vindication of H. P. B.'s work is still to come by *our* work, i. e., by our trying to prepare the time as pioneers in our days for the realization of the Theosophical basis of life for *every* human being, for communities and nations, indeed for the whole world. This very Convention shows us that we mean business, this very meeting of members and officials from various places in Europe is a most beautiful vindication of the noble efforts of the lion-hearted Founder of the Theosophical Movement.

H. P. B., her work and message! The *insignia majestatis* of the really Great Ones were there. The real teachers always have that

great impersonality, there is no desire or effort to make personal followers. They seem to say: I only do my duty, I teach but to pass on. They always make us love humanity and never attract attention to themselves, for which very fact they must needs get our attention in the shape of great respect and gratitude. They teach us that we should in our turn be impersonal instruments, that really nothing remains of us but the *spiritual aroma of our work as such instruments*, though this will come back even in future manvantaras!



FROM LETTERS RECEIVED — VIII

DURING these days when military life seems to emphasize the grosser side of life, when radio and press tell us of all in life that is sordid, it is a comforting thing to be able to look up and realize that this winter of misery will pass, that the sun still shines and the seasons come and go, that we are sons of the sun, and not miserable maggots in the decay of time. The birds still sing their songs and build their nests, and will continue to do so long after this nightmare of selfishness and avarice is gone and forgotten.

In these days when the religions of the world are being weighed in the balance and found wanting, it behoves those of us who have seen the Light and heard the Voice to pledge ourselves anew to the Cause, watching our daily lives and thoughts so that no criticism can be made against the precepts for which we stand; because I firmly believe that once humanity awakes from this delirium of delusion it will seek as never before to find the Way. We must be ready to help then and to show the true Path. Oh! the weary seekers after Truth. They are all around us, groping in the darkness, trying this and that only to find it does not satisfy. Some day when the Truth of the Ancient and Divine Wisdom is realized there will be such a surge of humanity to accept it that every Theosophist will be busy twenty-four hours a day. Let's hope it is soon.

— D. E. R., in military service, Canada

What is Theosophy?

IVERSON L. HARRIS

FIRST: Theosophy is a way of living, a path through the labyrinth of life, lighted from within by the fires of aspiration, of love and compassion and sympathy for all that lives, and illuminated from without by the self-shining sign-posts all along the way left by the Enlightened Ones of all ages and of all peoples, who have trodden the Path before us.

Second: Theosophy is a magic treasure-house of spiritual and intellectual wisdom, into which anyone may enter and partake of the riches therein offered, to the extent that he is willing to pay the price for them — the price being sincerity and disinterestedness of purpose, readiness to work and study and strive and serve and give. Marvelous paradox! The more one avails himself of the riches of this treasure-house, the greater one finds therein the riches yet untouched; and the more one gives to others of the treasures received, the more richly he finds himself endowed. Such is the magic of sharing in spiritual and intellectual treasures. There are no letters patent issued by the Keepers of this Thesaurus. Its treasure-chests are open to any and all who will give the right knock; and no one can shut the doors to the treasury except oneself.

Third: Theosophy is a master-locksmith, who supplies gratis keys to all who earnestly apply for them and are willing to serve their apprenticeship in order to learn how rightly to use them — keys to the basic, underlying, hidden, and noumenal causes behind the superficial, outward, obvious, and phenomenal effects which so mystify and baffle thinking men searching for solutions to the deeper problems of religion, philosophy, and science.

Fourth: Theosophy is a universal Baedeker or guide-book, which describes the travel-routes, points out the places of interest, recommends the best stopping-places, warns of the dangers, and answers age-old questions for the serious wayfarer on his eternal pilgrimage from un-self-conscious god-spark to fully self-conscious god: Who am I? Where did I come from? Whither am I bound?

What is the purpose of it all? What is my relationship to the vast universe — visible and invisible — which surrounds me? And, perhaps most important of all, What is my relationship and my duty to my fellow-pilgrims along the way?

Fifth: Theosophy affords me the companionship of real men and women in many varying degrees of evolutionary development, enlightenment, and awareness; and from the moment these companions have really been touched by the spirit of Theosophy — even if not yet familiar with it by name — all are at once linked with me in a marvelous web of destiny — my spiritual brothers and sisters, closer to me, mayhap, than those of my own flesh and blood. To some of these — my younger brothers in Theosophy — I may be able to give light and help, because I may have passed through the grades into which they are just entering; as to the majority, I study and grow and aspire with them, each sharing with all the others the lessons learned, the experiences passed through, the difficulties overcome, the victories won, the achievements recorded, the enemies inside ourselves conquered. From those wiser and more evolved than ourselves — our leaders and teachers — we receive inspiration, light, and guidance. Fallible human beings like us, as they themselves remind us, they are perhaps closer to us for that very reason; while they nevertheless enrich our lives with the brilliance of their genius, the loftiness of their ideals, the creative power of their imagination, the dynamic force of their resilient vitality, the bountiful generosity of their intellectual and spiritual gifts. And beyond them, through Theosophy, we are made aware of our link with the real Elder Brothers of the Race, the *Mahâtmas*, the highly illuminated spiritual Sages and Seers, the men in whom the living spirit of the Christ and of the Buddha actually abides and manifests itself in the outpouring of magnificent philosophy, occult science, lofty ethics, universal religion, and all-embracing love.

If, perchance, some are unfamiliar with the treasures that Theosophy has to offer, and doubt that such riches as I have spoken of are actually available in this sad world of ours, then to such I say: Do yourselves the service of investigating personally. Dare you plunge in deeply into the arcana of occult lore? Seek you to know

the Masters of Wisdom by their own words and teachings? Then read and study *The Mahatma Letters to A. P. Sinnett* or the synthesis of religion, philosophy, and science transmitted from them to the world by H. P. Blavatsky over fifty years ago in her monumental masterpiece, *The Secret Doctrine*. Let me whet your appetites with a brief quotation from each of these works. Listen first to this daring figure from *The Mahatma Letters* (page 339):

The culture of society more often inclines to lawn-tennis philosophy than to that of the banned "adepts," whose wider game has worlds for balls, and etheric space for its shaven lawn.

And in the Preface to *The Secret Doctrine*, H. P. Blavatsky states that the teachings contained therein

. . . belong neither to the Hindû, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islâm, Judaism, nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original elements, out of which every mystery and dogma has grown, developed, and become materialized.

Do you seek to share in the universal ethical ideals and devotional teachings which Theosophy has to offer? Then study and memorize and make a part of your lives the golden rules contained in H. P. Blavatsky's *The Voice of the Silence*, William Q. Judge's recension of the *Bhagavad-Gîtâ*, and G. de Purucker's *Golden Precepts of Esotericism*. A brief quotation from each by way of example: From *The Voice of the Silence*:

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy mind and soul.

From the *Bhagavad-Gîtâ*:

Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set. (ch. iii, page 25)

From *Golden Precepts of Esotericism*:

Love is the most beauteous, the holiest, thing known to human beings. It gives to man hope; it holds his heart in aspiration; it stimulates the noblest

qualities of the human being, such as the sacrifice of self for others; it brings about self-forgetfulness; it brings also peace and joy that know no bounds. *It is the noblest thing in the universe.*

Do you seek to know more about the application of Theosophy to the problems of home and education and every-day living? Then read Katherine Tingley's *Theosophy, the Path of the Mystic* or her *Wine of Life*. In the first of these works she wrote:

Think of Theosophy not so much as a body of philosophic or other teachings, but as the highest law of conduct, which is the enacted expression of divine love or compassion. (p. 3)

And in *The Wine of Life* Katherine Tingley wrote:

Theosophy is not exclusive, it is all-inclusive; it is not for the 'chosen people'; it is for all humanity. It is the great, sweeping breath of truth. (p. 131)

Do you desire to share in the light which the technical doctrines of Theosophy, expressed in easily understood language, have to throw on some of the basic questions of religion, philosophy, and science? Then read H. P. Blavatsky's *The Key to Theosophy*, William Q. Judge's *Ocean of Theosophy*, or G. de Purucker's *Esoteric Tradition*. In the concluding chapter of *The Key*, H. P. B. wrote:

Theosophy . . . , as it has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVERLASTING TRUTH.

In his opening chapter of *The Ocean of Theosophy*, William Q. Judge declared:

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. It is wisdom about God for those who believe that he is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered, and that darkness is around his pavilion. Although it contains by derivation the name God and thus may seem at first sight to embrace religion alone, it does not neglect science, for it is the science of sciences and therefore has been called the Wisdom-Religion. For no science is complete which leaves out any department of nature, whether visible or invisible, and that religion which, depending solely on an assumed revelation, turns away from things and the laws which govern them is nothing but a delusion, a foe

to progress, an obstacle in the way of man's advancement toward happiness. Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science.

In *The Esoteric Tradition*, our present Leader, Dr. de Purucker says on page 406:

It [Theosophy] is the result of innumerable ages of human experience, of human research and experiment by the Great Sages, the Masters of Life and Wisdom, and of their deep thinking and reflexion, casting this Wisdom-Knowledge into systematic formulation. It is the result of their correlation of the knowledge that they have wrested from the womb of Nature and have formulated into systematic exposition. Such Great Men still live as a Brotherhood.

Elsewhere, Dr. de Purucker has stated:

Theosophy is a formulation in human language of the operations, structure, origin, present state, and destiny of the Universe. . . .

Light for the mind, love for the heart, understanding for the intellect: all three must be satisfied in every man before he has real peace.

Finally, would you like to take the first steps in this wide field of intellectual and spiritual culture and development? Then, I say, join a Theosophical study-group or lodge, or enroll in the free Theosophical Correspondence Class, and read the series of fifteen little *Theosophical Manuals* issued this year as a complete set by the Theosophical University Press. They are entitled respectively:

1. What is Theosophy? A General View for Inquirers
2. Reincarnation: A Lost Chord in Modern Thought
3. Karman: The Doctrine of Consequences
4. The Seven Principles of Man
5. After Death — What?
6. Evolution
7. Rounds and Races: Man's Divine Parentage
and Destiny
8. The Doctrine of Cycles
9. Hierarchies: The Ladder of Life
10. The Astral Light
11. Psychic Powers
12. Theosophy and Christianity
13. Mahâtmas and Chelas
14. The Mystery-Schools
15. Yoga and Yoga Discipline: A Theosophical Interpretation

As a verbal keystone to the great arch in the temple of Theosophy, I think the following message from one of the Masters transmitted through H. P. Blavatsky to her students is superlatively inspiring and bears constant repetition:

Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science (*Gupta-Vidyâ*) depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.



The Lama as the Universal Teacher

EVERY good Tibetan — and all lovers of Tradition to-day might almost lay claim to the right of honorary citizenship of Tibet — before ever he seeks refuge in the Three Most Precious Things, the Buddha, the Doctrine and the Church, first pronounces the words: "I go for refuge to the Lama." In a literal sense this refers to a man's own spiritual director, "his Lama," who is the visible "support" of Tradition: it is this quality of support that entitles the teacher to the disciple's unbounded reverence, irrespective of personal failings, just as a brass statue of the Buddha is worthy of worship, be the casting sound or flawed. But there is also an inner and more universal meaning inherent in "the Lama"; for behind every support there is the thing supported, in this case the Great Vehicle of Wisdom, the guide whose hand sustains the climber as he strives to reach the summit of Enlightenment.

Taken in this sense, the Lama, the Universal Teacher, is TRADITION ITSELF.

— From *Peaks and Lamas*, by MARCO PALLIS. Cassell & Co., London,
Alfred Knopf, New York.

**UNIVERSITY
SKETCHES:**

A series of articles on leading Theosophical subjects written by students of Theosophical University based on their study of G. de Purucker's *Fundamentals of the Esoteric Philosophy*.

'Lost Souls' and 'Soulless' Beings

JOHN P. VAN MATER

THEOSOPHY divides man's constitution into seven planes or principles. On each plane the Self or Monad secretes a garment or vehicle called an ego. And each ego secretes from itself its own vehicle, which we call a soul. The basic meaning, then, of the word soul is vehicle, the vehicle of an ego, which in turn is the vehicle of a monad.

Remember that man is a composite being. The term 'man' applies only to the human part of us, not to our higher natures. The purpose of evolution as far as we humans are concerned is to raise the human ego-soul to become one with the parent monad; to raise the 'I am I' to become self-consciously 'I am'; to elevate the "consciously personal into the consciously impersonal."

A 'lost soul' is one who has failed in this process because he has succumbed to the attractions of matter. Disregarding all 'spiritualizing' impulses he slowly breaks the golden link with his Higher Self. The whole effort put forth by the monad in that manvantara is lost.

Generally speaking there are two classes of 'lost souls.' First there are those who, devoid of any spiritual attraction, in a certain length of time varying with each individual case, rupture the link with the higher nature and finally break up and decay just as the physical body does at death. That is the end of it; it vanishes completely as a soul.

As said, this process may be a slow one, depending on the case in question, extending perhaps over many lives; so that actually a child might be born a 'lost soul' — a soul irredeemably on its 'way out' because devoid of a higher nature, having severed itself from it in past lives.

The second class of 'lost souls' is by far the worse. Through

many lives of evil-doing the astral constitutions of these workers of evil have been so impressed with degraded and debased spiritual energies, i. e., spiritual energies that have been turned to evil purposes, that this stock of energies is too strong to be expended immediately. This allows the evil-doer in question consciously to draw upon these for his own diabolical purposes until they are used up. He becomes a 'black magician,' a worker of spiritual evil. He may live until he is annihilated at the close of the manvantara. And when we say 'annihilated' remember that it is the psychic corpse that is annihilated as an entity, the immortal part having fled long since.

It is possible that a 'lost soul' may continue along the downward path until he becomes of such evil strength that he may even be able to stave off destruction throughout an entire manvantara. But a terrible destiny awaits him at the close of the cycle of manifestation. Then the 'lost soul' enters avîchi-nirvâna, the nether pole of the nirvâna of spirit, at the end of which time he is ground up in the laboratory of nature and entirely annihilated as an entity during a cycle of unparalleled misery.

The above, then, is a brief definition of the term 'lost soul.' The point to remember is that the destiny of any 'lost soul' of whatever degree of evil is complete disintegration; and the tragedy lies in the fact that the parent monad must re-build a new ego-soul and start afresh in another manvantara. One might speculate that it was the spiritual karman of the monad so to lose its vehicle — karman from some long past event. Remember too, that a soul is a *conscious* vehicle, a vehicle which, down through the ages, we have very laboriously built up. Even its atoms are 'lesser lives' for which we are responsible. Hence soul-loss is a very tragic occurrence for the monad, the soul itself, and the 'lesser lives' that compose it.

Happily there are very few 'lost souls,' and the more evil classes of them are extremely rare indeed. But 'soulless' beings are very numerous. As H. P. B. says in *Isis Unveiled*, "we shoulder them" every day of our lives. The lowest 'soulless' beings are those in whom the higher self is gradually withdrawing because the ego-soul cares not for the beautiful, the noble, the true or the lofty things

of life. Such a soul is not yet a 'lost soul' because the golden cord linking it with the monad is yet intact. Nor is such a condition irredeemable, for one lofty and unselfish act might strengthen him sufficiently so that he might put his feet on the upward path again.

As said, there are many classes of 'soulless' beings. Those whose passions are strong and whose intuitions are weak and go unheeded, or who give way to the instincts of the lower nature, who live in their 'animal natures' — these are the 'soulless' beings who are so numerous in the world. One may achieve immortality if he can succeed in raising himself to the monadic plane, there to become one with the monad, his parent. But the loss of a soul is assured if the inner forces of a man are continually directed downward into gross matter.

A man is the product of his thoughts and actions. When these are turned downward what else can happen but that eventually he will sink into grosser spheres of being? But if taught to think and act nobly and above all if provided with an example of right living, he should gradually awake to his divine birthright.

It has been the work of the Theosophical movements through all ages, and it is the duty of everyone knowing of these teachings today, to help rescue these 'soulless' beings so that they may run the race of life successfully. The 'lost soul' is beyond redemption, but so long as a single spiritual aspiration is alive in the 'soulless' being he may yet put his feet upon the path that will eventually raise him to be a fit expression of the god within. What has been the message of all the divine teachers if not to awaken sleeping man to his own divine possibilities?

Theosophists have often been told that with added knowledge comes increased responsibility. But I wonder if the full meaning of these words has been realized. A 'soulless' being is one who is not yet a spiritually ensouled man or woman. He or she can still become spiritually alive and mayhap learn successfully the lessons of life in this manvantara. Shall he fail through lack of the help that we as Theosophists have to give? None of us is safe at this mid-point in our evolutionary journey, but we have at least some knowledge of our divine origin and sublime destiny, and this is a sustaining power. But with this knowledge come unfulfilled duties

that lie ahead of each of us as workers for the spiritual upliftment of Humanity. And the only thing that can limit our success is our own lack of fitness, for *our* fitness determines the health, the power, and the future influence of the movement we represent.

As Theosophists, therefore, we must study, and we must live what we study, for this is the only way by which we can give *pure* Theosophy to the world; and *pure* Theosophy is the only thing that can permanently help the world. Remember the watchwords of this era: "You are an incarnate God! Be it!" These words have the power to wake the world to its senses, and the need is especially great today.



Raj Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

The first requisite for it is thorough purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of words, and purity of deed,—these are the essentials of one who would rise above the ordinary level and join the "Gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by *Maya* around the *Ego*.

—DĀMODAR K. MĀVALANKAR, 'Contemplation'

Questions

CAN you explain in words just why
So many are afraid to die?
Why should the creeps be twinned with fear
At thoughts of Nature's ruling here?
Are we so loath to close our eyes
While stars bedight Night's purple skies?
Why then, when this, our perfect sleep,
Allows the Spirit Cosmic sweep?

Is there today a way whereby
Rare souls, prepared, might amplify
Self-knowledge by a thousandfold,
Precisely as in days of old?
Might one foretread that old, old road
Which the immortal gods have strode,
And know just what it means to be
Some Rounds ahead of you and me?

THE Red Man views the Milky Way
As one vast "Road of Souls," they say.
Is this a fragment of old lore
That all men shared long heretofore?
Did they then know the metes and bounds,
The ultimate of future Rounds,
That Man must make in times to come
When we have solved the Cosmic Sum?

— M. G. G.

This Month's Review Article

“Sanskrit Keys to the Wisdom-Religion”*

GRACE FRANCES KNOCHE, M. A.

THE result of ten years' teaching-experience in Theosophical University, and in centers in Europe and America, this compact volume of 163 pages, in which over 500 Sanskrit Theosophical terms are defined and explained, should receive warm welcome by Theosophists and Orientalists the world over. Judith Tyberg, instructor in Sanskrit and Oriental Religion and Philosophy at Theosophical University, is to be congratulated on the production of a book unique in its field, as well as on the skill with which she has combined simplicity of definition with profundity of thought.

We quote from her Preface:

Several years ago a strong wish and will to understand more fully *The Secret Doctrine* by H. P. Blavatsky led me to the study of Sanskrit. The results have been so gratifying to me through the years, that I have longed to share with others the fruits of this profound yet delightful study. Therefore this book has been prepared and written in order to clarify for other lovers of Truth the beautiful, and yet to some, difficult Sanskrit terminology which is so abundantly found in nearly all Theosophical and Occult literature. The contents of these pages are the result of several years of specialized study and instruction under Dr. G. de Purucker, combined with the experience of teaching and explaining to others these Sanskrit words, each of which is a symbol of some truth.

In answer to the often raised question why Theosophy employs so many technical foreign words, especially from the Sanskrit, the author reminds us that just as the technical exposition of any subject, whether scientific, religious, or philosophic, demands the use of specific terms to convey specific lines of thought, so likewise the comprehensive exposition of Theosophy requires the use of technical terms or phrases to suggest those richer veins of philosophic and

**Sanskrit Keys to the Wisdom-Religion*, by Judith Tyberg, M. A., M. THEOS. Theosophical University Press, Point Loma. 163 pages. Index. \$2.00.

mystical thought comprised in the teachings. As appropriate terms were not to be found in any of the European languages, or in Classical Greek or Latin, the Founders of the Theosophical Society had recourse to the Sanskrit scriptures of ancient Āryāvarta — the Vedas, Upanishads, and Brāhmaṇas of India — whose philosophical terms retain to this day their esoteric content.

In the words of the author:

... our language is poor in words dealing with the inner mysteries of the soul and spirit, with the many after-death states, with the origin and destiny of worlds and men, with human psychology, and with the glorious hierarchies of compassionate beings above the human stage. The Sanskrit language has words for all these higher teachings, words which have been used for millenniums by Paṇḍitas, Brāhmaṇas, Ṛishis, and Mahātmas of India, and which can be found in all the Sanskrit scriptures available to our Western civilization. — *Introd.*

The introduction into the Occident of the many hundreds of Sanskrit terms is of far-reaching importance, not only in the expansion of mystical and philosophical conception, but in the consequent reorientation of human endeavor *pari passu* with a more spiritual philosophy of life. Furthermore, the continued use of these Sanskrit terms in their original purity, without deviation of spelling, pronunciation, or primeval significance, presages the time, prophesied by William Q. Judge, some fifty-odd years ago, when

The Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. — *The Path*, May, 1886, p. 58

It will be years, if indeed not centuries, before the highly inflected language of Sanskrit becomes the speech of the common man. It is the seed of today, however, which produces the fruit of tomorrow, and Theosophical University is in the vanguard in sowing seeds of a future harvest by conducting regular courses in Sanskrit Theosophical Terms, Sanskrit Grammar, Sanskrit Reading and Translation from the Vedas, Upanishads, and Purāṇas, as well as the exquisite yoga-treatise of the *Bhagavad-Gītā* from the *Mahābhārata*.

This preparation for future Sanskrit-loving generations has another important aspect for the individual of today: the intellectual and spiritual training which such a study gives. In the words of Dr. de Purucker, quoted as the keynote of the book:

The cultural value in a study of the Sanskrit language lies in the way it trains the mind in logical thinking, in clarity of expression, in true intellectual strength, in keen insight into the meanings and sources of philosophical words generally, and with especial reference to our own Theosophical teachings. This study gives to both student and inquirer the inner meaning of Sanskrit words, so many of which have now been adopted as Theosophical terms and which to the Theosophist who has grasped their rich content of philosophical thought, become so meaningful, so ripe with wisdom-teaching. . . . One who has the time to undertake a study of Sanskrit will benefit enormously by it.

It is not by chance that the Sanskrit language contains mystical and philosophical terms fit for the exposition of the higher teachings of the Ancient Wisdom, for

. . . the history of the development of Sanskrit was contemporaneous with that great event of which Occult History tells — the bringing of profound universal truths to the mankind of the early Fifth Race by compassionate hearted god-men, who had already evolved through the human stage. — Introd.

The "History, Development, and Character of Sanskrit" forms the theme of the first chapter. In these pages is skilfully woven together, either by paraphrase or direct quote, the available material from *The Secret Doctrine*, *Isis Unveiled*, *The Voice of the Silence*, *Five Years of Theosophy*, *Judge's Path*, articles by Subba Row, and extracts from letters by Dr. de Purucker.

Herein we learn that Sanskrit, the mother of all Aryan languages, is herself the daughter of Senzar — Atlantean 'mystery-tongue'; that *Sanskṛita* means the 'polished,' 'perfected,' 'worked over' language, i. e. that language which in its rudiments was taken by the Initiates of the early Fifth Root-Race, and 'worked upon,' 'polished,' and refined to become a perfectly tuned instrument for conveying those profoundly subtil nuances of esotericism which every Theosophist realizes can be understood in fulness only by the *dvija*, the 'twice-born,' the Initiate.

Further, we read, every letter of the Devanāgarī-script (the Sanskrit alphabet)

corresponds to certain spiritual or terrestrial things. There being some fifty letters to the Devanāgarī alphabet, besides numberless combination-characters, the margin for conveying mystic truth is very great.

Moreover, the ancient Initiates understood *mantra*, the power of

sound, and could wield magical effects at will through the combination of certain letters sounded according to rule. Not until that day, however, when the will and motive unite in spirituality rather than in materiality, is it fitting for man to aspire upwards towards control of Sound, which according to H. P. B. is:

the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals.

— *The Secret Doctrine*, I, 464

Before attempting to storm the gates of deific (or perhaps demonic) communication, let us first of all open the door of our own inner chamber, and seek through fidelity of purpose and unwavering application the spiritual and intellectual significance of these Sanskrit terms as given to us in the present volume.

Chapter II on "Sanskrit Rules and Guides" gives precise instruction in the proper pronunciation, accurate spelling, and the established system of transliteration of Sanskrit words, all of which rules should be carefully examined before proceeding with the terms.

Chapters III to VI inclusive consist of lessons in the roots and meanings of Sanskrit terms found in *The Ocean of Theosophy* by William Q. Judge; *The Voice of the Silence* by H. P. Blavatsky; *Fundamentals of the Esoteric Philosophy* by G. de Purucker; and some of the more important terms from *The Secret Doctrine* by H. P. Blavatsky, it being neither possible nor practicable to exhaust the number of Sanskrit terms found in this book.

Within these four chapters is a mine of wisdom, so arranged and explained as to give maximum aid to the student. Allied subjects are handled together, avoiding both repetition and confusion. Subjects ranging from the five kośas to the ten Nidānas, the seven Pāramitās to the Sapta-Ratnāni, the classes of Pitṛis to the stages of Yoga-discipline, are handled with equal lucidity; while the knotty subject of Lokas and Talas in their relation to Tattvas, Globes, Rounds, and Zodiacal signs, is elucidated with brilliance, augmented by two diagrams.

Chapter VII consists of six "Reading Lessons" in the form of "philosophical essays" wherein Sanskrit words are used as far as possible instead of English ones. They are designed for practice in

reading Sanskrit fluently, as well as for self-examination by practice in reading the original Sanskrit from the English translation.

The work concludes with "Lessons in the Writing of Devanâgarî," where a series of rules and illustrations in clear-cut language enables the student to write the 500 Sanskrit terms in the Devanâgarî-script. The chapter is climaxed by an extract from a loved Buddhist scripture written in Devanâgarî, with accompanying translation.

The value of the book is enhanced not only by a "Complete Index of Sanskrit Terms," but likewise by five pages of "References for Further Study" which serve as introduction to eighteen standard Theosophical books.

Beg, borrow, or buy the book, for you must not be without it. It will prove of inestimable value to you as individual F. T. S., as Lodge-member, or as Section-official. If Sanskrit was the language of Initiates, then surely its terms carry with them the aroma of the Sanctuary. Here are 500 Keys to that Wisdom. Are you willing to leave them untouched?

Consciousness and Self-Consciousness

ABBOTT CLARK

CONSCIOUSNESS is awareness of any thing on any plane. It is knowledge or perception of any state, object, or sensation, mental, emotional, or physical. It is all that makes us different from insensate matter. If we were not conscious on this plane we would be asleep or in a faint or a trance. In such cases our consciousness is transferred or tuned in to another plane. We are then temporarily conscious on some inner plane. If we were not conscious at all on any plane we simply would not *be* at all.

Self-consciousness is an affirmation of duality: I, and myself. But what is the *I* that scrutinizes myself? It is evidently not the body, nor its life, nor the emotions or desires, for I can scrutinize

them and exercise my will upon them. I am not my mind, for I can view and study its operations and train, change and control it.

What then is this mysterious I? This awareness of being an individual? An individuality which never changes from birth to death? It is the Átmic Ray, the Christos, within us. The ray of the immortal monad. If we could turn inward and follow this sense of reality, this stream of consciousness, to its source we should become illuminated. We should realize our divinity.

Consciousness and energy are inseparable, two aspects of one thing. The will in man is the energy aspect of his individual consciousness, of his mind and soul. For purposes of discussion we often separate mind and will and make of each an empty abstraction; but in fact and in nature they are two inseparable aspects of one thing. We cannot be conscious, or think, without motion, life, energy; for consciousness and life or energy are one.

Other beings both above and below man are conscious and exhibit varying degrees of intelligence, often high intelligence. But they are not self-conscious. It is said in the Vedas that the gods (devas) in heaven envy suffering, struggling man on earth. Why is this? Because of man's vast possibilities; because of his having free will and the creative fire. He can think, imagine, will, and create, and so become "as one of us," i. e., as one of the creative gods. There are some classes of gods who have not been through the human stage. They have not developed self-conscious free will. The human stage on any planet is the stage in which self-conscious free will is developed.

Other beings below man are moved to act by a general hierarchical impulse, as flocks of birds and schools of fish. The teaching is that there are classes of devas, spiritually far above man, who have not this self-conscious free will or power of choice and the creative fire. It is they who are jealous or envious of man, according to Vedic lore, as indicated by the story of Prometheus. Most men are far from being fully human yet. They are in a low primitive state of evolution. They move with the 'herd mind,' are swayed by mass psychology. They have hardly begun to think and reason for themselves. They are experimenting on each other in the use of their wills, and vexatious or terrible is the conflict. Deluded

by the sense of separateness, "the great delusion," they injure each other. But nature is beneficent. They learn by suffering.

All the myriad parts of complex man are perfectly right and good and pure in their proper place. They become evil only when out of place, as fertile soil is 'dirt' when in the house. It is the limited, egoistic, emotional, personal man that misuses his powers for selfish gratification that makes all the trouble. It is the object of the Theosophical Movement to teach man to know and control himself and use his powers aright. The personal, emotional man and the desires are not to be destroyed or annihilated. Without them we could not live or work on earth. They are to be purified, elevated, perfected and used aright. For example, the creative power which man possesses is a pure cosmic force. It can be used for procreation, or worse than wasted for gratification, or utterly purified from bestial and selfish desire. It can be used on the intellectual, moral and spiritual plane, where one of its powers is *kriyâśakti*, the power to create or materialize objective forms by the imagination and will.

Initiation and masterhood must be accomplished while in a body here on earth.

As man rises spiritward in the scale of evolution the sense of separateness disappears and the conflict of wills ceases. Man's consciousness blends in love and sympathy with his fellow-men and in fact with all nature. He becomes an impersonal force for good, universally beneficent. The object of the human stage of evolution has been accomplished. The human host has joined the army of Compassion. They have learned to use their wills, the power of thought and imagination, and all their creative faculties in full constructive co-operation with the gods.

Evolution

This is what Evolution is! It is the pressure of the monad from within, working upon the vehicles, which brings greater perfection in those vehicles, and the monad in that body self-expresses itself more easily to continually greater perfection.

— G. DE P.

*Character: A Theosophical Explanation**

EDITOR *Norwalk Hour*:

Several weeks ago there appeared in the *Norwalk Hour* a very excellent letter by Judge Light entitled "What is Character?" Perhaps some of your readers may be interested in further thoughts on the subject from a theosophical viewpoint. The lack of time has prevented me from commenting earlier. I believe that character can be explained and defined by Reincarnation, at least to the satisfaction of some, for as a lecturer on the subject once facetiously remarked: "Reincarnation explains human nature. People could not have become so stupid in just one life here on earth."

There can be no satisfactory explanation of character that can be universally applied to all cases that is based upon popular religious and scientific concepts now prevalent in the occident. Science accepts nothing that it cannot prove by its own physical methods of investigation, and hence gives little consideration to the inner man and his spiritual reactions to life. Character is a spiritual quality which cannot be boiled down to a residue in test tubes.

Christian theology, a distorted interpretation of the early Christian mystery teachings, tells us that man is a trinity — body, soul, and spirit, a classification which is true as far as it goes, but one which is sadly lacking in detail as far as a practical and workable basis upon which to build a better understanding of the real man is concerned. It briefly mentions man's intermediate nature as a soul, but gives us no information concerning the mental and psychical processes which take place, e. g., desire, and, most important of all, free will, by which man may shape his own destiny. We are further told that the earthly experiences of man are limited to one brief, short, and fleeting life here upon earth, during which time he is supposed to acquire perfection much in the manner that a student would master algebra and higher mathematics by attending school for one day. Such a theory is contradicted by every known law of

*Reprinted from *The Norwalk Hour*, July 6, 1940.

nature. All life, great and small, from stars to atoms, is governed by the law of cycles, a habit of nature, so accurately and perfectly balanced that astronomers are able to compute and foretell solar eclipses hundreds of years hence, and there is no logical reason or criterion in the realm of nature to assume that man is an exception to this universal law. It is only when we view life from the larger perspective — that the spiritual man returns to the sphere of earthly existence innumerable times until the last lesson has been learned and coined into the spiritual currency of character and made a part of himself, that we can account, with any degree of logic and reason for the inequalities of human nature and why some men innately have more character than others. A man who has character is simply more of a man than one who hasn't for the reason that he has incorporated the fruits of experience and the lessons of many lives into the fiber of his being, and it has become himself. His very nature bears the stamp of a nobler life.

This does not mean, however, that character is something which is acquired from without and added to man like so many bricks, as a building is constructed. Rather it is the unfoldment of spiritual and divine qualities inherently within; the manifestation of higher attributes brought about by the trials and experiences of earth-life through many incarnations.

Let a man once grasp the idea that he is essentially a divine being in his inmost nature, and that life is a school of discipline to which he must return until the selfish impulses of his animal nature are transmuted into an unselfish love for all that lives, his life will become purposeful and an elevating influence within the sphere of his relationship with his fellow-men, and I hold that this, and this alone will bring about permanent world betterment and the abatement of those evils which today cast their blight over the face of the earth. The general trend of western civilization, both in secular and religious matters, has been dominated by the selfish ambition of men to GET something rather than to BE something. If it hasn't been worldly things it has been a glorified selfishness for eternal salvation. The purpose of life is to make something of men here and now, and the future will take care of itself.

For nearly two thousand years western civilization has been fed

on theological husks instead of the basic Christian and Theosophical teaching that it is the divine nature of man alone that can restore peace and happiness on earth, and today the gods of war are reaping a bountiful harvest.

If character is to be developed in human nature, something more is necessary than merely preaching to men that they must be good. This is an age of inquiry and investigation, and the mere repetition of platitudes no longer satisfies thinking people who refuse to blindly accept spiritual guidance on the strength of supposed authority. Man is endowed with an intellectual apparatus and if he is to grow and keep pace with the evolutionary process of nature he will have to do his own thinking and learn to discriminate between Truth and the mass of non-essentials with which religion has become incrustated. An orderly society cannot be created by teaching men for centuries that they are like so many rotten apples that can be made whole again by some supernatural, external power. In time they will begin to believe that they are inherently bad and sooner or later the bad spots of spiritual decay and dry rot will begin to appear on the surface of society, which is exactly what is happening today. Although the idea of Reincarnation has been promulgated in the western world for a comparatively short time, it has gained wide acceptance in all walks of life and many professed Christians have accepted it as a part of their religion. It is the only teaching, religious, philosophical, or scientific, that explains the apparent inequalities of life with any degree of justice.

I would define character as the accumulated wisdom of many lives — the urge to live a nobler life more in harmony with the moral and ethical laws of Universal Nature which underly all manifested life.

Silvermine, Conn.

CLIFTON MEEK

From a Contributor

"You ask me to pass on to you any criticisms I may hear of THE FORUM. Well, I've heard only two: 1. The articles are too simple. 2. The articles are not simple enough."

What Theosophy Means to Me

MARGARET ADAMS FAULCONER

THEOSOPHY is a comprehensive answer to the questions which arise in us all at times of great exaltation or trouble. It explains our awe at beauty and satisfies our yearning to know that our aspirations are not in vain, but will have their fulfilment in good time. It teaches that there is *no* unfinished business; that right thinking results in proper action, and that evil brings its own appropriate punishment.

Theosophy purges life of its most virulent poison: regret, and fills us with a glorious sense of adventure, reaching beyond our numbered years. It ties us in with cosmic consciousness akin to ecstasy. Crying for the moon is no longer futile; we may help ourselves to all the starry universe, for of it we are an integral part.

"And the stars sang in their courses." The poet who wrote that understood Theosophy; he must have, to convey to us the feeling of joyousness in Nature.

Theosophy frees us from the trammels of dogma and doctrine which, if we are sincere in our research, must result in Theosophical conclusions. It shows Science and Religion and Philosophy to be fluid, not static, but ever unfolding; as today's theories are nullified by tomorrow's, many times, even so we evolve and expand in our reactions and understanding. Its teaching of compassion is appealing, for without this outpouring of tenderness there can be no brotherliness; and hate and envy are not negative but strong forces which bar all advancement and are even physically poisonous. Unlike religion, Theosophy imbues us with a great necessity to share the sense of freedom with others. Religion has its missionaries, but they seek to impose hard and fast dogma. We strive to point out this above mentioned freedom, the freedom of self-discipline; freedom to be oneself, and exert every effort toward the 'good Life' here, so that we may 'graduate,' so to speak, from this phase and do 'post-graduate work' of evolvment as cycle succeeds cycle. Theosophy is a study, of course, with limitless avenues to follow,

to develop and deepen our capacity to receive Truth; but the beginner cannot dissociate the study and the practice: as we progress in understanding of Theosophy we find that what we took as something to peruse we have automatically made a habit of living.

Theosophy has shown me that it works, because it does not require that one go outside the province of one's daily circle of influence, nor side-track any of the normal duties of life, but rather it stresses the importance of being the best possible, responsible person, in attitude, faithfulness, etc., right in that sphere where we find ourselves. Many times a religion interests people because it furnishes an excuse for chucking the hum-drum, daily duties. But that will never help us to grow, and others watching for the effects of a newly acquired philosophy are unfavorably impressed when the student neglects his immediate responsibilities.

To sum up:

(a) Theosophy is the science, philosophy, and religion combined which every thinking man needs to keep balanced in this muddled world.

(b) Theosophy tells us why we are here and helps us to prepare for the next step in our evolution.

(c) Theosophy points to a possible 'heaven' on earth if only all mankind could feel and practise the tender compassion it teaches.

A Dream from the Seas of Thought

F. F. WEBSTER

F. SPANNER, U. S. Navy, Retired, woke up in the morning still full of the ideas he had gotten from a dream that was as clear as a real experience. It impressed him so much that while it was still fresh in his memory he went and told it to his wise old friend, Mr. Whitely. It ran very much as follows.

"It seemed as if my old Navy shipmate Sparks, the Radioman, and I were having an interesting experience testing a new radio device by which a person could listen in to the thoughts of other

folk — their actual thought — not the seeming thoughts back of their conversation, and also that the same device made it possible for Sparks and myself to broadcast our actual thoughts to impinge on the minds of any particular persons we wished.

“While I was intent on broadcasting to a certain group some thoughts that seemed helpful and kind and friendly, I happened to glance over at Sparks. His face showed a sort of puzzled concern, so that I asked him what was wrong. He answered that he had been listening in on the thoughts of a group of people together at some apparently friendly entertainment. There seemed to be, as it were, two sets of thought-actions going on in the minds of each of the folk he was studying. There were the thought-forms directly connected with the conversations, which were amiable and friendly, and then there seemed to be certain vigorous thought-forms that appeared to be stamped with suspicion, distrust, and fear. And further, these qualities of thought coming from one person seemed to react on others so as to increase the disturbing thoughts already in their minds. While Sparks and I were talking about it, I woke up.”

After Mr. Spanner finished telling his dream Mr. Whitely remained quiet, in deep thought, for a while. Then he turned to Mr. Spanner and said: “You have been dreaming about some very serious facts that the majority of men do not consider. Men’s brains are very wonderful radio sets that are fitted for both sending and receiving ideas. It is very important to understand this quality of brain structure in these days when people are in such close association with each other. It is just as dangerous to be ignorant of this as it is to be wilfully destructive, as you can see. Unfriendly ideas, unexpressed, build up into dangerous forces for destructiveness. It is a further fact that a person in a group where such harmful thought-emanations are building up, can by a strong, positive, friendly, good-will thought-force from himself counteract the unfriendly thought-structure and may even start a wave of positive friendly thoughts that will build up into bases for real trust and true friendship. Refuse to think unkind thoughts; think kind thoughts, and trust and friendship are bound to develop. That is what makes real civilization.”

A Right Philosophy

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

SOME people say they are so occupied with daily cares that they have no time for Theosophy. But this is nonsense and shows that they have not grasped what Theosophy is. It is true that it includes deep studies which demand much time; but apart from this, Theosophy is a way of looking at life. However preoccupied we may be with the daily task, we cannot help thinking; everybody has *some* philosophy of life, though he may not call it by that name; and surely it is better to have a right philosophy which will help you to face life than a wrong one which will make life more difficult.

The advantage of Theosophy is that it explains the problems of life instead of teaching doctrines that do not agree with our experience.

Take the question of the duality of human nature. That is a fact which everyone knows well enough from his own experience, both in his own character and in the characters of his associates. This fact cannot be explained away and must be faced; but if we can understand the reason for it we shall be better able to grapple with it. Sometimes it has been called the angel and the demon in man, or man's higher self and lower self.

We all know that our mind is a battle-ground of opposing forces — those that make for peace and happiness, and those that make for trouble. But what too many do not realize is that every man has within him the power to determine his own destiny. We have in our nature unfathomable depths, and this is a *fact* which not all the dogmas of science or religion can do away with. Who has sounded the depths of human nature? Who dare set limits to the power of the human spirit? This is a time when each man is called upon to stand on his own feet and manfully assert the power of his own individuality against any doctrines which may teach him that he is only an improved animal or that he is a helpless miserable sinner.

There are various movements of self-culture, New Thought, etc., which teach the calling forth of our innate powers, but there is no definite body of scientific teachings behind. Theosophy, with its teachings as to the sevenfold constitution of man, gives the clue to the problem. Man is not a mere collection of instincts and desires and fancies; he is not merely an improved animal; nor is he the plaything of indifferent cosmic forces, or a poor helpless creature doomed by deity to play a sorry and incomprehensible part. Man is essentially a divine being, a god dwelling in a tabernacle of clay. There are 'humanist' movements, which concentrate on making human nature the chief thing; and they are right so far, but they do not know enough about human nature and its possibilities. The essential divinity of man, the sevenfold nature of man, Reincarnation, the doctrine of Karman: these are some of the things which must be understood if we are to understand human nature. And Theosophy explains them all.



Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death? — H. P. BLAVATSKY, *The Secret Doctrine*, II, 475

To a Novice in Writing

LEOLINE L. WRIGHT

ABOUT once a month on an average someone writes to me, or I hear someone say: "I wish *I* could write an article on Theosophy." Instead of replying: "Well then, why not go to it?" — let me make a few simple suggestions.

First of all as to material. Here, you cannot be new. Everything allowed at present to be known about the Esoteric Philosophy has already been said, and by the Teachers themselves. But remember this. Not one of these wonderful truths has yet been brought out in the light of *your* experience.

In that sense — providing you are writing what *you* think and feel and not what you have read in *The Secret Doctrine* or *The Esoteric Tradition* — in that sense alone you yourself have something new and highly worthwhile to say. No reader is going to be struck with mere repetitions from the Theosophical classics. He can read those for himself. And neither you nor I can possibly put these things as they have there been written once and forever. But your own thoughts about them; your own fresh-minted ideas brought from your individual use of them — there is the secret in the choice of fresh material in writing an article on Theosophy.

Second. Before starting your article lay aside your textbooks for a week or two and concentrate on a fresh point of view. So many Theosophists read nothing but Theosophical books. The result is that many of us go round and round in the same spate of clichés and figures of speech and expression until we are like caged squirrels in their eternal treadmills. In this way some of the grandest Theosophical phrases have become threadbare and almost wearisome.

One of the best preparatory exercises I know is to read the books of some of our great modern writers. And if you will tackle one or two on a subject you *don't* like, you will get a whole lot more out of it than if you just follow the trend of your own mentality. The reason being that the expressions used will be fresh to you. As an exercise in rich and virile English the works of Winston

Churchill, the English Prime Minister, can be particularly recommended. Priestley is another gold mine. Search out some good writer, anyway, on a topic that is unfamiliar to you, and study closely the style and vocabulary. In this way you will free your mind from the too familiar treadmill of daily thinking.

Also, freshen up your sense of human values. Pay a visit to your local postoffice and take in the types; or sit for an hour or so in a public park or the zoo; take a ride on a popular bus-line — anything that will enable you to soak up the common human atmosphere of everyday people and their lives. Focus observation, sympathy, and imagination on the people and slight happenings which you may encounter. Then during the next day or two write out a description of your impressions. It is simple and persistent work of this kind that has laid the foundations of all great writing. The biographies of the masters of prose tell us that all of them habitually carried a notebook wherein to imprison the fugitive phrase or the chance scene.

Wasn't it Anatole France who once set his pupils to describe a certain tree with which they were all familiar? He told them to look at that tree and find something to say about it that had never been said before. Thus emphasizing that it is not through one's material — for there is nothing new under the sun — but in what the observer finds to say about it, that the masterpiece is constructed.

Do not be afraid to use color. And cultivate what the rhetoric books call 'tropes' or figures of speech. That means you must try to make pictures, and dramatize rather than describe your material. The use of too many adjectives is fatal. Learn to choose nouns that embody in their meanings the quality of the thing you are describing; and you won't need many adjectives. Choose verbs of action instead of just describing how a thing appeared to be done. Make your reader *see* what you mean.

Be careful, however, to keep your first articles close to your own life. Fill them full with illustrations from your daily experience. After all the true laboratory of life is found in the business office, the nursery, the kitchen, or the workshop. For in these common places it is that the average man or woman may begin to sprout the first few prickly pinfeathers of the wings of Initiation.

LEAVES OF THEOSOPHICAL HISTORY

H. P. B.'s "Inner Group"

X

[The following sketch of H. P. B.'s "Inner Group" compiled from documents held in the Archives of the Headquarters of the Theosophical Society, Point Loma, has been prepared by Joseph H. Fussell, Secretary General of the T. S. — Eds.]

Fourteenth Meeting

THE Fourteenth Meeting of the I. G. was held on February 4, 1891, all the members of the group being present.

In all the three records* which we are considering, the teachings given at this meeting are in general identical save for a few verbal differences. These teachings are of such important significance for all serious students that we quote extensively.

Qualities determine the properties of "Self-hood." As, for instance, two wolves placed in the same environment would probably ["not" in *S. D.* "III"] act differently.

The field of the consciousness of the Higher Ego is never reflected in the Astral Light. The A. E. receives the impressions of both the Higher and the Lower Manas, & it is the latter impressions which are also reflected in the Astral Light. Whereas the essence of all things spiritual, all that which reaches — or is not rejected by — the H. Ego is never ["not" in *S. D.* "III"] reflected in the Astral Light, because the latter is on too low a plane. But during the life of a man this essence, with a view to Karmic ends, is im-

*In this Series of articles on the Inner Group reference is made to four records, which have heretofore been designated (A), (B), (C) and (D), namely: (A), Notes in the handwriting of Alice L. Cleather, copied by her for William Q. Judge, hereafter called the Cleather Notes; (B), Notes in the handwritings of Claude F. Wright and another, the C. F. Wright Notes; (C), "Notes on Some Oral Teachings," published by Annie Besant in "Vol. III" of *The Secret Doctrine*, hereafter referred to as *S. D.* "III"; (D), "Esoteric Teachings of H. P. Blavatsky," published by Annie Besant in *The Theosophist* (Annie Besant, Editor), 1931-1932. Of these four records the Cleather Notes and the C. F. Wright Notes are held in the archives of the Theosophical Society at Point Loma. All quotations given in this Series are from the Cleather Notes save when otherwise indicated.

pressed on the A. E., & after death & the separation of the principles, is united with the Universal Mind (that is to say, those "impressions" which are superior to even the Devachanic plane), to wait there — Karmically — until the day when the Ego is to be re-incarnated. (There are thus three sets of impressions which we may call the Kamic, Devachanic, & Manasic.) For the Entities, no matter how high, have to have their Karmic rewards and punishments on earth. The spiritual impressions are more or less impressed upon the brain ["made more or less on the brain" in *S. D.* "III"], otherwise the lower Ego would not be responsible. There are some impressions, however, received through the brain, which are not of our previous experience. In the case of the Adept, the brain is trained to retain these impressions.

The reincarnating "Ray" may, for convenience, be separated into two aspects; the lower Kamic Ego is scattered in Kama-loka, the Manasic part accomplishes its cycle & returns to the Higher Ego. It is in reality this Higher Ego which is, so to say, punished; which suffers. This is the true Crucifixion of the Christos; the most abstruse but yet the most important mystery of Occultism; all the cycle of our lives hangs on it. It is indeed the Higher Ego which is the sufferer; for, remember, the abstract consciousness of the higher personal consciousness will remain impressed on the Ego, since it must be part & parcel of its Eternity.

All our grandest inspirations are impressed on the Higher Ego, because they are of the same nature as itself.

. . . To benefit a portion of Humanity is good, but to do so at the expense of the rest is bad. . . For though the inner essence of the Higher Ego is unsoilable, the outer ["lower" in *The Theosophist*; "garment" added in *S. D.* "III"] may be soiled. Thus both the good & the bad — of such "immaterial" inspirations — are impressed on the A. E. & the Karma of the bad is taken up by the H. Ego, though it is perfectly guiltless of it. Thus both sets of impressions scatter, after death, in the Universal Mind; & on reincarnation the Ego sends out a ray, *which is itself*, into a new personality — and there suffers. It suffers in the self-consciousness that it has created by its accumulated experience.

Every one of our Egos has the Karma of past Manvantaras behind. There are seven Hierarchies of Egos, some of which — *e. g.* in inferior tribes — may be said to be only just beginning this present Cycle. The Ego starts with Divine Consciousness; no past, no future, no separation. It is long before realizing that *it is itself*; only after many births does it begin to discern, by this collectivity of experience, that it is individual. At the end of its cycle of incarnations, it is still the same divine consciousness, but it has now become individualized self-consciousness.

The feeling of responsibility is inspired by the presence of the light of the H. Ego. As the Ego in its cycle of rebirths becomes more & more individualized, it learns more & more, by suffering, to recognise its own responsi-

bility, by which it finally regains self-consciousness, the consciousness of all the Egos of the Whole Universe. Absolute being, to have the sensation or idea of all this, must pass through all experiences—individually, not universally—so that when it returns it should have the same Omniscience as the Universal Mind—*plus* the memory of all that it has passed through.

At the day "Be-with-us," every Ego has to remember all the Cycles of its past incarnations, for *Manvantaras*. The Ego comes in contact with this Earth, all seven principles become one, it sees all that it has done therein; it sees the stream of its past incarnations by a certain divine light. It sees all humanity at once, but still there is ever—as it were—a stream which is always the "I." We should therefore always endeavour to accentuate our responsibility.

The Higher Ego may be compared to a globe of pure divine light, a Unit from a higher plane, on which there is no differentiation. Descending to a plane of differentiation it emanates a ray, which can only manifest through the personality, which is already differentiated. A portion of this Ray—the L. Manas—during life may so crystallize itself, & become one with Kama, that it will remain assimilated with matter. That portion which retains its purity forms Antaskarana. The whole fate of an incarnation depends on whether Antaskarana will be able to restrain the Kama-Manas or not. After death the higher light (Antaskarana) which bears the memory & impressions of all good & noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated in space, & comes back as bad Karma awaiting the personality. (K. H.)—(See *Theosophist*. Vol. iii. "Satan & spiritual death") [These references are also given in *The Theosophist*, but not in *S. D.* "III."]

The feeling of responsibility is the beginning of Wisdom, a proof that Ahankara is beginning to fade out; the beginning of losing the feeling of separateness.

The article just referred to in the Cleather notes and in *The Theosophist* (in the latter under the title "Satan and Spiritual"), but not in *S. D.* "III," appears in *The Theosophist*, III, 12-14, and is preceded by a letter to the Editor, H. P. Blavatsky, signed "Yours devotedly, BARON J. SPADALIERI," with which the writer enclosed "a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER." To this letter is appended a lengthy "Editor's Note," following which are two short articles headed "I. DEATH. BY (THE LATE) ELIPHAS LEVI," with "Editor's Note" and footnotes; and "II. SATAN," concluding with "Eliphas Levi's (*Bonae Memoriae*) creed, and that of his disciples." From the first of these articles we

quote the following passages which are especially relative to the teachings given by H. P. B.

Death is the necessary dissolution of imperfect combinations. It is the re-absorption of the rough outline of individual life into the great work of universal life; only the perfect is immortal.

It is a bath in oblivion. It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy.¹

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. The resurrection of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds;² the bad exemplars are broken, and their matter returned into the general mass.³

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences.

. . . The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality;⁷ science and reason can only affirm the general immortality.

. . . God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil* and the

1 Rebirth of the *Ego* after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old *Ego*. — ED. THEOS.

2 From one *lokka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity. — ED. THEOS.

3 Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, or are annihilated, as the Eastern Kabalists say. — ED. THEOS.

7 Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity. — ED. THEOS.

*That is to say, they are reborn in a "lower world" which is neither "Hell" nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the "circle of necessity" from which "there is no

sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

. . . To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

Here follows an "Editor's Note," which we give below:

Editor's Note.—This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the Book of Khiu-te Vol. XXXI., one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nipang* (*nirvana*) or that state of *absolute* existence and *absolute* consciousness—which, in the world of *finite* perceptions, is *non-existence* and *non-consciousness*—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that "desire for life," or *Tanha* which causes a new aggregation of *Skandas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Eliphaz Levi means by becoming "immortal in evil," through identification with Satan. "I would thou wert *cold* or *hot*," says the vision of the *Revelation* to St. John (III. 15-16). "So then because thou art *lukewarm* and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely Kabalistic book. Heat and cold are the two "poles," *i. e.*, good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless

redemption, for there reigns *absolute* spiritual darkness." (Book of Khiu-te.)
— ED. THEOS.

portion of mankind" out of her mouth *i. e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under nominal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

The second article entitled "*SATAN*" begins with the following:

Satan is merely a type, not a real personage.

It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

(To be continued)

The Dragon's Death

IRENE R. PONSONBY

"**T**HE Dragon's Death" is, writes Basil de Selincourt, "the price of men's joy and of their peace together." Surely this is a most intuitive and arresting thought!

Swiftly it unfurls visions of the dragon in art and literature — the great gold and crimson dragon of Chinese temple and festival, the dragon of the Nibelungenlied, and our own St. Michael and the dragon — each and everyone of these representing some aspect of a universally recognised symbol. What does the dragon symbolize, and how and why is its death "the price of men's joy and of their peace together?"

The dragon is the personified individuality in man, a stalwart step-son of the gods and the lusty product of the material sphere of evolution, as distinct from its elder brother, the universal individuality, the pilgrim of the ages which the dragon-slayer or St. Michael represents.

This personified egoity is the fertile source of human ignorance and illusion, for from it exude the manifold disruptive influences of life the ancients collectively termed the 'heresy of separateness.' The dragon would have man imagine himself a plaything of the gods pitted against the Universe, its laws and its forces; and competing with man and beast for a meager existence on Earth.

This the dragon-slayer knows to be a fraud and a delusion that he must destroy by using the strength and intrepidity possessed by the dragon, to divert its energies, now disruptively directed, into the constructive channels of evolution, of universal progress. Knowing himself a potential Universe, one with its very heart — a son of Sun, Stars and Earth, now participating with all the kingdoms of Nature, in the life of this planet — St. Michael can by the power inherent in his divine kinship thus slay the dragon.

With the death of the dragon, the psychological distortions causing enmity and discord, fear and disease, will become amenable to the disciplined will of the dragon-slayer and learn to conform gladly to the good of the whole. The dragon's death means bringing the loved ideal into creation in the world of men instead of building a world man can no longer rejoice in.

Is this too heavy a price to pay for man's joy in his fellow-men of all nations and races and for the peace wherein to fulfill his joy? The dragon would take all, and when all else had been consumed — consume itself: St. Michael gives royally of what is worthy, retaining for himself but the right to transcend his own limitations, to garner from that experience yet greater treasures for the giving.

The advent of Justice, Altruism, and Compassion — the death of the dragon, antagonism — verily this is "the price of man's joy and of their peace together."

Life: What Is It?*

A. B. COOKE, M. D.

NO ONE can concentrate continuously on the practice of medicine alone, as so many of us do, and not fall under the baleful influence of a narrow, routine life. Unless we keep constantly in mind that our patients are human beings like ourselves, with similar mental and emotional attributes, and similar reactions to pain, worry, and fear, we can not hope to meet their problems sympathetically or helpfully. For, while medicine itself may be a science, the practice of medicine is and must always remain an art.

Life is usually referred to as a mystery. Miracle, or enigma, would be a more fitting term. Life is energy, and energy is the most familiar as well as the most abundant entity in the universe. Can anything properly be called a mystery when so many facts about it are known, or readily knowable, and so many of its phenomena and mechanisms are clearly understood?

Knowledge and mystery always travel hand in hand. Many of the operations of energy are accepted and classed as knowledge. Others are designated as mysteries for the sole reason that the physical senses are unable to grasp them.

Of the several questions, what, how, whence, why, whither, so promptly arising when the subject of life is suggested, it may be fairly said that the first two, what and how, have been rather fully answered. Lack of factual answers to the others hardly seems to justify regarding it as in any practical sense mysterious,

*Dr. Cooke in a recent letter to one of the Staff of the Theosophical Headquarters, Point Loma, California, writes in regard to the above article: "The strange thing to me is that I should have reached from a purely factual approach conclusions which have been held by Theosophy for centuries. Believe me, I was wholly unfamiliar with esoteric philosophy. . . ." Dr. Cooke is a Fellow of the American College of Surgeons, American Medical Association and a member of the California State and Los Angeles County Medical Associations. This article first appeared in *The Family Physician Magazine*, July, 1939.

though in certain of its aspects it may bear some semblance to the miraculous.

WHAT IS ENERGY?

If the simple definition that life is energy is correct and true, the question of major interest at once becomes, What is energy? Ordinarily force, power, are employed as synonymous terms. But the definition remains incomplete unless the resultant motion is also taken into account. Invariably motion, reaction, attends the application of power though such a result is often so subtle that it can be apprehended only as a pure mental concept.

Energy is the primary essence of the universe from which all things are fashioned. Matter, life, mind, spirit, are merely different expressions of the same primordial essence. This is the most significant truth to crystallize from the tremendous expansion of scientific knowledge during the last half century — the idea of unity, one in all and all in one.

The terms fact, truth, reality, are often used interchangeably, with resulting confusion as to their exact implications. Reality is the inclusive term. A fact is a demonstrated truth and so, obviously, a reality. A truth may not be a fact because not proved, yet must be classed as a reality. Clear thinking is not possible unless these distinctions are borne in mind.

Modern science teaches that all energy is of electrical nature, — that in final analysis all matter, whether living or non-living, is made up of electrical charges. It has less to say about the nature of radiation, though recognising that this too is an expression of electrical energy. It seems reasonable to conclude that radiation is simply a higher refinement of energy and the important difference between animate and inanimate matter is that the former combines in greater degree this more inscrutable type of energy with the electrical charges characteristic of inanimate matter.

Thus radiation assumes the stellar role as the distinctive element of life in all its manifestations. A glance at the radiation spectrum, therefore, should prove helpful, bearing in mind that the type of energy referred to is the electro-magnetic or wireless waves, not the more tangible electron, neutron, proton, etc., which

are the energy factors of the electric current and upon which civilization has become so largely dependent.

The radiation spectrum, constructed on the logarithmic scale, is divided into well marked bands or sections, and these into varying numbers of octaves. For example, the radio or wireless band is composed of twenty-five octaves, the light band of only one. This light band consisting of a single octave is taken as the unit in construction of the spectrum.

ELECTRO-MAGNETIC ENERGY

Electro-magnetic energy is measured in wave lengths and cycles, or frequencies, the electric current in volts and amperes. There are some sixty octaves in the spectrum as at present known, varying in wave length from 12.6 miles to less than a 250 billionth of an inch, with a corresponding increase in the frequencies as the wave lengths decrease. There are no unknown divisions in the spectrum of the moment. If science succeeds in identifying additional bands and octaves, as appears both probable and possible in the light of recent progress, they would necessarily be of shorter wave length than any now known and be located at the small wave length end of the spectrum beyond the cosmic ray band, i. e., their wave lengths would be much less than a 250 billionth of an inch. This background permits the speculative reasoning which is the incentive of the present discussion. Speculation is not objectionable provided it be logical and free from dogmatism. The establishment of fact usually is preceded by the formulation of theory.

There is no sound reason for concluding that the spectrum ends abruptly,—that there can be no shorter wave lengths than those of the cosmic ray. Some fifty years ago when Marconi first announced the possibilities of wireless transmission, little was known of the true nature of electro-magnetic energy. The X-ray and radio-activity had not been discovered, and that heat and light were self-evident facts covered most of the real knowledge about them. In the short space of half a century amazing developments followed. Order quickly replaced confusion and scientific investigation went forward with ever increasing vigor. Today the

assumption seems warranted that there is no limit of shortness for the wave lengths of electro-magnetic energy except infinity, and that as methods and instruments of precision are perfected bands of rays shorter than the cosmic ray will surely be discovered. What may be predicated of these shorter wave lengths? How may they be interpreted?

It is accepted at the present time that all motion, all action and reaction, are the expressions of electrical energy, whether the resulting phenomena occur in the domain of the animate or the inanimate. One by one the several departments of science have surrendered to this basic truth. Astronomy, geology, chemistry, biology, psychology, have become merely terms of convenience to aid in classifying the secrets of nature as they are unfolded.

OTHER EXPRESSIONS OF ENERGY

Assuming then that the radiation spectrum does not end at the cosmic ray, that it is not complete as at present understood, the inference follows that there are other expressions of energy which have not been classified and other research problems remaining to be solved. The intimate functional processes by which life is sustained are usually designated as chemical, and all chemical action is admitted to be of electrical nature. Mind and its output, thought, represent some form of energy, — indeed have already been identified as electrical and their energy actually measured. Spirit, too, accepted by scientist as well as theologian as the ultimate expression of both physical and mental life, must be interpreted as energy, though perhaps forever beyond the range of the bodily senses. The deduction appears unavoidable that there is nothing but energy in the universe.

No rational being disputes the reality of life and mind, or that they are energy phenomena. Few oppose the idea of spirit reality, though some reject its religious implications. Before the scheme of the radiation spectrum may be considered complete it must have a place for representation of every form of energy, hence for life and mind and spirit, and there is no vacant place for such representation *except at the short wave length end, beyond the cosmic ray.*

Thus extended, the radiation spectrum takes on added significance as a graphic and suggestive scheme of life in all its phases. It proves nothing, to be sure. But it offers a ready and rational approach to contemplation of the problem.

Conditions today with reference to the lay reception of new scientific facts are vastly different from those prevailing when the so-called electrical era was ushered in a few decades ago. Many still living can recall the amazed incredulity which greeted announcement of the telegraph. The advent of the electric light, X-ray, and radio served to further prepare the way. At present the cosmic ray is the subject of widespread interest. The whole story reads like a serial romance, each chapter being awaited with eager anticipation. In due course, other chapters in the fascinating story will be forthcoming. The possibility becomes more and more a probability that shorter and shorter bands of wave lengths will continue to be discovered. Imagination thrills at the great truths which the final chapters promise to reveal.

INTANGIBLE AND INVISIBLE

With the passing of the age-old distinction between animate and inanimate types of material substance the conclusion became self-evident that reality does not consist alone in the grossness of physical matter. Is it not true that all of the great basic realities are wholly intangible and invisible? It is easy to visualize a container of salt solution, but not the molecules, atoms, ions, and electrons of which the solution is composed. It is easy to form a mental picture of a new-born infant, but not of the parental genes and chromosomes which united to produce it. It is easy to picture a faithful dog, a hopeful child, or a loving mother, but not faith, hope, or love. It is easy to conceive a godly man but not of the abstract quality godliness. One can recognise and utilize the beneficent power of a giant magnet, but he does not and can not comprehend the subtle force called magnetism.

Behind the senses through which ordinary matter is apprehended lie the inscrutable processes and mechanisms that render the apprehension possible. And the processes themselves, usually referred to under the specious term function, are no less real

than the material substances through which their activities are manifested. There is no longer conflict between the concepts of the visible and the invisible. Both are expressions of the one fundamental entity, — *energy*.

Oftentimes, indeed, generally, the profound realities underlying the familiar and commonplace are entirely overlooked by the casual observer. Few stop to think of atomic structure when viewing a block of granite. The average individual looking out over the restless ocean rarely notes the water itself because his attention is caught and held by ripples and waves and breakers, or by the mist and the play of light and shadow. So the boundless supply of energy filling the great cosmic storehouse rarely attracts attention because of the multiple impressions arising from superficial phenomena.

Knowledge is not acquired alone through the medium of scientific research. In the strict scientific sense existence of the infinitesimally short wave lengths here suggested as representative of the subtleties, life, mind, spirit, has not been demonstrated, still there can be no serious controversy as to the reality of such forms of energy. The actual demonstration is probably awaiting just around the corner to reward the labors of an unknown plodder in some obscure laboratory. In the meantime the testimony of consciousness on the subject must be accepted, and may be fully as convincing, as scientific proof. It might be difficult, if not wholly impossible, for one to prove in the sense referred to that he lives and thinks, but his conviction on the matter would remain unshaken. These truths he knows to be facts also.

LAWS OF ENERGY

It seems very clear that there must be much in common between these higher realms of being and the plane where energy exists in sense-compelling forms. The fundamental laws controlling the operations of energy must apply equally in every domain. The conclusion is entirely sound, judged by all the rules of logic, that the reactions of animate matter differ only in degree, not in kind, from those of inanimate matter. If it were possible to project

consciousness into an ultra realm of mind and spirit where the trammeling influences of earth and flesh would no longer impede the understanding, it is readily conceivable that certain great basic truths would at once appear, luminous and self-evident.

UNITY — First of the wondrous new truths to break upon the clarified perception might well be that energy is the beginning and the end of all things; that all energy is one, differing in its forms and manifestations only because the mediums through which it expresses itself are different; that life, mind, and spirit are simply types of energy in operation and so parts of one stupendous, all-embracing whole.

CONTINUITY — Closely related to the first, a second great truth would appear — that energy is indestructible. Man, like all things else, is constituted solely of energy. And while decay and disintegration are the inevitable fate of physical matter, these are merely steps in the continuous process of releasing and transmuting atomic energy. The principle of the conservation of energy declares that the idea of destruction in the sense of total obliteration does not obtain in the scheme of nature. Change? Yes, — a passing incident. Annihilation? An utter impossibility. The vast regions of cosmic space may well be conceived as creation's laboratory, where atomic energy from every source is used and reused, correlated, condensed, coordinated into forms and frequencies to meet the needs of nature's ceaseless, orderly activity.

The human mind abhors the idea of empty space. The concept of radiant energy filling all space renders such idea wholly unnecessary and stamps the term 'luminiferous ether' as a fanciful misnomer. Some heat is present wherever the temperature is above absolute zero, which means practically everywhere, for no temperature as low as absolute zero has ever been found in nature. The light of earth is almost entirely derived from the sun, only an insignificant portion of the total output being received; and there are myriads of other suns, many immensely larger than that of the earth's solar system, incessantly busy in the occupation of radiation. Gravitation, too, the term applied to the forces maintaining earth's solar system and innumerable others in harmonious

relationship, is a form of radiant energy in constant operation. And the higher, more refined types of energy representative of life and its intricate processes must be reckoned as the ultimate forms of radiant energy.

Space is full, not empty. Heat, light, gravitation, the cosmic ray, life, — the supply of energy is inexhaustible. And energy is *something*; emptiness is *nothing*. The two cannot co-exist.

Thus interpreting and understanding, an additional inspiring truth dawns upon the quickened consciousness, that life is energy and that energy is indestructible; — that the real meaning and purpose of all cosmic activity are expressed in life itself; — that the whole broad universe is composed of immortal elements.

LAW — A third great truth noted by the adventurer in this supernal realm of light and life is that in all and through all law reigns. The momentous revelation appears on every hand, illuminating all darkness, banishing all fear. For law suggests order, order implies plan, order and plan mean purpose, and there can be no purpose without intelligence. Were it otherwise the most logical thinking would be but idle pastime and all nature an ugly, chaotic muddle.

But no one will claim that nature is either ugly or chaotic. Everywhere beauty and orderliness prevail. The sequence of the seasons, the cyclic rhythm of planets and satellites, the composition of the atmosphere, majestic man, the glories of earth and sky, eloquently proclaim the universal prevalence of order and beauty. Capacity to recognize and respond to such values constitutes humanity's supreme endowment.

Strange to say, there are those who hold that chance is the dominant factor in the great scheme of things. Equally consistent would be the belief that a font of pied type dropped from the stratosphere could accidentally arrange itself into a noble poem or a brilliant treatise on astronomy.

The Universe looks more like a great thought than a great machine. — *Jean*

The real stuff of the world is mind stuff. — *Eddington*

Nature heads toward chaos unless guided by the hand of intelligence.

— *Karl T. Compton*

The processes of nature are merely the habits of God. — *Faunce*

Others mistrust and say "but time escapes,
Live now or never."
He said "What Time? Leave Now for Dogs and apes,
Man has forever."— *Browning*

Not many years ago, following a sudden violent gale on the North Pacific Coast, a census was taken of the shipping in a certain land-locked harbor to determine what method of meeting the perils of wind and wave provided greatest security. Some vessels threw out one anchor with a single short cable which was quickly snapped and the vessels driven to destruction. Some dropped several anchors only to find that they held too rigidly and could not withstand the tremendous strain. Some elected to try riding out the storm without attempt at anchorage and most of these were lost on reef or shore. A few endeavored to escape by seeking the shelter of their docks only to be pounded to pieces by the violence of the elements. The only vessels to emerge safely were those which anchored in the deep waters far from shore by one long, strong, flexible cable which enabled them to yield to the varying stresses and eventually find safety in port.

Humanity must have some means of anchorage on the storm-tossed voyage of life. Is not that afforded by acceptance of the reality of the spiritual not alone the most trustworthy, but the only means available?

CONCLUSION

Subconscious fears and tabus, usually called phobias, play a conspicuous part in the mental and emotional life of many people. Logophobia, the fear of words, is a widely prevalent example, and one strangely difficult to overcome. Evolution, Nature, Creative Energy, Purpose, Intelligence, Providence, God,— it can make little difference what term is employed. The considerations of real importance are to maintain minds open to the reception of truth from every source, to accept established truth of whatever kind eagerly and gladly, and to face what may not be known with steadfast courage and serenity. Thus only may phobias be overcome and the timorous, restless heart of man find strength and peace.

Thoughts on Man*

J. P. UPTON

IT appears that man is essentially an ego. Difficult as it is to define the word, it must be taken to be some point which has intelligence and, when this is used, it has force.

We can then say that man's mind is the extension of this point although it may not be the first differentiation of the origin.

The obvious expression of one of his stages of manifestation, is the brain, and its local instrument the body, both of which are but to give means for the operation of a non-material force on a material plane.

Man's actions produce his environment which in turn encourages the fuller development of that type of action which he is in the habit of performing on account of his character. If this type is unethical, it eventually leads to its own destruction. If it is a moral type, it is self-consolidating and leads to a greater intensity of the action.

Where does this begin with the individual? His birth is determined by his previous actions, it is a balance brought forward. He then begins to act according to his own swabhâva, which allows him to act in accordance with it or he can act contrary to it, although this will be against his 'nature.' He can at any time turn from stage one to the next although at first he does so by reason of compulsion of feeling or education. Later, when he begins to think, he will decide to turn because he thinks it is right to, even when he does not want to. This stage is not dependent on age, in years, but of development. Until man reaches this stage he is not adult, not capable of independent intellectual thought, unaffected by passion, yet not cold because over-fathered by the new intuition of the divinity of life.

Most men do not think. They only react against the circumstances around them, this is why so many naturally grouse. They

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then pull themselves up and determine to be cheerful, in which state of mind they still do not think, but ignore inharmonious conditions, and pretend that either they do not exist or else they cannot affect them.

When man becomes more aware of the planes of thought, he will perceive that there exist many webs of thought vibrations. He can tune himself to any of these within his range, and he will then think as all the others in that web. If this is a powerful vibration he will be so overcome with it that he will believe it to be the only true one, and if his mind is limited in its ability to encompass the new thought-form, he will tend to become a fanatic. Those who rise into the higher principles of their own composition, meet the divine aspects of life. They have a much higher perception of the values of life, and so powerful and so true is this awareness of things that they say they have seen God.

Man usually has the humility to accord the responsibility for this supreme vision to something outside himself. Here he is both right and wrong, for the truths that he feels are relating to a factor which is present in all men, even if it is only latent, and so he is wrong in attributing this to a source outside himself.

And yet he is also right, for he has now become acquainted for the first time with the essence that is present in all men, but this is the lowest plane of expression on which it shows. Below this man is chiefly a thing of personality, and this obscures the common denominator; especially as we all try to develop the personality so much nowadays. This stratum in the many man has, is called by various names, often the Christos, the Higher Self, or just the Conscience.

Many battles have been fought about the particular label that shall be applied to the exact name that shall be given to a certain stratum. Names tend to divide men, and they should try to feel the idea that the other is putting forward. Most of us think that our way of looking at an idea is the best one, and perhaps the only one. Yet if we could put our aspect into the minds of the other man, it would not appeal so much to him as his own, because we all have different backgrounds and tendencies.

Therefore the actual mental process and conclusion is unimportant. Too much thinking dulls the edge of action. Thinking is not to be made an end in itself, it is only a middle stage in three stages of living. The first is experience of action, then comes the realisation of what has happened, coupled with the mental reaction of what should next be done, and finally the doing of it.

Turning to the third stage of the swing of the pendulum of life, the action resolved on after careful weighing of the experience of the day; we find that we have choices of several ways. If our actions have brought us unhappiness, we can still do the same things again, with promise of still more unhappiness. Most of us have deliberately done things, that we know we shall rue. We have felt impelled by external forces to do them. Paul described this choice, and rightly ascribed the tendency to do the wrong thing, to his lower nature. All of us have to go through this experience, and return to it many times, long after we thought we had quelled its influence. Many of us blame this apparent dictation on our wills, we say we have bad tempers, or are too weak-willed to resist certain tendencies in our characters. We forget that the will is but the kinetic force of the mass of thoughts we hold. The nature of these thoughts is determined by desire. If we wish to change the desire, we must first uproot it for inspection, and this many of us are afraid to do, because we like the experience the possession of this or that desire gives us. We do not like the payment that we have to give for its possession, but while we subject our minds to its sensations, we love it and are glad to see it grow. But when the time comes to pay for the damage it does, its cost of upkeep, our minds revolt and we determine to get rid of the animal, which it truly is. During this revulsion the detached ego sees truth in a rather too stark contrast to its surroundings and *rapid repentance sets in. This is but the first stage in determining one's future policy.* Repentance is easy, it is automatic. Burning of one's boats is helpful, in deciding to take the other way, but unless the focus of consciousness is deliberately fixed on the goal of the other way, and above all an attempt is made to like it, no lasting results will occur.

an occult mystery-tale

The Jewel of Atlantis

by Leoline L. Wright

XIII

DARIEL fixed a piercing gaze on her brother's face. "But where is the jewel," she insisted, with a fluttering, nervous urgency painful to see. "I've got to know, Julian."

"I've locked it into my secret drawer — you remember, the one in my desk. But what's eatin' ya? — to quote your particular pet, Dr. Reilly," Julian came back at her with a poor attempt at banter.

"But I must keep the jewel myself," she shrilled. "I can't trust anyone else with it, do you hear?"

"You'll have to trust me with it tonight, old girl," he decided the matter. "Now don't you suppose you could stay home tonight and give me a little music? Boardman can run me into the study beside the piano and you could play me some Beethoven, and even Rachmaninoff if you want to. How about it?"

"A good idea," interposed Mrs. Vaughan. "You were complaining, you remember, Dariel, about having to go to Blanche's how-de-do for the Countess de Mirville — I'll go for you now and make your excuses. You two make your own arrangements — I've got to run."

"Well," hesitated Dariel. Then after appearing to cogitate deeply, a curious sly look passed across her face. "All right," she agreed briskly, "I'll stay."

"Why not have dinner here with me, then? I'd love that," he suggested.

The slyness vanished and she fixed him with that strange, cold, penetrating look he had come to dread so. It was like the bleak reflexion of moonlight on an iceberg.

Then she turned her eyes from his and remarked: "No — I can't — I've — no I think not. I'll come back later," and rising hastily she left

him a prey to nervous gloom. He managed to shake this off however when Caesar arrived with two colored footmen loaded with trays which groaned beneath the elaborate dinner which was the work of Caesar's own hands.

They rolled Julian in his wheeled chair into his study and there, stimulated by Caesar's delight in serving him he succeeded in making a very creditable onslaught upon the feast which, if left to himself, he would have been unable to negotiate.

About nine o'clock, as he sat moping by the fire, Dariel returned. She had changed to a dress he admired yet disliked to see her wear. It was a daring combination of color — violet and vivid ruby — in the sheerest of *chiffon velvets* marvelously embroidered with heavy passion-flowers. The last time she had worn it this costume had set off perfectly the bold sparkle and the subtle grossness of fibre that she had recently developed. Now, it somehow looked like a garish rag in contrast with the delicate charm of the real Dariel. Yet though this fact at first rejoiced him there gradually appeared something unnatural and disquieting in her manner that checked complete satisfaction. He detected frequently as he sat listening to her music that curious sly glance fluttering to his face.

And then, unexpectedly, she softly called his name, and as he turned his eyes in surprise to hers she began to improvise — or what was it she was playing? — something with a peculiar dark rhythm beating through its barbaric melody — a soft, ghostly beat like the far-off tattoo of phantom drums. And as she played she held his eyes with hers — or was it really Dariel's eyes that held him, or the gaze from two malign deep-sunken orbs that *smouldered* in the air beside her?

Too late Julian knew his will to be caught like a writhing fly in the web woven of that insistent rhythm and the snare of the basilisk eyes.

How long the wicked spell lasted he never knew, only that he came to himself suddenly as Dariel was playing the last bars of his great favorite, the *Consolation* of Mendelssohn, and the clock on the mantel was chiming twelve.

Dariel arose from the piano then and yawned slightly.

"You ought to be in bed, Julian. Aren't you sleepy?"

She appeared impatient to be gone and Julian, who felt strangely spent and indifferent did not try to detain her.

"Send Boardman in, will you?" he requested as she was leaving.

But after Boardman had come and rolled him into the other room Caesar appeared.

"You-all kin go to bed now, if you likes, Bo'dman," said Caesar,

" 'cause dey is sumpum I got to say to Marse Julyum, so I jes 'ten to him mase'f."

When Julian was ready for bed Caesar went and looked up and down the corridor, then locked the door and returned to Julian.

"I seen Miss Dariel a minute ago, Marse Julyum. She lookin' mighty queer — like one o' dey ancien' queens what has jes' thrown somebody to de crockerdiles. You mus' jes excuse me, Marse Julyum, but dat de onliest thing I kin think ob when Ah see her face, as she glidin' 'long to'ds her room. You got that thar misforunit jool all safe locked up, Ah suppose, has yo?"

Premonition cut like a knife through Julian's memory — could that be the meaning of the unaccountable lapse of consciousness which he had forgotten till this moment?

"Look in the safe, Caesar! My God! — the paper with the combination — there it is, lying right there on the floor! — we forgot to throw it in the fire. Open it — open the safe, quick!"

And when Caesar's quaking fingers had the door of the safe open at last and had pulled out the lower left-hand drawer — it was empty. And a search of the safe revealed no trace of the jewel. But Julian felt only too sure where it could be found.

Dariel appeared the next morning wearing the jewel. From that time on things with her seemed to go from bad to worse. What he called to himself now 'the real Dariel' — as if he were talking of a scientific case instead of a beloved sister — seemed to have given place almost entirely to a being who spent long hours in the laboratory. From here she emerged from time to time only to go off somewhere with Solovieff, bringing often from those expeditions strange looking men, and occasionally a woman — people of subnormal types, the cracked visionaries, cranks, and eccentrics who are the gypsy outposts on the borderline of normal humanity. That she had ceased to be the mere drifting, senselessly enjoying, extravagant Dariel and was for the first time up to something definite and purposeful Julian and Theo could plainly see.

"I feel," Mrs. Vaughan remarked one night as they lingered in Theo's sitting room discussing the situation, "as if I were being held over a bomb. And when it explodes it will let loose something new in the way of poison gas, believe me. Oh, Julian! What is it all about? Oh, what, *what* can we do?"

"Well," said Julian, thinking of Inglesant's telegram, "All we can do is to wait — for awhile now, I feel sure."

And so they left it.

Julian did not see Dariel for more than a fortnight, but when he did he sensed a brooding watchful quality toward himself and saw that she disguised it under an air of affectionate gaiety. And he felt himself in the position of a half awakened sleep walker upon the brink of an unseen but horribly realized abyss.

Nothing but the thought that Inglesant was coming home served to sustain Julian through the increasingly terrible changes in his sister. At first these had been largely in her character, and showed more in nervous fiber than in actually bodily alterations. But now he had seen that even here the invisible evil had begun to set its seal upon her.

Dariel for some unexplained reason had given up sea-bathing, and so Julian ended by going in often alone. One hot morning in August he arose just at sunrise and went down to a little strip of beach at the extreme end of the garden. As he approached this spot behind a light screen of bushes he suddenly saw Dariel standing, dripping wet, at the edge of the foaming combers. The surf here was high and its violence had washed her silk bathing-tunic from one shoulder. And suddenly he saw with sharp distinctness in the clear level sunlight a dark patch running up her white back from waist to shoulder, a horrible reddish black stain, like the skin of a piebald negro.

With an involuntary cry of horror he was by her side. She turned and looked at him as she snatched the tunic over her shoulder. And what a look! — dark, fierce and secret, it scorched into his brain. As they separated hastily, without a word, Julian was aware of something that stayed with him, a sense of menacing power, wise and wicked, and incredibly ancient.

And still no further word from Inglesant! But after that dreadful morning on the beach, things suddenly seemed to mend between him and his sister. It puzzled him why it should be so. And thinking it over, he concluded it might be that the dark creeping undertow which had been dragging her irresistibly toward some bourne beyond his imagining had reached its height; and now it seemed to be abating perceptibly. Little by little Dariel regained something of her own joyous serenity, though Julian's heart bled to see how the delicate bloom and vitality of her girlhood had faded, like a lily whose creamy perfection is slowly blighted by the worm at its heart.

A week or two of quiet now succeeded the summer's protracted strain. Julian was delighted when, as the end of a glorious August drew near Dariel suggested that just the two of them should take one of their accustomed trips to 'Story Island.' This was a tiny island, just a sand

dune really which lay among the chain of islands scattered along the south shore of Long Island. It belonged to Dariel and had been named 'Story Island' by her because it was there that she and Julian had gone for their youthful picnics and acted out the tales of adventure they both loved.

Dariel owned a sizable motor-launch, and one morning about ten o'clock, after Caesar had seen to the stocking of their cabin with suitable hot weather delicacies they put off for a cruise. It was a marvelous cerulean day, one flawless drop spilled from the brimming chalice of summer. They cruised and swam for hours, visiting all the enchanted haunts of their childhood, reliving the dreams and inventions and absurdities of those delightful, fading vistas. Julian had not known for months such happy relaxation of heart and mind.

About one o'clock they landed upon Dariel's miniature domain, and spread their elaborate meal on the end of the flat rock which stretched out in a small shrub-shaded promontory into the deep beryl-clear pool which surrounded Story Island. Julian had slipped on his coat in the sudden cool breeze but Dariel did not seem to notice the change in temperature.

"Did you bring your clasp-knife, Julian?" she asked suddenly.

"Yes, do you want it? — What for?"

"I can't open this tough carton. Give me the knife."

"Here, let me open it — you don't need a knife."

Dariel shrugged impatiently away from his outstretched hand. "No, I'll open it myself," she snapped, her voice deepening on that hateful note of excitability he dreaded to hear. As he handed her the knife he noticed with leaping pulses her slanting look of sly satisfaction and how strangely she snatched the knife from him. Then she rose and walked a little away.

As she did so Julian suddenly became aware of movement along his body stretched out along on the rock. The sun had crept around and as he turned a beam of bright sunshine fell upon — what? He recoiled in horror. At once the long, hairy tendril that had been lying so affectionately against his body, tightened, and began to tug gently at his fright-stiffened form. And he saw then, looking up at him from the deep pool, two greedy, staring eyes, close-set for malignant vigilance in a great, fat, disgusting — *Something!* — lurking there in the green translucent water. In a flash he reached for his knife — it was gone; Dariel had it!

Even as he felt the relentless urge of his body towards that awful Thing, he recalled with the very sickness of dissolution Dariel's maneuvers

to get his knife — and then, clear as a bell, a voice within him spoke: "Your cigarette-lighter — quick!"

His fingers fumbled desperately and just as the water slipped over his feet he managed to extract it and snap it alight. Fortunately it was a larger size than ordinary and he jabbed the flame deep into the great hairy tentacle where it locked his body tightest. A violent shudder ran through the loathly thing. It relaxed. Again and again and yet again he applied the torture.

A terrible scream rang out behind him as the deadly grip loosened and fell away.

Julian was so unnerved that at first he had difficulty in extricating himself from the slackened folds that encumbered him. But when at last he succeeded in getting shakily to his feet he turned to find Dariel writhing in agony from half a dozen deep burns on the flesh of her arm!

In a terrible silence he gave her what help he could, and then of the sullen hatred in her face and manner he sternly demanded:

"Is it safe to go home now, do you think?"

"Yes," she ripped out, "Get me home where I can be cared for!"

And so they speeded back to their own jetty where Julian, leaving Dariel to explain her condition as best she could to Mrs. Vaughan who met them in the garden, went up to his room and stripped for a hot shower. He felt contaminated as if by the slime of the primordial abyss. And only after he had viciously scrubbed and sluiced his body and clothed himself again in immaculate garments did he give way to the despair that had been beating for this last hour, a black tide against heart and brain.

"My life absolutely is threatened — and by *Dariel!*" he whispered as he dropped into a chair and fixed a bleak stare on the August afternoon outside his window. "I may not be alive when Inglesant comes! — unless I go away. Shall I do that?"

As if in answer to his query the telephone rang. A sudden feeling that this time it must be Inglesant lifted him in one bound from his chair to the instrument.

"Julian Vaughan speaking."

"Hello!" said Inglesant's voice. "Come to me at the Hotel Madrid at once. And watch your step — you're in horrible danger."

Julian smiled wryly. "All right — coming!" and he hung up.

He called the garage and told the chauffeur to take his small roadster out by the back lane and wait for him where the lane joined the highway. Then without a word to anyone he slipped from the house by a garden door on the side opposite Dariel's wing and passed around the

garden by a devious route through the shrubberies till he found the car.

"At dinner time, but not before, Halverson," he instructed the chauffeur, "just let Mrs. Vaughan know that I've gone to New York and say I'll call her up later." And finally, with a heart somewhat lifted by hope he started to burn up the distance between himself and Inglesant.

Standing face to face at last with Stephen in his room at an obscure hotel, passionate thankfulness took Julian so tightly by the throat that he could utter not a word in greeting. Besides, as Inglesant gripped his hand, smiling a little grimly, it swept over him like light — the change in his friend.

"Well," said Inglesant, "here we are again!"

They smiled at each other and Julian relaxed into grateful comfort in the deep chair which Inglesant pushed forward and lit a cigarette from a box on the table between them.

And all the time they took mental notes of one another; Steve thinking how Julian's bright youth had declined to the verge of gaunt and haggard maturity; while Julian observed the still intensity, the look of bridled power and purpose that so transfigured Inglesant's old restless Viking energy.

"Have you brought the jewel with you?" broke forth Inglesant irresistibly at last.

"No," said Julian bitterly, "I did get it once, but it was snaked away from me. Whatever it is the Thing's too clever for me."

"Then your sister is still wearing it?"

"She had it on at breakfast this morning. But tell me how you know so much about all this, Inglesant?"

Then the two talked and compared notes, Julian telling Stephen everything and Steve telling his friend all that he was permitted to say — the merest outline of his adventures without any very definite reference to Don Pascual or the fact that a genuine mission had been given to him.

"And now Julian," he began again after they had finished this exchange of experiences and had sat a few moments smoking in silence, "if you expect to save your sister we'll have to get that Jewel and destroy it. The reason I warned you to keep it for me is because merely throwing it into the sea which is the only way you yourself could dispose of it would simply be to postpone the destruction of it till some later time. Sooner or later it would find the surface again, and perhaps at a time when conditions for destroying it would not be so favorable as now. It is, as you already know, a fetish of the most malignant type, with genuine magical properties — prepared in a certain ceremonial way, and of occult ingredients which make it impossible to destroy it except by one very special

method. What that method is I know, and I am one of the very few men alive who can destroy it. I have been looking for the fetish for that very purpose, you see, Julian."

"Then if only I hadn't gone to South America in search of you, I would never have heard of the accursed thing! And Dariel —"

"Let's forget the might-have-beens, old fellow. If you hadn't brought it to light who knows if it might not have been cunningly hidden again for *another* century, or two, when as I said the time for destroying it might not be so propitious. No, the time has come, the hour for the earthly activities of that dark undying Thing has struck. Providing, that is, that all goes well, and my instructions can be carried out with perfect fidelity and accuracy. It is all fate, or destiny, or karma — whatever you choose to call it. It has drawn us all together, perhaps not for the first time. And if I have been trained to destroy the jewel my training will certainly also enable me to restore your sister completely to herself — providing we succeed in our experiment. But I must keep warning you how difficult and dangerous the effort will be. And now tell me, is Sanna still alive? For a good deal depends upon her co-operation."

"Sanna? Yes, of course she is still with Dariel. But how can she help?"

"She is a negress and of old and royal blood. The negroes are immensely distant offshoots of the Atlanteans. They still have a faint psychic affinity in blood and vitality with the nature of the lost race. So you see that Sanna is the nearest thing I can find in this part of the world to the nature of the being we are dealing with. And now we must get into action as quickly as possible, otherwise some terrible evil may come upon you all. As I said before, all now depends upon how fully we are able to prepare and how faithfully we can carry out details. For you see we shall be dealing with energies, etheric and also the lower psychological — what modern dabblers in the occult sometimes call 'psychic forces,' without quite knowing what they mean.

"But we must act tomorrow for several reasons, one being that you have to be protected, and the moment this entity discovers, as it will almost immediately, that you are under some occult protection, Dariel will be driven away and we may never see her again."

"That's exactly what occurred to me," agreed Julian miserably. "It's been trying first to eliminate me. . . ."

"Yes, you certainly must go warily. The real protection against such danger is of course in the heart itself. It lies in selfless love. In lack of fear. In unaggressive courage, if you get me. A non-resisting, absolute

trust in the power of goodness and love. You perhaps harbor hatred and loathing for this malign Thing. But after all its fate is the most tragic and awful fact of the universe — the loss of a soul. We are not responsible for that, however — we are only about to destroy, if we can, the channel of its communication with our world. It is your hatred and loathing for this Thing which may give it power over you. For hatred is as strong and magnetic a force as love in this world of material evolution. So don't oppose it in your thoughts. No one not trained to deal with it can do that, for it is powerful and wise beyond any mortal knowledge. Merely feel for it — if you must think of it at all — just pity and compassion, and at the same time selfless love and devotion for your sister. Such feelings make the real charm against all the evil of the world — visible and invisible — or of the Universe. Do you get me, old man?"

Julian nodded, too stricken in heart to speak.

"Now sit down again," went on Inglesant, "and let's go into all the intricate details of our preparation. Time is short, for as I said, tomorrow about midnight happens to be exactly the right time for this experiment. And if we go at it right, and you and Sanna carry out my instructions accurately and faithfully, I think we can feel confident that we will then see the last act of the long and terrible drama surrounding the Jewel of Atlantis."

(To be concluded)



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Books: Reviews and Comments

The Delphic Oracle. By H. W. PARKE, M. A., LITT. D., Trinity College, Dublin. Basil Blackwell, Oxford. 1939. 22/6.

DR. Parke begins by telling us that during the half century since the French began their excavation of the site, much has been written on its archaeology, but no attempt has been made to discuss in detail the history of the oracle; and that this work attempts to fill the gap. The author, being a ripe scholar, has done this very thoroughly, so that the inquirer will find herein a survey of all that the ancient authors tell us about the history, at once comprehensive, clear, and compact. His object is to furnish information, and he has no particular axe to grind. But, as is necessarily the case with all histories, the author can but use his own judgment in deciding as to the authenticity and validity of the materials; and in judging the credibility of alleged phenomena, his own view of what is possible and what not will come into play. Yet such a book as this will be a corrective to those partial and stereotyped ideas of the Delphic oracle which gained currency through the medium of school-books. For here we survey the oracle through a thousand years of its recorded history, during which all circumstances connected with it underwent change; we study it in its relation to other oracles and to the subject of vaticination in general; and we collate the opinions of authors ranging from the Homeric Hymns to the Roman Emperors. There is a persistent tradition that Apollo was an immigrant to Delphi — not to use the more opprobrious term of intruder — and that he replaced the earlier earth-divinity, Gê; and while it is true that in one cycle the emphasis might be on Gê, and in another cycle on Apollo, yet those familiar with the esoteric interpretation of myths and Mysteries will see the interdependence between the Sun-God and the Earth-Mother. Indeed one chapter of this book is devoted to the connexion between the Delphic oracle and the

Dionysian Mysteries, and it is well known what a part Demeter played in the latter. Other traces of pre-Apolline cults are mentioned, as that of Poseidon, and that of the Omphalos. Legend asserts that Delphi was the Omphalos (navel or center) of the earth. There seems no reason to doubt that the site was not arbitrary, but that it actually was a spot with certain natural characteristics, which we should now perhaps call 'occult,' favorable to communication with deific influences. Omphaloi, or carved stones embodying this idea, have been dug up and are to be seen in the Museum at Delphi. The usual story is that a 'vapor' emanated from the earth at this spot, by which the Pythia was made receptive to inspiration. As the writers of those times were not familiar with modern science, it is no stretch to suppose that this 'vapor' was what H. P. Blavatsky declares it to have been — an emanation of a certain 'fire' (*The Secret Doctrine*, I, 338). But it seems a little hard to call the Omphalos a 'fetich.'

The slaying of the serpent plays a great but not invariable part in ancient legends. This serpent, a female serpent, is a manifestation of Gê; and the student of *The Secret Doctrine* will find ample information as to Sun-Gods and Dragon-Slayers in general, sufficing to show that it is hardly enough to study this particular instance in isolation from the general subject. The fact, too, that in earlier times Zeus predominated, and later Apollo, or perhaps Dionysus, and the relation between Zeus and the liberator gods, will also be understood by the said students.

The methods of consulting the oracle are considered at length, and we naturally find that they differed at different epochs. There are indications that the variation among ancient authorities was largely because they either could not or would not tell. Also, some of them may have thought that a truthful impression was better conveyed by poetic imagery than by a pedantically exact catalogue of details. One is not surprised to find that in the earlier times the divine communication was more direct, the seers being able to interpret the voices of nature, as heard in the rustling of leaves, or the omens seen in the flight of birds, without the mediation of apparatus, such as the later tripod and bowl. If the 'vapor' was indeed the cosmic fire mentioned above, then there is no need to wonder that

the excavators failed to find fissures in the earth. This influence threw the Pythia into a receptive condition. There is one case quoted where insincere persons sought to use the oracle for evil purposes, and the Pythia was so violently affected that she died. It is noteworthy that the latest modern ideas about psychology, animal magnetism, etc., enable the author to explain the oracle in accordance therewith; as this suggests that ancient history is interpreted to fit the most recent discoveries of moderns. What yesterday we might have denied, today we can accept, and who knows how much more we may be able to accept tomorrow? It would save time if we hazarded the conjecture that the ancients knew some things about nature which we have not yet rediscovered.

In discussing the sources of our historical knowledge, Dr. Parke comments on the fragmentary nature thereof: "the ancient world once contained a considerable body of technical literature on the subject, but only small fragments of it have come down to us." It would seem that the necessity of consulting the oracle was often obviated by the existence of thesauruses of recorded responses, wherein might be found an answer suitable to a given occasion. These were the Chrêsmologoi (χρησμολόγοι).

The institution at Delphi was much more than merely an oracle. It might in a real sense be called the Heart of Hellenism. It was a center of unity, a court of appeal, a universal bond. We should unduly color the meaning, were we to use in this connexion words like 'religion,' 'race,' 'political,' 'social,' and the like; since the stratification and codification of ideas and institutions was different then from now. But what is so perplexing to one who accepts, implicitly if not explicitly, the conventional ideas as to the evolution of human culture, becomes clear as day to one who views human history in the light shed by Theosophy. For where the one sees an upward trend from fetichism through various degrees of what is deemed enlightenment, the other traces a progressive change from a more spiritual to a more materialistic order, in accordance with that cyclic law by which races fulfill their appointed destiny. As the general diffusion of the Secret Doctrine waned, and its illumined Sages gradually withdrew farther from among men, the contact between the Divine and the terrestrial grew less, and its direct form

was replaced by a series of indirect methods of communion. Yet in recorded classical history, each nation had a focus, a source of inspiration, a sacred hearth. Delphi was such for the Greeks; the mere vaticinations of the seer were but a detail. Some of the other functions are described in this book: for instance the effect on colonization. The Delphic Temple was an inspirer of colonization, and by its parenthood to minor shrines in the new lands it diffused its own light. The author takes us through history, both Greek and Roman, and shows us how the oracle adapted itself to conditions created by changing political conditions, changing hands under the third religious war, and again under Philip and Alexander. It was better to maintain its existence by prudent adaptation than to perish entirely in the attempt to maintain an impossible intransigence. Then we have chapters on the relation of the oracle to myths, to religion, to morality. Religion did not necessarily imply morality, and instances are cited where the oracle upholds essential morality, such as fidelity to oaths, honor, honesty, independently of any religious sanction. To one inquirer it said: "When a friend was dying, though near at hand, you did not help. I will not give you a response. Depart from the fair shrine."

Dr. Parke rightly points out that the oracle could not have maintained its world-wide reputation through so many centuries if it had rested on trickery; to which we may add that neither could it have kept its reputation if it had been based on nothing better than superstition. It was a means of communication between mortal man and powers and intelligences behind the scenes; but it underwent a progressive deterioration as the darker cycles supervened. The site, used over and over again by successive cults, was chosen by those who were aware that the earth is a living organism, having vital centers. Such sacred sites are found in many lands. As said, the site had functions more important than mere oracular responses; for it was a heart from which flowed beneficent influences, and a hearth where the sacred fires were kept alight. Men consulted the oracle to find out what they should do. As the author says, the Pythia did not pretend to forecast the future. If their question was trivial or personal, they received a response in accordance therewith; and weighty matters received a weighty answer. That frequent

ambiguity, which is supposed by scoffers to have been a subterfuge, was due to the fact that a Teacher does not often give his disciples a direct detailed answer, but points the way and calls on him to use his own intuition. Again, we often find the querent offered a choice between two alternatives, his free will thus being left untampered with. It showed the truth and pointed the way. Altogether it was a wise oracle, and one is not surprised it was trusted. No doubt too it had a sense of humor. — H. T. E.

Richelieu: His Rise to Power. By CARL J. BURCKHARDT; translated and abridged by Edwin and Willa Muir. Oxford University Press, New York. 1940. \$3.75.

THIS book amounts to a detailed account of French history during the first part of Louis XIII's reign. It is told in fluent narrative form, which engrosses the reader's interest, showing that it is possible to make history interesting without departing from accuracy; for here are no references to authorities, no critical asides or weighing of evidence, and there is an entire absence of notes of any kind; while the abundance of incident and the portrayal of so many striking characters give life to the whole.

We have the life of the great statesman from his birth until 1630, the Day of the Dupes, when the greatest crisis of his life decided by the turn of a hair in the balance whether Richelieu was to triumph or to end his days in the Bastille. The views of those lacking in sympathetic insight and historical perspective have often shown Richelieu as the cold and calculating schemer; but our author sees in him a Man of Destiny, losing personal motives in self-identification with a cause, like Wallace or Cromwell. That his actions often seem to us sinister cannot be denied, but this impression fades when we consider the character of the times in which he lived and the requirements of the particular purposes which he lived to fulfill. Whatever we may think of those purposes, we cannot deny that he was always self-sacrificingly faithful to them. Those purposes were the unification of France into a kingdom, and the making of that Kingdom a predominant power in Europe. Born a sickly and neurotic child, he was at first driven hither and thither by a power of which he was not yet conscious, until he became aware of his

destiny and life-work. The long efforts of preceding kings had succeeded in unifying France into something resembling a kingdom, when the work was undone by the later Valois monarchs. France was threatened from without by the overwhelming power of the house of Bourbon, and from within by rivalry between noble houses, and by religious wars, which began as matters of conscience and degenerated into factional rivalry for power. The result of these strifes had been successive ravages by famine and pestilence. Then appears the hero and genius, Henry IV, who succeeds in bringing unity, fortifying his country against external aggression, and harmonizing internal conflicts; only to have his work again undone under the regency of Marie de Médicis and the early years of Louis XIII.

Such was the task before this indomitable man, never free from painful disease, yet never relaxing from every effort of war, diplomacy, personal influence, which might conduce to his mighty ends.

This author comments, as others have done, on the remarkable influence of women in French history; it is here illustrated by Marie de Médicis, the Duchesse de Chevreuse, Anne of Austria, and not a few others. It is needless to say that it is through the passions and weaknesses of men that this sinister power works. Louis XIII is by no means the fool he is often represented to have been; indeed it was the very simplicity and childish candor of his nature which opened his eyes to many things not visible to the wise and selfish. The most important of these things was the value of the great minister, which he never failed to recognise; and his so-called slavery to Richelieu appears rather as loyalty to a valued and indispensable servant. On the Day of the Dupes, after Marie and Anne have harried the poor sick king into a reluctant consent to dismiss Richelieu, and all are hurrying to be in at the death, the king at the very last moment throws off the evil influence, the minister who was awaiting his arrest finds himself raised to greater power than before, and the Dupes are left in a state of *sauve qui peut*.

Here we have a rich and varied study of character: the selfish and violent queen mother, with her Italian favorites; the captivating but worthless Duchesse de Chevreuse, who instigates Chalais to murder Richelieu, but is defeated by the young man's unassailable

conscience; the preposterous Gaston of Orleans, used as a figure-head for plotters, personally immune by his royal blood, entirely without shame as he runs from the shelter of one petticoat to another; the glamorous and incapable Buckingham; and many more. No better way of acquainting oneself with history could be found than by spending delightful hours with such a book.

— H. T. E.

And So to Bath. By CECIL ROBERTS. The Macmillan Company, New York. 380 pp. \$3.00.

AT a time when indiscriminate destruction in many countries makes us regret our lack of first-hand knowledge of many now destroyed historical landmarks, this fascinating record of a delightfully instructive and leisurely conducted trip from London to Bath is as valuable as it is opportune.

Mr. Roberts is a charming host — admirably aided by his friends, Miss Whissitt and Rudolf — during the more than three month's tour over the famous Roman Road through Kensington to Chiswick, with its reminiscences of Thackeray, Walpole and Whistler, to Brentford, where Julius Caesar fought and Shelley and John Rennie were at school.

We share the rich memories of Syon Park and its House, once the prison of Katherine Howard, and the temporary home of Lady Jane Grey, and now the property of the Percys. Hounslow Heath provides us with the excitement of the highwayman's attack in the good old days when my lords and ladies traveled by coach to take the waters at Bath.

Milton wrote *L'Allegro* and *Il Penseroso* at Horton and from its Church tower viewed:

Meadows trim, with daisies pied;
Shallow brooks and rivers wide;
Towers and battlements it sees
Bosomed high in tufted trees,

as he looked toward Windsor.

We visit Churches and study their monuments, grave, tender, and amusing; we rest and are refreshed at some of the most famous Inns on this famous thoroughfare, as we continue our journey to

Slough. There the Herschels, Sir William, Caroline, Alexander, and young John admit us to their fascinating activities and introduce us to the scientific élite of their day, while Miss Mira Hardcastle, Sir William's great-granddaughter, receives us in person.

Historically rich Reading and its Abbey claim our attention for a while before we get to Newbury where the wool from the backs of two sheep was shorn, washed and dyed, spun and woven, cut and made into The Newbury Coat between the hours of five a. m. and six-thirty p. m. one day in 1811. (This coat is still in the possession of the Throckmorton family). Then on to lovely Marlborough with its traditions and association with Merlin and King Arthur.

At Avebury the wondrous ring of sarsen stones first uncovered by Aubrey in 1648 and studied a century later by Sir William Stukeley, the antiquarian, enthral us.

To-day, thanks to the labours of Mr. Keiller and his staff, the miracle of Avebury is returning. Fallen stones have been erected, buried stones have been dug out, and the site of lost stones has been traced and marked.

The probable age of objects collected from the site ranges from 2000 to 1800 B. C. through the centuries to 1500 and 1600 A. D. Avebury, though not as well known, is far larger than Stonehenge.

We hasten through Corsham whence came the golden stone used in many an English Cathedral; and where King Alfred once lived and signed the Peace of Chippenham after defeating the Danes: and so to Bath.

Mr. Roberts has captured the spirit of England, the tireless activity of an Empire's heart, as it embodies itself in her peoples' achievement during the centuries. Readers for generations to come will be grateful to the author of this remarkable record. — I. R. P.

Estampas. By CHRISTIAN CLAUSEN (edit. Gomez & Paez, Bucaramanga, Colombia).

ESTAMPAS, translated 'patterns: engravings,' is more than a collection of poetically expressed tributes of appreciation of thoughts of favorite writers; it is a rosary. Strung upon the pages of this brochure are the heart throbs of an author in story and verse of spiritual yearnings, as well as a very real understanding of the spiritual *grandeur* of life. Señor Clausen invokes in the reader

living pictures of those sparks of divinity which shine forth from the fragrance of flowers, the salt spray of the seashore, and the thoughts and deeds of human nobility.

In his first paragraph on the philosophy of Mme. H. P. Blavatsky he summarizes the fundamental spiritual appeal her writings make to the souls of men, pointing particularly to her emphasis on the duality of nature and the inherent divinity of man.

Someone possessed of the soul of a poet, as is this author, might produce a translation of this brochure with pleasurable benefit to a larger number of readers. However, these gems, — called *Estampas*, are a happy gift to the race in whose language they were written and in which their spiritual appeal should, after all, stand as written in Castilian purity.

— A. C.



The Same, Yesterday, Today, and Tomorrow

LAST year *The San Diego Union* of August 17, looking back over its files of fifty years ago, reprinted among other things the following notice: "The Point Loma Theosophical society will hold an open meeting at 3 this afternoon. The subject will be 'Requirements for membership in the Theosophical society — not vegetarianism or asceticism but that they should try to benefit other people and be unselfish.'" The principle embodied in this modest notice is still, and always will be, the basis upon which all true Theosophical lodges function — the practical realization of the brotherhood of all men. While the other values are changing so fast that we cannot keep pace with them, those fundamental principles which are based on eternal truth remain unchanged yesterday, today, and tomorrow.

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—J. M. P., Sydney, Australia

"I feel urged to express to the Editors the pleasure and inspiration I have experienced in reading the August number of THE FORUM. I hope the scholarly, cultural articles, showing intuitive feeling for spiritual values, have found many readers."

—An appreciative Subscriber

"I read 'The Jewel of Atlantis' with a great deal of interest. In fact I read THE FORUM from 'kiver to kiver' and love it. It is one magazine that never lets me down."

—C. T. J., Atlanta, Ga.

"I have today been reading the October issue of THE FORUM and am particularly delighted with it — so many fine articles! Thanks!"

—J. G. B., San Diego, Calif.

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THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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MAKING MISTAKES

I DO not believe it is ever wrong to make an honest mistake. Infinitely better for a man to have his motive right, to wish to do right, to render justice, to do grandly and to make a mistake because he cannot see fully just the right way to take, than it is for a man who is all atremble lest he make a mistake; and because of his lack of inner strength, immediately proceeds blindly to make mistakes. That man will never easily rise. Better to make a mistake and learn by it and to bear the consequences manfully and be more of a man afterwards.

Improve your faculties by exercising them. Do not be afraid of making honest mistakes. Only let your motive be right, and then your mistakes won't injure others and you will soon correct them. You will be stronger, grow more keenly. Let your heart be filled with compassion for the mistakes of others, and the wish to do right, and you will never go far wrong. And each repetitive instance of exercising your inner power of judgment will be more sure, more certain, clearer. The light will be brighter. Then you are a man, a real man.

— G. DE P.

Functions of the Pineal and Pituitary Glands

G. DE PURUCKER

THE pineal gland was in earliest mankind an exterior organ of physical vision, and of spiritual and psychic sight. But due to the evolutionary course that the human frame followed, as time passed on and our present two optics began to show themselves, the pineal gland or the third eye, the "Eye of Śiva," the "Eye of Dangma," the spiritual eye—call it what you like—began to recede within the skull, which latter finally covered it with bone and hair. It then lost its function as an organ of *physical* vision, but has never ceased to continue its functions even now as an organ of spiritual sight and insight. When a man has a 'hunch,' the pineal gland is commencing to vibrate gently. When a man or a woman has an intuition, or an inspiration, or a sudden flash of understanding, the pineal gland begins to vibrate still more strongly, albeit softly, gently. It functions still, and can be cultivated to function more, if we believe in ourselves, and if we believe in the things we have and demonstrate in our daily lives.

Whence comes our ethical sense, whence comes our spiritual insight, whence comes our sense of justice, whence comes the power that makes us men and not mere beasts? Why, these are energies that have to be accounted for. Merely to say they are, is no explanation. These various energies function through the different organs of the brain, some of them arising in the heart and reaching the brain, each such energy through its own appropriate organ or gland, or what not.

The spiritual being works on, plays on, the physical body, as the master musician plays on a wondrous lute or harp. The strings of this instrument, some of them, are coarse catgut and can produce coarse, heavy, sensual sounds. But the strings of this wondrously constructed physical human frame, the body, run from the coarsest catgut to the silver, the gold, and finally to the intangible strings of the spirit; and the master plays on these strings with masterly sweep of will, the master-hand, when we allow it. Mostly we human

beings refrain from playing on the nobler and higher strings, and play on the coarse catgut only. Think!

Why, as a matter of fact, this body of ours is one of the marvels of the universe. It is marvelously constructed. We human beings at present have no realization of what it contains, of its powers to be developed in the future as evolving time will bring them forth, but which we can hasten in their growth now. For instance: What did the ancient Hindûs mean when they spoke of the different chakras of the human body, speaking in language which was hid, as all ancient occult teaching was hid? I will enumerate a few of the human chakras as they rightly are, and I am now going behind the veil of the exoteric teachings of the T. S., a bit. I will speak of seven organs or glands in the human frame, beginning with the lowest (which can be the highest). I will recite them first: the genital, the liver, the spleen, the cardiac, the brain as a whole, and the pineal and pituitary glands; and there are other subordinate centers or ganglia in the body. Every one of these organs or glands has its own appropriate function, activity, purpose, and work in the human frame. By our will, by proper study, by living the life, we can make the higher, the incomparably more powerful ones within us, active far more than they now are active, and thus become gods among men. Most of us do not do that. We live in the world below the human diaphragm as it were. And yet, despite our worst efforts to kill the god within us, I mean to destroy its holy work, the pineal gland and the pituitary gland, and the heart, continue functioning just the same. We are protected as it were against our own foolishness.

The lowest of these chakras then can be made one of the noblest by changing its functional direction for creative spirituality. I am now talking of the body. Waste brings loss; that particular organ in the human frame can be made the organ for the production of the mightiest and noblest works of genius. It has a spiritual as well as a physical side, as all these organs and glands have — every one of them. How many men remember the holiness of spiritual creation, so to say?

The liver is the seat of the personal man, the kâma-mânsic individual; and the spleen, the 'lieutenant' of the former, is the seat of the astral body, the linga-śarîra; and even at séances

today — which I would not advise anyone to frequent unless he goes there knowing more than the average man does — even they have shown how the astral body of the medium oozes out, first as a slender thread, and then becomes, when the manifestation is *genuine*, what is now called 'ectoplasm,' really thickened astral stuff. It comes through the spleen, it comes forth from the spleen. The liver, as stated, is the seat of the personal man, and the spleen is its lieutenant or adjutant.

Then the heart, the organ of the god within us, of the divine-spiritual: here in the physical heart considered now as a spiritual organ, and not merely as a vital pump which it is also: here in the heart, is the god within; not in person so to speak, but its ray, touches the heart and fills it as it were with its auric presence — a holy of holies. Out of the heart come all the great issues of life. Here is where conscience abides, and love and peace and perfect self-confidence, and hope, and divine wisdom. Their seat is in the mystic heart of which the physical organ is the physical vital instrument.

The brain *as a whole* is the organ of the brain-mind, as a whole the field of activity of our ordinary reasoning, ratiocinative mentation by which we think ordinary and even higher thoughts, and by which also we go about our daily tasks. This is the function of the brain as a whole. But connected with the brain are two wonderful glands already spoken of, the pineal and the pituitary. The pineal gland is as it were a casement opening out into infinite seas and horizons of light, for it is the organ that in us men receives the direct mähatic ray, the ray direct from the cosmic intellect. It is the organ of inspiration, of intuition, of vision, a casement as it were opening unto infinite horizons. The heart is higher, because it is the organ of the individual's spiritual nature, including the higher manas or spiritual intellect. When the heart inflames the pineal gland and sets it vibrating rapidly, then so strong is the inflow of spiritual force that the man experiencing this has his very body clothed in an aureole of glory; a nimbus is behind his head, for the pineal gland is vibrating rapidly, the inner eye is opened and sees infinity; and the aureole or nimbus is the energetic outflow from this activity of the pineal gland.

The pituitary gland is the lieutenant of the pineal. It is the organ

of will and hence also of automatic growth. Even in another sense, I believe today medical research has discovered that gigantism is due to an unwonted activity and growth of the pituitary. This is just one aspect. It is the organ of will and urge and growth and impulse; but when the pineal sets the pituitary vibrating in synchrony with its own vibration, you have a god-man, for there is the intellect envisaging infinity, the divinity in the heart speaking and vibrating synchronously with the pineal gland, which sees infinity. And the pituitary thus inspired to action of will working through the other chakras or organs or glands, makes all the man a harmony of higher energies — relatively godlike. Strange paradox!

To enumerate, then, once more the seven main centers of energies in the body: the genital, one; the liver, two; the spleen, three; the heart, four; the brain as a whole, five; the pituitary, six; and the pineal, seven; and there are others subordinate to those. But I would call these seven organs or glands in this wonderful human frame of ours the chiefs, the most important. And strangely enough, they are as it were paired: the heart and the brain; the pineal and the pituitary; the liver and spleen again a pair; the pair of the lowest couple, as a matter of fact, is the solar plexus — but this is a story by itself.

The pineal gland functions but slightly in the average man simply because he does not believe there is anything in him of worth except the body as a unitary whole. Nearly all he lives for is to eat, to drink, to sleep and to breed — all proper things in their places, but not proper things for man to live for. There is an ethical sense which abides in us all, and is as it were the free whisperings of divinity in our hearts. It is worthwhile to cultivate this, to allow it to live and to flourish.

Now then, would you like to know how to increase the vibration of your pineal gland in your skull? It is in a sense the easiest thing in the world; you have been told ten billion times! All great spiritual leaders and teachers the world over, the great men-gods and god-men of the human race, have told you: First, live as a true man — it is as simple as that. That is the first rule. Do everything you have to do, and do it in accordance with your best. Your ideas of what is best will grow and improve, but begin. The

next thing is to cultivate *specifically as units* the higher qualities in you which you know perfectly well make you superiorly human as contrasted with inferiorly human. For instance, be just, be gentle, be forgiving, be compassionate and pitiful. Learn the wondrous beauty of self-sacrifice for others; there is something grandly heroic about it. No wonder the world loves a hero. I sometimes think that there is a divine quality in a human soul which is called hero-worship — not worshipping a mere man, but that wonderful divine something that works through certain men so that when the test comes they rise up like gods. Why, every one of us loves it! Keep these things in your heart. Believe that you have intuition. Believe that you have a heart. Try to love others. Try to love all things, great and small.

Live in your higher being. What then happens? You will be living above the diaphragm, from the solar plexus upwards; and that wonderful pineal gland will begin to vibrate. You will get intuition, you will see, you will know; and when that can be kept up continuously so that it becomes your life, habitual to you, then the time will come for you to become a glorious Buddha, a man made perfect. You will manifest the Immanent Christ within you, you will embody it. There is the physiology of it. It is the spiritual physiology of it that I have tried to explain to you.

These various organs with their respective functions in the human frame have been known and studied from time immemorial in the Orient, studied both casually as shown in exoteric literature, and definitely and specifically in certain occult schools. In India these organs and their functions are referred to as chakras. Strictly speaking, the chakras are the astral organs or functions which have never yet been properly placed, exoterically at least, or openly, as connected with specific physical organs in the human frame. Hence the chakras as regards specific allocations to organs, are surrounded in the exoteric literature with mystery and uncertainty. Yet, while the chakras as taught in Hindû literature are really invisible or astral organs or functions, their allocations to physical organs are as I have named them and outlined them above. The Sanskrit names for these can be found in our exoteric Theosophical literature dealing with the subject.

INVITATION TO THE TEMPLE — I

Condensed from a lecture
given at Point Loma, California.

Three Great Ideas

IVERSON L. HARRIS

UNDER this title, *Three Great Ideas*, William Q. Judge wrote in *The Irish Theosophist* for February, 1895, as follows:

Among many ideas brought forward through the theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause — in the sense of an enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. . . .

The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. . . .

The third idea is the illustration, the proof, the high result of the others. It is, that the Masters — those who have reached up to what perfection this period of evolution and this solar system will allow — are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. B. so often said, *living men*. . . . The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

THE FIRST GREAT IDEA

The core of the first of these Three Great Ideas is that of universal brotherhood based upon the essential spiritual unity of the whole human family. Never was it more necessary than now to remind ourselves of this fundamental, basic fact in nature; for "truth, crushed to earth, shall rise again." This idea of inescapable

human brotherhood I firmly believe expresses a truth without whose recognition a lasting cure of the world's scourges is impossible. And never doubt that man's highest aspirations and yearnings will eventually triumph over their temporary negation. *Yadyad devatâ kâmayate, tattad devatâ bhavati*, taught the ancient Vedic Sages: "Whatever a divine being longs for, that very thing the divine being becomes." And the Lord Buddha proclaimed twenty-four hundred years ago: "Hatred ceaseth never by hatred; hatred ceaseth only by love." Each one of us can prove this in his own individual life; and be it remembered that communities, states, nations, and races, are aggregates of individuals — individuals with conflicting wills and desires, to be sure, which fact is the basic cause of the world's ills; but even conflicting wills in their deepest reaches hunger for harmony and peace and enlightenment; and hunger of any kind must eventually be satisfied, even if, alas! the hunger must first be aroused by labor, suffering, or starvation.

Endeavoring to see somewhat beyond present world-outlooks I am convinced that the time is coming when it will dawn on the consciousness of men at the helm of affairs in all countries that persistent individual or national self-aggrandisement, which fails to recognise the fundamental fact of human brotherhood, of the essential unity of all men, is self-doomed to ultimate failure. Since divine justice, law, and order exist in the Universe — and they surely do, because the hunger for them exists in the souls of men, children of the Universe — then justice, law, and order must ultimately triumph over everything which works against the universal harmony. As Dr. G. de Purucker writes in *Golden Precepts of Esotericism*:

Nature will not tolerate for long persistent self-preferment to the detriment of others: for the very heart of Nature is harmony, the very fabric and structure of the Universe is co-ordination and co-operation, spiritual union; and the human being who seeks self-preferment unremittingly, without surcease, ends in that far-distant country of the 'Mystic West,' the Land of Forgotten Hopes, the land of spiritual decay; for Nature will have none of him for long. He has set his puny, undeveloped will against the mighty currents of the Cosmos, and sooner or later he is washed on to some sand-bank of the River of Life, where he decays. Nature will not tolerate persistent and inveterate selfishness.

The only prerequisite to fellowship in the Theosophical Society is a sincere acceptance of this first great idea — this principle of Universal Brotherhood; and the only heresy that I have ever seen referred to in Theosophical literature is 'the heresy of separateness' — the denial of one's spiritual unity with his fellow-men. Let any serious and thoughtful man ask himself: Is not this heresy of separateness at the root of all the dire calamities which beset a world turned into an international bedlam? And the remedy? It is as simple as this — so simple that few will see it: A universal recognition of human solidarity, a sincere acknowledgment by each man to himself that when he injures his brother he actually injures himself — not merely from a sentimental viewpoint, not alone even because he will reap the consequences of his wrong-doing by at least marring his own character — but also from the standpoint of absolute law and fact, because in our higher parts, I and my brother are actually one, just as in our highest parts, as Jesus told us, "I and my Father are one."

The clashes of men and of aggregates of men never come when they are functioning on the higher planes of thought and feeling. These clashes come solely when men's center of consciousness is focused in the lower reaches of the stream of consciousness which is man. Men do not fight when they are occupied with the grand, universal, impersonal problems or achievements of life, or even when occupied with the humbler harmonious things that preserve our conviction of Universal Brotherhood. For example, one could hardly imagine a serious altercation, on the one hand, over the composing of a Beethoven symphony, the painting of a Chinese landscape, the writing of a Shakespearean drama, the building of the Taj Mahal, the discovery of radium, the enunciation of the Theory of Relativity; no, nor on the other hand, are world-conflicts started over a mother tenderly caring for her child, a father conscientiously providing for his family, a physician ministering to his patient, an artisan diligently practising his skill, or a laborer proving himself worthy of his hire. These are the things that attest the truth of this first great idea, that of universal brotherhood based upon the essential unity of the whole human family.

As the Master Koot Hoomi Lal Singh writes in *The Mahatma Letters to A. P. Sinnett* (page 17):

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*.

THE SECOND GREAT IDEA

This brings us to a consideration of the second great idea, that of human perfectibility. If we would understand the truth of this second great idea we shall have to share in the aspiration of the true Adept towards realization of Universal Brotherhood. We can grasp the idea of human perfectibility by opening our eyes to the relative perfection of the great spiritual Sages and Seers, the Buddhas and the Christs, who have trodden the path ahead of us, and by comparing our own past and present imperfection with, hopefully, our yearnings and aspirations towards ever greater perfection in the endless journey before us. Such aspirations lie at the heart of every right-thinking man and woman.

The proof of the verity of this second great idea, i. e., that man is a being who may raise himself towards perfection, to the stature of Godhead, because he himself is God incarnate, is found in the response of every normal human being to the innate godlike qualities made manifest in individual lives. We all admire the man of courage; we reverence the woman of compassion; we seek help from the learned and guidance from the wise; we rejoice in generosity and we are in love with love. Our higher self triumphantly responds to the call of duty even when the performance of that duty may involve the destruction of the outer man. That within us which is less than Godhead, alas, often veils the shining splendor which is our real self marching on towards perfection. But it is this real self which forever assures us in our moments of aspiration of the truth of this second great idea, which the Master Jesus reminded us of when he said that we must be perfect even as the Father in Heaven is perfect.

The greatest and most enduring thoughts in our literary heritage are those which proclaim in some form the perfectibility of man.

"Come up higher" is the essence of every truly inspired message appealing to the god within us. This Inner Buddha, this Christ Immanent, is the source of the grand manner in poetry and in prose, in epic and in saga, in psalm and in *sâstra*. The hunger of our inmost being for perfection will not permit us to be satisfied with the husks of merely limited, selfish, personal, animal existence. This spiritual hunger is the cause of our divine discontent. It is the origin of every sincere effort to make the world a better world to live in.

The innate hunger in the soul of man for perfection is nourished and satisfied by the enduring truths of religion and philosophy and science, and by the creative labors of mind and hand. Said a wise man: "Perfection is the standard of Heaven; the desire for perfection is the standard of men."

Many have been the sign-posts which the spiritual Teachers of all ages have left us, by following which we may tread the path towards perfection. The scriptures of ancient China, India, Persia, Palestine, Greece, Rome, the Moslem Empire, and old Scandinavia, as well as the most enduring literature of the modern world, are full of spiritual food to satisfy man's hunger for ever-increasing perfection.

The Voice of the Silence, translated by H. P. Blavatsky from an ancient Eastern scripture called 'The Book of the Golden Precepts,' is a veritable treasure-chest of priceless jewels of thought set in exquisite words, all evidencing the truth of this second great idea of human perfectibility and pointing to the path of its realization.

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the man that was, that is, and will be, for whom the hour shall never strike.

Do these directions of the Exalted Ones bearing witness to their realization of the perfectibility of man seem too transcendental for us ordinary mortals? To be sure, they are beacon-lights from the mountain-tops beckoning us to come up higher, ever higher; but the mountain-tops must be scaled step by step. I know of

nothing more helpful and reassuring to the humble traveler along the path of human perfectibility than the following inspiring passage from *The Mahatma Letters to A. P. Sinnett* (page 372):

Does it seem to you a small thing that the past year has been spent only in your "family duties?" Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my "pupil," the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through those faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity — what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage — since good and evil are not to be measured by events on the lower or physical plane.

THE THIRD GREAT IDEA

The third great idea proclaimed by William Q. Judge is, as he tells us, "the illustration, the proof, the high result of the others. It is that the Masters — those who have reached up to what perfection this period of evolution and this solar system will allow — are living veritable facts."

Perhaps no idea with which H. P. Blavatsky and the early Fellows of the Theosophical Society made the Western world familiar caused so much controversy as did this one about living Adepts, Masters of Wisdom, Elder Brothers, *Mahâtman*s, Initiates, as they are variously called. It was at once the most startling, the most inspiring, the most intriguing, the most controversial, and the most abused of all the doctrines introduced into occidental thought by the Theosophical Society.

The whole question of the actual existence of the Theosophical Mahâtman and of the abuse of sacred names and terms is admirably summarized by H. P. Blavatsky in Section XIV of *The Key to Theosophy*. The gist of her argument is that if these Adepts and Masters from whom she stated she received her teachings are mere figments of her own fertile imagination, as alleged by her enemies, then she must be credited with being herself three times over a Mahâtman by virtue of the magnificent system of science, philosophy, and religion which she promulgated but which she never for one

moment claimed to have originated out of her own mind or studies. In her greatest work, *The Secret Doctrine*, she says, in substance, that the teachings therein contained are not hers, but Theirs who sent her.

Now, some intuitive, spiritually-minded people of my acquaintance, whose good faith I would no more question than I would doubt that the sun shines, actually *know* of the existence of the Masters in ways that to them are conclusive. Others have had to arrive at a conviction of the existence of living Masters by a process of hard thinking. For the benefit of those who may be of this latter *type of mind*, I will briefly rehearse the logical processes of thought through which one such, whom I shall call Mr. X, became satisfied as to the existence of living Masters of Wisdom.

1. This individual was startled into thinking along this line by reading that Thomas Henry Huxley, the great English biologist, had come to the conclusion that there must be beings as far more evolved than we ourselves are, as we are above the black beetle.

2. X began by saying to himself: "My father and my mother, my teachers and my friends, grand and lovable people as they are, surely cannot be the last word in evolution, even on this globe of ours."

3. X read Carlyle's lectures on *Heroes and Hero-Worship* and began to acquire a philosophical understanding of the basis of man's innate admiration and love for the great qualities of genius in men more highly evolved than ourselves.

4. X began to study and to familiarize himself in some measure with the lives and teachings of the spiritually Enlightened Ones—the founders of the great religions and philosophies; and X soon recognised that here, at least, were historical characters who were obviously far more evolved than any of the good people whom it had been his privilege to know personally.

5. X attended meetings in the Theosophical Temple at Point Loma, and heard Dr. de Purucker say over and over again, in substance: "What nature has produced once, nature can produce again." (X was getting 'hot on the trail' of a deep-seated conviction as to the actual existence of living Adepts and Masters.)

6. X read *The Mahatma Letters to A. P. Sinnett*, and he knew

that those letters could not possibly have been written by men less evolved than members of the Brotherhood of *Mahâtman*s or 'Great Souls.'

7. In those *Mahatma Letters* X came across two passages among many others, which he thought might have been directed to him — generically speaking, in other words, to men of his type of mind. Here they are. On page 246, X read:

It is not *physical* phenomena that will ever bring conviction to the hearts of the unbelievers in the "Brotherhood" but rather phenomena of *intellectuality*, *philosophy* and logic, if I may so express it.

The other passage had to do with the founding of The Theosophical Society and occurs on page 263. The letter from which it is quoted, was received in February, 1882, by Mr. A. P. Sinnett, a distinguished Anglo-Indian journalist at Allahabad. It was written by the Master Morya and reads in part as follows:

On the 17th of November next the Septenary term of trial given the Society at its foundation in which to discreetly "preach us" will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitively, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others — wiser as it would now seem — held differently, but consent was given for the trial. . .

In a few more months the term of probation will end. If by that time the status of the Society as regards ourselves — the question of the "Brothers" be not definitely settled (either dropped out of the Society's programme or accepted on our own terms) that will be the last of the "Brothers" of all shapes and colours, sizes or degrees. We will subside out of public view like a vapour into the ocean. Only those who have proved faithful to themselves and to Truth through everything, will be allowed further intercourse with us.

That last sentence also contains the implied promise that those who do prove faithful to themselves and to truth through everything *shall* be allowed further intercourse with the Masters. In any case they have left us abundant teaching and guidance.

Having become convinced in his own mind of the actual existence of this Brotherhood of the Masters, X was amazed to find in his serious reading, even outside of specifically Theosophical literature, many hints hitherto hidden from him of the existence of the Adepts throughout the ages, also valuable directions as to how to become like unto them. In the November, 1940, issue of THE THEO-

SOPHICAL FORUM there is an article by Elsie V. Savage on this very subject: "How to Become an Adept." I commend it to everyone who is interested. The November issue of *The Reader's Digest* has a fine article by Walter B. Pitkin, author of *Life Begins at Forty*. He tells about the most unforgettable character he ever knew, Henry Sherrard, who taught Greek at the Detroit High School in the 1890's. Mr. Pitkin describes his hero in these words: ". . . Sherrard was that rarest of humans, a perfectionist whose devotion to perfection was itself perfection," and he quotes Sherrard as saying to his pupils on the first day in class: "I don't like good students. I like only the best. I don't like a good translation. I like only the right translation."

The goal of adeptship is not to be reached without toil and strict adherence to the ideal of doing every single task as perfectly as possible. If we do this, we shall be able to appreciate the following passage from Emerson's *Essay on Nature*:

Who can set bounds to the possibilities of man? Once inhale the upper air, being admitted to behold the absolute natures of justice and truth, and we learn that man has access to the entire mind of the Creator, is himself the Creator in the finite. This view, which admonishes me where the sources of wisdom and power lie, and points to virtue as to

"The golden key
Which opes the palace of Eternity,"

carries upon its face the highest certificate of truth, because it animates me to create my own world through the purification of my soul.



The Noblest Thing

THE noblest thing that we can do is so to change the thought of the world that men will realize their Oneness with the inner beings on the various planes of Life Universal, and govern themselves accordingly, not merely in the legislatures, but in their teachings and in their personal conduct of life, and in their care for their brothers, and in their sense of loyalty and fidelity to their teachers, those whom they know and believe to have that truth.

— G. DE PURUCKER, *Fundamentals of the Esoteric Philosophy*, p. 318

The Real Basis of Universal Ethics*

DR. H. GROOT*

WHAT is the real basis of universal ethics? This will be our subject for meditation, our object to bring forward one of the many aspects relative to this question.

To begin with, we want to lay stress on the words: *basis, real basis* of ethics. The existence and universal value of ethics is not called in question. The ethical law, the ethical commandment — speaking through the voice of conscience — is beyond any doubt. Are we not at every act, at every thought, at every impulse placed before the choice: this way, or that way?

Not a fraction of a second is lost, but the voice of our inner God tells us how we can and should live in accordance with our higher nature. But at the same time there is our lower nature, weak and cowardly, inclined to hide and steal away, tending to exalt and raise personality. And its voice, which so often sounds more powerful and persuasive than the still, small voice of the God within us, speaks of other possibilities, sounding more attractive to the lower man. Yet, though this voice may drown the other, never can it silence it.

Often we do not recognise this truth, but if we honestly look inwards, we realize that two voices are constantly speaking within us, for good or for evil; that at any time we can choose between two paths, the left-hand and the right-hand path.

This indeed is ethics: the power of distinguishing between high and low, between good and evil, between the voice of divinity and the other voice. *He* lives conformably to ethics, who is alive to the difference between his higher and his lower nature — and lives up to it.

This view can be traced in every religion, in every philosophical system, and indeed in the conviction of every normal man. The form in which it is clothed may vary, but in its essence it will

*Presented before the European Convention of the Theosophical Society, held at Visingsö, Sweden, August 1, 1938. Dr. Groot is Doctor of Physics and Astronomy, University of Utrecht, Holland.

always come to what, for want of a better definition, we may call the *command* of ethics: *act, think, live in harmony with your divine nature.*

If this is then the case, the question arises: what is the deepest foundation of this command?

It is obvious that this basis must not be looked for outside man. The religions and philosophies, which, it is true, know and respect this demand of ethics, but are of opinion that it arises from a *command* imposed upon us from the outside, lower the universal ethical nature of this demand to a *prohibition*. They think that in the last instance its basis is an arbitrary one. Arbitrariness of a God, it is true, but yet arbitrary. By saying so, however, they affect the root of ethics itself. Why should we obey a command laid upon us from without? From fear, from weakness, from a feeling of dependence, from thousands of motives, none of which, after all, has anything to do with real ethics.

No, the real basis of ethics must be looked for where we can find it: within the man who acts ethically.

In endeavoring to find the deepest basis, we first consider that man is the first thinking being that becomes conscious of this ethical command. In the planes below him, the animal, the vegetable, and the elemental kingdoms, there is no impulse of acting ethically. Ethics awake at once with the thinking faculty.

The Mānasaputras, who brought us the thinking faculty, at the same time bestowed upon us the knowledge of good and evil. This is symbolized in the Paradise story, as the eating of the fruit of the tree of knowledge, which, in veiled words, implies the awakening of the higher thinking faculty. The thinking faculty is the instrument that makes ethical consciousness possible.

But it is not the *basis*, only the *instrument*. Where to find the real basis then?

Let us consider this a little further. We have seen that it must be possible to find the basis in every man. Besides we know that ethics has a universal meaning, that its command holds good for every being in whom the thinking faculty has awakened. Accordingly the basis we look for must be findable in every individual and at the same time span the universe entirely and completely.

But how can the whole universe lie hidden, not partly but wholly in the individual?

The solution of this paradox is very simple. In the individual is all that is in the universe, because man and universe are inseparably one. There is no such thing as separateness. The individual is the universe and the universe reflects itself in the individual. Such is the real basis of universal ethics.

This also is the basis for understanding Jesus' words, which form the summary of ethics: "But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." It is on this basis that Jesus could say: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

For divine love — called by Dr. de Purucker the cement of the universe — is an utterance of the inseparable unity of all things, which *seem* to be separate, but in their deepest essence are not.

Similarly Karman, which essentially is nothing but love and harmony, is only possible as a result of this deepest and most universal truth, holding good for both man and universe. IN ESSENCE MAN AND UNIVERSE ARE ONE. Outwardly they are manifestations of a multiplicity of entities; inwardly, apart from the manifestation, in their inseparable unity they are THAT, which human words cannot describe.

This unity is the basis, the real basis, of universal ethics. It manifests itself in the workings of Karman, in the command of all-embracing Love, in the great Harmony of the Universe. Its witness is the secret voice in every living being, which will always place us before the choice: illusion or reality — the lower or the higher — hatred or love. The essence of all these opposites is forever the same. It all can be traced back to the basic choice: *Mâyâ*, or the one-ness of THAT, which is also the essence of our inner divine nature.

The basis of universal Ethics is found in the identity of our divine Self with the great SELF of the Universe.

Om, mani padme hum.

The Leader's Christmas and New Year Greetings

THE Associate Editors of THE FORUM have allowed me sufficient space in these lines to send to all our beloved Fellows of the Theosophical Society everywhere, and indeed to all men, my heart's best wishes for the Christmas Season which from time out of mind, and long before the appearance of Christianity, was the part of the annual cycle of days in which men greeted each other with wishes for peace and good will to all. As this greeting is a purely spiritual and humanitarian one it is as fraternally valuable and valid in its beauty today, despite the immense folly of mankind, as it ever was; and every normal human soul must feel the tender vibration of the message's content, whatever his race or country or condition in life.

I seize likewise this chance to wish to every Theosophist, and to our own members especially, my heart's best good wishes for the coming year soon to open before us. May it contain for all a more beautiful hope and a larger increment of inner peace and spiritual and intellectual growth than was the case in the year now dying.

It is utterly impossible for me to express my deepest thanks for the hundreds of greetings and messages which have reached me this season for Christmas and the New Year, and coming from many parts of the globe, so I can only acknowledge these gratefully here, and state that although in most cases these greetings and messages, cables, telegrams, cards, etc., perforce have had to be left apparently unacknowledged, no one was received without a silent return message from me to the gracious donor.

Let us forever keep the Light burning, with malice towards none, with good will towards all, realizing that in the new age which is now in the throes of birth there lie the seeds of brighter and happier days to come in due course and for all mankind.

I am, Members, Friends, Companions, Brothers,
Faithfully yours,

G. DE PURUCKER.

Point Loma, December 31, 1940.

The Centre of the Whirlwind*

BLODWEN DAVIES

HERE and there among your friends and mine are a few rare individuals who seem to have within them and about them a kind of serenity which is so real that it is almost tangible. It is a sort of potency in which we can refresh ourselves as we would at a spring in the cool of the woods. There is with this serenity, a quality that is dynamic, not passive, and an assurance against which all the fretful swirls of our anxieties and our suspicions break harmlessly and disappear. These magnetic persons have about them also a sense of endurance, as though their serenity had come to them not through a life protected from storms, but from having sailed through so many storms safely that the ordinary breezes of life do not trouble them at all.

In these days when the old familiar landmarks of our social, intellectual and political lives seem to be either demolished or bewitched, these few rare men and women become our life buoys. They rise and fall to the rhythm of currents and winds, but we know they have their anchors well grounded in some terrain which we cannot see. We know that within them there is a good store of oil, and a light that will not fail.

What is the secret of their difference? Oftentimes they have little in the way of possessions or worldly advantages, yet they have what we can truly call a culture for they are integrated, tolerant, compassionate. They are often rebels, but they are those dangerous and cheerful rebels who do not waste themselves in play-acting as liberators and reformers. So what is the source from which they draw that which makes them unique?

We are told that each individual has a sort of store house, or treasure house, into which is withdrawn at the end of each life all that remains from that life as the essence of experience. Just as the chaff is blown away as the kernels of grain are extracted from

*Reprinted by permission of the Editor from *Toronto Theosophical News*, October, 1940.

the sheaves in the threshing machine, so everything that has not been transmuted from activity into essence in the human life is also blown away and only the kernels are stored in that body of light which is the home of the Inner Thinker. The more diligent an individual has been in this process of transmutation, the greater the store of his treasure and the more radiant his immortal dwelling place. In it is stored so much of wisdom that whenever man returns to dwell there he has at his disposal so much truth, about so many things, that he has a universal vision. Here are stored kernels he has harvested in every state of being, in all the kingdoms of nature, in all the ages of this earth. So long as he dwells within that place of light he can look upon any experience in this life in its true perspective and he has compassionate understanding in abundance for all those who have not yet found their way back to their own dwelling-places of light. Even if he has just discovered for himself the key to that treasure house and has not more than begun to explore its resources, he cannot help but live and act like one who knows that he dwells in the centre of the whirlwind where there is peace. He knows the whirlwind rages and that the farther he wanders from that centre the more he will become prey to the devastating winds of life. And even if he must face them, and travel through them, he knows that, his task ended, he can return to the place of light which is immovable and indestructible.

No man even finds the way to that treasure house or the key to its door except through repeated and sometimes desperate crises. But once the Path is trodden to the end and the key of alignment is turned in the door, the whole inexhaustible treasure is his to spend freely for his fellows.

Each one who dwells in the centre of his own whirlwind knows the meaning of the process of return when he sees others on their way. Most important of all, today he sees the race travelling the Path and nearing the door. He knows that when the present series of crises is ended the door will open and the stored treasure and light of the race will be poured out. So in compassionate serenity, himself a very token of fulfillment and of victory, he who lives in the centre of his own whirlwind pours out his own individual light to cheer the long troubled road the race travels. The greater the

number who achieve that serenity and who hold their lights steady, the easier will be the race's journey to its immediate goal, and the faster the travelling.

The unflickering light in the centre of the whirlwind. . . .

What is the Self?

"A self is not something you are endowed with at birth. It is something you are continually creating as you live your day-to-day life."

THE above was found in *The Reader's Digest*, and is given as being adapted from a book called *The Self You Have to Live With*, by Winfred Rhoades. As we do not know what else the author may have said, we cannot presume to comment on his views; but the quotation serves as a convenient text for remarks on the problem of what constitutes a Self.

There are those who argue that the Self is simply the sum-total of our mental states, built up bit by bit in the way described. In this case however the Self would be a mere abstraction, a noun of multitude as the grammarians might say. Or at best it would be a machine, made by assembling parts; instead of being an organism with parts built around a vital germ. No organism can be created by the mere assemblage of parts. We need to know who or what it is that brings all these various elements together and unites them into a whole. The mental states, habits, ideas, emotions, memories, etc., do not *constitute* the Self, they *display* it. They are the garments in which the Self clothes itself. When dissolution takes place, it is certain that the phantasmagoria which we have been calling ourself will dissolve; but this does not mean that nothing will be left. It means a change similar to what we undergo during life, but of a greater degree. Myself of today is the same, and yet not the same, as myself of forty years ago. No doubt the ultimate Self, the *Ātman*, is a universal principle; but we know that in each man this Self gathers to itself *skandhas* or attributes or vehicles (one is obliged to use vague words), which give to each human being his own distinct individuality. When the attributes peculiar to physical life are dispersed, there still remain attributes proper to other planes. Our attempts to imagine this Self, as it will be after physical death, will remain deceptive and futile until we have lifted some veils of initiation; and even then it will not be possible to put what we see into ideas understandable to the ordinary intellect. What we learn in books is like a map of the country which we shall enter; it points the way but does not reveal the details.

— H. T. E.

Nature's Three Qualities

OSWALD BUSCH

THEOSOPHISTS frequently refer to the various 'Pairs of Opposites' perceived through the senses, such as hot and cold, waking and sleeping, male and female, positive and negative, force and matter, etc. They are innumerable.

Our ideas of life and our conduct are largely based on the recognition of these contrasting principles and their operations, and we, generally, are satisfied in accepting this dualism as a full explanation of phenomena being observed.

Yet the Ancients taught that all Nature partakes of three qualities instead of two. They are referred to in the *Bhagavad-Gîtâ*, the sacred scripture of the East, and are called — using their Sanskrit names — *sattva*, light or truth; *rajas*, action, passion or desire; *tamas*, indifference or darkness.

Accepting merely the two antagonistic elements — a partial truth — or using certain words or ideas in the sense of their being pairs of opposites, when actually they are not, might be the cause of much of the error, confusion and perplexity which exists in our conception of Life and Nature and in our subsequent action and conduct.

By treating this theme from different angles, an attempt will be made to clarify it to a certain extent.

EQUILIBRIUM

All the Christian Kabbalists understood well the Eastern root idea: The active Power, the "Perpetual motion of the great Breath," only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces,* and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal

*The centripetal and centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial Force*. — H. P. BLAVATSKY, *The Secret Doctrine*, I, p. 282, footnote

Ideal into that of finite manifestation, or from the *noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally is, even the countless forms which are finite and perishable only in their objective, not in their ideal *form*. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflexions.

Many phenomena, observed superficially, appear as single actions or forces — as, for instance, the act of walking! We are apt to overlook the fact that the tendency of a youngster, when crossing a street, is to run. It may be a matter of years before he is able to restrain himself to a walk. The impulse of the aged, on the contrary, is to step back when alarmed by an approaching vehicle. The alert and mature, only, manifest the necessary balance of these two inclinations.

A similar theory applies in locomotion. In automobile driving, the brakes are of equal importance with the motor, and equilibrium has to be maintained in their use to meet constantly changing conditions of terrain and also to avoid coming in contact with other vehicles or pedestrians.

Again, in nature, we note the falling rain, only, and do not see the counter action of the evaporation of moisture. Winds near the surface of the earth are perceived blowing from one general direction, but higher up there is a contrary movement. The warm ocean currents flow, mainly, towards the Poles, and unnoticed are the currents of cold water near the bottom returning towards the Equator and thereby completing the circuit.

COMPENSATION

Furthermore, Nature has two aspects, a positive and a negative aspect. . . . "Nature" has these two poles or sides: the positive pole or side and the negative pole or side. Examine yourself closely, and you will find that even your mind is dual, like everything else, for it mirrors Nature. It has its passive side, its "unconscious reflexes," just as the body has, just as Nature has. It has also its positive or active side. There is a great difference between the conscious will and the unconscious will.

—G. DE PURUCKER, *Fundamentals of the Esoteric Philosophy*, p. 171

Another familiar phenomenon of nature is being discussed somewhat in detail as a number of analogies will be drawn from the same

later on. This is the daily alternation of daylight and darkness in the yearly cycle.

As we all know, there are twenty-four hours of daylight at the North Pole at the summer solstice. Latitudes towards the south show a gradual recession from this absolute of daylight possible and at the Equator a point is reached where the day is evenly divided between daylight and darkness.

During the same time, conditions in the southern hemisphere are reversed, with the quality of darkness being in the ascendancy.

At the winter solstice, we find twenty-four hours of darkness at the North Pole and the same hours of daylight at the South Pole.

The following aspects of this phenomenon might be emphasized:

1. In the northern hemisphere, during the spring and summer months, the positive quality of daylight predominates.

2. In the southern hemisphere, during the same period, the negative opposite of darkness prevails.

3. At the Equator there is no variation; night and day being always of equal length.

4. During the course of the year, the sun shines an equal number of hours upon all parts of the earth's surface.

5. Also, were the earth's axis perpendicular to the plane of its orbit, instead of being about $23\frac{1}{2}$ degrees from a perpendicular to that plane, we would find every day balanced — having an equal amount of daylight and darkness upon every spot on our globe.

6. A cycle exists between every degree north of the Equator and its corresponding degree south of it as regards the number of hours of daylight and darkness existing during the course of any one day. For example, should there be 15 hours of daylight in this latitude, then the same hours of darkness would obtain at the corresponding point in the southern hemisphere.

7. At the Poles are found the greatest variations.

ILLUSIONS

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch [as] they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which

are necessary to each other — mutually inter-dependent — “in order that both should live.” If one is arrested, the action of the other will become immediately self-destructive. — *The Secret Doctrine*, I, p. 416

The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality. — *The Secret Doctrine*, II, p. 421, footnote

Years ago, when horses were more in evidence than they are now, one often witnessed a team passing by. Occasionally, it might happen that one of the horses would drop back a pace while the other advanced correspondingly. This would cause them to fall out of the straight line in which they had been advancing and thereby they would draw the wagon to which they were hitched from what might be designated as positive and negative positions. Invariably, the driver, in anger, would whip the horse which appeared to be lagging, being under the impression that this horse was not pulling its share of the load.

No doubt, such a driver labors under an illusion, for, presumably, both horses are performing equal work. The thought that “They offset and balance in Nature — like all other ‘pairs of opposites’ ” would, undoubtedly, apply here!

Misconceptions like the above have given rise to much of the error existing in our ideas as to what is good or evil. As finite qualities, these are, likewise, a pair of opposites and relative only to the beneficiaries or victims of the same.

Limiting Nature to only two qualities and accepting the positive as good and the negative as evil is more common than is generally realized! Consider such opposites as light and darkness, day and night, summer and winter, hot and cold, etc. It is customary to use the positive poles of the above pairs as synonyms of what is desirable and the negative poles as synonyms of what is undesirable. The same distinction has at times been applied to the sexes; some religions taught that the woman was by nature evil or inferior.

Regardless of whether an opposite be designated positive or negative, the fact remains that either is good when it mitigates an extreme condition existing at the time, and evil when it aggravates that extreme condition. To illustrate from physical nature: In this eastern section of the U. S. A. during the extremely hot and

humid days of summer, a cold fresh northwest wind is greatly welcomed. The same kind of wind blowing in winter is the cause of much hardship.

Intuitive individuals have grasped such ideas as are contained in the above illustrations. They have given expression to the same by such common sayings as "One man's meat is another man's poison"; "A half truth"; "Everything has two sides"; "The law of averages"; "The law of compensation."

RAJAS

daylight
motor
force
hot
waking
male
positive

TAMAS

darkness
brake
matter
cold
sleeping
female
negative

VIRTUES

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second drew on his canvas a thundering water-fall, with a fragile birch-tree bending over the foam; at the fork of a branch almost wet with the cataract's spray a robin sat on its nest. The first was only Stagnation, the last was Rest. For in rest there are always two elements — tranquillity and energy, silence and turbulence; creation and destruction; fearlessness and fearfulness. Thus it was in Christ. — HENRY DRUMMOND, *Pax Vobiscum*

. . . Looking back on my own experiences, they all converge towards a kind of insight to which I cannot help ascribing some metaphysical significance. The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and troubles, were melted into unity. Not only do they, as contrasted species, belong to one and the same genus, but *one of the species*, the nobler and better one, *is itself the genus, and so soaks up and absorbs its opposite into itself*. This is a dark saying, I know, when thus expressed in terms of common logic, but I cannot wholly escape from its authority. I feel as if it must mean something, something like what the Hegelian philosophy means, if one could only lay hold of it more clearly. Those who have ears to hear, let them hear; to me the living sense of its reality only comes in the artificial mystic state of mind.

— WILLIAM JAMES, *The Varieties of Religious Experience*, p. 387

In *The Secret Doctrine*, Volume II, page 153, H. P. Blavatsky

states that "*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries."

This article, so far, has been chiefly confined to a consideration of matters pertaining to physical nature but it is accepted that a parallelism exists with the metaphysical and further arguments will be made according to this belief.

Henry Drummond, in the quotation which appears above, shows that the genuine Virtues, appearing as unities, are composed of diverse qualities! In confirmation of his idea, remarks follow regarding some of them. Comments will also be made under succeeding headings about additional Moral and Ethical characteristics of man.

One of the definitions of temper is: "A due proportion of different qualities or ingredients." In the tempering of steel, skill is required as, otherwise, the treated metal may turn out to be either too soft or too hard. As regards man, the word Temper is similarly used. This substantiates the assumption that Virtues are compounded of unlike properties.

Vigilance is considered a Desirable attribute. This is defined: "Attentive to discover and avoid danger." Two attitudes can be inferred here, an offense and a defense.

Innocence is often mistaken for unsophistication, but the former is a potent Virtue. Innocence does not harm others; and there is an inner strength which wards off evil.

The Just man will not take advantage of the abject. He also has sufficient vigor to resist being taken advantage of by the despotic.

The Helpful or Accommodating individual willingly helps others. He possesses sufficient self-restraint not to intrude in their private affairs. One who lacks this check is merely officious.

The Liberal will advance when circumstances warrant it, but he has an added attribute — Self-control — which prevents him from going too far. Here might be used as an analogy the idea of locomotion previously mentioned. The brakes on an automobile might be used to illustrate the quality of conservatism and the motor that of radicalism. The Liberal holds these two elements in Equilibrium.

In the Law of Inertia, as taught by Physics, we find this stated

in two parts, as follows: "A body at rest tends to remain at rest and a body in motion tends to remain in motion unless acted upon by an outside force." Perhaps the idea herein contained might be extended to the domain of Metaphysics. Note, for example, the act of working. We find the lazy or debilitated worker possessed of a similar quality to that mentioned in the first part of the Law of Inertia. Then there is the one who works hurriedly and intensively. He is often given credit for being a model workman, yet it seems that this might not be the case. His actions are automatic. The second part of the rule might apply to him. The Steady worker exhibits both of these characteristics and is in addition Self-controlled.

RAJAS	SATTVA	TAMAS
hardness	Temper	softness
offense	Vigilance	defense
sophistication	Innocence	unsophistication
despotic	Just	abject
officious	Accommodating, Helpful	unaccommodating
radical	Liberal	conservative
intensive, hurried	Steady, Self-controlled	debilitated, lazy

MORALS

... we say that from the moment when manifestation begins, it acts dualistically, that is to say, that everything in Nature from that point onwards is crossed by pairs of opposites, such as long and short, high and low, night and day, good and evil, consciousness and non-consciousness, etc.,—and that all these things are essentially mâyic or illusory—real while they last, but the lasting is not eternal. It is through and by these pairs of opposites that the self-conscious soul learns Truth.

What is the basis of morals? This is the most important question that can be asked of any system of thought. Is morality based on the dicta of man? Is morality based on the conviction in most men's hearts that for human safety it is necessary to have certain abstract rules which it is merely *convenient* to follow? Are we mere opportunists? or is morality, ethics, based on Truth, which it is not merely expedient for man to follow, but needful, necessary? Surely upon the latter!

—G. DE PURUCKER, *Fundamentals of the Esoteric Philosophy*, p. 21

In the remarks about the opposites, daylight and darkness, it

was noted that the distribution of these might be placed in three categories. For six months of the year, one of them predominates in one hemisphere while the other is in the ascendancy in the other. But at the Equator these diverse qualities are always in Equilibrium — the day being composed of twelve hours of daylight and twelve hours of darkness.

By correspondence, the same law would apply to metaphysical phenomena. And it is therefore assumed that what we designate as Virtues, Moral or Ethical characteristics, are the various pairs of opposites manifesting in Balance! This, of course, is the doctrine called the Middle Way by the Ancients.

They taught that True Morality never varies, but is ever the same, yesterday, today and forever. Conventions and customs change, following the cycles of the opposites, but the Virtues remain 'fixed.' A relevant thought appears in *Light on the Path*:

The condition of the soul when it lives for the life of sensation as distinguished from that of knowledge, is vibratory or oscillating, as distinguished from fixed. — p. 42

To the gullible, patronage may be mistaken for Benevolence, but the dispenser of the former places the recipient under obligation and the favor will have to be repaid, oftentimes at usurious interest. The Benevolent individual, making a gift, does so impersonally and does not calculate on or expect a return.

The writer was in the army during the Great War and often talked with other soldiers who had been called upon for service at the front. Some confided to him the emotions they experienced while under danger. A number of the latter confessed that at first they felt great fear, but later there came a reaction and then they charged the enemy. They admitted that this latter emotion was self-preservation. Spiritual Courage or Bravery faces every duty without apprehension for there is the realization that "Verily never was I not, nor thou, nor these rulers of men; nor shall any of us hereafter cease to be" (*Bhagavad-Gîtâ*).

Recklessness — the positive aspect of another quality — is indulged in, it is thought, more through a non-realization of possible danger than through the taking of a risk deliberately. When and

if the reckless person meets with an accident, he will react to over-cautiousness. The Cautious consider all the factors involved, strike a balance between the above pair and act accordingly.

Passion or rage is an active emotion which only one with a 'superiority complex' can afford. The person with an 'inferiority complex' has to be content with its passive counterpart, moodiness or sullenness. Equanimity and Equality might be used in designating the Sattva qualities of the foregoing.

RAJAS	SATTVA	TAMAS
patronage	Benevolence	obligation
self-preservation	Courage, Bravery	cowardice
reckless	Cautious	over-cautious
passion, rage	Equanimity	moodiness, sullenness
superiority	Equality	inferiority
mock-pity	Compassion	self-pity
cultured, polite	Courteous, Gentle	uncultured, boorish

ETHICS

The universal force, which is one, is really composed of positive and negative electricity and the unnamable Something behind it which the West is trying to grasp. Should they not be humble in reflecting that thousands of years ago the wise men of China taught that it was the Yin and the Yang, the positive and negative principles, the masculine and the feminine principles, which are one and, being one, drive the universe? And this is Law — and Love. — L. ADAMS BECK, *The Garden of Vision*, p. 345

. . . The ONE, can, when manifesting, become only 3. . . . The "Deep" is *Space* — both male and female.

— K. H. in *The Mahatma Letters to A. P. Sinnett*, p. 347

Words or ideas are often used in contrast which, actually, are not pairs of opposites. This error, it is believed, is caused by the conception that there are only two qualities manifesting in Nature. It is, of course, proper to use phrases as Spirit and matter, Higher and lower nature, Virtue and vice, Desirable and undesirable human attributes, etc. Here we have opposed properties of the Noumenal World and the phenomenal. But it must be remembered that the latter are bi-polar so that, in fact, three qualities are being inferred.

One often finds, for example, optimism and pessimism used in

the sense that the former is a Desirable characteristic and the latter is an undesirable one. But such a definition would constitute a philosophical absurdity on a par with contrasting a horse with half of a cow. For if Optimism be used as a Virtue, pessimism would merely be the negative pole of its finite reflexion.

In *THE THEOSOPHICAL FORUM*, issue of January 1940, Christmas Humphreys defines these two words. He writes:

It follows that optimism and pessimism are alike unhealthy forms of phantasy for the one undervalues and the other overrates experience. The wise man therefore values honestly, and accepts experience at the value found.

An example is also given by Dr. G. de Purucker. He states that "It is an error in logic to contrast life and death. The opposite of death is birth and to life there is no contrast. Life is infinite." Life simply changes its forms, periodically, in the two words mentioned.

Humble and haughty are used in a like sense many times. But the haughty react to obsequiousness. Real Humbleness is a Firm Moral characteristic.

In *The Saturday Evening Post*, issue of November 26, 1938, the Editor makes some relevant observations as regards an imputed antagonism between democracy and dictatorship, as assumed by many persons. In the first paragraph, he says: "The danger is not that the principle of popular government will be overthrown by the opposite principle in battle; the danger is that it will defeat itself beforehand." Further on he mentions that "It is an axiom of history that great human institutions must first be weakened within before they can be destroyed from without, which means that, in fact, they destroy themselves." Towards the end of the editorial he states that "To meet dictatorship in battle — if it were that — we should have embraced dictatorship ourselves."

His remarks support the contention being made that to the genuine Virtues — in this case that of Pure Democracy — there can be no opposition.

Incidentally, our American government follows a form which might be considered as being patterned after the three qualities of

Nature. This refers to the distinct branches: judicial, executive and legislative.

RAJAS	SATVA	TAMAS
optimism	Enthusiasm	pessimism
birth	Life	death
haughty	Humble, Modest	obsequious
autocrat	Democrat	communist
executive	Judicial	legislative
license	Liberty	prohibition
politician	Statesman	henchman

PERCEPTION

"Harmony results from the equilibrium of contraries." . . . The truth must be whole and single; yet the ratiocinative function of our understanding is unable to present it as a unity, and can present it only as a series of pictures.

The old idea of a purely objective universe, outside the spectator, the same for all observers, always the same for any observer, is no longer tenable. What each man calls the universe is the interaction between the outer physical world and the inner private world; scientific truth is relative to the mind of the observer. — THE THEOSOPHICAL FORUM (H. T. Edge)

It is quite commonly assumed that there is only one mode of perception — that phenomena are discerned the same by all. But, in further corroboration of the ancient doctrine that all Nature partakes of three qualities, it may be noted that this universality applies here also. L. L. Wright's 'Paradox,' below, can be used to illustrate this on the physical plane.

Think for example of a brass curtain-rod. If it is held lengthwise before the eye it looks like a straight line; if held end-on the eye sees it as a tiny disk; if it is slanted a little it becomes a line which appears shorter than its true length. But by co-ordination of eye and brain these deceptive appearances are instantly combined into a single mental image.

The idea herein contained from the field of the senses can by analogy be extended to the intangible faculties of perception. Cognition in certain persons is colored by their emotions. In others, it is tinged by their mental bias. The brain-mind is considered by many as being the faculty par excellence, yet, the "Intellect without a guiding light can be ruthless in manipulating ethics to fit its purposes." Figuratively, the emotional would only see the curtain-

rod end-on and the intellectual would see it lengthwise. The Intuition is the Spiritual faculty of 'co-ordination' for "the intellect compares while the intuition realizes."

Emotions and impulses operate through the animal body; instinct and intellectualism through the human brain-mind; while intuition and innate intelligence act through a Spiritual vehicle.

In the domain of psychic investigation the universal law of the three qualities of Nature applies also. We find, on the one hand, the negative medium; on the other hand, the positive control or hypnotist. In the dangerous, lower psychism, in order to perceive phenomena, these two types act together. The Higher Clairvoyance operates only through the Spiritual, Self-controlled individual. He does not need to become negative to the influence of another and is therefore able to guard himself against malignant evil influences which might be contacted on other planes of perception.

RAJAS	SATTVA	TAMAS
instinct	Intuition	impulse
intellect	Intelligence	emotions
brain-mind	Spirit	body
personality	Individuality	animality
hypnotist	Clairvoyant, Clairaudient	medium
thought	Illumination, Ecstasy	feeling
human-nature	Higher-Nature	animal-nature

ACTION

"Man know thyself," saith the Delphian oracle. There is nothing "improper" — certainly in such a curiosity. Only would it not be still more proper to study our own present personality before attempting to learn anything of its *creator*,—predecessor, and fashioner,—the man *that was?*

—K. H. in *The Mahatma Letters to A. P. Sinnett*, p. 145

All that we know of anything is that it is not this and it is not that. We gain experience in terms of opposites.

We are all familiar with the law of Magnetism: "Unlike poles attract each other; like poles repel each other." In human relationships, the same rule applies — in so far as this is confined to the finite world of the opposites.

Here, the above law can be stated thus: "Persons of unlike temperaments attract each other; those of like temperaments repel each

other." It would probably be quite simple to predict the reactions of others were their experiences of life confined entirely to the sensual world. But this is not the case, for all individuals contact, though in varying degree, the Higher planes.

When reference is made to a dictionary one often finds words like dishonest or untruthful listed as antonyms of Honest or Truthful, respectively. From this, one is apt to infer that any pair of synonyms and antonyms completely covers the specific characteristic being considered.

But it may be noted, for instance, the dishonest person takes advantage, not of the Honest, but of the gullible. Similarly, the untruthful are only able to influence the credulous, not the Truthful. And, by what may appear as a peculiar quirk of human nature, the gullible and credulous seem to "like it." Honest and Truthful individuals may meet with cold receptions if they try to convey to the latter types that they are being imposed upon.

Tolerance and intolerance are listed in like manner. Yet, there is a pseudo-tolerance; tolerance allied with condescension. This is a passive property and, it is believed, exists only because of its impotence, due to adverse conditions prevalent at the time. Should conditions become favorable, it would become active intolerance. Real Tolerance is a realization that the beliefs of others may be right for them at their stage of evolution.

In attempting to demonstrate the actions of the pairs of opposites and their intensity or degree, three different examples are offered.

First, consider the two sides of a triangle formed by the swinging of a pendulum. The two lines could be used to represent a pair of these. At the apex, where the two lines meet, is the point where they melt into unity. The farther the distance from this center, the greater the sweep of the pendulum, and the greater the intensity of the opposites.

A second illustration. The positive vibrations from a Broadcasting Company are received through negative receiving sets, when tuned in to the same wave-length. In like manner, there is a different vibration for each pair of opposites and action takes place between those of identical wave-lengths.

It was noted that, as regards the opposites, daylight and darkness, a cycle exists between every latitude on the northern hemisphere and its corresponding degree in the southern hemisphere and, also, that the greatest variation is found at the poles. In other words, any of these two contrasting points are parts of one whole. Similarly, as regards the finite human characteristics, it can be inferred that their oscillations follow the same law.

We are all prone to flatter ourselves in believing that we always stand at the Equator where the antagonistic forces are equally balanced. But if we find ourselves in opposition with another located some distance from it, it might be well to consider whether we are not located the same distance away in the opposite direction.

Between individuals in whom the Sattva quality is operating, the law of Magnetism does not prevail. Action here may be called Sympathy.

Perhaps the two distinctions made might help explain some of the paradoxical statements so often met with and which puzzle us all, as, for instance, "It is desirable that persons of opposite characteristics should marry," and "People with like aims, only, should marry." Presumably there is no contradiction, for in the former the law of polarity would apply. The latter would be more of a platonic union. Here attraction and repulsion would be harmonized and a state of Sympathy would obtain.

RAJAS	SATTVA	TAMAS
repulsion	Sympathy	attraction
lust	Continence	fascination
abandon	Chastity	prudery
intolerance	Tolerance	pseudo-tolerance
dishonest	Honest	gullible
untruthful	Truthful	credulous
greedy	Provident	improvident

CONDUCT

That man who sees inaction in action, and action in inaction is wise among men.

He is considered to be an ascetic who seeks nothing and nothing rejects, being free from the influence of the 'pairs of opposites.' The truly devoted, for the purification of the heart, perform actions with their bodies, their minds,

their understanding, and their senses, putting away all self interest. The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby. — *Bhagavad-Gitâ*

In man, the pairs of opposites manifest only through his lower nature. At one period of his evolution — the Higher Nature still being latent — they operated automatically, within certain set limits. But, with the advent of Self-Consciousness, problems of Morality have arisen. The former condition of irresponsibility has long since passed and humanity is now entered upon a phase of evolution which is Self-directed. His duty now is to bring into Equilibrium the various pairs of opposites acting through him. To accomplish this, a position must be taken outside of them.

Some assert that — living in the finite world — it is impossible to separate oneself from the different forces which may prevail at the time, and that one must therefore always choose one of two sides. Presumably they belong to the type who still are considerably enmeshed by their lower natures. But, in our illustration from physical nature, we noted that at the Equator there always exists a zone of Equilibrium as far as the opposites, daylight and darkness, are concerned. Similarly, there is a center within each one of us where each of the conflicting elements of our lower nature can be brought under control.

And as an outside force is needed to bring the earth's axis perpendicular to the plane of its orbit and thereby creating, so far as that phenomenon is concerned, universal Harmony on our earth, so, likewise, in man, a force outside the pairs of opposites is required. This is the Spiritual Will which can be invoked through right Aspiration.

It was stated that the finite problem of good and evil was largely relative, but with the advent of the Higher Nature, the seat of such attributes as Self-Consciousness, Free Will, Conscience, etc., this is no longer the case. A conscious choice has now to be made as to which of two paths is to be followed.

Now, an identifying of oneself with the lower nature intensifies what were formerly merely animal propensities. This is the road which leads to black magic.

The truly Wise will no longer allow the innumerable pairs of opposites to make a playground of their minds but will strive to bring them into Equilibrium. The materialist may consider this course as leading to negation but the Ancients held that this was the way to Freedom of the Self.

RAJAS	SATTVA	TAMAS
desire	Aspiration	satiety
wilful	Spiritually Willed	willess
conceited knowledge	Wisdom	ignorance
science	Philosophy, Religion	theology
self-seeking	Brotherhood	self-sacrifice
pleasure	Serenity	pain
creation	Preservation	destruction



Cause, Free Will, Determinism

“The interference of the human will with the course of Nature is not an exception to law.” — J. S. MILL

“Cause . . . is the sum-total of the conditions, positive and negative, taken together; the whole of the contingencies of every description, which being realized, the consequent invariably follows.” — J. S. MILL

“When we scientifically state causes we are really describing the successive stages of a routine of experience.” — KARL PEARSON

“Causality and determinism are not equivalent; they are even incompatible.”
— SIR ARTHUR EDDINGTON

“Both theories overlook the fact that in an action the so-called free will, as well as cause and effect, exist simultaneously (at least during the day-consciousness of a normal healthy person). Both are different views of one and the same thing split into the pair of opposites according to the nature of the intellect. The adherents of both theories are like a pair of children who quarrel over the color of a piece of paper which is red on one side and blue on the other, because each sees only one of the two sides.”

— HELMUTH DORSCH: *Peace on Earth*

This Month's Review Article

"The Seven Principles of Poetry"*

GRACE KNOCHE

THERE is not too much poetry in life and living, wherever one looks, and because of this we have here a book that is eminently in place; for unless there is more and heavier leaning upon the spiritual factor in accomplishment and power, the lights will continue to go down. We need books that waken the devotional sense — an ancient sense, pretty well lost today in the *mélange* of ambition and opinion — and this book, while developing its thesis in ways that to most readers will be distinctly new, holds uncompromisingly to a structural ideal that is as old as Poetry itself. Which is old, for long before man's declension from the spoken to the written word, the principles and precepts of the Ancient Wisdom were given out in the form of holy songs, in metrical form, rhythmic verse. And the ancient Seers who handed them down let us know that they came from a higher than the purely earthly plane. They did not 'compose' or merely 'receive' them — they 'saw' these hymns, these sacred songs; they brought them to their chelas from behind the veil of the Beyond. No Theosophist will dispute the author's words that "Poetry comes from beyond the brain," or that its highest principles exist "in the Beyondness."

To write this book as it is written, Anne Hamilton must have bathed her consciousness in antiquity. The title tells one as much as this, for it is an ancient truth that all things, from blossom to star, from sense to thought, from the infinitely small to the Boundless, have seven principles. So this is a reassuring book. We need it if for no other reason than its power to ferry us back in thought to days when the air was clearer. It is a book to make those who read it thoughtfully — we cannot imagine its being read otherwise

**The Seven Principles of Poetry*, by Anne Hamilton. The Writer, Inc., Boston, Mass., pp. 298.

— pause, and take stock. And suddenly desire to know better some of these strange 'principles,' and try them out — not in verse, either, at first, but in living. That it is a book of spiritual content, this fact proves. The author doesn't tell us so: she is writing a professional work, and mainly, note, on the *technical* angle of a dubiously popular subject — as popularity goes today. All we know is that the reader begins shortly to think so. Life to one person will not be quite the same again.

The chapters fall naturally into three sections — *The Wholeness* (for "a shell can never be Poetry"), *The Visible Principles* which are Content, Rhythm, Form, and Expression, and *The Invisible Principles*: Inspiration, Intuition, and Imagination. The chapters on Meter are long, rich, full, and meticulously carried through. They treat of Beginnings in Meter, Extensions out of Meter (has this had adequate treatment anywhere else, we inquire?), Pulsation by Accent, Pulsation in Rime, and Verbal Rhythms. Under *Expression* the author treats of Clarity and Style; under *Form*, The Great Symmetry, Stanza Structure (to read this special section is an experience), Complex Shapings, The Sonnet Form, and The Greater Outlines.

The author's study of the Invisible Principles includes chapters on Substance, on Emotion and Feeling, on The Vision and its Symbols, and The Source of Power. This section must be read to be apprehended in its deeper implications. Rich as it is in quotable passages, it would be unjust to the reader to sever, cross-section, or compress.

Miss Hamilton makes it clear that the learner must know the 'seven principles' *first* — not last or maybe never. Not until they are behind him can he really *learn* 'rules' and the secret of structure, in which stanza-pattern, rime-pattern, line-length, and meter are the gracious, indispensable 'bones.' Only by working in this sequence can the would-be poet 'be original' and write his own rules. Only so can he keep the spiritual content singing and alive. — It is refreshing, the use of that word 'rime,' we might observe. What would Dante have said to 'Rhyme' had the vision of its Middle-English birth seized his consciousness while *nella città dolente*? He would likely have handed that, too, over to Vergil.

One too-current idea dies quietly in the process of reading this book, though it is not even named: the idea that

All can have the flowers now,
For all have got the seed!

Very taking and nice to quote — save that it isn't true. For seeds need soil, and the soil of poetry is, in the last analysis, the poet's own spiritual nature. It makes a difference whether the heart is dry and shallow, or percipient, dewy, and warm. It makes a difference, yes. And we suddenly put this challenging book down, and open the window towards the ocean, and ask ourselves, *Are we* the right soil for this seed? *Are we* now, really? — this seed of the ageless plant called Poetry? The reader is dull who will not stir and start upon the impact of the not-too-familiar demand that one place spiritual content before form, even though form there must be — this spiritual content of which the 'seven principles' are bone of its bone, flesh of its flesh, heart of its heart, and one with its divine core and center.

The pages which discuss Blank Verse (one of 'The Greater Outlines'), are among the finest, and that too is best left for the reader to uncover. The illustrative material is more than a few lines here and a few lines there, selected by the mind, but it delights in itself, and together with the many other citations throughout the book, it gives one a kind of cross-section of modern Poetry that makes one proud of his generation. The classic poets have been called upon, inevitably, but the best of modern work has been generously and expertly used.

The author is gracious to the Imagists — more so than many might feel inclined to be, so cheapened has this technique been at times, and justly says that "their emphasis on imagery has given a richness to poetry which might not have come so soon without them." She pays her respects also to the Sonnet Form, of which she remarks that "of all the fixed stanza forms none has been so widely exploited or so effectively written." In the illustrative material and informative paragraphs conjoined the author has only encouragement for the conscientious and even reverent search now going on for extensions of the classic mood and pattern. But she

praises without illusions this form which, she tells us, "has a tendency to hypnotize the versifier into thinking himself a poet because he can manage his words into the form successfully." So! Two days later we pick up from a counter a book whose title-page blares out its contents — *a thousand sonnets*, sprung from a single pen! Examining it, we agree with Miss Hamilton very well.

No one with the soul of a poet, and with mind and will fit and ready for real work — we say this deliberately — should need any teacher other than this book. Step by step it leads one up the long slope — with toil but never toilsomely, for enchantment walks — while the light ahead, though ever receding, ever grows. 'Mystery' and 'inspiration' as the twofold laboring oar, so flourished by the emotional and incompetent, are — but Miss Hamilton expresses it better, and with the clarity she insists upon in others when she tells us that "in reality there is no mystery at all in poetry except that the higher reaches are not familiar to us."

The higher reaches! They are ancient reaches, to be achieved only by the spiritually great. He who climbs with them, or even strives to climb, is in good company. Nearly all the great works of antiquity were spoken or chanted or sung, and then written, in metrical form. Who would recognise Homer or Hesiod suddenly, in their own tongue become unmetrical? The mighty epics and sublime songs and stories of ancient India — these may be narratives, treatises, or works on philosophy, it is true, but they are poems first of all: they are Poetry. And when we think of Kâlî-dâsa, whose strange and lovely meters are now at last dancing their way down into the modern West, perhaps to lead our poets up to new extensions, the heart leaps. Here is something to dream about, discuss.

Just where did Anne Hamilton get the glimpse she so preciously leads up to in these pages? The answer may be guessed, we think, between the two short lines which make up the Dedication:

To those who, being taught, have
taught me, I dedicate this book.

Questions

NO THOROUGHFARE

ARE there detours for getting by,
And yet transgress, in low or high?
Note you the highway's hopeful throng
Seeking such means the whole day long,
Their power to visualize long lost,
By just such search, at just such cost?
Would they, think you, endure the goad,
Did they but know there's no such road?

RESPONSIBILITY

THINK you this be your first time here
To reap and sow in gloom or cheer
That what you are is what you are
Through some past blundering of a star,
Or hap some elemental sprite,
Unschool'd, unknowing wrong from right:
That you, yourself, have had no part
In what you are in mind and heart?

JUDGMENT

WHYY must the dying man review
Each detail of the life he knew,
While old familiar scenes recall
Past thoughts and deeds, however small?
Must he see more than merely these,
The warp and woof that plague or please?
Does he link cause with its effect,
And so know just what to expect
While weighing all these things of his
With Truth and Justice witnesses?

— M. G. G.

Ancient Myths and Symbols

GINEVRA MUNSON

THE wisest among early mankind, in order to hand down their knowledge for future generations of those aspiring to higher things, imbodyed their store of wisdom in myths and symbols. The keys to these symbols were kept secret from the uninitiated, hidden in caves and vaults and secret crypts.

The Tree-Myths were the most popular for explaining how the spirit of Life descended into physical matter. We find the *Aśwattha* Tree of the Hindūs, "whose roots grow above and its branches below, and the leaves of which are the Vedas." And there is the *Yggdrasil* of the Scandinavians, the eternal sacred tree; the *Zampun* of the Tibetans; *Gogard*, the sacred Tree of the *Avesta*, the Persian sacred scripture. In ancient Egypt the initiates into the Mysteries were even called 'trees.'

In the Eddas is described how "the first root of the *Yggdrasil* ran under the fountain of Life, the second root was under the well of Wit and Wisdom, the third reached into heaven."

The ancient Akkadians represented a tree in the Garden of Eden: "it grew in the center of the earth, its roots went down into the watery deeps, where the god of wisdom had his seat; it became green and teemed with fertility; its leaves formed the couch of the primeval mother. Into the heart of its holy house hath no man entered. There is the home of the mighty mother who passes across the sky," wrote an ancient scribe.

It is the most beautiful of all myths, the Universal-Tree! It was beneath the sacred *Bodhi* Tree that *Gautama* attained to *Buddhahood* in spite of all the tempters that assailed him. Here he overcame all the powers of darkness by his own enlightenment and his love for all mankind.

Then there are other symbols. The bird, the dragon, the serpent, the fish, the crocodile, all were much used in esoteric teaching.

The American Indian myths and symbols were all drawn from the forces of nature and the elements of water, fire, air, and earth.

The clouds, winds, rain and lightning were all thought of among them as agents of the Great Spirit. The four winds were identified with the four cardinal points, north, south, east and west. The four ancestors of the human race were supposed to come from the four winds. Michabo of the Algonquin tribe was their highest deity, called Light or the Dawn, the Sun in the East. The peoples of South America, the Peruvians, the ancient Toltecs and Incas had their God of Light who came from the East.

All the American tribes of both continents had their flood myths, in striking similitude with the religious records of all nations in which cosmic and terrestrial events are recorded. And this fact in itself seems conclusive proof that the Ancient Wisdom was the heritage of, and was known to, all primitive races of mankind from pole to pole.

The myth of the golden Egg laid by the Swan of Eternity, Kalahansa, tells the story of the origin of universes and all forms of life within them, born of the invisible essence that is within every atom of space. And there are more elaborate series of symbols which tell the full story of evolution. H. P. Blavatsky, in *Isis Unveiled*, (I, 348) describes a picture telling of the doctrine of the cycles, which covers "a whole inner wall of a subterranean temple in the neighborhood of a great Buddhistic pagoda, . . ." To quote in full:

Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite together, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle — the nadir of the grand cycle — at which is placed our planet by the mystical pointer, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles through various transmigrations, the soul is allowed a time of temporary nirvana, during which space of time the atma loses all remembrance of past sorrows. The intermediate ethereal space is filled with strange beings. Those between the highest ether and the earth below are the creatures of a "middle nature"; nature-spirits, or, as the kabalists term it sometimes, the elementary.

This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archaeologist to decide.

This is a wonderful symbolic picture and quite in agreement with the Secret Doctrine teaching about the formation of the earth and its inhabitants in evolutionary development.

Leaders Ancient and Modern

H. A. W. CORYN

THERE is one kind of leadership of which modern life has no understanding whatever. Indeed little or no study of leadership is made at all to see whether there *are* any different kinds. Yet one division — into true and seeming, is manifest in a moment. There are leaders who *go* ahead, and whom people follow; and those who are *carried* ahead, like a standard, who are but focus-points and merely voice strongly or eloquently what the people were already thinking.

The idea of leaders implies that of followers. But there are leaders who make with their followers an organic whole or unity; and there are men who, walking for themselves along a particular path of thought or action, are followed by others because that path which these others could not have cut for themselves, is thus made easy and attractive. These leaders may be indifferent whether they are followed or not; or they may like to be followed because they like the sense of power, the feeling of being influential. This constitutes more or less of their life-food, and if it is suddenly withdrawn they may actually die.

The chiefest division is between leaders who are either indifferent to a following, or who *want for themselves* something which a following can give — power, sense of influence, or life — or who find a following do for them what a good listener does for the ordinary individual, give him the chance either of clearing his thoughts to himself, of dumping the products of his intellectual

activity on to a negative mind, or of drawing a fine picture of himself for himself to look at, in another mind —: and leaders who, because they love, desire only to *give*.

Of the highest type of this class, our day knows practically nothing. For not only is the wish to give necessary, and in such degree as to exclude all other wishes; but wisdom, *what* to give, *how* to give. Some of the older peoples recognised these men in their midst, and some of the old sacred writings describe them and their relation to their followers. They were the Teachers, and, in the days before the degradation of the temples, the temple-Hierophants. Their relation to their immediate circle of pupils was much more hidden than visible, much more on *unspoken* — and truly unspeakable — planes of thought and feeling, than on that of words and visible association. The Teacher was credited with having attained conscious unity with the *Nous*, the Logos, of the world, and saw in that Mind the Idea, the spiritual Eidolon, of each pupil, the sum, the final, the full flower of all possibilities. That he held in his mind, and held before the superconsciousness — we need this word for the upper pole of that whose lower pole science calls the sub- or subliminal consciousness of the pupil. He placed his mind in inner touch with the pupil's, the pupil reacting and co-operating and clearing the path to the best of his ability, and was thereafter continuously open to the pupil's mental states. To these he sent back a reply which was the accentuation of the pupil's conscience. The pupil felt in his heart in a new way, in increasing degree, and with increasing understanding of it and its connexions, the presence of that "witness, admonisher, supporter, reprover, encourager, friend." Conscience is self at self's root (in the heart), and the currents from the Teacher playing constantly upon the pupil in response to — encouragement or discouragement of — the pupil's mental states, were such as finally to call him to self-consciousness in his divinity. It lay with the pupil to respond with his own will; for though the way was thus *shown* as no words could show it, it was neither trodden for the pupil nor was he in the least hypnotically forced upon it. Yet the currents did constitute strength for his use if he chose. They were the spiritual blood of the Teacher poured into his veins because he had asked. Not asked

with words, which are nothing; but with a power that could not be refused — love. He had recognised ideal humanity in the Teacher, and loved it.

The Teacher found his own life and joy in this giving. He manifested himself and in a way dissolved himself in his pupils as earth-life manifests in the lives of earth; yet was always more. Some of the old writings exhaust themselves in symbols to describe the relation. It was a relation at once of service and of being, both ways.

The Teacher's duty was therefore never finished, never intermitted. He lived entirely for humanity, and more immediately for his pupils; as it was to be their endeavor to live for humanity, to develop and acquire — for humanity. There was no moment at which with human weakness he would be thinking: I have done enough for them today. This hour is for myself. Such a thought, indulged for one fleeting moment, would have shocked and chilled the temple atmosphere, and would have been felt by the pupils as a plant feels when a knife cuts its root.

Finally, the Hierophant, as the ideal man, was regarded, in his fixed will to give, in the richness of his life by self-surrender, in his willingness to manifest his life *through* the enriched lives of others — as foretype of what all men will be. It was held that then only will the immeasurable possibilities of life be disclosed.

Some of the ancient writings dealing with what is written above, are accessible to scholars, though few have as yet been seen by them. The greater part are not to be made accessible till the world is readier for the ideals they deal with.



“Rounds and Races: Man's Divine Parentage and Destiny”

A revised edition of this Manual, No. VII in the new series, has just been issued, making this abstruse but very interesting subject much clearer to the student. Those who have the complete set of Manuals, and especially where the Manuals are used in study-groups, may wish to replace the old Manual with this revised edition.

Order from Theosophical University Press, 25c.

Science and Research

Conducted by C. J. RYAN, M.A.

The Connexion between Planets and certain Metals: New Evidence

SOME readers may have thought that this Department has shown undue skepticism regarding astrology at times, but any criticism that has been made has always been directed against exaggerated claims, and mainly in favor of the need for great reserve in accepting widespread predictions about international and other public events. The number of failures is enormous (and generally ignored afterwards!), the number of successes extremely small. Yet it must be admitted that an unprejudiced observer, an honest critic, will find that the comparatively few successes or partial successes are more than can be explained by pure chance. In regard to character, as indicated in the chart drawn up for the moment of birth, the successful delineations are much greater, but a vast amount of study will have to be carried on before approximately convincing results can be expected. We must remember, too, that the Higher Astrology is only taught in the Mystery-Schools.

There is, however, a substantial foundation for astrology in the natural law of Analogy, but our modern astrology is held back by its ignorance of the existence and influence of the invisible globes of the solar system, a deprivation which invalidates many predictions and renders the art so uncertain. Some research students with a scientific background have been trying experiments in astrochemistry with results that may be strong enough to convince unprejudiced minds that astrology has some basis after all. According to these experiments certain relative positions of the celestial bodies produce definite and unmistakable effects upon certain metals. Anyone who has an elementary chemical outfit, an astronomical almanac, and a sufficient store of patience can experiment for himself without having to take the word of anyone else. We feel that

both from an occult and an astrological standpoint our readers would like to hear something of this new line of research.

Occultism has always claimed that a sympathetic relation exists between terrestrial metals and certain planets, i. e., quicksilver with Mercury, copper with Venus, iron with Mars, tin with Jupiter, and lead with Saturn. The sun and the moon are in harmony with gold and silver, respectively. Modern science still regards such correspondences as fanciful and ignores them. So far as we know, it has not even inquired into the possible reasons for them. It also brushes aside the possibility that the revolutions of the celestial bodies have any effect upon terrestrial metals except by ordinary gravitation. But if scientists would venture out of their conventional standards a little farther than the new atomic theories have driven them, they might find that certain discoveries made by Mrs. L. Kolisko, one of the rather heterodox scientific researchers already mentioned, would open an unexplored field of study.

We do not pretend to assert that the results of Mrs. Kolisko's researches may not have some explanation other than the one she presents, but this is simple, rational, and it seems impossible to think of another. She has given fifteen years of intensive study to the subject and has tried almost innumerable experiments with consistent results. A report of her work was recently published in *Tomorrow* (London), from which we have obtained the information here presented in very brief outline owing to lack of space to do it justice. Tests already made at the Headquarters of the Theosophical Society, Point Loma, have shown that extreme care and judgment in technique are required to avoid errors that would render the experiments useless. Mrs. Kolisko warns us that they must be conducted by one person as the process is so sensitive that the intrusion of another person may cause complications and failure. While this may seem strange to some, occult students will recognise that it is perfectly natural in such delicate matters.

Mrs. Kolisko's experiments were conducted with various metallic salts in solution. A strip of filter paper rolled into a cylinder was partly immersed in the liquid containing the metal to be studied. As the solution gradually crept up the dry part of the paper it crystallized into a definite pattern of colored markings with a defin-

ite edge. *Each metal had its own characteristic pattern.* Some, such as gold, produced bright colorings, others, like silver, were noted for a greater variety of forms.

So far, Mrs. Kolisko's observations were interesting enough, but she went farther. If the metals are really in sympathy with and correspond to the planets, might not the development of the chemical patterns reflect the vicissitudes of those planets as they move relatively to each other? With this idea in view, she decided to try if anything happened to the solar pattern (gold) as it developed on the filter paper during a total eclipse of the sun, when the solar radiation is greatly reduced by the interposition of the moon (silver).

She made the first trial during the 1927 eclipse, and the results were striking. Using gold chloride for the sun and silver nitrate for the moon, in combination, she found that the colored pattern developed by the gold component gradually faded as the eclipse proceeded, being quite overpowered by the silver lunar pattern. After totality the solar pattern again strengthened and finally resumed its original brightness. The same experiment was tried with equal success at subsequent eclipses, including that of 1933 when thick rain-clouds covered the sky and the eclipse could not be seen.

Thinking it likely that the moon would affect the corresponding metal of a planet at the time of conjunction of the moon and such planet, in the same way it affected the sun during the conjunction that caused the eclipse, Mrs. Kolisko tried numerous experiments with the proper metals at lunar-planetary conjunctions with complete success. For instance, the pattern given by the solution of chloride of tin was suppressed by that of the lunar silver chloride as soon as the moon was conjoined with Jupiter, and so forth with the others. In each case the normal appearance of the patterns was restored when the conjunction no longer operated. Similar effects were found to occur at oppositions of the moon with the planets.

But is it likely that such a confirmation of the occult teaching of the importance of the law of Analogy, of which H. P. Blavatsky speaks so often, will be listened to? Will even the more mystical astrologers welcome such an unexpected support to their claim that planetary positions powerfully affect things on the earth? These experiments require no trance mediumship, no mysterious

proceedings, not even high mathematics; the methods are purely scientific and can easily be tried out. But even so, judging by the unhappy experiences of many discoverers of unwelcome occult truths, we fear that if Mrs. Kolisko's researches attract any wide attention she must expect insults, the attribution of base motives, and the charge of gross superstition. There will be those, however, who will admire and respect her courage and devotion to Truth wherever it may lead.

Who is 'Sandia Man'?

Gradually the authorities on American archaeology are retiring from their original bases to new positions in regard to the age of man in this country, forced back by a barrage of new discoveries! When the 'Folsom Man' was found a few years ago in the Southwest, daring investigators ventured to suggest that he might be eight or ten thousand years old — a radical innovation on accepted views. Anyway he was the oldest possible human inhabitant of this continent and was decidedly a very barbarous kind of savage of purely nomadic habits and presumably no manners. All this is now upset by Dr. Frank H. H. Roberts of the Bureau of American Ethnology who has just discovered that the Folsom people had a community life in settlements with regular homes, and that they probably lived 25,000 years ago. Not only did they make the beautifully chipped and grooved javelin points associated with the name Folsom, and a variety of other stone tools, but they cut beads from bone and decorated them with simple patterns. They also used red and yellow paint. Dr. Roberts says that the Folsom culture compared favorably with the contemporary Stone Age culture of Europe. This is unexpected and will require considerable explaining.

But a step farther back into the unknown past of man in America has just been made by means of a discovery in the Sandia Mountains near Albuquerque, New Mexico. In a cave, beneath several stratified deposits — one of which included Folsom points — stone implements were found which were undoubtedly made by men who lived long before the Folsom people. These implements were found just above the bedrock and well separated from the higher stratum containing the Folsom points and bones of extinct animals. No

human bones of either the Folsom or the older Sandia men have been found, but the Sandia javelin points closely resemble those of the Old Stone Age in Europe, the oldest implements found there. If they are actually as ancient as the older European artefacts American man could claim hundreds of thousands of years of existence instead of the beggarly tens of thousands which liberal-minded archaeologists rather grudgingly allow him, but naturally this will require very conclusive proof. Dr. Frank C. Hibben of the University of New Mexico, reporting the discovery of Sandia Man in *The Scientific American* for July, humorously speculates on the possible aspect of this ancient Stone Age type saying: "The probable truth is that even such an oldster of the last of the ice age as Sandia Man would look no worse if we saw him on the street than some of the least attractive of our politicians"!

The Artist of Life

MARTYN WITTER

ONE of the most difficult of problems for the Theosophist to solve is that of how to touch the flame in men's hearts in order that they may become conscious of their duty to the universe. Here lies a crucial point. There are millions of religious mystics in the world who are conscious of some of the spiritual verities taught by the Sages. But can a spiritual flame be kindled that will truly glow in the hearts of men if their thoughts are but upon the favors that are to be gained from the Universe for the price of being good? For a long time the greater part of the spiritual labors of mankind have been devoted to the earning of bliss. Such a motive is a blight upon the evolution of the races of men. For thousands of years man has, under the cloak of his various religions, scrambled over the heads of his brothers to receive blessings either from a God or the Gods. Religious greed is but a refined form of material greed. One form of spiritual greed is the 'holier than thou' attitude.

Today, there awaits a great opportunity for Theosophy to teach the world a lesson that it shall not soon forget. Theosophy

can do this without cloaking itself with a 'holier than thou' garment; for does it not teach that all men are potential Gods? It can teach man to give to the Gods and work with them instead of the traditional begging for favors. Men must be taught that they need not ask anything from without for there is nothing in the 'thousand universes' that does not lie already within man.

The warping of motives lies at the heart of religious greed. A truly great artist will work at his art for the love of art alone. He would rather die from starvation than be torn from his work. He is not working for praise, glory nor financial reward, for his motive for action lies in action itself. The spiritual man is an artist of life. He loves to see all life developing and growing — from the flowers to the souls of his fellow men. His supreme motive for action lies in action itself. He feels the challenge of all Life ringing in his ears and he answers that challenge by giving his will to the Universe and thereupon becoming an Artist and Master of Life. He considers only his duty to Man and the Universe, for fulfilment of that duty is his Supreme Art.

While our Theosophical Teachings are rich with the food of the Gods, there is no guarantee that the world will be impressed within time. The best of materials needed to produce a great work of art can be given to a man who is not an artist and nothing will happen. Though we have the teachings of the Gods, we are the agents of transmission and must play the role of the artist. Although, with the aid of our intellectual gifts, we bombard the world with our logical reasonings and writings, little will it avail if we, who are the transmitters, are mostly intellect, with little spirit. If we be not artists of life we shall fail to reach the millions of sleeping ones though we have the food of the Gods to offer.

It is always an inaudible voice that speaks in the causal realms while the physical man speaks with his tongue and pen. It is in the inner realms where the battle will be won. It is here where the spiritual warrior applies his art while the world thinks it is the physical man who speaks. The only solution is to live Theosophy with all the strength of one's being and make an Art out of Self-Discipline. A society of such individuals working in union would accomplish the seemingly impossible.

LEAVES OF THEOSOPHICAL HISTORY

H. P. B.'s "Inner Group"

XI

[The following sketch of H. P. B.'s "Inner Group" compiled from documents held in the Archives of the Headquarters of the Theosophical Society, Point Loma, has been prepared by Joseph H. Fussell, Secretary General of the T. S. — Eps.]

Fifteenth Meeting

THE Fifteenth Meeting of the I. G. was held on February 11, 1891, ten of the members of the group being present. All three records* being in general agreement.

After prefacing "(Very little instruction was given on this occasion)," the record begins with H. P. B.'s answer to a question on perception, and then continues with further teaching with regard to colors and meditation.

Sixteenth Meeting

The Sixteenth Meeting of the I. G. was held on March 11, 1891, nine members being present.

Because of the importance of the teachings given by H. P. B. at this meeting, we again quote somewhat extensively:

The consciousness which is merely the animal consciousness, is made up

*In this Series of articles on the Inner Group reference is made to four records, which have heretofore been designated (A), (B), (C) and (D), namely: (A), *Notes in the handwriting of Alice L. Cleather*, copied by her for William Q. Judge, hereafter called the Cleather Notes; (B), Notes in the handwritings of Claude F. Wright and another, the C. F. Wright Notes; (C), "Notes on Some Oral Teachings," published by Annie Besant in "Vol. III" of *The Secret Doctrine*, hereafter referred to as *S. D. "III"*; (D), "Esoteric Teachings of H. P. Blavatsky," published in *The Theosophist* (Annie Besant, Editor), 1931-1932. Of these four records the Cleather Notes and the C. F. Wright Notes are held in the archives of the Theosophical Society at Point Loma. All quotations given in this Series are from the Cleather Notes save when otherwise indicated.

of the consciousness of all the cells in the body, except those of the heart. The heart is the king, the most important organ in the body of man. . . . The heart is the centre of spiritual consciousness, as the brain is the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him, until he is at one with Buddhi-Manas; until then it guides him — if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only *manifested* god, the other two are invisible, & it is this which represents the triad, Atma-Buddhi-Manas.

. . . The H. Manas could not directly guide man, it could only act through the L. Manas. . . .

The psycho-intellectual man is all in the Head, with its seven gateways; the spiritual man is in the Heart. The convolutions of the brain ["of the brain" omitted from *S. D.* "III" and from *The Theosophist*] are formed by thought.

The third ventricle is filled with light during life, & not with a liquid, as after death.

There are seven cavities in the Brain which are quite empty during life, & it is in these that visions must be reflected if they are to remain in the memory.

. . . .
 . . . Man contains in himself every element that is found in the Universe. There is nothing in the Macrocosm that is not in the Microcosm. . . .

. . . Every sense has its consciousness, & you can have consciousness through every sense. That is, there is a plane of consciousness for every sense [this sentence omitted from *S. D.* "III" and *The Theosophist*]. There may be consciousness on the plane of sight, though the brain be paralyzed; the eyes of a paralyzed person will show terror. So with the sense of hearing; those who are physically blind, deaf, or dumb, are still possessed of the psychic counterparts of these senses.

Eros in man is the will of the genius to create great pictures, great music, things that will live & will serve the race. It has nothing in common with the animal desire to create. Will is the H. Manas. It is the universal harmonious tendency acting by the H. Manas. Desire is the outcome of separateness, aiming at the satisfaction of self in matter. The path opened between the H. Ego & the Lower enables the Ego to act on the personal self.

It is not true that a man powerful in evil can suddenly be "converted," & become as powerful for good. His vehicle is too defiled, & he can at best but neutralise the evil, balancing up the bad Karmic causes he has set in motion, at any rate for this reincarnation. You cannot take a herring barrel & use it for attar of roses, the wood is too soaked through with the drippings. When evil impulses & tendencies have become impressed on the physical nature, they cannot at once be reversed. The molecules of the body have been set in a Kamic ["Karmic" in *The Theosophist*] direction, & though they have sufficient intelligence to discern between things on their own plane, i. e., to avoid things

harmful to themselves, they cannot understand a change of direction, the impulse to which is from another plane. If they are forced too violently, disease, madness, or death will result. . . .

Our Manas is a ray from the World-Soul, & is withdrawn at Pralaya; . . .

Atma is focussed in Buddhi, but is embodied only in Manas, these being the Spirit, Soul, & Body of the Universe.

Following the above is a diagram in the Cleather Notes, but not in either *S. D.* "III" or *The Theosophist*, showing Motion on seven planes, Mahat being given on the third from the top.

Seventeenth Meeting

The Seventeenth Meeting of the I. G. was held on March 25, 1891, eight members of the group being present. From the teachings given by H. P. B. at this meeting we quote the following:

We may have evil experiences in dreams as well as good. We should therefore train ourselves so as to awaken directly we tend ["seem" in *The Theosophist*] to do wrong. The L. Manas is asleep in sense-dreams, the animal consciousness being then guided towards the Astral Light, by Kama; the tendency of such sense-dreams is always towards the animal. If we could remember our dreams in deep sleep, then we should be able to remember all our past incarnations.

Nidanas.

There are twelve Nidanas, exoteric & esoteric, the fundamental doctrine of Buddhism. So also there are twelve exoteric Buddhist Suttas, called Nidanas, each giving one Nidana. The Nidanas have a dual meaning. They are:—

(1) The twelve causes of sentient existence, through the twelve links of subjective with objective nature.

(2) A concatenation of causes & effects. Every cause produces an effect, & this effect becomes in its turn a cause. Each of these has an ["as" in *S. D.* "III"] Upadhi [{"basis"} added in *S. D.* "III" and in *The Theosophist*], one of the subdivisions of one of the Nidanas, & also an effect or consequence.

Both causes & effects belong to one or another Nidana, each having from 3 to 17, 18, or 21 divisions.

Then follow the names of the twelve Nidānas.

1. *Jāramarana*; literally, death in consequence of decrepitude. Notice that death & not life comes as the first Nidana. This is the first fundamental in Buddhist philosophy; every atom, at every moment, as soon as it is born begins dying.

The five Skandhas are founded on it, they are its effects or product. More-

over in its turn it is based on the five Skandhas. They are mutual things, one gives to the other.

2. *Jāti*; literally, birth. That is to say, birth according to one of the four modes of Chaturyoni (the four wombs), viz: — . . . That is to say, that birth takes place by one of these modes. You must be born in one of the six objective modes of existence, or in the seventh, which is subjective.

These four are within the six modes of existence, viz:—

["Exoterically:—" according to *S. D.* "III"]

- | | |
|------------|---------------------------------------|
| 1. Devas. | 4. Men in hell. |
| 2. Men. | 5. Pretas, devouring demons on earth. |
| 3. Asuras. | 6. Animals. |

Esoterically:—

- | | |
|--|-------------------------------------|
| 1. Higher gods. | 2. Devas (or Pitris — all classes). |
| 3. Nirmanakayas. | 4. Bodhisatvas. |
| 5. Men in Myalba. | |
| 6. Kama-rupic existences, whether of men or animals; — in Kama loka, or the Astral Light:— | |
| 7. Elementals (subjective existences). | |

[The above quoted Esoteric enumeration is omitted from *The Theosophist*.]

3. *Bhava* = Karmic existence, not life existence, but as a moral agent which determines *where* you will be born, i. e. in which of the Triloka — Bhur, Bhuvar, or Swar — (7 lokas in reality).

The Cause or Nidana of *Bhava* is Upadhāna, that is, the clinging to existence; that which makes us desire life in whatever form. Its effect is *Jāti*, in one or other of the Triloka, & under whatever conditions.

In *The Secret Doctrine* the twelve Nidānas are spoken of in connexion with the seven ways to bliss in STANZA I, 4, as follows:

4. THE SEVEN WAYS TO BLISS (Moksha or Nirvana) WERE NOT (a). THE GREAT CAUSES OF MISERY (Nidana† and Maya) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM (b).

In her comment on the STANZA, H. P. B. writes:

(b) The twelve Nidanas or causes of being. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor; the sum total of the Nidanas being based on the four truths, a doctrine especially characteristic of the Hīnayāna System. They belong to the theory of the stream of

†The "12" Nidanas . . . the chief causes of existence, effects generated by a concatenation of causes produced (see Comment. II).

catenated law which produces merit and demerit, and finally brings Karma into full sway. — *S. D.*, I, 38-39

And the following:

. . . series of *Nidanas*, of causes and effects that finally project their last effect on to this our plane of manifestations; . . . — *S. D.*, I, 509

For a fuller explanation of the *Nidânas* and their meanings see *Sanskrit Keys to the Wisdom-Religion* by Judith Tyberg.

(*To be continued*)

PERIODICALS REVIEWED

THE REVIEW OF RELIGION: Columbia University Press. November. "The Basis for the Hindu Act of Truth," by W. Norman Brown, discusses the 'Truth Act,' *saccakiriya* in Pâli, in which however the meaning indicated here does not fit with any sense attached to the English word 'truth.' It means perfect sincerity and disinterestedness in the performance of an action, such as is advocated in the *Bhagavad-Gîtâ*. Such perfection of sincerity does not merely confer saintliness, but endows the possessor with actual occult powers equal to the achievement of the greatest wonders. In Oriental fashion the principle is illustrated by narratives displaying extreme cases — tall stories, we might call them. It is not the nature of the act, but the sincerity with which it is performed that counts. Accordingly we read of *Âsoka*, who wished to make the Ganges flow back upstream, and advertised for anyone possessing this power; and the only one found was a professional courtesan, of the lowliest type, who had been absolutely impersonal and disinterested in the discharge of her humble and despised functions. Also we are told of a benevolent king, who hesitated not to give his two eyes to a blind beggar, and his merit for perfect sincerity gave him the power which eventually restored his own sight. We are reminded of *Gandhi's satyagraha*; in this also we find the idea that genuine truthfulness is a mighty potency in itself. The other articles are on special phases of religion, and there are the usual numerous book reviews; also some fine reproductions of medieval ecclesiastical art.

— H. T. E.

an occult mystery-tale

The Jewel of Atlantis

by Leoline L. Wright

XIV

JULIAN resorted to a ruse to make sure of Dariel's presence at dinner with Inglesant the next evening. Both were certain that if she should discover that Stephen was coming she would bolt. Julian had easily persuaded Mrs. Vaughan to announce a sudden decision to take most of the servants and go for a few days to her camp in the Adirondacks where she would entertain a set of people whom Dariel always made a point of avoiding. Discussion of this plan before Dariel was so arranged that she and Julian would be alone in the house with only Sanna and Caesar to care for them. Inglesant hoped that the malice of the unseen enemy might recognise another opportunity for its dark purpose and fall into the net.

This was exactly what happened.

The next day was hot, a bronze-bright morning of late August with a sea deepening as the day wore on to the color of grapes beneath a sky of thick cloudless blue. The trio were together over a rather languid breakfast when Mrs. Vaughan suddenly broached the Adirondacks plan.

Julian, who was guarding his every glance — even his very thoughts — against Dariel's suspicions, saw, as Theo's plan was apparently carelessly discussed, a flicker of bleak satisfaction pass across his sister's face. Evidently the opportunities of the situation struck her.

"Lord!" exclaimed Julian, "how I'd hate to have to travel on a day like this! You must be crazy, Theo. Dariel, let's you and I have dinner by ourselves in the belvedere — it's so hot," he turned to Dariel and fixed a cleverly candid gaze upon her hateful, brooding eyes. "Caesar will give us one of his masterpieces which he loves to serve himself. And we'll have the Italian wine you're so fond of — mayn't we Theo? Properly

cooled it would be delicious at the end of such a broiling day. Will you consult Caesar and see about it?" — giving her no excuse to refuse.

She agreed, reviewing in her mind, as he could feel, all the sinister possibilities. And so the day wore on. It was Sanna's part to keep watch and see that Dariel did not, becoming suspicious, slip away from them. But providentially she found the garden and the sea the two pleasantest places to spend the day in, suffering as she still was from the shock of the terrible events at 'Story Island.' This enabled Julian to carry out with secrecy all the details that must be arranged for.

Inglesant arrived by the back road about four o'clock and they managed to smuggle him into the house through a side door and get him unnoticed to Dariel's sun-parlor at the top of the house. Here Julian had placed in readiness some of the necessary materials for their midnight undertaking and Inglesant, after locking himself in, went about the completion of his final arrangements.

At the dinner hour Julian and Dariel sat down to a flower-decked table laid in the pillared belvedere of white marble built above the Sound. A lingering sunset glow suffused sky and water with the tints of Paradise and their airy pavilion shimmered like a chamber of pearl. Julian succeeded in being his natural self, mastering both dread and anxiety from the sheer necessity for doing so.

Yet he found the effort decidedly daunting. Dariel's sultry gaze, intent upon him secretly, made the need for watchfulness imperative. That she had some design against him was evident, and the only thing he could feel certain of was that it would be sudden and deadly. And then as he felt his nerves strained to the breaking point, the conspirators' first card was played. Caesar, all bland smiles and scrapings, suddenly appeared in the pillared entrance with Inglesant behind him.

"Mr. Stephen Inglesant have arrived fo' dinnah, Miss Dariel," announced the delighted darkie, and vanished, to reappear as suddenly to set a place for the guest.

Julian sprang up with a shout while Inglesant remained standing at the entrance lest Dariel make some sudden move towards escape. But she was completely taken by surprise, and gazed almost incredulously at the unexpected guest.

"Inglesant! you old prestidigitator — where did you appear from so suddenly?" cried Julian, trying by noise and excitement to create a confusion so that Dariel might not gather her wits together.

"I came from the skies, of course," he laughed, "where travelers frequently drop from nowadays. I just took a chance that if I tumbled

in there might be someone here who would be glad to see me," and he came forward to shake hands.

At the sound of his voice and the touch of his hand, in which he held hers for a moment, a shaft of light seemed to envelop Dariel. From the black depths into which she was being slowly drawn down love seemed to call back her spirit.

"How wonderful, Stephen, for you to appear suddenly like this with the afterglow," she said, and Julian's heart swelled unbearably as he saw her eyes suddenly like pools of morning light, dwelling upon Inglesant's face.

And then they found themselves seated and chatting together as naturally as if they were back in the golden days before the shadow had engulfed them. Just before the last course Inglesant remarked casually upon the curious gem which Dariel was wearing. Without a word Julian leaned over, snapped open the clasp that secured the chain, and before Dariel could speak the jewel lay in Inglesant's hand.

There followed a pause in which a dangerous gleam came into her eyes and she displayed an almost uncontrollable restlessness. She even made as if she would have snatched the jewel from Inglesant. But he prevented this by closing the jewel lightly in his hand to get, as he said, "the feel of it." Then he continued, still holding it close:

"I wonder if you know that this jewel is unique? — a hoary relic from prehistoric times? It is a tradition among some of the remoter South American tribes. I happened to run across its story. Perhaps you would like to hear it?"

At this point Caesar entered bringing a salver on which three tiny goblets holding a ruby liquid winked rosilily and exhaled a delightful fragrance as of some celestial attar.

"I hope you will both forgive me," said Inglesant as Caesar placed a goblet beside each of the trio, "but I felt that I wanted to contribute some touch of my own to our breaking of bread together after my long absence. So I hope you will pardon my presumption and drink to our health and happiness in this rare cordial. It was distilled by a very wonderful and ancient Indian tribe that I discovered in my travels through the Andes. I am sure you will find it agreeable."

To the intense relief of the two conspirators Dariel sipped the rose-red liquid with delight, and even took her brother's share when he offered it to her with a little teasing laugh; for Inglesant had warned him not to do more than touch it with his lips. Its effect upon her soon became apparent. The restlessness that had been increasing with each moment

now died down, and her eyes cleared again magically. Julian, as he guardedly watched her noted with joy the slow beautiful change that came over her features. Little by little her natural golden serenity began to emerge, like the writing upon an exquisite palimpsest, as the dark lineaments of the nameless evil slowly broke, and melted, and all but vanished. She sighed deeply and leaned back in her chair.

Then Inglesant told his story. He related it all from the standpoint of an explorer who comes across in his travels as if by inadvertence the adventures he relates.

"I may not tell you very much about the Indians themselves," he took up his description, "because while my discovery of them might have appeared to be accidental, my stay with them was under the strictest pledges of secrecy about all their own concerns. It was the Chief Priest who told me about this fetish, which they know as 'The Jewel of Atlantis.'"

He then continued in almost the same words as Don Pascual had used to him in giving the strange history of the jewel.

"It seems, that in the immemorial days of the great Sorcerer-Kings of Atlantis, one of the last and wickedest of them — a terrible black magician who well knew that his days of power were numbered, and that as a lost soul he must in the ordinary course of death descend into eternal darkness — this ancient and powerful sorcerer fashioned with diabolical wizardry this jewel. At the heart of it he sealed a minute phial within which he had fixed a speck of his own *liquor vitae* — you may not remember, this is the name that Paracelsus, a great Occultist of the middle-ages gave to man's individual, nervous essence. Not only that but this jewel has been so constructed that it cannot be destroyed except in one very peculiar manner."

Dariel was listening with dilated eyes. Inglesant, leaning towards her, offered his own untouched glass of cordial.

"Drink it all," he said persuasively as she raised it to her lips.

"This drop of *liquor vitae*," he went on, "made a vital link, which has conferred a sort of immortality upon the energies and lower individuality of the Atlantean Sorcerer-King who otherwise would have been swept by death into oblivion. It has made a link, all down the ages, connecting that magician of Atlantis with life on earth. By means of it he was able, you see, to keep intact his wicked, psychological *eidolon*, or astral form, which otherwise would long long ago have perished, wiped out by the beneficent processes of Nature. As soon as someone wore the jewel he could obtain possession of the personality of that unconscious victim, and so live again to satisfy his powerful and evil propensities."

Inglesant had been keeping his mind on Dariel who seemed strangely to listen with some inner sense while her body relaxed more and more.

"The High Priest," continued the narrator, "told me that his clan has inherited through the ages the job of destroying this jewel and so cutting off connexion between the Sorcerer of Atlantis and any further living victims. This tribe of Indians, whose origins stretch back into the dawn of time has been trying for ages to get hold of and destroy this baleful gem, which is a deadly menace to the souls of all those over whom the still living astral magician has obtained dominance. And of course the Sorcerer is a corrupter of all he comes in contact with besides. The difficulty in destroying it is, I understand, not so much that the magic which protects it is of the most secret and powerful kind, for the wise men of the tribe have been intensively trained for the purpose of coping with that. The trouble has been that those who have worn it heretofore have always been so untrained and ignorant themselves that to free them from its influence and destroy the fetish has been impossible. For of course there must be at least some desire in the victim to be liberated from his dark thralldom. But now for the first time it has fallen into the hands of purity and virtue —"

He turned towards Dariel and, calling her name in a low urgent voice, fixed his eyes with deep, impersonal benignity upon hers.

"Will you consent that I draw this influence from out your being, dear child, and break its power forever?"

Suddenly, as he asked the question, a strange green twilight like the shadow that sometimes goes before a tropical storm, enveloped the group. As it swelled over them Dariel struggled wildly to her feet.

"Yes — yes — *yes!*" she shrieked in anguished extremity. "Save me from it — save me —"

Stephen caught her gently, as life itself seemed to desert her sinking form.

It was close upon midnight when Inglesant summoned his two helpers. A wide corridor ran across one end of the spacious solarium above Dariel's living-rooms. The trio stood near the door of this apartment in a final, low-voiced consultation.

"You are absolutely certain," just breathed Inglesant, "that there isn't a servant in the house to spy upon us?"

"Nary a one," whispered old Sanna. "Mis' Vaughan she tuk de whol' raft o' dey niggahs clean away to de 'Rondacks. An' Caesar hisself is on de watch outside de locked do' to dis wing down stairs. We safe's we can be, nohow."

"Fine! Now I want you to bear in mind two things. First, I will save Dariel if nothing in this world happens to oppose me. Second, you had both better know that I was given a mission to break this evil power — not only to save Dariel, but so to wipe out the psychic link by which this deadly being fastens itself upon its victims that never again can it work its fatal will upon a human soul. Do you both get me? . . . All right. Now, having said this, have I your absolute trust?"

Both his hearers nodded emphatically.

"Good again! Now, Julian and Sanna, I must demand silence. At every moment we will be in danger of our lives, or worse. No matter what happens, trust me — and keep an unbroken silence. Do not speak — do not utter a sound! Do you understand — absolutely? And are you certain that you will obey?"

Julian nodded again.

"So he'p me Gawd!" whispered Sanna.

Inglesant glanced at her and a ripple of uncertainty disturbed his thoughts. He hesitated. Here was the weak point in his strategy. Sanna's very nearness to Dariel, while it was essential to the success of his undertaking, was also its greatest hazard. Still, he had to take some risk where not to act was the one certain danger.

"Come, then," he said finally, "we haven't a moment to spare. Let's get to work," and opening the door he entered the solarium and the others followed him into the wide square room.

In a far corner a standard lamp burned dimly beside an empty couch. Close to the center of the room, where a thick woolen blanket had been spread upon the floor, Dariel's still form lay like a recumbent statue. What feeble light there was seemed gathered into that prone loveliness of ivory and gold. Encircling her, there had been traced in black upon the marble floor a wide geometrical figure repeating the design on the back of the jewel, a circle within a square. This symbol was enclosed within a hexagon of golden lines. At the exact center of this figure and close beside Dariel's head had been painted in some phosphorescent green material a large ansated cross, which glistened uncannily in the dimness. A small tripod above a spirit-lamp stood at the junction of the circle with the cross, and on the tripod rested a bronze bowl. Standing near was a large flower-pot filled with damp earth.

Inglesant motioned them within the figure. Then, taking what looked like a large pencil of yellow chalk from his pocket he completed the hexagon around the outside of the square, making two interlaced triangles, or a six-pointed star, broken at only one place, where a point of the star

had been left open. From this outside line traced by the stick there now rose a star-shaped veil of misty radiance like the gleam of light from virgin gold, broken only at that one place where a point of the star had been left open.

Sanna seated herself at Dariel's feet and Julian stood on the far side of her tranced form. From an inner pocket Inglesant now drew the jewel and detaching it from its chain laid it in the bronze bowl. Then he sat down close to Dariel's side and fixed his eyes upon her.

Two pairs of eyes gazing unwaveringly at Inglesant's face saw that his lips moved and Julian divined that he repeated over and over again, with an ever deepening fixity of will, some mantram or magic formula.

Minutes passed and nothing happened. Then, slowly, whisperingly, like the sibilance of a jungle-hidden python uncoiling from sleep, a bodiless presence drew out of the invisible caverns of the air. Julian sickened at the core of him with its icy menace; Sanna shook like a withered leaf; but neither moved a muscle.

Inglesant stirred, arousing Julian by a swift, prearranged gesture. After a second or two Julian forced his nerves to obedience. He stooped, and lifting Dariel in his arms bore her quickly out of the star-figure at the point where it had been left unfinished. At his heels came Inglesant, who, instantly, when Julian with his burden had cleared the diagram, completed the sixth point of the star with his yellow stick, while Julian laid Dariel on the couch and seated himself on the floor with his back to her.

There was now a complete six-pointed barrier of golden light, shutting out Dariel and Julian, shutting Sanna and Inglesant into the magic diagram. And there between them within the charmed figure brooded a bodiless will, invisible, watchful, malignant.

Inglesant now beckoned to Sanna. She wavered to him and held her bony arm above the tripod. Inglesant with a tinder-spark set alight a violet flame underneath. Afterward, with quick, skilful movements he drew from the faithful creature's arm just enough blood to cover the jewel lying at the bottom of the bowl. This done, he quickly cared for the wound and helped Sanna to the blanket where Dariel had lain. Before turning away he gave her a phial which held a quantity of the ruby cordial. Sanna had just raised it to her lips when a shattering howl, bestial and desolate, tore the silence. The hot, thick air rocked and shuddered. Gradually, out of this monstrous travail something of a sinister portent came into dark visibility. From the bronze bowl there ascended a sickly vapor and the purr of boiling liquid, while above it hung a loathsome horror that writhed and palpitated.

Behind Inglesant, whose whole attention was concentrated upon this menace Sanna half rose from the floor and stared with insane terror at the mortal throes of her enemy. Suddenly all movement ceased, as if with one desperate effort the Evil ingathered its waning energies. An instant, and it made a dark rush toward the point of the star beyond which Dariel lay. Sanna gave a smothered shriek and sprang to throw herself into its path, upsetting the tripod. The bronze bowl rolled over and from it there oozed a few drops of a pale viscous fluid upon the marble floor.

Inglesant remained like a rock, eyes and will set upon the straining specter beyond. Julian could see him there above the lambent glow, erect, pale, powerful, like an avenging angel. The horrid shape, chained by his will from the center, and checked by the boundaries of its mystic prison, shuddered slowly, slowly downward and melted at last into the surrounding night.

Inglesant now turned to Sanna and kneeling beside her put his ear against her heart. Finally he gathered her pitiful shrunken form into his arms and replaced it reverently upon the blanket. After that he threw the earth from the flower-pot over the stain on the floor, and rubbing the two substances well together, he scraped the floor, washed it, and put everything connected with the ceremonial — tripod, bowl, and water — into the big flower-pot, working them into the muddy soil.

And now the misty gold of the six-pointed star sank and died out. Inglesant spoke to Julian. "Better carry your sister down to her own room and make her comfortable. She'll sleep safely round the clock now, perhaps. Then come back here."

Julian obeyed, and while he was gone Inglesant took the flower-pot down by an outside stairway into the garden. It was still dark but he knew exactly where to go. In a sort of dingle he found a deep hole prepared and here he buried the flower-pot with its contents and, filling the hole, stamped the immemorial Evil into oblivion.

When he re-entered the sun-room he found Julian bent above Sanna's form.

"Steve!" he cried, "she's dead! I thought she had only fainted."

"Yes, Julian. You remember I warned you both to be silent? A few moments sooner and the whole thing would have failed! I would never have brought Sanna into it, but her negro blood of such pure descent, and her close psychic sympathy with Dariel were the nearest I could come to the only conditions under which this fetish could be destroyed. I had arranged with her to take a good dose of the cordial and thus put her out of danger, but she was not quick enough. She took fright and

spilled it. Even so, if she had only sprung at It nothing like this need have happened. But she cried out and through that it recognised her physical presence — see!”

He pointed to a spot on Sanna's neck as he said: “Don't grieve, dear boy — you may be sure that Sanna herself is satisfied. Greater love hath no man than this — grand old Sanna!”

Julian saw, through his tears, on the skin just below her ear a curious mark, like a brand. As he bent nearer he recognised it for a tiny, distinctly imprinted, ansated cross.

EPILOG

MID-AFTERNOON and a fresh west wind. A yacht with all sails spread, winging like a silver spirit of joy between the vast blue enchantment of sea and sky. Two figures swayed together at the rail that rose and dipped to the rhythmic ocean swell. They stood, poised like young gods of an older time, two beautiful images in sunlight white and gold.

It was Dariel who first broke the melody of sea-silence.

“Isn't it strange, Stephen, that I remember almost nothing? — only a vague feeling remains of that tormented time!”

“Not strange, my darling. You have passed through that dark fire yourself untouched. Your purity was the altar, and the white flame of your sacrifice has made you a benefactor of all the world and even of centuries to come, though they will never know of it. Who can tell, Dariel — we understand so little of all those mysterious things which make the background of life! In some far-off existence on this earth you may yourself have chosen to be the one to bring about just this beneficent accomplishment. That is what my inner sense tells me is the fact, Beloved. Knowing that, we can leave all those immemorial mysteries to be dissolved behind us forever in the silent ocean of the past.”

Books: Reviews and Comments

Life on Other Worlds. By H. SPENCER JONES. Published by The Macmillan Co., New York. 299 pp. 17 plates. \$3.00.

DR. H. SPENCER JONES, Astronomer Royal of England, presents in a very attractive form the present position of science in regard to the possibility of life on the other planets of the Solar System. In order that the non-technical reader may fully appreciate the background of fact and speculation on which his argument is based, the modern theories of the nature of the stellar universe and of the planets are explained in a clear and attractive style. The argument is supported by seventeen excellent and helpful plates.

After a brief account of the universe, and a description of the only conditions under which terrestrial life can be manifested, followed by a specially interesting explanation of the modern methods of investigating the planets, Dr. Jones marshals the evidence for and against such life on each planet. His conclusion is that the only planet of the Solar System which shows definite and apparently undeniable signs of life on its surface is Mars. Some, such as Jupiter, Saturn, Uranus, and Neptune, are too cold and too large to provide suitable conditions. Their atmospheres are extremely mephitic from our standpoint. Mercury is both too hot and too small, and of Pluto at the extreme limit of our system we know little except that it must be intensely cold. Venus, however, sometimes called the twin sister of the Earth, is the right size, and although hotter than the Earth is probably not unbearably heated. Dr. Jones suggests that Venus is in a preparatory state resembling that of the Earth before it settled down as a home for vegetable, animal, and human life.

Mars, however, has passed its prime; it is a dying planet in the "sere and yellow leaf." Dr. Jones admits that the changes of color that we can watch as the seasons advance cannot be rationally explained by anything except some form of vegetation, but as

Mars has very little water or oxygen and a much lower temperature than the Earth, highly organized forms of life seem improbable. He sees no chance of any rejuvenation. Before long even the simple vegetation will die of thirst and the desert will reign supreme.

This concept, which is founded upon the theoretical but not proven principle of universal entropy which indicates that the whole cosmos, including stars and planets, is 'running down,' as it were, to a state of equilibrium or stagnation and can never re-wind itself into activity, is not accepted by Theosophy.

On the contrary, we have reason to believe that the visible universe is only one of innumerable universes, one following another in endless succession and advancement. The same rule holds good in regard to the smaller elements such as individual stars and planets downward to the humblest forms. All is infilled with life and the principle of reïmbodiment extends through all degrees. In regard to Mars, Theosophy teaches that it is in a state of comparative quiescence before a new cycle of great activity begins. This is not incompatible with the appearances revealed by the telescope and other instruments, as described with great care and impartiality by Dr. Jones. We say 'impartiality' because there has been more division of opinion on this subject than perhaps any other astronomical line of research.

In regard to the possibility of living beings of any kind existing on other worlds than ours, modern astronomers consider it only from the standpoint of living conditions on earth, and they refuse to believe that life can be manifested on spheres where conditions are markedly different from ours.

Although no other planetary systems except ours have been proved to exist, astronomers feel sure that the Solar System cannot be unique in the universe. Some of the hundred billion or so of suns in our galaxy must surely have developed planets, and at least a few of these planets must be capable of supporting living forms approximately similar to terrestrial ones, they say. But astronomers tell us that chances against the chemical and physical combinations necessary are so great that the occurrence of 'life' must be very rare and distantly scattered.

According to Theosophy, however, 'life' is not confined to a

limited range of temperature, to certain chemical combinations, etc.: it can adapt itself to the most diverse conditions. Even on Earth primitive forms of life can withstand great extremes of heat and cold. We need only to extend this principle very greatly to realize the possibility of living beings, intelligent beings perhaps, thriving under conditions that would be fatal for us; and, to carry this idea a step farther, the conditions of life on inner, more subtil planes of substance, inaccessible by instrumental means but real enough, provide still further possibilities unsuspected by scientists.

Notwithstanding the wonderful discoveries and brilliant deductions of the great intellects who have appeared since Copernicus, our astronomy is still limited — self-limited — in its scope. The telescope, the spectroscope, and our other aids tell us marvelous things about the physical conditions of the celestial bodies at vast distances in space, but no means have yet been found by modern scientists to penetrate the invisible planes and to study the ethereal globes associated with the earth and other planets of our Solar System. The septenary laws governing the evolution of life on the planets and many other vital factors in the working of the Cosmos are not even suspected. Dr. Jones closes by saying:

The task of the astronomer is to learn what he can about the universe as he finds it. To endeavor to understand the purpose behind it and to explain why the universe is built as it is rather than on some different pattern which might have accorded better with our expectations, is a more difficult task; for this the astronomer is no better qualified than anybody else.

It looks as if Dr. Jones would prefer a more purposeful and intelligently devised universe than the soulless mechanism, fortuitously put together, however mathematically impeccable, that modern science has created from its incomplete data. Theosophy gives reasons to believe that the universe is intelligently guided, that there is no 'dead matter,' and that every celestial body is ensouled in varying degrees of consciousness. (Even some astronomers accept the last point). The "task of the astronomer" spoken of by Dr. Jones is indeed a noble one, and we may be confident that in due time the astronomer will find reasons to believe with Theosophy that the universe is in perfect accord with our highest concepts, spiritually, morally, and mentally. — CHARLES J. RYAN

The Architecture of the Intelligible Universe in the Philosophy of Plotinus. By A. H. ARMSTRONG. Cambridge: at the University Press; New York: The Macmillan Company. 1940. \$1.75.

THIS is number VI of a series of Cambridge Classical Studies, and we welcome it as contributory evidence of the interest which that third century writer commands in this twentieth century. The writer explains his use of the term 'Intelligible Universe' as meaning 'the whole cosmic order of the three hypostases, the One, *Noûs*, and Soul, as perceptible to the intellect'; and he considers the universe under the four heads of the One, *Nous*, *Psyche*, *Hyle*. The subject is described and analysed as a speculative philosophical system, and its relation is considered to Plato, Aristotle, and a number of other Hellenic philosophers. The author appears to realize that this analytical method tends rather to disintegration than to revelation, for he says:

This statement of my personal view of the validity of Plotinus's philosophical system may seem to have left very little of it standing. It is, however, because I believe so firmly in the great and permanent value of the philosophy of Plotinus that I have been impelled to make it. Plotinus is not only the most vital connecting link in the history of European philosophy, as being the philosopher in whom the Hellenic tradition in full development and maturity was brought into touch with the beginnings of Christian philosophy. He is also one of the few ancient philosophers whom we can still honor, though not uncritically, as a master, and not simply study as a historical curiosity.

To dissect a living body in search for the life-principle is to court disappointment, but fortunately we possess faculties which enable us to recognise life when we see it. From a passing allusion to Theosophy we gather that the author is not acquainted with it, or he could not have failed to recognise the flood of light which is let into the interpretation of Plotinus by even a small knowledge of the tenets of the ancient Wisdom-Religion or Esoteric Philosophy as expounded by H. P. Blavatsky and G. de Purucker. This interpretation is based on a far wider study of the ancient philosophies and religions than the author has availed himself of; so that many obscurities and apparent contradictions, inseparable from a too restricted view, are cleared up in the light of the ampler survey. Again, to Theosophists, Plotinus is not a speculative philosopher, but a hander-on of the ancient tradition and an interpreter thereof

to the particular age and culture in which he lived. He had himself traveled to the Orient in search of instruction in these ancient mysteries.

Where Mr. Armstrong speaks of the One, finding contradictions in what Plotinus says, *The Secret Doctrine*, as students will remember, speaks of *two* Ones, and of a Nought beyond them; so that it is evident that we have here several distinct ideas confused together. The same applies to the use of the term 'Logos.' Moreover Plotinus was not a mere intellectual philosopher, for he himself had attained to what he called ecstasis and what the Hindûs call Samâdhi; he was a Teacher, and his teaching included practical experience. He was a Greek, speaking to Hellenic peoples, and naturally we shall find affinities in his terminology and the way of expressing himself with other Greek writers. — H. T. E.

Witchcraft: Its Power in the World Today. By WILLIAM SEABROOK. Harcourt, Brace & Co., New York.

AS the sub-title implies, this book gives a survey of witchcraft and sorcery up-to-date. It is based upon the author's unusual experience in getting first-hand knowledge from many sources, ranging from African savages to 'more sinister jungles' in civilized cities, both in the underworlds and in exclusive circles. His earlier books of travel and adventure gave many clearcut word pictures by the trained reporter who wrote with sincere candor about his intimate stalking of the unknown in its native haunts. But he did not write 'finis' to his quest or to his own questions. In African trips he went native so far as to gain the confidence of real witches and wizards who showed him their work, and taught him what they knew. In Haiti he was duly initiated, with bloody rites, into the Voodoo cult. In homelands his 'lifelong obsession' to know about hidden things continued the search far and wide, and at every social level. Everywhere he found strange ideas and practices. He gives an amazing list of the cults of the uncanny in our midst, and says he knows most of their secrets. He shares these with his readers in a revealing cross-section of the dark doings of human nature. It is not pleasant reading; but the data are convincingly authentic, and are an honest warning to would-be 'dabblers' not to play with fire.

Mr. Seabrook says the witches wield seemingly 'occult power' so deadly, dangerous, and real, that they can kill by pure sorcery. But he adds he does *not* believe in demons, jungle gods, devils, spiritualism, telepathy, clairvoyance, ghosts, superstitions, the 'baloney of astral bodies,' 'reincarnation tommyrot,' or in the supernatural. He holds that the mediums of communication are the five senses. He shies a bit at the possible reality of extra-sensory perception, fearing that the adept in it could foreknow enough to control the world's affairs and destiny. It would argue the hideous possibility of an immaterial witch-power acting at a distance upon an unsuspecting victim. Moreover, it would overthrow his reasoned conclusion that the baleful power reaches the victim and acts there through induced autosuggestion of harm and fear implanted in his mind and emotions through his physical senses. The author states that he has seen startling and convincing things happen among witches, things beyond any laboratory control, and outside of all scientific checking. Yet he adds: "I just don't believe in them." Elsewhere, he shows honest doubt of his doubts, which fact, perhaps, foreshadows his quest continuing until he finds the Ancient Wisdom which answers all the questions.

The reason the African witch-doctors could not explain the rationale of their strange work is that they do not know it. The deeper knowledge of things belongs to the clean, percipient levels of the higher mind and spiritual intuition. The wizard, using his animal brain and impulses to strike fatally, instinctively uses certain forces as unknown to himself as the chemical action of venom is unknown to the cobra. In brewing witch's broth, no man, white or black, can see clearly through its fetid fumes, or can keep his own hands clean. Such work is done in an unwholesome milieu of blood, liquor, license, hypnotic gestures and invocations, convulsions, ignorance, and discarnate elementals and nature spirits. Moreover, the power to produce the startling phenomena which is beyond the ken of white scientists, is an evil heritage of Atlantean sorcery. These unfortunate Egos are still paying the karmic price for their abuse of spiritual knowledge and power ages ago. Nothing else explains the degenerate, unprogressive, so-called 'primitives' who know so much of harm and so little of good.

The entranced wizard is outside of his normal senses, across the invisible borderline — a 'singular point' of Jeans, scientifically — in a level of clairvoyant Astral Light pictures of no higher quality than his own life. The white magicians do know the truth because they 'live the life,' and thereby gain self-knowledge of the powers of their body, mind, and spirit. They keep the sacred mysteries secret, lest ignorant and evil minds use them wrongfully.

The 'supernatural' does not exist. Nature, visible and invisible, has fitting place, substance, and laws of operating force for every degree of consciousness in the endless hierarchy of life and being. Much that appears supra- or infra-normal or unnatural, is super- or infra-human, but is native to, and fitted to operate on a higher or lower level, or plane of existence than our present status.

Mr. Seabrook contends, rightly enough, that the image made by the witch and named and injured with deadly thought of the enemy, does not emanate any force. None the less, the symbol does serve as a focus from which the vitalized force of repeated human wish and will does emanate the curse which often comes home by repercussion. In Eddington's world of 'mind-stuff' thoughts are things, literally, and travel by psycho-magnetic air lines to find 'good reception' in mental vibrations of like quality, good or bad. The dabblers in black magic predispose themselves to harm. White magicians, highly sensitized, are protected from much evil influence which finds 'poor reception' in their rarefied atmosphere of lofty and unselfish thought and feeling.

— LYDIA ROSS, M. D.

Psychic Dictatorship in America. By GERALD B. BRYAN. Published by Truth Research Publications, Los Angeles. pp. 255.

IT is discouraging and perhaps surprising in this age of so-called Enlightenment to find that very many worthy citizens of this country are so easily subject to emotional entanglements on psychic or psycho-intellectual lines caused mostly by lack of good judgment and mental discipline. Many advanced thinkers are beginning to feel that our system of education is not based on a sound philosophy of life, and that a great change in outlook is necessary for true progress. We have to deplore the fact that the sacred name of

Mystic Truth, and teachings which have been prized for ages — nay from immemorial time — by the greatest minds of the human race should be connected even indirectly by the undiscerning public with more than one modern movement which to the Theosophist at least has nothing in common with the Cosmic Wisdom of the Ages.

Dr. Gerald B. Bryan has written a decidedly impressive book, *Psychic Dictatorship in America*, claiming to be authentic and fully documented, in which he strongly protests against the activities of the so-called "Mighty I Am Movement" established some years ago by a Mr. and Mrs. G. Ballard, and which has gained considerable notice of late. After reading Dr. Bryan's book it is difficult not to feel much sympathy with his position. Although there is, of course, a profound spiritual significance in the phrase "I AM" well known to all students of religion and esoteric philosophy, we cannot see that this present-day movement which uses the expression is in any way genuinely Theosophical.

It is not of course the purpose of the Review Department of this magazine to censure any movement which professes philanthropic aims; and we should regret having to criticize any such movement, however we might dislike its methods, which has many earnest seekers for truth in its ranks and who feel that they may have received benefits. Theosophists have always felt that if a thing is true it will prevail in time despite any currents of human thought adverse to it, and on the other hand, if it be false it will in time be revealed for what it really is and will fall. We may leave it at that; but we fear that if Dr. Bryan's statements are sustained, the evidence presented in this absorbing book will prove disquieting to many heart-hungry persons. To such we suggest that they should study the glorious teachings of Theosophy with its impersonal ideals of unselfish service to humanity, of kindness and brotherhood to all, of self-knowledge and of the spiritual reality behind outer nature and the outer personality of man; in short, the saving teachings which the true Masters of Wisdom, Compassion, and Peace have given for the healing of the world.

Although Dr. Bryan's book is evidently intended to be only a

plain recital of historical facts, the contents are as strange and dramatic as any detective story, and we appreciate the moral courage (and perhaps physical, according to his own statement) which it took to write this account. — CHARLES J. RYAN

Adversity's Noblemen: The Italian Humanists on Happiness. By CHARLES EDWARD TRINKAUS, JR., PH. D. Columbia University Press. 1940. \$2.00.

THIS is number 475 of a series of Studies in History, Economics and Public Law, issued by the University; its topic is an investigation of the character and cultural significance of the Italian Humanists' attitude towards happiness, and six persons are selected as representatives. The book illustrates a familiar remark as to the foreshortening effect in historical perspective; just as, to people standing in a thin mist, the distance seems veiled in dense cloud, which cloud however disperses when they travel into it. If we penetrate with a detailed view into these fifteenth-century humanists, our facile generalizations disperse, and we discern a motley crowd of human beings very much like what we are surrounded by in the present. Further, not only have we moderns thus generalized, but also we have too often sought to interpret these older centuries by the light of our own theories and categories, which to our ancestors were unknown. Thus, when we ask whether they were individualists or altruists, we are thinking of our own ethical use of these words; we are using characteristic modern attitudes. If they were individualistic, they were so spontaneously, not because of a reasoned philosophy of individualism; nor did they draw any such sharp distinction between individualism and altruism. They were striving to realize themselves and to find out what was worth while in life.

They responded in a series of different ways . . . to a problem which they all seemed to face, namely, how was a writer to find some meaning in his life's work when the world in which he lived increasingly valued the material things which came as a reward to the fortunate man of affairs, more than the permanent things of beauty or truth or goodness which seemed to come from study.

And perhaps, thinks the author, this was why they turned with such zest to the ancient classics.

Equally difficult is it to find warrant for applying to them our categories of this-worldliness and other-worldliness, and to contrast them with the Church in this respect; for examination shows that neither was the Church disposed to undervalue the present life, nor were the humanists dead to spiritual values. And when we try to docket people as Platonists and Aristotelians, Stoics and Epicureans, optimists and pessimists, the results are the same: these labels cannot be made to stick. In short, in this kind of examination, the forest disappears, and only the trees remain. The chapter headings are: The Happy Humanist, A Modern Creation; The Medieval Christian View of Happiness, The Problem of Life for the Humanists; Theories of Man and his Fitness for Happiness; The External Conditions of Life; and Some Afterthoughts. — H. T. E.



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THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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“LEAD US NOT INTO TEMPTATION”

L EAD us not into temptation, but deliver us from evil.” When the Avatâra Jesus made this beautiful statement to his disciples, he made it to help them. If you read the New Testament of the Christians, you will there see that this prayer, as the Christians call it, was given to them for use. And therefore the entire prayer is based on psychology and must be read from the standpoint of psychology. I don't mean the psychology of the present age, which is little more than a kind of — it is hard to describe — a kind of sublimated physiology; but I mean the psychology of the great seers, the titan intellects of all times, in other words, the science of the human soul, the intermediate part of man; not the spirit, not the body, but the soul.

The point is a subtil one: do you know that when you wish to avoid doing something that you realize is not good for you, one of the best things is not merely to face the fact, but to state it clearly through your own mind? Often the ugliness of the thought or of the action repels. The temptation is seen in its proper outlines. Thus it is never the Higher Self or the god within, what the Christians call God, which ever leads one into temptation. But the higher

parts of our being, the spirit within, the god within us, is exercising upon us constantly the inner urge to do better, to be more, to strike out, to awake, to cast off the slumber and be and do. And often this wonderful brain mind, which is not, however, as yet fully evolved, cannot get the true import of the inspiration from above and it distorts.

Remembering these facts which you have been taught, this is the import of the Avatâra's speech. The very fact that you will say to yourselves in an uprush of aspiration: Lead me not to follow paths which appear holy or which are veiled in the illusory colors or glory of what I want, lead me not to be tempted to what seems to be high, but deliver me from these things: These very thoughts in the mind make the temptation to lose all its seduction. The outline is seen for what it is.

You know the old fable about stripping off the garment which deceived the knight. He sees coming towards him the yearning of his heart; he is on trial, a knightly course of trial. Will he succumb to the temptation which seems to be the very yearning of his heart? Nobody knows. He is on trial, the trial of the knight. He steps up to the seductive illusion, pulls aside the enchanting veils and sees the death's head. This is the meaning.

The very fact that Jesus warned his disciples to take this as their aspiration every day, showed that it had a psychological veritable protection for his disciples; in other words, they were to build up what modern psychologists call a framework or wall of thought around the mind.

Modern psychology has struck one truth, and it is that temptations come to us because of what modern psychologists have called schizophrenia, a long, ugly Greek word which simply means the good old-fashioned statement that a man's nature is often divided against itself. Schizophrenia means split mind, split personality. The good old saying was, a mind is often divided against itself, or, we are in two minds about it. That is what they mean today with this horrible Greek word schizophrenia.

Now what is the psychology of this thing? It is this: Weld your mind together again into one and you won't succumb. Every decent man knows the truth of this if he examines himself. We

fall into temptation because we allow our mind to become split, one part of the mind to bemean the other and then we scheme. "Can we not get away with it?"

In other words, don't try to ride two horses. Once the god within bathes our mind, our brain, with its holy light, with its love, schizophrenia becomes a horror of the past. Refusing to allow this mental division within ourselves, we become single-minded; we sense the inner divinity; and when this is possessed in extreme degree we have a Christ or a Buddha. These have appeared among us. There is no reason why they should not appear today.

— G. DE P.

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More than a Diploma Needed

THE Brotherhood of Compassion . . . is not a mere association of congenially thinking people, like a club, or a church, or a political or social fraternity. One does not become a member of that Brotherhood by signing a printed form or receiving a diploma. To become incorporated in this Brotherhood means that one must have to some extent changed one's nature into the same kind of psychological and spiritual *stuff*, so to speak. Only this can so change a man that he becomes an actual living cell in the tissue of this Brotherhood. It can almost be called a matter of alchemical or spiritual chemistry. You cannot combine into one substance two chemical elements which have no real vibrational affinity. You may bring them together under all sorts of conditions, but you cannot fool Nature. Utterly disparate elements will not combine under any conditions. And a man's mind and soul must be in harmony to some extent with the Nature of the Brotherhood of Compassion before he can, as a member of the T. S., be absorbed into its inner body.

— LEOLINE L. WRIGHT: *Mahâtman's and Chelas*, Manual No. 13

The Making of a Gospel

PHILIP A. MALPAS, M. A.

MOST of us have found our Gospels ready made and it has not occurred to us to speculate as to their birth. Millions of us have accepted them as simple history, in fact as 'Gospel truth.'

To avoid a long story, let us assume that we are at the beginning of a gospel-birth and that it is a single event, not spread out.

From the great storehouse of all wisdom and all the wise men of all the ages comes a Teacher — high, medium, or low, according to the ripeness of the time, or the reverse. He desires to set going keynotes of spiritual aspiration to last a certain time, until other Teachers and keynotes are due. How shall he do it? First, he must have a pupil or pupils — that is the aim of a Teacher. There may be pupils intellectually ready and, with luck, also spiritually ready, to assimilate and digest more teaching than they have. The Teacher's business is to lead them as far as they can safely go, if possible at that point dropping them as incapable of further progression at the moment, and not as opponents or enemies. Best of all is the rarer case where they never cease to progress. Delicate management is required, because the Teacher knows the tendencies of the imperfect human, like a moth with a candle, to oppose the Light when he has failed to advance with undazzled vision beyond a certain point of approach. Therefore caution is necessary. Also, how can he clearly express spiritual truths in terms of the intellect, however brilliant. In fact, the more brilliant the intellect unguided by the spirit, the more difficult it is for the spiritual light to penetrate the man's character. Only an approximation is possible, the closer the better.

The time is ripe; the pupils, whose destiny it is from past actions, are born in the time of their Teacher, and he begins. One lifetime is a very short period to found and establish a school, even among old pupils who are now to have their next chance. So the Teacher

sometimes knocks at a strange door. He demonstrates certain unfamiliar laws of nature, which are often called miracles. Although in early Christian literature we find complaints that, though there are no 'proofs' of the miracles of Jesus the Teacher, those of Apollonius, who lived a hundred years or so later are well known. The one who complains is perhaps unaware that the 'miracles' of Jesus are not meant to be actual incidents in daily life, but types of a Teacher's credentials. They are dangerous credentials because of men's ignorance — either they may kill him as a sorcerer or they may worship him as a God, neither of which courses is welcome to him. What he wants is to awaken their spirituality and get them to live the spiritual life for themselves. And if they are very intellectual or psychically inclined, those qualities are often great stumbling-blocks, sometimes almost insuperable.

So he attracts his pupils as best he can. Soul calls to soul, and they recognise him according to their degree of perception.

He forms a school. There are pupils of very varying degrees. How can he amalgamate them? By forming degrees of classes. Also by teaching allegorically, "as through a glass darkly," to the least progressed, "face to face" with others who are ready.

His teaching is the story of man's evolution in theory and if possible, practice. So he builds up a 'legend,' a 'mystery,' and uses it as a lodge-ritual or drama of Everyman's life, now and in the future, in 'life' and in the great intervals between lives that men call 'death.' Perhaps he chooses only a certain aspect or part of that non-stop life which we may call life-death-life.

Sometimes the allegory or symbolism is built up on familiar figures known to the intellect which can be used, so to say, as *language*, to describe the soul-processes which no intellect can really define.

One Teacher takes the symbolism of building a Temple as that of the building up or evolution of the soul, the Man. Another takes the Vineyard, and the intellectual-minded actually confuse the spiritual Wine of Life, the true Bacchic communion, with alcohol! The Sheepfold is a beautiful and graphic symbolism. The Bread or Corn is one of the most sublime. The Heavenly Marriage is also grand in its conception, but in the present state of mankind's

development so little likely to be interpreted spiritually and not materially that it is very dangerous — as some early Christian sects found it. How can the public be expected to understand the symbolism of marriage among ascetics as spiritual symbolism and no more? Trees, doves, serpents, dragons, children, fishes, crosses — all have their uses as descriptive figure-material for such a symbol-ritual.

Because of the inevitable misunderstanding and degradation in the hands of untrained or unpledged disciples or profanes, it is necessary to keep the ritual secret or private, or at least its real application and working.

There were wise Greeks who said that Homer and Hesiod ought to have been condemned for their stories of the gods and their failings. They said they were a direct encouragement to bad men to do the same. But these stories were high symbolism and should have been kept for the crypt, the lodge, alone, where they were known to be symbolic. The same applies to many Bible stories of the little tribe of Jews in Palestine.

A very good plan for such a lodge-ritual or symbolism is to take the story of a man standing symbolically for every man, and show him coming through struggles to the goal of everyman, the spiritual state of a god.

Suppose such a Teacher wanted to build up on the beautiful Temple symbolism. He could take the Temple — the Great Pyramid, for instance, which some call El Harran — and show a great builder constructing it. The builder and the Temple could really be the same, separated for purposes of symbolism. Is not Man the builder of his own temple, himself?

The details of the building can be elaborated in any direction. And there you have a wonderful story, as a lodge-ritual. It would take too long to go into detail, but we can imagine the typical man being named *Hermes* with the strong guttural 'r'. In the Egyptian language he might be connected with coens, cohens, or cowans, or priests, and some Egyptian form of the word *Hermes*. But in the Orient the word might well be chohans. The point is that all these names can be 'localized' in forming a new ritual-story for any particular people or place. Thoth, Khnum, Kheper, Isis, and all the

whole host of names might well be adapted from Sanskrit equivalents to make an Egyptian god-story.

A hint is even given by Plato and H. P. Blavatsky that Atlantean names were so transferred to Egyptian equivalents and thence to other Greek equivalents, each language concealing the story behind the name.

Our Teacher then, of high degree or low, might wish to transfer, or localize, shall we say, an Egyptian ritual into a Hebrew ritual. He would take the name Hermes in its Greek form and render it say 'Hiram,' each form of the word containing the essential consonants H-rr-m. Thoth he might make into Tot or D-o-D, Daud or even David, the 'writer.' Sol-om-on, the god-name in three languages, fits in very well with Suleyman or its variations, Salamon, Salmon, etc. Just as in Greek Sol-on is also "the wisest man who ever lived."

So a purely local ritual may be built up of Egyptian, Chaldaean, Hindû, or Atlantean elements. The hierophant and the adepts know perfectly well what it all means, but the lower degrees know in ever more veiled form, until the profanes — those 'outside the temple,' if they get to know the stories and names, know nothing of their real significance. In time, as corruption and materialism increase, the inner meanings are lost or, for safety, withdrawn, and you have the exoteric local story as 'history,' or at least myth or mythos.

I have never heard that the Jews made of Hiram a god, much less worshiped him. If they did so, it must have been very much in secret. The Temple story is very beautiful, and every word has its inner meaning down to the very open confession that it was "made without the sound of axe or hammer" or any noise. The growth of the soul always is in the silence. But I have no doubt that there were many neophytes who became 'Hirams' for the period of their initiation before as many 'Solomons.'

It is easy to figurate some later Teacher who desires to give a new spiritual impulse to some group, perhaps not a high teacher, or possibly a high teacher unable to utilize his full strength owing to the quality of the time and the pupils, working with a group in a downward cycle preparing for a period of worse materialism than usual.

He might also choose a Hebrew setting for his ritual. 'Man' is 'Ish.' Joshua the 'Savior' is also a form of 'Ish,' 'Ish-u,' shall we say. Rendered more Latin or Greek in form it is the same word as 'Jesus' or 'Iesous.' The story of the Chrest — the pilgrim, the man, the neophyte, the struggler towards spirituality, is a very good figure for the Ish or Jesus.

It would take too long to go into all details, but the general idea is clear. A ritual is built up, and like all others made by experts; it is a beautiful allegory of the soul's, or man's evolution, and his hothouse evolution also, so to say, or initiation.

But whatever the lodge or sect or brotherhood or gnostic association that used this little ritual, it became more or less public and therefore inevitably corrupt through lack of knowledge. In some inexplicable way the Chrest became tangled up with the Christ — quite a different affair. The Chrest does not become a Christ before he dies the initiation-death, but how were the uninitiated to know that? The result is that at some later date a wholesale substitution of 'Christ' for 'Chrest' occurred, or even for 'Jesus.' Quite in line with this is the odd deletion of the name *Jesus Barabbas*, because no one could understand that such a bad *man* and *criminal* (instead of a personified human principle!) could bear the name Jesus. (But a few of the oldest MSS., or copies of them, still retain the *Jesus Barabbas* — Jesus the son of the Father!)

We have run a little ahead of our story. The original 'gospels' might have been small fragments, each complete in itself, which were later hammered together in the Museum at Alexandria into what we call the gospel. At some point along the line it was evidently decided to make the mythos into history and a real living historical man was sought as the typical Ish or 'Man' (*Mensch*). It was not difficult to find one. There was a great Avatâra who had chosen to be born in a Syrian or Palestinian body, or if you prefer it more accurately, a divine power chose to overenlighten a highly spiritual being who in his turn had chosen a Syrian body. That was in the troublous reign of King Alexander Jannaeus of Judea, there or thereabouts, say 120 B. C. His name might or might not have been Jesus, or that name might have been given him in view of the Savior and Ish and Joshua implications; often a mystic name

has many meanings. This historical figure, almost unknown to history as to his personal life, was dovetailed into the beautiful and significant mythos, and the ritual became 'history.' More, this grand figure even came to be worshiped by the profanes as a god — not that they quite know what a god is or might be, but a sense of vagueness adds to the illusion.

So now we have, launched upon the world, the exoteric story of the personified Man or Soul on its way to Godhead. And the 'gospel' has become a very exoteric gospel indeed.

One could write volumes on the theme, but we have said enough.

A final hint may be given for thought. Has anyone ever thought of the lower class of gods who are the creator and creators, and the higher — the architect? The Creator god is not a high god at all except for the uninformed public — the pro-fane. One of the most ingenious and beautiful Gnostic mythoi describes the origin of Christianity as being the supplanting of the material, violent, revengeful, material God of the Jews by the much higher Gnostic God, Jesus or Christ, the architect God, because the creator, the workman, the builder god, did not know he was not the highest, and therefore was making a sorry business of his reign, impossible to continue as such.

But the Creator principle is still very beautifully allegorized and symbolized in its place. It is the Jot or Jod, the tenth letter of the Hebrew alphabet. And it has a very striking resemblance to the Western word God, Gott, and its variations. I believe it is one of the Siva symbols, equally beautiful to a beautiful mind. You might write it as 'I' in Hebrew and 'G' in English.

The word 'Evangelion' in Greek, which we translate Gospel, would also bear a little thought, remembering that these adept ritual-makers more than often hid meaning after meaning under the 'cloak' of the outer word or narrative, and especially names. Some sort of a play of the words is made as meaning the 'good message' the good-spel or god-spel, the gospel — but there may be other and not uninteresting derivations for our cryptographers who know the Gnostic methods of 'concealing while half-revealing.' Who can say?

The Language of Symbols

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

Poets and prophets, heathen and Christian, alike express themselves symbolically, and, if we believe that this language prevailed in the early ages of the world, before the external and intellectual life had predominated over the instinctive and emotional, we must conclude it to be the natural language of man, who must therefore have been gifted with a conformable faculty of comprehending these hieroglyphics; and hence it arose that the interpreting of dreams became a legitimate art. Long after these instinctive faculties were lost, or rather obscured, by the turmoil and distractions of sensuous life, the memories and traditions of them remained, and hence the superstructure of jugglery and imposture that ensued, of which the gipsies form a signal example, in whom however there can be no doubt that some occasional gleams of this original endowment may still be found, as is the case, though more rarely, in individuals of all races and conditions. The whole of nature is one large book of symbols, which, because we have lost the key to it, we cannot decipher.

— CATHERINE CROWE: *The Night-Side of Nature*

WE recognise here an intuition of that universal mystery-language spoken of in *The Secret Doctrine*. The author is writing of symbolic dreams, of which she narrates many instances. She points out that the interpretation of the symbols is the same with all peoples, as, for instance, deep water means trouble, and pearls mean tears; and comments on the quickness and facility of this language as compared with the labored process of verbal speech. It is to be observed that this symbol language, as here conceived, is not of the nature of an arbitrary code, agreed upon by persons desirous of conveying information to those possessing the key, while withholding it from those who do not. It is a *natural* language, based on existing facts. In this language a single symbol, such as a tree for instance, conveys a sort of compound or general idea, a root-idea underlying a variety of particular manifestations. The intuitive faculty would grasp the whole of the meaning at once, as a thought without words; whereas the ordinary mind has to decipher the various meanings laboriously one by one, and any Teacher trying to explain the matter may be thought guilty of contradicting himself by saying one thing at one time and

another at another. Or take the geometrical symbols, triangle, circle, cross, etc. Is it not possible that, to the unclouded inner vision, no interpretation whatever would be needed, because the mere symbol would convey the entire meaning in a flash?

In the language which we customarily use, words stand either for concrete objects or for abstract notions. These abstractions are based on our experience in the physical world of consciousness. But what about other worlds and their conformable planes of consciousness? Is it to be expected that we should find there the same objects and the same abstract ideas as here? If so, it would be the same world and not a different world. Then why may there not be a world where the language is in wordless pictures, and the mind exercises a corresponding faculty of seizing the import of these pictures in a flash? The writer quoted above surmises that the highly intelligent in the ancient world could not have been satisfied for so long with a mythology which to us seems idle stories, if this mythology had been really such and nothing more. And it may be that they never troubled to 'interpret' what to them seemed in no need of interpretation.

We think here of the true nature of art and poetry, of the ability of some minds to appreciate them, while other minds do not; and of attempts by these latter minds to explain and analyse the poetry and the art and reduce it to some system. We think of the minds of little children and of primitive peoples; and we begin to realize how the intellect (which of course has its own proper uses) clouds over these natural primitive faculties, these intuitions, these direct perceptions. All this links up with the doctrine of universal correspondences (also treated of in the book just quoted), and of how all things are interrelated one with another. Upon the knowledge of this natural fact rest such things as sympathetic cures, amulets, sympathies and antipathies, totems, etc. There is a vast fund of knowledge about Nature which we do not possess, or perhaps have forgotten; and our attempts to explain these mysteries in such a way as to make them fit in with our own systematized acquaintance with physical Nature seem rather crude.

It is suggested in the quotation at the beginning of this article that our loss of knowledge has been due to a lack of simplicity, and

that our inherent faculties have been obscured by our physical senses and our reasoning mind. And in this respect children, animals, and primitive peoples may be our superiors. It is of course true that we must become as little children in order to enter the Kingdom of Heaven, and that the pupil must regain the child-state which he has lost. Yet this return to simplicity does not imply retrogression; it is futile to attempt to set back the hand of the clock. Our philosophy shows us that evolution winds along a spiral path, ever bringing us back to a phase similar to one which we have left behind, yet always one rung higher. The concentration of attention on physical matters, and the development of intellect are necessary stages in evolution; but we have to develop our intellect, not allow it to develop us.

Symbols then are not arbitrary chosen signs, but pictorial representations of compound ideas, which ideas cannot be grasped as wholes by the reasoning mind, but only in successive aspects; while to grasp the entire meaning in one flash requires the use of a higher faculty, which we may call intuition — one of the things we are called on to develop.



The Value of Technical Theosophy

The study of technical Theosophy is so interbound with ethics, that technical Theosophy itself induces a love for ethical study as well as *practice*; but in addition to this splendid ethical uplift coming from the study of technical Theosophy, technical Theosophy is in another and still greater sense an enormous aid because it captures man's mind, intellect, imagination, and aspiration, and lifts these on upwards. Such technical Theosophical study gives man the reasons for things, the reasons for acting aright, and thus satisfies the inquiring intellect as well as giving wings to the higher imagination. Hence its great value.

— G. DE PURUCKER

Send In Your Questions!

What is the exact state after death of a person who commits suicide to avoid present conditions? Does he remain in a temporary state before entering the rest due to one who has died a natural death?

G. DE P. — Yes, a temporary state, and it depends upon the suicide's character as to just what kind of state this temporary state is. As ye sow, ye shall reap. All suicide is wrong, ethically and in every other way, for it is cowardice, it is shirking; and you know what happens to shirkers in life. As I have often said before, every human being is born with a certain magazine and reservoir of vitality; and the composite entity which is man holds together until that reservoir of vitality is exhausted. Then the composition breaks up. The spirit goes to Father-Sun; the reincarnating ego goes into its Devachan or heaven-world of unspeakable peace and bliss; and the lower parts break up and dissolve into their component atoms.

But in the case of a suicide, here is one, a human unfortunate, who, it may be harassed and wrung by sorrow and pain, in folly takes his life, thinking, blind man, that he can thwart Nature's purposes. He simply destroys the body, and all the man remains in the astral world in conditions which are at the very best the reverse of pleasant; and in the cases of evil suicides — men who suicide and who have also been extremely evil men — in their cases they are in a condition which is awful, for their whole consciousness is burning with all the unholy passions, hates, loves, fears, terrors, dreads, which caused them to commit suicide. They have no escape; in taking their own life they made the condition a thousandfold worse.

But there are suicides and suicides, and the individual case depends upon the individual suicide. That is all there is to it. The mental state in which the suicide was before he committed the act, continues in the astral world, but intensified tremendously. Of course the time will come when the reservoir of vitality will be exhausted; and then whatever of beauty and grandeur and spiritual

light there was in the soul of the suicide, all this receives its recompense in the Devachan then. But suicide is cowardice, and this should not be forgotten.

What happens to those who are slain in battle?

G. DE P. — I daresay that the questioner thinks there must be some identity in what happens to those who are slain in battle and suicides, merely because the death in each case is quick; but it is not so. It is the motive, in every instance of violent death, whether wilful suicide or murder, or death in battle or accident, which governs the post-mortem state. Those slain in battle sink into utter unconsciousness, for in them there is no stain of cowardice seeking to shirk the duty, as in the case of the suicide, and therefore no harrowing anxiety, no harrowing and corroding fears of life itself. Those slain in battle simply lapse into blissful unconsciousness and so remain until the reservoir of astral-physical vitality is exhausted. Then they enter the Devachan, the heaven-world. Nature is rigidly just in all her rules and actions, because she is rigidly compassionate. Compassion, remember, means law, harmony, regular procedures of cause and effect. The very heart of Nature's being is compassion. The man who dies in battle, and the man who gives his life to save the life of a brother, are very much the same. Unconsciousness, dreamless and inexpressibly sweet, that is what they receive until the reservoir of vitality is exhausted; then they enter the Devachan, or heaven-world, and therein remain in inexpressibly beautiful and blissful rest until the next reïmbodiment on earth.

I have studied the technical Theosophical literature and understand that man is a composite being. Also, I have read about what happens to the seven-fold hierarchy 'Man,' when he dies, but has not Theosophy also an ethical side in regard to death, with love and compassion?

My question is: What consolation for the heart, what inspiring hope and courage, does Theosophy give to those who fear death, to the dying, to those who have lost their loved ones?

G. DE P. — Theosophy teaches that death *per se* is not to be feared. It is a change to a better state, but only when death comes naturally. This questioner evidently has not read much of our Theosophical literature, wherein he would have been told that ethics are

of the very essence of every doctrine that Theosophy has. Ethics are of the very structure of the Universe, for they mean harmony: that right is right, and that wrong is wrong, and that the correct thing is the correct thing, no matter when and where it is; also that the straight thing is the straight thing no matter where and when it is.

The ethics of our teaching regarding death are what I have so often stated: That it is naught to fear; it is inexpressibly sweet, for it means ineffable rest, peace, bliss. When a man dies, he enters into the great Silence, just as happens when a man falls asleep and later awakens. These few words tell you the whole story, although none of the details of the story.

Do you remember what Robert Louis Stevenson wrote in his *Requiem*? He wrote this for his own grave, they say:

Under the wide and starry sky
Dig the grave and let me lie;
Glad did I live and gladly die,
And I lay me down with a will.

This be the verse you grave for me:
"Here he lies where he longed to be.
Home is the sailor, home from the sea,
And the hunter home from the hill."

Ay, very beautiful, for in it the spirit of Robert Louis Stevenson spoke; but why did he say: "Dig the grave and let me lie." Don't you see here the old horrible thought that the man is his physical body? I would have written: "Dig the grave and let me go free." I, an incarnate energy of the Universe — can you keep me within a grave? I, a flaming intelligence, an imbodyed spirit, can you enchain me within a coffin? Ay, the very bonds of the world are too small for me. My soul is native with the stars, and whether it be Canopus or Sirius, or Stella Polaris, there I dwell on familiar terms. There I belong. Free me! "Glad did I live, and gladly I die, and I lay me down with a will. This be the verse you grave for me. Hence he has gone, where he longed to be."

Take the case of one who dearly loved someone else on earth, and the one who loves, dies: Does the dead one who loved, continue to love?

G. DE P. — A very natural question indeed. The very meaning, the very essence, of the heaven-world state, or Devachan, is bliss

and love, because bliss and spiritual yearnings have as their main motive-power that abstract impersonal function or energy of the human spirit which we men call love. The Devachan signifies all that is beautiful and good and sweet and holy and true and clean and pure. Love is immortal; it continues always; and, mark you, the more one loves, of course impersonally, the nobler he becomes. I don't here mean the ordinary gross, passional love, for that can be even of the fires of hell. But I mean that inexpressibly sweet, divine flame which fills life with beauty, which instills thoughts of self-sacrifice for others. Love of that kind, impersonal love, is the very heart of the Universe. Therefore, I say, the one who loved and who died, loves still, for it is of the fabric of his soul.



Three Stages of Interest

There are three stages of interest, developed by the study of Theosophy:

1. That of intellectual inquiry.
2. That of desire for personal culture — to be met partly by the books prepared for that specific end, partly by the periodical magazines expounding Theosophy.
3. That of personal identification with the Theosophical Society, an association formed in 1875, with three aims — to be the nucleus of a Universal Brotherhood; to promote the study of Aryan and other Eastern literatures, religions and sciences; to investigate unexplained laws of Nature and the powers latent in man. Adherence to the first only is a prerequisite to membership, the others being optional. The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths, only exacting from each member that toleration of the beliefs of others which he desires them to exhibit towards his own.

— W. Q. JUDGE: *An Epitome of Theosophy*

INVITATION TO THE TEMPLE — II

Condensed from a lecture
given at Point Loma, California.

Is Our Universe Mad?

W. EMMETT SMALL

I DO not like the title of this talk. It is so patently absurd. Do you honestly think our universe mad? Then you belong to those unfortunates who have no purpose in life, who see no reason for it, no majesty, no dignity, no grandeur in universal nature. Such a person is an unhappy egoist, himself the center of all his immature and essentially emotional thinking. If the universe is mad, we as parts of that universe are also mad — throughout. Not one person could remain sane, because such sanity would be foreign to this universe: the less partakes of the whole and cannot have or be something that the whole is not. With no purpose or plan, we would be drifters in cosmic space, come into existence somehow — by chance; drifting along somehow — by chance; and yet somehow doomed to some sort of end — by chance. It is absurd.

Or you belong to those unawakened ones who see in all that happens an erratic obedience to the decrees of a God outside our universe who sits in judgment on us and in his own whimsical, wayward, or cruel way metes out penalty or recompense to the children of earth. Such a person is dead in his intuitions, dead in his ability to draw direct and conclusive deductions from the facts of nature staring him in the face. Were such a hideous Being a true thing this universe would indeed be a madhouse with raving lunatics its inhabitants. But in such case they would *all* have to be maniacs. There could be no sanity; for the part must share what is the whole and cannot have something that the whole does not have. It is all absurd.

Or believe with all decent thinking students of life and of the Ancient Wisdom at the heart of all religions that Law and Order and Cosmic Justice guide our lives. Isn't it obvious? Look around and see the orderly procedures of nature. Just because

a single individual falls ill and experiences suffering, is there reason to say there is no law in life? It is, if we observe but closely enough, a very exemplification of Law. Just because the world is busy cutting each others' throats now and a riot of senseless war is sweeping the world, is no sensible reason to say the *universe* is mad. The world is sick, temporarily mad if you will (because the people in it are temporarily mad), but that itself is because there *is* Law and Order in universal life. One cannot for long transgress Nature's laws without retribution. But that retribution we make for ourselves and are responsible for. And this effort toward adjustment we witness today in disturbed equilibrium.

And yet perhaps these times, just because suffering is more rife, sorrow and heartache more universal, make us think harder on life's problems. Why are we here? Where are we going? Who are we? What is the meaning of it all? But the philosophic rationale of it all, it is plain, remains unchanged were the question whether only one single individual is meaninglessly killed, or whether a million individuals suffer such a fate — if such were the workings out of mere chance or haphazard, or the cruel whimsies of an extra-cosmic God. Whether one single individual suffer from lack of milk or bread, or a million individuals so suffer. The fact that *one alone* should so die, so suffer, would be atrocious, and reflect the reign of Universal Haphazard or Universal Cruelty.

It is absurd!

Law and Order prevail throughout universal unending Nature.

We need grand cosmic ideas to sweep clear from our brains the cobwebs of musty hand-me-down thoughts from past generations. Then the sunlight of truth can pour through the windows of our souls and its warmth shall give us spiritual energy so that we shall revive and accomplish worthy things.

Our views of life, that is those characteristic of the average man today, are far too parochial. We still want to hug the outmoded. We are not daring, not selfless enough. We must learn to view man as an immortal being, an eternal pilgrim, who wends his cyclic way from invisible world to visible world as what we call birth or death periodically claims him. We must view man therefore not alone as a child of earth but rooted in the *universe*. *Man is a little*

universe. He partakes of all the substance and energy of the universe. He is fundamentally at one with it, a vital factor that can co-operate with Nature and work constructively with her, or destructively against her.

We have here touched on three points of doctrine as old as thinking man: The Law of Analogy, Cyclic Law, Karman.

Here is an analogy: The physical body is itself a cosmos in miniature, where law and order abide, and action and reaction are the fundamental law.

Here are examples of cyclic law: the expansion and contraction of the human heart; the turning of the wheel of the year bringing winter, spring, summer, autumn; the ebb and flow of tides.

And Karman, means action and reaction; it is the law of consequences, that what a man sows he reaps.

The sun is the beating heart of the solar system. The sunspot cycle of about eleven years corresponds to the contraction and expansion, systole and diastole, of the human heart. The little universe of Man and the larger Universe of Nature follow the same orderly pattern.

The evolution of great races, called root-races in Theosophy, is governed by cyclic law; four distinct cycles:

a golden age, of	1,728,000 human years
a silver age, of	1,296,000 human years
a bronze age, of	864,000 human years
an iron age "black with horror," of	432,000 human years

There is a sequence in these cycles of the digits, 4, 3, 2, which run throughout all esoteric numerology. The sun takes 25,920 years to make a complete revolution, called a precessional cycle. We breathe 25,920 times in 24 hours, figuring 18 breaths to a minute. The human heart beats 72 times a minute. It takes the sun 72 years to pass one degree along the zodiac. In one hour the heart has beat 4,320 times, the same digits that refer to the great races of mankind. From these few examples we see that the entire cosmos is permeated by One Law, and that one of the keys to understanding this is through Analogy, which H. P. Blavatsky speaks of in *The Secret Doctrine* as "the guiding law in Nature."

We do not believe in a soulless mechanistic universe, fortuitously put together. We believe in a universe that is intelligently guided, in which there is no 'dead matter.' We believe that every celestial body is ensouled in varying degrees of consciousness. Nor do we believe in what scientists today call 'entropy,' that is that the whole cosmos is running down to a state of stagnation without the ability to re-wind itself, "pointlessly grinding its way towards ultimate stagnation and death," to borrow words of Aldous Huxley — to make a picture which he for one does not believe. But we do believe in the birth and death of a planet and — its rebirth, its reïmbodiment as a planet again, a more evolved house of life. And what we conceive of as our visible universe is only one of innumerable universes in endless succession and advancement, wherein law and order and harmony prevail.

You have your choice again: either a lunatic universe or an ordered universe. If you cannot picture the latter in cold reason, can you not at least dream toward what your own commonsense, if not your inner intuition, must tell you is sane and purposive? Then perhaps with your daring knowledge will come, and perhaps with a de-centering of thought on your own ego and its all-importance, understanding will come of grander vistas in life, happier and brighter destinies for all beings, and a feeling of that ineffable mystery of our oneness with the very Heart of Being will steal into your soul enlightening it with this deathless message of hope.

There comes a certain confidence and peace when one is drawn within the sphere of influence of one who knows — knows something of life. A seasoned and experienced man, you say, one in whom you have confidence, one on whom you instinctively rely and whom you intuitively trust. This same confidence and knowledge Theosophy brings you, and in greater abundance than what any man can offer, unless indeed that man himself be an initiate of the Mysteries. You become through a study and a practice of this ageless wisdom wise in life. Why? Because you gain thereby a vision of the travel life unreels for every pilgrim. You hold in your hand a map which is a guide at least to some of the intricacies of the journeying reserved for the soul. You discern plan, order, pattern. You recognise what is perhaps best called The Path. This is not madness.

This is not whimsy, nor erratic favoritism. It is Purpose. It is not Chaos. It is Order. It is not Chance. It is Law. It is Justice.

I know of many scattered throughout the world who have such an understanding of life. They have found it through the help that Theosophy brought them. They are of all walks of life. They occupy various and varying stations as recognised by social standards. But they are illumined. They have an inmost center far from all outer madness where is peace, confidence, strength, and spiritual illumination. In degree of course. But what they have, each one of you can have. In fact, you too share it, though perhaps not wittingly, because you are one with the universe.

Free yourself from identification with a madness which means an alliance of your best energies with the mean and ignoble side of you. Rise within yourself and awake to your own inner possibilities of accomplishment. Recognise yourself as a living god and your body as the temple of that living god. Abandon the petty, the parochial, and embrace the universal.

Thus we grow. Thus alone do we in our individual human universes — our own selves — keep order. Thus do we co-operate with Nature, work constructively with her. And when this active co-operation becomes purposefully directed and enlightened by a vision of the future destiny of mankind, we become the Seers who are the Pillars that support the world.

Again we ask, Is our Universe mad?

But all great disturbances are opportunities to show balance, sanity, firmness, vision, action moderated by purposive vision, a lack of wastefulness, economy of mere gesture: a challenge. Who and what are we? What are we here for? What is our duty? Is there any duty? Why did we get here? Where are we going?

Some say Echo mocks in haunting ricochet of imitative sounds taunting, What, Why, Where?

The old old Wisdom says the inner recesses of one's nature are awakened if one is self-forgetful and sympathetic for the welfare of others. Expand your thought. Seek to learn the fundamental lesson of the ancient sages: *Man and the Universe are one. Inseparable!* Man is a reduced universe, quantitatively if you wish; but not qualitatively. The potentialities of both are the same. The

underlying laws are the same. The only difference is in degree, not in kind — degree of inner expression and unfoldment. You are spirit of the Spirit of the Universe, soul of its Soul, body of its Body. Divinity, Spirit, Intelligence, Love, Power, breathe through both.

But power lies in restraint as well as in release. Action withheld is as strong, if not more potent at times, than action delivered. Power lies in kindness, warmth of understanding, purity of motive, and *determination to be just*. Riot is unleashed, uncontrolled power. The latter sweeps like an epidemic over the 'moon-stirred multitude'; the former derives from the sun whose beneficent rays kindle spiritual life and fructify all things.

What happens is the just desert of actions. This is karma. Evil actions have brought evil results and will bring evil results; good actions have brought beneficent results and will bring beneficent results. Cleave to that fundamental idea, and apply it in scalar degree to individual, nation, humanity. *We reap what we sow. What we sow.* Sooner or later. This is not a sign of madness. It is the steady signal-light of Order.

Let that thought act as a deterrent in our thoughtless escapade of life, our mad careening from one alluring though unsubstantial excitement to another. That path leads to insanity, imbalance, moral degradation, rottenness and disintegration. The other to peace, honor, fruitful growth, along moral and uplifting lines, to integration and balance.

The only way to view this present bouleversement of normal conditions in the world is to recognise it as a transition time from one era into another, the birth of something new. And all birth is accompanied by pain, often destruction, and always by an upset of normal conditions. Let us hope with the intense longing of our hearts that something constructively grand and sane and balanced and beautiful will finally emerge from the awful conflict.

And now let us turn our eyes to the stars, stretch our thought outward to the stellar sweeps of Rigel and Orion and Betelgeuse. Those bright spheres were once but inexperienced globes, electrons in comparison with their present attainment. And yet aeons and

aeons ago they had locked up within them those qualities that now appear as Rigel and Orion and Betelgeuse.

Within the inner sanctuary of the human heart lie the powers thus to expand. Some day to come you and I shall live and breathe and move to the immense sweep of stellar magnitude and shall hold intercourse in high dignity with the galaxies.

Lies madness this way? No, but Order, Harmony, and the stately procedure of Nature's unbreakable laws.

The Discoverer of the Electron

THE death of Professor J. J. Thomson is a far greater blow to science than that of Sir Oliver Lodge, though it is probable that Lodge held a greater share in the public interest in his prime than Thomson did at any time. But Thomson made a forward march in physics which Lodge was unable to do. He came to a dead stand in his work on ether, while Thomson, as Swann remarks, found most laboratories housing curiously shaped glass tubes filled with rarefied gases of various kinds which could be made to glow in a fantastic manner by sending electric discharges through them, and set himself to discover their marvelous secret. It was in 1898 that he "discovered one of the bricks out of which the universe is built—the electron—the tireless worker whose home is in the atom—the thing whose quivers send us light from the sun, whose ceaseless flight around the atom's centre gives the magnet power to pull—the thing whose motion through the electric cable constitutes the electric current—the thing whose splash when hurled into the atom with great speed is the X-ray—the thing whose motions in the antenna send us wireless waves, and whose motions in the radio tube enables us to detect those waves. It is to the electron that matter owes all its chemical properties." It will thus be seen that while others took up the atomic theory of *The Secret Doctrine* it was Thomson who made it a practical fact in science, and at the close of the cycle in 1898 gave the new cycle a fillip with a scientific revelation which will keep his memory green through the centuries. But can we add the ethical wisdom that will enable us to use and not abuse the knowledge which he revealed?

—*The Canadian Theosophist*, September, 1940

Astronomy in the Middle Ages

C. J. RYAN, M. A.

WHEN we read of the curriculum of the European Universities during the Middle Ages we are inclined to think that certain classical studies, literature and languages, music, and mathematics, were almost the only subjects taught that had reasonable foundations. The natural sciences are generally supposed to have been in their infancy (as of course they were) when not purely fanciful, arbitrary, and grotesquely erroneous. But now and then side-light is thrown into some obscure corner and the existence of correct knowledge discovered among much that is doubtful or wrong.

A most interesting instance exists in an Irish Treatise on Astronomy now in the Library of the Royal Irish Academy, and which was translated into English by Mr. J. J. O'Farrelly in 1893. It was written about the year 1400, certainly not later, and is derived from the works of Messahalal, an Arabian Jew who lived between A. D. 754 and 833. Twelve of the thirty-nine chapters are not contained in the Latin versions of Messahalal's treatises from which the Gaelic translation was derived; their origin is unknown, but they probably came from other Arabian sources, or they may have been in part the results of the observations and studies of the Irish writer himself.

The treatise is based upon the Ptolemaic theory of the Solar System. It is remarkable that Ptolemy did not accept the Pythagorean System, which placed the sun as the central body instead of the earth, for the teachings of Pythagoras had been widely diffused in the time of Ptolemy. The result of his refusal to work on the correct system of the great Initiate, Pythagoras, was that the students of astronomy were misled and held back from the knowledge of the true relationship of the sun and the earth for many centuries, and much bitterness was aroused.

The Irish MS. carefully explains the globular shape of the earth, and gives its true, approximate diameter, 8000 miles; the real causes of the phases of the moon, its eclipses, and the eclipses of

the sun, are stated; the reason why the sun rises earlier if you travel eastward and later if you go westward is properly explained; the writer points out that the moon, like the planets, has no light of its own but reflects that of the sun. He also touches upon physical geography and geology. He gives, though with some hesitation, the true explanation of the rising of the Nile. His remarks about the wearing down of the mountains by the action of rivers, and upon the origin of fossil shells agree remarkably with the principles of modern geology. Yet, hundreds of years afterwards, geology had to fight for its life against the entrenched strongholds of learned ignorance and prejudice which went so far as to say that the fossils were artfully placed in the rocks by the Devil in order to try the faith of the pious in the literal accuracy of the *Genesis* account of creation in six days.

But the most curious thing in the whole treatise is a statement which shows the possession of information upon a subject of which it is generally believed that *nothing was or could be known* before the invention of the astronomical telescope by Galileo in 1609 — two hundred years later! This is that when the planets Venus and Mercury “are twelve degrees proceeding westward of the sun they are horned like the new moon.”

One of the strongest arguments against the true theory (Pythagorean or Copernican) of the solar system was that Venus failed to show the crescent or horned phase like the moon as it should do. As the phases of Venus cannot be detected without optical aid, and as the critics possessed nothing of the kind, they had some show of reason in not accepting the truth; but when Galileo turned his ‘optic tube’ upon the Planet of Love it was immediately seen that it *did* pass through exactly the phases of crescent, half-moon, and full-moon, that ought to be seen.

How then comes it that the unknown Irish writer was able two hundred years before Galileo, to write quite confidently of the crescent phase of Venus, and also of Mercury, a much more difficult object to distinguish? Perhaps the answer to this will be forthcoming when it is explained how it was that the ancient Assyrians represented Bel, the Assyrian Jupiter, with *four star-tipped wings*, and the god corresponding to Saturn *standing within a ring*, as

Proctor, the famous English astronomer, pointed out in *Our Place Among Infinities*, unless they knew by telescopic observation that Jupiter had four large moons and that Saturn was surrounded by a wonderful ring!

This is another instance of the debt owing to that remarkable Arabian civilization and culture which flourished so brilliantly in Spain and the nearer Orient, at a time when the intellect of Europe proper had not yet awakened. How dark those rightly termed Dark Ages were when the Arabian Jew Messahalal wrote in the ninth century, can only be appreciated by those who have given the time and energy necessary to understand it. When this fifteenth century Irish writer composed his treatise, the mind of Europe had already begun to stir; the priceless treasures of Greek knowledge had been lately brought to Europe and had quickened the sluggish and stupefied thought to unwonted activity, while the dullest could see the parallels in the Greek writers with the philosophy and science of the Jewish-Arabian culture. Just as the Greek intellect had expressed itself in science, philosophy, and mathematics, in Pythagoras, Plato, Eratosthenes, and Euclid, who themselves were to a large degree indebted to Asia, so the Saracens who studied and absorbed these writers, stamped their own productions with their own native genius, and in turn handed on to the European the Grecian thought, based as it was on Asiatic (Babylonian, Syrian, Egyptian) achievements. What a curious and interesting reflexion it is, that the theoretic and philosophical systems of the Egyptian Babylonian priest-scientists should have wandered from their native soils to Ionia, Peninsular Greece, and Magna Graecia; then to return to their native continent, and after greatly aiding to mold and soften the manners of the Men of the Desert, to be carried to Spain, and from Spain to meet again in the European Universities the other branch of the same stream of Asiatic learning flowing from Constantinople. Truly, so far as *European* history is concerned, no more fascinating page exists than this period of renaissance. And, sad to say, no period has been treated so meagerly by historians.

**UNIVERSITY
SKETCHES:**

A series of articles on leading Theosophical subjects written by students of Theosophical University based on their study of G. de Purucker's *Fundamentals of the Esoteric Philosophy*.

The Seven Sacred Planets of the Ancients

LAWRENCE MERKEL

THERE is a genuine fascination, a strange reverence, that the subject of the seven sacred planets seems to evoke. Perhaps astronomy in general has always interested the writer, and that may account for the particular interest in the teachings of Theosophy relating to the heavenly spheres moving in their appointed routes in the skies. That this is a vast subject, a tyro would quickly admit; that it is important *in these times* may warrant some explanation.

The basic axiom of universal brotherhood takes on a profound and penetrating significance when one looks into the real structure and orderly operations of the kosmos. Brotherhood is no sentiment or mere emotional effervescing. We are all rooted together literally — linked with all that is, we have our ties with the suns, the moons, the planets, and even the encircling Milky Way. Nature is a unity! Is this teaching of importance *at this time*?

The study of the seven sacred planets is but one of four facets of a jewel — one of four subdivisions of a group of teachings in the Esoteric Philosophy called the Doctrine of the Spheres. One aspect of this general doctrine is that of the Universal Solar System, a system comprising all the planets and their satellites, visible and invisible, which belong to our solar family. It should be noted that aside from the nine planets of which present-day astronomy tells us, there are innumerable invisible planetary bodies which our 'fourth plane' eyes cannot perceive. Our Universal Solar System is septenary; it has seven planes or worlds, seven suns of which our earthly vision takes in but one.

It may prove of interest to state that the planet Neptune does not belong to our Universal Solar System. While it is a 'planet' in that it does revolve around our sun, in reality it is a 'capture' —

captured as other planets have taken to themselves 'moons' (or more accurately, satellites, as each planet can have only one true moon). Furthermore, inasmuch as the planet Uranus revolves around our sun, it is a member of our Universal Solar System, though not of our Solar System.

Our own solar system concerns the second of the four aspects of the general Doctrine of the Spheres. It is this portion of the teaching that deals with the seven sacred planets of the ancients.

But before returning to our theme, we will mention, for the purpose of completeness, the third and fourth subdivisions of the Doctrine of the Spheres. The third aspect is one which the author of *Fundamentals of the Esoteric Philosophy* refers to only by allusion, for obvious reasons. It deals with the relation of Mars and Mercury and the 'four secret planets' to our earth. The fourth and final aspect of the Doctrine of the Spheres has to do with our Earth planetary chain.

To resume the study of our main theme: the seven sacred planets. We shall name them: a secret planet not visible to us; Mercury; Venus; a mystery planet now invisible to earth men — let us call it 'Vulcan'; Mars; Jupiter; and Saturn. The secret planet, unnamed, is now dying, as it is nearing the end of its cycle. When the earth enters its seventh round, this secret planet will be its 'moon,' or more correctly, its satellite; our real moon will have become 'atomic stellar dust.'

Why were the seven planets considered and called 'sacred' by the ancients? One reason was that our Earth's planetary chain, i. e., its seven globes, were formed and are under the guidance of these seven planets. Further, each sacred planet acts as a guide and protector of a Root-Race. But in two very succinct sentences, Dr. de Purucker gives the most telling reason for terming these seven planets 'sacred.' He explains:

There are seven main or Chief Rays or Forces which make and which inform the Sun; and these seven Forces are the Seven Solar Logoi. Each one of these seven main Logoi is sub-divided in its turn into seven; and these seven subdivisions of one chief Ray or Logos form the Rectors, the Genii, the Archangels, if you will, of which the 'Seven Sacred Planets' are the Houses.

— *Fundamentals of the Esoteric Philosophy*, p. 460

We may parenthetically state, as an example of the interblendings and interworkings in our kosmos, that our Earth itself is one of a series of seven planets (other than our own planetary chain) which aid in building the sevenfold planetary chains of certain other planets.

It was stated above that each globe of our Earth's planetary chain was builded or overseen in its construction by one of the seven sacred planets. More accurately, it is the spiritual Rectors of the sacred planets who are the builders or guides; and as an additional point it must be remembered that each globe of our Earth-chain has its own especial characteristics, its own swabhâva which acts as a prime mover, a definite influence in its shaping.

We are told that the globes of our own septenary planetary chain, that is, Globes A, B, C, D (our earth), E, F, and G, were formed under the respective guidance of 'Vulcan,' Jupiter, Venus, Saturn, Mercury, Mars, and a secret planet. Further, each of the seven globes (A, B, C, etc.) is under the guidance of the following respective constellations of the zodiac: Leo, Sagittarius, Libra, Capricorn, Virgo, Scorpio, and Cancer. We have omitted mention of the five arûpa, or formless globes, of our twelvefold planetary chain.

We must enter a caveat here: It should not be assumed that *one* sacred planet, or *one* constellation solely, acts in forming a particular globe of our Earth-chain. It is true that *one* sacred planet and *one* constellation are the *predominating* influences, but every one of the others leaves its mark. Nature is a unity; there are no hard and fast dividing lines, no segregation into cubby-holes.

There are some very interesting details about the ages of each of the seven sacred planets, that is, their ages physically and spiritually speaking. As a general rule, the density of a planet will indicate its physical age. Also, generally speaking, the farther a body is from the sun, the physically younger it is. Mars, usually considered by astronomers as being older than the Earth merely because our telescopes seem to find few if any traces of organic life there, is actually younger, physically, than the Earth. Theosophy holds Mars to be in obscurity — asleep — though it cannot

be called dead. There is life on Mars; it has just ended its third 'Round,' or minor cycle within its greater Life-Cycle.

The planet Venus is in its seventh round — much older than the Earth — as is Mercury, likewise. The latter, however, is just beginning its last and seventh round. The planet Saturn, while physically younger than the Earth (being farther away from the Sun) is more advanced spiritually than our Earth.

There appears to be a mystery surrounding Mars. Often in listing the seven sacred planets, the Sun and the Moon are used as two substitute names for 'Vulcan' and another unnamed secret planet. We find Mars "to a certain extent . . . in the same category."

Perhaps the most fundamental key iterated in Theosophy is the old old axiom of the Hermetists: "As above, so below." And as we find the Universe to be a living being, a vast organism, we may step down the analogy to a human walking here on Globe D — man being a replica, a microcosm of the universe, the macrocosm. As man has his organs, his nervous system, etc., so it is with the universe. The Kosmos has its organs, its circulatory system, its stream of life forces pulsating through certain well-defined, albeit invisible, channels with their centers (the planetary bodies) corresponding to the ganglions of a human's nervous system. So it follows that the hosts of entities comprising our universe are not moving in a helter-skelter jumble, but in definite grooves, proper pathways toward which their magnetic or gravitational attractions draw them. Yes, everything in the Universe is connected, is a unity — a most heartening, a most stimulating teaching, a teaching which when comprehended and *lived* is found to be the only straight and true way to inner peace.

The mass of men worry themselves into nameless graves:
here and there a great soul forgets himself into immortality.

— EMERSON

Inner Serenity the Way to Enlightenment

MARGUERITE DE BASQUETTE

THE present generation, especially the youth of our time, is not without an earnest longing for spiritualization and the development of the divine forces in man. They attempt to reach this goal in many ways, but only a few succeed.

Why is spiritual attainment limited to the few? Is it so difficult to liberate ourselves from worldly desires to which the human soul is only too ready to yield? Or is it so hard to discover at all that we must free ourselves from worldly bonds in order to give birth and life to the divine forces within us?

The human mind is continuously disturbed by numberless forms of perception and thought, and the average man, being the helpless object of conflicting sensations, represents a labyrinth of unrest to the eye of the Enlightened, or to him who has considerably advanced on the road to higher knowledge. With many of our generation this inner unrest has already come to be a permanent condition, in which, without interruption, the vibrations of thought and perception mechanically revolve, just as in a vicious circle. *There are but very few who have attained true inner balance.*

Indeed, the most essential aim of our evolution should be this: *To create in ourselves a divine center of rest*, which stands immune to any change of conditions. Only after this has been achieved will the waves of emotion no longer be able to wash us away and cause us to perish. Only then "all things work together for the good," even if the greatest afflictions befall us.

In order to acquire the highest good we must, however, follow the road untiringly until the goal is reached.

Master Ekkehart says: "Do away with everything within you that is not from God, and only God will remain."

The more divine life increases in us the more earth-bound life decreases and loses its influence upon our soul. The eternal overcomes the temporal; the incorruptible the corruptible, which can no

longer blind us or lead us astray. Doubts and worries cannot befall us, since the inner road has been unmistakably made known to us.

How can man ever overcome the obstacles on this burdensome road? Certainly, for the restless man of today it is difficult enough even to commence this change, this conscious turning away from the road hitherto pursued but now conceived as erroneous, and to do it so as not to grow fatigued in the presence of opposing conditions. *It is often the wrong beginning that leads to defeat and despair.*

Many of the present-day so-called esoteric schools point out to their disciples ways and means which necessarily cause aberration and failure. Most of the teachers of such schools consider, as the principal aim, the unfolding of the astral forces and medial abilities. This is a great mistake, involving serious danger. I have met many victims of those methods. The astral senses as well as the medial abilities, are, as a rule, much easier to awaken than those teachers believe. They forget, or do not take into consideration, that no one will successfully encounter this strange and transcendental world, unless he has first inwardly experienced these divine forces and already is in the process of developing them by daily struggle. The unawakened ones, restless in themselves, might become a mere tool of such forces and often end in religious mania, mediumship, and frenzy. Therefore, a certain theoretical study of the astral plane ought to be recommended only as far as it enables the student to distinguish between high and low, eternal and temporal. Exercises in meditation and concentration are useful only for the purpose of relaxing from worldly unrest and sinking into the divine.

It is also dangerous to repress our desires, if this be practicable at all. One is, indeed, well justified in warning against an exaggerated ascetic life and in emphasizing an organic spiritualization by means of ascetic practices and exercises.

Therefore, my advice is to try to regain "the innocence of the senses!" Indeed, we should strive for this innocence, which original man enjoyed, but lost in his 'fall'. Feeling our way in awe we should proceed step by step, leaving behind us all that we, conscious of our guilt, recognise as impure and worthless.

Even this gradual process of purification will not be painless,

but will require the entire strength of our mind and soul. Therefore steady concentration is a thing needed in this divine training. Yet this concentration must have its primary motif in relaxing into the divine. Only through this unfoldment the divine ray of inspiration will shine into the cloudless soul, just as the rays of the sun can reach us only through an open, unclouded sky. From inspiration will arise enthusiasm and inexhaustible perseverance, making us capable of concentrating on the highest goal. The awakened soul, then, sets its own problems with a fine, purified instinct — that is “with the innocence of the senses” — in accordance with its respective ability of achievement.

Even worldly activity will thus become a divine service. This course will be pursued unswervingly. Gradually the difference between working days and holidays ceases, because our entire life is filled with holy work in accordance with the divine will. Therefore, we should first learn: Placid devotion to divine inspiration — and then only can we will, work, and achieve. All this, however, must not be selfish in purpose — not motivated by ambition or graft or “the struggle for power.”

The clearest way to purify and deepen Self consists in serving humanity. Selfless work of love is impossible without sacrifice and, therefore, represents the most powerful process of purification. To teach means more and more to delve into the Divine Being, and thus to draw more liberally from the fountain of life. Everyone may become a giver, if he does not cease striving for it. All those who understand that their co-operation is a necessity will attain the great patience of those who know that they are indispensable.

This patience is the foundation of love, warmth, and enthusiasm. Love and enthusiasm are inner gifts, the reward of faithful and patient service rendered to mankind. They resemble the holy flame which consumes all that is impure. Those who are filled with this spirit will not easily be depressed. They feel satisfied, raised to a higher existence, yes, actually redeemed. All external work develops into conscious inner activity. The end is no longer in the outer world; we search and find it in ourselves. If we strive whole-heartedly for these things we can lay the foundation for a truly spiritual life.

LIGHT ON LUCIFER*

EDITOR of *The Norwalk Hour*:

In his recent letter to *The Hour*, Samuel Walter Taylor makes a very common error in his reference to Lucifer when speaking of his demoniac attributes, a theological misinterpretation which has gained almost universal acceptance. Like many of the other legends which were taken over and incorporated into occidental religion, the legend of Lucifer has been distorted to mean something which is diametrically opposite its original import, the proof of which should be obvious to any thinking person. Lux, or Lucifer, as the name itself connotes, means Light, and not darkness or something evil, but theologians, with their customary skill and proficiency in mutilating ancient allegories which they did not understand, made of Lucifer, the "Luminous Son of the Morning," the personification of evil, or Satan, the prince of darkness. This unscholarly and unphilosophical procedure can be attributed only to one of two things: either gross ignorance or willful misinterpretation. According to Yonge, "Lucifer is no profane or Satanic title. It is the Latin Lucifer, the light-bringer, the morning star . . . the name of the pure, pale herald of the daylight."

The allegory of Lucifer, the first Archangel who fell from the heavenly state, embodies some profound teachings of occult philosophy when rightly interpreted, but one cannot hope to find an enlightened interpretation in a school of thought that for centuries has denied the existence of an occult philosophy and that there is an esoteric aspect to religion as well as its external form and dead-letter interpretation.

According to occult philosophy, Lucifer, the "Luminous Son of the Morning" is symbolic of Divine Intelligence in the depths of Chaos in the early dawn of cosmic manifestation, for Light is the first differentiation of Space. As stated in *Genesis*, an occult account of cosmic evolution which the early Hebrews borrowed from the Babylonian mystery teachings, and which the Babylonians

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had derived from still earlier sources; "— darkness was upon the face of the deep (Chaos), and the Spirit of God moved upon the face of the waters (Space). And God said, 'Let there be light; and there was light.'" Today, in the depths of outer space, in the "fiery" but cold nebulae, this same cosmic intelligence is at work as world systems are born in space and enter upon their aeon long day of cosmic manifestation, and Light, which is the first manifestation of Divine Intelligence projecting itself upon the screen of matter can be called "evil" only in the most abstract sense — that all manifested life, or material evolution, is relatively gross as compared with pure, unalloyed spirit. Both Spirit and Matter, like light and darkness, complement each other, and are but two aspects of the same thing — the Great Unknown and ever unknowable. Yet men have tried to define God by dragging the ineffable down to the level of their own feeble understanding with personal attributes and qualifications which at best can be but a sorry caricature. This is probably true of all the exoteric world religions with the exception of Buddhism, the teachings of which do not embody the idea of a "personal" God or "personal" Devil.

After man had invented a personal God to account for what was good out of necessity, and to balance the picture, he had to blame someone for what he considered evil, so Satan made his appearance upon the scene of theological speculation. As Lucifer of the ancient legend symbolized Light and Intelligence, what could be more natural than that men steeped in an age of superstition and medieval darkness, should point the accusing finger at this legendary hero of ancient lore, and make of him a scape-goat. Light and intelligence were not popular in those days, and it offered an excellent opportunity to discredit the older religions and philosophies. It never occurred to them, nor does it seem to have dawned upon the mass of mankind today, that it is man alone, due to his ignorance and violation of the impersonal laws of Universal Nature, who is the real creator of all evil, discord and strife. It is so much easier to blame someone else, so upon the person of poor Lucifer was planted all the evidence of the viciousness of human nature, and he has been under sentence ever since.

By the same token it is likewise much easier to be "saved" by

someone else rather than by our own striving to understand the fundamental laws of our own being and our own inherent spiritual capacities which alone can transmute the baser qualities of human nature. And there is little hope that the world will be spiritually improved to any perceptible extent until men are spiritually awakened to the truth of their own inherent divinity, and that "the light that lighteth every man that cometh into the world" is the real "Christos" crucified on the cross of matter. Beneath the external beauty and dramatic presentation of religious ritual lie those fundamental truths so necessary to man's well-being and spiritual progress, and which one day will be recognised for what they really are, bring new light and hope to the hearts and minds of men. And like the prodigal son, a regenerated humanity will wonder why it was blissfully content to live upon the husks for so long a time.

As Mr. Taylor suggests, there certainly is need for "more light" in our religious institutions and lives, but I do not believe the kind that comes in electric light bulbs will accomplish the desired result. If such were the case, Broadway would be a veritable paradise on earth. There is plenty of light there, but very little spirituality emanating from the blasé faces of the mass that wander aimlessly about.

Light of a more profound nature is needed — a spiritualization of the ancient teachings which have become encrusted with mere ritual, ceremony and form with the passing of time and human misunderstanding.

CLIFTON MEEK



A. D. 1941

"When pictures look alive with movements free,
When ships, like fishes, swim below the sea,
When men, outstripping birds, can scan the sky,
Then half the world deep drenched in blood shall lie."

(Inscribed on a tombstone 500 years old)

— *John O'London's*, Aug. 9, 1940

Providence

L. RAM*

ACCORDING to one of the numerous traditions handed down to posterity in Hindûsthân, there used to live in some remote past a great Rishi named Mahâdeva and his wife Pârvatî. They had no fixed home but used to go about the country — here today and there tomorrow. Wherever they went and whomsoever they used to come in contact with their talk had to be on nothing but the lotus and the waters out of which it grows, the great purpose of the life of man, the real nature of the world in which he lives, his relation to the universe, and other fundamental verities of 'Mother Nature.' He was one of the great many esoteric teachers that have trod and blessed the soil of ancient Hindûsthân; and Pârvatî, who is reputed to be his wife among the exoteric minds of modern India, was in reality (as far as the humble writer thinks) his disciple, just like the 'Gopis' of Krishna.

She always used to ask questions of him, and out of her sympathy and kindness always wanted him to heal the sick and console the broken-hearted who came their way; and, what is more, if Mahâdeva for one reason or another had sometimes not complied with her kind wish, she used to insist upon his helping them. In fact she would decline to go any farther upon their journey before seeing that needy humanity was relieved. Because she would persist and have her own way in such matters, he used to call her 'bauri,' meaning mad girl, or silly (it is a pet term of caution used by kind superiors for their inexperienced juniors in India).

Whenever Pârvatî requested her Mahâdeva while going along: "Come to the relief, the rescue, of these people in agony, I pray, O great dispeller of pains," he often used to say: "O bauri! the world is replete with individual existences; some are smiling and some

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crying under their karmic whip. Let us go our way! O my co-sojourner, suffering is intended to open the inner eye, and the broken hearts often change their points to the right hand path if they be not interfered with. Granted that it is not noble to ignore others' woes, but it is not always wise either to plant our feet in their karmic path lest we should retard their spiritual reward. Hence, O bauri, let us wend our way." But the kind heart of Pârvatî *would* always rebel against neglecting the hard-put, even at the risk of bringing trouble on herself.

One day when they were about to dine, a beggar made a call and stretched his begging hand towards her. She gave all her food to him, and implored Mahâdeva, "What would have happened to this mendicant in case his request for food had been neglected by me, Gurudeva?"

"His karmic providence would have fed him through some other channel," he answered, adding, "Pârvatî, Nature sustains and feeds her children, the great and the small, at least once a day, although she expects from them their germane and proportionate efforts towards their individual needs. Verily she feeds even her helpless thousands who are fettered and enchained."

But Pârvatî could hardly feel convinced and besought him to show her in actual truth. Instantly she looked around and noticed some ants running on the floor. She picked one up, and having taken out of her pocket an empty tin, in which she used to keep her 'sandal tika' stuff, placed the ant in the middle of the tin and hastily brought it before him with the lid open, and said, "Gurudeva, here is a child of nature whom I shut in this empty tin. Let us see if nature provides it with food during the next twenty-four hours." And after showing it to him the woman disciple, Pârvatî, most enthusiastically closed the tin and put it in her pocket.

Mahâdeva smiled and assented, observing, "Tathâstu! Pârvatî" — that is "Be it so! Pârvatî." At the same time he cautioned her, by saying, "Pârvatî, have nothing to do with that tin until this time next day, because seed once sown should not be tampered with before the appropriate time, lest its tender roots should lose their hold upon the occult breast."

Pârvatî, the genuine searcher of truth, with her heart filled with

integrity of purpose, bowed before her master in obedience to his caution and thought no more about the tin and its inhabitant until the same hour of the following day, when in the presence of her beloved and revered gurudeva she opened it and found that the ant had a grain of rice in its mouth, and to a visionary, especially one like Pârvatî, it looked no different from a babe holding a milk-bottle and having a feed. In amazement and ecstasy at the uncanny affair of the discovery of the hidden truth of nature, she let herself go to the feet of her master, kissed them and thanked him.

* * * *

A Disciple, listing to the above Indian tradition, felt inwardly moved to thought by its potential meaning, and entreated his gurudeva to kindly throw more light on the subject of Providence.

"Tathâstu!" rejoined gurudeva, and spoke, "Santu, my son, in the particular case of Pârvatî's experiment, the providence of the ant existed in the form of a grain of rice that was among other grains sticking to the 'sandal tika' on her forehead. When her fervor of experimentation propelled her to shut the tin with an enthusiastic shudder of her shoulders, it got loose and fell from her forehead into the tin. All-knowing is the all-pervasive nature! and most mysterious at times are the ways in which she fulfills herself in dishing the karmic supply to her children!

"O beloved son, far-fetched though it may appear to many, yet it is a fact to be cognised that the hearts of all beings are rooted in the heart of one Universal Nature, and that the thoughts and moves of one individual impress upon and report themselves not only to his own 'background' but equally so to that of other individuals also simultaneously, because all the seemingly divers backgrounds are in solemn truth one and the same. So it was that Nature, the Divine Self of the Ant, knew Pârvatî's move of investigation no less than Pârvatî herself knew it, and she, the divine mother of both the ant and Pârvatî was no less anxious for the safety of the former than she was anxious to gratify the latter's wish — in fact, more anxious for the ant because of its helplessness — and she provided for its future need sagaciously, providently and instantaneously. O how true! Prompt are the wits of Nature,

subtil are her schemes, and intricate are the labyrinths through which she reaches her young ones with the cup of their fitting nectar, wherever they may be, at least once each day, unless they be the victims of the karmic rod.

"My son, Pârvatî's investigation has shown you only the outer look or the phenomenal side of the providence that looks after entities, and a certain light has been thrown upon this subject by me just now. Still the mystery of one's providence has not yet been fully revealed unto you. It is very subtil. Perhaps the future will favor you with it."

"Gurudeva, I have been longing to learn the mystery of one's providence long since and my heart is yearning to have it fully disclosed unto me," the disciple cried. "The future is as uncertain as the return of breath once exhaled is uncertain. To me the present is as good as the future can ever be, in fact it is far better because it is certain and I am ready. O star Mahâtman, unveil it unto me, if you please even now."

The Mahâtman, having witnessed the silvery veil of love, devotion, and firm resolve adorning his disciple, could not help but defer, and responding to his right knock at the mystery door, chanted, "Tathâstu! my son" (Be it so! my son), and entered upon unveiling the hidden side of one's Providence thus:

"Santu, my son, the individual's providence is not some external deity, nor a mysterious extra-cosmic Being who brings daily food to him, but it is fundamentally part and parcel of the individual himself. It is the entity's counterpart that has not yet been brought to and blended with its present constitution since its last dissolution or death; and, due to its inherent nature that swâbhâvically and karmically is affiliated and corresponds to the nature of its parent stem, the entity now living is magnetically drawn to and by it.

"My son, every morsel of food that one eats, every drink that one drinks, and every breath of air that one inhales, characterize troops of one's old stars (atoms), dressed in many hued robes of chemical stuff, now returning to him, their home, at their appropriate times. Subsequent to their arrival in his inner-world system and having been rid of their outer-world uniforms therein, they are

transported to their relevant quarters of the microcosmic star mandals of his sevenfold or tenfold constitution; whereas their chemical garbs are dissolved and returned to Mother Earth through their respective exits."

Santu begged his gurudeva's pardon and queried, "Swâmi-ji, if humanity's daily sustenance of life is but its old atoms returning now to it at their appropriate times, then humanity need not work for its living? But that sounds strange!"

Gurudeva smiled calmly and continued, "O baure!" (a pet term of caution for boys, meaning O silly boy) "I emphatically say unto you that beings must needs work for their living or else the return of their old atoms to them is not only difficult but impossible. Unless one makes a sincere effort to find his daily necessities of life, or speaking more technically, unless an entity, for instance man, excites within himself the concordant current of magnetic attraction towards his old atoms by genuinely striving after his daily provision, they cannot be drawn to him."

The disciple bowed and uttered in low voice: "But, I and your great self never work for our daily ration, dayâ mai (kind Sir), still it keeps coming to us as sure as the Sun rises in the morning—?"

Gurudeva could have burst into laughter but he kept his dignified peace and said "O baure! surely to goodness, we must eat to live if we must live to teach and help mankind to escape from material pits and to avoid degrading dooms. Besides, O disciple, atoms differ among themselves in the quality and grade of their magnetic nature. Our life-atoms of last imbodiment are in their individual magnetisms more or less exactly of the same nature as that of our present selves and the work that we do. The inmost of their being is virtually the extension of our inmost, and their manifestation today bears the stamp of our present consciousness and its imbodiment. Thus they intrinsically and extrinsically relate themselves to us, and their magnetism and ours bear the same relation to each other as the outermost of the 'Nadi' bears to its heart. O Sâdhu, strange things you will hear in our beloved Theosophy, yet they are strange only to the unwary. Listen to this! As we represent the holy order of divine teachers in our world of men so do our old life atoms exhibit the holy band of divine teachers in their own atomic

world. We teach, preach, and thus serve humanity; spiritual magnetism of a specified order is automatically developed within us, and its inevitable impress upon the atoms draws them to us as the head pulls the tail. The very life that an entity leads at any time during its manifestation is magnetically instrumental to the restoration of its last-imbodiment life atoms. Oh, but! who but the wise is to know that Nature furnishes its beings with fit talents and likely pursuits to win their atoms back — the nightingale to sing and dance from rose to rose, the owl to hoot and hop beneath the moon; the farmer to till the hard, stony land; but the holy Mahâtman to counter-charm with his divine-spiritual Love-currents certain cosmic forces stirred up by the evil vapors of men.

“My son, every entity that exists within or without this boundless macrocosm of ours, works to win its counterpart, its providence, back to it. The wise maintain that Providence is our inheritance not in the sense that some external deity mercifully blesses us with it, nor that we inherit it from our earthly relatives, but in the sense that it is part of our old self or last imbodiment, of which our present self is the child that inherits it from its parent, our last-self.

“O sâdhu, Santu, my son, these many-hued, many-visaged, and many-tongued starry atoms once delineated the Inmost Self of man himself, and lay in essence within its heart-core like an active yet bated breath; thereafter they emanated in the form of dark-light, spirito-ethered substance, and evolved in time to become as they figure today; and now, whereas their collective dispersion indicates the death of the man, their gradual and timely return to him signifies his Providence, or a provision which intrinsically belongs to him as a part of himself, but whose supply to him is governed and controlled by the laws of Nature inherent in the Universe.

“These reverting atoms, I say, constituting providence or provision, form but a part of the sum-total of him, his karman, the web of his own substance and weaving. They attract during their outward sojourn countless atoms from other sources and bring them with themselves; but the latter are not the natives of his constitution and their stay with him is but transitory. These homeward-bound atoms, I repeat, symbolize the tail-end of him, that once wended without him either in the cosmic vistas or in some other con-

stitution, but now they are retracted into his mouth, as it were; while his top end, the Crown center, the inmost he, lies enwrapped in active bliss in the fathomless depths of his being. The latter is the consumer but the former the food. They are inseparable from one another because they are one. When the inner part comes to remanifest itself the outer part must follow it proportionately, for remanifestation is impossible without vehicle. Hence from the very time of birth, nay, even earlier, since the ball of âkâšic prâna begins to bounce and rebound on and off the comparatively hard ground plastered with the inner constitutional atomic prânas of sthûla-sârîra, the eater must eat to exist and the provision must come *automatically and of necessity, which is absurd, or the re-imbodiment is not to continue.*

"O my child, blind are they who worry about their providence, mortifying their mortal brains and checking the unfoldment of the tender petals of their souls! but wise are those who least worry about their future meals, though diligently seeking them by honest means. If one channel fails them they betake themselves to another and seek them there. If they fail even there and everywhere, they contend that their karmic providence has come to its end, or that the mouth has swallowed the tail entirely, and that the time is not very far when they shall have to wind up for this time, this incarnation. Still they worry not but calmly prepare either to retire into the Divine-Bosom, the Devachan, where they shall dream beauteous dreams while lying enwrapped in bliss like a divine golden hedgehog with dazzling spikes of âkâša, the impervious walls of protection; or to speed away towards the higher star-worlds like an ethereal conscious stag who has just been released and has not time to listen to the winds! Hearken ye who have ears to hear."

"Peace be unto all Beings!"

Santu, the disciple, bowed in reverence and love before his master and observed: "Blessed are they who are within your fold, O star Mahâtman! I am now fully satisfied with the truth of Providence that your holy self has revealed unto me."

The Hymn of Akhnaton and the One Hundred and Fourth Psalm

THE striking similarity between the following Hymn, composed by the young Pharaoh Akhnaton, initiator of Egypt's abortive Theosophical effort in the fifteenth century B. C., and the One Hundred and Fourth Psalm gives one pause for thought. We quote them from *The Life and Times of Akhnaton* by Arthur Weigall, for many years Inspector General of Antiquities, Egyptian Government, who writes from the standpoint of a scientific archaeologist with a mystical bent. He asks whether both Hymns might have come from a common Syrian source, but inclines to the belief that the Hebrew Psalm was derived from the earlier Egyptian. He credits the young Pharaoh with the ideas expressed in the Hymn, and suggests that he might have been a 'teacher' of his reformed faith which was, by the way, always spoken of as 'The Teaching.' The Egyptian Hymn is addressed to the Sun. To quote:

AKHNATON'S HYMN

The world is in darkness like the dead. Every lion cometh forth from his den; all serpents sting. Darkness reigns.

When Thou risest in the horizon . . . the darkness is banished. . . . Then in all the world they do their work.

All trees and plants flourish, . . . the birds flutter in their marshes. . . . All sheep dance upon their feet.

The ships sail upstream and downstream alike. . . . The fish in the river leap up before Thee; and Thy rays are in the midst of the great sea.

PSALM CIV*

Thou makest the darkness and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey; they seek their meat from God.

The sun riseth, they get them away, and lay them down in their dens. Man goeth forth unto his work, and to his labor until the evening.

The trees of the Lord are full of sap, . . . wherein the birds make their nests. . . . The high hills are a refuge for the wild goats.

Yonder is the sea, great and wide, wherein are . . . both small and great beasts. There go the ships. . . .

*The Bible passages quoted are taken from the King James Version, for convenience in the following order: CIV, 20, 21, 22, 23, 16, 17, 18, 25, 26, 24, 13, 14, 19, 27, 28, 29.

How manifold are all Thy works!
 . . . Thou didst create the earth according to Thy desire—men, all cattle, . . . all that are upon the earth. . . .

Thou hast set a Nile in heaven that it may fall for them, making floods upon the mountains . . . and watering their fields. The Nile in heaven is for the service of the strangers, and for the cattle of every land.

Thou makest the seasons. . . . Thou hast made the distant heaven in order to rise therein . . . dawning, shining afar off, and returning.

The world is in Thy hand, even as Thou hast made them. When thou hast risen they live; when Thou settest they die. . . . By Thee man liveth.

O Lord, how manifold are Thy works! In wisdom hast Thou made them all. The earth is full of Thy creatures.

He watereth the hills from above: the earth is filled with the fruit of Thy works. He bringeth forth grass for the cattle and green herb for the service of men.

He appointed the moon for certain seasons, and the sun knoweth his going down.

These wait all upon Thee. . . . When Thou givest them (food) they gather it; and when Thou openest Thy hand they are filled with good. When Thou hidest Thy face they are troubled: when Thou takest away their breath they die.

— G. K.



Theosophical Nuggets: This well edited magazine has successfully completed its first volume. Particularly noteworthy were the many nuggets of wisdom mined from the old Theosophical publications and applicable today. No. 10 was a science number with review and comment by Dr. H. T. Edge and Professor C. J. Ryan on George Gamow's recent book *The Birth and Death of the Sun*. No. 11 contained an original Christmas story, and No. 12 links the old year with the new with articles by the four Theosophical Leaders on the significance of the New Year. Though there is no subscription price, financial contributions would no doubt be welcomed by J. A. Long, Managing Editor, 810 Jackson Ave., Takoma Park, D. C.

The Dust of our Illusions

IRENE R. PONSONBY

WE reap our earthly sowing in future lives on Earth; the consummation of our abstract aspirations in Devachan rewards us for the injustices of the present. What takes us to Kâma-loka, and what is the garment we manifest in there?

Builed of the dust of our illusions, the Kâma-rûpa grows as we grow or progress through the stages of incarnation. It represents the individualized personification of our pampered foibles — those vicious virtues and virtuous vices we are more inclined to cherish than to renounce; those entitative habits which are so ridiculously futile in themselves and yet so unbelievably strong in their hold upon us when we attempt to discard them.

An adult man or woman, balanced in every other way, may be as helpless as a three year old in resisting the psychological impulse to take, light, and smoke one cigarette after another: an earnest individual with his will apparently set to meet, and determined to say and to do the right thing, will, almost in spite of himself, blurt out or do the very thing he intended not to say or to do. A fit of abstraction can so usurp control of the mind-man that he fails at the crucial moment to act as he has been habitually accustomed to act before. In every one of these cases the usually unrecognised psychic bruises that result are worse than the immediate material consequences, for they become, if unchecked, inherent weaknesses in character.

It is not difficult to understand why such psychological biases acquire entitative form. They are fashioned of thought-stuff, nourished by our concentrated consciousness and energized by our motives. Whenever we enter and function in the more than physical, but less than spiritual, world of desire we ensoul these psychological entities and manifest through them.

Certain states in Kâma-loka may be compared to idiocy or some of the milder forms of insanity. These may be pitiable but not unwholesome; others are repulsive even from a physical standpoint,

while the most pernicious are those subtle but not unattractive cases that fascinate the weak and unguarded.

Our Kâma-rûpas may be gross and vehement in character or they may be quite ethereal and indeterminate. In the latter case, our sojourn in Kâma-loka will be comparable to an indistinct dream which leaves us uncertain whether we have dreamt or not; but in the former case, our experiences may be more horrible than are our worst nightmares. In extreme cases the Kâma-rûpa is so grossly durable that it lives to haunt its parent Ego's future life.

We must beware then of our psychological biases! Idiosyncrasies of character, when these represent the mature fruits of individuality, endear us one to another. But beware lest such 'oddities and crazes' cloak hypocrisy! If there is a sin worse than that of bowing one's conscience to the will of another, however worthy, surely it is the betrayal of self by self which takes place when we fool ourselves that good intentions mean attainment. This is one of those multifarious ramifications of personality so easy to cultivate.

Every time we fail to carry to completion a self-imposed pledge, we lose by just so much the will to succeed next time. There is a very real menace here, for habitual failure because we aim higher than our capacity of attainment is but little better than failing to aspire at all. In an article on 'Astral Bodies' in *Studies in Occultism*, H. P. Blavatsky writes:

The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency. . . .

No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. . . .

It is obvious that while our potential powers are as unlimited as the Universe's, our plastic potency differs individually, and yet we are all apt not only to attempt to force ourselves into certain prescribed grooves, but to condemn any who do not so conform. The result is individual mediocrity and a generally low standard of human society.

The world needs men and women intellectually, psychologically, and spiritually free, whose very freedom is itself the token of willing collaboration with the guiding principles of life. No man's life

is whole or hale until it becomes a vitally expressive contribution to the human family of his highly individualized self.

Wise is he who turns the winnowing process of self-analysis upon each day's harvesting of error and motive before he sleeps at night, and sets his aspiration anew as sentinel of the future sowing.

Some may ask: "Would we be able to bear it, if we could see all the misery for which we are directly responsible?" The majority of us certainly would not! However our record is not one of misery only, therefore Nature's law requires no such overwhelming ordeal. It ordains that we meet the consequences of actions causing good or ill in the circumstances of our lives: then we savour all. But in Kâma-loka we must live with and in the psycho-astral imbodiment of our self-created and self-sustained illusions and perversities. Until they are dissipated, we are held in Kâma-loka: they form the Kâma-rûpa.



Theosophy Explains

In the Kali-Yuga we are hypnotized by the effect of the immense body of images in the Astral Light, compounded of all the deeds, thoughts, and so forth of our ancestors, whose lives tended in a material direction. These images influence the inner man — who is conscious of them — by suggestion. In a brighter age the influence of such images would be towards Truth. The effect of the Astral Light, as thus molded and painted by us, will remain so long as we continue to place those images there, and it thus becomes our judge and our executioner. Every universal law thus contains within itself the means for its own accomplishment and the punishment for its violation, and requires no further authority to postulate it or to carry out its decrees. — W. Q. JUDGE: *An Epitome of Theosophy*

Questions

COMPARISONS

ARE we to think that stars complain
And deem their lives are lived in vain
Because they may not have their way
In some celestial roundelay?
One wonders, too, if comets free
To roam throughout a Galaxy
Give second thought to where to dine,
And what the food, and what the wine.

CHANCE?

ARE we to feel at sea and lost
While now confronted with the cost
Of old misdeeds that slipped our mind,
Perhaps through aeons left behind?
Must we bemoan our several lot
Because the causes are forgot,
Or hold that Chance has played a prank
And happenstance is all to thank?

THOUGHTS

KNOW you our thoughts and deeds done here,
Once death has closed one's earth career,
Are amplified a thousandfold
And dwelt upon, in their same mould?
Think you that thoughts of love or hate
Are left behind at Death's wide gate,
Or that Oblivion sets a seal
On seeds of woe or seeds of weal,
Or that forgiveness wipes away
The Law's infringements any day?

— M. G. G.

Duty

HANNAH BERMAN

“**S**TERN daughter of the voice of God,” is Wordsworth’s definition of Duty.

It would be hard to find a word which is more misused, more misrepresented and made more of an opportunist than the word ‘duty.’ In the dictionary of conduct its definition is legion. It can be made to fit so many different gaps and lapses and promises unfulfilled. Actually it is almost impossible to define it sufficiently clearly and satisfactorily to fit all cases. Duty itself is related to the spiritual part of man’s make-up and is so wrapped around with impulses and so dissected by mind and intellect that its definition becomes an individual matter and varies accordingly. Of course, on broad lines — very broad lines, it can be defined. Shelley calls it:

The devotion to something afar
From the sphere of our sorrow.

But that definition, though utterly beautiful, is not plain enough for the plain man. A study of Theosophy gives not one but many clues to the real meaning of the word. Here one finds that duty is very closely related to the doctrine of Karman, the law of cause and effect. The whole realm of nature is so ordered that nothing happens by ‘accident.’ Everything fits into a pattern like pieces into a jig-saw puzzle and follows a natural sequence. The smallest piece has its own place and can make or mar the perfection of the finished pattern. So in the pattern of Nature and the Universe. “Thou canst not stir a flower without the troubling of a star.”

We must inevitably reap what we sow unless we make some definite individual effort to deflect the stream of events. “We make today our chances for tomorrow.” We are our own destiny! Where, then, amidst all this comes ‘duty?’

First, Theosophy answers, lies duty to humanity; then like concentric circles, come duty to race, to country, to family, and lastly to self.

The difficulty lies in reconciling all these apparently different duties and making them fit into each other. Very often duties seem to be conflicting and then it is a test for the individual to work out the problem for himself.

Theosophy is full of wisdom and guidance to those who seek these ideals and will always point out the way when other standards fail.

The test of any ideas or ideals in the realm of good or not good is their universality. If this thought is really understood it is a great help on the way towards working out the definition of duty. From *Light on the Path* comes a seemingly paradoxical statement:

Desire only that which is within you.

Desire only that which is beyond you.

— seemingly contradictory, but not really so. Men must always strive for that which seems out of reach, but which is within them and always beyond them because there is no end to the striving. "The ideal must always exceed the real or what's a heaven for?" Duty must never be allowed to become a rigid unlovely thing; because the moment it does so, it loses the bloom of its inspiration. Then what looks like duty is actually a hard, unrelenting, obstinate and always unwilling service. Real loving service done in a spirit of brotherhood is real duty and it is always a beautiful ideal to follow. Sometimes it falls to one's lot to carry out a duty which is repellent and which appears to contradict all one's ideas and ideals. In this case one has to dig deep and look searchingly 'within' and 'beyond' and view the matter impersonally before one can decide where duty lies. One might have to perform loathsome tasks; but looking beyond the farthest horizon through black clouds of doubt and horror one can see the gleam of sunshine ahead and know that the only thing to do is the duty that lies nearest. The quintessence of the meaning of duty lies in the concluding words of the poet:

Give unto me, made lowly wise

The spirit of self sacrifice.

or in the words of *The Voice of the Silence*:

To live to benefit mankind is the first step.

To practise the six glorious virtues is the second.

This Month's Review Article

A Synopsis of the New Physics*

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

IN this volume de Broglie has collected a number of studies, each complete in itself, but combining into a whole. It is written with French clarity, and praise must be awarded to the translator for his skill in rendering it into equally clear English. The first section, 'A General Survey of Present-Day Physics,' can be recommended to the general reader. It deals with what has become a familiar topic — the new physics as contrasted with the old — but nowhere have we met with a clearer and more compact synopsis than this.

When we remember what H. P. Blavatsky said about the science of her day, and what she predicted as to the science of the future, we shall welcome such remarks as these from the author's Preface:

The more deeply we descend into the minutest structures of Matter, the more clearly we see that the concepts evolved by the mind in the course of everyday experience — especially those of Time and Space — must fail us in an endeavor to describe the new worlds which we are entering. . . . A few decades have witnessed the downfall of the best established principles and most firmly supported conclusions: a fact which shows the need of caution in basing general metaphysical principles on the advances of the different sciences.

De Broglie speaks of the rival theories as to the nature and transmission of light, how Newton's corpuscular theory gave place to the undulatory theory of Young, Fresnel, and others, in order to explain interference and related phenomena; and how today we have studied phenomena which require that light shall be regarded as corpuscular. This introduces an apparent incompatibility, and the author says:

The only way of escaping from this difficulty is to assume that the wave

**Matter and Light: The New Physics.* By Louis de Broglie, Membre de l'Institut, Nobel Prize Award 1927, Professeur à la Faculté des Sciences de Paris. Translated by W. H. Johnston, B. A. George Allen and Unwin, London, 1940. 12/6.

aspect of Light, and its corpuscular aspect, are as it were two different aspects of the same underlying reality. Thus whenever a ray exchanges energy with Matter, the exchange can be described on the assumption that a photon is absorbed (or emitted) by Matter; on the other hand, if we wish to describe the motion *en masse* of light-corpuscles in space, then we must fall back on the assumption that propagation of waves is taking place. . . . The entire work of physicists had thus far tended to reduce Matter to a stage where it was no more than a vast collection of corpuscles. But if a photon cannot be separated from the wave which is bound up with it, then surely in the same way we are bound to assume that the corpuscles of Matter are in their turn, too, universally associated with a wave.

In the last thirty years, he points out, the two great landmarks are the Theory of Relativity and the Quantum Theory. The former owes its origin to certain phenomena in the propagation of Light which could not be explained by the older theories of Space and Time; but Einstein removed the difficulty by new ideas as to the nature of Space and Time and their interrelation.

The removal of certain preconceived ideas, adopted through habit rather than logic, made it possible to overcome obstacles regarded as insuperable and thus to discover unexpected horizons; and for physicists the Theory of Relativity has been a marvelous exercise in overcoming mental rigidity.

Students of *The Secret Doctrine* know how H. P. Blavatsky looked forward to the future of science as destined to bear out the teachings of Theosophy, and the words just quoted are typical of the way in which her forecast is being fulfilled. Science, forgetful of the merely provisional nature of its hypotheses, had become too dogmatic, and was making these shifting foundations the basis for a philosophy of life in general. This species of dogmatism was threatening to become as disastrous to freedom of thought as had the religious dogmatism which science was professedly combating. Ideas of Space and Time, adopted 'through habit rather than logic,' had come to be regarded as of universal application; but H. P. Blavatsky contended that they pertain only to a particular plane of materiality and of perception. And now we find that these ideas of Space and Time are not applicable even to the realms now brought under scientific survey. Formerly, as the author says, we regarded Light as having a continuous structure and the character of a wave, and attributed to Matter a discontinuous and

atomic structure; but recent investigations have disclosed the other aspect of the facts — the discontinuous aspect of Light and the undulatory aspect of Matter.

Wave Mechanics showed that it was quite meaningless to contrast the wave aspect and the corpuscular aspect, and that with any given phenomenon it was necessary to take both points of view into consideration to some degree.

He speaks of the relation between Mass and Electricity: it had been hoped that Mass could be regarded as of electrical origin, but the Relativity Theory negates this. Consequently we are left with the two elements, Mass and Electricity, and must seek to define their relation to each other. This evidently represents the universal duality of active and passive in a particular one of its manifestations. The chapters succeeding the General Survey deal with Matter and Electricity, Light and Radiation, Wave Mechanics, with subheadings to each; and there are two chapters of Philosophical Studies. In the first of these is given a very clear idea of the antinomy between atomism and continuity, between the idea of matter being made up of separate particles, and matter as being continuous. The atomic structure was applied to physical matter; the continuous structure to light and radiation in general. Neither theory will work alone, whether in explaining matter or the transmission of light. Both theories have to be accepted at once; and de Broglie makes a special point of applying this principle, not to matter or to light specially, but to all phenomena whatever. As he points out, the consideration of this basic antinomy takes us out of physics into philosophy; the problem is general, not peculiar to physics. We find it, for instance, in the contrast between individuality and unity in psychology. The universe is presented to us under the form of innumerable monads or selves, and also as one great whole, united throughout all its parts. Life is shown as continuous, and yet as being enshrined in separate organisms. So also, the individual will is free, and yet inseparably linked with other wills; views which are really complementary, not contradictory. Both views are true, yet it is beyond our conceptual power to see them as one rather than as two. Why should we wish to do so? When the twain becomes one, we are no longer here — but where? So we

must be content to regard all physical structures as both atomic and continuous, and study the relations of these two aspects. A lecture on Determinism follows. That all natural phenomena are linked together is a proposition that cannot, and need not, be gain-said; but then the question arises, How much are we to include under the term 'natural phenomena?' The old-fashioned scientific determinism was found to be upset by the intrusion of certain influences which had not been included in the scheme, because their existence had not been dreamed of. Everything is predictable so long as we know all the data to be taken into the calculation; but who knows this? What hast thou to do with so much knowledge, O Arjuna?

The principle of Uncertainty, and its relation to the existence of Planck's constant, is explained. On general philosophical grounds it may be argued that an observer cannot make himself completely independent of what he is observing, since the very act of observing implies an interference with that object. In other words, a purely objective view of the universe is impossible. The error of observation thus introduced, however, is negligibly small for ordinary phenomena, and it was practicable to disregard it. But when we come to intra-atomic phenomena, the disturbance caused by the act of observation becomes large in proportion, and cannot be neglected; so that we can only determine how things are *after* we have observed them, and cannot tell how they would have been if we had not observed them. To use another writer's illustration — it is like trying to see what things look like in the dark; if we turn on the light we frustrate our purpose. The act of observation means that we detach a portion of the universe, which we call the observer; and what remains is called the object. But the place where we draw the line between these two is liable to shift. The author compares the case of introspection: when we set out to observe our own mental processes, we cannot help interfering with them.

There are other matters in this book which we would gladly refer to, but it is time to close.

LEAVES OF THEOSOPHICAL HISTORY

H. P. B.'s "Inner Group"

XII

[The following sketch of H. P. B.'s "Inner Group" compiled from documents held in the Archives of the Headquarters of the Theosophical Society, Point Loma, has been prepared by Joseph H. Fussell, Secretary General of the T. S. — Eds.]

Eighteenth Meeting

THE Eighteenth Meeting of the I. G. was held on April 1, 1891, all the members of the group being present. From the teachings given by H. P. B. at this meeting we quote the following:

Nidanas are the detailed expression of the law of Karma, under twelve aspects, or, we might say — the law of Karma under twelve Nidanic aspects.

Skandhas are the germs of life on all the seven planes of being, & make up the totality of the subjective & objective man. *Every vibration we have made is a Skandha.* The Skandhas are closely united to the pictures in the Astral Light, which is the medium of impression; & the Skandhas — or vibrations — connected with subjective & objective man, are the links which attract the reincarnating Ego; the germs left behind when it went into Devachan, which have to be picked up again & exhausted by a new personality. The exoteric Skandhas have to do with the physical atoms & vibrations, or objective man; the esoteric with the internal or subjective man.

A mental change or a glimpse of spiritual truth, may make a man change to the truth, even at his death, thus creating good Skandhas for the next life ["The last acts and thoughts of a man have an enormous effect upon his future life," added in *S. D.* "III" and in *The Theosophist*]; but he would still have to suffer for his misdeeds, & this is the basis of the idea of "a deathbed repentance." But the Karmic effects of the past life must follow, for the man in his next birth must pick the Skandhas, or vibratory impressions, that he left in the Astral Light; since nothing comes from nothing, in Occultism, & there must be a link between the lives. New Skandhas are born from their old parents.

In *The Key to Theosophy* H. P. B. also gives important teaching regarding the Skandhas, from which we quote the following:

But when we come to the question that the new personality in each succeeding re-birth is the aggregate of "Skandhas," or the attributes, of the *old* personality, and ask whether this new aggregation of *Skandhas* is a *new* being likewise, in

which nothing has remained of the last, we read that: "In one sense it is a new being, in another it is not. During this life the Skandhas are continually changing, while the man A. B. of forty is identical as regards personality with the youth A. B. of eighteen, yet by the continual waste and reparation of his body and change of mind and character, he is a different being. Nevertheless, the man in his old age justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of the re-birth, being the *same individuality* as before (but not the same personality), with but a changed form, or new aggregation of *Skandhas*, justly reaps the consequences of his actions and thoughts in the previous existence."

(op. cit. orig. ed., pp. 77-8)

Other important references to the *Skandhas* are given by H. P. B. in the same work on pages 129-130, 154-156. The following footnote appears on page 129:

There are five *Skandhas* or attributes in the Buddhist teachings: "*Rupa* (form or body), material qualities; *Vedana*, sensation; *Sanna*, abstract ideas; *Samkhara*, tendencies of mind; *Vinnana*, mental powers. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us."

(See also *Sanskrit Keys to the Wisdom-Religion*, by Judith Tyberg.)

Continuing from the record:

It is wrong to speak of Tanhas in the plural, there is only one Tanha — *the desire to live*. This develops into a multitude, or, we might say, a congeries, of ideas. The Skandhas are Karmic & non-Karmic. Skandhas may produce elementals by unconscious Kriyasakti. Every elemental that is thrown out by man must return to him, sooner or later, *since it is his own vibration*; they thus become his Frankenstein. Elementals are simply effects producing effects; they are disembodied thoughts good & bad; they remain crystallized in the Astral Light, & are attracted by affinity, & galvanized back into life again when their originator returns to Earth-life. *You can paralyse them by reverse effects*. Elementals are caught like a disease, & hence are dangerous to ourselves & to others; this is why it is dangerous to influence others. The elementals which live after your death are those which you implant in others; the rest remain latent till you reincarnate, when they come to life again ["come to life in you," in *S. D.* "III" and in *The Theosophist*].

Thus, H. P. B. said, if you are badly taught by me, or incited thereby to do something wrong, you would go on after my death & sin through me, but I should have to bear the Karma. Calvin, for instance, will have to suffer for all the wrong teaching he has given, though he gave it with good intentions. The worst Booth [name omitted from *S. D.* "III"] does is to arrest the progress of truth; even Buddha made ["His" added in *The Theosophist*] mistakes, he

applied his teaching to people who were not ready, and this has produced Nidanas. . . .

The Astral body is the subjective image of the man which is to be, the first germ in the matrix, the model of the physical body, in which the child is formed & developed. . . .

The projection of the Astral body should not be attempted, . . .

Everything in the world has its aura and its spirit. . . .

As time goes on there will appear more & more Ether in the air. . . .

The Fourth Round is the longest in the Kali Yuga, then the Fifth, then the Sixth, & the Seventh will be very short.

Nineteenth Meeting

The Nineteenth Meeting of the I. G. was held on April 15, 1891, eight members being present. The teachings given by H. P. B. at this meeting had reference to the Higher & Lower Ego, Devachan, & the "Death of the Soul." The record of the teachings begins with a diagram, a triangle and a square representing the triad (Buddhi, Higher Manas, and Lower Manas) and the lower quaternary, following which is an explanation by H. P. B. From these teachings we quote the following significant passages:

On the separation of the principles at death, the H. Ego may be said to go to Devachan by reason of the experiences of the Lower. [The next following five paragraphs are omitted from *The Theosophist*.]

The H. Ego on its own plane is the Kumâra.

The Lower quaternary dissolves:—the body rots, the L. [Linga] Sarira fades out.

At incarnation ["reincarnation" in *S. D.* "III"] the H. Ego shoots out a ray, the L. Ego. Its energies are upward and downward; the upward tendencies become its Devachanic experiences, the lower are Kamic.

The H. Manas stands to Buddhi as the L. Manas to the Higher.

As to the question of responsibility, it may be understood by an example. If you take the form of "Jack the Ripper" you must suffer for its misdeeds, for the law will punish the murderer & hold him responsible. In the same way the H. Ego is the Christos, the Sacrificial Victim for the L. Manas. The Ego takes the responsibility of every body it informs.

You borrow some money & lend it to another, the other runs away—but it is you who are responsible.

The mission of the H. Ego is to shoot out a Ray to be a soul in a child.

Thus the Ego incarnates in a thousand bodies, taking upon itself the sins & responsibilities of each body. Every incarnation a new ray is emitted, & yet it is the same ray in essence, the same in you & me & everyone. The dross of the incarnation disintegrates, the good goes to Devachan.

The Flame is eternal. From the Flame of the H. Ego the Lower is lighted, & from this a lower vehicle, & so on.

And yet the L. Manas is such as it makes itself. It is possible for it to act differently in like conditions, for it has reason & self conscious knowledge of right & wrong, & good & evil, given to it. It is in fact endowed with all the attributes of the Divine Soul. In this the Ray is the Higher Manas, the speck of responsibility on earth.

The part of the essence is the essence, but while it is out of itself, so to say, it can get soiled & polluted.

. . . We may look upon the H. Ego as the Sun & the personal Manases as its Rays. If we take away the surrounding air & light, the ray may be said to return to the Sun, so with the L. Manas & the L. Quaternary. ["The Higher Ego can only manifest through its attributes" added here in *S. D.* "III" and in *The Theosophist*.]

In cases of soul death ["sudden death" in *S. D.* "III," obviously incorrect, as the context shows], the L. Manas no more disappears than does the Kama-Rupa, after death. After the severance the ray may be said to snap or be dropped. After death such a man cannot go to Devachan, nor yet remain in Kama-loka; his fate is to be reincarnated immediately. Such an entity is then an animal soul, *plus* the intelligence of the severed ray. The manifestation of this intelligence in the next birth will depend entirely on the physical formation of the brain, & on education. Such a soul may again be reunited with its H. Ego in the next birth, if its environment is such as to give it a chance of aspiration (this is the "grace" of the Christians); or it may go on for two or three incarnations, the ray becoming weaker & weaker & gradually dissipating, until it is born a congenital idiot, & then finally dissipates in lower forms.

There are enormous mysteries connected with the Lower Manas. . . .

People who bestow great affection on animal pets are ensouling them to a certain extent, & such animal souls progress very rapidly; in return such persons get back the animal vitality & magnetism. It is, however, against nature to accentuate (accelerate?) animal Evolution, & on the whole is bad.

Monadic Evolution:—

The Kumâras do not direct the Evolution of the Lunar Pitris. To understand the latter, we might take the analogy of the blood.

The blood may be compared to the universal life principle:

The record of the Inner Group as given in *The Theosophist* ends here, after which comes the following statement: "*(This concludes H. P. B.'s teachings, as soon after she became ill with influenza and on the eighth of the month following she passed away. — C. J.)*" In the Cleather record and in *S. D.* "III" the teachings continue. We repeat the last above quoted statement:

The blood may be compared to the universal life principle:— The Corpuscles to the Monads [the last five words are omitted in *S. D.* "III"]. The different kind of corpuscles are the same as the various classes of monads, & various kingdoms; not, however, because of their essence being different, but because of the environment in which they are.

The Chhaya is the permanent seed, & Weissman in his hereditary germ theory is very near truth.

H. P. B. was asked whether there was one Ego to one permanent Chhayic seed, oversouling it in a series of incarnations. Her answer was:— "No; it is Heaven & Earth kissing each other."

The animal souls are in temporary forms & shells in which they gain experience, & in which they prepare materials for higher evolution.

Until the age of seven, the astral atavic germ forms & moulds the body; after that the body forms the astral.

The Astral & the Mind naturally react on each other.

Then follows a diagram headed "*Scale of Emanations*" from "X," below which are successively: "Parabrahm" and "Mulaprakriti," then, under the heading "Manvantaric Aspect," are shown emanations from "Mahat" and "(Esoteric) Alaya," from which stream forth Rays representing "Kumaras," from which in turn stream forth "Personalities"; and from these "Attributes — Mayavi Rupa, &c." Below the diagram is the following: "N. B. The number of rays in the above diagram is quite arbitrary."

This diagram is wrongly placed in *S. D.* "III," in the record of the sixth meeting, where it is quite out of place as not having any reference whatever to the teachings given at the sixth meeting (see *THE THEOSOPHICAL FORUM*, September, 1940, pp. 202-3).

Twentieth Meeting

The twentieth and last meeting of the Inner Group was held on April 22, 1891, nine members of the group being present. From the teachings given by H. P. B. at this meeting we quote the following:

The meaning of the passage in the Upanishads where it says that the Gods feed on men, is, that the H. Ego obtains its earth experience through the Lower. . . .

. . . The Astral supports life; it is the reservoir or sponge of life, gathering it up from all the natural kingdoms of Pranic & physical life. Life cannot come immediately from the subjective to the objective, for Nature goes gradually through each sphere.

Therefore the Linga Sarira is the intermediary between Prana & our physical body, & pumps in the life. . . .

Now Life is in reality Divinity, Parabrahm. But in order to manifest on the physical plane it must be assimilated; & as the purely physical is too gross, it must have a medium, viz. the Astral.

Astral matter is not homogeneous & the Astral Light is nothing but the shadow of the real divine light; it is, however, not molecular. . . .

Devachan is a state on a plane of spiritual consciousness; Kama loka is on a plane of physical consciousness. It is the shadow of the animal world & that of instinctive feelings. When the consciousness thinks of spiritual things it is on a spiritual plane. If one's thoughts are of nature, flowers, &c. then the consciousness is on the material plane.

But if the thoughts are about eating, drinking, &c. & the passions, then the consciousness is on the Kama loka plane, which is the plane of animal instincts pure & simple.

The last teaching the I. G. received from the living lips of H. P. B.

(To be concluded)

Correspondence

Dear Editors:

I enjoyed your article 'Dâmodar, A Successful Chela' in the December number of THE THEOSOPHICAL FORUM very much, and am a living witness to some of your statements about Dâmodar. It was in 1884 after a three-year visit to Paris and London that I returned from England and was also converted to Theosophy, and wrote to H. P. B. care of her publisher, J. W. Bouton, New York. My letter was forwarded to her in Adyar, where she was going through the agonies of the Coulomb plot. I stated I had read *Isis Unveiled* and was a Theosophist and wanted to know how I could help. I received a postcard from Dâmodar on which he wrote with his usual directness: "Get in touch with Mrs. Josephine W. Cables, Rochester, N. Y., who is the Secretary of the American Board of Control of the Theosophical Society." . . . This postcard I kept

for some time as I had heard of Dâmodar and how highly he was regarded. I finally gave it to the President of the Boston Branch after I joined it in 1889. . . .

I am a living witness of the accuracy of some of your statements of that time, which is the reason I now write you. I met Judge in 1886 in New York "by accident" — as if anything happens by accident! I loved him from the first hour I met him and can understand why Dâmodar would write and acknowledge Judge's superior attainments and calm power based on knowledge.

Cordially yours, in the Work,
CYRUS FIELD WILLARD.

13th January, 1941.

Dear Editors:

The following comes from a correspondent:

"On page 57: I looked up the word 'grouse' — I knew what it meant but it didn't seem *to fit in* — so after reading definition in two dictionaries I'm more firmly convinced than ever it does not belong. I think article is good. One of my *pet* themes — people do not think. If people would only think — so naturally I thought article good." This refers to J. P. Upton's article, 'Thoughts on Man' in the January THEOSOPHICAL FORUM.

As two or three other correspondents have also queried about this word 'grouse,' I took occasion to look it up in the *Oxford English Dictionary*, and find that it is English Army slang, but was used as long ago as 1892 by Kipling, as for instance, in his lines:

"If you're cast for fatigue by a sergeant unkind,
Don't grouse like a woman, nor crack on, nor blind."

To grouse means 'to grumble,' or as a noun, 'a grumble or complaint, a reason for grumbling.' A grouser is 'one who grumbles or complains.'

Yours very sincerely,
ELSIE V. SAVAGE.

TO FRIENDS AND FELLOWS OF THE THEOSOPHICAL SOCIETY

MAY 8th, 1941, will be the 50th Anniversary of the passing of Helena Petrovna Blavatsky. All F. T. S. will doubtless agree that this day should at this time be made a noticeable milestone in the world advance of the Theosophical Movement.

There are various ways in which we can particularly commemorate, upon this 50th White Lotus Day, the life and work of the illustrious Messenger sent by the Masters to the modern world, our beloved 'H. P. B.' The first way is to make this anniversary an occasion to carry forward the work — which we can feel very sure would have lain close to her great heart — of the Fraternization movement.

To this end a symposium has been prepared which can be used by the Lodges of all Theosophical Societies of whatever affiliation in a worldwide and simultaneous celebration of White Lotus Day in 1941. This symposium will be published in *THE THEOSOPHICAL FORUM* in the April issue, so that all Lodges can have the text for their use if they care to co-operate in this suggestion.

Another way in which the Lodges and even individuals can help is through securing newspaper publicity. For this 50th anniversary is, particularly at this time, definitely NEWS. And if treated from this standpoint it is probable that newspapers all over the U. S. will be inclined to give it space. One particular news-angle lies in her two or three definite prophecies which have been fulfilled since her death. If any Lodge or individual should wish for information in regard to these prophecies please write to the undersigned and data will be sent.

Another news-angle lies in the fact that if H. P. Blavatsky's teachings had been listened to and incorporated into our modern way of living the world would not now be in the state in which it finds itself. Many, many times H. P. B. warned us of what would happen if the ethics of universal brotherhood were not adopted in our dealings with one another, individually and nationally. And the

point can be made that even today if these fundamental principles of ethics and brotherhood can be acted upon a satisfactory solution for the world situation can be found. Particularly important is this fact in view of the various plans for world reconstruction when civilization emerges from its present crisis.

All this is material of the first importance to newspapers if it is treated from the standpoint of *news value*. The undersigned will be glad to receive further suggestions for the celebration and publicizing of this 50th anniversary of H. P. B.'s passing and will be glad to co-operate with all who are interested.

(Mrs.) LEOLINE L. WRIGHT,
Publicity Chairman, Point Loma.

Theosophical University Meteorological Station

POINT LOMA, CALIFORNIA, U. S. A.

SUMMARY FOR THE MONTHS OF JULY -- DECEMBER, 1940

	July	Aug.	Sept.	Oct.	Nov.	Dec.
TEMPERATURE						
Mean highest	72.4	73.6	73.7	71.6	68.3	66.3
Mean lowest	60.9	62.2	61.7	59.1	53.3	54
Mean for month	66.6	67.8	67.7	65.3	60.8	60.1
Highest	76	77	88	87	81	79
Lowest	57	59	58	50	46	48
Greatest daily range	16	16	27	18	20	22
PRECIPITATION						
Inches for month	Trace	0.00	0.13	1.16	0.48	5.76
Total from July 1, 1940	Trace	0.00	0.13	1.29	1.77	7.53
SUNSHINE						
Number of hours actual	269	218	224.7	247	240	157
Number of hours possible	435	413	371	351	314	311
Percentage of possible	62	53	60	70	76	50
Average hours per day	8.7	7	7.5	8	8	5
Number of clear days	18	14	18	22	22	16
Number of partly cloudy days	9	9	4	4	3	4
Number of cloudy days	4	8	8	5	5	11
WIND						
Movement in miles	2787	3191	3552	3406	1932	3211
Average hourly velocity	4	4.3	5	4.5	2.7	4.3
Maximum hrly. vel. for 5 min.	18	16	15	20	18	34

Books: Reviews and Comments

Meet the Murderer. By WARDEN LEWIS E. LAWES. Harper & Bros., 1940. \$3.00.

THE author begins his story where, as an inexperienced guard, the first murderer he spoke to, kept him from making a serious, perhaps dangerous, mistake. Given charge of the prison shoe-shop, he entered with a loaded cane in his hand, and faced nearly fifty angry prisoners, handling heavy tools. The situation was becoming tense, when a 'lifer' stepped up to him and quietly suggested hanging the cane up "as an emblem of authority, not as a symbol of punishment." He hung the cane up, and the men returned to their work. Warden Lawes adds — with his characteristic credit wherever it is due — that this murderer's maxim became the cornerstone of his theory for handling prisoners.

All through a host of cases he describes during his twenty years' service at Sing Sing, his dealings with these men show him working on his conviction: "Treat a man humanly, and he'll act humanly." He gives us surprising facts about prisoners in general; and in groups of different types, he briefly and concisely gives the different tendencies and dominant impulses which lead to one or another criminal action. It seems that the underworld and habitual criminals are less often caught and convicted as murderers than the seventy percent of those who arrive at Sing Sing guilty of law-breaking for the first time. As a class, they are the best behaved and most reliable inmates, and, if pardoned, do not return, but try to 'live it down.' Also, they often acquire a desire to do something of value for the institution and for their fellow inmates. This is especially true of those who had killed in the heat of passion. Among the cases cited, was the one who worked out ideal service for the hospital kitchen; another took charge of the bare stretch of prison yard and made it a park of green grass, trees, and flowers; a prisoner saw opportunity to start auto-repairing, and soon had a class of

inmates eager to learn; another, who was the trusted manager of the commissary department, was devoted to the interests of the institution and of the men in it; there is the musician who organized an orchestra, furnished music for Sunday services, and forfeited recreation periods each week to play for the men awaiting execution.

It is true, these were outstanding cases of men who barely escaped execution, and lived to work out their own salvation — or evolution. But the ready response and support they had from the Warden on suggesting their plans, speaks well for his sympathetic understanding of human nature. He is justified in thinking that such cases broadly deny 'the value of capital punishment.' Not that sentimentality should excuse the criminal, or refuse to face the darker side of the picture, or ignore the duty of society to do more and better work in crime prevention. "Many of Sing Sing's successes are the failures of the schools"; we might add: and of the homes. Self-knowledge and self-discipline are too often lacking in preparing the young for the battle of life on all levels of society. Warden Lawes has sound advice for the problems of the pampered, the underprivileged, the degenerate, the perverted, and the incorrigible. Moreover, he points out weaknesses and abuses in the routine operation of the law, and in the methods of some of its servants.

This book should be widely read. It deflates sensational press accounts of crimes, which appeal to a morbid public curiosity. It brings home to us the same dual play of human nature on both sides of prison walls, everywhere. It shows the practical working of a clear-eyed, tolerant, kind, and vital psychology that is flexible enough to fit each case. In summing up his prison service, the author — quite unwittingly — stands out as the kind of a warden that is something of a human institution in himself. — LYDIA ROSS

Chart for Happiness. By HORNELL HART. (Results of ten years' research at Stanford, Columbia, Chicago, and Duke Universities, including some tests of seven, or more, thousand students.) Macmillan Company, 1940. \$2.00.

WE have casts and crutches for physically injured or crippled people. Now Dr. Hart brings forth a Euphorimeter, a kind of psychological crutch as an aid, it would seem, when testing and

diagnosing, not mental aptitudes nor physical disease, but the causes of human anguish.

One feels justified after reading Dr. Hart's colorful pages of sympathetic understanding of human frailties and their cures in believing that it is one for the machine and two for the Doctor. The findings of Chart 4: "Happiness Fluctuations of a College Boy Who Wondered Why Everybody Didn't Commit Suicide," imply that the emotional side of life is not to be divorced from mechanics in this age when youth grows up pressing buttons or turning knobs instead of crying for the moon. Dr. Hart reports this boy: "He became so interested in the results of the Euphorimeter tests that he climbed up step by step out of the depths to a level of happiness well above the average." However, the Doctor proves his contention that the machine is only intended to "point the way . . . towards more joyous living," by indirectly suggesting the first step with the question: "Do you believe that that which says 'I' in you will continue to be conscious and to have new experiences after the physical body is dead?"

It is a familiar axiom that confession is good for the soul, so, accordingly, Dr. Hart follows with a list of questions in the Chart for Happiness which are a very neat demand for a personal confession of unhappiness and the reasons why. Then follow pages of good suggestions for the most simple cures for moral weaknesses.

If you have been slapped down by life so often that there is no resiliency left, pause a moment before you settle down permanently in the black valley of despair. If you are willing to do so you can apply to this disheartening problem a technique which has been used by various groups of people. . . . the Roman Catholic Church, the Society of Friends, called "Quakers," the Oxford Group Movement, "Unity," the Arcane School, in New York City, and the Theosophical Society. Another exponent of this technique is the novelist, Aldous Huxley, who learned it from a scientist, Gerald Heard.

Dr. Hart notes that each of these groups makes use to some extent, in one way or another, of the same great basic technique—a technique which those who have mastered it have found has the power for the crucial things that we need, namely, the transmutation of attitudes, the surging up of faith instead of disillusionment.

And further:

Now altruism is evidently one of the characteristics most predictive of

happiness in the long run. Being enthusiastic about religion is therefore favorable to happy adjustment, both immediately and permanently.

It is gratifying, to say the least, to learn from Dr. Hart that during his extensive research for a palliative for human anguish he uncovered true happiness among those people who identified themselves with religion — whether Theosophists, Catholics, or Quakers — and who were trying to make it a living power in their lives.

— A. C.

Metaphysics in Modern Times. By D. W. GOTSHALK, Associate Professor of Philosophy, University of Illinois. University of Chicago Press. 1940. \$1.50.

NOT a book for the casual reader, the lay reader; a book for one so versed in philosophical terminology that the words and phrases used have become familiar. But for one not so versed, passages of which the following is an instance will be obscure:

In sum, then, the event-continuant metaphysics is a triadism in which the principle of relation or structure is the primary ultimate grounding the ultimacy of the remaining duality.

There, Mr. Philistine, what are you going to do about that? Do you agree with it or not? I surmise you will be content to let it slide.

The modern period taken by Professor Gotshalk is from 1639 on. The author does not waste much time in giving the numerous meanings which have been attached to the word 'metaphysics,' but confines himself chiefly, in his first chapter, to stating his conception of what the word means in modern usage. It is the study of *summa genera*, principles of widest generality, it is the "divination of the generic notions which apply to all facts . . . the endeavor to frame a coherent logical . . . system of general ideas in terms of which every element of our experience can be interpreted." (Whitehead). The special sciences, such as physics, biology, civics, deal with special areas of data, fact, and experience. For example: take the case of *structure* and *relation*. Metaphysics seeks to find a general meaning for these terms, but the sciences study particular relations or structures. A social science may study relations between crime

and mobility of population; a biological science, relations between parent and offspring; a physical science, the relations pervading a field of force. But what is meant by *relation* in general?

If then we are to attempt to construct a conceptual scheme interpretive of every 'item of existence,' how shall we set about it? Whether inductively, by collecting the findings of all the special sciences and trying to find general notions that will fit them all; or deductively, from some intuition or speculation? It is of course found that neither physical science nor metaphysic (as here defined) can get along with either of these two methods alone, any more than a man can walk with only one leg. The mere collection of a mass of data will not result in a construction, any more than a load of bricks will make a wall. The use of the intellect in any way demands the collaboration of induction and deduction. Science has always speculated, and does so still; speculation is employed in the quest for 'initial intuitions.'

In Chapter II, on types of Modern Metaphysical Theories, two leading types are mentioned, Naturalism and Idealism. Naturalism, the scientific method, sought to comprehend all data by means of two ultimates, matter and motion; but each of these has proved inadequate to recent requirements. The old solid indivisible atoms have gone, and motion can no longer be restricted to the mere translation of gross matter from one part of space to another. Yet even these enlarged notions fail to explain the existence of life and mind, for we have no clear-cut instance of the production of these from matter which has them not. Further, the all-sufficiency of the scientific gospel to provide a complete explanation of our experience has much lapsed since the first world-war; naturalism is no longer regarded as a metaphysical solvent. As for modern idealism, it is defined as the thesis that all data of experience can be inclosed without remainder by a mental or spiritual principle. Various types of idealism are considered — Berkeley, Leibniz, Bosanquet; also dualism, or the attempt to embrace the naturalistic and idealistic views in one.

Naturalism takes physical science as its base of operations, Idealism takes moral and religious experience. Each ends, not with a sound metaphysical

theory, but with a one-sided and inadequate world-picture. . . . Our survey of modern metaphysical types indicates the need today of a new metaphysical synthesis.

On the cover it is suggested that this book can be used as text or as collateral reading for undergraduate courses in metaphysics, for classes in history of modern philosophy, and in introductory philosophy courses. No doubt for such purposes it is excellent, but other readers may complain that all this discussion does not get us anywhere. Every theory which the author describes is immediately countered by him with objections, so that we hunt in vain for something conclusive. It is an attempt to erect too ambitious a structure on too narrow a base. The following quotation is here apposite:

. . . the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant — save in a few rare and exceptional cases — in the constitution of the offshoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations.

— *The Secret Doctrine*, I, 477-8

This was addressed to men of science, but applies to metaphysicians also. We may be told this is mysticism, and probably it is; but we object to the term because it may suggest either a convenient label by which to pigeon-hole a subject already disposed of and needing no further attention, or it may signify some one of a thousand other things understood by that term in different minds. The same may be said of the term 'transcendentalism.' The fact is, the view of the universe and man which is characteristic of the particular phase of culture which we are in is far too parochial; and the problems posed in this book acquire quite a different aspect when viewed in the light of such fundamental propositions as those concerning the nature of man, his septenary constitution, his divine parentage, his immemorial antiquity as a civilized being, the many grades of and kinds of consciousness, with their correlative grades of materiality, etc. The evidential grounds for accepting such propositions is given at length in Theosophical writings; but even

though they should be accepted as mere postulates, the assumptions thereby made will be no whit greater than the assumptions which metaphysical reasoners find it necessary to make either wittingly or unwittingly, as a basis for their own views. — H. T. EDGE

The Magic Bow. *A Romance of Paganini.* By MANUEL KOMROFF. Harper and Brothers, London and New York. 1940. Price \$2.50.

ONLY an artist of high merit and deep feeling could understand Paganini; and understanding him could paint in skilful imagery the startling pageantry of events: the heights and depths, the light and shadow, the joy and pain, that made up the life of this great virtuoso. Manuel Komroff has done all this, and more. In his hands Paganini no longer is merely the unparalleled genius-inventor of violin-technique, but becomes a dynamo of magic power, a veritable meteor of unearthly brilliance, softened, beautified, made lovable by his devotion to Janne, Countess de Vermont.

Born in poverty, this slightly built lad of Genoa dreamed dreams, and those dreams came true. Running away from a sordid home-life with nothing but his violin, five francs, and his one suit of clothes earned by 'fiddling for the tailor,' young Nicolò determined to play his way to fame. Meeting with Germi, a young law-student, on his way to Parma, Paganini formed a friendship which was to change his entire life. As partners, the two lads now launched a series of concerts, the news of which traveled far and wide. Soon everyone in Italy, Vienna, and Paris, was to know the name and bearing of Paganini, and to become spellbound at the drawing of his bow.

What was the source of his genius? Whence the power of that 'magic bow' made by his old friend Rizzi, the violin-maker, after Paganini's own invention? What magic lured those strings from laughter to sorrow, from plaintive wailing to the laughter of a child? No devil, as superstitious folk believed, but the burning flame of a great love: a flame that set aglow the tendrils of his soul, made taut the strings of his heart, so that love, beauty, sound, music, became not separate and distinct attributes of Nature, but one tempestuous whirling vortex of sound, at one time overwhelming

in force, at another, exquisitely tempered to the ecstasy of a lover, or the simple beauty of a flower.

Paganini never played music; he was that music. He never saw beauty; he became that Beauty. He never felt love; his soul encompassed Love. A perfect identification of himself with Beauty through Sound. As Mr. Komroff writes:

The tone seemed to touch that side of the heart which beats for beauty, for love, for the simple and honest sentiments and for things not commonplace or sordid.

It was no chance encounter that cemented a lifelong friendship between Paganini and Cardinal Michelotto, whose parting words to the young virtuoso on the occasion of his winning the Stradivarius on the wager of the painter Pasin, were to guide him all his life. True to his vow to the Cardinal always to befriend the less gifted musician, his deeds of timely generosity are testimony of the greatness of his heart. Rossini never forgot gratitude to Paganini in the rescue of his opera from failure; the little street girl, dispossessed of home and belongings, remembered long and well how Paganini took up her cracked and squeaky fiddle and played her and her widowed mother back to a rent-paid home and safety. Nor was his friendship for Schubert, talented but poverty-ridden musician, lightly to be regarded.

With genuine feeling Mr. Komroff rehearses the charming story of how Schubert, writing vigorously one of his now immortal songs in order to pay for tickets to Paganini's forthcoming concert, finally plays it before Razzel, cheap music-publisher; when Paganini, hearing its simple beauty, takes up a violin at hand and plays with Schubert the exquisite melody, and then repeats it with brilliant variations. Schubert, astonished beyond speech on discovering it was the great master himself, was transfixed when the latter forced the music-publisher to pay Schubert 100 gulden for the song, as he, Paganini, was to play it as an encore to his concert the next evening. Young Franz cherished well that greatness of heart which despised not the smaller man, but raised him to become one with him. He knew then the truth of Paganini's statement:

One plays a little tune and it opens a little door in one's heart.

The great art of Paganini had indeed "opened up the hidden places of his heart," and made him great.

His love of Janne, young and spirited Countess de Vermont, was inextricably blended with his love of music. The one existed not apart from the other. The music deepened his love; the love ennobled his music. Because of their long years of separation involving intense suffering for both, each grew in those depths of character which only love can plumb. They were to learn through sacrifice that the joy and pain of the artist are one, and in the words of Komroff that:

No great happiness is complete without a grain of grief; [that] Happiness is shallow without that dark undercurrent of sadness.

When the hour struck for their long-awaited reunion, they were to meet strengthened, purified, richer in love. It was a moment of exquisite joy for both when his colleagues presented Paganini, in the presence of Janne, with a medal struck in his honor, bearing above his profile, the motto: "Through fleeting sound, fame imperishable."

— GRACE FRANCES KNOCHE

The Unobstructed Universe. By STEWART E. WHITE. Dutton and Co., New York. 320 pp. \$2.50.

THIS is a spiritualistic book of an unusually philosophic nature, and whatever may be the source of its arguments they are largely in harmony with the Theosophical position. Mr. White is a well-known writer of American historical novels and travel books and has an Emersonian outlook on life. This work consists chiefly of reports of teaching about the universe, space and time, and consciousness in this and other planes, allegedly given by Mr. White's deceased wife and discussed with her through a non-professional medium, a friend. How far Mr. White's skill as a novelist may be responsible for the method of presentation we cannot tell, but the dialog reads like a perfectly natural conversation between a few intelligent friends. A book like this, which is undoubtedly strictly honest and trustworthy so far as the reporting goes, opens a wide vista of the possibilities inherent in the Astral Light as well as in the complex nature of man, and presents many interesting problems for study by the Theosophical student. While some of the philoso-

phical teachings may have come subconsciously from Mr. White's inner consciousness unknown to him — a familiar explanation of many trance phenomena — many of them were quite difficult for him to accept without long and elaborate explanations. We cannot take up this problem in this brief review, but must confine our remarks to a few of the teachings reported by Mr. White — whatever their source — which show how closely the most advanced Spiritualists are approaching certain fundamentals in Theosophy.

We are told, for instance, that Consciousness is all-pervading, is in fact the only Reality; and that an 'invisible' universe, as it were, exists within or blends with the visible one; nothing but our limitations of the senses and of the understanding prevent us from knowing that they are only two aspects of one Unity in which we live and move. The inner aspect is the "Unobstructed Universe" because it is free from the obstructions of terrestrial existence, and as we rise to higher planes of consciousness we shall see Reality more and more clearly, but in very truth Immortality is Here and Now. The 'Communicator' urges the world to make strenuous effort to revive faith in the immortality of the soul if it would avoid utter collapse. The way to regain this faith or knowledge is to look into the depths of one's own nature rather than to seek it in the phenomenal world — sound Theosophical teaching! Also, the "divisibility" of the bodily temple of the spirit of man and the "indivisibility" of the true self, the monad as we should say, are insisted upon. Spiritual evolution after death through higher planes is mentioned, but Nature's universal method of evolution on the physical plane through re embodiment or reincarnation with all its significant implications is not discussed, though, in a subtil argumentation about time, the ascent of consciousness in the entire human race finds a place.

— CHARLES J. RYAN

Pythagorean Politics in Southern Italy. By KURT VON FRITZ. Columbia University Press. 1940. \$2.00.

THIS is a scholarly study of the literary sources for an estimate of Pythagorean influence upon political life in Southern Italy from the end of the sixth to the beginning of the fourth century B. C. In his Preface Professor von Fritz considers the evidence: "all the

ancient tradition about the Pythagoreans is interwoven with legends, and only a very few political events that occurred in that region during the period in question are known independently of this very special tradition." This leaves open the general question as to the relative values which should be attached to tradition and to literary testimony; it also allows some choice as to just what may be considered legendary and what not. Speaking of possible evidence from coins and other archaeological discoveries, he points out that, since we must necessarily interpret these in the light of our knowledge from literary sources, the latter must remain paramount in any case. Most of the chapters are for scholars only, being estimates of the reliability of various authorities on Pythagoras — Aristoxenos, Dikaiarchos, Timaios, Porphyrios, Iamblichos, Apollonios; and a chapter on chronological questions and numismatic evidence. Finally comes a chapter on the character of the 'Pythagorean Rule' in Southern Italy, by which is meant the effect of Pythagoreanism on politics. An anti-Pythagorean revolution in the fifth century is mentioned, which brings up the question as to what they were rebelling against. It emerges that there is no sign of any actual organized form of Pythagorean government, but that the disciples influenced politics and social behavior in much the same way as Masons have done; they may have had members of their order on government boards, but not holding official position as Pythagoreans. He illustrates by the case of Masonry in the eighteenth century A. D., and the anti-Masonic movement. Thus the influence was moral, not political (except indirectly).

All the authors agree that they tried to bring about a moral regeneration on the basis of their philosophical tenets and religious beliefs first in Kroton and later in other cities in which they acquired influence, that on some occasions they had a decisive influence on the course of foreign policy (for instance, in regard to the relations between Kroton and Sybaris, and later between Dionysios the elder and Tarentum), and that they took sides in the struggle between aristocratic and democratic tendencies in the middle of the fifth century.

The abortive attempt made by Plato and Dion to induce the younger Dionysios to rule according to Platonic principles is also mentioned; and there is a story that Pythagoras did persuade Simichos, tyrant of Kentoripe, to lay down his rule and establish a gov-

ernment according to Pythagorean principles *but not under Pythagorean rule.*

Though the nature of the Pythagorean teachings is not the subject of this study, one is glad to find that the evidence, according to Professor von Fritz's estimate, does not support the grotesque and sometimes facetious nonsense often found as to Pythagoras. On the contrary the system is always spoken of with reverence as a great moral force; and, as great moral forces do not spring up out of nothing, we may readily surmise what was the real source — the Ancient Wisdom, of which Pythagoras was one of the most renowned Teachers in the ancient world. The student wishing to support this thesis will find in this volume useful facts as to the diffusion and influence of these teachings. In this case, as is usual, we find the work of the Teacher encountering bitter resistance, but none the less exercising an immense influence and planting seeds destined to bear fruit long after.

— H. T. E.

A **Chinese Childhood.** By CHIANG YEE. Methuen & Co. Ltd. 15s.

A *Chinese Childhood* is a book which every member of the family from the most sophisticated to the most innocent can read in perfect enjoyment. It is so delightful, it is so simple.

The author, Chiang Yee, is the son of an artist who painted mostly flowers and who assisted in the cultivation of his son's taste for quiet beauty which overflows in his writing. The whole book is a beautiful testimony to the great extent of the Confucian influence on the life of the Chinese: the deep respect and reverence for the elders; the perfect obedience to the parental authority; the unflinching devotion to family ideals and loyalty to family decisions which may not be flattering to personal desires.

Although the Confucian code of conduct influenced his upbringing (as it has most Chinese life), the household in which Chiang Yee grew up, numbering thirty people, was dominated chiefly by a Buddhist Grandmother. She was a beautiful, self-sacrificing character: kindly but firm, and wise in her decisions.

Chiang Yee's discussion of Fate and the picture of the (to him) unfortunate aunt, who had a secret sorrow and joined the strange religious order, will interest Theosophists. There is much tenderness in the passage that expresses hope that in his aunt's next incarnation she will have a happier lot.

His chapter called 'The Birth of My Nephew' is filled with delight. The loving preparations for the young child's advent; the happiness in the hearts of every member of the family; the tender consideration for the young mother-to-be — all these descriptions are wrought with such a loving, delicate hand that none save the extremely blasé would disagree with Chiang Yee when he says: "— even if in my time too much was made of birth, marriage and death, it is certain that nowadays often too little is made of them."

The book is concluded on a note of hope for his people, who have had to face such changes and hardships these last years. Chiang Yee has faith that "no matter what sufferings we endure, we shall find our way back to happiness."

— JALIE NEVILLE SHORE

PERIODICALS REVIEWED

THE RATIONALIST ANNUAL FOR 1941, Watts and Co., London, contains as usual a number of articles by well-known writers on interesting subjects, brief and to the point. On reading them, one cannot but be struck with the same feeling that one has in reading current writings on science, religion, and various other topics — that the thoughts of thinkers in every department are being borne along on the crest of a mighty current, which makes for breadth and enlightenment and an ennobled idea of the dignity and possibilities of human nature. One loses sight of the circumstance that this magazine happens to call itself Rationalistic. The older days of carping controversy seem past, and each movement, whatever its name, seems to be contributing to a general program, reflecting a

world-wide spirit. Lord Snell, in 'An Ethical Sermon: Personality and Life,' sees a great improvement in the intelligence and good behavior of the people, but finds a tendency to standardization and a uniformity of average ability. Where are the great men, the leaders? How can we develop them? he asks. It seems evident that we cannot expect society to create the very force by which it is to be elevated: that force must enter from elsewhere. He seeks it in the innate power which man has to ennoble his own character, for which he declares that the younger generation of scientists now give us warrant.

Modern ethical thought lays a greater stress on individuality and upon the highest possible realization of the self; and the development of the self or personality into a complete and consistent whole becomes therefore a personal duty. . . . The human mind is undergoing an evolution which may be speeded up by man's own will and purpose.

This has a familiar ring to Theosophists; but if these high ideals are to hold their own against destructive philosophies, they must have the backing of wiser knowledge of the nature of man, of his relation to the universe, and of the divine nature incarnate in that bodily tabernacle. Professor J. B. S. Haldane writes on the *Laws of Nature*, showing how the ambiguous term 'law' has caused us to regard the laws of nature as edicts instead of as habits, and as immutably fixed instead of merely statistical. This again has a familiar ring to Theosophists. Dr. M. Davidson discusses the question of life on other planets, and shows that the planets of our system give little opportunity for life as we know it on earth. But the idea that there must be innumerable planets belonging to other suns carries him so far from familiar ground that he sees the uselessness of speculation on so narrow a basis of experience. As an astronomer he is concerned only with describing the conditions on other planets; as to whether there is life there, he passes the buck on to the biologists, who doubtless know quite a deal about life on this particular planet of earth.

— H. T. E.

THE ESOTERIC TRADITION

HERE is an opportunity for all members who do not yet own a copy of *The Esoteric Tradition* by G. de Purucker. This book is now being reprinted and will be available in the summer of this year, but owing to the rise in the price of all printing materials, the cost of this new edition will be advanced to \$7.00.

Theosophical University Press, however, still has a *very small number* of the first edition available at the original price of \$5.00 for the set, and a few seconds (with merely slight imperfections) at \$4.00. In addition there are on hand 4 sets of the specially bound autograph edition at \$10.00.

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THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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THREE ASPECTS OF KARMAN

THE Greeks had a most interesting and indeed profound way of describing karman. You will remember that they spoke of Destiny, often called by the Latins the "Fates," sometimes as unitary, and sometimes as threefold, or the Three Moirae; as often we speak of karman as being unitary or as being threefold and separated over the three great time-periods, past, present, and future.

So the three Destinies, or the three Spinners of Destiny, were respectively named *Atropos* which means that which cannot be changed or set aside; *Klotho*, the spinner; *Lachesis*, that which happens to us out of the past. These three Destinies, said the ancient Greeks, were three in one, and one in three. *Atropos* was the Future, that which is inevitably coming. It was connected with the Sun, mystically it was connected with our spiritual-intellectual parts, or as we would say the treasury of destiny embodied in the *Mânasaputra*. In art, it was expressed as a grave maiden pointing to a sundial — signifying what is waiting in the womb of time as the flowing hours bring it closer to us.

Klotho was the Spinner, that which is taking place now; that which we are now spinning or weaving in our minds, and in our

feelings. It was called the Present, and was represented in art as a grave maiden holding a spindle, spinning the thread of present destiny to become the Future, and was linked in significance with our psycho-personal nature, what we call our mind, having intimate mystical and historical connexion with the Moon, the shadow of the Sun as it were, the reflexion, the reflected light.

Lachesis was connected with the Earth and represented the Past which we are now working out, and was represented in art as a grave maiden holding a staff pointing to a horoscope; that which you have builded in the past is now yours.

Atropos, the Future, the Sun, the Mânasaputric intelligence; Klotho, the Spinner, the Present, the Moon, the active present mind; Lachesis, the Past, which we are now working out, in this body, on this Earth. Don't you think this Greek conception is rather a marvelous way of envisioning karman as at once unitary and triple? The more I think of the subtil Greek mind having thought this out, the three in one and the one in three, the more I admire the conception. Karman is divisible by such methods into three paths of destiny: Past, Present, Future, one in three.

So a man predestines himself, has done so in the past; what he now is on earth is the fruit: with his mind or lunar part he is now weaving his destiny which will find as it were, when he unravels it, lodgment as garnered knowledge in the solar part of him, in the Sun, in the Mânasaputric treasury of destiny, some day to become the Present, and shortly thereafter the Past. — G. DE P.

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And in 1941 — ?

TRUE Christianity and true civilization ought to be both opposed to murder, however legal. And yet we find, in the last half of our departing century, more human lives sacrificed—because of the improved system and weapons of warfare, *thanks to the progress of science and civilization*—than there were in the first half.

— H. P. BLAVATSKY, *Lucifer*, V, 267

Symposium for the Fiftieth Anniversary of White Lotus Day*

COMPILED BY LEOLINE L. WRIGHT

(First Speaker) Friends: I feel sure you will all agree that our celebration today of the fiftieth anniversary of the passing of Helena Petrovna Blavatsky is an occasion for gladness and optimism. Gladness — because her lifework has borne such universal and abundant fruitage. And optimism, because, thanks to her, we can offer humanity the one sure solution of present karmic problems. Companions, in viewing her life from this standpoint is not the first thing that springs to mind her sublime ethical teachings?

(Second Speaker) I believe you have struck a keynote that is particularly significant to these times. When the Mahâtman who were her spiritual Teachers sent H. P. Blavatsky to the West to restore to the world the archaic Wisdom-Religion which we call Theosophy, they foresaw the very conditions that made its ethical teachings so especially necessary. You remember she said that “the principle of Universal Brotherhood, based on a realization of the spiritual unity of mankind, has been forgotten by the world, and, as a consequence, civilization is threatened with destruction by the unrestrained forces of selfishness and materialism.” What could be clearer or more prophetic than that?

— Was she not the first Teacher since ancient times to demonstrate that ethics are not just a human ideal, but are rooted in the very fabric of the Universe? And that Universal Brotherhood,

*This Symposium is designed for all Theosophical Lodges who care to use it for the coming celebration of White Lotus Day, May 8, 1941. It is hoped that Lodges of other Societies of the Theosophical Movement may also wish to use it, and Presidents of our Point Loma Lodges may find an opportunity to bring it to their attention. A program of this kind presented by Theosophical groups all over the world should prove an effective way of celebrating this Fiftieth Anniversary of the passing of Helena Petrovna Blavatsky. — Eds.

far from being merely a beautiful sentiment is an actual fact in Nature?

— I think we must all agree about that. Inquirers sometimes ask how she could demonstrate that brotherhood is really a fact in Nature. One way was in showing that ethics and brotherhood are simply human expressions of the law of harmony which prevails everywhere in the Universe. In *Isis Unveiled* she wrote: "Harmony in the physical and mathematical world of sense, is justice in the spiritual one. Justice produces harmony, and injustice discord; and discord on a cosmical scale, means chaos — annihilation."

— But here steps in the great hope that she gave us in Theosophy. Writing about the fallacies of the Darwinian idea of the struggle for existence, she tells us that it "applies only to the physical, never to the moral plane of being. It is not violence," she says, "that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity, to be conquered by a cold, unreasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called 'The Universal Brotherhood of Man' without distinction of *race, color or creed.*"

— In *The Key to Theosophy* she also shows harmony to be the basis of Karman — the law of cause and effect acting in the moral world — for she wrote: "We maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or other." In the same book she further defines Karman as "that law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world." And she goes on to apply this great universal law of Karman to the life of the individual when she tells us "Karma creates nothing nor does it design. It is man who plants and creates causes, and Karmic law adjusts the effects, which adjustment is not an act,

but universal harmony, tending ever to resume its original position, like a bough which, bent down too forcibly, rebounds with corresponding vigor. If it happens to dislocate the arm that tried to bend it out of its natural position, shall we say it is the bough which broke our arm, or that our own folly has brought us to grief?"

— This sounds like a good corrective for that human weakness which makes us blame everything on heredity or bad luck, or on circumstances over which we believe we had no control. I especially like that passage — "Verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life." If we could only persuade people today to believe in their own karmic responsibility for all that is happening to them, what a different world it would soon become!

— Another teaching which H. P. Blavatsky restored to the western world is Reincarnation, that is, rebirth on this earth again and again and again until all its lessons have been learned. This is the logical and necessary corollary to the laws of Brotherhood and Karma. She relates Reincarnation very definitely to the law of Brotherhood when she writes in *The Key to Theosophy*: "We believe that every human being is the bearer, or *vehicle*, of an Ego coeval with every other Ego; because all *Egos* are of the same essence and belong to the primeval emanation from one universal infinite Ego . . . which is one with the Universal Mind or Soul."

— There is a passage in *The Secret Doctrine* which is appropriate just here. "The law of Karma," she says there, "is inextricably interwoven with that of Reincarnation. It is only the knowledge of the constant rebirths of one and the same individuality throughout the life-cycle . . . rewarded or punished by such rebirths for the suffering endured or the crimes committed in the former life; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil and reconcile man to the terrible and apparent injustices of life."

— We might bring all these ideas together by quoting H.P.B.'s own statement of principles where she says: "Let me briefly re-

mind you what these principles are: Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood!"

— But let us not leave this aspect of her message without picturing the inspiring destiny to which these teachings point. This destiny lies, as she says in *The Key to Theosophy*, in "a belief in a perpetual progress for each incarnating Ego, or divine Soul, in an evolution from the outward into the inward, from the material to the spiritual; at the end of each stage arriving at absolute unity with the divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another; with accessions of new glory, of fresh knowledge and power in each cycle — such is the destiny of every Ego, which thus becomes its own savior in each world and incarnation."

— These teachings have given us a very clear indication of the work and aims of the Theosophical Society. In regard to the founding of the Society H. P. B. tells us that in the last quarter of every century the Masters of Wisdom and Peace send out a Messenger from their great spiritual Lodge among the Himālayas, making at such times a fresh effort to awaken and inspire the spiritual impulses of the human heart. And we know that H. P. B. was sent as their Messenger for the nineteenth century. She followed their instructions and came to New York City to found the Theosophical Society in 1875.

— Very few people, especially among the younger generation, realize the peculiar historical conditions which H. P. B. had to meet when she established the Theosophical Society. It is true that it was a day of intellectual burgeoning. For the first time in over twenty centuries men had recovered the right to think for themselves. But the trend of public thought was materialistic. Scientific research in that day tended to deprive the world of all belief in immortality. And insistence upon the struggle for life and the survival of the fittest served to weaken everywhere men's sense of moral responsibility. The belief that might makes right became a current fallacy. And the Church seemed powerless to meet the

situation. These were the conditions of thought that Theosophy had to challenge.

— It must have seemed a labor of Hercules. Yet H. P. B. had the courage to undertake it. She knew that the ancient Wisdom-Religion was equal to the task, for it held the answer to all those questions which neither the Science nor the Religion of that day was able to meet. For example — What is the real origin of the Universe and of life? What is man and where did he come from? Moreover, in Theosophy the meaning and the aim of evolution were made clear. H. P. B. also knew that the first need of the times was to restore ethics and brotherhood to their rightful place as basic to a true philosophy of life. And so she went quietly to work to shape the Theosophical Society as a practical nucleus of Universal Brotherhood and as a vehicle for that creative philosophy.

— Over and over again all through her life she insisted upon the ethical objects of the Society. She answered the question of one inquirer as to the purpose of the Society in this way: "Its aims are several; but the most important are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. Theosophy has to inculcate ethics. It is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity which lies at the root of the elevation of the race can ever be attained." And so she founded the Theosophical Society not only as a channel for these teachings, but also as an active brotherhood where men and women could learn to practise it among themselves and to band together as helpers of humanity.

— We have already spoken of the constructive optimism of H. P. B.'s message. But so far we have confined ourselves to general principles. But is it not a fact that what makes her teachings so helpful and inspiring is that these great ethical laws can be applied by every man and woman to the solution of their own individual problems?

— Everyone who has studied Theosophy and tried to apply it in his own life must agree with that. But we have not yet

touched upon one of the greatest truths which H. P. B. taught, and that is the existence of the Higher Self, or the Divinity within our own hearts. For it is this God within which gives us the wisdom to understand these laws, and the spiritual will to apply them persistently. In *The Key to Theosophy* the question is asked, "Where does a Theosophist look for power to subdue his passions and selfishness?" And H. P. B. replies: "To his Higher Self, the divine Spirit or the God in him, and to his *Karma*."

— But these again are the broad general lines of feeling and conduct. In *The Voice of the Silence* the great Teacher gave back to us those immortal aphorisms of the Archaic Wisdom-Religion by the practice of which we may learn how to find the center of omniscience within ourselves and draw upon its wisdom and power. In that work she gives us, in the beautiful language of Oriental imagery, the keys which unlock for us the treasures of our spiritual nature. First, as she says, comes "Dâna, the key of charity and love immortal." Then, "Śîla, the key of harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action." The third key is "Kshânti, patience sweet, that naught can ruffle." Fourth, "Virâga, indifference to pleasure and to pain, illusion conquered, truth alone perceived." Vîrya is the fifth key, "the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial."

— Here again we see that brotherhood, which is ethics in practical action, is the path even to individual attainment. Without it there can be no permanent progress. And she gives the reason in another aphorism which tells us that "Compassion is no attribute. It is the LAW of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal."

— What a wonderful path of self-discipline and attainment these aphorisms set before us! For we are told that Compassion is the Heart of the Universe, and that by making ourselves truly compassionate in mind and heart — in thought, feeling, and action — we become at one, of the very essence in fact, of that universal Heart of Compassion which is the root of all life.

— Moreover, these words give even a deeper vision why ethics are fundamental laws of the universe. For if compassion is the very essence of life then that individual who lives only for himself is working against that basic universal law of Compassion, and is therefore bound to suffer. On the other hand, the man who lives for brotherhood, setting aside his own interests whenever it is possible to do so, becomes an actual co-worker with the laws of Spiritual Nature. This must be the meaning of that celebrated aphorism we all love: "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." That is not poetry, then, but practical ethics.

— To me, the most beautiful teaching that H. P. B. gave us is that no man can rise superior to his own individual failings without lifting the whole of humanity to some extent. That makes every man who lives a life of real brotherhood something of a savior to his fellow beings. And would it not be true that a life utterly dedicated to the service of brotherhood would gradually develop this power to help humanity redeem itself?

— We all know that such a destiny is the glorious promise which Theosophy offers. Those who do live sincerely and continuously the daily life of brotherhood may finally become Mahât-mans, Elder Brothers of the race. And this ideal, though it may seem almost too great and far off, Theosophy brings within the reach of everyone. Reincarnation, and the lessons we learn through adjusting ourselves to karmic discipline make this wonderful ideal possible to each of us. We cannot expect to become Mahât-mans in this life, of course. But we *can* make a beginning on the path of brotherhood today.

— Now that we have given a brief outline of H. P. Blavatsky's ethical teachings, what do you think we might consider to be the crown and consummation of them all?

— Why, I should say that the crown of Theosophical teaching lies in the existence of the Brotherhood of Compassion, and the fact that every man or woman who will live the life can become associated with the work of that spiritual Lodge of Light. Until

H. P. Blavatsky started her life work of spreading Theosophy, men in the Occident had forgotten the very existence of the Brotherhood of Compassion. She brought back to our Western world the knowledge of its actual existence and of its work for humanity, and thereby she answered the burning question as to the object of human evolution.

— But ought we not to explain first just what is meant by the Brotherhood of Compassion? For to many it is an entirely new, and sometimes a strange idea.

— And yet, once understood, it is so logical. The Brotherhood of Compassion is the natural outgrowth of the development of human beings through Reincarnation and Karma directed by ethical law. That is, the development of perfected man. The Brotherhood of Compassion is a body of great human beings who have become such perfected men. By intensive self-training throughout many lives they have learned all the lessons that human life can teach them. And then, instead of passing onwards to the next higher stage of their own evolution, they chose rather to remain on this earth, banded together into a spiritual Brotherhood. And this association of perfected men lives only to be the Teachers and the Helpers of humanity. They are sometimes called the Elder Brothers of the race, and again, Masters of Life.

— But perhaps the name by which they are best known today is the Mahâtman. The word *Mahâtman* means Great Soul, one who has developed the wisdom and power of the God within him, and therefore has become a god-man. And for that reason the Mahâtman are wise and powerful enough to be true spiritual Teachers and Guides for us. The present human race is still struggling and suffering, still learning those difficult lessons which the Mahâtman have already mastered and passed beyond. It is the sacrifice of their own progress for the good of humanity, and their devotion to the work of helping us to save ourselves which has given them the right to be called the Brotherhood of Compassion.

— One of the most interesting facts in the life of H. P. Blavatsky is that she herself was a pupil of this great Brotherhood.

Not only that, she was also their Messenger, sent out by them to the modern world. She was taught by them to express in a new form, suited to the needs and the mentality of modern civilization, the age-old but long forgotten truths of the God-Wisdom, Theosophy.

— But it should be explained, I think, that she was not the first Messenger to humanity from the Brotherhood of Compassion. For that Brotherhood has existed and been at work from the most ancient times. And there have been hundreds of such Teachers or Messengers sent out by the Mahâtman from their central Lodge in Tibet. The greatest of these historically known Messengers from the Lodge were Zoroaster, Gautama the Buddha, Lao-Tse and Confucius, and Jesus the Christ. There were also many others of less degree. The greatest of them founded world-religions. Others, such as Pythagoras, Plato, and Ammonius Saccas established schools of metaphysics which molded human thinking for many centuries.

— And is it not also important to emphasize that H. P. Blavatsky created, not only for this age, but for us individually, a living link with the Brotherhood of Compassion? For she not only proved to us the existence of the Mahâtman, but also pointed out the only way of living by which any man or woman might come into contact with them and become their disciple. This I believe we must all agree is the crown of Theosophical teaching — that becoming first a true brother in heart and spirit with all that lives, we may eventually be accepted as pupils and helpers of the Brotherhood of Compassion. Is not the realization of this sublime ideal, and the effort to make it a living inspiration in our daily lives — is not this the greatest tribute we can pay to the life and work of Helena Petrovna Blavatsky?

The Great Mystery-Drama

We may think of Death as a great Drama, and that in sleep we are learning the parts that we are to play, and attending the rehearsals. The events in the Drama of Death are grand beyond the power to tell.

— L. GORDON PLUMMER

The Mysteries of Death*

A. TREVOR BARKER

I WOULD like to begin by reading to you a short passage on one of the great mysteries of man's inner nature: the mystery that all of us are confronted with at the final stage of our lives; the mystery that at certain times during the course of our earthly pilgrimage we are brought face to face with when someone with whom we have been closely connected — dear to us possibly — passes over the Great Divide and we are brought into living consciousness with eternal realities.

Now these mysteries that surround the whole great subject of Death absorb modern thought to a quite surprising degree. One of the biggest Movements of our times is that which is called the Movement of Spiritualism — miscalled as we think because it has little to do with Spirit, with the Divine; and it is my purpose tonight, after reading this short passage, to try to elucidate some of the thoughts that are contained therein. These lines are from *The Mahatma Letters to A. P. Sinnett*. In the pages of that book you will find an at present unexplored treasury of knowledge, a collection of information and facts about all the problems of Death — the problems with which the Spiritualists concern themselves — if you will examine them. Now listen to this:

Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body — the *brain thinks* and the *Ego* lives over in those brief seconds his whole life over again. Speak in whispers ye who assist at a death-bed, and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflection upon the Veil of the Future.

Is there any one of us who could hope to reach to such language as that? If you have a literary sense you will realize that words like

*A lecture given at the London Lodge of the Theosophical Society.

that can only come out of the very heart of being itself, from one of those High Beings — a Mahâtman, a Great Soul, one who has learned to attune his mind and heart to great Universal Mind itself, and is one with it. Being master of the forces of his own being he can penetrate into the mysteries of Nature as a conscious, fully intelligent, and potentially omniscient being.

BEINGS WHO KNOW TRUTH

The doctrines that we are going to discuss tonight are not the vain speculations and theories of ancient or modern materialistic scientists who use instruments of matter, instruments of scientific precision; who reason from a collection of facts, observable by the external senses, and endeavor to deduce therefrom some working hypothesis which for the time being they will label "the laws of nature." It is not about such so-called scientific facts that we wish to speak, because it is our experience that, in a matter of two or three centuries, such so-called scientific laws change. The scientist discovers that what he thought was truth, was not, and a new theory, a new hypothesis, has to be evolved. From such sources as this we could get no inspiration or light for our mind, and no food for our hearts; no relief for the perplexities under which humanity suffers. Therefore we have to find some other avenue of information and of knowledge; otherwise those great problems that perplex the human heart will not be solved.

So the nature of these doctrines then must come from men who know; and it is the statement of Theosophy — and one of the most helpful and illuminating statements that is to be found in the whole of our philosophy — that not only does Truth exist, being the workings of Nature herself in all departments visible and invisible, within and without and below — but that there are *Beings who know* — for something which exists merely in the abstract is of no possible use for us; we cannot utilize it unless there are Beings who know. Therefore our approach to knowledge must be directly or indirectly by an approach to those who already have this knowledge: and those, in a word, are the Ancient Teachers of the race who exist as a living Brotherhood among men, sending their Messengers from time

to time out into the world — always at work, mostly secretly but nevertheless having witnesses on the scene to testify that Truth, and knowledge of it, exist, and that there is a way by which man may illumine this material brain of his, and learn the Truth if he will.

Now the truths that we are going to study tonight, then, you can expect will literally strip the veils from this vast Unknown mystery, the mystery that the teachings enshrined — and truly enshrined — in the Christian scriptures simply do not approach at all. Go anywhere you like in any Christian church, and unless by — I was going to say by accident — you happen to come across a learned Kabbalist (and it is most unlikely because you would not find him there) you will not get any knowledge whatsoever of the mysteries of Death. You will be informed that the Almighty, if he had meant you to understand these mysteries, would have given you this information if it had been good for you, and the fact that it is not given in the Christian Bible means that we are to know nothing about it.

Theosophy begins with the statement that an Adept — one who is trained and skilled in Nature's mysteries — can by the power of his own Spirit know all that has been known, all that is known, and all that ever will be known. Now that is a large statement, but it is a necessary one if we are to have the right approach to this problem of the mysteries of Death.

THE SPIRITUALISTIC MEDIUM

Take the Spiritualist position. Some scientists have joined the ranks of the Spiritualist Movement hoping to gain illumination, scientific facts, and data that will bring knowledge of a mystery of which they are entitled to have information and experience if it be possible, and those who began to investigate along these lines in the beginning of the last quarter of the last century found that in the majority of cases man has simply not got the equipment to enable him to go behind the curtain of matter and examine the process of what happens when a living intelligence passes out of this world — never to return, as far as he knows.

And so we have the first fact that accounts for the existence of

a certain class of human beings who call themselves mediums, i. e., persons who have a peculiar constitution — a constitution which is psychically sensitive, in exactly the same way as a cat has. I don't wish to be offensive; don't think that for a moment. A cat is part of the cat-family of nature, and its mechanism is extremely psychically sensitive. Those of you who have ridden on a horse on a dark night will know that horses also are clairvoyant: they see. Cats see, dogs, most animals do; so that these senses that the spiritualistic community imagine are so highly spiritual, are shared, dear friends, by the animal kingdom — nothing more exalted than that; and the nervous mechanism from which this vision functions is that of the sympathetic nervous system, having its seat and controlling factor in what in the human being we call the solar plexus.

Anybody who is physiologically instructed will know that this mechanism is not under the control of our will at all. It is an unconscious function; and therefore, as you would expect, the capacities and so-called powers of a medium will not be under his or her conscious control. On the contrary, a definition of *medium* is one who is a passive instrument of forces that control and guide him — exterior forces. The medium imagines that because some exterior force comes and as it were hypnotizes him, and he surrenders the control of the divine temple of his body to this extraneous force, therefore it must give wisdom, when he has lost control of it and it begins, like the oracle in ancient times, to give messages that are supposed to come from entities beyond the veil of death.

When somebody loses one who is dear to him, and, not being instructed perhaps in philosophical teachings, feels all the more keenly the loss, it is this human feeling of loss that leads him to be attracted to anyone within reason who declares that he is able to communicate with the one he has lost — a very natural human feeling. So when such people hear that Theosophy challenges the position of Spiritualism, they begin to feel perhaps we are going to take something from them, and they perhaps for the time being give us a wide berth. Then perhaps they examine into Spiritualism; they attend séances — and what do they find? This is the crux of the situation. If they are patient enough and spend enough money: note this, *spend enough money*: they will see a variety of

phenomena. In fact the number of diverse phenomena that they will see and perceive and learn about, and hear theories about, to try to explain them, are simply legion. I could not begin to tell you in an hour's talk more than the outer fringe of the numbers that they deal with; but nevertheless the most common, in whatever particular form of medium you are dealing with, is of course a message of some kind from one who has passed over.

Now then, practically the whole of the Spiritualistic Movement is built up on one idea; and it is simply that they can communicate with the dead through mediums. Mediums gain their living this way; and there is roughly the whole thing in a nutshell. Theosophy comes along and says: "But you don't have the philosophy to explain your beliefs. We know you get messages; we know that you get materializations of some entity who is made to look like and assume the features and appearance of someone you knew. That is possible." Then the Spiritualists answer: "But this is evidence. Nobody ever looked like that but so-and-so," — and for the time being you are convinced. They call it evidential value; yet it is in reality one of the things that go to prove how our senses deceive us.

TWO ASPECTS OF THE AFTER-DEATH STATE

What are the facts underlying this matter? When the last particle of animal soul, as we read from *The Mahatma Letters to A. P. Sinnett*, leaves the body, what happens? What is the nature of the being who is leaving its tenement of flesh? Whence did it come? Whither has it gone? Can our Christianity explain it? It cannot; it is only the knowledge of the ancient mystery teachings of antiquity that gives you the answer for which men and women are looking today. Who are you? What am I? Am I this body which is endeavoring to utter words and phrases to convey certain ideas to you tonight? Is it the body that is I? No. Therefore when the tenement is cold, that inner flame of intelligence that energizes all manifested lives, and especially human beings, vanishes in a flash. The human consciousness, the inner Ego, the true individuality of the man who is passing, in the last moments before the body is completely cold, lives over again every incident from

death to birth: *every incident*: nothing is left out. So that he understands the long chain of causes that he has set going, the meaning, in all their aggregate sequences, of every incident of life, and these he gathers together in his memory in a period of complete unconscious supervision. This is the first step.

Then what happens? Check what I tell you tonight with what you may have heard stated in the fields of Spiritualism. This inner entity, if he has led a decent and spiritual kind of life, will pass through those disturbing ghostlike regions of the purgatorial and astral world; pass through them very much as a child will pass through a den of vice and be unaffected by it; and then that indwelling consciousness, the Real Man that has shaken off his body, begins to divest itself of that clothing of subtler matter through which he expresses the emotions, feelings, desires, and lower thoughts. This clothing of subtler matter you can think of as corresponding to the physical body on earth; but though the body may be burnt, this form of desire in the shape of the man that we know on earth persists, and if you had the clairvoyant vision you could see the exact likeness of the man or woman that was. The form is the same that in the East they call the *Kâma-rûpa*, "the body of desire."

Now it is around the desire-body that the whole field of psychic phenomena centers, for this cast-off spook, this mere simulacrum of the man that was, has certain peculiar faculties. We cannot call them powers but they are faculties, if you can use the term thus, because these spooks of the dead are made up of matter that is living, and this matter contains the impress and memory of everything that happens to the entity or around the entity during life. The curious thing about the mediumistic function is that directly such an entity is attracted to it, this dynamic force, this mediumistic power, acts very much like the energy that revolves the disc of the gramophone. The 'gramophone' is set, and the medium then repeats whatever incident is wanted out of the memory of the individual that is gone. Whoever goes to a Spiritualistic séance carries with him his own memory of all the long history of his relationship with the one that is lost. It is all there: the appearance of the one he loved, and every incident, happy or unhappy, in the whole long

existence. We carry around with us from birth to death the whole record of everything that we have done, thought, said, felt, desired or willed, all that we have seen or heard even; and the medium can read that record, for it can all be seen by one who has the inner vision.

Now you will be asking: "Well, if all that is left of us after death is a spook, what about our boasted immortality?" Aye, you may well ask, for immortality is something that, according to the Ancient Wisdom Teachings, we have to earn. I asked just now what is the nature of the being that has gone into the Great Unknown. Is it something essentially transitory and material; or is it something divine and immortal, winging its way into the spaces of space with the power and faculties of a god? And the answer to the question is, at least in part, that the transitory or 'devilish' part of it cannot proceed; and yet that upon which the Spiritualist bases his so-called evidence of survival, is the most transitory part — except the body. Strange, isn't it, but it is a fact. That which does wing its way into the inner spaces, cannot be reached by the ordinary medium. Assuming that the entity who has passed on was a spiritual person while on earth, one who had led a clean, religious, and ethical life, he won't be held in the lower purgatorial regions at all. He will have a slight discomfort, perhaps, in shaking himself free of the lower vessels; but it will be in a kind of dream state, and he will experience, later on, either after the longer or shorter dream, something that is equivalent to the passing from earth life: a struggle, a brief struggle, as he frees himself finally from the last clinging bonds of matter. Then that inner entity enters into what in our technical language we call a kind of gestation state — that which precedes birth; for Nature follows the same law everywhere, whether it is the birth of a mosquito, a human being, a planet, a sun or a solar system — the same law operates. It enters into a gestation period, and then very soon it enters into unspeakable peace and bliss where it commences to live over and over again from birth to death the spiritualized memory of the life it was living while on earth, with a memory as vivid as the imagination of a child. If you have watched a child you know what that means.

To the entities in the heaven-world there is no death: they have lost nothing. In their spiritualized dream they are surrounded by

those they loved on earth, and they believe themselves to be on earth, for the life there is lived in terms of the real personality. I do not wish to dwell longer on this phase except to say this: that it is possible for us to rise in spirit and contact that entity in that state of unalloyed bliss, absorbed in its dream as it is; but I beg leave to doubt whether any paid medium is capable of doing it. And because the medium cannot rise so high, what happens? You get those puerile messages of mere repetition, containing perhaps what you call evidential value because it quotes some peculiar characteristic that you knew belonged to the entity that is gone. But does it give you anything of real explanation? Does it give you any more knowledge than the individual had in life? None whatever, and generally less.

THE PRACTICAL APPLICATION

Now if these theories are true — and you will find it very difficult, and I dare suggest impossible, to explode or knock a hole in them, because they are consistent with Nature: they hold water and are true to the facts as we know them — if these theories are true, there must be a practical application to our lives; for a great Master once said that he who possesses the keys to the mysteries of death is possessed of the keys to life. Why is that so? It means simply this: that if we know what is going to happen to our inner soul nature when it passes into the Great Beyond, we shall be extremely unwise if we do not order our lives in accordance with that knowledge. If you know that to the extent that you live a sensual, devilish kind of life, if you know that a dwelling upon evil during physical life, in act and thought, will so intensify and materialise that which you have to meet face to face after death, if you know that you risk to have no rebirth into the spiritual world at all; that your experience after death will be one of intense suffering, and a suffering that you can do nothing at all about: will you not consider that it is time to do something about it now before it is too late? For, once we have passed over, our lives become dictated by the causes that we have set going in life: our hatreds and passions and desires are the things that will take possession in the after-life and make existence a perfect hell, an evil nightmare of unrequited

desire for beings we loved, and which we cannot get rid of. These are the things that will surround us in the after-life with all the intensity of a horrible nightmare, and if this is multiplied and intensified as in the most evil cases it is, it means the death of all that is spiritual in us.

On the contrary and in the other pole of consciousness, if we have lived in the ethical and spiritual side of our being, then indeed we have a tremendous incentive and encouragement and hope, for as we live life here, so it will be there; and if you want to know what you are going to discover when you pass the portals of death, study your own life now, and you will have a very good clue to the nature of the experiences that you will then undergo.

Our Destiny is our Will

JOHN STUART MILL says somewhere that "the interference of human will with the course of Nature is not an exception to law"—which may prove helpful to those who get themselves into a boggle over the question of free will and karman. It is quite an orthodox Theosophical tenet that every least operation of Nature is ultimately analysable into an act of will. The universe, we say, is an assemblage of living souls interacting with each other. What else, then, can Karman be but a manifestation of the action and reaction of the wills of living beings? When met with a manifestation of the effects of Karman (supposing it to be of the kind we do not relish), we can say with Faust: "'Tis thou, proud heart, 'tis thou hast willed it so." In other words, we are but finishing something we had begun.

As to destiny and fate, see what is said in *The Secret Doctrine*, II, 605, where the author is speaking of Μοῖρα, Fate [Karmic Ego], whose business it is to lead the man to the end appointed for him. She explains that Moira is destiny, not 'Fate'; and it is clear that this Destiny is the will of the true Self in man, so that destiny is equivalent to self-realization in the highest sense of that word. So we can say that our destiny is our will, so long only as we do not mean the will of any lesser ego in our compound nature. Destiny, then, may be said to be a force outside of man, in one sense; while, in another sense, it is the will of the man.

—H. T. E.

Send In Your Questions!

Consciousness After Death

I have heard that after-death consciousness in the Kâma-loka is really only a dream-consciousness, however vivid. Is it, then, ever possible to be conscious, while in the Kâma-loka, of what takes place on earth?

G. DE P. — The matter of the human soul being conscious after death of what passes on earth, or among truly loved friends, is very far from being the simple thing that the spiritists imagine. They do not know the teaching of the god-wisdom, and it is quite natural for them to think that the human consciousness should go on uninterrupted after death with perhaps a slight unconsciousness at the moment of death itself. They utterly fail to take into account the frightful, perfectly ghastly, torture that in nearly every case possible, such consciousness after death would mean, could the dead look back upon earth and see what is happening to the ones left behind, and feel the utter inability to help; see disease, misery, wickedness perhaps, crime perhaps, sin, misfortune, as well as the good things.

Nature is infinitely more just and kind than that. And this is the reason why for all normal human beings, that is those neither very high nor very low, in other words, neither for initiates, nor for great sorcerers, unconsciousness supervenes at death, and the kâma-loka is what I have often described it to be.

But, here is an interesting point. It has been said regarding the kâma-loka and the devachan that the more spiritual the man or woman who dies, the less is the kâma-lokic experience. The soul of such a noble spiritual character shoots through the kâma-loka like a meteor, and unconscious of it, and therefore unconscious of things on earth. So you see that when we rise above the average of good men and women and begin to enter the class of somewhat nobler souls we have the characters that make for no post-mortem con-

sciousness whatsoever, no consciousness of the kâma-loka horrors or dreads or fears, but immediate unconsciousness awakening into a very blissful devachan after the second death.

Now then, going still higher, when we have reached the grade of the initiates: they by this time have been taught to remain conscious not only in sleep, but after death also. But they do this self-consciously, and the after-death state in their cases has no terrors or horrors for them, except perhaps the disgust that they feel for astral cesspools.

Of course, in the case of sorcerers or extremely malignant and evil characters, they have a long kâma-lokic experience, very intense, and just because their consciousness is still so earthly, they can even by magnetic sympathy in many cases come to see as it were, or to feel as it were, as in a sort of day-dream what is passing on earth, not every detail but, depending upon the individual, a more or less clear 'getting it.'

A Substitute for Corporal Punishment

I understand that Theosophists do not believe in corporal punishment. If that is correct, my question is, What have you to substitute in those not infrequent cases where nothing but physical force seems to command respect?

H. T. EDGE — Kindred to the question of capital punishment, now so much discussed, is that of corporal punishment, the arguments for and against which follow similar lines. The general trend is towards mitigation of physical violence, whether in schools, prisons, or the army and navy; but now and again we see some letter or article in the papers advocating corporal punishment as being the only effectual means of dealing with certain cases. Instances are quoted to show how crimes of violence are put down by its employment, and encouraged by its abrogation; and the alleged salutary effect of the cane on youthful natures of a certain type is mentioned with approval.

Corporal punishment is an appeal to the lower nature of man; and, as such, it must be classed with other forms of appeal to the lower sentiments, such as bribery and threats. The temporary effectiveness of these means is not disputed; but objection is made

to their use, either on the ground of the harm they do in the long run, or because they violate higher principles which we value. These arguments are sufficient to meet the case of corporal punishment as an habitual practice; thus employed, it would tend toward the debasement both of individuals and of the tone of the school or community in which it prevailed. Against the *occasional* resort to violence stronger arguments may be needed. Advocates thereof may bring up such cases as that of the celebrated Dr. Arnold of Rugby, who reduced a disorderly school to a state of exemplary discipline by resorting to the wholesale use of the cane. Dr. Arnold's success in his immediate object is unquestionable; but if claims of justification are to be rested on the fact of success, it will be essential for those claiming such justification to be successful. Again, the Doctor was admittedly a man of such exceptional qualities that the mere use of the cane on this occasion is a detail; and it does not follow that an imitator would achieve the same success. We all know the story of the ass in a lion's skin, as also that of the frog that tried to blow himself out to the size of the ox. Next comes the question whether Rugby school could not have been reduced to order without the use of the cane — more effectually, perhaps, than with it — whether, in fact, Arnold's method was not a second-best, adopted in default of a best. Finally we have to consider whether the atmosphere thus created by Arnold in his school is just the kind of atmosphere we propose to create in any school or community of the present day; and this, of course, only with the presumption that it is possible for most people, or for any people at all, to imitate Arnold, a man of such exceptional character.

Letters to the papers from "Indignans," or some such person, advocating flogging for wife-beaters, appear from time to time. They usually make the mistake of considering special cases as apart from the general public polity, and this prevents the writers from realizing how many other things their proposed policy would entail if the principle were once admitted. In short, we cannot flog wife-beaters and stop short at that; for logic and consistency would demand a similar treatment of other kinds of offenses. It is the realization of this fact that often prevents the adoption of measures which, if they could be considered apart, *might* be deemed per-

missible or desirable. The principle of administrative resort to violence is deprecated as a part of general policy, and cannot be admitted in particular cases without endangering the principle. Even though it should be admitted that wife-beaters ought to be whipped, still this question of general policy might prevail against the special plea; it is not only the welfare of the criminal that we have to consider, but the welfare of the community as a whole. And the community might well be considered as incurring greater risk from such a resort to rough methods than it would from refraining.

In the case of a school, even the advocates of corporal punishment, if they are sincere in recommending it as a means to discipline, must admit that it would be better if the discipline could be secured without violence. For it is not to be supposed that anyone recommends corporal punishment from sheer love thereof. Their justification, therefore, reduces itself to the advocating of a second-best in default of a best. "Let us cane," they say, "since we do not know how to secure order in any better way."

Sometimes it is contended that the objectors to corporal punishment are inexperienced theorists, and that experienced persons know better. Let us therefore put the case as strongly as possible, so as to cover all occasions that can arise in practice. Let it be granted that a boy in a school is of so coarse and degenerate a nature that all appeals to him are useless and the only thing he respects is physical pain. Let it be granted that corporal punishment would immediately reduce him to order for the next month. We will admit that the boy actually craves corporal punishment and does all he can to provoke its infliction; also that his master knows of this craving and that he could save himself much trouble by gratifying it. Most people under such circumstances would yield and inflict the cuff or the flogging; and, considering the many drawbacks they have to contend with, we should not be too ready to blame them. Nevertheless the necessity, if a necessity, is a regrettable one. The act is a kind of confession of failure. The subconscious craving for corporal punishment, and the feelings which follow its infliction, are of the nature of animal propensities. It may require years of patience and endurance to

deal with such a case without resorting to physical violence, but progress will be made, and thus the higher nature will be aroused to co-operate with the master in the cause of discipline, and fear will no longer be the ruler.

As to corporal punishment in the state, the same arguments apply to it as to capital punishment. In practice it would amount to a resort to the principle of attempting to destroy violence by violence. If we may make the same assumption as the advocates of corporal punishment make — namely, that the state has both the right and the power to act in the suggested manner — we suggest that the wife-beater be taken from his home and kept in a reform institution until such time as he should show by his conduct that it was safe to let him out again. It may be some time before we can have such institutions for criminals of all sorts; nevertheless that must be the ideal before us; if we are to have ideals at all, let them be high.

If anything remains to be said, it might be a word on the difference between firmness and anger, orderly maintenance of discipline and the resort to violence. Take for illustration the familiar case of the schoolmaster whose own nature is so unregulated that he can keep order only by the constant use of the cane; and contrast it with that of the master whose mere presence in the room is enough to reduce every pupil to absolute silence and order. It is the weaklings who have to resort to violence, not the strong. The real key to the control of others is *self-control*; and this is not a mere theory but a fact of experience, for vindication of which we may safely appeal to experienced persons.

Karman as Reward or Punishment

(1) I was asked whether the crucifixion of Jesus, or the martyrdom of any great soul, could be considered *deserved karman*? (2) Is it not unfortunate to stress the idea of *reward* or *punishment* as the necessary result of *Karman*? Does not the reward and punishment theory give a very limited outlook upon which to base a philosophy of life? (3) Do we not sometimes have advanced problems to master, new *karman* to meet? — D. G. M.

ABBOTT CLARK — (1) The crucifixion of Jesus is an allegory of initiation. Jesus was an Avatâra and an Avatâra does not make

personal karman. The sacrifice of great souls for humanity deserves love and gratitude, not the martyrdom they usually get. They certainly "deserve" better treatment. However, this discussion is largely a play on words. Their sufferings are karman as all conditions are, but not in the sense of 'deserts.'

(2) The querent is quite right in thinking that 'reward' and 'punishment' are unfortunate terms to use in a philosophical or scientific discussion of so profound a subject as is Karman in its deeper aspects. But most men are neither philosophers nor scientists. To most people Karman is the most practical of all our Theosophical subjects. Karman is an impersonal, colorless process of nature. It is we who give it a color as an expression of our feelings. Karman does not reward or punish. It is we who reward or punish ourselves by setting in motion good or evil causes. We are the cause. Karman is the process, and the 'reward' or 'punishment' are words we use to describe the quality of the result.

A teacher of children has to use reward and punishment to get results. The children cannot yet understand moral laws apart from results, and the results are usually classed as either painful or pleasant, or as rewards or punishments. To get results, to effect improvement in human conduct, you have to use methods and speak in a language that will be understood by, and will appeal to, the grade of intelligence addressed. It is a case of 'milk for babes and meat for men.'

In a race of men who live for rewards and in fear of punishments and whose ignorance of the karmic law threatens to lead them to destroy themselves and their civilization, you have to teach Karman in terms they will understand and appeal to motives to which they will respond. That being so, and H. P. Blavatsky being both wise and practical, she uses the words 'reward' and 'punishment' to designate the classes of karmic results. See *The Key to Theosophy*, Sections VII, VIII, and XI, where the words and the idea of reward and punishment are repeatedly used. However it will be an excellent thing when children can be taught to forget the selfish motives of fear and favor, reward and punishment, by being ever inspired to love the good, the true, and the beautiful, and to love duty and right action for impersonal motives. Thus they would avoid many of

the usual mistakes in life with their resultant pain and sorrow.

(3) As we advance we certainly do have new conditions to meet and new problems to master and each has its own Karman. New problems, new Karman.

Why Teach Impersonality

Why does Theosophy stress the importance of an impersonal outlook on life? Is impersonality a vital factor of Universal Brotherhood? Did Shakespeare touch one of the strings of the cosmic harp when he wrote, "Love thyself last"? *Hamlet*. — A. W. N.

W. E. S. — Impersonality means putting the thought of others first, and when faced with difficult decisions choosing that line of action or conduct which least advantages you personally but gives prime importance to the welfare of others. It means understandingly to "love yourself last," as the questioner suggests in quoting from Shakespeare.

Yes, impersonality is recognition of the all-embracing sway of universal brotherhood, which unites in one essential whole all that is, from the highest god of any hierarchy of superior beings to lowest elemental. All are linked together. All are essentially one. A technical grasp of this as revealed by the *Theosophical teachings* of hierarchies: of interlinking and interlocking spheres and worlds; of lokas and talas; of the doctrine of invisible worlds; and a clear conception of the illuminating Theosophical exposition of the two streams of consciousness, the matter (the dark) side and the spirit (the light) side, and their fundamental oneness — meditation on those subjects and an understanding even in part of their far-reaching extension will bring growing conviction of the innate brotherhood of all that is.

Understanding of this extends within your consciousness to a realization that this brotherhood that pervades the Universe is also *in man and is a thing to be practised*; for a Theosophical truth when once realized is not a thing limited to intellectual or even philosophical appreciation, but stirs, impels rather, the sincere thinker to the daily effort to seek application of it. The Theosophist who faces the facts of life therefore tries to live *impersonally*

for the benefit of others. Thus the man in his purely human personal nature finds his influence circumscribed to just that plane; but liberated, even partially, he is freed to undertake larger duties of intellectual and spiritual import which affect an ever widening circle. He is on the road to fuller awakening, which comes in fulness when he reaches Buddahood, becomes one with his inner Buddha.

The simple facts are that personality reflects those qualities which bind, narrow, constrict the spiritual being within us. Therefore are we taught to seek to lead out the hid god-like attributes which are lasting and impersonal. This inevitably brings freedom and a more conscious allying of oneself with the brotherhood of evolving souls which forms all Nature.

Man's personality is something which through long ages has been evolved out of himself, not something therefore to be shunned as inherent evil. That is absurd. But on the other hand it should not be idealized as it so generally and blatantly is. It has its rightful place. It is the necessary vehicle of the individuality within us. It is the lesser human intermediate part of man. It is necessary for the expression of our present human life. There is much in it that not only is good but that we can look upon with real affection; but after all it is the vacillating human soul, which reflects the ordinary psychical and emotional phenomena of life. It is but the mask of the real actor-man who pilgrims through the spheres.

The business of life is to lift this lesser part until it becomes the greater; and as one does this he gains self-mastery and learns the secrets of Nature. Attainment of even a certain amount of impersonality is acquirement, therefore, of a degree of occult power; for the higher the being, the larger is his sphere of activity and the more impersonal is his work — until finally, like Father Sun whose rays shine beneficently alike on all beings, he becomes so thoroughly allied with the inner Impersonality, the inner Individuality, that he likewise becomes benignly sunlike, shedding his spiritual influence, without thought of self, on all that lives.

INVITATION TO THE TEMPLE — III

Condensed from a lecture
given at Point Loma, California.

Life Begins with Theosophy

L. GORDON PLUMMER

IT so happened, a long, long time ago (aeons B. C.) that there was a mathematical point. Not that there have not been mathematical points galore since that time, but this one commands our attention because he was representative of all mathematical points, and thus becomes the hero of our story.

Now he was nothing much to look at, having no size at all. You are not to think of him, however, as microscopically small, for to say that much of him would be to attach size to him, and we have stated that size was the one thing he lacked above all else. On the other hand, you might be inclined to imagine him to be very large, but again, though you conceive him to be larger than from here to Arcturus, you once more limit him by attaching size to him. Having no size, our hero was neither large nor small. He was at once nowhere and everywhere. Having thus definitely placed him, we discover that he was an idea in the Cosmic Mind.

Now he had heard that ideas rule the world, so he set out to find a world to rule, and was immediately snapped up by the mind of a man of that time. (The man didn't look like us, but we call him a man because he occupied a corresponding position in the evolutionary scale to what we do. Besides that, he could think.) The man was quite within his rights, for to think was his prerogative, and what is thinking but the clothing of ideas in mind-stuff, and sending them out again as thoughts? But this man was foolish and thought that the idea was his own, thereby mistaking his own thoughts for the idea itself. Thus, were it not that the man talked rather much, our story might have ended here. But it so happened that a Theosophist (there were Theosophists then as there are Theosophists now) heard him, and said "There's a grand idea behind

what you say", after which he (the Theosophist) resurrected the idea, and brought it to light. Because he was a wise man, he was able to see clearly, and knew the idea for what it really was, and so was able to give to it the suitable mind-stuff clothing. The fact of the matter is, he wrote a book about it, and so the idea occupied a good many minds all at once.

This was a bit complicated, but the Idea soon got used to it, and when he discovered that men acted on the thoughts they thought about him, he was in a position to make two important discoveries. Firstly, that *life for him began with Theosophy*. Secondly that there were three essentials for life: (1) the idea, (2) the thought, and (3) the action. He discovered that these three essentials operated everywhere; that the existence of the universe was dependent upon them. From this grew the knowledge that within himself was forming the skeleton-outline of a seven-principled being. To wit: there was (1) the Cosmic Mind from which he had sprung, (2) himself as the idea, (3) the human agent who had given him birth, (4) the thoughts in which he had found himself clothed (5) and (6), the resulting actions which are in reality both cause and effect, and (7) the life which vitalizes and permeates the whole. Of course, it must be remembered that this was but the beginning of what was destined finally to become a sevenfold being like ourselves; it might be said that he was an entity in the embryonic stage of life.

And now he was really aware that the universe was alive with beings of all kinds, and with some of them he had direct dealings. For, at this time, he was engaged in helping certain classes of beings to shape themselves, for all things must become imbodyed periodically, and there are certain nature forces that we call the elementals whose particular task it is to help build the vehicles in which all entities must manifest. And our aspiring mathematical point had become one of those busy elemental forces.

Do not think that he really knew what he was about. For at this early stage of his history, he worked quite automatically, and he was not conscious to the degree that he knew himself apart from all the other myriads of elemental lives working with him. As yet his consciousness was none other than the consciousness of the

Cosmic Mind of which he was a part. Individuality for him was a mere potentiality. But little by little the need for individual existence became felt, and this hunger after growth finally lifted him out of the low level of life he had occupied, and he found that he could build bodies on his own account, and thus he turned into a monad.

As a monad, he went through all sorts of experiences, first, inhabiting mineral bodies, so that we could have said he was in the mineral kingdom, had we spoken of him at all, in those times. There wasn't much for him to do, and he rested mostly, until finally, the desire for individual expression asserted itself once more, and he passed into the plant world, or the vegetable kingdom. Sometimes he breathed out the fragrance of the rose, or the buckthorn, sometimes he was the lowly moss underfoot, again he would look mischievously through the eye of the forget-me-not, or sometimes sing to the wind in his mantle of pine needles. But ever the need for individuality urged him on, until ages later, he learned to climb the mountainous crags as the wild goat, or soar aloft on the pinions of the eagle. He was now in the animal world, and the germ of individuality was sprouting. Yet he was not satisfied. Then after further ages had rolled by, and worlds had lived and died, he became a man, and once a man, always a man. Now his individuality was complete. He could think for himself. He had ideas, as a certain other man of long ago had had ideas.

But he was a rather foolish man. He had some ridiculous notions, as for instance that until only a few thousand years before his time, there were no humans, also that his was the only planet that was inhabited with intelligent beings. He thought likewise that he had come from an ape, but to crown all, he thought that the human being was the acme in evolutionary development, and that there were no beings in all the spaces of space who were more intelligent than he. Wherefrom grew a colossal egotism, and he was an easy prey to the heresy of separateness. He was so intoxicated with his new-found and complete individuality that he thought of himself as different from other men, not to speak of the animals and plants.

But the skeletoned pattern of a sevenfold being that we had discovered in the life-atom of long ago, had now grown into what

we call his seven human principles. He had a body, which was built around a definite pattern, which we call his astral, these two being held together and sustained by his vitality. This vital-astral-physical being was ruled by desires and emotions, which we call his Kâma, and as such he was no better than the beasts themselves. However, being a man, he had a mind, his fifth principle. This sometimes asserted itself as cold dispassionate intellect, but again, it was sometimes warmed by the breath of the spiritual intelligence we call the Buddhic principle, which is the shrine of the holy flame of Âtman, the essential self of the man, his divine nature. In time this divine self made itself felt in the man's heart, and after many reembodiments, the need for something higher caused him to search deeper for the secret of existence. Thus it was that he finally met a Theosophist who gave him a new understanding of life. He was so intrigued with the new philosophy (not knowing that it was as old as Time itself) that he applied himself diligently to the study of its main postulates, to wit, Reincarnation, Karman, the Seven Jewels, and so on, until finally he learned for the second time that *Life begins with Theosophy*. He discovered how to live fully, completely, and to function in all parts of his nature.

And so a change came over him. It was an inner change that did not come about suddenly. It gradually dawned upon him that, though he was a completely individualized entity, he was aware of a universal consciousness permeating the whole of nature, excluding none, and that it was possible for him to ally himself with that universal consciousness, and that in time he might manifest it in himself. Whereupon he devoted several lives to Theosophical study and work in unselfish service to Humanity, so that in time he became a pupil of a spiritual Teacher, and received further instructions so that he joined a part of the ancient Brotherhood of Light. He himself became an Adept in the science of Life, and after ages of work in this field, he learned how to be conscious with the universal consciousness instead of with his own human consciousness, and with that initiation, for such it was, he stepped outside the boundaries of human existence, and became what it is common to call a demi-god. He was such as are told of in myths and legends, which recount the days when gods walked the earth in company with men.

And so he grew apace until he entered the company of those gods who are so grandiose and lofty in their reaches of consciousness that instead of manifesting in human bodies such as we have, they require glowing bodies of solar energy. We men foolishly think they are stars, and try to measure their magnitudes, densities, speeds, and what not, never guessing what mighty beings they really are.

And this brings us now to the year 1940 A. D. I could not tell you just which of the stars this wanderer became. For all I know, he might be one of the multitudes of invisible stars which people the fields of space. But there he is, working in company with his fellow-gods, learning, growing, evolving.

And just where do we come into the story? We are heroes of similar tales, following our own evolutionary pathways, reaching out to claim the same bright destiny that the wandering monad of our story has achieved.

Moreover, each of us is, at this present time, a life-atom, a part of one of those beings we call the gods. What greater privilege can come to man than the responsibility of representing here on Earth, one of the Gods in Heaven? Who of us fulfils that divine charge laid upon us, to so live in every thought and deed, that we may be worthy of that God that in the inmost of ourselves we already are?



Hold Fast to the Truth

REALIZE facts, and do not let your minds be swayed by propaganda of any kind. Hold fast to the truth. Test that which is good; give up never that which appeals to the soul of you; and even though your judgment may at times be at fault, even though your mind may be swayed at times by prejudices unknown to yourself, nevertheless this exercise of willing discrimination gives you strength, for it exercises the faculties and powers of your mind.

— G. DE PURUCKER: *Questions We All Ask*

Work Out Your Own Salvation

THIS is the teaching of the great sages and seers of all the ages: work out your own salvation. Exercise the powers within you with which you are endowed. Hearken: does the fact that men are bewildered and often troubled with questions of conscience signify that we have been left without guidance? Don't you see that that very fact is a call to us by nature to exercise the powers latent within us! By the exercise of judgment and discrimination, judgment and discrimination grow stronger. If we do not exercise our own god-like right of spiritual and intellectual judgment we grow weaker and weaker. It is by this exercise that we evolve, bring forth ever more the god-like powers within us.

Look at the great, the magnificent examples of human spirituality and genius with which the annals of human history are builded. These are indeed glorious and give us courage and show us how, since others have attained, so may we. These are sign-posts along that mystic path leading to the Mountains of the Spirit. But it is we ourselves who must tread that path, and we ourselves who must make our own judgments and abide by them. Just there is their great beauty. As ye sow, ye shall reap. Not something else than what you have sown. Think what this means. When men become convinced of this, their judgment will be broadened, they won't leap to points of conclusion, they will not lean negatively on others and thereby weaken their own judgment because no call is made upon it. They will accept the magnificent examples of human history as encouragements. "What he has done as a Son of Man, that also may I do by exercising within me the same powers that that grand figure of human history exercised." Their lives are a perennial example for us. But it is we ourselves who must grow, and by exercising our powers we do grow; and with each exercise the discrimination becomes more keen, the judgment becomes more sure, the light brighter. Then when the test comes we know which way to go.

— G. DE PURUCKER

Theosophy and Initiation

LORETTA COLGROVE

THE LORD BUDDHA has said that we must not believe a thing merely because it is said; nor traditions because they have been handed down from antiquity; nor rumors, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says he in concluding, "I taught you not to believe merely because you have heard, but when you believe of your consciousness, then to act accordingly and abundantly."*

The subject of Initiation is of such a nature that it fascinates those who are wont to think. It is so abstruse that I have tried to eliminate as much as possible any ideas of my own and if I seem to quote too often, I trust it will be forgiven, for only 'One Who Knows' can speak "as One having authority."

The message in this article is not directed to 'the man in the street,' but to *Fellow-Students*. To me there is no 'man in the street' *per se*; there is only humanity in three walks of Life — Humanity in three Halls or Departments of Life. These are the Hall of Ignorance, the Hall of Learning, and the Hall of Wisdom to which so few aspire, yet it may be reached, for:

To every man there openeth a way, and ways, and a Way,
The high soul takes the high road, the low soul takes the low,
And in between on the misty flats the rest drift to and fro;
But to every man there openeth a high way and a low,
And every man decideth the way his soul shall go. — *Oxenham*

To the Theosophist, or Esotericist, the Way is no other, can be

*"S. D. III," p. 401.

no other, than the 'Way of Initiation.' The word 'initiation' means 'into,' and 'to go'; an entrance into or a new beginning. A changing from one condition into another, from a purely material life into a *spiritual one*. It is the first step and the succeeding steps upon the Path of Holiness; literally, therefore, one who has taken the first initiation is one who has taken the first step into the spiritual Kingdom of Nature, having passed out of the definitely human kingdom into the super-human, and has a right to be called 'a spiritual man,' in the technical significance of the word. But, "Except ye be converted (changed), and become as little children (initiates) ye shall *not* enter the kingdom of Heaven." (*Matt.*, xviii, 3)

In the middle of the Fourth Root-Race, the Atlantean, one door was closed and another opened. The opened door is known as the Portal of Initiation and is still open to permit members of the human family who are willing to undergo the necessary discipline, and to make the required strenuous effort, to enter the fifth or spiritual kingdom of Nature.

The Probationary Path precedes the Path of Holiness and marks that period in the life of a man when he definitely sets himself to the re-building of his own character, takes himself in hand and seeks with diligence to bring his personality under control. He will have to transfer his consciousness out of the personal into the Impersonal and during the transitional stage much of difficulty and suffering is necessarily endured. Yet in the overcoming of the lower self, in the EVER-BECOMING, higher and HIGHER, the Goal is finally attained. A SERVER OF THE RACE stands forth.

After a longer or shorter period of time the disciple stands at the Portal of Initiation. We must remember that as one approaches this Portal and draws nearer to the Master, it is, as says *Light on the Path*, with the feet bathed in the blood of the heart. Each step up is ever through the sacrifice of all that the heart holds dear on one plane or another, and always must this sacrifice be voluntary.

To quote our Leader:

Initiation is the strait and narrow way, thorny and perilous, yet it is the short way, it is the way of the Teachers themselves, the way of self-renunciation to the service of the world; the way of personal self-forgetfulness; the relatively quick way of evolving forth the grandeur which lies latent within.

"There is a road steep and thorny, but yet a road, and it leads to the heart of the Universe." Wondrous words are these of H. P. Blavatsky! Initiation is the way by which the evolutionary process of growth can be quickened greatly; but a man must have attained the qualifications therefor, and have learned to know how to give the 'right answers'; in other words, he must be *ready* for initiation before he may venture to attempt passing through its rites. All this involves very serious self-training, comprising a yearning for the Light, a being immensely hungry for it; and the possessing of an inflexible will to go ahead which nothing can daunt. In still other words, it means a man's becoming at-one with his inner higher constitution, with the higher part of himself: living in it and for it, and letting it prevail — actively working in his daily life — instead of doing, as the multitudes do, merely resting in quiescence, in somnolence, spiritually asleep, and indifferently allowing Nature's slow River of Time to carry him along on its tranquil and ever moving wave.

— *The Esoteric Tradition*, II, 1036-7

To everything there is a season, and a time to every purpose under the Heaven, a time to be born and a time to die, a time to plant and a time to pluck up. — *Ecc.*, iii

. . . everything in the Universe, in the last analysis, is based on the Cosmic Intelligence, so that even certain seasons of the year are more appropriate for initiatory ceremonies than other seasons. — *The Esoteric Tradition*, II, 1080

These **TIMES** are called the Sacred Seasons, the two Solstices and the two Equinoxes, forming a *cross* in the Heavens.

The **PLACES** of Initiation have sometimes been described as chambers, caves, crypts, temples, halls, lodges, pyramids, and in the case of Iesous on the cross, Golgotha, the Place of a skull.

He who treads the Path is he who has counted the cost, whose sense of values has been re-adjusted; he is one who is attempting to take the 'kingdom' by 'violence,' and in the attempt is prepared for the consequent suffering. He is one who counts all things but loss if he may win the goal, and who in the struggle for the Mastery of the lower self by the Higher, is willing to sacrifice even unto death.

Euripides has said: "O blest is he whose fortune it is to have learned the divine initiations; he sanctifies his life."

And Plato: "Constantly perfecting himself in perfect mysteries a man in them alone becomes truly *perfect*."

This Month's Review Article

The Land of the Cult of Caves

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

IN the January number of *The Review of Religion* (Columbia University Press) is the report of a lecture delivered last November at Columbia by Spyridon N. Marinatos, Professor of Pre-history at Athens University. It is entitled "The Cult of the Cretan Caves" and gives an interesting and sympathetic account of the many subterranean shrines found in Crete since this site of the ancient Minoan civilization was unearthed by Sir Arthur Evans in the early years of the present century. Professor Marinatos was himself a partaker in this more recent work of exploration. As we shall see, this account furnishes valuable items of confirmation for H. P. Blavatsky's thesis, that all cults have sprung from one ancient and universal parent-cult, which she called the Secret Doctrine or Wisdom-Religion. But, whereas H. P. Blavatsky takes the existence of that Secret Doctrine as a starting-point, and then proceeds to substantiate her claim by reference to recorded facts, archaeological research, on the other hand, proceeds in a contrary direction, theorizing on the basis of its knowledge up to date, and enlarging its theories step by step in order to accommodate new facts. These two roads to truth are destined to converge. The immediate acceptance of H. P. Blavatsky's thesis would mean a thorough recasting of prevalent ideas as to the nature of man and the immense antiquity of civilization — ideas which archaeologists are not ready to adopt — and in the meantime their inferences are handicapped by the persistence of narrower preconceptions which the light of knowledge has not yet dispelled.

Professor Marinatos says that the oldest civilizations were born in the lands surrounding the eastern Mediterranean, and that the Minoan civilization was the first upon the soil of Europe. The former of these statements seems too dogmatic, in view of the fact

that it is based on the latest information, and hence is as liable to change in the near future as it has changed in past years. Indeed it is doubtful whether it would meet with general concurrence among the archaeologists of today. The date assigned by the author for the Minoan civilization is from the early part of the third millennium B. C., to about 1200 B. C. This does not carry us very far back even in the history of the Fifth Root-Race of humanity, and says nothing of the preceding Root-Races or of the immense antiquity of civilization in Egypt, India, America, and other lands.

The religion, he says, was a kind of monotheism with a supreme goddess at the head, who has several aspects as goddess of sky, water, earth, domestic affairs, etc. One name for this divinity is Eileithyia (variously spelt as Ilythyia, etc.), connected with child-birth and mentioned in the Odyssey. The ancient cave-worship in Crete is described by Greek writers, and the caves of Dicte and Ida are also mentioned by them. The author comments on the curious absence of temples and of large monumental buildings and plastic works in general; and regards the large caves as the Cretan substitute for such buildings. Crete is connected with the child Zeus, who was said to have been born here, and who must be distinguished from the Olympic or heavenly Zeus. In fact these caves were the seat of chthonic worship, the cult of earth-divinities.

Professor Marinatos says that Crete may be thought of as the classical land of the cult of caves, and that, in the light of archaeological research the Cretan cave cult is to be recognised as the origin of one of the most persistent motifs in religious history. But cave-worship is far more widely extended and far more ancient than that. Norse mythology provides us with Gimil's cave; Moses is said to have been initiated in the cave Horeb; we have the cave-temples of India; the site of the Delphic oracle was a cave; and so on. Caves were habitually used as places for a particular stage in initiation rites. The candidate, at this stage, had to descend into the underworld, there to undergo the mystic crucifixion. The major divinities in every land have their earthly or chthonic aspect as well as their celestial. What is done above is repeated below, whether in the sense of cosmic deities or of candidates for initiation. It was no superstitious awe that led to the use of caverns for

such purposes, but a knowledge that caverns were the naturally appropriate sites therefor.

The author takes us through a detailed account of the structures and artifacts found in the numerous caves, and makes a special point of the magnificent stalactite formations in the spacious cave of Eileithya. He represents the ancients as being impressed with superstitious awe by these superb spectacles and as having regarded them as the work of Gods. But, we are told, science has now revealed their true origin. Others may hold that there is nothing in nature which is not due to divine power, and will regard the scientific explanation as concurrent, not alternative. We may be aware that the stalactites are formed by precipitation of calcium carbonate, but why should this detract from our feeling of reverence before a sublime manifestation of Nature's divine creative power? Does the dissection of a human body abrogate our faith in the immortal glory of the human soul?

The Friendly Heart

FLORENCE WICKENBURG

ONE of the most heartening and eye-opening teachings of Theosophy, and one that answers so many human problems is that of the Duality of Nature — Human Nature as well as Cosmic Nature. Through this knowledge we are in a position to apply Theosophy in a practical every-day manner. A little self-study will plainly indicate that within our being are two opposing forces, two 'selves' each attempting triumph over the other. The question then becomes, which will we *allow* to win out? The answer is obvious. The moment we realize that there is a Friend within, a Lofty Nature, a God within our hearts, a Divine entity that has the ability of making the lower, petty, grumbling and selfish personality obey the higher mandates, a sudden courageous strength

infills our being. Once we feel the friendly warmth pervading our being, we begin to listen for its 'voice,' and impulses arise to share our discovery with others.

This keynote not only changes our daily outlook, but our whole life becomes one of joyful service. Instead of duty being nothing but daily drudgery, our responsibilities a constant burden, those about us a nuisance preventing us from following our own selfish pursuits, we find a newborn Voice compelling service to others. This need not be in the form of frenzied emotionalism, a rushing among charitable organizations, forcing our ideas down others' throats 'for their own good,' or running around offering well meant but unwanted advice. No. That is only meddling, the lower personality doing good only to satisfy its own desires. The God within does good, not with loud noise and personal advertisement, not with thought of reward, or of earning what Theosophists call good karman, but silently, almost unconsciously, as the rose pours forth its perfume and sheds its beauty on all alike.

Practical, every-day Theosophy is simple. It means merely greeting those about us with an open hand, a friendly smile, a heartfelt word of cheer, the shining eye, and in most cases with a sympathetic, understanding silence. It means doing our daily duty in the home or in the business world with a devoted heart, in self-forgetful service for others. It means welding our daily actions together with the torch of love.

And yet, this is not always as easy as the saying of it. It is all very well to read of lofty ideals, to meet together in common discussion of them, to carry them in mind and heart. This is necessary for spiritual development. It is quite another thing, however, to practise these ideals on Monday morning when the toast burns, the paper is late, the baby is cross, and hubby has a grouch on. If we can put Theosophical ideals to practical use under such trying conditions, shedding the warm glow of a loving heart over the breakfast table, soothing ruffled tempers, bringing harmony out of chaos, then we can begin to feel the joy of living. Learning to give loving service under stress of daily trials is one way to become better acquainted with the habits of the Higher Nature.

Again, it is one thing to listen to old platitudes about forgive-

ness, loving our enemies, and turning the other cheek. It is quite another thing, however, to forgive the boss when he meets us in a fit of temper over some small oversight. It is not so easy to walk serenely through a sea of criticism hurled at us by a jealous neighbor or competitor, or to be philosophical when a most promising prospect leaves for parts unknown instead of signing on the dotted line. However, it is just such daily commonplaces that offer the opportunity of listening to the mandates of the Higher Self, of expanding the soul-life, of rising higher along the path of evolution. Where would be the necessity of effort were there no trial?

Is this not the very same pathway the Great Ones have walked? Somewhere in the dim past, in former lives the Great Souls such as Gautama the Buddha and Jesus called the Christ had no doubt to face just such daily problems. But by conquering them, by listening to the Higher Voice, the Friend within, they at last became that Higher Self in reality. Think of the hope behind these facts! What courage it should give us, how it should spur our efforts! For what these Great Souls accomplished by facing trial and temptation — and conquering them — we can also do.

Let us search for this Friendly Heart within, for it is ready for us to open its doors and allow the mellow light to shine forth for all the world to see. Let us not carry this light selfishly within, hidden from a troubled world, but let us share it with our next-door neighbor, the beggar at the door, the little child playing in the yard, the merchant down the street. Let us listen to the Voice of the Higher Self, and begin to make our life one of joy; not for our own benefit, but so that we can bring joy into the lives of others. Let us put our Theosophy into practical use, by remembering that

Toiling is not toiling
When the service that we give
Is to keep the living loving,
And to help the loving live.

Reincarnation

VERNA BRACKETT

[Of the many interesting articles and addresses given at the recent Fraternalization Convention at Detroit, Michigan, held June 29th and June 30th, 1940, THE FORUM hopes to print, from time to time as space permits, quite lengthy extracts or condensed versions of the articles in full. The first speaker at the Convention was Mrs. Verna Brackett of Detroit. After a few preliminary words, she said:]

THE Law of Reimbodiment, or Reincarnation, teaches man that he is a very necessary part in the divine plan of things. What is needed first of all is to show that man is not a product of physical evolution only, but that he evolves mentally and spiritually as well. He is a being consisting of Spirit, Mind, and Matter. This trinity in essence is one, for they are aspects of the One Consciousness, One Life, One Spirit.

In the evolutionary plan of things, man is a deathless spiritual Ego, who uses mind and matter as a vehicle to gain experience and express himself in the external world. This spiritual Ego we can think of as the individual consciousness in man, as a ray of Universal Cosmic Consciousness, which is the First Cause back of all manifestation. Therefore the real inner man has always existed and cannot be destroyed any more than can the Boundless Universe of which he is an inseparable part. We can think of him as a center of consciousness in this Universal Consciousness.

The Universe itself is a product of evolution, and as it rises on the ladder of evolution, it carries with it all that it contains — atoms, plants, animals, worlds, suns, solar systems — to an ever higher state of being. This process is taking place because the Universe is the vehicle for the Universal Consciousness whose evolution is beyond human conception. It is a vast living organism, and in it there is no point in space which is not occupied by some form of matter, these forms being the vehicles for the multitudinous degrees of ideation. This includes atoms and collections of atoms from the tiniest molecule to the greatest solar system.

We can think of evolution as unfoldment, for all growth starts from within, as this growth is generated by the life force from within the ray itself. In the acorn are all the potentialities of the oak tree it is to become; also within the acorn is the essence of all its past evolutionary experience. It is just the same with man, for in the core of his individual consciousness are the latent potentialities of his future being, and stored within this consciousness also is the essence of his entire pre-existence.

Before man's evolution on this earth he was a self-conscious being who had acquired a degree of perfection from past evolutions on other planets and took on a body of flesh again on this earth in order to gain all experience there is to be had in this world. The plan of evolution is for man to raise everything in the kingdoms below him to the state of man, and then by his own efforts to unfold himself upward again into his own plane of perfection or spiritual being.

This experience is gained through the laws of periodicity, that is, through cycles of activity and rest. We see this happening around us on every side. In Nature we have Spring, Summer, Autumn, and then the rest period of Winter, followed by Spring again. In man there is birth, childhood, adulthood, old age, then death which is the rest period for the Spiritual Ego, and in time birth again for that Ego. We observe in the daily living of man that he has his day of activity and his night-time rest period for his physical body. Although man sleeps, his consciousness is ever active although the sleeping brain is not always aware of that fact. But we know this must be true, for upon awakening, the man picks up his thinking of the preceding day and continues with his business of living.

So we see that in the rest periods of the Universe, or Nature, or Man, consciousness never ceases, for it is a beginningless and endless stream of activity.

In the human race Reimbodiment is called Reincarnation, or the putting on again of the body of flesh. The purpose of this law is to give time and opportunity for the spiritual potency in the core of man's being to develop or unfold into a self-conscious individualized spiritual being. Theosophy teaches us that the personal man, Mr. A. or Mrs. B., that which we familiarly call the personality,

is not immortal because it changes each life according to its environment and experience. For example the yearly foliage of the oak tree is not the real oak consciousness but merely its vehicle of expression which varies from year to year according to the elements of Nature.

Man is a composite being consisting of seven principles, but today we shall consider him as a threefold entity. First, there is the Spiritual Ego within whose deep reservoir of consciousness are all the fine aspirations and ideals of man's nature. Next we have the personality. Then, lowest of all, is the animal consciousness, including the body, which is the vehicle for the two higher aspects of man through which they express themselves. It is the higher Human Ego which reincarnates. The Theosophical name for it is Manas, which means, the Thinker. In it is the origin of our self-consciousness, that which wells up with us as 'I am I.' It is the seat of conscience, whose still small voice can tell us what not to do, for it is the voice of our vast pre-existent experience that is stored in the Spiritual Ego.

From our Higher Nature comes the inspiration for unselfishness, love, compassion, and our impulses to impersonal, charitable thought and action. So we have two selves existing within us: the Spiritual Ego or Thinker which persists throughout all reincarnation, and the personality which is mortal and breaks up at death. It is the constant duel between these two states of consciousness that makes up our lives and is such a mystery. The purpose of the spiritual consciousness is to change the personality's wrong thinking and its animal desires with its own pure understanding of selflessness, love, and compassion.

The question then arises as to the origin of all this duality. Theosophy describes how the animal vehicle of man was built up in the past ages of evolution on our globe by the lower forces of nature, and when it was ready the Spiritual Ego or Thinker overshadowed and guided it, until it had developed a personal consciousness of its own. Then this personal consciousness expanded through many ages of reincarnation, still under the shadow of the Higher Ego, until it became the human personality; and it is through this that the Higher Ego gains experience.

We see then the reason for the mixture of moods in our natures.

We are all Arjunas struggling to overcome our lower personalities by appealing to our own inner god. This struggle between our higher and lower natures develops a bundle of personal energies throughout an existence. When at the time of death the Spiritual Ego returns to its own sphere in Devachan, it leaves behind it these energies which Theosophy calls skandhas, and these skandhas are like the seeds which a plant drops into the earth when it withers and dies. So it is with man when he dies, the experiences of his life are deposited into his spiritual, mental, and physical life-atoms. These are the skandhas or attributes of character which shape the new personality in the Ego's next incarnation.

When the Reincarnating Ego passes out of this earth-life to its own spiritual plane in Devachan, it pauses for a moment and looks back over its past life and sees to the minutest detail all the experiences it had gone through there, and in turn connects up these experiences with the ones of its preceding existence. Then having rid himself of his lower vehicle he takes with him into Devachan all that is fine and spiritual of his personality. In Devachan, or plane of perfect bliss, he experiences only the high vision and memory of all that was great and grand in the past life.

The devachanic state is the rest-period for the Human Spiritual Ego, just as the sleep period in our daily lives is the rest period for our physical bodies. However, consciousness is always active, whether we experience earthly or devachanic rest. It is a constant beginningless and endless stream of activity.

The yearning for earth experiences, together with Karma (which is the law of cause and effect), draws the Ego back again to incarnation from its devachanic state. As the Ego descends into the material plane once more, it picks up the life-atoms on the spiritual, mental, and physical planes which contain the skandhas or traits of character which go to form the new personalities, and just before it enters the world it looks ahead and sees its future life laid out before it. And with this comes understanding as to why it has to have this particular life experience, and the ego willingly accepts what it sees, and so enters into physical life again.

The Law of Reincarnation brings a new revelation into one's understanding of life, as it opens up an entirely new vista concerning

our existence, and there dawns upon the mind the reality that there is only One Life, One Spirit, One Consciousness. This thought leads man on to see that all men are one, and that humanity is in essence one great brotherhood. The realization that within every man is an unfolding God should teach him to withhold judgment and condemnation of his fellow-men, for how can he truly judge from one life's experience? As we strive to unfold the spiritual Ego in our natures, we shall find that love and compassion will lift us from the personal to the impersonal, and by this process we shall be able to work for others in a truly unselfish way.

The Law of Reincarnation teaches us that everything reimbodies itself, and this thought applies to the Theosophical Movement as well. The power of love is the strongest power in the universe, and as we individuals strive to unfold this deep compassionate love from within our spiritual being, just so are we building the vehicle for the future Theosophic Movement. Let us hope that as this grand Movement grows and expands in its expression of love, more and more of humanity will be drawn to it. A united harmonious Theosophical Movement can bring about in some future time a Golden Age in which the Gods will walk among men, and misery and war will be unknown, for peace and harmony will reign in the world once more.



Then shall the scattered atoms crowding come
 Back to their ancient home;
 Some from birds, from fishes some,
 Some from earth and some from seas,
 Some from beasts, and some from trees,
 Some descend from clouds on high,
 Some from metals upward fly;
 And, when the attending soul naked and shivering stands,
 Meet, salute, and join their hands,
 As dispersed soldiers, at the trumpet's call,
 Haste to their colours all.

— ABRAHAM COWLEY: *The Resurrection*

Questions

BYGONE SEERS

DID those Immortals, bygone Seers,
 Decree our tyranny of tears,
 Or trade false lore for sordid gain
 To manifold our source of pain?
 Think you those Souls, if beckoned back,
 Might clothe themselves in robes of black
 To haunt our fields of fear and hate
 And claim sole keys to Heaven's Gate?

FOREKNOWLEDGE

HAS all the soul's foreknowledge flown —
 That knowledge of earth life, foreshown
 Each time we wake from heavenly bliss,
 Before returning here to this?
 Are not some parts of that then shown
 Now intuitionally known
 To be reactions here applied
 To deeds done here before we died?

ESCAPE

MAY one just simply jump a fence
 And get away from Consequence?
 Or must this follow one about,
 Asleep, awake, within, without?
 Deem you escape be in the plan,
 For Râja Sun or Râja Man:
 That things we think and feel and do
 Leave ineffective residue?

— M. G. G.

**UNIVERSITY
SKETCHES:**

A series of articles on leading Theosophical subjects written by students of Theosophical University based on their study of G. de Purucker's *Fundamentals of the Esoteric Philosophy*.

The One and the Many

MARTYN WITTER

IN the pursual of self-knowledge the seeker after Truth is constantly confronted with the most difficult problem of How the *One becomes the Many*. As the spider depends upon a single strand for support at certain times, during the construction of its web, so do philosophical systems in the ultimate analysis hold for dear life to a partial solution of this most sublime paradox.

The problem of the One and the Many can be viewed from any one of a multitude of facets. For example one could go into the direct mechanics of emanation which would involve the science of the inter-relations of the vibratory essences forming the different vehicles for consciousnesses to work through. In contrast to the mechanics of material emanation one could deal with the emanations of states of consciousness and the manner in which one is derived from another. Then again the problem could be considered from a philosophical point of view entailing the why of the different steps of manifestation rather than the how. From here it would be but a step to the consideration of the transcendental problem of Being and Non-Being which would lead one directly to the consideration of individuality and Unity. We would have to consider the question as to whether the One really became the Many, involving a thorough analysis of the Doctrine of Mâyâ or illusion.

Dealing with these problems from any aspect brings one quickly to the realization that logic will go but a little way in grasping even the elements of the Occult Verities handed down to us by a long line of Seers. We can apply the law of analogy to the extent of our ability and thus obtain thereby a vague awareness on the mental plane of some of the basic verities. It is only the Adept of the Sacred Sciences who possesses the necessary development

of those intuitional processes which enable him to know by direct perception. The real knower is the 'thread self' of consciousness which stands behind all possible conscious states. Taking the idea of the 'thread self' to heart we can experiment by tracing beyond in our consciousness to the point where we stop through inadequacy of concentration. Upon performing this experiment we prove to ourselves that the centers of consciousness could not be perceived and used in a self-conscious manner unless there were always a higher conscious perception to register and record the state which we are experiencing at the time. By reflecting upon this, one is led to an appreciation of the fulness of the seeming void which appears to lie outside of our direct perception. At this point we must ask ourselves whether the Many could possibly perceive themselves as the Many if there did not exist an inexpressible fulness — a 'Unity' or a hierarchy in which we move and have our being. This 'Unity' is much more than a mere aggregation. However, as we found in our experiment upon consciousness, the 'Unity,' denoted abstractly as the One, could not be without its higher source. This process is an infinite one. This leads us to the conclusion that consciousness, in any state, throughout the vast myriads of manifesting Universes would be impossible without the existence of the 'Unknowable' which is 'Be-ness' in contrast to Being. No attributes can really be given to 'Be-ness' although consciousness *per se* does regard it as the 'Ever Darkness.' 'Be-ness' is transcendental to both homogeneity and heterogeneity as well as to the Unmanifested and the Manifested. We must not think of 'Be-ness' as lying outside of our galaxy or somewhere in location for this would be contrary to its ever presence and would be the fallacy of projecting our physical conception of extension to that which is far removed. It is obvious that that which has no direct relation to the finite cannot of itself create.

Let us trace if we can the process of emanation as far as the reaches of mind allow. I submit the following for the reader's own reflexions. From 'Tat' (That) springs the 'One Unknowable Causality.' Manifestation is still in the lap of 'Non-Being' regardless of the eternal existence of 'Tat.' Perpetual Motion has its source in the ever 'Unknowable Causality,' for where there is caus-

ality there is motion, as the two are one. Perpetual Motion has an essence of Unconditioned Consciousness which in turn has the essence of 'The Great Breath,' which Breath assumes the character of 'Precosmic Ideation' bringing forth primordial Light through whose radiance the Eternal Thought (still Precosmic Ideation) assumes the essence of the Word. I would venture to say that the Word is the one Ray which awakens the Eternal Germ resting in Mother-Deep. As *The Secret Doctrine* expresses it on page 28 of Vol. I:

Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of Mâyâ.

The germ is Father-Mother (Svabhavat) being as One. It appears that the Germ is Pre-Cosmic Substance and the Word (Ray) is Pre-Cosmic Ideation as above seen from the derivation of the Word from the One Unknowable Causality. It was a necessity for the Ray to fall upon the Germ, for Perpetual Motion neither had a beginning nor will it have an end. It is the origin of the One Law which the Adepts recognise — that of Eternal Harmony. With the awakening of the Germ we have the reappearance of Cosmic Ideation and Cosmic Substance. Cosmic Ideation uses Cosmic Substance as a vehicle through which to experience.

We have now entered upon the second phase of the awakening of the Cosmos, for the Ray has already struck the Germ, and the breath of differentiation has been drawn, its effect being the issuing of the atoms from a Laya-Center. This may be called the 'Fire-Mist' period. It must be pointed out that the Word did not create but only awakened the Germ existing in its Chaos (great storehouse of Creation), which upon stirring brought forth as one portion Cosmic Ideation containing as its Seed The Flame which in turn awakened the Seven Gods who fashioned the Universe out of matter. On page 72 of Vol. I of *The Secret Doctrine*, we have the following:

He is called the "Blazing Dragon of Wisdom" because, firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Thought Divine; and secondly, because in Esoteric philosophy this first manifestation, being the synthesis of the aggregate of Universal Wisdom, Oeahoo, "the Son of the Son," contains in himself the Seven Creative Hosts (the Sephiroth), and is thus the essence of manifested Wisdom.

This Flame is as it were the connecting link between Pre-Cosmic Ideation contained in the Word and Cosmic Ideation of which it is a self-evolved product. This connecting link is the Golden Chain of Being formed by self-evolved links of compassion imbodyed in the 'line of Teachers.' All this has a direct relation to the 'thread self' in man. It is the unity of the 'thread self' which instills in man's consciousness the awareness of Unity denoted abstractly as One. In contrast, man's personal consciousness creates for him the awareness of the Many. The One never becomes the Many but always remains the One. Moreover the term 'One' is selected *a priori* by the consciousness of its opposite polarity to the Many. The One is a Unity which is Zero and can be divided *ad infinitum* without losing anything of its unity. In tracing the Ray from the Ever Darkness we could see the thread of unity existing which, while appearing to change, changes not, for its immutability consists in its Eternal Motion. Neither does it descend to become the Many any more than the sun leaves its orb to follow its Rays, and yet it is ever present in the circulations of its Rays, for all that Is, is inseparable. Thus we see that the Ideal One is really not a One strictly speaking but an incomprehensible and immutable Ideal Unity partaking of something analogous to the 'Ever Darkness.' The Many appear as the separate Manys because of the relativity of consciousness. This is not a denial of the existence of that which seems to be wrapped in Illusion, for our dreams exist and are real at the time of experiencing them.

There may be some who see in the ineffable 'Unity' a Monotheistic God and Creator. But he who creates becomes that which he creates and we have seen that the ineffable 'Unity' does not become the Many any more than expansion of the variety — 'from within without' — means an increase in size; for infinite extension admits no enlargement.

It is the conscious wills of the infinitude of consciousnesses that form the Habits of Being. Although the Infinite and unconditioned cannot have real relationship with the finite and conditioned yet it is the Ray partaking of the nature of the 'Ineffable Unity,' which awakens again and again the germs that lie in the Bosom of That which knows itself not. However, this awakening is not an act of

creation but is simply Eternal Motion. It is the destiny of the Many ever to move onward as Eternal Motion. It is our destiny to press ever forwards into the Unknown by enlarging the circle of our sympathies. To stop expanding is death, while to press relentlessly outward is to realize with expanding vision the inseparability of All.

FROM LETTERS RECEIVED — IX

WHAT is the purpose of life? It seems to me that the Tabernacle spoken of so often in scriptural writings may be a symbol of a human being, with its outer wall and its courtyards, and then, the Sanctum Sanctorum in the very center, "in which dwells the spirit of the Lord," or the Divine (Monadic) spark in us all. We have to learn to let the walls grow transparent, so that the "Eternal Lamp" burning in that Inner Shrine can shine through undimmed (perhaps a meaning behind the New Testament, "hide not thy Light under a bushel"?).

Lots of people knock at the door of the outermost wall. We take a "look at them" (to use a colloquial expression) and turn up our noses and tell them to go away. Other people who knock don't even get a reply — just the cold greeting of that frigid, hard, outer wall. But there are some people whom we do admit to the first courtyard at least — our acquaintances. And there are others who go inwards beyond that outer courtyard. But we cannot, as yet, admit anyone into the inner Sanctuary, just because that Inner Sanctuary Itself is just on the rim of our mental horizon. We ourselves too seldom visit it, though maybe when a natural sense of great beauty — such as a glorious sunrise, or sunset — steals through our being, and we feel 'at peace,' somehow immense, pensive, brooding, maybe then we have entered, if only for a little time, that Shrine 'where peace abides.'

Time comes, though, when in our passage through the school of experience these various walls do become transparent. When we come to dwell forever in that shrine, though, the walls may be found to have been illusions after all, and the limits of the Shrine will extend to the limits of the outermost wall, and even beyond it, so that there won't even be any need for the other people to knock on an iron-like door — there won't be such a door. Then, I suppose, would be the time when we shall all be Buddhas, with the Light from the ever-burning Lamp (that "needs not tending") permeating everything everywhere. No wonder Venus — Lucifer — shines so brightly!

— I. M. O., MELBOURNE, AUSTRALIA

LEAVES OF THEOSOPHICAL HISTORY

H. P. B.'s "Inner Group"

XIII

[The following sketch of H. P. B.'s "Inner Group" compiled from documents held in the Archives of the Headquarters of the Theosophical Society, Point Loma, has been prepared by Joseph H. Fussell, Secretary General of the T. S. — Eds.]

Summary and Conclusion

IN this sketch of the "Inner Group" we have quoted merely extracts from the teachings given by H. P. B. to a selected number of "Probationers" of the Esoteric Section of the Theosophical Society, which as stated in Chapter II of this present series was never spoken of by H. P. B. as a higher degree of the E. S. The "Inner Group" was in fact, as its name implies, a group composed of E. S. students *within* the E. S. The so-called "2nd degree" was constituted later by W. Q. Judge and Annie Besant after H. P. B.'s passing. In regard to the statement that the members were "probationers" in E. S. study, it should be said that this does not mean that they were not entitled to receive these more advanced teachings than those given to E. S. students in general. Obviously, from even this partial publication of the I. G. teachings, these are more advanced than those which had previously been given to the E. S. members generally. Nevertheless, those admitted to the I. G. were "probationers" in respect to these more advanced teachings, and it depended upon the I. G. members themselves to prove themselves worthy to receive still further and higher teachings; and, moreover, those given to them in the I. G. were, as regards such further and higher teachings, elementary, as already stated in the second instalment of this sketch of the I. G.

Many other teachings besides those quoted in this sketch were given to the Group by H. P. B.; these, however, have been purposely omitted from this sketch because without previous study and training they might be misunderstood and might be misapplied.

Furthermore, we did not feel we had any right to give them. Those which we have given were quoted because in most cases they closely parallel teachings which H. P. B. herself had published, and in other cases because they are more or less general statements, and furthermore because they do not give esoteric clues, which we had no right to give.

When about half of these studies had been published, in addition to the four records which were available for comparison, there came to light in the E. S. archives at the International Headquarters at Point Loma a fifth record, which is throughout in the handwriting of Herbert Coryn, who was admitted at the second meeting of the Inner Group, held on September 10, 1890. On comparing this fifth record with the above-mentioned four it was found that while the teachings given therein corresponded in general with the Cleather Record, they had been rearranged, so as to bring together the teachings on the various subjects dealt with by H. P. B., which were not given by her consecutively, but interspersed with teachings on other subjects, and at times widely separated. For this reason it was decided to make no reference to this fifth record, nor to use it in comparison with the records used in this present series.

As previously stated, the record which is in the handwritings of Claude Falls Wright and another, recorded only ten out of the twenty meetings held, and is throughout, as far as it goes, in almost complete accord with the Cleather Record.

By comparing the other available records, viz., the Cleather Record, and the records published in *S. D.* "III" and in *The Theosophist*, it has become evident that the Cleather Record, copied by Alice L. Cleather for W. Q. Judge, and so marked in her own handwriting, is the most complete, with but few minor omissions, which are undoubtedly such, and which we find supplied either in *S. D.* "III" or in *The Theosophist*.

Other statements which are not given in the Cleather Record, but which appear in one or both of the other records, namely in *S. D.* "III," published by Annie Besant, and in the Isobel Cooper-Oakley Record, published by C. Jinarâjadâsa in *The Theosophist*, edited by Annie Besant, are in the judgment of the present compiler interpolations. Also in *S. D.* "III," and especially in *The*

Theosophist, several of the teachings therein given are inaccurate as compared with those given in the Cleather notes, and are clearly misstatements of teaching; while in *S. D.* "III" are added a diagram and a table both of which are unmistakably interpolations, and in one notable instance a diagram is misplaced. Furthermore, an important teaching which H. P. B. gave with reference to the Pratyeka-Buddha, quoted in the Cleather Record and in *The Theosophist*, is omitted from *S. D.* "III."

In her Preface to *The Secret Doctrine* (I, viii), H. P. B. wrote regarding that work:

. . . The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.

So also the same may be said of H. P. B.'s other works and notably *The Key to Theosophy*, and of many of her articles published in *The Theosophist*, *Lucifer*, and *The Path*, that they were published for the same reason, not alone to make known once more the basic truths of the esoteric Wisdom, but also to counteract "the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged." Yet in spite of this warning, for such it was, many Theosophists and 'mystics' have continued their speculations and in many instances have put forward fanciful teachings of their own as being theosophical, as being teachings of Theosophy.

Many indeed are the so-called 'esoteric' teachings which have been given out in recent times by various writers, self-styled 'teachers,' many of whom have claimed to be 'initiates.' There are, however, certain unfailing tests which every student, every seeker after wisdom and truth, may apply as to the validity of such claims and of such teachings, including teachings put forward as 'Theosophical.' What these tests are has been clearly set forth by G. de Purucker in *The Esoteric Tradition*, from which we quote the following:

. . . Usually there is to be seen in their teachings nothing at all of a universal or all-comprehensive nature; consequently, nothing at all that partakes of the characteristic of universality; they therefore lack the forces and qualities that unify mankind into a universal spiritual brotherhood of common thought and common feeling; they are not characterized by a logical, clear, consistent, and all-inclusive explanation or exposition of truths of Nature, nor of the great and absorbing themes of human and natural origins and their future respective destiny; and last, they contain no adequate explanation of life that satisfies in equal measures both the human mind and the human heart.

Here then is the main test, alluded to above, by which men, students in the University of Life, may know whether such or another propagandist, apostle, or preacher, is a Messenger, deriving his authority and systemic doctrine from the Great Brotherhood: Are his teachings those universal principles of Nature which every great religion and philosophy has comprised in its origin when first formulated by some great Sage or Seer, and which are therefore the same in all great world-religions and world-philosophies, however these last may differ each from each as regards time and method and manner of promulgation? If so, then any such teaching is worthy of careful and indeed sympathetic attention. In other words: If the doctrines that he teaches are the same that have always been taught by the great Sages and Seers, and are thus characterized by the same spiritual quality of universality, and elucidate and explain with equal adequacy, then may we know that his inspiration, in all probability, comes from the same lofty source; we may know that he has been taught and instructed by spiritual and intellectual authorities, and therefore can himself teach with power and judgment as well as with proper commission to do so. This is because he knows, and knows in accordance with Esoteric Law.

The reason why the test of universality is so conclusive and forceful, is because universality is but another way of stating that the facts and teachings promulgated are in strict accordance with the so-called 'laws' of the Universe, and with the facts of the Universal Life. The so-called 'laws' working in the Universe obviously must have been so working from infinite past time; and indeed, what a true Teacher gives is something which applies in its essentials not only on Earth but likewise on every other planet of our Sun's realms; which again is as true in our own Sun's realm as it is in that of Capella or in the kingdoms of the Polar Star. Otherwise phrased, the test of universality is so powerful a touchstone simply because universality is but another name for universal Truth.

Another test which is adequate and sufficient, but which is less forceful than that of universality, is that of inner virtue. Now virtue in the Latin sense of 'manhood,' *virtus*, and with the distinction that the ancients made when they spoke of 'virtue' as to be contrasted with mere ethics or mere morality, signifying by the two latter words mere custom or conventional procedures: virtue, otherwise true spiritual manhood or womanhood: virtue in these senses is a truly distinguishing mark of a genuine Teacher. Such virtue is not a mere senti-

mental thing, as the word is today too commonly misunderstood to be, but it is a collection of spiritual and intellectual as well as psychical qualities and faculties which make a man truly a Man, and include strength of character, indomitable will, penetrating intelligence, spiritual intuition — the faculties, in short, that, making a man Man, therefore raise him above the beasts, because these faculties are the working and the exemplification of the Divine Fire which lives within him and which flows from out his 'heart.' Therefore, if the profferer or proponent of teachings has these qualities and at the same time teaches the age-old fundamental doctrines found over the globe and in all ages, and if one see all these and feel these and sense them as actualities, then with high probability can such a proponent of teaching be recognised as one to whom trust and confidence may be given. (*Op. cit.*, pp. 1031-33)

Finally, no true teacher will ever give esoteric instructions save to those who have proved themselves worthy to receive them. This is no arbitrary rule, but is in accordance with the facts of evolution. Always are there rules and conditions which must be accepted and complied with; and these, as just said, are in no wise arbitrary, but necessary preliminary steps in the acquirement of knowledge, which is power. For the purpose of all Occult training is to enable the student to come into harmony with Nature, with the inner and ever more and more inward powers of Nature, which are also the powers of his own Inner Self. It is, therefore, both useless and dangerous for a teacher to try to impart esoteric knowledge to one not duly and truly prepared, and therefore not ready to receive it. Thus in the present instance, in the Inner Group, there were certain preliminary 'conditions' with which all the members of the Group were required to comply (see *THE THEOSOPHICAL FORUM*, June, 1940). These were, briefly: strict observance of the rules, including the Pledge, of the Esoteric Section, of which they were already members; secrecy; perfect harmony among the members of the Group, and agreeing to leave the Group should one's presence interfere with such harmony. For further information regarding preliminary requirements for the study of Occultism, the student's attention is called to various articles and statements published by H. P. Blavatsky, e. g., "Practical Occultism" (*Lucifer*, Vol. II, April, 1888), and "Occultism *versus* the Occult Arts" (*Lucifer*, Vol. II, May, 1888), both of which have been republished in *Studies in Occultism*, Volume I. Furthermore, the very first step towards

such study is the practice of Brotherhood and of the highest ethics: "To live to benefit mankind is the first step; to practice the six glorious virtues is the second." (*The Voice of the Silence*; see also the six and ten Pâramitâs.)

It will thus be seen that the study of Occultism is a very serious matter, and is not to be undertaken merely to satisfy intellectual curiosity or the desire for information. Occult training is a matter of living, it concerns the whole life, and is only for him who wills, dares, and knows how to keep silent. It is hoped that this present sketch of H. P. B.'s "Inner Group" and the fragmentary teachings quoted herein, will prove of value to those students who are earnestly seeking for more light on the mysteries of human nature, for these teachings contain many clues to the greatest of all problems, as expressed by the Delphic Oracle: "Man Know Thyself!" — which is the key to the knowledge of all things. To appreciate the value of these teachings, however, it is necessary to realize that they do not stand alone, for they are directly related to and have their foundations on the great body of published Theosophical teachings given by H. P. B. and the Masters, and therefore must be studied in connexion with those foundation teachings. For, as W. Q. Judge wrote:

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads — as in many cases it already has — to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy.

With each step forward on the Occult or Esoteric Path one's responsibility towards one's fellows becomes greater; Brotherhood takes on a new and deeper meaning; and the farther one advances on that Path, so does one's responsibility continuously and correspondingly increase.

[Erratum; — In No. III of this Series (THE THEOSOPHICAL FORUM, May, 1940, p. 364, l. 27), for (D), i. e., *The Theosophist*, read (C), i. e., S. D. "III."]

THEOSOPHICAL CONVENTION AT CARDIFF, WALES

"Dear Leader,

It is my privilege, as Secretary of the Welsh Section, to tell you that at the Section Convention held at the above address [Gwalia House, 3 Fitzalan Road, Cardiff] on Sunday, 29/12/40, a resolution was unanimously passed, that the meeting send you a message of loyalty, affection, and gratitude, especially addressed to yourself, but also to include all our brothers and sisters at Point Loma.

Yours sincerely and fraternally,

A. B. HARDING."

And writing to Miss E. V. Savage, Representative for the British Sections at the International Headquarters, the Section President, Mr. Alex E. Urquhart wrote:

"It was a most successful meeting. At the end of it the proposition was put forward from the auditorium that a series of such Conventions should be arranged at intervals of not less than three months, and this was unanimously agreed to, as every one of us, I am sure, felt the sense of having sloughed off a great weight that had by little and little come to oppress him. I suppose it is the war atmosphere that seeps slowly into one, almost unnoticed; but in any case, I have felt since, as though I had been away for a holiday, my mind feels so much brighter and more harmonious.

"We had a short first-session, from 11:30 to 1:00 p. m., which was just a sort of warming-up time. . . Then we resumed with a question and answer meeting at 2:15. This progressed so interestingly that we only had half an hour or so at the end for a few short addresses in a sort of symposium by the men from the Rhondda lodges.

". . . Apart from Swansea members, who could not get here, we had a 100% attendance of our active members at present date through the whole Section. . . . I stress this point because it is significant. We are stripped in these times to the bare bones as regards membership and attendance. Only those who need Theosophy as they need food, and who therefore cannot be kept away by anything incidental, have been able to hold on against the tide of circumstances which drags so persistently on us all. Naturally they all turn up at the Convention, make a spiritual atmosphere, and call urgently for a repeat in the shortest possible time.

"Albert Harding was in the chair and did all that was needed in an excellent fashion. . . . When members arrived everybody met my increasingly anxious questions by saying, "Oh, I've come here to get something I badly need for myself, this time. I've come to listen only." If we hadn't got a good atmosphere, it would have been a tremendous flop, to be sure; but when the time came for the boys to be called on, they just got up and let it flow. . . .

"The good, untiring work of Mrs. Carde and her husband and daughter should be mentioned. They run the practical side of the Cardiff Lodge, as they did on the occasion of the European Convention, as regards cleaning, catering, finance, and all the rest of it. All I've got to do, for my part, is to get on my feet and talk. All the real work gets done for me, and in a fine way by fine people. . . ."

Mr. Urquhart wrote also of the Convention's having received greetings from several of the English members, and also of the presence and warm co-operation of Mr. A. H. Barlow and Miss Linda Barlow, and Mr. J. P. Upton, from England.

Rather than any mere formal statistical report the FORUM Editors feel that these extracts from Mr. Urquhart's letter bring the spirit of this Welsh Convention to our readers' understanding. When we think of wartime conditions and difficulties, it is a positive and cheering note to realize the practical help and inspiration Theosophy is to our members in Wales, and they too will rejoice to know that what they feel in their hearts and stand for in their actions hearten fellow-members in other quarters of the world. May success attend all succeeding Conventions!

ONLY SANSKRIT LINOTYPE MADE BY THEOSOPHISTS*

SANSKRIT, mother of all modern languages, can be set up on just one linotype in the United States. And that one is in the Theosophical University Press building, Point Loma.

Because all Aryan languages are poor in words that express spiritual values, Theosophical literature must include Sanskrit words, according to Judith Tyberg, whose new book "Sanskrit Keys to the Wisdom-Religion," is just off the press. And because a Sanskrit linotype could not be purchased from any manufacturer, a keyboard

*The above is reprinted from *The San Diego Union* of November 26, 1940, which reproduced also a 4 x 7 photograph of Miss Tyberg and Mr. Barborka at the linotype machine, together with four lines of Devanâgarî script. — Eds.

that can set up the script, or "devanagari," was worked out in the University Press shop.

"I knew that I could buy a linotype with the Sanskrit alphabet," said Geoffrey Barborka, chief operator in the print shop, "because that still is the alphabet used in India. So we got one. But the language in that country has changed so drastically from the Sanskrit from which it sprang that the keyboard of our linotype could not serve our purpose.

DESIGNED KEYBOARD

"In collaboration with the linotype company, I had to work out a Sanskrit keyboard from the type used in India."

With this unique linotype, Barborka was able to publish for the Theosophical University a course in Sanskrit, to be used by Theosophical teachers throughout the world. With it, he was able to print the Sanskrit passages in Miss Tyberg's book.

"Sanskrit was being used 20,000 years ago," she said yesterday. "Many of the Buddhist writings are in that language. Although it is much older than ancient Greek or Hebrew, it is much more recent, of course, than Chinese or ancient Egyptian languages. The present Chinese characters, by the way, have survived through the centuries because they can be read by all the different language groups of China. These groups cannot understand each other's spoken language, but the same characters are used in writing."

MEANING LOST

In the introduction to her book on Sanskrit, the author states that not only are the languages used on the European and American continents deficient in words dealing with spirit, but many of the English words that do have spiritual connotations are "so weighty with false and dogmatic beliefs" that it is difficult to use them with any hopes of conveying an exact meaning to all readers.

The four brief Sanskrit words which the unusual linotype machine on Point Loma set up on the book's title page mean: "There is no religion higher than truth."

Miss Tyberg was born at the Theosophical estate on Point Loma,

and now is an instructor in the university in Sanskrit and Oriental religion and philosophy. Barborka also has resided there since he was a youth. Both are students of the origin of Sanskrit, and when speaking of the subject in conversation can make it seem as vital as today's newspaper.

"This language from which English eventually was derived," said Miss Tyberg, "is itself a lineal descendant of an Atlantean progenitor. Thousands of years ago in India, and in the homeland of the Aryans before they reached India by way of Central Asia, this early Aryan speech was used by the people and in the temples, where it was developed and finally given the name of Sanskrita — perfected."

HIGHLY INFLECTED

Sanskrit was not known to the Atlanteans in their prime as a spoken tongue, Miss Tyberg said, but in the later times of Atlantis, the "lost" continent which is supposed to have dropped out of sight in the Atlantic Ocean, this first Aryan language which was the root of Sanskrit was already in existence. It is a typical Aryan tongue, highly inflected, even more so than ancient Greek.

More than 500 words from this ancient mother tongue are explained in the Tyberg book. A few of them, selected at random and with the Sanskrit script transferred to the English alphabet, are: Purusha — a word meaning man, but bearing the significance of the ideal man, the higher self within; Mâyâ — illusion, temporary limitation, therefore an imperfect understanding of reality; Mahâtman — a great soul or great self, a compound of mahâ (great) and âtman (self), the Mahâtmans are adepts of the highest order and are the flowers of human evolution, known as sages, seers and masters of wisdom; Buddha — the word Buddha means the enlightened, and a Buddha is one who has reached the highest state of spiritual enlightenment possible to a human being in his age.

IN MEMORIAM

THREE faithful members of the Society have recently passed away: Mr. Axel J. Jorgensen, of Macon, Georgia, who died, January 28th; Mrs. Henrietta Shuler-Shutz, of San Diego, California, who died February 8th; and Mr. James D. Leonard of the International Headquarters, who died on February 19th. These were all members who had given devotion in thought and action for many years.

Mr. Jorgensen came to the United States in 1892, leaving his birthplace in Copenhagen, Denmark, in December of that year. In 1902 he succeeded Emil Bundsmann, also a Theosophist, as the supervisor of the Dye Department at the Bibb Manufacturing Company, of Macon, Georgia, which position he held until his death. He became a member of the T. S. in 1898, and ever remained a staunch worker for the cause he loved.

Mrs. Shuler-Shutz's membership dates back to the days of William Q. Judge in New York City, where she joined in 1895, a year before his passing. She was active for several years there and in Boston, and later came to live in San Diego. Her ninety-one years were well and vigorously lived, and she was active until the end.

Mr. Leonard joined the Theosophical Society in August, 1891. Tribute to his fifty years of unwavering devotion are expressed in the words spoken by Mrs. Oluf Tyberg at the services held in his memory at the International Headquarters, where he had lived since 1900. Mrs. Tyberg said:

Jim Leonard was one of those souls who stood ready and waiting for a call, and when Theosophy gave the call, he fell into line and served, just as if he was returning to duty. When the Theosophical Headquarters was moved to Point Loma from New York, he came with it, and was soon as much a part of life in Lomaland as the yerba santa or the eucalyptus trees, so naturally did he fit in.

He will be remembered by hundreds and hundreds of children (or rather those who were children when under his care) as one of the stable and kindly factors of their childhood in Lomaland—with such gentle devotion did he take part in their daily life and minister to their needs. The older people have known well how to value his invariable courtesy and his constant

and faithful performance of every duty. He demanded nothing for himself, never required any special consideration, never caused any friction, never said *this or that must be done, or claimed this or that*. He gave rock-bottom support to the Theosophical Movement, its Leaders, and to Heads of Departments.

He gave much more. His voice, his smile, his kind looks, all expressed the love in his heart. Even if he just waved his paper as he passed, it was a courtly and affectionate gesture.

He had learned, as not so many have learned, to accept any limitations he had with quiet dignity that won the respect of all. Jim was not much of a talker, but it would have been interesting to know what his thoughts were—they were, I am sure, full of understanding, humor, and compassion.

In living his stainless, selfless life, in his quiet obedience to what he recognised as the laws of life, in his loyal service to the Cause he deemed the strongest force for good in the world, Jim was building new power, earning added gifts to bestow when, his rest over, he hears the call again and returns to work side by side with his old companions. We loved him. We shall miss him. He will find us again.

Correspondence

"TEOSOFISKT FORUM"

DEAR EDITORS:

It has been a liberal education in the mysteries of birth, growing pains and early maturity to watch magazine after magazine *take its place in our Theosophical hierarchy*. Inscribed on the tablets of history will be the names of not only our English language magazines, but those published in German, Dutch, and Swedish. I have an idea that the inscrutable Lipikas will make a *marginal note in front of these publications*: "Good work."

Timidly the first issues of our foreign Theosophical magazines contained principally translations from our Point Loma publications, but as time went on original articles began to appear. It was particularly the *German FORUM* which took the lead and developed into one of the finest and most readable magazines ever published by a Theosophical Society. But its Dutch and Swedish colleagues did not trail far behind.

It was with a feeling of genuine happiness that I picked up the November-December, 1940, issue of the Swedish FORUM. Cradling nicely in the hand, it has that indescribable feel so much appreciated by book-lovers. I was struck by one thing. There were no pretentious attempts at interpreting the Seven Principles of Man, the Talas and Lokas, Parabrahman and Mûlaprakriti, etc. These subjects are adequately described in our standard literature and the personal opinions of various writers are more apt to befuddle the subjects than help the struggling readers.

The Table of Contents will show better than anything else the general character of the issue under discussion:

1. The Essence of H. P. B.'s Message, by G. de P.
2. Those Things which make for Peace, by Lawrence Merkel
3. Death — the Fulfiller of Life, by Oswald Sirén
4. Karman — Pleasant and Unpleasant, by G. de P.
5. Are They Dead? by H. I. Barborka
6. Book Review: *Life As Carola*, by Joan Grant

SELECTED ARTICLES BY H. P. BLAVATSKY

1. One of the *Letters from H. P. Blavatsky to the American Convention*
2. *A Letter from H. P. Blavatsky to Mrs. A. P. Sinnett*
3. *My Books*
4. *Announcement* signed by several E. S. members

Death — the Fulfiller of Life and the Book Review are originals; the others are translations, principally from our THEOSOPHICAL FORUM. The book review is convincing and modern. *Death — the Fulfiller of Life* is one of the best articles which has ever appeared in a Theosophical journal. It merits reprinting in THE THEOSOPHICAL FORUM. The subject of life and death, which impinges itself upon the scholar and the so-called man in the street with equal impartiality, has here been treated in a masterful way. Our deep teachings constitute the background against which devotion has thrown living thought-figures appealing to human hearts tried by disappointment and sorrow. The language is dignified and implicit with culture.

— SVEN EEK

Books: Reviews and Comments

Is God Emeritus? By SHAILER MATHEWS. Macmillan, 1940. \$1.50.

DR. Shailer Mathews has been long before the public as an able writer and worker in fields historical, religious, theological, etc.; and a book from him will be the quintessence of a ripe experience; indeed he himself says in his Foreword that, as he has here carried forward the thought of his *Growth of the Idea of God*, his own ideas have probably grown in the interval. The present title may sound provocative, but is probably not more so than it was meant to be; for the author shows that he can be lively without being flippant, and that his earnestness does not prevent him from seeing the whimsical side of things. The ground covered is familiar enough, but is here presented in clear, concise, and readable form; moreover Dr. Mathews does not leave us unsatisfied after a mere analysis of symptoms, but has a definite message of help to give us at the end. The Churches, he thinks, have been too much concerned with preparing men for a visionary afterworld, and too little concerned for the organization of life in social, economic, and political conditions, which they judge to lie outside the realm of religion. The basis of religion must lie outside history, and be founded on cosmic realities which (he thinks) can be discovered by scientific methods; but with the proviso that science must embrace, in its interpretation of reality, human individuals and social processes. God must not stay in his heaven and leave the world to right itself.

The chapter headings give an idea of the plan of the book: Substitute Gods, God and Cosmic Process, Personal Adjustment to Cosmic Activity, What is 'the Will of God'? Jesus and God, Theism More Than Its Patterns.

We skim lightly over the various and numerous ideas which in all ages have attached to the word 'God' and its linguistic equivalents; and we see that, as man creates God in his own image, so God changes as often and as radically as man changes. "As many

men on earth, so many Gods in heaven," we might say, if allowed to steal and misapply a familiar quotation. In tribal times, God is the big chief; in monarchical times, he is a monarch. But when monarchy gives way to liberalism in government, God rules by sufferance; it may even be asked whether he is a Deity by divine right or by the will of his subjects; though Dr. Mathews says he does not believe anybody has yet ventured to *elect* a God. God does not fit into the scientific scheme, though many scientific men are willing to keep him for Sunday use, so long as he does not mix with their investigations. But others deny him altogether or adopt an agnostic attitude with regard to him. Then we have the philosophical God; but men cannot worship an abstraction or pray to a principle. The religious 'order' does not gear with the scientific and philosophical order; they go by different rules. There is the pantheistic God, but he is too impersonal, too widely diffused, to arouse much devotion or promise much help in need. And so on with other Gods. Dr. Mathews applies similar reasoning to Jesus, of whom he says:

When an individual founds a religion and receives the worship of his followers, he acquires a superhuman significance as savior or prophet. In all such cases we see a dramatization of the tendency to bring an object of worship into the realm of sense.

But he accepts the historicity of Jesus, though admitting that the actual facts have been built upon, and that the writings which were gathered together to form standard gospels probably reflected back upon the person of Jesus some ideas belonging to their own date.

One form of God which we have not yet mentioned is the humanist God (under various guises), an abstraction of all that is best in human nature; but the value of this God depends on the scope we give to human nature. If it is our poor groping muddled frail human nature, then to seek help from such a God is to try to lift ourself by our own boot-straps. But we do not imagine the author envisages such an idea. He sees rather in man a focus of all cosmic energies, whereof those contemplated by science and philosophy are only a part and a minor part. And his idea of Jesus seems very like that taught by Theosophy — that Jesus was one of the world's teachers. And this brings us to Dr. Mathews's real message, which

is that Jesus taught us the might of that great cosmic energy called Love; for he ends with the words:

Religious faith becomes a warning against all reliance upon force, however organized by science, and a courage-breeding assurance that love is a practicable basis upon which to build human relations since it is an expression in human relations of cosmic activity. As the symbol of such activity, God is *not* *emcritus*.

Theosophists, having a far broader basis, see in Jesus but a single one of many world-saviors or Avatâras of Divinity; and recognise the gospel of Love as being general rather than specific, being characteristically noticeable in Buddhism. Moreover, while agreeing with Dr. Mathews that the Christianity of the future must be very different from that of the past, they will ask, Why Christianity at all, rather than the ancient Wisdom-Religion from which all religions have derived? However, one climbs step by step; and if Christianity slowly merges into something more universal, it will be as difficult to fix a point of demarcation as to fix the exact boundary of the upper atmosphere. That Love is a supreme cosmic power, in which man shares not only passively but as an active agent; that this Love must be equally joined with Knowledge and Wisdom; these are great and saving truths. But, as is so often the case, the doctrine is vague and formless without the keys afforded by Theosophy. It is a first step to be able to draw a plan and to win the ready consent of many to it; but it is another matter when we begin to think about how the plan is to be executed. Theosophy itself would remain a mere blueprint, did it not insist upon and provide the means for actual personal realization of the truth of its tenets. Personal experience is Dr. Mathews's own great standby, but the possibilities of human experience may be far greater than he imagines. Man is indeed a vehicle for the manifestation of cosmic powers; but these powers include even the very highest, for man is the temple of the living God, and the spirit of God dwelleth in him.

Let once man's immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him. — H. P. BLAVATSKY

And the only real prayer is self-communion with the highest within us. — H. T. EDGE

Preface to World Literature. By ALBERT GUÉRARD. Henry Holt & Co. \$3.50.

THIS book by the Professor of General and Comparative Literature at Stanford University will be a boon to readers of all ages who have the desire to know well the world of books, but who only too often are deterred from effort by the lack of wise and comprehensive guidance. Here is the trustworthy guide they may long have been seeking. Professor Guérard has perceived that the desire to know literature is really the deeply human aspiration to know what human beings have felt and learned, and thus to become more conscious of a fuller human experience and to extend and intensify and quicken the reader's own sense of life. He sees this activity as a step towards the recognition of the unity of humanity. For him all the paths traced for minds and hearts to follow in the field of literature radiate from the center of life itself. This is the keynote of his great book, which so convincingly sets forth the part that can be played in furthering world unity by the reading of the best books with an alert mind and an understanding heart.

It is this recognition of the unity underlying the expression of life in literature which enables Professor Guérard, while noting the value of classifications as excellent instruments, to refuse them the dignity of ultimate verities, and to obliterate unnecessary lines of cleavage, dissolve certain ossified barriers, and to present world literature as living, renewing itself, re embodying in forms of beauty the deep experiences human beings have in common. He says:

The first, and lesser, benefit of world literature is to reveal to us the picturesque, the delightful variety of mankind. The greater benefit is to make us conscious of its fundamental unity.

What a relief it is too, apropos of the discussion of Classicism and Romanticism, Realism and Symbolism, to read that:

The chief difference is that the schools, like religious sects or political parties, are or believe themselves to be mutually exclusive: everyone must enroll under one or the other of the four banners. The tendencies are co-operative, not inimical: no work of art is complete unless it offers both discipline and inspiration; unless it keeps in close touch with the facts, and sees more in the facts than their crude materiality. . . . It should be a writer's endeavor to be at the

same time classical and romantic, realistic and symbolical, to the utmost of his capacity.

And again:

It is absurd to assume that only the sordid is real; a fragrance is no less real than a stench.

Only one who is an enthusiastic teacher as well as an enthusiastic reader could have written this book; for only those who systematically and with no slackening of interest in either student or subject strive to communicate to the youth the perennial worth and delight to be found in literature, know the freshness, the vigor, the keenness, of the youthful intellect, once it has been roused to individual effort to dig out for itself the treasure stored in great books. And only a successful instructor could have evolved the excellent methods described and recommended in this *Preface to World Literature* to any earnest reader. The adoption and practice of Professor Guérard's plan for the cultivation of Taste would go far in eliminating the conceited repetition of others' opinions as one's own, and to brighten up both people's wits and what passes for intellectual conversation.

To Longinus is ascribed the saying that "there is a nobility which is inherent in the thought, and therefore is universal"; hence it is not absolutely lost in translation. Says Professor Guérard:

The great dignity of translation should be more fully recognized in our universities. We need advanced courses — and very arduous courses they would be — in thorough translation. A version of some foreign classic combining scholarly care with literary merit, might well be accepted in lieu of a Master's thesis.

Preface to World Literature includes chapters full of instruction and inspiration on the Genres, Periods, Fundamental Tendencies, Main Problems, with five Appendices dealing with the Bibliography of World Literature, Lists of the World's Best Books, Types of Narrative and Criticism, and a Critic's Glossary. There is also a copious Index.

Professor Guérard states that he is still, after many years, taking and offering courses in world literature. This is a welcome intimation that there will be increasing numbers of trained young readers who have been awakened to the possibility of finding in the

"perennial best sellers" as he calls the classics of the world, sustenance for ideals, for faith and trust and joy in life, and, consequently, who are gaining an inkling of the fundamental unity which lies deeper than all differences of class, creed, race, or time.

— M. M. T.

South of Yesterday. By GREGORY MASON. Henry Holt & Co., New York. 401 pp., \$3.00.

WE are glad to see another book on scientific exploration in tropical America by Dr. Gregory Mason, the distinguished archaeologist, for we know that it will be scientifically accurate, extremely readable and interesting, and free from hidebound prepossessions. The author has a profound admiration for the ancient civilizations of America without going to such extremes as some ill-advised writers who have claimed that the Mayans were familiar with high mathematics and had computed the size of the earth exactly, etc. He speaks warmly of the immense power and glory of the Maya civilization, and illustrates it by descriptions of their cities, magnificent roads, temples, astronomical observatories, intensive agriculture, navigation, and so forth. At Muyil, on the eastern side of the Yucatan Peninsula, he and Dr. Spinden discovered the first known Maya canal. It had been dug to join two lakes. At Muyil they had a narrow escape when exploring a subterranean temple. Their Mayan friends afterward told them that if they had taken out a sacred vessel in this Holy of Holies they would probably have lost their lives, but fortunately they recognised the situation and left everything untouched. One Chief told Dr. Mason that while his people were Christians, "we keep the old gods too, in case of doubt." He says that two cities, forbidden to white men, are still in use in Quintana Roo, and he speculates with interest on the large city in the unexplored mountains of Guatemala described by J. L. Stephens in 1842. H. P. Blavatsky refers to the latter in *Isis Unveiled* (I, 547) where she quotes the passage reproduced by Dr. Mason in *South of Yesterday*, and says that "people from Buddhist countries" occasionally visit the hidden Maya cities though they keep the secret. She says "Nature has provided strange nooks and hiding-places for her favorites."

In an eloquent passage, which reminds us of similar remarks in *Isis*, Dr. Mason gives a long list of the magnificent achievements of the ancient Americans in architecture, sculpture, painting, irrigation, road-building, aqueducts, textiles, surgery and medicine, literature and mathematics, social conditions and peaceful government systems, etc., etc., all seemingly indigenous to this hemisphere. He asks: Where did they come from, where have they gone, these great Americans? And, shall we — White men, Negroes, American Indians — not try to carry on an *American* tradition and build a civilization of our own, suitable to the Western conditions in which we find ourselves, and no longer depend on European culture?

In connexion with the independence of American culture from that of Europe, and its original quality, Dr. Mason boldly tackles the disputed antiquity of man in America, and quotes the speculations of various authorities who differ among themselves, some allowing only 15 or 20 thousand years, others 50,000, and one at least, Dr. Harold Cook, 300,000! Dr. Mason has "no doubt that man was in America in the Pleistocene Age — at least twenty thousand years ago," but how much longer he leaves unsaid. In regard to the Mayans he refers to the date October 14, 3373 B. C. from which they dated important records, saying "it is generally considered to relate to some purely mythical event." But according to Dr. Robert Henseling's studies of dates carved on Maya monuments at Naranjo, Yucatan, in 1935, this date practically coincides with the zero point on the ecliptic which dominates ancient Chinese astronomy: "On zero-day the Sun and Saturn stood at this point in the heavens." It is also very close to the beginning of the great Brahmanical cycle of Kali-Yuga.

Dr. Mason's expedition proceeded by airplane, and was not free from some thrilling adventures which the reader will enjoy as much as the descriptions of the explorations among the very interesting tribes he met in little known tropical regions. He says that at least one tribe, the Kagabas in Colombia, "have no stealing, no lying, no murder. They come nearer to practising the Christianity that Jesus Christ preached than any people I have ever seen." We regret that our space does not permit a more complete review of this valuable work which should prove specially interesting to Theosophical

students who are seeking new and *authentic* information about ancient America in these times when exaggerated or fanciful stories about ancient America and its connexion with Atlantis are being retailed as proven facts by credulous or over-enthusiastic writers whose efforts really tend to discredit the serious arguments in favor of an Atlantis.

— CHARLES J. RYAN

Greek Popular Religion. By MARTIN P. NILSSON. Columbia University Press. 1940. \$2.50.

THIS is an account of the religion of the country people, as contrasted with that of the cultured and literary class. It is full and detailed, and may be recommended also as giving a vivid picture of village life in ancient Greece. The author distinguishes between the two lines of study represented by the archaeologists and by the literary students, and also between the nature gods and the august Olympian deities. Religion, as the word is here used, does not mean what the word does today: it is neither the Sunday-go-to-meeting spirit nor is it theological controversy. It was something ingrained in the life of the people; for in those times man still regarded himself as a part of Nature, not as a spectator thereof or as a stranger; and Nature was no dead clod or mysterious mechanism, but sentient and intelligent; nor was God banished from earth and from men to dwell in his heaven.

We should remember that while our piety is expressed chiefly in words, by prayers, the piety of the ancients was expressed chiefly by acts. (p. 73)

And every humblest function of daily living was sacred, to be performed with the reverence that was its due. The 'trivial round, the common task' did not furnish them with 'room to deny themselves,' but with room to express themselves. This folk-religion, says the author, was more resistant to the sophisticating influence of the age that supervened, than was the more intellectual faith of the learned. It persists to this day, not merely in Greece but as far as Caledonia stern and wild. It is found in the system of the Roman Church, which had to tolerate or adopt what it could not destroy.

Professor Nilsson's erudite knowledge of so many details of

this extensive lore gives cause for wonder at some of his explanations: the Eleusinian Mysteries were originally a festival of autumn sowing; Dionysus was simply the god of vines, and Demeter of cereals; the thyrsus was a May bough; the Maiden who spends two-thirds of the year in the upper world, and one-third in the nether, is manifestly connected with vegetation; the epopteia refers to something that was shown to the candidate.* We may have Plutarch and other learned writers quoted against us, but the Secret Doctrine was

a veiled mystery even to the learned (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics).†

Mythology and symbology have to be studied as a whole, and not merely in connexion with a particular people. The evidence which such a study affords for the existence of an ancient and universally diffused Secret Doctrine is underestimated because of narrow views as to the antiquity of civilization and the true history of the human race; and as a consequence many ingenious and often mutually conflicting theories of the origin of myths have had to be devised. But if this book does not enlighten us as to significance, it at least provides the student with a ready and valuable compendium of facts.

— H. T. E.

The Chinese Are Like That. By CARL CROW. Harper & Brothers, New York and London. \$3.00. (Published in England under the title, *My Friends, the Chinese*. 3/9.)

THIS is another delightful and informative book by the author of *Four Hundred Million Customers, I Speak for the Chinese*, and *Master Kung*. *The Chinese Are Like That* is characterized by the wide and witty observations of a broad-minded, sympathetic journalist and successful business-man who spent a quarter of a century in China. The book is factual from beginning to end, also interpretive of the Chinese cast of mind.

*Possibly it may have been so in the *outer* Mysteries.

†*The Secret Doctrine*, II, 795.

Mr. Crow tells us in his preface that the greater part of his work was written in China in the spring of 1937, "when the country was enjoying the greatest measure of peace and prosperity it had known for a quarter of a century." Though the book was revised under the subsequent harrowing conditions of warfare and suffering, the author says: "I have not thought it necessary to make any essential changes, for I believe the picture of the Chinese people is a permanent one."

The writer knows and loves the Chinese, and thus is able to understand them and their way of looking at and doing things, and to explain their psychology to us. He thoroughly discredits the prejudiced accounts of the Chinese given by missionaries — especially the earlier ones, and singles out particularly Père Abbé Huc, who sojourned in China from 1838 to 1852. Abbé Huc's work, *The Chinese Empire*, Mr. Crow says:

is still looked on by many as an authoritative work, but not by anyone who knows anything about the country. . . . Unfortunately, a great deal of harm has been done through missionary interpretation of Chinese character, which has created a false picture. It will take generations before this false picture is entirely erased.

Carl Crow draws almost entirely upon his own experience and observations. But be it noted that these fully corroborate the admirable estimate of the Chinese given by such a capable official as Sir Robert Hart in *These From the Land of Sinim* and by such a distinguished scholar as Bertrand Russell in *The Problem of China*.

One of the finest verbal generalizations in Mr. Crow's picture of the People of Han is found on page 227:

Chinese have chosen to laugh instead of to weep, to enjoy to the full the beauty found in simple things, and China is one vast reservoir of love of beauty, laughter and an optimism which nothing can daunt.

The author's chapters on 'The Land of Flowers and Sunrises,' 'There Are No Secrets in China,' and 'The Home of the Fire-cracker,' fully substantiate the foregoing generalization and in spots cause the reader much merriment.

There are dozens of quotable passages illustrating lessons that we of the West can learn from the Chinese, as, for examples: their ability to get along with their neighbors, their respect for the rights

of others, their temperance, their life-long persistence in achieving scholarship or other worthwhile aims, their uncomplaining cheerfulness under privation. But perhaps the following passage is as helpful as any to be found in the book:

Until they heard the story of the Garden of Eden, the idea that labor was a curse laid on man because of his ancestral sins had never occurred to the Chinese, nor has the orthodox Christian idea about labor gained very much headway in that land of unremitting industry. That a man should work is accepted as one of the laws of nature, and while it might not be looked on as a blessing, neither is it regarded as a curse, and it is accepted cheerfully. . . .

Well, 'the Chinese are like that.' Read Carl Crow's book and you will understand by the results even today what Lao-Tse, Confucius, and the Buddha did in molding for the better the lives of millions of the Black-Haired People for the past twenty-four hundred years.

— I. L. H.

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THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

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FELLOWS OF THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is formed of Fellows who may be roughly grouped into two general classes, at least I have found it so: the less active workers and the fully active workers. To the first class mentioned belong those who have joined the T. S. indeed because they find in it sublime teachings, the help and comfort and peace that their hearts and minds have been hunting for, it may be half a lifetime, but who are more or less satisfied in *receiving* because the teachings bring strength to them and happiness and peace and to a certain extent greater vision. This state of things is good, as far as it goes. They are entitled to it as being sons of the Cosmic Spirit, sons of men, human beings. But they have not as yet awakened to the fact that the *giving* of the Wisdom is more precious than the receiving.

On the other hand and belonging to the second class of which I speak, there are those who are not satisfied merely to get, who refuse to continue asking favors, who have caught a gleam of the light celestial from the teachings, and have pledged themselves to become units in what we call the Hierarchy of Compassion. These

are they in whom the light celestial begins to come with its holy peace and glory.

Now this second class are the real workers in the T. S. Not all of them are publicly known by any means. Those who are publicly known get most of the public credit; according to the Latin proverb, they publicly receive the palm of virtue and merit. But there are, as well, unknown, faithful-hearted workers who are doing their bit, and more than their bit, and I know that the Guardians of the Theosophical Society are grateful to them all.

It is not the faces at the front, it is not the forefront speakers, nor the Leader and his especial staff of officials, who should have all the credit, and who make up the entirety of the class of active workers in the T. S. It is not only our lecturers and our field-workers. Equally with these do I include the humblest worker in the ranks who stands firm and loyal to that Theosophical flag which H. P. B. put into our hands, and who works for it. These too should receive due meed of grateful recognition. And this unknown service is perhaps the more dignified and the more gracious and the more beautiful in that it is not publicly known to all.

I tell you, even here in our beloved Lomaland, when I see some of the workers going about their daily duties, day in and day out, week in and week out, month in and month out, year in and year out, loyal at the task, faithful in the performance of the labor, I say: Well done, ye faithful servants of the Law. They are like the truly great ones of the earth, for they labor without seeking public credit. They work without outward recompense, without public recognition, and without the stimulus of the public's esteem. These are they who have an especial place in my heart, for they represent the great virtues which as Theosophists we teach.

And there are also those who are out in the field, those who have the difficult task of facing the public: our lecturers, the officials of the different Sections of our Society in different parts of the world, in many cases men and women having to work for a living, and working hard in these difficult days, yet carrying on, doing their extra work when they come home from their offices, or elsewhere, and loving it; doing their work at night, often without the help even of a stenographer, in some cases, from lack

of a typewriter, having to write in long-hand, writing letters themselves that will carry help to some hungry soul somewhere, guidance to some Lodge at a distance, information that should be shared with the Section. This also is grand, this also is real devotion.

Now of these two classes mentioned in the beginning of this article, it seems clear that the first class mentioned are as yet merely formally in the work. They are willing to receive but not to give. They do not yet realize that the least amongst us can give of his time, of his money, of his work, and, greatest of all, can give of his soul, can give to others what he himself has received.

The other class, the really active workers are those who give all they can, in time, money and work, to help the T. S. It is they who find the inspiration of their lives in helping and sharing in the common Theosophic life.

These two classes form the membership of the Theosophical Society. I would that all belonged to the really active group. But after all, you cannot drive people. They can be led; they cannot be driven. I would not like to be driven. And again, after all is said, what kind of allegiance is it, what kind of help is it, what kind of fidelity is it, which has to be forced or wrested from unwilling hearts by fear or by some other similar type of motive power? Let people be natural in the sense of being true-hearted. Then they will gradually awaken to an understanding of what true service is, and then they are beginning a truly Theosophical path, ultimately leading to the Great Ones. — G. DE P.



Advice from William Q. Judge to a new member

... I hope, now that you have identified yourself with the local Branch, that you will be able to contribute something to its life and interest. We always, by a remarkable law of nature, obtain warmth and life ourselves as we strive to impart them to others. Undoubtedly you will experience the effects of the universal rule.

H. P. Blavatsky and Modern Science

This year marks the fiftieth anniversary of the passing of the Founder of the Theosophical Society. The perspective given by the half century or more that has elapsed since H. P. Blavatsky wrote *The Secret Doctrine* provides ample opportunity to study the trends of modern science towards certain fundamental scientific truths which she enunciated, or in other cases hinted at, in her monumental work.

This present series of articles should prove of permanent value to the student as its purpose is to make definitely clear how in almost every case H. P. Blavatsky herself, as early as 1888, anticipated what science only today is 'discovering.'

The first group of articles in the series, dealing chiefly with the position of chemistry and physics, is contributed by Dr. Henry T. Edge who knew H. P. Blavatsky personally, having joined the Theosophical Society while she was still teaching. — Eds.

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

I

Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. (I, 261)*

A few decades have witnessed the downfall of the best established principles and most firmly supported conclusions; a fact which shows the need of caution in basing general metaphysical principles on the advances of the different sciences.
— *Matter and Light: the New Physics*: de Broglie, 1940

IT IS often remarked that H. P. Blavatsky forecast the lines along which science was destined to develop, and anticipated discoveries and changes of view which have been made since the time when *The Secret Doctrine* was published (1888). That there is plenty of warrant for such a statement is a matter of which anyone with a candid mind can convince himself by comparing what was said in *The Secret Doctrine* with the subsequent advances in science.

*In these articles, to avoid repetition, references to H. P. Blavatsky's great work, *The Secret Doctrine*, are indicated simply by numbers denoting the volume and page.

But in these articles we propose to facilitate matters by calling attention to some major instances. Throughout the work scattered references are found, but the third section of each volume is specially dedicated to the consideration of science. The author criticizes and often assails the scientific views prevalent in her time; but, as will be seen, she is a champion of science so long as it remains loyal to truth and does not lapse into dogmatism and obscurantism. H. P. Blavatsky attacks some positions which are no longer held, but this merely illustrates our thesis; and in addition we may point out that we cannot adequately understand the science of today without some knowledge of the science of yesterday, for the present is always the child of the past.

ATTITUDE OF THEOSOPHY TO SCIENCE

This is explained at the beginning of Vol. I, Part iii, and is also the attitude of the present writer, who has been keenly interested in science from childhood and may call himself by education and avocation a man of science. As H. P. Blavatsky points out, earnest and honest truthseekers are always comrades in arms, whatever their particular lines of investigation may be; and their efforts, if faithfully pursued, must inevitably lead to the same goal. She avows that Occultism can have no quarrel with men of science so long as they adhere to their own prescribed program — to investigate natural phenomena, to formulate and systematize them into laws, and by means of these laws to discover other phenomena. Science is sometimes said to be inductive, but it has been shown that no science can be purely inductive, and science itself has to reason deductively from its own provisional hypotheses. In fact the method is alternatively inductive and deductive: facts are observed, from them are made provisional hypotheses, and these provisional hypotheses have to be changed or enlarged from time to time to include additional facts which may be discovered. But men of science are human beings, and the frailties of human nature may sometimes intervene. The provisional nature of these hypotheses is forgotten and they are put forward as established truths; and there is the tendency, when new facts are adduced, to reject them because they do not fit the theory, instead of changing the theory so as to accommodate the new

facts. Not to be unfair to men of science, we must credit the public with their share in building up this new dogmatism. In the interest of truth, and of men of science themselves, it is important to separate the true from the false. To quote from *The Secret Doctrine*:

There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant — save in a few rare and exceptional cases — in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. — I, 477-8

THE ATOMO-MECHANICAL THEORY

Professor P. G. Tait, in *The Properties of Matter*, 1885, says:

In the physical universe there are but two classes of things, MATTER and ENERGY.

Note the qualification, "in the physical universe"; it allows us to infer that he recognises the existence of one or more other universes, or departments of the universe which are not physical. But this qualification was not adhered to; the doctrine was proclaimed that the *whole* universe is based on these two things, each of which was described as being eternal and indestructible. Not merely the physical world, but the mental, moral, and every other possible world, were based on Energy and Matter. Our very thoughts were merely the result of energy acting in matter. This is the doctrine with which H. P. Blavatsky finds fault. Since her day science has been forced, by its studies in intra-atomic physics and radiation, to acknowledge that these two primary postulates, as they were formerly understood, are inadequate to explain the phenomena. The

physical rudiment could no longer be conceived as a definite particle of physical matter, moving in accordance with the laws of molar dynamics; nor could motion be regarded as merely the transference of matter from one part of space to another.

There were writers in H. P. Blavatsky's time who shared many of her views with regard to the science of the day, and from some of these she quotes. One was John Bernhard Stallo, a United States judge, 1823-1900, whose work, *Concepts of Modern Physics*, examines point by point and exhaustively all the details of what he calls the 'atomo-mechanical theory' of the universe. He comes to the conclusion that this theory is of a highly metaphysical nature, being founded exclusively upon concepts. These concepts are abstractions from reality, assumed quite legitimately for the purposes originally intended; but to mistake them for truths is disastrous. Stallo finds that, whatever the differences among the scientists of his time, they were all agreed that the fundamentals of the universe are Matter and Motion — or better, Mass and Motion. To quote:

The mechanical theory postulates mass and motion as the absolutely real and indestructible elements of all forms of physical existence. Ordinarily these elements are designated as matter and force; but this designation is plainly inaccurate.

And he shows that neither mass nor motion can have any meaning at all apart from each other. We have experience of moving bodies, but not of motion in itself; it is an abstraction. Similarly we can have no experience of mass except in so far as it is affected by motion; our only knowledge of it is derived from its composition with motion in various dynamical units; but of what mass is in itself we have no perception or conception. Both mass and motion then are abstractions from reality — concepts, as Stallo calls them; and yet science was treating them as independent existences and using them as the fundamental building bricks of the universe.

It must be noted here that Stallo was not proving the inadequacy of the atomo-mechanical theory to explain the whole universe, but its inadequacy to explain even the physical universe. In his own words:

The considerations presented in the preceding pages lead to the conclusion that the atomo-mechanical theory is not, and cannot be, the true basis of modern

physics. On proper examination, this theory appears to be not only, as is generally conceded, incompetent to account for the phenomena of organic life, but it proves to be equally incompetent to serve as an explanation of the most ordinary cases of inorganic physical action. And the claim that, in contradistinction to metaphysical theories, it resorts to known assumptions, and operates with no elements save the data of sensible experience, is found to be wholly inadmissible.

NOUMENON AND PHENOMENON

Students of *The Secret Doctrine* know how often H. P. Blavatsky insists on the need for recognising the Noumenon behind Phenomena. She explains the Noumenon as the *conscious* cause of the phenomenon (I, 633, 517); the word is defined in metaphysics as an object apprehended by the understanding, without mediation of the senses; the Phenomenon therefore would be an object apprehended by the senses. This latter word means 'appearance,' in which sense it is contrasted with 'reality'; though Theosophists at any rate would use the word 'reality' in a relative sense. Things may be real relatively to phenomena which spring from them on a lower plane; yet they may themselves be unreal relatively to a higher plane. The noumenon on one plane may be regarded as a phenomenon relatively to a higher plane.

We have seen that attempts to explain phenomena without reference to any plane higher than the physical must land us in contradictions and logical absurdities; and this has become more apparent to men of science with the passing years. It is seen that behind matter, considered as an aggregate of molecules, there is a something of a more or less electrical nature, and that this also underlies energetic effects. We cannot perceive it directly with our senses; we study it through its effects. But this substance in its turn may be but the manifestation of something still more subtle and underlying. In short, there may be a concatenation of substances, growing more and more refined as we proceed upwards from the physical plane. The question arises, Where does consciousness come in? Consciousness, in some degree and form, is everywhere present in the universe, but is this the same as saying that the atoms of physics are conscious? If these atoms are merely appearances, merely effects produced on our senses by some hidden cause, it would hardly be appropriate to speak of them as either conscious or unconscious.

There is conscious life everywhere, and it produces in our senses various effects; we see a mineral, a plant, an animal. Somewhere behind that mineral, that plant, etc., there is consciousness; unless we possess the power of direct intuition of that consciousness, we can only know the effect produced on our senses — a stone, a tree. We can apprehend the phenomenon, but the noumenon can only be known by sympathy of consciousness. This is what is meant by recognising the noumena behind phenomena; it does not mean that a stone is a phenomenon with a noumenon inside it; it means that a stone is a living being, which impresses itself on our senses as a solid block of inert material. Perhaps this will suggest an explanation of the occult virtues attributed to stones and other so-called inanimate objects.

Biology is also striving in vain against the necessity for recognising the noumena in order to understand the phenomena. A good deal can be learned by viewing vital phenomena as processes merely, but we must somewhere come to a stopping point in this kind of explanation. We must come to a point where we see microscopic particles doing certain things, acting in a certain way, without being able to tell why they do so or what they may do next. If we trace backwards a chain of physical causes and effects, we must sooner or later reach a point where we can trace it no farther. The only conclusion which does not involve us in logical confusion is that living beings are at work, invisible to our physical senses, but whose physical operations we can to a certain extent discern. This brings us to another most important point in our collation of the teachings of H. P. Blavatsky with science: that is, the need for recognising the existence of the Astral Plane beyond the Physical Plane.

THE ATOM — ACTIO IN DISTANS

H. P. Blavatsky has much to say about the atom. This word, in nineteenth century science, had a somewhat vague meaning. For one thing, as pointed out by H. P. Blavatsky, citing Stallo, the atom of chemistry was not the same thing as the atom of physics. In chemistry it was (and is) a convenient unit, but its physical qualifications were not in question. In physics it served as a basis for certain dynamical calculations, such as the kinetic theory of

gaseous pressure. But the attempt to regard it as a particle of physical matter leads to hopeless confusion. For the physical properties of matter were interpreted as dependent upon the fact of the atomic structure of this matter. But the atom has (*ex hypothesi*) no such atomic structure; how then can it have any of those properties which arise from an atomic structure? How can the atom be elastic, compressible? And without these attributes, how can it obey the laws of motion and interaction, as required by the kinetic theory of gases? Again there comes up the question of *actio in distans*, action at a distance: in what conceivable way could such atoms act upon one another, as the theory requires us to assume that they do? The difficulty requires the assumption of a non-physical medium between the atoms, to convey energy from one to another. But the assumption of such a medium upsets the atomomechanical theory at once. For either this new substance is itself atomic, in which case we are still faced with the original difficulty; or else it is non-atomic.

As H. P. Blavatsky says (I, 487), most men of science reject *actio in distans*, while Stallo observes that there is no physical action which, on close examination, does not resolve itself into *actio in distans*. Thus they reject a principle which actually underlies their whole system, and which they must necessarily assume in order to define that system! On pages 400, 401, Newton is quoted to the effect that gravitational attraction must be caused by an agent, and he implies that this agent is not material (at least in the usual sense of the word). Euler is quoted as suggesting either a Spirit or some subtle medium.

The difficulty as regards *actio in distans* is evidently that we are trying to *demonstrate* what we have *assumed*; for the atomomechanical theory presupposes action at a distance. For the explanation of action at a distance we must step outside the atomomechanical theory; hence we find the mention of spirits, subtle mediums, and something which (whatever it may be) is *not* physical. 'Distance' is in itself a conception founded on our sensory experience, our experience of the physical world. Is it necessarily applicable to the universe in general? Can we attach the idea of distance to our mental and emotional life? In short, if we are to explain the

universe in physical terms, we shall be compelled to assume something which we cannot prove within the limits of physical science. H. P. Blavatsky says that *actio in distans* is one of the fundamental principles in the question of Aether or Âkâsa in Occultism (II, 487); and now today physical matter has been found to resolve itself into an affection of some substance which is not material in the old sense, though it may deserve the name of matter of another kind. This means that the supposed *separate* particles of matter are not really separate at all, so there is no longer any *distans* to be bridged.

It is easy to imagine how H. P. Blavatsky was perplexed to find words in the scientific vocabulary of her day to correspond to her words Aether, Âkâsa, etc. But now we find a word ready to use, much used by the great Einstein, though familiar to science before his vogue — that blessed word 'field.' What we need is a term which will embrace the notions of space and a fluid medium, without being too committal either way; and the word 'field' just fits. Now it is admitted by the most orthodox science that a particle (or point, if you prefer) that is charged with energy can have a field of force extending to that unknown bourne known as 'infinity,' which is far enough surely; so here is your *actio in distans*, all complete, free from any trouble about particles and intervals. Then again, so far as action at a distance is concerned, there is no significant difference whatever between a small distance and a great one; and it has been shown that the behavior of intra-atomic particles (or whatever they are) simply laughs at the law about the square of the distance.

So, as Stallo shows, the physical world is merely phenomenal, and is underlaid by a world which we must necessarily call non-physical. The atom is a phenomenon taking place in some other kind of matter. We say 'matter,' but might as well say 'energy'; in fact, both these terms, if considered separately, are abstractions, and neither one alone will apply to our hypothetical substratum.

ATOMS AND VIBRATIONS

In this connexion we must not forget the vortex theory of atoms, which at one time had some vogue. It was shown that a vortical motion taking place in a perfect fluid would have the same properties as were attributed by physicists to their atoms; and the idea was

illustrated by creating vortices in smoke, and in other ways. But that 'perfect fluid' presented an obstacle. Yet this theory foreshadowed an idea very much in vogue today; before speaking further of which, let us quote from *The Secret Doctrine*, I, 633:

Atoms are called "Vibrations" in Occultism. . . . The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going.

(Remember that the writer of this did not have the word 'electron' at her disposal, and so used the best words available).

Now it is characteristic of the science of today, as contrasted with that of yesterday, that the two notions of particle and vibration have become merged, so that a formula is sought which shall comprise the two in a single general idea. This but confirms the conclusion mentioned above, as being reached by Stallo and advocated by H. P. Blavatsky — that neither mass nor motion have any meaning when considered apart. It is true that they may be *assumed*, as primary postulates, for the purposes of a particular branch of investigation; and this was most successfully done, for the purpose of co-ordinating observed phenomena in physics and chemistry, and thus leading to useful practical results. But it was not always remembered that the said assumption was provisional only, which led some scientists, and the public who accepted their dicta without examination, into an unjustifiable dogmatism. But now the investigations of physicists have forced them to admit the provisional nature of these assumptions, and they can no longer speak of mass and motion as independent absolutes.*

(To be continued)

*It should be stated here that, in saying that motion has no meaning apart from mass, we are not impugning anything that may be said in *The Secret Doctrine* or elsewhere as to the reality of MOTION as a fundamental hypostasis of the universe. The motion we are speaking of is that conceived by the modern science of physics. The MOTION spoken of by H. P. Blavatsky is a far more generalized idea, of which motion on the physical plane is merely a particular manifestation. If we speak of motion as characterizing our mental and emotional life, we do not think of anything like a transference of masses from one place to another; far less can we apply such a materialistic notion to planes higher even than the mental and emotional.

“Watchman, What of the Night?”

ABBOTT CLARK

YES, the night is dark and our dreams are nightmares. But the darkest nights end with the dawn and abnormal states give place to normalcy. No sensible man or student of history can consider the present state as normal. Storms, like convulsions, are abnormal and short lived, else evolution were false and savagery would never have given place to civilization. Our civilization is young and undeveloped and suffers relapses like the outbreaks of childish temper. In the immediate present the condition is sadder and more terrible than the mind can grasp and I would not try to minimize it. On the contrary, I think it should shake us from self-complacency and move us to the profoundest thought of which we are capable. The sadness and sorrow of the world should awaken every germ of sympathy and compassion of which we are capable and make us set our feet on the Path of Compassion. We admit that our minds are overwhelmed by the baffling conditions. But there are greater minds than ours. The minds of our Masters are equal to the world-problems. They have anticipated present conditions and given us in advance the necessary solutions. The Theosophical Society was started for the very purpose of counteracting present conditions and inaugurating a new and better civilization. Theosophy is the answer to the problems that confront us in the immediate present and in the future.

Listen to the following extracts from a letter by the Mahâtna K. H. in which he quotes his Teacher, the Mahâ-Chohan. I quote only scattered fragments of a long letter printed by H. P. Blavatsky in *Lucifer*, Vol. II, pp. 432-3, and often reprinted.

The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. . . .

The doctrine we promulgate being the only true one, must . . . become ultimately triumphant, as every other truth. . . .

For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc.—we have to popu-

larize a knowledge of Theosophy. . . . It is not the individual determined purpose of attaining oneself Nirvana . . . but the self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist. . . .

To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies . . . have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but . . . there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, the world will be the first to confess, that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH.

The Master K. H. says in *The Mahatma Letters to A. P. Sinnett*:

The truths and mysteries of occultism [or Theosophy] constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind. . . . They have to prove both destructive and constructive—*destructive* in [of] the pernicious errors of the past . . . but *constructive* of new institutions of a genuine practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind. . . .

“Ideas rule the world”; and as men’s minds receive new ideas laying aside the old and effete the world will advance; mighty revolutions will spring from them; *institutions* (aye, and even creeds and powers . . .) WILL crumble before their onward march crushed by their own inherent force. . . . It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. . . .—pp. 23-4 and 425

As a relief from the agonizing conditions of the present one can take refuge in a wider and a longer view. From the early days of the Theosophical Society we were taught that this was the time of the change of cycles. In fact, that several cycles, some of them very great ones, came to an end and new ones started at about this period. This would bring us under the sway of new and higher cosmic influences and of old karma, good and bad. The future of individuals, of societies, or of nations, depends upon the use or misuse they make of the flowing tide.

We as individuals, or collectively as societies, or as nations, may rise to the heights or sink to the depths. We, individually or collectively, are responsible. "On human shoulders rests the responsibility for human salvation." An old age is passing away in revolutions and cataclysms and a new and better age is succeeding. It is like the breaking-up of river-ice in the spring. At such times the storms and floods and calamities are often terrible. But they give way to and usher in the burgeoning energy of spring. Wind and frost and cold give way to sunshine and balmy days when you can feel and almost see things grow.

Cycles of history are like that. Convulsions of nature or revolutions of men have swept away whole civilizations and left, where once they flourished, nought but watery wastes or sandy deserts. But the flowing river of cyclic time flows on and new civilizations arise, as the hosts of souls who made them, re embody in congenial places.

Civilizations differ as widely as do men. Each brings something to near perfection — as Greece did art, and Egypt her monuments of stone, and as our age is doing in the realm of mechanics and mechanical industry and the mechanical side of science. So the ancient Aryan race brought language to perfection. "It is impossible for us to conceive what minds men must have had in those days to have required such a language to express their thought." Yet that race left us no monuments of stone nor artifacts of high mechanical perfection. Their language, Sanskrit, furnishes us with the majority of our technical Theosophical terms with their rich and copious meaning. Those whose eyes are fixed on the mystic east will behold the glory of the dawn and live therein. In proportion to the degree that they embody the spiritual sunshine in their lives they will create a radiant atmosphere of love and harmony and intellectual inspiration which will flow out to all others.

We shall have to revise our ideas of the long reaches of human evolution and base our calculations on the evolution of souls who sweep round the earth in waves of spiritual Monads who derive their karman from the *long*, not the immediate, past. Ancient Egypt did not give birth to the modern fellaheen nor did the glory that was Greece nor the stability that was Rome find their re embodiment

in any modern Hellas or the peninsula of Italy. The souls that once made the philosophy and art that was born on Helicon will re embody their imperishable ideas and ideals in some modern Athens where the spirit and the atmosphere of beauty and art and philosophical thought will find their high and noble expression. In our day-dreams and in our practical endeavors we have tried to give them an initial imbodiment at our International Headquarters at Point Loma.

From a small seed the *sequoia gigantea* becomes the largest and oldest tree in the world. Just so, from small beginnings great civilizations grow. From one Teacher millions of men have received regenerative ideas and im bodied them in institutions of learning or in religious philosophies that have lifted their sincere followers to as great a degree of spiritual enlightenment as their individual capacity or the race or age allowed.

We can rely on the beneficent laws of nature as im bodied in the cycles of history to continue their rounds and raise us out of the terrible trough of this wave and into a calm and placid sea. Fear not for the future. The peoples of Europe and America and the rest of the world are human souls and their inherent divinity will re-assert itself when this feverish, convulsive sickness is over, and a healthy normalcy will supervene in which the Theosophical ideals now so rapidly spreading will find some full measure of imbodiment. Look not to the past. Visualize the future. Paint your mental pictures in beauty, symmetry, and glory and move out into each coming day with new and nobler resolutions. Others will follow. The Theosophical life will even become popular and more and more people will clothe themselves in the robes of love and kindness and thoughtfulness for others and the spring-time of a Theosophical era will be ushered in.

As the shower cannot fructify the rock, so the occult teaching has no effect upon the unreceptive mind.

— K. H., in *The Mahatma Letters to A. P. Sinnett*, p. 366

Asking Questions

H. P. LEONARD

Seek this wisdom by doing service, by strong search, by questions and humility. — *Bhagavad-Gitâ*

TO ask a question, is commonly supposed to be one of the easiest things in the world; but is this so certain? Dull-witted people, whose interests are mainly centered in material things, go through life confronted at every step by problems of vital importance, and yet they never seem to reach the point of being able to make a clear-cut statement of their difficulty in the form of a question, a proceeding which not infrequently evokes the answer that is sought.

The vague perplexity of those animal-minded people, whom Pythagoras called 'the living dead,' may be compared to the effect of burning gun-powder in the open air — a few faint puffs, a flash, a little smoke, and nothing more. But when a man of more advanced development faces a problem which is vitally important for him to solve, it is like a man with a rifle, who rams his charge into the barrel and takes aim at a definite target. The dynamic demand of a man of this type is marked by concentration and direction.

A true question is not a negative thing: it is more than an intellectual void, a hole in the mind. A true question is an appeal to the Higher Law, and contains within itself that positive force for attracting its answer to which Madame Blavatsky refers in her dedication to *The Secret Doctrine*. "This work I dedicate to all true theosophists, in every country, and of every race, for they called it forth, and for them it was recorded."

Theosophists of past ages, like single drops before a shower, were coming back for reincarnation in ever-increasing numbers, and were eagerly looking around for a modern restatement of that which had been their support in lives long since gone by. Scattered here and there over the earth, and for the most part unknown to each other, they actually succeeded in making an appeal which was collectively of sufficient intensity to induce the custodians of the

Old Wisdom Religion to impart a generous measure of the stored-up wealth which they hold in trust for future humanity.

These experienced guardians never make the mistake, so common among other teachers, of answering questions before they are asked; but when we are goaded on to desperation by insistent need, to the point of formulating a question, *and ask it in the right way*, they impart out of their treasury with no niggard hand.

Our very consciousness of a void within, which no accumulation of material things or merely intellectual learning can satisfy, is a clear proof of that spark of Divinity which sleeps within the clod of animal man,

Irks care the crop-full bird?
Frets doubt the maw-crammed beast?

The measure of our dissatisfaction is the measure of our inward greatness, and contains the promise of our ultimately receiving the answers to the questions that we put.

REBROADCASTING THE MESSAGE

OUR normal life is spiritual and not physical. The Divine Beings who are leading us are stretching out their hands and ask us to do the same, keeping our hands outstretched to those behind that we might help someone to come up a little higher. In this position we can liken ourselves to a broadcasting station which acts as a medium for rebroadcasting the message of the Masters. They can supply the program and have supplied it, but they cannot supply the receiving and rebroadcasting sets. They cannot supply the instruments. We all know this; let us in our own private chamber be efficient instruments and send out the helpful message. We know all growth is from within out and not from the outside in. And this effort does not require an enormous number of people, but depends upon the strength of the waves we use. There is a great amount of power generated by only a few if the program is properly directed and carried out in an unselfish manner. But it must be rebroadcast and not kept for ourselves. Otherwise, it becomes poisonous and corrupt; it is the same principle as that of casting your bread upon the waters. The more we broadcast, the more we receive to be rebroadcast.

— *From a lecture by Hubert S. Turner, at the Fraternization Convention, Niagara Falls, Ontario, Canada, June 30, 1940*

Send In Your Questions!

When X Equals Sh

In the *Popol Vuh* and other writings dealing with the culture of the ancient Guatemalans and Southern Mexicans we often find proper names with initial X followed by a consonant, as: Xbalanque, Xpiyacoc, Xmucane.

Is there any way the proper pronunciation can be indicated by our modern English letters? — C. Q. W.

H. L. — When the Spaniards came to the New World, they found many of the native Americans, whether Aztecs or Mayas, using the sound *sh*, which English people transliterate as *sh*, and French and Portuguese as *ch*, and the Germans as *sch*, all having the sound of *sh*.

Now the Spaniards have no such sound in their language; so they made a curious compromise, and represented the *sh* sound by the letter *x*. This complicated things in later years, because Spaniards often represent their *ch* sound, as the German *ch* of *machen*, by the *x*. Thus the Spanish even today writes *Mexico* with an *x*, or sometimes with a *j*, because in Spanish both *x* and *j*, in such a connexion, have this *ch* sound like the German *ch*.

However, custom brought it about that the *sh* sound in these native American tongues in Spanish writings, became represented by the *x*. Thus: the *xb* or *xy*, when taken from Spanish books, renders the early American sound *shba* or *shy*. *Xr* would be *shr*, if indeed it is used, etc.

Mental Healing and Mental Freedom

What are the reasons why Theosophists do not endorse the healing methods of Christian Science?

H. T. E. — First let me say that I take exception to the form of this question, as it seems to commit me to a kind of sectarian dissension which is repugnant. I do not wish to pose as a member of one faith sitting in judgment upon the members of another faith, and setting a value upon my 'endorsement' of their beliefs and practices. Moreover, the terms used are general and vague, lumping

together all Theosophists on the one hand, and all Christian Scientists on the other. Any individual condemned just because he styles himself a Christian Scientist, and without reference to his personal qualities, has a right to feel aggrieved; nor have I, on my side, the right or the wish to borrow undeserved plumes from a title. But I am perfectly willing to give the reasons why I, being a Theosophist, have my doubts concerning the advisability and efficacy of certain methods of mental healing.

I believe that the practitioners of certain methods of mental healing are heedlessly experimenting with dangerous latent forces in the human constitution. The idea that what is not material must be spiritual is wrong; there are in man's constitution many powerful psychic forces, normally latent, which may be used for good or for ill, or may be dangerous for the same reason as a powerful electric generator is dangerous in the hands of an ignorant person. Anyone who, rashly and without knowledge, arouses these forces, upsets the delicate balance of his nature and thereby exposes himself to dangers great in proportion to any good that may ensue. If he tries the methods on other people, then he is interfering with their mental freedom, just as a hypnotist does.

It is of course admitted that cures are often wrought by these methods; but such cures are like those produced by powerful drugs which suppress the symptoms, without healing the disease, and which merely give temporary relief at the price of greater suffering later on. It is true that the mind heals the body; but this should ensue by nature's healthy, gradual, and normal processes, not by violent interference. The spiritual will should be used to heal the mind; the body should be cured by medicine and proper regimen. Direct attempt to cure a disease by these psychic and mental methods is a violent and ignorant interference with natural processes; and results in driving back an evil which is trying to work its way out through the physical. There is so much that is good in the beliefs of these healers that it is a pity that they should have got hold of things by the wrong handle. What is required is a much more thorough study of the complexities of the human constitution, physical, astral, psychic, mental, and spiritual. The word 'Science' would then be much more appropriate. For further information,

see the pamphlet, *Some of the Errors of Christian Science*, by H. P. Blavatsky and W. Q. Judge; and the latter part of Dr. G. de Purucker's *Theosophy and Modern Science*.

Nature and Her Immutable Laws

In *The Voice of the Silence* it is said, "Help Nature and work on with her." How is it possible to help Nature who works through Immutable Laws? I have personified Nature as H. P. B. did as 'Isis Unveiled'? — W. L. C.

J. N. Shore — If, as we have been taught, Nature is a mighty mother, the answer to the question 'how is it possible to help Nature who works through Immutable laws?' is easy to conceive. A wise parent teaches and trains the offspring, insisting on adherence to rules, the following of certain patterns of action and conduct. The work of the hierarch of the family requires co-operation from all members of the hierarchy. Part of his duty lies beyond the level of accomplishment of his offspring while part of it consists of training his children in the actual technique of learning, living, and doing. The child in a well regulated home learns to work with his parent, carrying out suggestions, correcting errors, sharing responsibility, feeling himself a true helper in the work of the household and its organization. A good parent recognises meritorious effort and does not hesitate to give compensation in a wise way. In this manner, the parent makes obeisance to his child.

Just so does he copy the mighty mother who has and follows her own immutable laws. These laws are a part of her and she a part of them; for she herself has evolved them. Her children, young offspring of herself, and yet not separate from her, must learn these laws and make them part of their self-conscious selves. Then they begin to "work with Nature"; and in proportion to the success of learning and working through these laws, does Nature reward her children with the power of discrimination and wisdom and the blessed talent of helpfulness. Thus does the mighty mother make obeisance to her offspring.

But she requires that her laws be thoroughly learned and observed. She brooks no disobedience of them. They, we have been told, are her *habits* and through these she expresses herself and teaches the less evolved entities for whom she is responsible. Thus

she works through the law of re-imbodiment, through the law of cause and effect, through the law of periodicity. Thus she trains her offspring who are blood of her blood, bone of her bone, flesh of her flesh; part and parcel of her; individual and yet inseparable from her. Compassion, co-operation, and harmony are her life essence and she keeps her blood stream pure by strict, impartial, unvarying discipline. That is her duty — self-imposed and unending — carried out through her immutable laws, her self-evolved habits of action. Let one of her progeny go against the stream, refuse self-discipline, forget or ignore any of the rules of harmony, brotherhood, and compassion, and Nature (the culprit's own nature which is inseparable from the mighty mother) rebels and imposes on him the discipline that he has refused to exercise for himself. On the other hand, let him "work with Nature," remembering kindness, brotherly love, and forgiveness perhaps most of all, and he will discover the meaning of Nature's Immutable Laws. Eventually Nature will make obeisance to *him* as One Illumined and from Whom she has no secrets.

Avoid the Over-anxious Attitude

Some members of the Theosophical Society have much anxiety about those near and dear to them who seem to be quite unable to perceive the truth of Theosophical teachings, or who, if they do acknowledge the truth of them, still do not see any necessity for guiding their lives by them. What is the best attitude to take towards near and dear ones like this?

H. P. Leonard — If a person is unable to receive the truths of Theosophy there is a strong presumption that he has not yet evolved to that point where he would be ready to assimilate them. Why be anxious? It only tends to erect a barrier that will estrange you from the object of your loving care. Trust in the Law which is slowly working towards the very end you have in view.

Apply Theosophy in your own life more completely, and your dear ones will be won over by the fresh outpouring of warmth and sweetness that they see in you. Theosophy applied in all its fullness is an attractive thing, and it may be that you have repelled your relatives by an over-anxious solicitude for their 'conversion'.

When the sun rises, some of the daisies in the meadow open

their petals because they are ready: others less advanced remain closed — they are biding their time.

If other relatives accept Theosophy, but fail to apply it in daily life, they are piling up obligations which they will have to meet later on; but having sown the seed, your responsibility is at an end. Pass on. It is your duty to sow in every kind of soil, and you have no right to narrow your sphere of activity to those who are *personally* interesting to you. Humanity is your family, and by benefiting the whole, your influence will, by repercussion, finally be of benefit to your predilected group.



WHENCE THE POWER THAT COMPELS ?

WE HEAR that the British Association for the Advancement of Science has formed a committee to investigate the bearings of science upon general human and social questions, and that it hopes to co-operate with the International Society of Scientific Unions which has also set up such a committee. Sir Richard Gregory, ex-editor of the English scientific periodical *Nature*, who has been lecturing in the United States, has chosen the same topic both in his lectures and his articles. This is a welcome sign of the times; and it is to be noted that science, like religion, seems to be following rather than leading public opinion. As we do not believe that humanity evolves by its own momentum like a stream flowing uphill, we may ask whence comes the power that can thus compel science and religion alike to seek higher levels. There is the tremendous and persistent dynamic force of Theosophical ideals, and there is the continual reincarnation of the Egos of great people of the past. The idea that the pursuit of scientific knowledge can be a sufficient end in itself and remain neutral as regards other motives, is a delusion; experience shows that if a man is not moved by high motives he will succumb to low ones. If science is not harnessed to the chariot of true progress it will become the minion of the forces that destroy.

— H. T. E.

Defence of H. P. B.*

J. EMORY CLAPP

THEOSOPHISTS may take comfort in the fact that no great advance has ever been made in religion, science or philosophy without arousing the enmity of the forces of darkness. Working through the entrenched powers of those whose self-interest seems to be threatened, these dark forces, aided and abetted by the ignorance of their dupes, seek to hide the truth behind a smoke screen of unjustified attacks upon the personalities of those who are leading the advance of movements, which would be of benefit to mankind and help to arouse its spiritual intuitions.

The greatest leader of advanced thought in the nineteenth century was Helena Petrovna Blavatsky, the chief founder of the Theosophical Society. Upon her devoted head the powers of darkness cast their arrows of suspicion, vituperation and hatred. Using every ignoble means at their command, they sought to discredit her by violent and unjust accusations, so that the noble philosophy which she resuscitated for the benefit of the human race would not be investigated or its truths become the common property of that humanity which needs it so greatly.

Lest anyone should think that it is no longer necessary to defend the memory of this Great Soul, I would call attention to the fact that scarcely a year goes by without some new attack being launched even more violent than those which had preceded it. As Theosophists, we should realize that one of our tasks is to combat these unjust attacks and rise to her defence at every opportunity. To show the need of such action let me quote the words of H. P. B.'s great teacher, the noble Mahâtman Morya. On page 251 of *The Mahatma Letters to A. P. Sinnett* we find the following statement made by him:

. . . it is the vilification and abuse of the founders, the general misconception of the aims and objects of the Society that paralyses its progress — nothing else.

*Presented at the Theosophical Fraternization Convention, Niagara Falls, Ontario, Canada, June 29, 1940.

It will be observed that the Master mentions not only the attacks made on the founders, of which H. P. B. was the chief, but links these up with "the general misconception of the aims and objects of the Society" as being responsible for the lack of progress. I hope to show that these two matters are quite definitely related before closing my remarks but will consider the question of 'defence' first. Although this statement was made nearly sixty years ago it seems as true now as the day it was made. The question naturally arises as to how best this defence can be made effective. It seems to me that there are many angles from which it can be approached, each one of which should be utilized to its fullest capacity, but the foundation of the defence must lie in the fact that the accusations made against her were wholly incompatible with her noble character, her self-sacrificing altruism, and a total lack of motive for wrong doing. She sought no selfish ends either in financial emoluments or personal aggrandizement. She would accept no money for the beautiful and glorious truths which she recalled to the attention of the world in the nineteenth century, and she resolutely disclaimed any originality. In the 'Introductory' to her greatest work, *The Secret Doctrine* she modestly quoted the words of Montaigne: "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM." Furthermore, she would not even accept an executive position in the Theosophical Society which she founded to promulgate the truths of Theosophy and would accept no other office than the unassuming position of Corresponding Secretary.

In order to demonstrate how unfounded were the charges that she was an adventuress and motivated by self interest, one has but to examine the unassailable facts that are known about her. These might be summed up under the following headings which have to do with her character, her outstanding intellectual ability, her comprehensive knowledge of both ancient and modern religions, philosophies and sciences, and her deep insight into the realities of being. Categorically they may be enumerated as follows:

- I. Her altruism.
- II. The purity of her personal life.

- III. The sublimity of the ethics which she taught (and lived).
- IV. Her ability as a seer which was shown by
 - (a) Her fore-knowledge of coming events
 - (b) Her prevision of the notable advances to be made during the succeeding century by great scientific thinkers.
- V. Her demonstration of the unity of knowledge as shown by a comparison of the underlying truths to be found in the great religions, philosophies and sciences; and the revelation that all of these are contained in Theosophy, the Wisdom-Religion which, when understood in its fulness, is shown to be a marvelous cosmic philosophy which agrees with all known facts and gives a satisfying and comprehensive explanation of all the problems of life.
- VI. Her insistence upon the fact that science would have to go beyond the physical plane to the metaphysical or astral plane in order to arrive at the greater truths of nature and being.
- VII. Her clear and cogent logic which demonstrated that the understanding of the simple teachings of Theosophy would form the foundation for "a new order of the ages"; and that by putting these teachings into practice, war, crime and disease would be gradually banished from the earth in proportion to the extent to which Theosophy was practised.

Let us take up these points one at a time, and offer evidence which should be convincing to those with an open mind:

I. There can be no question of H. P. B.'s altruism and the sacrifices which she made for the good of humanity. Her life was filled with instances that showed her unwillingness to accept any reward for the sublime spiritual teachings which she gave out. Her benevolence was so great that it seemed Quixotic to her friends. As an instance of this it was related that when she was about to take a trip from Europe to America she noted a poor woman with two children weeping in great distress. Upon being questioned by Madame Blavatsky the woman stated that her husband had sent her a ticket to take her to America with her children, where he had

prepared a home for them, but that she had lost the ticket. H. P. B. told the woman to come with her on board the vessel in which she was to sail, and insisted that the purser change her first-class cabin ticket into steerage tickets which would take herself and the woman and her children to America. It is also known that she earned her own living by menial tasks, at times, while she was engaged in writing her great books and that she gave freely out of her own restricted means to help the Theosophical Society.

II. Her personal life as seen by those who worked with her was beyond the shadow of suspicion, and her enemies had to concoct stories based on her travels in far places, which could not be either proved or disproved by reliable witnesses. Such vile stories, however, were disproved in an examination by a reputable physician.

III. To her disciples Madame Blavatsky gave the priceless little book known as *The Voice of the Silence*. This was based upon a translation which she made of *The Book of the Golden Precepts*, a work, written in an ancient tongue, given to her by her great Teachers. These precepts she had learned by heart. The following illustrate some of them:

To live to benefit mankind is the first step [on the path].

Step out from sunshine into shade to make more room for others.

Let thy soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain until thyself hast wiped it from the sufferer's eye,

But let each burning tear drop on thy heart, and there remain until the pain that caused it is removed.

IV. H. P. B.'s fore-knowledge of coming events was shown in many ways. One of the most remarkable of her predictions was to the effect that before the end of the first five thousand years of the Kali-yuga (within ten years) the veil of matter would be rent and marvelous scientific discoveries would change the whole basis of modern science. This statement was made in 1888, and during the next ten years three events of great importance took place. First, Roentgen, while experimenting with vacuum tubes

along the lines laid down by Sir William Crookes, discovered the X-ray. Second, Madame Curie discovered radium. Third, Sir James J. Thompson enunciated the electron theory, which has since been generally accepted. Thus was demonstrated the permeability of matter and the composite nature of the atom, and these in their turn led to a new foundation for the science of physics.

Many of the scientific concepts which were built up on this new foundation were predicted by Madame Blavatsky, including the material nature of electricity, the unity of force and matter, (these two being but the opposite poles of one substance-principle), and the corpuscular nature of light, thus reverting to Sir Isaac Newton's concept which modern science had thrown aside.

A score of other changes in the current scientific conceptions of that day were also mentioned in H. P. B.'s *Secret Doctrine*. H. P. Blavatsky did not claim to gain these facts by any other than the commonplace method of acceptance of the teachings given out by 'Those who know.'

Referring again to the statement made by Madame Blavatsky in her quotation from Montaigne, she remarked "pull the 'string' to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS — you will never be able to make away with them. You can only ignore them, and no more." It is marvelous to note that while many of the scientific statements in *The Secret Doctrine* have been independently proved to be true by the work of our modern scientists, not a single statement has been disproved, so far as I know.

In a recent bibliography of *The Secret Doctrine* which has been compiled by an old student of *The Secret Doctrine*, Dr. Thaddeus P. Hyatt of Stamford, Conn., some amazing facts have been brought to light. In this compilation, which Dr. Hyatt refers to as "A Check List of some of the books and authors quoted or referred to in the two volumes of *The Secret Doctrine*," it is shown that Madame Blavatsky referred to or quoted from more than 700 authors on over ninety subjects with an astounding range of topics. Included in this list are books and articles on many branches of science, an amazing list of philosophers, besides all of the great religions known to the world today; in fact, there is scarcely an activity of human consciousness which is not touched upon in some way, and the Direc-

tor of the Public Library in one of the largest cities in the United States has stated that this work of H. P. Blavatsky is one of the most amazing feats of which he has ever heard. A still more remarkable accomplishment is found in the fact that Madame Blavatsky displayed greater knowledge of the subjects referred to, in many cases, than was possessed by prominent authors who had devoted their life's work to the study of only one of this vast array of them.

As an instance, Dr. Carter Blake, anthropologist and zoologist has stated that Madame Blavatsky knew more than he did on his own particular line of anthropology, etc., and that her information was superior to his own on several of the topics which belonged to his line of work, some of which he listed in detail.

V. The factor which has caused more trouble in the world than any other one thing has been the lack of understanding that there is a unity of knowledge as shown by the great religions, sciences, and philosophies of the past. In *The Secret Doctrine*, Madame Blavatsky devotes much space to showing the underlying unity of these essential products of human consciousness, in religion particularly, with the key of symbology which she interpreted. A marvelous knowledge of ancient religions and philosophies, world-wide in extent, is manifested in this great work, which frequently refers to rare volumes unattainable by ordinary means, the only copies available being in such places as the British Museum, the Vatican Library and other important collections of ancient lore.

This proof of the essential unity of human knowledge immediately convinces the inquirer that there is no basis for the claim that any single religion or philosophy can claim to have all knowledge; in fact it was demonstrated that much of the knowledge was common to all, while certain aspects of truth were found to be more fully explained, perhaps, in some one of them. From a consideration of these facts it is obvious that dogmatism and creeds are out of place and that all mankind should, as individuals, look with tolerance on the beliefs of others, showing them the same respect that one would desire for his own.

VI. Anyone who is at all familiar with the ideas of our great scientific thinkers as expressed in their articles and statements for con-

sumption by the general public, can readily see that these advanced thinkers are arriving at the point where they agree with H. P. Blavatsky that the greater truths of nature and being can only be arrived at by extending the field of science to take in the metaphysical as well as the physical planes of being. Sir Arthur Eddington's phrase 'mind-stuff,' Sir James Jeans's conclusion that 'consciousness is the only reality,' and many other similar expressions by equally well-known scientists are a proof of this tendency.

VII. Every student of Theosophy is convinced that the understanding and practice of the simple teachings of Theosophy would banish three-quarters of the suffering to which mankind as a whole is subject at the present time. It has been an astonishing and inspiring experience to the writer to see how 'Mr. Average Citizen' responds to Theosophical ideas simply presented, and in particular the unanimity of the idea that it is human selfishness that is responsible for practically all of those things which we dislike. Is not this conclusive evidence that what the world needs today more than anything else is an understanding of Theosophy, at least in its essential teachings such as "the four links of the golden chain" mentioned in *The Key to Theosophy*? If these are presented in a simple manner so that the teachings will be readily understood by average newspaper readers, I think we will agree that it will result eventually in great good to mankind.

In a quotation which I gave from *The Mahatma Letters to A. P. Sinnett* in the early part of this address, there was a statement of the Master to which I called especial attention. I observed that I hoped to show that this statement was quite pertinent to "the defence of H. P. B." It referred to "the general misconception of the aims and objects of the Society" as being responsible for the lack of progress. I think this misconception was the fact that the public did not then and does not now understand that the chief object of the Theosophical Society is to show men and women that Brotherhood is an inescapable fact; because the universe is a unity and therefore every individual part of it, which means all that is, must work in harmony with the laws of the universe and for the ultimate good of everything without exception. Here we have a foundation for the scientific demonstration that it is only through the practice

of brotherhood that men and women can find happiness, peace, and true knowledge, and reach the ultimate goal toward which mankind is traveling on the evolutionary pathway.

Since the charges made from time to time against the honor and character of H. P. Blavatsky tend to distract the attention of men's minds from an investigation of Theosophy, it is quite essential that Theosophists should ever be ready to defend her memory from these unjust charges, and the best way to do that, is to show that these false charges are incompatible with her character and the nature of the philosophy that she taught, the latter being based upon utter unselfishness, backed by sublime ethics. Once you can get a reasonable person to understand that the attacks against her were intended to prevent the dissemination of a wonderful religion-philosophy-science which would not only solve all human problems but completely change the hearts and minds of men, such a person will be willing to spend a little time in examining the nature of Theosophy.

The attempt has been made to defend H. P. B. by making a critical analysis of the charges against her in an effort to show that these charges were either false or unproved. While this is helpful and particularly worth while for Theosophists, it is not a method that will work very well with most people. They do not feel that they have the time to read voluminous articles trying to prove that certain charges about which they are either poorly informed or not at all informed are false, and there is the further weakness that such a method of defence simply brings up new charges and reiteration of old ones, in that way perhaps doing more harm than good. Publicity is just what sensational writers desire and the one thing which discourages them more than anything else is for the charges to be ignored.

Before closing, I would like to call your attention to the fact that May 8th, 1941, will be the fiftieth anniversary of the passing or 'going home' of the Great Soul known as H. P. Blavatsky, to whom we owe so much. This anniversary, known as White Lotus Day, has for some years now been utilized for Fraternization efforts among Theosophists, irrespective of organizations. I would like to suggest that the Resolutions Committee of this Convention be instructed to formulate a suitable resolution calling attention to this

fact and suggesting that this would be a good opportunity for Theosophists everywhere to unite in the celebration of this event, as a mark of the love and respect which they all hold for this great benefactor of the human race.



FROM LETTERS RECEIVED — X

FIDDLESTICKS to those who say we have too much technical study for the general public. Get them irritated, make their heads ache, and they come again. Give them candy and they say 'how sweet,' and stop coming. Only thing necessary is to explain difficult terms. The Sanskrit terms are not really difficult at all, and are just wonderful in the vistas they open up. New knowledge and new information: an insight into minds both beneficent and profound. Comfort to the suffering and sorrowing does not come through sympathy only, but by also opening new windows in the mind and soul so that the wider vision gives an escape from overwhelming thoughts and limited ideas. The study of the theosophical ideas embodied in the Sanskrit terms really — not symbolically only — really awakens in the mind-substance faculties which have been dormant, and there is *more* light. Probably the process is synonymous with the addition of current to an already lighted electric globe: a new dynamo comes into action.

What we need is to be somehow jolted out of the obvious. We live in ruts, deeply-worn grooves of thought and feeling. A healthy and engrossing story irons out the deep creases in consciousness for a while. But we badly need some magical fluid which will make the laundering permanent. (Gracious! what a homely metaphor!) Good music is a great aid for some; but ah! we really need new and vital *ideas*: ideas so full of life that they compel and change consciousness out of its accustomed grooves. These very things are abroad and working in our highly technical teachings. The unintellectual experience them as an inspiration; those more adept in thought know them as an illumination. I tell you this is real, this is true: I know it. Dare to attain that which appears to be beyond you and you will attain. Did I say Fiddlesticks? Oh yes; well I needn't say it again. I might have said Tut, tut! But unless I said either in a completely kindly way, I must retract and apologize. There is no place for contempt or unkindliness in our Theosophical work: those are the very worst ruts we are in!

— E. J. D., Sydney, Australia

R. I. P.

(These letters on the wooden crosses with which the region round Ypres is so thickly strewn, were popularly interpreted among the soldiers: *Return if Possible.*)

I

I COULD not but be shaken when I saw
 Death, ravening far and forth, his arrows shed
 Broadcast a stricken world discomfitted,
 And his unfathomed and appalling maw
 Glut with whole nations. Full of pity and awe,
 I sought the Innermost, and with bowed head
 To that heart-hidden deep Dodona sped
 Whenceforth we sense the motions of the law.

Then was I made aware that nothing dies.
 Through all the Bounds of Being starry-wrought,
 From Regulus that rules the eastern skies
 To westward fiery-foaming Fomalhaut,
 There is no exit out of being: naught
 Goes down, but in its hour shall surely rise.

II

A Mercy mightier than the creeds have guessed
 Governs the sequences of mortal birth:
 That which we mourned of valour, ardour, mirth,
 The martyrdoms, the genius unexpressed,
 Cut off at Death's immutable behest
 Where the Seas weep betrayed, where lettered Earth
 Lies anguished, yet shall bloom and burgeon forth
 Out of Death's tenderness re-manifest.

A Janus-headed Angel at the Gate,
 He keeps that sanctuary from pain and strife;
 His other face is birth; indesecrate,
 His silent temple chambers all are rife
 With being and becoming. Hidden Life
 Bides there in peace its refflorescence. Wait!

KENNETH MORRIS

Is Hypnotic Practice Ever Justifiable?

G. DE PURUCKER

Question — After having unconditionally condemned some 90% of all hypnotic phenomena and practices, is there any justification whatever in at least some of it, primarily in therapeutics? Such things as local anesthesia by hypnotism, prevention of birth-pains by the same means, seeming cure of small psychological defects and bad habits. This is at present done on a rather large scale, and it seems to be divided in two main categories: (a) under hypnosis and (b) without hypnotic sleep and solely by mental suggestion. My question does not refer to magnetization which, of course, can be of great help when done by clean-minded unselfish people.

— The above is one of many similar questions on this subject that have been sent to me. My answer follows hereunder:

Hypnotic practice is almost always bad, even though, somewhat like blood-transfusion, there are rare successes occasionally. It is just like playing with some dangerous explosive. It is fundamentally and generally bad because it weakens the will of the subject instead of evoking the will from within outwards into action thus building up a structure of inner life and power. Every repetition of hypnosis renders the subject still more flabby, still more negative, still weaker, and subjects the subject more and more to leaning on the outer instead of evoking inner powers.

Now of course like everything else, it is conceivable as a theory that an Adept, a Mahâtman for instance, knowing nature's laws and all the tricks and oddities and peculiarities of human psychology and the astral body, could as an abstract theory use hypnosis in certain minor cases beneficially. But this is merely a theory, and I can assure you that no Mahâtman or Adept ever would do such a thing, because the fundamental idea is wrong. They want to bring out or develop the will-power and inner vital strength of men, and hypnosis sends these last fine things to sleep, weakens them, emasculates the inner powers of reserve.

Still as a mere academic theory, by an Adept hypnotism could be used safely.

Now of course in some local things, like stroking with the hand on an affected part of the body to relieve pain such as a headache, this is really not so much hypnotic sleep in minor degree as a kind of mesmerism or animal magnetization, soothing the nerves but not weakening the will, the healthy body quieting, soothing the tangled and angry nerves of the invalid. And this is not bad if no attempt is made, as just said, to affect the will of the subject or his body as a whole, if it is purely local; because in the first place it is not hypnotism purely speaking, as this word is popularly understood, and in the second place it is purely local and the benefits are derived from the clean, strong magnetism of the operator. It is in fact animal magnetism in these last cases; and if the animal magnetism is healthy and clean, probably no harm is done and the patient can receive temporary relief, although it is not permanent because the cause is not eliminated.

I will say in this connexion that even auto-hypnosis or self-hypnosis, where the subject hypnotizes himself or herself by various means known for ages past, such as staring at a spot or a bright light or a piece of crystal or glass, or even looking at the tip of the nose concentratedly, or at the navel: all those things which are so well known are *emphatically not good because they mean using the will by the subject himself to send his higher will upwards and out of the picture, and induce in the lower part of the constitution a false tranquillity or quiet by what is almost mechanical means. In other words the nerves, instead of being roused into clean wholesome healthy activity upon which the inner will can work, are put to sleep, hypnotized, (which means sending to sleep), and the brain and nervous system as stated sink below the threshold of ordinary consciousness into the vibrational rates of the glass, etc. Quiet is induced, but it is the quiet of death, of the Mineral kingdom, etc.*

Therefore while self-hypnosis is not as bad as hypnosis by others, it again is *emphatically not good* and is not used by the true Adepts, only by magicians and Shamans and medicine men of barbarous tribes. It is this power exactly which gives the

steady unwinking eye of the snake its hypnotic power over a bird or a rabbit or a mouse, popularly called fascination; but it is the process I have just tried to explain. The glittering eye of the human hypnotizer starts hypnotism off with the same process. It is all unfortunate and if not exactly bad in its better side, is certainly not good.

Therefore all these things should be avoided. They are unwholesome. They lower the vibrational level down into the lower kingdom instead of raising the vibrational rate of consciousness upwards into the higher psychical, intellectual and spiritual realms.

TIME — A LINK

WE ARE told that Time as an entity has no existence, but that it is a man-made concept by which he measures the passage of Duration and marks or locates events relative to each other in his own consciousness.

True. But is not Time, that same man-made concept by which he also measures the progress of his own evolutionary unfoldment, a link with the past, with those great days of an earlier Race when the Gods brought to the then nascent mind of the slowly evolving mankind the first great principles and teachings of the Ancient Wisdom-Religion?

And is not Time also a link with the future, with that great future when, this present cycle of evolutionary unfoldment being complete, man will have worked out his own destiny and achieved oneness with his own Inner God, will in fact have become a God?

And the present, what of it? The present is the center, the hub if you like, to which the other two are linked by the links of Time; and which, by the same reasoning is linked to those other two by those same links of Time. The present is that point in infinite Duration as measured by man's measuring-stick, Time, in which he has the opportunity and the privilege of taking hold of the results of past mistakes and accomplishments and, by his own conscious efforts along the line of evolutionary unfoldment as taught by the Ancient Wisdom-Religion, Theosophy, of weaving out of these his own great destiny of a glorious future of yet greater service.

Past, Present, Future, these three, but the greatest of these is the Present; for it spells opportunity to grow and the privilege of service. Out of these, growth and service, shall a man weave his own destiny. — ERNEST A. BUNTING

INVITATION TO THE TEMPLE — IV

Condensed from a lecture
given at Point Loma, California

Our Need for an Inner Sanctuary

LOUIS E. VAN NORMAN

THIS is not the exposition of a doctrine, not a pronouncement, or a statement of a philosophical tenet. It is intended to be a recital of personal experiences in an attempt to help others who live in a busy, noisy world as to how they may flee to their inner temples, and there find peace, the ability to clarify their inner vision, and the means of cleansing their minds and spirits from the accumulations of the day's struggle with situations, things, and states of mind.

I propose to consider the inner sanctuary we all may have from three points of view:

1. As a refuge from the noisy world.
2. As an aid to perspective.
3. As a 'Beauty Parlor' for the Mind and Spirit.

I have found out something about myself. I have discovered that, if I want to find spirituality, I must find it while living in the world, yet not being of it. I have found that a man can build a quiet church inside his own heart and be a ministering priest to his own self.

This does not mean any mysterious technique or imported Oriental procedure. We Westerners can make our own program of meditation and prayer. But first we must learn that the spirit as well as the body has rights and its own way of reacting to our physical life habits.

I — A REFUGE FROM THE WORLD

In the fighting days of the empires of antiquity and on into feudal times there existed a peculiar but beneficent institution known as the 'right of asylum,' or the city of refuge. Sometimes this was

an actual city, sometimes only a building, a temple, or church. To this place of refuge hunted folk fled — fugitives from a pursuing enemy, an avenging justice, or a tormenting conscience.

The 'asylum' was recognised as something wholly apart from ordinary life, a holy place where the hunted one was safe from his pursuers. If such pursuer were his own tormenting conscience, the victim usually buried himself in some part of the house of God, in the church or a monastery. There he found peace, or, as it was often described, 'sanctuary'. The passing centuries saw the passing also of this haven of refuge, although the monastery — for women, the convent — still survives. It is true, as has been wittily said, Monasticism was an attempt to overcome the world by running away from it. This can be done for a while. But we do need an inner sanctuary. Jesus said, "When thou prayest, enter thou into thy closet and when thou hast shut the door. . . ."

Whatever it may be called, we of the modern world are in sore need of some such place, physical or mental or moral, to which we can escape from the assaults of the life around us when they become too hard for us to bear. If we are not able to find a physical place for our physical presence, we must find a sanctuary within our own souls where we may have peace. Otherwise the answer for, alas, too many of us, is futility, misery, or perhaps suicide.

The lower orders of life need — and possess — such protection. Certain animals, birds, and insects have been provided by Nature with what we call protective covering, a coloring, an outer shell, some defense against the outer world of hostility, noise, distraction, waste of energy, dissipation of attention, and so on, down the list of forces or happenings from without which might in any way tend to interfere with their ability to live the lives Nature intended them to live.

It has become the fashion these days to emphasize the dependence of the individual upon society. We are told that for our happiness and progress we need at all times the presence of our fellows. But is not the exact reverse of this the truth? Is it not only the cultivation of an internal solitude among crowded lives, the ability, as some one has said, to sit quiet for fifteen minutes alone in a room, that makes the social order endurable? Even a little sociableness

often murders solitude. Society, even that of really nice people, alas, often brings in its train all that "fretting, chafing, tantalizing, irritating flock of worrying thoughts that destroy the dignity and beauty of life much quicker than any lonely vice could."

Is it not true that our modern crowd consciousness has tended to vulgarize life and to eclipse the natural dignity of our nature, our spiritual personality? Have we not laid too much stress on the promised leisure which the machine age was to give us? If so many of us must 'kill time' now, what would we do if we had more spare time?

The protective coloring we need is some philosophy to heighten and broaden our life in those moments when we can live to ourselves, a philosophy that will help us kill boredom, destroy inertia, dispel lethargy, drive away weariness, and overcome that sense of futility which so often accompanies modern so-called progress. The ability to withdraw from the trivialities of the sense life, even if only for a few moments at a time, is our human protective covering. The world is indeed too much with us. We need to re-establish our poise. We need to get to the point at which we can do without conversation or turning on the radio. We need to become acquainted with the God in all of us.

For years, the rule of my own life was that of the typical American: 'Something doing all the time.' Every minute had to be filled with movement, words, practical things. A moment of 'doing nothing' except communing with myself, this was a wasted moment. But I have learned the lesson.

A keenly observant visitor from England recently remarked about our life in the United States: "You Americans live on the surface. You are driven by things, by facts of every-day life. The robot is the symbol of your national life, regimented, standardized and impersonal. Your world is one of noise, fury, and haste. Loudness and speed mark your activities in every area."

This observant foreigner says that we judge everything by measures of speed, size, and cost. "Your homes, your schools, your business, your legislation, and even your religion, are set to the tempo of ever increasing miles per hour and quantitative production. The most tragic breakdown of modern life is not of

economics but of inner life, or personal character. The supreme struggle is not of man to save his property, but to save himself. You talk too much and listen too little."

All this has a serious effect on our lives, even on our physical lives. Referring to the increasing number of cases of insanity in the United States, the late Dr. Charles H. Mayo, of the famous Mayo Clinic, said:

We Americans pass through more of the wonders of life in forty years than was possible for actually old people in the past. . . . For the moment we have almost got behind in our powers of adaptation. Today [1935] every other hospital bed in the United States is for mentally afflicted, insane, idiotic, feeble-minded, or senile persons. There is an enormous number of people who are almost fit for the asylum. Many people live to an age when they are dependent and senile. Only five percent of our people, at the age of sixty-five years, have independent means. Why? Because we have not, as yet, psychologically, morally, nervously, and spiritually caught up with the machine age which we have brought upon ourselves.

The world is too much with us all the time. Hard, difficult it is to escape it — the world with all its rush and bustle, its pressure and dominance of material, so-called practical affairs!

There is often much comfort in reciting to ourselves the words of deep thinkers of today and of other days long gone by. Let me begin by looking backward three thousand years.

The very ancient wisdom points to the voice of the silence. From an Egyptian papyrus written about by Dr. James Henry Breasted, said to be over three thousand years old, the 'Wisdom of Amenemope' tells us:

The most effective means of gaining the favor of God is contemplative silence and inner communion. . . . Be not of many words, for in silence shalt thou gain good.

The self-contained man is the truly silent one.

Set thyself in the arms of God until the silence overthroweth thine enemies.

Another Egyptian writer (1000 years ago) said:

Oh, Amon, Thou sweet Well for him that thirsteth in the desert. It is closed to him who speaketh, but it is open to him who is silent. When he who is silent cometh, lo, he findeth the Well.

A modern writer (Paul Brunton) says:

The voice of the silence is better than the voice of the priest.

Man is really engaged upon an inward pilgrimage. His outward speed gives no measure of his true progress.

Although spirituality does not assure financial prosperity, health, or fortune [no matter what the cult shops may say], yet what you work out in activity will be the test of what you have attained within your heart.

God is light and we meditate to see Him. But we must not forget that, as Occidentals, we cannot be ascetics; nor must we forget that spirituality and activity are not incompatible.

In her 'Intimate Journal,' written in 1840, Georges Sand, that erotic literary genius wrote:

God is not a force outside of us. He is the sun and the skies and the gold in the chalice. He is the bread. He is all the elements of the earth. He is the heart of man, and all men, with all their yearnings and fortunes, are one in Him. He is in us and outside of us. We are in Him and never outside of Him. He is the universal Spirit. He reveals himself to man. He is I and I am He.

More than one poet has told us that truth lies at the bottom of the well. Old Rabelais was one of the first to put it this way. Later, John Wolcot, (who wrote as 'Peter Pindar') put it thus quaintly:

The sages say Dame Truth delights to dwell
(Strange Mansion!) in the bottom of a well.
Questions are, then, the Windlass and the Rope
That will pull the grave old Gentlewoman up.

II — PERSPECTIVE

In the sanctuary, in the silence, we may, if we will, gain a sense of proportion, of perspective, not possible in the whirl and noise of the day hours.

From the time when the infant first learns that the toe he reaches for is nearer than the ball at the other side of the room, and, conversely, the ball is farther away than the toe, until the youth begins to understand that many things must always elude his eager grasp, life is a series of discoveries about perspective, or relationship to the physical, social, and spiritual universe in which we live. In the silence we may perceive proportions more clearly. "When he has ceased to hear the many, he may discern the One, the inner sound which kills the outer." Before I had read that

beautiful message in *The Voice of the Silence*, I had realized this truth. The Christian Bible says the same thing in the injunction, "Be still and know that I am God."

We need no display, no blare of trumpets, no shouting from the housetops — only what Virginia Lee Eastham has so beautifully expressed in her 'Temple of Silence':

No church bells call me to worship,
I hear no thundering prayer,
I enter my temple of silence
And find God waiting there.
Silent, receptive, enlightened,
My soul in its glory stands;
And I am one with my Maker,
In the temple not made by hands.

A realization of perspective makes possible self-criticism. It is not easy to admit faults and failings when one is out in the open strife of the day amid the noise and in the presence of others. But, in the silence of the inner sanctuary, in contact with our real selves, we can see more clearly our mistakes and false moves.

We modern people, particularly we Americans, have been trained to regard education as something brought in from the outside, rather than as a faculty cultivated in our inner selves which makes us better fitted to live in our environment — whatever that may be — and be happy in it.

We really do not know ourselves, much as we may know, or think we know, the external world. In a recent lecture, a professor of philosophy in an eastern university, put it well when he said: "We don't even really know much about our surroundings, not much more than our parents. Only we have a larger vocabulary. We are sophisticated; that is, the 'jazz' of the age has gone to our heads. Moreover, we really don't want to learn. We want to be 'put wise.' We despise the real things which are made known to us by our senses, calling them 'obvious' and continually seeking something which can be labelled 'believe it or not!'"

In a recent address before the freshmen at Princeton, the great but simple Einstein advised them, "as an old man to young fellows," in these words:

Always find time to sit down and think without talking or making any noise. Moreover, never regard your study as a duty, but as the enviable opportunity to learn to know the liberating influence of quiet beauty in the realm of the Spirit, for your own personal joy, and to the profit of the community to which your later work belongs.

III — BEAUTY PARLORS FOR THE MIND AND SPIRIT

Four and a quarter centuries ago, on a sunny April day, a Spanish gentleman named Ponce de Leon landed on the shores of what we now know as the state of Florida. He was in search of the land of 'Bimini', the Indian name for the land of the fountain of perpetual youth and beauty.

Since that day, and even long before it, a very large proportion of the inhabitants of these United States had been expending a goodly portion of their time, energy, and money in endeavoring to discover some method, some elixir, by which Americans, masculine and feminine, may remain young or restore their youth when it has passed, that they may be beautiful in body.

In both cases, however, — that of Ponce de Leon and Mr. and Mrs. Average Citizen — it was physical youth that was sought. The quest so far has been in vain. It is true that we talk glibly, at least our smart business folk and our beauty specialists do, in terms of prettily named cosmetics, of diet, of exercise. Our scientists tell us of the marvelous results we are soon to witness when we know just a little more about the behavior of glands, hormones, and other learnedly named factors in bodily growth. But the secret of perpetual youth, the youth of the physical body, as yet eludes us. We have not even begun to think that perhaps beauty is not after all limited to physical youth.

In these days of depressions, government changes, unemployment, war, and all the other ills to which our young people have fallen heir, it is well to remember that inner peace and refinement will do infinitely more to beautify the countenance than any number or amount of applications from the outside. Socrates it was who said: "I pray Thee, O God, that I may be beautiful within." Vergil put it this way nearly two thousand years ago: "There is no beautification of complexion or form or behavior, like the wish

and effort to scatter joy and not pain around us." Old Quarles of Elizabethan days said: "The fountain of beauty is the heart, and every generous thought illustrates the walls of your chamber." Finally, some critic of the present thus expresses the idea: "There are no better cosmetics than a severe temperance and purity, modesty and humility, a gracious temper and calmness of spirit; and there is no true beauty without the signature of those graven in the very countenance."

More and more we are learning that composure and peace are the best cosmetics. Meditation is the workshop in which these qualities are wrought out. "Sorrow and suffering," said a wise man of olden days, "have been well likened to the weight about a diver, necessary to keep him down while he is securing pearls."

We must learn to commune with ourselves, and not only how to analyse our character and appraise our habits of life, but also how to realize our relation to the universe, to feel our identification with God. Meditation may be considered the best beauty shop for the mind and soul. "No matter how deformed your body may be, it is possible for you to throw such a wealth of character — of love, of sweetness, of light — into your face, that all doors will fly open to you and you will be welcomed everywhere without introduction."

The race was very young when man first discovered the desirability of physical cleanliness, and it is many million years, probably, since our forebears began to use water to wash the body. The most primitive of races have believed, with Bacon, that "cleanliness of body is to be deemed to proceed from a reverence to God." Moreover, in the words of the poet Thomson, "Even from the body's purity the mind receives sympathetic aid."

Washing the body is no longer a religious ritual as it was in ancient days. It has become a necessary part of life just as have eating and sleeping. We admit, with Lord Palmerston, that "dirt is only something in the wrong place." But we insist upon removing it from the place where it should not be. "Beauty," said Addison, "commonly produces love, but cleanliness preserves it."

Each day brings its contact with this "something in the wrong place" which we call dirt. Each day we apply soap and water

and emerge clean. Moreover, we admit that the course of our human life is such that physical dirt is not to be avoided. But we can wash, and when the unclean covering has been removed we forget it. Physical life is, as it were, a compromise with dirt.

How about our mental, esthetic, and moral life? When we retire at night, when we arise in the morning, is it possible to wash off the dirt of the day and night?

Yes. Intellectual and spiritual life in this world of duality is a compromise. How can we bathe and wash our minds, our spirits, so that they may be clean after the little compromises of the day — the yieldings to the lesser good, the pettiness, the tricks, the evasions, the white lies and all the other little concessions to expediency and assumed 'welfare'?

Meditation and prayer are the only answer. I like that definition of prayer which makes it not a plea to get something but an earnest effort to be ready to receive what we receive, knowing that this is what we have brought to our own lives.

We can wash our mind and spirit in the clear light and flow of communion with our better selves, our oneness with the Universe, with God. Every night before we sleep, every morning before we start the day's work, we can follow our physical bath, our face and hand washing, with a cleansing of the mind, the character, the spirit, in the clear water of meditation and prayer. Every night, every morning, it should be said, In this beauty shop there are no 'permanents' for men or women.

So, in our inner sanctuary we may, if we will, find refuge from the world of noise and self-seeking. We may gain a clearer picture of life in its real proportions and we may wash our spirits clean in the waters of the silence.

How can we enter the inner sanctuary? you ask. By earnest, constant striving to be worthy of our own better selves, of the God within.

Questions

ADVANTAGES

HAVE we less noise, less care, less crime,
 More peace, more poise, more joy, more time,
 Since undreamed speed decreed that we
 Should measure leagues with instancy?
 Have hours and days and years so saved
 Conferred the leisure men have craved,
 Or rendered plain the reason why
 Unkindly clouds begloom our sky?

IMMUNITY

FIND we ourselves more chaste and pure
 Since dire diseases are grown fewer;
 That now, forsooth, with tonsils out,
 Past plagues are things that we may flout?
 Think you that Nature sets aside
 Effects of causes we deride,
 Or fails to have her final way,
 Though circumvented for the day:
 That sheer immunity be won
 Through some new serum 'neath the sun?

SPECULATION

MUST we believe a love of power
 Ensouls and motivates the flower,
 Or that the Sun be moved by greed
 The while his light and life proceed?
 Do you suppose his neighbor "Jones"
 Who some more brilliant planet owns
 Might make his golden beams turn green
 And show him in a spleenful mien,
 Or that the planets cease to sing
 Because a comet must its fling?

— M. G. G.

This Month's Review Article

Ancient Modes and the Music of the Future

GRACE KNOCHE

IS MUSIC at the crossroads? It would seem so. Attempts to express the psychological we find on every hand, but the difference between what is psychologically uplifting and that which will blast the spiritual life of anyone who becomes drenched and turgid with it, is far from being understood. So far as the deeper psychological implications of modern music are concerned, we might be children playing in a powder-magazine for all we know about the inner forces that sound is powerful to loose. The need is several — first, for a new comprehension of the dual forces so active on the battlefield called Mind; next, for composers who know something of the mysteries and potencies of sound; and then, inevitably, for a new language of music with a new syntax and new words, one that is able to bridge the present gulf between the vision of the composer and, not the personality and its desires, but the listening spirit-soul. Yes, music is at the crossroads, one path luring us with the same thing only more of it, the other foggy and curtained, its promises transcendent but obscured.

The writer well remembers a certain rehearsal held in the Point Loma Greek Theater one evening perhaps twenty years ago. Katherine Tingley was present, critically appraising the incidental music which had been composed on certain Greek Modes under her direction for the play then in rehearsal, *The Eumenides* of Aeschylus. Strings, one flute, and the wood-winds only were admitted. The archaic *Hymn to Apollo*, found about a decade earlier in the course of excavations at Delphi, was unaccompanied. There was not a modern note in the whole.

Madame Tingley listened meditatively and after giving some directions rose to go. Then she paused, turned quite around, and said:

"There's nothing to worry about. The music is going to be fine.

But we have not touched the real harmonies yet. This is approaching it, but the music we shall have in the future will be quite different. You will see. — Good-night."

It is perhaps not strange that in examining this book, *The Greek Aulos*,* that scene should persistently recur.

Researches into Greek music have always proved disappointing. Soon or late some curtain falls with a *Thus far shalt thou go*. The subject has remained three-fourths a mystery. There was nothing for it but to strike out upon a line that was new. So, examining, but not depending upon, the fugitive examples that we have of Greek music and the very few extant Greek theoretical works with their disconcertingly conflicting theories, the author of *The Greek Aulos* set off for the ancients by the direct and obvious route. She went to their auloi or pipes, and enticed them to give up their secret.

The word *αὐλός* is a happy choice for the title of this book: 'flute' (the usual translation) is wrong while the correct word 'pipe' would be misleading. Actually the aulós is an instrument of the clarinet-type. It is the ancient reed-blown pipe, and may be studied in several of the more or less mutilated bas-reliefs that have survived.

The pipes that Miss Schlesinger went to for the information sought she found in the British Museum — Greek and Egyptian pipes, old Sicilian and Palestinian, ancient Peruvian, even the archaic pipes used in unspoiled Bali today — silent, rather pathetic things, the mouthpieces mostly missing. To complete the prospect, no one knew how to fit mouthpieces to them, how to play on them with or without, or whether the attempt was worth while. Finger-holes pierced equidistantly (imagine!) would have made the outlook to most investigators less encouraging than bizarre.

Miss Schlesinger did not think so. She had accurate facsimiles made of these pipes for herself, made and fitted mouthpieces to them (the mouthpiece, to quote her, is "the soul of the pipe,"), and taught herself to play upon them.

**The Greek Aulos: A Study of its Mechanism and of its Relation to the Modal System of Ancient Greek Music*, followed by a Survey of the Greek Harmoniai in Survival or Rebirth in Folk Music. By Kathleen Schlesinger. Methuen & Co. Ltd., London. Illustrated: Plates and Tables. 577 pages. \$10.00.

To discover the scale was easy; to discover the acoustical law that governed the various scales, so curious to the Occidental ear, was difficult. The very notion of boring holes at equidistant intervals was baffling. But she went ahead and discovered the system to be thoroughly scientific — it is based upon the mathematical ratios of the harmonic series *reversed* — while the simplicity of the mechanics is amazing: the simplest possible pipe or reed pierced with holes that are equidistant from each other.

Every musician familiar with string-instruments knows what that would do to the diatonic scale, particularly the tempered scale of the piano, and his first reaction *would be to shudder (ours was!)* until he discovers how large a world these equidistant piercings open out. For modes based on this (to us) uncustomary nature-pattern have an almost infinite range in the production of small intervals, the capacity to convey the most delicate nuances, psychological and other, and an unbelievable variety. Moreover (what seems like miracle) all the tones of any modal scale may be sounded together, i. e., simultaneously, with harmonious result. The same experiment with the diatonic scale, would result in extreme discordance, as we know.

As is readily apparent, this discovery has put a new medium, actually a new language, into the hands of our composers, and one of them is already employing it in the larger forms, Elsie Hamilton of Paris, London, and Melbourne, Australia. And there is no reason whatever to fear that the prestige of the diatonic scale will suffer. No more than did Law when Equity walked in to meet a need — walked in over much objection (the cases are similar). Today we should be lost without both. They do their good work separately, it is true, but they work in complete harmony, and neither could be spared. So it will be with these two musical systems if an ignorant alarmism does not set in. We need them both, and shall need both in the future, and what richness will come to our already burgeoning musical life when both are recognised and are left free to do each its distinctive work!

Of greater moment to Theosophists, however, who remember Katherine Tingley's interest in folk-music, is the evidence this book presents to show that the modal (to us) peculiarities of folk-music,

wherever we find it, are either a survival or a rebirth of the ancient modal system now rediscovered. In other words, the folk-songs sung by peasant-cradles and at country-festivities in remote places can trace lineal descent from the liturgy or choric dance of ancient Egypt, Assyria, India, even Persia; from the music of the perished Sumerians and Akkadians, probably; certainly, on the evidence of Greek music itself, to the archaic Mysteries of Greece. This is notably shown in the Hebridean folk-songs interpreted by Isabel Bonar Dodds, F. T. S., some of which were rescued from complete loss through her own travels and research. All trace their origin to scales produced by equidistant piercings (stoppings in the case of strings, which illustrate them equally well).

Modality cannot be mistaken, forged, mistranslated, or misread, so this is beyond dispute. One has but to listen, and compare. Strange thought, is it not? that while the art and literature of the ancients is known to us but in small part, so few are the fragments that have survived war, ignorance, and time, these little clay and reed pipes, surely nothing to look at, yet hold intact the very basis and substructure of the music of whatever age or civilization produced and used them, no matter how remote. Music was once a department of the Mysteries; it was taught in the Mystery-Schools. There is but one conclusion to be drawn.

Which brings us to what must be to Theosophists the most interesting angle of this most interesting work: the revival of some fairly definite knowledge of the old Pythagorean Monochord.

Briefly, the Monochord, the first desideratum for the study of the modal scales, is a long narrow box, possessing a movable bridge, and strung with a single string. It is not a musical instrument in the ordinary sense but a means by which musician, teacher, or composer can create original scales, with mathematical precision added to artistic effect, where those already in use do not suffice. The octave may be divided into as many intervals, large or small — 3, 6, 7, 10, 50 — as you will, provided only that the nodes be equidistant. Somewhere we have seen it stated that Pythagoras had originated a hundred.

In the light of this research one divines the meaning of that mysterious Pythagorean injunction: 'Study your monochord!' Add

to this study the ancient teaching of Duality in nature and in human nature, and new light is thrown on Plato's protest (in *The Republic*) to the effect that while music was to be a major study in his ideal commonwealth, certain modes were to be forbidden because stimulating to the lower nature. That Plato, in the jargon of today, 'had something,' no one who has watched the ingress, and happily now the faint dawning signs of the egress, of the jazz, torch, crooning, and tom-tom so-called 'music' from the combined maze so courteously spoken of as modern life, will be disposed to deny.

Which tempts one to refer again to the Harmoniai or modal scales on two counts that would impress a Theosophist: (1) the fact that the keynote is not the tonic of the scale, nor is it to be confused with the tonic: it is the *creative tone* of the mode, differing as to its position in the scale, therefore, with each mode; and (2) the fact that the Harmoniai are based upon the mathematical ratios of the harmonic series *reversed*.

Sufficient comment upon the first is the following, quoted from the author, who tells us that it was the old Greek *kithara*, "at first with its scale fixed at will," that literally enthroned the Harmoniai

in the heart and soul of the nation. It alone in Greece possessed the means of fusing the two elements, vocal and instrumental, of the rising and descending Harmonic Series. The strings plucked by the Kitharoidos while reciting an Ode gave out the sound-pattern of the Harmonia . . . and liberated the intervals already familiar in modulated speech, as a still more ethereal sound-pattern or tissue of constituent Harmonics.

As to the derivation of the Harmoniai from the harmonic scales reversed — why *reversed*, one must inquire? Merely that the ultimate psychological effect may be wrung from the scales without unbearable discord? But that needs some explaining, and only Theosophy can explain it, for only that can point to what is perhaps the most basic, as it is the most grandiose, of occult teachings, and the one most fumbled and discredited by certain cults today: the teaching epitomized in the Hermetic axiom: *As it is above, so is it below*, the *below*, however, like the reflexion of a castle in a still lake, being but the *above* reversed.

And the *above*? It is Divinity, the Divine beyond the Divine, Parabrahman, the Ultimate Reality, inconceivable, incomprehensible,

therefore indescribable. And what is the *below*? It is Isis, for it is Great Nature, the veil of the *above*, its garment, its expression, its child: Illusion or Mâyâ. Have we not here the reason why the harmonic scale *reversed* is the originant of the Harmoniai or modal scales whose notes, even when sounded all together, produce not cacophony, but a harmony possibly as pure as we shall know in music in its present cycle on Globe D?

Which brings us back to the striking rediscovery that the tones of the Harmoniai are based on the Great Tone of Nature — stated to be Middle-F of the modern scale but actually slightly sharper, as is demonstrated by these ancient pipes now made to speak. H. P. Blavatsky, in early writings collected under the general title of *The Caves and Jungles of Hindostan*, comments on this indirectly in the chapter on the 'Isle of Mystery':

Coming from the cradle of humanity, the Aryan races, who were the first to attain manhood, listened to the voice of nature, and concluded that melody as well as harmony are both contained in our great common mother. Nature has no false and no artificial notes; and man, the crown of creation, felt desirous of imitating her sounds. In their multiplicity, all these sounds . . . make only one tone, which we all can hear, if we know how to listen, in the eternal rustle of the foliage of big forests, in the murmur of water, in the roar of the storming ocean, and even in the distant roll of a great city. This tone is the middle F, the fundamental tone of nature. In our melodies it serves as the starting-point which we embody in the key-note, and around which are grouped all the other sounds.

Note the last few words. No devotee of the modern system of music could have written them — the middle F, which

serves as the starting-point, which we embody in the key-note, and *around which* are grouped all the other sounds.

This is India; it is Egypt; it is Greece and the Harmoniai.

H. P. Blavatsky tells us that hundreds of Sanskrit manuscripts on music and the theory of music have never yet been translated. When they are, rediscoveries equal to those made with the help of the ancient pipes are certain to follow, and will startle the musically-drifting West. To the Theosophist the twenty years of drudging work which preceded the writing of this unusual book have not produced something to be carelessly ticked off as 'here today and

gone tomorrow.' It is more like 'the little cloud out of the sea, like a man's hand,' presaging the 'great rain.' Who knows what this may not presage for the cycle of beauty and understanding and the nobler music that is surely now opening out? 'Prepare thy chariot!'

Dogma* vs. Life

THADDEUS P. HYATT

DOGMA means the death of progress. Dogma in science, religion, philosophy, or literature, leads to stagnation and decay. There is nothing more detrimental or prejudicial to the acquirement of new truth and knowledge than dogmas. Dogma congeals the mind, stunts the intellect, and warps both mental and spiritual thoughts. It creates limitations and thus prevents intellectual expansion into the realms of Universal Truths. The blind acceptance of Dogmas has been, is, and ever will be the one great cause of all the differences between men and nations. Dogmas create wars, prejudices and hatreds. Egotism, selfishness and ignorance are the legitimate offsprings of the dogmatic mind. Pure love and true altruism have no taint of dogmatism. Dogmas are the causes which have created the differences between religions. It is dogma which splits apart the workers in any science. It is dogma which disrupts fraternal organizations. Of all the most damnable things ever created by Satan, dogma is his greatest and most supreme success.

When mankind has destroyed and blotted out of existence the blind acceptance of every dogma in art, science, religion, and philosophy, then, but not until then, will it be possible to have a Universal Brotherhood, with mutual trust and confidence in the integrity of all. The greatest war for all mankind is the total and absolute annihilation of dogmas.

*"DOGMA, A doctrine, asserted and adopted on authority, as distinguished from that which is the result of one's own reasoning or experience."

— *Standard Dictionary*, Funk and Wagnalls

“Familiar Soil”

IRENE R. PONSONBY

IN death we tread familiar soil, possibly soil even more familiar than that of physical imbodiment! Why then do we fear death? Because most people's fear is based not on what they know, for general knowledge on the subject is negligible, but on the terror-breeding bogeys men's minds have entertained for several centuries, ever since ignorance about the states of consciousness we call death usurped the place in men's hearts once held by the teachings of the Mystery-Schools and their graduate-Initiates.

It is the false ideas we have about it that foster our fear of death, and singularly enough, this psychological bias is limited almost entirely to the most 'civilized' people. The more primitive races look upon death as a highly honored guest, with awe, it is true, but without fear.

Lately, however, the age-old tides of thought have returned to the West in the teachings of Theosophy, and here and there in literature, art, and drama, these truths of antiquity are echoed, as in *Two Epitaphs* by Margaret Sackville:

So like to Heaven, my Earth — I seem to tread
 Familiar soil, being what men call dead.
 And, since I lived adoring, death to me
 Is but a mood of finer ecstasy.

II

The first step done
 My swift feet run
 Firmer and fleetier;
 And, like a verse,
 Old songs I now rehearse
 To a new metre.

Briefly and poetically these lines express the Theosophical teaching that man's dominant state of mind during his physical life sets his condition in the spheres of death. In other words, the

physically released man is the same bundle of consciousness in death that he was in life. Therefore his experiences are a continued reverberation of himself, intensified and accelerated because untrammelled. For the average person, the change is one of degree and tempo only. The "new metre" even, is regulated by our own dominant attitude at the time we leave the purely material realm. Are not all the events of life similarly affected by our approach to them?

The skeptic who refuses to countenance aught but the material, by that very contention immerses his higher than material consciousness in oblivion. No spiritual or ethereal contacts can broach his aloofness in life or in death until he changes his outlook. For him there can be no compensatory adjustment between the ideal and the real.

The querulous and fearful deny themselves the soul stimulation of a vital participation in the wondrous drama of Life both here and hereafter, while their lack of confidence limits future creative potentiality. Life urges us towards growth, encourages us to dare to be. It is the fruition of ripening that gives the bloom to the peach: the conscious fulfilment of consummated life that brings joy to the soul. He who shirks, dallies by the way, but cannot evade the issue, or as the proverb has it, "He who fears death lives not."

The evil individual continues in his wickedness in death and suffers; the righteous remains at peace with his world and rejoices; and the indifferent skims the surface of life and reaps no satisfaction anywhere. As in life so is it in death, only more so.

A few there are, whose unsophisticated, intuitive minds have been touched by the presaging radiance of death, as was the young airman who wrote, before going out on his last patrol: ". . . I have no fear of death, only a queer elation. . . . I would have it no other way. . . ."

These may have no technical knowledge about the states of death, but for them the perfect sleep of death will be long and true—"a finer ecstasy" in fact. They will reach towards an ever deepening freedom of kinship with their own and all that is. Theirs will be a creative part in shaping this world far nearer to their spirits' purposes, a giving of themselves to causes as grand as they are

universal. These it is who will some day return to make this world what it might be today were men's hearts and minds attuned to the laws of the Universe.

This Earth which is "so like to Heaven" is also like to Hell! Yet to it as one of the classrooms in the University of the human soul we owe fealty, the while intellectually and spiritually our allegiance soars to far nobler, because more harmoniously evolved, realms. In them we live adoring always whether we realize it or not, for they too are familiar soil, being the home of our spiritual natures as Earth is our physical mother.

NOTES ON THE ZEN PHILOSOPHY

THE ZEN philosophy seems in several ways to be a very practical system in stimulating an awakening of the 'Spiritual Qualities' by inducing spontaneity in mental reactions. It suggests that the methods used make an instantaneous connexion *through* the human apparatus to the Buddhic layer of consciousness. The resulting illumination and oneness, called Satori, would appear to be a matter of degree, and *not* necessarily of very great range, but belonging to the sub-plane and fields of knowledge and experience which are related to that degree.

The essential feature is that this inner light breaks through the ratiocinative processes of the Mind, and enables the entitative self-consciousness to receive something of the state of 'things in themselves,' and yet be able to translate the experience in terms of feeling and knowledge and action on the human plane.

Its value to us appears to be in the growing ability to spontaneously react rightly in any circumstances and on all occasions; but I imagine that this right reaction would be an individual matter and by no means apply to anyone else — karmic considerations would be the main governing factor.

The flash of illumination would bring a deeper understanding by which *volitional* action could be exhibited more accurately and wisely; for, after all, as humans, we have to develop Manas, even though we need the greater 'awareness' which Buddhi gives.

— B. M. T.

LEAVES OF THEOSOPHICAL HISTORY

The following article appeared in *The New York Sun* of September 26, 1892. It is here reprinted *verbatim et literatim* from the original clipping of *The Sun* which is in one of the scrap books at the International Headquarters of the Theosophical Society at Point Loma, California.

— J. H. FUSSELL

THE ESOTERIC SHE

The Late Mme. Blavatsky — A Sketch of Her Career

BY WILLIAM QUAN JUDGE

A WOMAN who, for one reason or another, has kept the world — first her little child world and afterward two hemispheres — talking of her, disputing about her, defending or assailing her character and motives, joining her enterprise or opposing it might and main, and in her death being as much telegraphed about between two continents as an emperor, must have been a remarkable person. Such was Mme. Helena Petroma Blavatsky, born under the power of the holy Tzar, in the family of the Hahns, descended on one side from a famous crusader, Count Rottenstern, who added Hahn, a cock, to his name because that bird saved his life from a wily Saracen who had come into his tent to murder him.

Hardly any circumstance or epoch in Mme. Blavatsky's career was prosaic. She chose to be born into this life at Ekaterinoslaw, Russia, in the year 1831, when coffins and desolation were everywhere from the plague of cholera. The child was so delicate that the family decided upon immediate baptism under the rites of the Greek Catholic Church. This was in itself not common, but the ceremony was — under the luck that ever was with Helena — more remarkable and startling still. At this ceremony all the relatives are present and stand holding lighted candles. As one was absent a young child, aunt of the infant Helena, was made proxy for the absentee, and given a candle like the rest. Tired out by the effort, this young proxy sank down to the floor unnoticed by the others, and, just as the sponsors were renouncing the evil one on the babe's behalf, by three times spitting on the floor, the sitting witness with

her candle accidentally set fire to the robes of the officiating priest, and instantly there was a small conflagration, in which many of those present were seriously burned. Thus amid the scourge of death in the land was Mme. Blavatsky ushered into our world, and in the flames baptized by the priests of a Church whose fallacious dogmas she did much in her life to expose.

She was connected with the rulers of Russia. Speaking in 1881, her uncle, Gen. Fadeef, joint Councillor of State of Russia, said that, as daughter of Col. Peter Hahn, she was grand-daughter of Gen. Alexis Hahn von Rottenstern Hahn of old Mecklenburg stock, settled in Russia, and on her mother's side daughter of Helene Fadeef and grand-daughter of Princess Helena Dolgorouky. Her maternal ancestors were of the oldest families in Russia and direct descendants of the Prince or Grand Duke Rurik, the first ruler of Russia. Several ladies of the family belonged to the imperial house, becoming Czarinas by marriage. One of them, a Dolgorouky, married the grandfather of Peter the Great, and another was betrothed to Czar Peter II. Through these connections it naturally resulted that Mme Blavatsky was acquainted personally with many noble Russians. In Paris I met three princes of Russia and one well-known General, who told of her youth and the wonderful things related about her then; and in Germany I met the Prince Emil de Wittgenstein of one of the many Russo-German families, and himself cousin to the Empress of Russia and aide-de-camp to the Czar, who told me that he was an old family friend of hers, who heard much about her in early years, but, to his regret, had never had the fortune to see her again after a brief visit made with her father to his house. But he joined her famous Theosophical Society by correspondence, and wrote, after the war with Turkey, that he had been told in a letter from her that no hurt would come to him during the campaign, and such turned out to be the fact.

As a child she was the wonder of the neighborhood and the terror of the simpler serfs. Russia teems with superstitions and omens, and as Helena was born on the seventh month and between the 30th and the 31st day, she was supposed by the nurses and servants to have powers and virtues possessed by no one else. And these supposed powers made her the cynosure of all in her early

youth. She was allowed liberties given none others, and as soon as she could understand she was given by her nurses the chief part in a mystic Russian ceremony performed about the house and grounds on the 30th of July with the object of propitiating the house demon. The education she got was fragmentary, and in itself so inadequate as to be one more cause among many for the belief of her friends in later life that she was endowed with abnormal psychic powers, or else in verity assisted by those unseen beings who she asserted were her helpers and who were men living on the earth, but possessed of developed senses that laughed at times and space. In girlhood she was bound by no restraint of conventionality, but rode any Cossack horse in a man's saddle, and later on spent a long time with her father with his regiment in the field, where, with her sister, she became the pet of the soldiers. In 1844, when 14, her father took her to London and Paris, where some progress was made in music, and before 1848 she returned home.

Her marriage in 1848 to Gen. Nicephore Blavatsky, the Governor of Erivan in the Caucæus, gave her the name of Blavatsky, borne till her death. This marriage, like all other events in her life, was full of pyrotechnics. Her abrupt style had led her female friends to say that she could not make the old Blavatsky marry her, and out of sheer bravado she declared she could, and, sure enough, he did propose and was accepted. Then the awful fact obtruded itself on Helena's mind that this could not — in Russia — be undone. They were married, but the affair was signalized by Mme. Blavatsky's breaking a candlestick over his head and precipitately leaving the house, never to see him again. After her determination was evident, her father assisted her in a life of travel which began from that date, and not until 1858 did she return to Russia. Meanwhile her steps led her to America in 1851, to Canada, to New Orleans, to Mexico, off to India, and back again in 1853 to the United States. Then her relatives lost sight of her once more until 1858, when her coming back was like other events in her history. It was a wintry night, and a wedding party was on at the home in Russia. Guests had arrived, and suddenly, interrupting the meal, the bell rang violently, and there, unannounced, was Mme Blavatsky at the door.

From this point the family and many friends testify, both by letter and by articles in the *Rebus*, a well-known journal in Russia, and in other papers, a constant series of marvels wholly unexplainable on the theory of jugglery was constantly occurring. They were of such a character that hundreds of friends from great distances were constantly visiting the house to see the wonderful Mme. Blavatsky. Many were incredulous, many believed it was magic, and others started charges of fraud. The superstitious Gooriel and Mingrelian nobility came in crowds and talked incessantly after, calling her a magician. They came to see the marvels others reported, to see her sitting quietly reading while tables and chairs moved of themselves and low raps in every direction seemed to reply to questions. Among many testified to was one done for her brother, who doubted her powers. A small chess table stood on the floor. Very light — a child could lift it and a man break it. One asked if Mme. Blavatsky could fasten it by will to the floor. She then said to examine it, and they found it loose. After that, and being some distance off, she said, "Try again." They then found that no power of theirs could stir it, and her brother, supposing from his great strength that this 'trick' could be easily exposed, embraced the little table and shook and pulled it without effect, except to make it groan and creak. So with wall and furniture rapping, objects moving, messages about distant happenings arriving by aerial post, the whole family and neighborhood were in a constant state of excitement. Mme. Blavatsky said herself that this was a period when she was letting her psychic forces play, and learning fully to understand and control them.

But the spirit of unrest came freshly again, and she started out once more to find, as she wrote to me, "the men and women whom I want to prepare for the work of a great philosophical and ethical movement that I expect to start in a later time." Going to Spezzia in a Greek vessel, the usual display of natural circumstances took place, and the boat was blown up by an explosion of gunpowder in the cargo. Only a few of those on board were saved, she among them. This led her to Cairo, in Egypt, where, in 1871, she started a society with the object of investigating spiritualism so as to expose its fallacies, if any, and to put its facts on a firm, scientific, and

reasonable basis, if possible. But it only lasted fourteen days, and she wrote about it then: "It is a heap of ruins — majestic, but as suggestive as those of the Pharaoh's tombs."

It was, however, in the United States that she really began the work that has made her name well known in Europe, Asia, and America; made her notorious in the eyes of those who dislike all reformers, but great and famous for those who say her works have benefited them. Prior to 1875 she was again investigating the claims of spiritualism in this country, and wrote home then analyzing it, declaring false its assertion that the dead were heard from, and showing that, on the other hand, the phenomena exhibited a great psycho-physiological change going on here, which, if allowed to go on in our present merely material civilization, would bring about great disaster, morally and physically.

Then in 1875, in New York, she started the Theosophical Society, aided by Col. H. S. Olcott and others, declaring its objects to be the making of a nucleus for a universal brotherhood, the study of ancient and other religions and sciences, and the investigation of the psychical and recondite laws affecting man and nature. There certainly was no selfish object in this, nor any desire to raise money. She was in receipt of funds from sources in Russia and other places until they were cut off by reason of her becoming an American citizen, and also because her unremunerated labors for the society prevented her doing literary work on Russian magazines, where all her writings would be taken eagerly. As soon as the Theosophical Society was started she said to the writer that a book had to be written for its use. "Isis Unveiled" was then begun, and unremittingly she worked at it night and day until the moment when a publisher was secured for it.

Meanwhile crowds of visitors were constantly calling at her rooms in Irving place, later in Thirty-fourth street, and last in Forty-seventh street and Eighth avenue. The newspapers were full of her supposed powers or of laughter at the possibilities in man that she and her society asserted. A prominent New York daily wrote of her thus: "A woman of as remarkable characteristics as Cagliostro himself, and one who is every day as differently judged by different people as the renowned Count was in his day. By those

who know her slightly she is called a charlatan; better acquaintance made you think she was learned; and those who were intimate with her were either carried away with belief in her power or completely puzzled." "Isis Unveiled" attracted wide attention, and all the New York papers reviewed it, each saying that it exhibited immense research. The strange part of this is, as I and many others can testify as eyewitnesses to the production of the book, that the writer had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand. And yet it is full of references to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have, as to that book, a woman who was capable of storing in her memory a mass of facts, dates, numbers, titles, and subjects such as no other human being ever was capable of, or her claim to help from unseen beings is just.

In 1878, "Isis Unveiled" having been published, Mme. Blavatsky informed her friends that she must go to India and start there the same movement of the Theosophical Society. So in December of that year she and Col. Olcott and two more went out to India, stopping at London for a while. Arriving in Bombay they found three or four Hindoos to meet them who had heard from afar of the matter. A place was hired in the native part of the town, and soon she and Col. Olcott started the *Theosophist*, a magazine that became at once well known there and was widely bought in the West.

There in Bombay and later in Adyar, Madras, Mme. Blavatsky worked day after day in all seasons, editing her magazine and carrying on an immense correspondence with people in every part of the world interested in theosophy, and also daily disputing and discussing with learned Hindoos who constantly called. Phenomena occurred there also very often, and later the society for discovering nothing about the psychic world investigated these, and came to the conclusion that this woman of no fortune, who was never before publicly heard of in India, had managed, in some way they could not explain, to get up a vast conspiracy that ramified all over India, including men of all ranks, by means of which she was enabled to produce pretended phenomena. I give this conclusion as one adopted by many. For any one who knew her and who knows India, with its

hundreds of different languages, none of which she knew, the conclusion is absurd. The Hindoos believed in her, said always that she could explain to them their own scriptures and philosophies where the Brahmins had lost or concealed the key, and that by her efforts and the work of the society founded through her India's young men were being saved from the blank materialism which is the only religion the West can ever give a Hindoo.

In 1885 Mme. Blavatsky returned to England, and there started another theosophical magazine, called *Lucifer*, and immediately stirred up the movement in Europe. Day and night there, as in New York and India, she wrote and spoke, incessantly corresponding with people everywhere, editing *Lucifer*, and making books for her beloved society, and never possessed of means, never getting from the world at large anything save abuse wholly undeserved. The "Key to Theosophy" was written in London, and also "The Secret Doctrine," which is the great text book for Theosophists. "The Voice of the Silence" was written there, too, and is meant for devotional Theosophists. Writing, writing, writing from morn till night was her fate here. Yet, although scandalized and abused here as elsewhere, she made many devoted friends, for there never was anything half way in her history. Those who met her or heard of her were always either stanch friends or bitter enemies.

The "*Secret Doctrine*" led to the coming into the society of Mrs. Annie Besant, and then Mme. Blavatsky began to say that her labors were coming to an end, for here was a woman who had the courage of the ancient reformers and who would help carry on the movement in England unflinchingly. The "Secret Doctrine" was sent to Mr. Stead of the *Pall Mall Gazette* to review, but none of his usual reviewers felt equal to it and he asked Mrs. Besant if she could review it. She accepted the task, reviewed, and then wanted an introduction to the writer. Soon after that she joined the society, first fully investigating Mme. Blavatsky's character, and threw in her entire forces with the Theosophists. Then a permanent London headquarters was started and still exists. And there Mme. Blavatsky passed away, with the knowledge that the society she had striven so hard for at any cost was at last an entity able to struggle for itself.

In her dying moment she showed that her life had been spent for an idea, with full consciousness that in the eyes of the world it was Utopian, but in her own necessary for the race. She implored her friends not to allow her then ending incarnation to become a failure by the failure of the movement started and carried on with so much of suffering. She never in all her life made money or asked for it. Venal writers and spiteful men and women have said she strove to get money from so-called dupes, but all her intimate friends know that over and over again she has refused money; that always she has had friends who would give her all they had if she would take it, but she never took any nor asked it. On the other hand, her philosophy and her high ideals have caused others to try to help all those in need. Impelled by such incentive, one rich Theosophist gave her \$5,000 to found a working girls' club at Bow, in London, and one day, after Mrs. Besant had made the arrangements for the house and the rest, Mme. Blavatsky, although sick and old, went down there herself and opened the club in the name of the society.

The aim and object of her life were to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it. Hence she brought forward to the West the old Eastern doctrines of karma and reincarnation. Under the first, the law of justice, she said each must answer for himself, and under the second make answer on the earth where all his acts were done. She also desired that science should be brought back to the true ground where life and intelligence are admitted to be within and acting on and through every atom in the universe. Hence her object was to make religion scientific and science religious, so that the dogmatism of each might disappear.

Her life since 1875 was spent in the unremitting endeavor to draw within the Theosophical Society those who could work unselfishly to propagate an ethics and philosophy tending to realize the brotherhood of man by showing the real unity and essential non-separateness of every being. And her books were written with the declared object of furnishing the material for intellectual and scientific progress on those lines. The theory of man's origin, powers, and destiny

brought forward by her, drawn from ancient Indian sources, places us upon a higher pedestal than that given by either religion or science, for it gives to each the possibility of developing the godlike powers within and of at last becoming a coworker with nature.

As every one must die at last, we will not say that her demise was a loss; but if she had not lived and done what she did humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are to-day scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practised.

— WILLIAM Q. JUDGE

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THIS CLASS offers a definite method of progressive reading and study for individuals and study-groups of *Elementary, Intermediate, and Advanced* Courses. All lessons have for their basis the Secret Doctrine of the Ages, the Wisdom-Religion as first brought to the modern world by H. P. Blavatsky. The tuition is free but the students are asked to pay the postage for mailing the lessons.

Text-books used: Elementary Course, Set of fifteen Manuals. Questionnaires on Manual, *What is Theosophy?* and on main doctrines presented in other Manuals are sent to each student in the Elementary Course. Intermediate Course, *The Ocean of Theosophy*, by W. Q. Judge. Advanced Course, *The Esoteric Tradition*, by G. de Purucker. Valuable reference and study-books: *The Key to Theosophy*, by H. P. Blavatsky; *Occult Glossary*, by G. de Purucker.

Address all communications to:

SECRETARY CORRESPONDENCE CLASS, THE THEOSOPHICAL SOCIETY,
POINT LOMA, CALIFORNIA

IN MEMORIAM

MR. ANNA WICANDER, of Stockholm, Sweden, passed away on February 1. Her death is keenly felt throughout the whole Society, as one of the most energetic and loyal members of the T. S., a close personal friend of Katherine Tingley and our present Leader, and a pillar of strength and support to the Scandinavian Section of the Society. Since joining the T. S. in 1905 her work for Theosophy was unceasing. She was one of those rare characters of force and balance who used executive and literary talent with discrimination and commonsense, while her warm heart and generous nature always found right avenues for expression. Her work alone in translation of Theosophical books and articles from the English into Swedish merits grateful appreciation, and she will always be an example of one who lived unselfishly and in eminent degree applied our lofty Theosophical precepts. Stockholm Lodge will particularly miss her, for though in latter months her health had been failing and she had been unable to attend lodge meetings, her unwavering moral and financial support and keen interest were always assured her fellow-members.

To those who, striving against almost insuperable difficulties in a spiritual Cause, looked for help, her name, for nearly forty years, has symbolized those virtues which are an uplifting force. She could always be trusted. She could always be counted on.

Another devoted friend and member, Miss Alice Croft, of Cheshire, England, died on January 28, 1941. She was another who gave unqualified devotion to the Theosophical Cause she loved. Her own words, which we quote from an Egyptian play written by her some years ago, entitled 'The Unknown Warrior's Vision,' give her own outlook on that "change of location for the ego" which men call death:

. . . We are not bound by Death. There is
 No Death. What seems so, is a bubble on
 The stream of life. For ever we are free.
 Illimitable space and time and power
 Are ours, and ever swift and sure, to eyes
 Illumed eternally, the world is whirled
 To Light.

Books: Reviews and Comments

The Scales of Karma. By OWEN RUTTER. Andrew Dakers, Ltd. London. 5s.

MR. RUTTER states that in a recently published novel he tried to show how belief in Karma and Reincarnation affected the life of a girl who faced life alone and earned her own living. And although the twin doctrines referred to were not the main theme of his story, nevertheless they brought him a number of letters from readers asking for a fuller explanation of the doctrines of Karma and Reincarnation.

He further explains that *The Scales of Karma* was written as a personal statement rather than as an essay on Karma, that "it might be a help to others." He then fills two hundred pages with closely packed quotations in substantiation of his personal convictions that Karma and Reincarnation rightly understood and applied to every day life and its affairs can remove from the mind all suspicion of injustice or cruelty in the working of life.

These quotations are from the Old and New Testaments (confirming the operations of the Laws of Karma and Reincarnation), from the teachings of Christ, Lao-Tse, Krishna, and Gautama the Buddha, as well as from a long list of renowned thinkers of several thousand years last past to the present day, whose noteworthy lines in prose and poetry have been accepted as classics and as a guide to students of spiritual or intellectual content.

This book is a notable achievement of the purpose for which it was written; but somehow its reading intrigues one into joining Mr. Rutter's list of questioners with the hope that he will answer with another book. We should like to know why, in the nineteenth century, it was necessary for the two Masters of Tibet — Morya and Koot Hoomi Lal Singh — who were undisputed exponents of the Wisdom-Religion, with its twin doctrines of Karma and Reincarnation, to train a disciple for the promulgation of a Brotherhood

of Man, based on the inexorable Law of Divine Justice? By means of the organization known to the Western World as the Theosophical Society, founded by Helena Petrovna Blavatsky in 1875, the Western World was thus challenged to apply ethics as well as intelligence to daily living. Will Mr. Rutter explain why human beings in general seem to have been caught, since before the Dark Ages, in a backwash of inertia with a delirious hope of salvation either through idolatry or speculative offerings of coin, notwithstanding the presence in all ages and amongst all nations of such great Seers, Sages, and 'Saviors' as he refers his readers to hearken to if they would remove from the minds of men all suspicion of injustice or cruelty in the working of life? — ALICE COPELAND

A Dictionary of Clichés. With an Introductory Essay. By ERIC PART-
RIDGE. The Macmillan Company, New York. 259 pages.

ALMOST everyone who writes or speaks is likely to experience moments of irritation when he looks through this book and finds some of his pet phrases classified as clichés, those hackneyed expressions which the author asserts we usually use either because we are mentally lazy, uncultured, or inclined to a cheap love of display — we can take our choice! He also says, however, in his disarming and friendly 'Introductory Essay' that a body of learned men who recently met in conference to discuss the question could not agree as to what should and what should not be included in a collection of clichés; so the reader can consider himself in good company if he does not entirely agree with the author's selection.

The book includes outworn idioms and other hackneyed phrases, familiar quotations from foreign languages, and over-worked quotations from English literature. In every case the cliché is defined, and wherever possible its source is given together with the period during which the phrase or tag has been objectionable. This adequate but not ponderous scholarship naturally adds very materially to the interest and value of the book.

One had better not use any of the clichés marked with an asterisk, as these are considered impossible. Those with a query are only 'incipient'. Some the author considers 'obsolescent'; but

one notes a number which could even now be marked with a tombstone, and others that will undoubtedly have weeds growing on their graves within another twenty years, so rapidly are the old stock phrases being dropped and new ones coined, especially in this country.

Theosophists will do well to study this book carefully and then draw up an addendum of Theosophical phrases which are perilously near or already over the border-line. — H. S.

The Social Relations of Science. By J. G. CROWTHER. The Macmillan Company, New York. 1941. \$3.50.

IT was emphatically stated by those behind the Theosophical movement, and it was repeatedly affirmed by H. P. Blavatsky, that it is *no part of the Theosophical program* to establish a school of dilettanti engaged in curious but unproductive studies, but to initiate a powerful agency for the betterment of human conditions. Consequently Theosophists who wish to carry out this program must interest themselves in whatever interests humanity; and the bearing of Theosophy upon the social problems of the day must occupy first place. Now it cannot be gainsaid that science is a most powerful social influence and that it holds a prominent position today in human affairs. Theosophists therefore must of necessity devote a proportionate share of their work towards the consideration of science, especially in its bearings upon our social problems.

The present book is one of many now appearing which recognise the importance of this question, and we welcome it as a contribution towards the general trend of opinion setting in that direction. Its author is scientific correspondent of *The Manchester Guardian* and a well-known lecturer in the United States. He points out in his Preface that the present crisis has demonstrated beyond contradiction that science can no longer be studied in aloofness, for it is part and parcel of the life of humanity and a determining factor in the destiny of mankind. Whatever debate there may be as to whether the attitude of science is determined by our social ideas, or whether our social ideas are determined by science, there can be

no doubt that the two act and react on one another. Just now we are at a point where the influence of science upon social conditions is paramount. It is impossible to estimate as yet the vast extent of influence exercised by such discoveries as radio and the gasoline engine — to mention two of the foremost. Radio has broken down the isolation of communities, and enabled the most sequestered and most distant parts of humanity to respond simultaneously to the pulse beats of every other part. The internal combustion engine has enabled the small town to do its marketing in the once distant capital, and to realize that there is a world beyond Main Street; it has made the distance between New World and Old a matter of a there-and-back trip. Where will this end? How long will it take us to shed our old dress and don our new togs for life in such a different world?

Science, thinks the author, has made for social unification; but we think that, in working out the effects of this unification upon our social polity, he is unduly cramped by the catch-words of the day. He contrasts the individualism which flourished when men were more sundered, with the trend towards regimentation and 'dictatorship' which is fostered by the new unification; as though mankind were limited to these two alternatives. He has much to say on the meaning of the word 'freedom,' and asks whether the aspiration to freedom is based upon ideals or upon opportunities. Do we extol freedom because we venerate it, or because social conditions happen to have enabled us to enjoy it? Are the cherished American ideals of last century based on the fact that the people had at that time plenty of room to move and plenty of unexhausted resources to draw upon?

Mr. Crowther offers his book as a contribution to the materials needed for devising a new social polity for science. It is extensive, having nearly 700 pages divided into 83 short chapters. In it the author goes over the whole of history (as he sees history), and describes in parallel the advances of science and what he conceives to be the correlated social ideas. But Theosophists would say that his plan of the origin and development of mankind is far from factual, being indeed highly imaginative or even mythological. For he takes the view that mankind has evolved from the animal kingdom

through intermediate stages of semi-bestiality, and then through various stone and metal ages. We have such speculations (given as though they were historical facts) as that man stumbled upon the use of tools and fire, thereby developing his nervous system and brain. We have an evolution of morality, wherein man discovers that he can best help himself by helping others. We need a better foundation than this, if we are to plan for the future.

Theosophists would say that science and religion and social polity and our ideas in general have all suffered from an all-prevalent materialism, which can only be successfully combatted by spreading the true facts concerning the origin and nature of that Divine-human being called Man. The Frankenstein monster which we have created by our science may devour us unless we can counter it by the light of such knowledge and the power thereby conferred. Science has come to mean a knowledge of the agencies that multiply wealth, provide the means of material comfort, and confer a certain power over material forces. Its original meaning was Wisdom. Under the reign of a truer conception of science we might be able to work out a system of social polity which would not leave us floundering between the alternatives of tyranny or chaos. Man might evolve a kind of individuality which would strengthen, not counteract, his sense of solidarity and social obligation. There can be little doubt that the pressure of dire necessity will sooner or later compel him to recognise and call to his aid his own Divine resources. The labors of many earnest souls, like the author of this book, will contribute to the achievement of that goal, an enterprise in which we are all co-workers.

— H. T. EDGE

The World and the Atom. By C. MÖLLER and EBBE RASMUSSEN. Translated from the Danish edition, 1939, by Gerald C. Wheeler and Bernard Miall. George Allen and Unwin: London. 1940. 10/6.

BOOKS on the new physics are so frequent, and have been so often noticed in this magazine, that to review this book in any detail would be to tell our readers an oft-told tale. We must content ourselves then, for the most part, in giving it a hearty recommendation as being admirably adapted to suit its purpose—

that of giving a clear and orderly picture of the recent advances in physical discovery and theory. We understand that much pains has been bestowed upon insuring the accuracy of the translation, the aid of many assistants having been invoked; and the result has been a faultless rendering of Danish scientific terminology into its correct English equivalent. The treatment is chronological, detailing the history of intra-atomic physics from the beginning of this century to the latest available epoch; and there are also introductory and incidental references to the classical atomic theory of last century. Though the explanations are as clear as it is possible to make them, it is our opinion that they cannot be properly grasped without the foundation of a knowledge of elementary physics and mathematics; and that the very brief outline of introductory matter is inadequate to replace this need. We are taken in due order through Radium, Electrons, Roentgen rays, Radiation Quanta, the Bohr Atom, Atomic numbers, Intra-Atomic Mechanics, Isotopes and Transmutation, and the various newly discovered (or suspected) particles within the atom. There are some words on the bearing of the Uncertainty Principle on the theory of knowledge. It appears that the conditions of scientific observation preclude the possibility of ascertaining with perfect accuracy at once the position and the velocity of a moving body. In the case of molar motions the error thus introduced is so relatively minute that it has been overlooked; but in the case of intra-atomic physics it is so proportionately large that the need for taking it into account has been forced on our attention. This means that the line of demarcation between the observer and the observed has been shifted, so that the very senses with which we observe have now become themselves the objects of observation. As to Determinism, it is seen that, by the widest extension of its meaning, the whole universe may be described as deterministic, inasmuch as the principle of cause and effect prevails throughout. But materialistic science had claimed determinism within too narrow a sphere, and it is now seen that phenomena are in part determined by forces that lie outside that sphere, so that we may call them undetermined provisionally, and that without in the least abrogating the laws of cause and effect.

—H. T. EDGE

Anthropology and Religion. By PETER HENRY BUCK (Te Rani Hiroa). Published by Yale University Press, New Haven, and Humphrey Milford, London. 96 pp. \$1.50.

THESE 'Terry Lectures' were delivered at Yale University by Dr. Buck, author of *Vikings of the Sunrise*, a most interesting study of the migrations of the intrepid navigators from the Asiatic border of the Pacific Ocean, who populated the Polynesian islands as far east as Easter Island. In this new book he discusses the supposed origin and the spread of 'pagan' religious belief in the Pacific and its decline under the pressure of Christian missionary propaganda. In the last pages he describes the other reasons for the disruption of the ancient theocratic systems and the culture of Polynesia with its many admirable features — the devastating invasions of voyagers and traders whose greed, loose-living, and diseases demoralized and decimated the people. He assures us, however, that in late years much improvement is evident. This section is particularly valuable and instructive because it comes from an unusually well qualified source, an authority whose exceptionally advantageous standpoint enables him to take an unbiassed view.

Dr. Buck is professor of Anthropology at Yale and Director of the Bishop Museum at Honolulu, and is specially qualified to deal with the problems of the Pacific; not alone by his technical training and wide experience in that field but because of his mixed parentage — Irish and New Zealand Maori. The liberal tone of his writings shows that he possesses the unusual quality of understanding and sympathizing with the 'native' point of view as well as with that of the Western scientist. He does not regard the so-called 'superstitions' of the Polynesians as mere Folklore of savagery. Writing of the useful part the priesthood played he points out that in séances conducted in Western society "the spirit remains a vague unit with nothing to communicate for the good of society, and the medium remains an individual who is treated with suspicion and disbelief by the great majority. . . . The development in uncivilized society reached a loftier plane. The spirit became a god who conferred benefits upon his worshipers, and the medium became a priest of high standing."

He traces the origin of the gods to the deification of ancient

family or tribal leaders and explains that their images ('idols') were not really worshiped for their own sake but only as symbols of the unseen Powers. He shows that the native religion was not a mere cult of a cunning tyranny but was a binding force, a kind of social cement, which welded the people into a united community.

Dr. Buck divides his interesting study of the evolution of religion as illustrated in Polynesia into three chapters, 'Man Creates his Gods,' 'The Gods Create Man,' and 'The Death of the Gods,' and his reasoning is very satisfactory from the popular scientific standpoint. But when he claims that the Polynesian religious outlook is derived from the deification of ancestors we recognise the influence of the conventions of official Western anthropology which scorn the idea of 'supernatural' beings such as Gods or Demons. To the Theosophical student the ancestor hypothesis is only a minor factor in a much wider field. Dr. Buck speaks of the esoteric school that once arose in New Zealand and gives a brief account of its teachings of 'Io' the Creator, and the ten or twelve 'skies' over which he presided. To the Theosophist this is one of the Polynesian myths which indicate a derivation from the ancient Wisdom-Religion, Theosophy. (For more definite information our readers may refer to *THE THEOSOPHICAL FORUM*, April, 1939, wherein we discussed a Masonic pamphlet by G. R. Brookes of New Zealand, 'An Introduction into the Secret Mysteries of the Ancient Maori.') He suggests a common origin for those Mysteries and the Mysteries of Babylonia, Egypt, Mithras, the Grecian Cult, and Masonry. He says that while his instructor, an old Maori priest, felt that he could only impart 'shreds' of his knowledge, he gave a brief outline of the Cosmos, the evolution of the world and of human, animal, and vegetable life, etc., and spoke of the purifying pilgrimage of the soul to the 'Four-Square' Temple of Io, the Eternal, in the Twelfth Heaven. All this is akin to the teachings of the Ancient Wisdom-Religion, Theosophy. We feel that Dr. Buck would find a fuller interpretation of his studies if he had the advantage of a technical Theosophical foundation.

Dr. Buck closes with a severe castigation of the lamentable prostitution of modern science toward the wholesale killing of human beings, and declares that nothing but a revival of the spirit of reli-

gion as a guide to our faith in justice, goodness, and truth can save Western culture from sheer savagery. He writes, "If Christianity is any criterion of modern culture, the island communities of Polynesia are more civilized today than the masses in the great cities of Europe or America." — CHARLES J. RYAN

Time and Its Mysteries: Series II. New York University Press. 1940. \$2.00.

THE James Arthur Foundation for lectures on Time issued a series of four in 1936, which were reviewed in our number for June 1937; and this is the second series, containing lectures by D. W. Hering, W. F. G. Swann, John Dewey, and A. H. Compton. John Dewey considers the bearing of time consciousness on individuality. Time has been defined as divided duration, duration being the ever-flowing permanent, and time the fragmentary impermanent. In the same way we may regard human life under the form of unity and wholeness, or under the form of separate individualities. The other three lectures overlap and repeat to a considerable extent, and it will be convenient to treat them as one.

The treatment in these essays is partly historical, showing how the time sense has progressively increased in intensity with the growth of our western culture. It is with a sense of envy that we contemplate the blissful freedom of that native of India whose story is told here. He was at a railway station where there was only one train a day. He missed it because he was at his evening devotions. But he said: "What matter? If I have missed it today I shall catch it tomorrow." And now we move in split seconds, alternating between wild rushes to find time and intervals of boredom in trying to kill it. Time, it seems, may be regarded as one of a Trinity of abstractions, the other two being Space and Motion, inseparably blended, no one or two of them having meaning apart from the whole trinity. Our estimate of each is relative, not absolute; we can compare a second with an hour, we can find no fixed standard by which to measure either independently. Similarly we can find no fixed point of reference in space or ether, by which any one motion can be measured: we can only measure motions by their relation to

each other. It is impossible to establish a 'simultaneity' between events taking place on the earth and Sirius. With such subjects as this the lectures deal very ably and clearly; they will be informative to some, but others will probably find themselves more mixed up than ever.

However, all can profit by the description of the development of *time measurers, such as the pendulum clock and chronometer*. Navigation has made accurate clocks a necessity, and scientific research has split the second into as many parts as there are seconds in a year, while we require the light-year as a yardstick for our astronomical studies. Time is partly physical and partly psychic. We can run a planetarium backwards as easily as forwards, and in this sense there is not a grain of difference between past and future. But (says Professor Compton) in our psychic time sense past and future are radically different. Yet we can find in physics an analogy to this, by choosing some process which is not reversible, such as the disintegration of uranium; and as we find irreversible physiological processes in our own anatomy, he suggests that this may be an explanation of the irreversibility of time in our consciousness.

But in truth the whole subject is vexed by a multitude of fallacies and confusions. We assume time as an elementary indefinable, and then try to define it. We fluctuate between conceiving time as a form of extension and as a form of motion. We talk of traveling through time, and wonder how long it takes to perform the journey; which leads Mr. Dunne to his idea of serial time. Instead of moving in one mass, time may move as a series of currents flowing over one another like the layers of water in a river. Then there is the difficulty that we can never view time objectively so long as time forms an essential constituent of our own thinking process: to observe time, must we not stand outside it? And what does this mean, if not that we must attain a different order of consciousness?

Time implies the notion of succession, and it is clear that we cannot eliminate succession from our thinking process. Yet, comparing the present with the past, we can see how human powers of conception have enlarged, and this gives reason to suppose that they can enlarge still more, as occasion demands. It was only by degrees that the human mind adapted itself to the ideas of space,

time, and motion of the Newtonian physics. Now we are called on to adapt ourselves to the ideas of space, time, and motion as conceived by Einstein. Perhaps our grammar books will provide us with new forms of adverbs to replace the familiar When and Where.

— H. T. EDGE

The Religion of Solidarity. By EDWARD BELLAMY — With a Discussion of Edward Bellamy's Philosophy by Arthur E. Morgan. 1940. Antioch Bookplate Company, Yellow Springs, Ohio.

THIS brochure, Mr. Morgan states, contains the entire essay on 'The Religion of Solidarity' written in 1874 by Mr. Bellamy while a young man of twenty-four. It contains the same original thinking which produced *Looking Backward*. Although at times a somewhat confusing use of words clouds the issue, it is evident that Edward Bellamy's philosophy and religion held firmly to the principle of human solidarity. But there should be no confusion in the mind of any reader that as a philosopher, social reformer, or writer of fiction, Mr. Bellamy stressed the difference between individuality and personality. He knew.

— A. C.

Nature in the German Novel of the Late Eighteenth Century: 1770-1800. By CLIFFORD LEE HORNADAY. Columbia University Press, 1940. \$2.25.

WHEN an author is a specialist on a given subject very little may be said except in appreciation of a faithful presentation. Mr. Hornaday's style not only gives vitality to works of German novelists of the late eighteenth century but preserves with eloquent appreciation the soul of man forever seeking its own identification with Divinity — in this particular book through Nature. It is soul-satisfying reading for every generation of whatever century or race.

— A. C.

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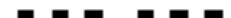
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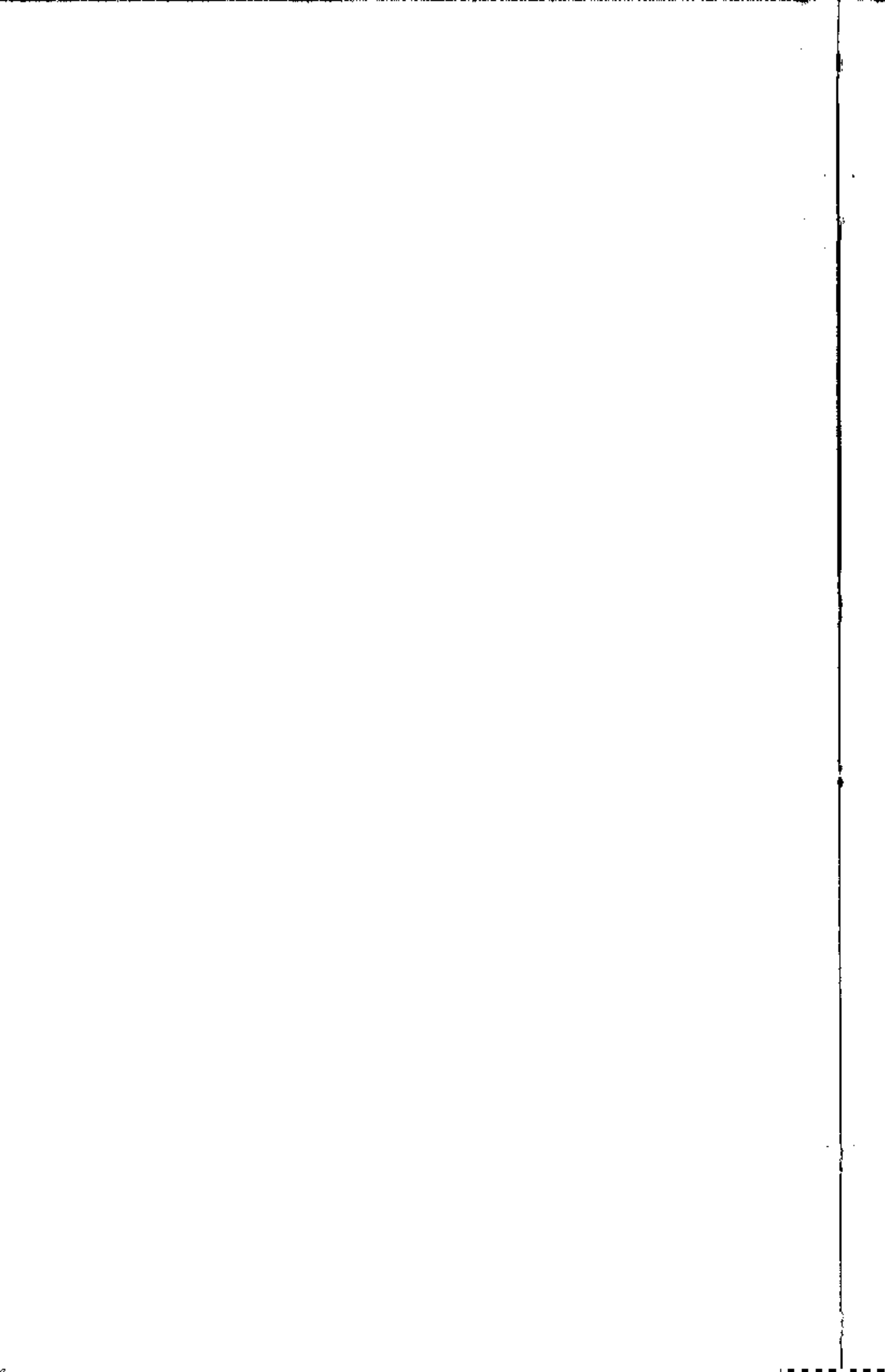
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JUNE, 1941

AN ATTITUDE OF BALANCE AND VISION

IT is true that the world is in a saddened and anxious state. But mark you, I think it unwise and spiritually and psychologically unwholesome to emphasize this, for it raises none to higher things but depresses courage, the courage to meet life and carry on in a higher and nobler way. See the beauty in and behind things, see the beauty in your fellow men; see likewise the ignominy and the ugliness in life, although do not let these latter depress you or discourage you. There is no reason to lose our calm, our inner peace, in order to become like unto them of the mobs, passion driven, governed by prejudice. Such an attitude will not help us or those who suffer. But we can send forth into the world thoughts of courage and hope and an optimistic looking into the future, founded on our own blessed God-Wisdom: that no matter what happens through man's folly or infamy or infidelity to his spiritual inner God, to his spiritual Essence, there are always right and justice which will ultimately triumph over all. The only thing is to be sure we are on the side of right and justice — and we cannot always judge by appearances.

An English poet, Browning I think it was, expresses this thought,



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albeit in the theological language of the time when he said: "God's in his heaven, all's right with the world." Those who do not like this optimistic outlook and conviction and who are trying to get down into the arena of hysteria and discouragement, mock at it; and yet every sane man who keeps his mind cool and clear and can think for himself realizes full well that the mightiest forces in this world are cosmic right and cosmic justice, and they in the long run will always prevail. There is no need to be discouraged. Avoid hysterias; or again on the other hand avoid running at one and the same time with the hares and chasing with the hounds, which is what we all do more or less. Have your own convictions and sometimes hide them if it is not wise to shout them from the housetops; but keep your own heart upright, in love with love, hating hate, always standing up for justice and innate right. Only be sure that when you stand up you are not standing up for the propaganda-atmosphere around you, but for something that you in your own heart know to be right and true.

It would be a sorry thing indeed if there were naught to our world but what we see around us today, or have seen at particular intervals during the past; but every time and always the conscience and the sense of justice of mankind have proved supreme over all and risen above human feelings and follies, and marched onwards and upwards to balance and harmony. Don't be down-hearted or discouraged or think the world is going to the devil because you don't like what is going on. You have a right to like it or to dislike it. But be sure that you, as an individual, on your part do not add to the hatred in the world, to its discouragement and unhappiness. That is my point.

— G. DE P.



Religion *per se* is an expanding consciousness through endless time of a man's utter oneness with all that is, working marvels of reformation in his character.

— G. DE PURUCKER

The Crest Wave of Evolution*

KENNETH MORRIS

Ym mhob gwlad y megir glew. — *Welsh Proverb*

(In every land heroes are nourished.)

WOULD anything be more pernicious than History "as she is taught"? The aim is national self-glorification; brag is the informing spirit; the motto: We are THE people. Of old time, *our* fathers were ever eager to take on from three to ten foreigners singlehanded; and thrash the lot for the glory of —— (write in the name of your own country). Evolution, since time began, has been patiently plotting the production of Us; and working for that consummation with exemplary industry. We write large our Crécys and eliminate our Patays; fling what pitch comes handy at the ancients, and paint modernity in gorgeous colors. Yet when you and I, and all these nations

Behind the veil are past,
Oh, but a long, long while the world shall last,
Which of our coming and departure heeds
As the Sea's self should heed a pebble cast.

This "so-called" twentieth century is not the culmination of time; nor our civilization the final fruition of the ages. Evolution has had vaster designs than the production of Birmingham, Essen, or Chicago. Athens in her day was more glorious than England; little Florence than all vast America. Sweetly we think ourselves a superior or supreme race; our neighbors but foils to our splendor, and past ages its preparation and tedious ushering in. Tut! we

*This article first appeared in *The Theosophical Path*, October 1915, as one chapter of a series entitled 'Golden Threads in the Tapestry of History.' This subject 'The Crest Wave of Evolution' was used by the late Dr. Morris as the title for a further series, given as a course of lectures at Theosophical Headquarters, Point Loma, California, in the years 1918-19. They were published in *The Theosophical Path*, March 1919 to July 1921 inclusive. — Eds.

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are no better than we should be: every dog has its day, and every nation.

Humanity is the Superior Race; humanity is the greatest of the nations; the history that counts is that of the human soul. Be patriotic of humanity in God's name; and you shall come at last to be rightly patriotic of your own land! The consummation of the ages is ages ahead; and all mankind is to take part in it. No people but has been in its turn, or shall be, the Chosen People: chosen by the Law to lead mankind for awhile, and to stand to its age as Messenger of the Gods. And each is at all times the vehicle of a National Soul: wherein participating, all individual souls may learn some lesson not to be learned elsewhere, and gather riches of experience proper to that age, race, and clime. Not Palestine is the Holy Land; but Europe, Asia, Africa, America, and the Islands.

Consider how the young idea learns to shoot in these nations of ours; and acknowledge that the seed of warfare is sown in the schoolroom. Down with your superstitions anent "natural enemies," "superior races," and all such twaddle! — that splendid virtue, patriotism, was never meant to be the silliest of the vices. But until we have sane teaching of history, that is what it will tend to be. The English child imbibes from his schoolbooks belief in England's eternal pre-eminence. He sees Hengist or William laying the foundation-stone of real history; and all thereafter, England looming a mountain among molehills: "first in arms, in art, in song," as patriotic Mrs. Cook naïvely puts it. He dreams not that his pet idea would be contested elsewhere: all Frenchmen, Spaniards, Dutchmen, and the like must realize it, of course — all *sensible* Frenchmen, etc., at any rate. Yet but cross the Pas de Calais, and what shall you find? Exactly the same opinion, as indelible and as universal; but about France. — But without doubt, all the world recognizes the supremacy of the France! England has had a Byron, a Shakespeare, and a Bulwer; Italy a Dante, a Tasso; Spain a lone Cervantes; there have also been great names in Germany. But we — our names are uncountable! Others have won victories, yes; but consider the so glorious, so innumerable victories of the France! — Pass Alps, Vosges, or Pyrenees, and

you are to hear the same tale three times more; but with differences of names and in the way of telling it. The Italian stares, if you compare another nation with Italy; for your thorough-going Teuton, all good things have been essentially Teutonic; all great men (from Jesus to Shakespeare, accidentally born abroad) have been eaters of the sauerkraut. Spain, too, has a lofty peninsularity (as someone calls it) of her own; and so on. Perhaps youthful Liberians and Guatemaltecs are taught that God created the Republic and the universe on one day, and was Himself the first President of both.

There is a sure way of exalting your own nation at the expense of others; it is delightfully ingenious, and popular too — almost universal. Pick out the midnight of your own history, and the midnight of your neighbor's, and forthwith crow lustily: how much brighter is the sunlight here than the darkness yonder! But the sun shines upon the just and unjust; none may claim a monopoly; or, properly, a greater share than his fellow's. And you cannot set so high a hedge on your horizon, that it shall prevent him setting here and rising yonder. You that hate England shall be a very John Bull in your day, and learn better; you that hate Germany shall sing *Deutschland über Alles* over your beer. Spain, America, France, or Italy; Turkey or Russia or Siam — it is great glory to be born a son of any of them; it is great glory to be born a son of this Earth: a matter for soul-swelling patriotism! For every land has nourished heroes: no nation has been, but was raised up to do mighty deeds; to win realms out of the unknown for humanity, and provide fields for the experience of the soul.

I doubt if, in the long run, and when all their story shall have been told, it will be found that the sun has shone more on one nation than on another. My morning may be dark midnight with you; but I will not puff myself up on that account. Or in my mid-winter, you may be reveling in golden and blazing days; do not exalt yourself because of that! Days and nights are in store for the one and the other of us, summers and winters. Nay, on those nations of whom no dawn nor noon is recorded, but only dark night or insignificant twilight always, who shall dogmatize? Who shall sit in judgment on them? Of the ages that have been, we

know but a paltry few millennia; beyond which stretch vast, dimly glowing, indistinguishable vistas wherein all things are possible. There were Celtic centuries and splendors before the Latins rose, or the Teutons; wonders in Scandinavia before a Goth had set foot in Germany. There was mysterious Etruria before Rome; Mycenae before Athens; and before Mycenae, the Isle of Zeus and Minos. Again, we do not know how many hundred years a nation must be allowed to be in embryo, and not yet born. It was more than eight centuries after Hengist, before England really was England; and more than eleven before her mind, under Elizabeth, was fully incarnate. The Turk is too young to be judged, being but six centuries from Osman; and one should give Mexico a thousand years from Hidalgo, before condemning her. Nations are not born in a day. For the nine months of a man, perhaps we should allow nine centuries for a race; and something more than that, before judging what real message it may have for the world. That it has such a message, be sure; otherwise, why should Mother Nature have been at pains to evolve it? When patriotism and brotherhood are understood, we shall go about to help and foster, not to criticise or conquer.

Nations are fields and orchards in which we labor; we, the souls, go from one to another, sowing and reaping what is native to the clime. There it will be figs and pomegranates; here, apples and delicate berries. Or better, they are entities like ourselves: bodies and souls, as we have seen: greater selves of which we form a part, for the time being; and are made one with them for our own good, and, if we behave ourselves, for theirs. What an excellent economy it is, that provides these two lines of evolution, the racial and the individual! In the one, hereditary characteristics and types are evolved; into which the incarnating soul, that belongs to no race, dips, and acquires there a new flavor or color; then passes on to dip and acquire elsewhere. Everyone of us is a child of his nation, and something more: a Latin or Slav or Saxon, modified by the old experiences of his own soul. Therein lies our chance to serve our nations: the great man is he who brings into the consciousness of his race, noble qualities that were no part of it before. Consider what splendid un-English and un-German things, Shakespeare and

Goethe brought into England and Germany: shining aspects of Greek, Latin, or Celtic genius of which their predecessors knew nothing: instinct for light and form and style; radiant and mystic imagination; by which things, not evolved within the racial heredity, all Englishmen and Germans have been potentially the richer since. We all have it in us to give such great gifts, would we but find and give them.

Where were the Shakespeares and the Goethes, when Europe was all forest primeval, and the sites of Weimar and Stratford unreclaimed waste? They were not, you reply; they had not begun to exist. Oh yes they had, we answer; *ex nihilo nihil*; the mind that made Hamlet was a long time in evolving. They were elsewhere, simply. Humanity is a school, with all grades and classes: there be sixth form scholars, and little fags and dunces of the first. Has it occurred to you to consider the rise of empires and the great periods of culture, in the light of reincarnation? Some desert tribe or slumberous city somewhere, is seized on by enthusiasm; a prophet has arisen among them, and set them busily thinking, perhaps aspiring. There is a new mental tension; the inward atmosphere vibrates a thousand times more quickly than of old. The children conceived and born under this influence are of a more awakened type than their parents; their children than themselves. An impulse has been given to the race, which, while it lasts, calls ever a more advanced class of souls into incarnation there. In a few generations, great geniuses are coming in; and this is the Chosen People, at the head of the world. The sixth form scholars are incarnating there *en masse*: that is the interpretation of it. It is they who are the Chosen People, the advance guard of humanity; they may be Greeks or Romans, Arabs or Chinese or Englishmen; it all depends on the age. Sometimes they will need an eastern, and sometimes a western heredity; sometimes a northern and sometimes a southern. Civilization will flourish wherever that need may take them, and wilt elsewhere.

We talk glibly of the Stone Age; there never was one, and there never was not one. In the days of Cromagnon or Neanderthal, somewhere or other on the globe, court-balls were being danced, all elegance, courtesy, and fashion; somewhere or other grand pic-

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tures were being painted, grand poems sung. Now, while we see raging about us all the

Blessings unnumbered that follow
In civilization's train,

there are still unfortunates in the wilds — savages, barbarians and heathen — who must do their insignificant slaughtering with mere clubs and tomahawks and boomerangs. — Well, let us leave the sarcasm to them; we have left them little else. Let us beware: there are courses also that bring about the downfall of civilizations, and drive the Chosen People to incarnate elsewhere.

They are always coming and going, in fact; would you read their deeds in history, you must fix your gaze on no one land or race, but be prepared to follow their migrations. That land is great, where most they congregate; that empire declines, when they have had enough of it, and begin to depart. National hegemony cannot be won or lost in war; it does not mean, to have the largest army or navy. That nation possesses it naturally, whose aspirations lure to seek birth in it the aristocracy of souls. Not the aristocracy alone, either: but all those souls most thirsty for outward and vivid experience; before them, or with them, go the Light-bearers. But they will not stay longer than it shall profit them; who would be a London clerk, or a Wall Street broker, for more than half-a-dozen lives in succession? Asiatic ages follow the European; and European the Asiatic.

One continuous period of civilization did not endure through the several millennia of ancient Egypt. Culture had risen and fallen at least three times before Psamtik and Cambyses: there had been three separate empires; three great ages of progress, and between whiles, many centuries of somnolence, disorder, and decay. Just as a wing of the Chosen People came into Roman Italy, and then departed; appeared in Medieval Italy, and disappeared; and now again is coming into modern Italy; so, on a vaster scale of time, were its goings and comings in ancient Egypt. What was ebb-tide of power and culture there, would have been flood-tide elsewhere: perhaps in Mesopotamia, China, or India; who knows? — perhaps in forgotten Europe itself. No one land at a time can hold the

whole influx, or monopolize the Chosen People; whose coming vivifies rather a great section of humanity in each age: as Christendom, or the Altaic Race, or the Moslem Religion. But in every century, it seems, one land and language will be elected as the vessel of especial glory; the light-bearers most cluster there, and there rests the real hegemony for the time being. Thus in the days of Greece, Athens for eighty years was heart and crown of Hellas, and Hellas of the world; but Athens gave way to Sparta, Sparta to Thebes, and Thebes to Macedon. There were great Greeks out of Athens, even in the age of Pericles.

Now to follow the wanderings of the Chosen People, so far as we may, down through history. Greece lasted, after a fashion, until the death of Alexander; and we are not to look for her successor in Ptolemaic Egypt, though a wan light shone there awhile, but in the Magadhan Empire in India. Alexander died in 323; Chandragupta established his power in 316. Megasthenes, sent by Seleucus as his ambassador to Magadha, has left us an account of the Hindûs of that age. He is full of admiration for the excellence of their government, the prevalence of order and contentment; the absence of slavery, the valor of the men, and the high state of morality. "In bravery they exceeded all other Asiatics; they required no locks to their doors; above all, no Indian was ever known to tell a lie. Sober and industrious, good farmers and skilful artisans, they scarcely ever had recourse to a lawsuit." The culmination of the age came in the reign of Chandragupta's grandson Aśoka, the Constantine of Buddhism—with a difference. He reigned from 264 to 223 B. C.—a grand benevolent monarch, spreading the truths of Buddhism far and wide by peaceful missionary effort; and with Buddhism, spreading his own schemes for the upliftment of the people. This is one of the brightest of the Golden Threads: forty ideal years over a vast empire, and all bright and inspired peace: a time during which souls, incarnating, had leave to gather the best out of a heredity naturally mystical and philosophic, under the influence of marvelous revelations of truth.

When Aśoka died, T'sin Che Hwangti was uniting the remains of old feudal China into a strong empire; and the Crest Wave of

Evolution was rapidly rising there. In 206 B. C., the Han Dynasty began, and with it an age of unprecedented splendor, artistic, intellectual, and military. This reached its acme in the reign of Wuti, from 140 to 86 B. C.; then began to wane a little; but before the light passed to Augustan Rome, in B. C. 31, it had shone at Ujjain in India during the reign of Vikramâditya, the golden age of Sanskrit drama. At Rome it shone undiminished until the death of Augustus in A. D. 14; these dates, of course, are but landmarks and general indications; they are not to be taken as watertight, so to speak. Between Augustus and the Flavians, Kanishka was reigning at Gândhâra, and holding the great Fourth Buddhist Council there; some of the greatest of the philosophers known to us were present. Contemporary with the Flavians, and before the light returned to Rome with the Five Good Emperors, Mingti was on the Dragon Throne, Buddhism was introduced into China, the Eastern Hans were at the top of their glory, and Panchow's armies were camping victorious on the shores of the Caspian. From about 100 A. D. we are to look for the Crest Wave in Italy again during the eighty rich and peaceful years of Nerva, Trajan, Hadrian, Antoninus Pius, and Marcus Aurelius; nor had it passed entirely from the Roman world until about the beginning of the fifth century; since the late second, the third, and the fourth saw the lives of such great ones as Ammonius Saccas, Plotinus, Porphyry, Julian called the Apostate, and Hypatia. In the Roman centuries, it will be noted, the light was always errant, never stationary: now Spain, now Italy, now Illyria, or the East and Egypt, would be producing the greatest minds. In general, it passed from west to east, ending in Alexandria; if one were asked for the event that marked its extinction, one would name the murder of Hypatia there at the end of the fourth century; Julian had died a little earlier, having failed in his grand attempt to save the empire from itself. One can hardly tell to what extent it may have risen and shone in Sassanian Persia, where there was at least imperial power and some splendor during the two following centuries; and we are to see a certain mystical star rising among the Celts of Britain when the legions had been withdrawn. A star only: "a luminary appropriate to night"; night it was to be, in Europe, for a matter of eight centuries at least.

It is in the Far East now that we must look for the day-spring.

China, like Rome, had been suffering dire confusion at the hands of northern barbarians: the old Han empire had been broken in fragments some two hundred years since, and civilization was no more than a memory. Then, in 420 — ten years after Honorius had abandoned Britain: just, that is to say, when the Western Empire was in the midst of its fall — China, having come to the end of hers, caught hold, drew breath, steadied herself, and began to climb. The northern provinces were apparently lost forever; now she resigned herself to the loss of them, and fashioned her a throne anew on the banks of the Yangtse; there, in comparative peace, she began all over again to dig the foundations of civilization. For a hundred and thirty years the light waxed and was splendid in Southern China; long before it waned there, it had risen also in Korea; and before Korea had declined, it was shining in Japan. In 618, when the Japanese Age of Suikō had still some dozen years to run, the sun rose again in China with the incoming of the House of Tang; then began the most glorious period of Chinese history — perhaps of any history. It lasted, with minor fluctuations to Japan, again for about thirteen decades; ending at the time when, far westward, Mansur was entering upon the Caliphate, building Bagdad, and ushering in the Golden Age of the Abbassids there.

Thence on for about five centuries, the history of civilization is concerned only with the Moslems and the Altaic peoples. In 420 or thereabouts, the light, which for the previous eight centuries seems to have been wavering between Europe and Asia, definitely betook itself to the latter; leaving Europe all in the dark, or nearly so, until another cycle of eight centuries should have passed. This Age of Asia forms a cycle complete in itself; a chapter or volume of world-history, apart and separate, with "here beginneth" and "here endeth" duly set in their places; it is not like this modern volume, to which we have yet to see *Finis* written; nor the ancient, whose first leaves have been torn out and lost. We shall therefore deal with it at some length later, hoping such a study may be profitable. It is just the period of history least generally known in America and Europe; and, since the whole of it is accessible, it is just the period in which one can discern best the action of Cyclic

Law. Here we shall see Karma operate, if anywhere; here we shall be forced to attribute the effects to their causes.

Meanwhile to note the fittings hither and thither of the light during the current Age of Europe. With the dawn of the thirteenth century, and while the Star of Asia was still some seventy years from its setting, the first day-gleams appeared above the horizon that separated Islamiyeh from Christendom: when Provence, kindled by Moslem Spain, was spreading the infection of learning and romance through France, and nourishing within herself the Albigensian heresy, the seed of the Reformation; and when Frederick II was waking Italy with Saracen learning from his Moslem kingdom of Sicily. That was the beginning of the second Italy: Dante, the first great poet of Christendom, was born some sixteen years after the death of Frederick; Petrarch and Rienzi early in the following century. Note these significant dates: Frederick, the great transmitter of civilization, died in 1249; Bagdad was taken by the Mongols, and the back of Islamic culture broken, in 1258; Dante, the first flush and glory of the European dawn, was born in 1265; Kublai took Hangchow, and smashed the civilization of the Orient, in 1268. A momentous decade, truly!

But the period of transition was to last for some two centuries longer, and there was another decade as momentous to come. Persia was still producing great poets; Egypt was still fertile of lovely architecture; Mongol China was producing a rich drama, and an art not inconsiderable in its way; Granada had still the most polished court in Europe; and the Ottomans were rising to the position of the strongest military power in the world — and with a culture of their own, by no means to be despised, that showed no signs of waning for perhaps four centuries. But there you have the anomaly of the Ottomans: an Asiatic power, whose glory was all in European days; a race mainly European in blood, with culture and religion entirely Asiatic; an empire astraddle over the boundary line of the two continents. Indirectly, they have conferred two inestimable boons on Christendom: when they took Constantinople, and drove Greek learning to the more fruitful soil of Italy, causing the Renaissance; and when Suleiman kept Charles V so busy, that

he had to forgo his plans for stamping out Protestantism in Germany — thus saving the Reformation.

Constantinople fell in 1453; and the seeds of culture, that had lain barren there so long, sprung up in a single night in Italy, like Jack's beanstalk, and veritably did provide Italians with a ladder to the skies. A Lorenzo the Magnificent now, played the part of Frederick II, but more peacefully and elegantly; there was no need to take up arms, or force the new light on the Cinquecento. Forty years of Florentine splendor bring us to that second momentous decade we foretold just now: the fourteen-nineties. Decade? — everything happened in two years — 1492-3. Then Jami died, the last great star of Persian poetry; then Granada fell, and the last gleam of Moslem civilization in the West. Then, too, died Lorenzo dei Medici; whose death marks the close of the Italian, the first and most brilliant of the national cycles of Christendom; as the fall of Granada marks the inception of the second, that of Spain. Then, most portentous happening of all, Columbus discovered America: heralding a cycle not merely national; a major racial cycle hardly yet past its dawn.

Almost all thought, progress, art, and material might, have been with Christendom since. It is not our province here, to follow the European national cycles: the story of them is easy of access. Now there has been a clear hegemony with one nation, coincident with the heroic age of another; now it would be rather hard to choose between two or three. Italy, Spain, France, Germany, and England, have all in their turn been in the van; each holding pre-eminence, in power or culture or both, for about a century, then giving place almost imperceptibly to some other. Holland, Sweden, Flanders, and Portugal, too, have had their great ages; Russia has loomed gigantic, protean, disquieting: perhaps to her, of all others in Europe, this twentieth century is to belong. Ah, there would be no jealousies, if we understood these elementary facts: the glory of one is the glory of all; you cannot win anything at the expense of another. Every nation is an organ of the Mighty Mother, through which she will function in her own time. War is more than criminal; it is damnable tomfoolery.

And now we have seen America arise, prophetic of great things

millennia hence: of a New Race whose seed is hardly sown; of a new order of ages. And is not Asia stirring in her sleep toward awakening? Is not the rise of Japan significant; and the uneasy tossings and mutterings of China, Persia, and Turkey; the birth of men in India, such as Bose and Tagore, who can hold the attention of the world?

Significant, yes; and of this: that evolution is cyclic; that there is no superior race; that you must beware how you look down on any man; that Brotherhood is a fact in Nature, more inescapable than gravity itself, or any other merely physical law. You must beware how you look down on Asia, or imagine that the scepter has passed from her forever; or that it will never fall from our hands, who have grasped it none too nobly these last few hundred years. Europe was in Obscuration, lying fallow, for a thousand years while the higher human activities were centering in Asia; the most advanced egos of the race, the Chosen People, as we have called them, were mainly seeking experience in Asia during that time; as now they are in America and Europe. If there had been no traces of them in Europe of old, we might think the Gods had finished with Asia forever, and would dwell with Christendom henceforth. But that is not so: the light passed from Europe to Asia with the march of Alexander eastward; and perhaps again with the march of Julian; before the last great Asiatic Cycle it had been in Europe, in Greece and Rome. And we do not know what glories there may have been in prehellenic Europe: we have but dim, magnificent legends from Ireland, from Wales, from Scandinavia, to say that forgotten glories there were. And then again, we know that the light came into Greece from Asia and Egypt (which has always been parcel of Asia rather than of Africa); we know — a shadow of knowledge — of mighty Asian empires earlier than Greece: great Babylon; Chaldaea, wise in secret beautiful things. And there were Preconfucian periods of progress in China; and in India, Vedic ages of unguessable antiquity, when human thought approached divine thought, and philosophy attained heights it has never passed since. And then there were ancient ages in the Americas: splendors in Peru, Guatemala, Yucatan: which also belong to the main stream of history, since we, the souls

of men, were present and busy in them; but which we cannot place now, or fit them into the general scheme. So, if there are gaps occasionally in our record, there are also these wide domains in the Hesperides whence the gaps might be filled. Enough has been set forth, I think, to show that there is always a high civilization somewhere; and to suggest that there always has been. It is less easy to believe in the apelike ancestor theories of the pseudo-scientists, when you know that humanity has not really grown much in the last two or three thousand years: that in all qualities of mind and heart there have always been people on earth to equal, and often to surpass, ourselves. Of course if you measure civilization by its mechanical appliances, I suppose we are supreme, at least in historical times. But this is a false standard; in so far as they obscure the real issues — and this is the important point — our inventions are not good, but positively harmful. We should measure by souls, not guns.

SONGS LIKE FLOWERS

Now let them fall: my songs that were like flowers.
 In the Winter silence let them be covered with snow.
 I must forget those far, bright April bowers,
 And my sweet dreams. With my songs I must let them go.

So brief they were, and frail, in a world that is fleeting!
 Like pageantries of Spring that quicken and die.
 My songs like flowers a little while were beating
 Their May-fly wings against the eternal sky.

And now I must let them go, seeking a duty
 In silence, hearing a voice that is Silence call:
 Seeking and finding and serving a greater Beauty
 That lives in the deep, compassionate Heart of all.

— G. CARDINAL LE GROS

INVITATION TO THE TEMPLE — V

Condensed from a lecture
given at Point Loma, California

The Symbology of the Seal of the T. S.

E. V. SAVAGE

THE subject I have chosen for this afternoon could cover a vast field; but I have selected four symbols only: the swastika, the serpent, the interlaced triangles, and the Egyptian tau or ansated cross. I shall endeavor to give you a few general keys to their symbolic meaning, as a detailed study of each could easily occupy an entire afternoon's lecture; and then I shall show how these combine to form the Seal of the Theosophical Society.

A true emblem, one rooted in the Wisdom of the Ages, should contain in its interpretation all aspects of what it stands for; and you will see that the T. S. Seal carries in its meaning the vast range of Theosophical doctrine.

ITS PRACTICAL APPLICATION

Today's subject might seem a far cry from the so-called "practical problems of living," but I shall endeavor to show that the Wisdom that these symbols contain is very close to the living of our daily lives. A Theosophist is often asked what is the value of studying ancient religion, symbolism, the histories of by-gone peoples, the future of the Race, etc. I think of the Theosophical conception of man as being really *consciousness*, which should not be such a far-fetched idea even to a non-Theosophist. You don't have to be a Theosophist to realize that very little of *you* is your physical body; it plays little part in your spiritual and intellectual life, (unless you should be ill, when it is sometimes difficult to remove the consciousness from the body!) And you certainly realize that what you love in your friends is something quite apart from the physical part of them. In other words, it is your

consciousness that you live and function in — which indeed is you yourself.

So then I realized that man actually extends, both in time and space, as far as his consciousness can go; and when we study the Wisdom of the ancients as we find it in history, symbolism, literature, or archaeology, we are expanding our consciousness to embrace those egos of olden times. When we study the destiny of the human race in future aeons, we are expanding our consciousness into the future. When we study about the stars and the sun and other solar systems, we are expanding our consciousness out into space. Now, what do you suppose happens if students all over the world are also studying these subjects in their various aspects, each one expanding his consciousness (which is himself) in space and time? Don't you think these different consciousnesses must merge to a degree, thus proving that in the higher immortal part of man, each one of us is not separate from another? I shall presently show how that is illustrated in our Seal. I fully believe that widespread interest in and study of such lofty subjects would in time, because of this merging of the consciousness of one with another, do away with that spirit of 'separateness' which is the heresy of the present age. To me that is a very practical problem, closely affecting our every-day living.

FOUR TYPES OF SYMBOLISM

In a series of articles by Dr. Henry T. Edge, published in *THE THEOSOPHICAL FORUM* during 1936, entitled "The Universal Mystery-Language," he states succinctly the part that symbols play in giving expression to truth. He says:

There are certain broad general truths which transcend the power of expression in ordinary verbal language; and this must necessarily be the case. For verbal language is the instrument of a certain portion of the mind which has limits; the knowledge of which we are speaking relates to powers of the mind which transcend those limits; and therefore they are beyond the power of words. Such profound ideas are expressed by symbols; the full meaning of these symbols has to be grasped intuitively by the exercise of higher faculties of the mind; but we can approximate to such a comprehension by studying the various meanings which the symbol conveys, and holding all these mean-

ings in the mind, until finally we gain some sense of the real underlying meaning.

I think of four general types in symbology: (1) Universal symbols which have come down to us from the mists of history (and it is some of these that we shall study today). (2) Symbolism in the mind of an artist which he portrays in color or sound, expressing his ideas in concrete form. (3) Literary symbols, that is symbolism by means of stories or legends, metaphors and figures of speech, or truths hid in parables. (4) There are what we might call fictitious symbols, those which from day to day may be used to portray some idea, but are not based on any universal key. I might instance the use we make of red signals to indicate danger.

THE SWASTIKA



We come now to the first of the symbols we shall study: the swastika, the origin of which can be traced in occult records back to Atlantean times, and which is so universal that even in historic times it can be found among many peoples and in widely separated parts of the globe. The swastika is really a cross, and all crosses symbolize manifestation, that is life as contrasted with death, waking with sleeping; and in the cases of universes which also sleep and wake, it would portray the active life of a universe when Spirit comes "down" as it were from above, and Matter rises from below, and the two conjoin. No manifestation is possible without the conjunction of Spirit and Matter, the vertical line of the cross representing spirit, and the horizontal matter.

In the swastika each arm is bent backwards in the same direction, indicating the whirling motion of evolution, whether of worlds or men. Nothing can stand still while in manifestation, it must go forward or backward. The question is often asked whether there is a special occult significance to the direction in which the arms of the swastika are bent, but there is none. Some students seem to think that if they are bent towards the left, it is a sign of traveling on the left-hand path; but it could as easily mean that, out of compassion for humanity, an advanced soul turned aside from his own forward evolution on the right-hand path, to help to lead

"erring humanity" away from the left-hand. The swastika is found among many peoples with the arms bent either way.

As regards men, the swastika can stand for the dual forces in man at work all the time, energy and inertia, will and passivity. The center of the swastika is its neutral point, the focus towards which are drawn all evolving beings, who are "ground over and over" so to speak, on the wheel of evolution, by means of repeated lives, until they are transformed into something higher (which will be portrayed in another symbol).

This form of the cross was used by early Christians, and by the Greeks. It is also a favorite Buddhist symbol; and they use a beautiful metaphor in connexion with the periodic appearances of Teachers who come to give Truth to mankind: that each one comes and gives another "turning to the Wheel of the Law," which the swastika symbolizes.

THE SERPENT



This is really two symbols in one, the serpent meaning Wisdom, and in its form of a circle meaning immortality, endless cycles. The circle not only stands for Wisdom in the abstract, but for Those who have attained to Wisdom, in other words initiates and seers.

In mythology the serpent has a dual meaning, the nâgas and the sarpas, the nâgas standing for initiates; the sarpas standing for those who are mean, tricky, wily, deceitful; but this may be only a man-made distortion. For instance, in the Bible narrative, the serpent is depicted as a tempter; but he really was a Teacher, 'tempting' Adam and Eve only in the sense of showing them that their way towards salvation lay in leaving the passive Garden of Paradise and going out along the Path of Evolution; and he persuaded them to "eat of the Tree of Knowledge." We also have in the New Testament the exhortation "Be ye wise as serpents."

In this symbol, with its active head biting its passive tail, it is shown that there is never a beginning or an end to things, the cyclic course of nature. If you start at the head of the serpent and travel around to its tail, you come to the head again. In the

same way, if you begin with the morning of a twenty-four hour day, and go on through it, you do not come to an end, but to another morning. So the serpent in its circle represents birth and death and rebirth again, in other words reincarnation. This is also signified by the serpent casting off its old skin, as we do our old bodies, and emerging forth again with a fresh skin or garment.

Another interesting phase of the serpent biting its tail, thus forming a circle, is this: the ratio of the circumference of a circle to its diameter is closely three to one, expressed by the mathematical constant *pi*. But if you try to work out the figure exactly, you will find that you never can obtain a finite number. There is an endless line of figures after the decimal point. This is symbolic of the unknown factor in human affairs, both in the sense of there never being a definite period or stopping of anything; and in the sense of life not being pre-determined and governed by fatalism. Each act we do produces its effect, which in turn becomes an act producing its effect, and so on and on: in other words the constant working of the karmic law in nature.

The scales of the serpent also can have a double significance: they can represent the various facets of truth, each facet being one aspect of Truth as viewed by an individual; and they can also represent the myriads of individual men traveling on the path of evolution in search of truth.

THE INTERLACED TRIANGLES

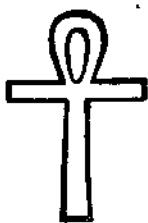


Here again we have Spirit and Matter combined, showing the worlds of manifestation. This symbol has been called the Seal of Solomon, also the Seal of Vishnu. The white triangle stands for Spirit, the dark one for Matter. The white one should always point up, showing the mastery of Spirit, or the forces of light, over Matter or the forces of darkness. If the black one pointed upwards, it would indicate a reign of darkness and evil over the world. The two triangles interlaced can also stand for Wisdom concealed and Wisdom revealed. In order to make the wisdom of the ages available to men, it is necessary that it be "brought down" from the spiritual realms and

“revealed” to men. You will notice also that there are six points or angles and a central enclosed space. These can show the seven-fold aspect of nature; and as regards man, the six points may stand for six of his principles, and the central space for his Seventh, the *Âtman*, the Divine. It is in this seventh or highest that all things become one. It is the “Universal Principle.”

There is a fascinating paragraph regarding the Interlaced triangles as they appear in our Seal, in *The Mahatma Letters to A. P. Sinnett*, where the Master refers to them as “a geometrical synthesis of the whole occult doctrine,” and says that they contain “the great problem of Life and Death, and — the Mystery of Evil.” And then the Master says “The *chela* who can explain this sign from every one of its aspects — is *virtually an adept*.” So we can safely leave it with this partial explanation.

THE EGYPTIAN TAU



This is also called the ansated or handled cross, and as a cross it bears all the general meanings that the swastika does, only it has perhaps a more *cosmic* significance. The vertical part surmounted by a globe serves to show the descent of spirit from the inner realms, until it is crossed by the horizontal line of matter in the worlds of manifestation. This symbol also stands for regenerated Man, or for an Initiate, and is indeed a sign of initiation. In ancient pictures initiates were often depicted carrying this cross. In Christian symbolism it conveys the idea of the “Word made flesh,” mystically a crucifixion.

THE THEOSOPHICAL SEAL



Now we can place the serpent, with the swastika enclosed in a circle at its head, the interlaced triangles within the circle of the serpent, and the tau in the center; and we have the Theosophical Seal. The six points of the interlaced triangles almost touch the serpent, showing the reaching out by man, in all his principles, towards Wisdom and immortality during his evolutionary journey; and the tau, the regenerated man,

stands in the center, which, representing the Divine or *Âtman*, shows that man has become at one with his Divine part. But it is in our highest principle, the divine, that men find the realization that they are indeed not only brothers, but are in essence one and not separate entities. That is the aim of evolution: the realization of man's own divinity, and his kinship with all that is.

For One Who Died*

THOMAS NUGENT

DEATH, in the beautiful philosophy which has withstood the test of time, is a friend. People ask, What is Death? The wise of all ages have taught that Death is Sleep for the soul of man. And what is sleep? Sleep is Nature's method for restoring equilibrium to the tired body. Sleep is necessary for the continued life of man. It is one of Nature's unbreakable laws that we sleep.

No less necessary is the sleep we call Death. The grander life of the undying spirit-soul needs the sleep of death to refresh itself, to regain inner strength and equilibrium. Then, renewed, we can enter on our new day of life ready for what is to come. For the sake of the greater life which spans lifetime after lifetime the soul needs the sleep of death, and takes it.

And yet so many fear this Death, which is only Nature's seal to sanctify our orderly evolution and the release of the spirit for needed rest. They fear because they do not understand. And yet nowhere around us do we see death as an end in itself. We see change, growth, culmination of power, decline into death — and then rebirth. Always there is the rebirth. Always after the winter comes the renewal of life in the spring.

If we really want peace and strength we must learn to view man as an eternal being who wends his cyclic way from invisible

*Given at the funeral service of a friend, in San Diego, California.

world to visible world as what we call birth or death periodically claim him.

Man is not only a child of Earth but he is rooted in the Universe of which the Earth is but a single family-member. Therefore he is at home in the universe. When we become more familiar with death we shall not fear it; we shall know that in a long sleep we have merely left this our earth-house of life to go to other and more spiritual mansions in "my father's house" of the universe.

Remember that you are a child of infinitude, each one of you, inseparable from the boundless Universe in which we all live and move and have our being; remember that you are well taken care of by almighty Nature's laws, which brought you here, which will take you out from this life, and which will infallibly guide you on your way. Trust yourself then to death in happy confidence; die with a strong and happy will; die with gladness when your time comes; be not afraid. . . . Remember that you are well taken care of.

— G. DE PURUCKER: *Questions We All Ask*

The man we loved is the enduring individuality, who after his rest will return to this earth-life, return to the old associations he loved, to the friends of yore, to meet the problems yet unsolved, to work out the pattern of his life, taking up the threads where last he left them.

But for long years of sleep, purified, beatified, this soul rests, completely engrossed in the bliss of all his personal earthly affections, preferences and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: . . .

— *The Mahatma Letters to A. P. Sinnett*, p. 101

There the soul, purified of all material yearnings, rests in its own sphere, in perfect peace, in perfect bliss, dreaming dreams of all the deeds that it longed to do and could not do; seeing the accomplishments in its consciousness of all the nobler acts that it wanted to achieve in the life last past and that it could not or did not achieve—dreams of spiritual beauty, dreams of spiritual happiness, dreams of spiritual peace, dreams of unspeakable reality.

— G. DE PURUCKER: *Questions We All Ask*

Law and order prevail throughout universal life. And one of these orderly procedures is what we call Death. But when we know we are eternal pilgrim-souls living life after life for experi-

ence, fear cannot touch us. We know "we are well taken care of."

Poets and philosophers have sensed this truth of ancient wisdom and their writings for centuries have carried the message of hope that this belief inspired them with. The great Frenchman Victor Hugo wrote:

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflexion of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of lilies, the violets and the rose as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn.

And the Celtic poet Fiona McCleod wrote:

There is great serenity in the thought of death, when it is known to be the Gate of Life.

Nature is very wise. For the one who died there is peace. The hand of mourning does not touch the freed soul. And though we who are here are filled with sorrow, that sorrow is in reality for ourselves at our loss. But as we hold in thought that dear one who has gone, our hearts are sustained by the fact of those immutable inner bonds which unite us, and by the assurance that we are not separated in Nature. We stand here waving a farewell, as it were, to that soul which has preceded us, knowing that we shall meet again. United by a communion of thought that is holy, we take courage, because we are endeavoring to forget our own loss in the recognition of the ineffable peace which soon will enfold the one who has gone. We raise ourselves inwardly to follow his own inward

journey; and our own sympathy and understanding frame in words the thought, greater than mere comfort because born of experienced Truth, which bathes that soul itself, quitting this school-room of life:

O Divinity of me, that which is part of the Cosmic Essence of Being, thou hast fashioned a temple for the living god of me, my real undying Self. And I have lived there. But my work this time is done. I long for peace and rest. And so for a while I return Home. I need new strength before I return to earth to continue my conscious journey, endeavoring ever to grow inwardly that I may become strong and wise and able to help others!

O my Divinity, blend thou now with me that from the darkness of this earth I may go forth in Light!

Theosophy and Christianity*

HAROLD W. DEMPSTER

HAVING joined the Christian Church at the age of twelve, I had read the Bible from cover to cover before I was twenty-one. I should, therefore, have a justifiable basis for speaking sympathetically on this subject: 'Theosophy and Christianity.' During the last seven years of association with the Theosophical teachings, I have become deeply convinced that Theosophy is not an enemy or a competitor of Christianity, but, on the contrary, is Christianity's greatest friend. Why? Because it points to, interprets and upholds the inner meaning of the Divine Nature and teachings of Christ, and at the same time confirms his mission in the world as a Great Spiritual Teacher of real Esoteric Wisdom, and therefore a Savior

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of the Human Race; that is, for those who have eyes to see and ears with which they may hear.

The main doctrine of Christ gives the comforting assurance that each individual may become like unto Him, in due course of time, in the familiar phrases: 'I am the Way, the Truth, and the Life' and, 'Greater things than these shall ye do,' again implying the future. He does not here refer to himself as a 'personality' as being 'the way' or as the performer of 'miracles,' but to the Divine Principle within Him, which exists within the hearts of all men.

It is instinctive from within the deeper side of man to desire to help others. But in order to help others wisely in ways that are vitalizing and permanent, it is necessary to be in possession of and to understand the Knowledge that deals with the Facts of Nature. When properly understood, and I repeat, when properly understood, Theosophy is that Knowledge. Its literature abounds with logical and convincing interpretations of many hitherto misunderstood or little understood phrases in the Christian Scriptures. Theosophy simplifies, it does not complicate. Let me give you an example: An early Church-Father by the name of St. Clement, writes that when Jesus was asked when his 'kingdom' would come into being, he replied, "It will come when two and two make one; when the outside is like the inside; and when there is neither male nor female." Does this make sense to you? What does it mean? Referring to Theosophy as the 'Interpreter,' Dr. G. de Purucker, present Leader of the Theosophical Society at Point Loma, gives a very simple and interesting explanation of this, in somewhat the following manner:

"The two and two make one" portion of the phrase, refers to the two upper and the two lower principles of man's composite nature, the upper two being the Universal Spirit and the Inner Christ, while the lower two in this case are the Soul of man and its vehicle, the physical body with its counterparts. In the long course of man's evolutionary growth, the two lower will grow into or unite with, the two higher, thereby forming a single Unity; hence the two and two shall make one.

"When the outside is like the inside" refers to the type of body man will have in the distant future as he evolves out of the present

Fifth Root-Race type of dense physical body into an ethereal, luminous and more or less transparent one when he evolves into the Sixth Root-Race type; therefore, the inside and outside could be said to resemble each other.

As to that portion of the passage referring to the disappearance of the sexes, this will actually take place also, in the far off future, as man evolves from a bi-sexual entity into a sex-less, god-like Being. Thus, when the higher and lower become unified, the body luminous and sexless, the Inner Christ will then be able to express itself with a greater degree of perfection, and the Kingdom of Christ or of Heaven shall become a reality upon earth.*

And so does Theosophy throw a flood-light upon all the early Christian scriptures. All that is needed is an open mind and an awakened intuition, which latter is really the Inner God. Nothing exists upon this earth that does not need periodic rejuvenation or quickening, whether it be a Theosophical Society, a Christian Church, or the Individual Soul of Man. And all men need the guidance of their own inner light and that of a Spiritual Teacher; but this guidance must be put into expression and conveyed with a Universal feeling, if it is to be understood and convincing to others. To become alert to a greater light on existing Christian doctrine, is to become more individually awake and alike unto the disciples of the Great Teacher Himself. And this in turn makes us more alive to the needs of our fellows, and to the ways and means of offering — but never forcing — to bring a renewal of life and understanding into their hearts and minds, greater than they have ever experienced before.

Now let us examine the words we are using and define their meanings. The term Christ comes from the Greek word *Christos*, meaning 'anointed,' or one who has been prepared for initiation into the Mysteries, or Secrets of Nature. The Hebrew word for one who has been 'anointed' was *Messiah*, a term by which Christ is often referred to.

The term Theosophy also has a Greek origin and comes from *Theos*, meaning a God; and *Sophia*, meaning Wisdom; hence it

*[See *The Esoteric Tradition*, pp. 64-6. — Eps.]

means God or Divine Wisdom, Wisdom of the Gods, or the Wisdom-Religion as it is frequently called. It is as ancient as thinking man, which is millions of years old, and is therefore sometimes called the Ancient Wisdom.

This Age-old Wisdom has been handed down to evolving man from the highest evolved Beings of the Human Race, those who have become by a more rapid evolutionary growth the God-men or Sages of the Race — the Giants of all mythologies, if you like — and who have given out to mankind through their Messengers, appropriate portions of this Wisdom of the ages, as needed by man, in the various time periods and stages of his evolutionary development. Why? The answer is very simple. As the child needs paternal care and guidance to train and educate it to the full flower of human adulthood, so does man, as a whole humanity, require a deeper knowledge of the Laws of Nature, as taught by these Great Ones of all the Ages. By understanding the knowledge already existing in the world by means of the light that a deeper interpretation throws upon that knowledge, vast strides toward a greater unity of Science, Religion and Philosophy would result. Likewise a better relationship between one individual, one nation, or one Religion toward another would also certainly exist.

Instead of this, and due to ignorance of what the Theosophical interpretation of life and Nature really is, we have a world of confused thought, of angry emotional outbursts and wars, of prejudice against real truth, and forced thinking within certain accepted and traditional molds.

The facts of Universal Nature are so very simple. Let me name a few of them for you — Cause and Effect, Cyclic Periods, Evolution of Consciousness, the Spark of the Divine within all things, the Oneness of all Life, the Relationship of all to all or Universal Brotherhood. The child-like state of all clear and learning minds understands these instinctively and well, and strives to live by them. In fact, a man's Religion can be defined as that high standard of life or understanding by which he *lives*, not merely what he professes.

The study of the operations and laws of Universal Nature and of their relationship to man, is another way of referring to the

primitive and therefore pure and simple doctrines of early Christianity, with which Theosophy is at one, because in essence they are one and the same. It is of little value to argue over the differences of meanings of various words and phrases in an unfriendly way. Unity comes from finding and understanding the factors that exist in common.

If I as a Christian discover in Theosophical writings an account of a similar story to the birth of Jesus in the story of Krishna, spiritual Savior of the Hindûs of 5,000 years ago, I should not be disappointed because I had previously thought that the story of Jesus was that of the first and only Savior of the Human Race. Rather should I rejoice and be glad that the humanity of that day had a Savior who taught the Golden Rule as Jesus did, and elevated the human race thereby.

I see all men as evolving human Souls, growing greater each day, each year, each life-cycle upon earth. And I see all Souls eventually reaching that Inner Kingdom of Heaven as the Soul and the Spirit are unified into one Being — a god-man made perfect by the radiations of the Inner Christ.

What about the phrase in Christian Scriptures, "Know ye not that ye are Gods, and that the Spirit of the Most High dwelleth in you?" What does this mean? Obviously we are not very god-like today; hence this implies what man will become in the future. We are today only Gods in the making. Many rebirths will be required before that attainment is reached. Did not Jesus say: "Ye must be born again."?

We approach this higher state of consciousness every time we allow the Better Self within us, to expand our minds and open our hearts to manifestations or expressions of the Best that lies within us. This is the way to peace and good cheer, for it is the path that leads to ever higher or deeper states of understanding toward the realization of the Oneness of all things, which is the basis for Universal Brotherhood.

May Christianity find in Theosophy what the Theosophical School of Thought seeks to give, namely: a deeper and clearer knowledge and understanding of each for the good of all.

Buchan's Cold Periods

PHILIP A. MALPAS, M. A.

ONE of the most remarkable illustrations of the Theosophical Doctrine of Cycles is to be observed in what are known in England as 'Buchan's Cold Periods.'

For years the writer, a keen gardener, cultivated open-air tomatoes in the uncertain English climate. Greenhouse cultivation is expensive and requires more time, but with care, a successful crop may be usually obtained out-of-doors, especially if there are portable glass coverings available for emergencies or frosts.

Rough-and-ready local wisdom always declared that the last week in May or the first week in June was the proper time to set out the plants, previously forced under glass. But every day is valuable, because the winter frosts cut the plants down ruthlessly and destroy the berries, often in a single night. So there was always a temptation to anticipate.

Then, one night, an unexpected frost would come and destroy or injure all the plants in May. The same thing would happen in the late fall. In time, the lesson became clear — the plants must be protected in May and November. After the first frost, in November, there would often be a period of several weeks in which the tomatoes could ripen without risk, and a valuable crop be saved.

In studying the daily papers for weather information, references to Buchan's cold periods were occasionally seen. Curiosity aroused, it was found that there are six periods of cold in the English year, occurring with astonishing regularity. They are:

Feb. 7-10	June 29-July 4
April 11-14	Aug. 6-11
May 9-14	Nov. 6-12

In some years these periods hardly vary by a day. Rarely, with the exception of the August period, are they more than a day or two out of their reckoning. But the August period is sometimes

puzzlingly disappointing. The reason becomes clear, however, when it is seen that there are several corresponding warm periods, one of which, in August, clashes with the 'cold' days.

The warm periods are:

July 12-15

Aug. 12-15

Dec. 3-9

They are not quite so reliable as the cold periods.

This information saved many a tomato crop. Glass or canvas protection was put over the plants on cold nights, and they were shielded from the degree of cold that kills these tender plants in a few hours.

Alexander Buchan, the observer of these remarkable periods, was born 11 April, 1829. He was Secretary of the Scottish Meteorological Society and a pioneer of modern weather-science. He died in 1907.

Small as England is, the weather conditions are very variable even in parts closely adjacent. But the influence of Buchan's periods is so marked and so regular that it would be more than foolish to attempt to explain them as due to anything else than some well-established natural law.

Our tomatoes may be like the telegraphist's prized crop of a handful of strawberries in *Monte Cristo*, not very important for the world in general. But the world in general has its own tomatoes, or strawberries, or what not. Even these periods in England may have an unsuspectedly great influence on commerce, which people understand, and on national character, which nobody understands.

Extending observation to the greater cycles, it has been demonstrated often enough in Theosophical literature that the Sun and its spots are responsible for great political activities and economic crises. It needs no demonstration at all to convince anyone that the life of humanity is utterly dependent on the corn or wheat cycle of the four seasons.

If the SUN failed to rise again in the heavens after its winter deaths, humanity would not last many months. Or stated otherwise, *If there were no reincarnations. . . .*

It is on this simple basis that some of the grandest Mysteries of Antiquity were formulated. The Mysteries of the Solar Cycle and

the intimately related Wheat-Cycle have given rise to such wonderful symbolism that the intellect can only faintly grasp their beauty and significance. A higher faculty, the intuition, the divine faculty, is needed. The cycles are personified as the lives of gods. So persistent is the imagery, so dazzling is its appeal to the soul, the man himself, as distinguished from his brain, that we find the Sun and the Wheat deified from the earliest antiquity until now, especially in the Christian system, and one or two related systems.

In Christian beginnings the life of the Christ typified and was typified by the Solar Cycle. In some of the early Fathers' writings he was called the Sun-Christ, the Christ-Sun. The very flesh of the Christ was the Wheat, the Bread of the Communion, the Eucharist. The Wine was a very old symbolism for the blood of the Solar Cycle, but in the Eleusinia it was a later importation, dating from the incorporations of the glorious Bacchic mysteries and symbolisms into that system of the great Wheat-Mother, Isis-Ceres-Demeter. Not inappropriately, the true Bacchic Christian Gospel, the Vine and Wine and Vineyard gospel of John, was a very late publication as compared with the Synoptics, the other three gospels chosen for the Christian system.

So, from tomatoes to wheat, from peaches to wine, the cycles rise in importance until they are seen to be the lives of the gods themselves.

It would seem that nothing in existence is outside the law of the cycles and that their variety and scope must be almost endless.

Meanwhile, it may be that, inexplicable and incomprehensible as many of the cycles are, the Buchan Cycles are not beyond the power of science to explain when time and increased knowledge shall permit.



Happy the man who has learned the causes of things, and has
put under his feet all fears, and inexorable fate, and the noisy strife
of the hell of greed.

— VERGIL

**UNIVERSITY
SKETCHES:**

A series of articles on leading Theosophical subjects written by students of Theosophical University based on their study of G. de Purucker's *Fundamentals of the Esoteric Philosophy*.

Theosophy, the Root of all Religions

CARMEN HELENA SMALL

THEOSOPHY, or the Ancient Wisdom, is found in all great religions. The reason this is so is that the *root* of all religions is found to be the same when we strip them of their outer form. The basic teachings of Theosophy are found in so many of the religions because *truth* underlies them all. Theosophy is no new invention; it is as old as thinking man. It is the original source of truth which has existed through all ages but which has been expressed differently at different times by people of different lands. Yet it is not taken from many religions which have been put together under the name of Theosophy, but all the great religions sprang from a Mother-Source, and gradually through the ages the real meaning in their various doctrines has been lost sight of and they have taken for the true meaning a purely literal interpretation, neglecting the true source and inspiration of their own religion.

Theosophy is very old. If we could find the manuscripts showing what the ancient peoples believed about death and rebirth, for example, we would see that they are identical with the teachings of present-day Theosophy, for we would see that the literatures belonging to the various ancient religions and philosophies of the world hold essentially the same message behind the words and expressions, that of a religious, philosophic and scientific doctrine showing that fundamentally everywhere there are the same truths, based on the structure and operations of visible and invisible Nature. The reason that truth is found in all religions is that their founders were members of the same school of learning and studied at the same fountain-head of truth. Examples of this are: the founder of Buddhism, of Zoroastrianism, of Brâhmanism, of Confucianism, and of Christianity. At the same great source studied

Plato, Ammonius Saccas, Pythagoras, Plotinus, Apollonius of Tyana, Śankarâchârya, Kṛishṇa, and a host of others. It remains merely for the student to find the keys in order to have this marvelous pattern revealed, and that is just what the modern presentation of Theosophy does; it presents us with the keys.

What for example are some of these universal teachings found in all religions and which Theosophy teaches today? Let us take man himself and study him, as we can understand him most easily. First, we all know that we are many-sided beings, that we are not simple, but complex. Every man knows that there are times when he is magnanimous and helpful and then within a few moments he may be mean and disintegrating. We know that there are higher ranges in our nature towards which we can aspire. So we are taught that man is a seven-fold being, ranging from physical body to the divine part of him. Let us see what some of these different parts of man's nature are, for he is certainly more than mere soul and body. We all know that we have a physical body, but we also know that there is a framework upon which this body is built, which we will call the pattern body or astral body. In order to keep our body going we need life-energy which is vital to our constitution. Then there is the impelling or driving force in man which is neither good nor bad except in the way it is directed, and this is our desire principle. We have our mind and intellect; but besides this we know that there is a part of us which often has understanding, judgment and discrimination which is higher than our brain-mind intellect and which is intuitional. Then at rare times we have that feeling or consciousness of selfhood which links us with the very highest in the boundless universe, for this is where man's roots are.

The ancients having made a study of man for ages of course knew of his complex nature and so divided him (as well as all things in the universe) into seven principles. Let us now enumerate these, using the Sanskrit terminology accepted by Theosophists today:

Âtman — The divine root of man linking man with the highest principle of the universe.

Buddhi — Man's spiritual center, taking in our higher judgment and intuitional quality.

Manas — The mind and intellect.

Kâma — The desire principle.

Prâna — The vital energy and force flowing through man.

Linga-śarîra — The astral body, the pattern on which the physical body is built.

Sthûla-śarîra — The physical body.

Turning now to some of the great world religions we find this same teaching of the complex nature of man and the universe in the Scandinavian Eddas, the Hebrew Qabbâlâh, and in Christianity. Let us tabulate these:

<i>Scandinavian Classification</i>	<i>Theosophical Classification</i>
Önd	Âtman
Fylgia	Higher Manas and Buddhi
Ódr	Lower Manas
Lá and Laeti	Kâma
{ Efnis of the Vital Principle	Prâna
{ Efnis of Astral Body	Linga-śarîra
{ Efnis of Physical Body	Sthûla-śarîra

This word *Efni* is the Scandinavian name for substance, or by an extended meaning, substance-principle.

Jewish Classification

Neshâmâh — The highest and most spiritual part of man

Rûakh — The spiritual soul

Nefesh — The astral or vital soul

Gûf — The physical vehicle or body

<i>Christian Classification</i>	<i>Theosophical Classification</i>
Spirit	{ Âtman
	{ Buddhi
Soul	{ Manas
	{ Kâma
Body	{ Prâna
	{ Linga-śarîra
	{ Sthûla-śarîra

Corresponding divisions of man, as said, may be found in all religions.

Let us turn now to the Theosophical teaching of Hierarchies. First we must understand that the Universe is filled with living beings, who form a great ladder of life stretching from the highest to the lowest, from spirit to matter, from the invisible to the visible. Even the scientist Huxley stated that there must be beings in the world as superior to man as man is to the black beetle, and this thought has run through all the religions. The Theosophical teachings divide the universe into ten great classes of beings:

Three classes of Dhyâni-Chohans

Human Kingdom

Animal Kingdom

Vegetable Kingdom

Mineral Kingdom

Three elemental kingdoms

This forms what is called in Theosophy a hierarchy. The lowest in a hierarchy is the connecting link with the highest of an inferior, and the highest of a hierarchy is the link with a hierarchy superior to it.

In the following tables we see how clearly this teaching is found for example in the Hebrew Qabbâlâh, the early Christian doctrines, and in the Neo-Platonic teachings:

Hierarchy of the Neo-Platonists:

Divine

Gods, or the spiritual

Demi-gods (sometimes called divine heroes)

Heroes proper

Men

Beasts or Animals

Vegetable World

Mineral World

Elemental World

Hierarchy of the Early Christians

God, as the summit, the Divine Spirit	These formed the <i>First Triad</i>
Seraphim	
Cherubim	
Dominations	<i>The Second Triad</i>
Virtues	
Powers	
Principalities	<i>The Third Triad</i> <i>counting downward</i>
Angels	
Archangels	

Hierarchy of the Hebrew Qabbâlâh:

(Corresponds to Archetypal Man or the Universe)

Crown — Primordial Point	} Kingdom or Dwelling-place
Wisdom — right shoulder	
Understanding or Intelligence — left shoulder	
Greatness or Love — right arm	
Power or Justice — left arm	
Beauty — breast or heart	
Subtility — right leg	
Majesty — left leg	
Foundation — generative organs	

The idea of Hierarchies is easily understood if we consider the body as a little universe, or hierarchy, with its hierarch, or highest spiritual principle from which descend or emanate all the inferior principles. This teaching is considered one of the most important in Theosophy. It is one of the lost keys of esoteric thought, for without it one cannot understand how the universe is built.

Other fundamental teachings found in all great world religions are: (1) Rebirth, which was taught by the early Christians, the Neo-Platonists, the Druids, and even the Maoris and other now fast dying races; (2) Karman, taught by the Egyptians, the Christians, and others — as you sow, so shall you reap; (3) The teaching of man's oneness with Divinity or the over-soul — only

when religions decayed was this grand teaching misconstrued by some as meaning the belief in an anthropomorphic god.

Only briefly have we mentioned some of the basic teachings common to all world religions found today in Theosophy, showing that Theosophy is the source from which all religions have sprung, that it is the Mother of Religions. Thus Theosophy explains why we can find truth in all religions and likewise it gives us the key to a correct understanding of them. Therefore if we understand Theosophy we can more sympathetically interpret all religions because we have a key which is universal. In using this key in the right way, which means doing our best to live Theosophy, we are coming that much nearer to living in harmony with the Laws of Nature and are thus doing our share in making the world a better place to live in.

Helena Petrovna Blavatsky, the founder of the Theosophical Society in modern times, has described Theosophy as the thread which passes through and strings together all the ancient philosophies and religious systems, fully reconciling and explaining them.*

*See *The Secret Doctrine*, I, 610.



FROM LETTERS RECEIVED — XI

THERE is an old lady in the hospital who has been for eleven weeks slowly dying. The thing one notices, or at least that a Theosophist notices, is the lack of a durable anchor. The hopelessness in the face, the grasping at life. As I stood and watched and talked to her for a few minutes I couldn't help thinking: If you only knew the essentials of Theosophy! And one thinks the same as one gets more and more among the crowd. The world's greatest need — Theosophy — each individual's greatest need — Theosophy! And one thinks: If I see this much and feel this way, how much more must Those feel who can see more clearly and more deeply into the hearts of men!

—E. A. B., *Ocean Falls, B. C.*

Questions

MEANING WHO?

WHO did Pythagoras have in mind
Among the hosts of human kind
When speaking of the "living dead"?
Was it of those whose souls have fled:
Lost souls whose horrors few may learn,
Or those we meet at every turn:
The people who are sunken deep
In self-regard, and, dead asleep?

WHY AND HOW

MOST people know that thoughts are things
Of instant speed on varied wings,
But who knows how and who knows why
These things loom larger when we die?
Does death tear down the fence between
The flesh and thought, befouled or clean,
To amplify a thousandfold
All things forgotten or grown cold?
And are our after states of death
Spun here and now from breath to breath?

MARTYRDOM

WHY should one spurn chagrin or grief?
Or would one, thinking, just as lief
Be martyr to some galling thought
And care not what its future brought?
If we recount our thoughts and deeds,
In hades or in heavenly meads,
And these make up our after states,
Would we keep making hades dates?

— M. G. G.

H. P. Blavatsky and Modern Science

This year marks the fiftieth anniversary of the passing of the Founder of the Theosophical Society. The perspective given by the half century or more that has elapsed since H. P. Blavatsky wrote *The Secret Doctrine* provides ample opportunity to study the trends of modern science towards certain fundamental scientific truths which she enunciated, or in other cases hinted at, in her monumental work.

This present series of articles should prove of permanent value to the student as its purpose is to make definitely clear how in almost every case H. P. Blavatsky herself, as early as 1888, anticipated what science only today is 'discovering.'

The first group of articles in the series, dealing chiefly with the position of chemistry and physics, is contributed by Dr. Henry T. Edge who knew H. P. Blavatsky personally, having joined the Theosophical Society while she was still teaching. —Eds.

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

II

LIGHT OR MATTER

THE quantitative law of electrolysis had, even before the days of *The Secret Doctrine*,* familiarized us with the idea of a definite unit of electricity; but this was only in conjunction with atoms. It was left to J. J. Thomson to discover the electron as a unit independently of the atom. But an electric current is now regarded as a stream of electrons. Thus we have the electron as the basis both of matter and of electricity, and matter becomes an electric phenomenon. As we already knew from Maxwell that light is an electromagnetic phenomenon, we have thus light, electricity, and matter connected with each other. H. P. Blavatsky

*To avoid repetition, references to H. P. Blavatsky's great work, *The Secret Doctrine*, are indicated simply by numbers denoting the volume and page.

speaks of light condensing gradually into form and becoming matter (I, 73), of light becoming on the objective plane gross matter (II, 33), and of the mineral kingdom as being light itself (II, 169).

The essence of what has just been said is that the older idea, current in the days when *The Secret Doctrine* was written, that there are two independent principles, Force and Matter, or Motion and Mass, the one active and potent, the other inert; and that physical phenomena can be interpreted as the action of the active forces on the inert matter; that this idea has disappeared. In its place we are now coming to the idea taught by H. P. Blavatsky, the idea of a single life-principle, manifesting itself in various ways; matter itself being merely one of these ways. Matter is a condensation of the universal life-principle. Under the old view it was impossible to explain how the force acted on the matter; or how mind can act on matter. How could an immaterial spirit contact an inert material substance? The problem of *actio in distans* again. But under the new (or, rather, ancient) idea, both the force and the matter are different grades of the same thing; the difference is analogous to that between steam and ice.

"MODES OF MOTION"

H. P. Blavatsky frequently ridicules the idea that light, heat, sound, and other physical agents, are merely 'modes of motion.' Such an expression leads us to ask whether these 'modes of motion' are causes or effects. There was always a notable ambiguity about the use of the word 'force' by physicists. Dynamically speaking, force is an *effect* of matter in motion. Then what sets the matter in motion? The answer again must be 'force.' So that there would seem to be two kinds of force, one which acts as a cause setting matter in motion, and the other as an effect produced by matter in motion. Heat is defined as a form of energy, being either the energy of vibrating particles of matter, or the energy of a wave motion in the ether. Thus it is an effect; it is also an abstraction. The idea advocated by H. P. Blavatsky is that heat is an entity, a force independent of matter, one of whose effects is that of setting the particles of matter in vibration. But science said that the heat *is* that vibration. Speaking of the physical forces, H. P. Blavatsky says:

Occult Science defines all these as Super-sensuous effects in their hidden behavior, and as objective phenomena in the world of senses; the former requiring abnormal faculties to perceive them—the latter, our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES. (I, 145)

At I, 601 begins a chapter entitled suggestively, "Forces—Modes of Motion or Intelligences?" In it she points out that certain things which mechanical science has to assume for its groundwork can never be explained by mechanical principles (which is of course a logical truism). To explain them we must go beyond the limits of the particular science for which they were postulated as elementary indefinables. Take as an instance gravitation—or, to use a wider term, attraction. Attraction has to be assumed as one of the bases of a mechanical system; it is idle therefore to seek to refer it to a mechanical cause. The great Newton suggests a Spirit, and seeks to penetrate no farther. H. P. Blavatsky here insists that behind all motion must lie intelligence. Prominent scientists of our day are willing to admit this. It is natural to suppose that what occurs in our own constitution, when we make a movement, also occurs in greater Nature—the thought precedes the act. Further she says that it is useless to seek the basis of physical matter in physical matter itself; if we are to have matter at all, then it must be matter in some other state. It is matter, she says, that cannot be conceived by the five physical senses, and therefore cannot be conceived by a mentality limited by those senses. This primeval matter she denotes by the Sanskrit word *Ākāśa*. The Esoteric Doctrine—

teaches that it is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind—the *Daiiviprakriti* (the divine light emanating from the *Logos*)—which formed the nuclei of all the "self-moving" orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth. (I, 602)

Speaking of 'life,' she quotes Dr. B. W. Richardson's views as to the existence of a vital principle, which he regards as of a material nature, but not of ordinary matter; and says that Theosophists recognise a distinct vital principle independent of the

organism. A 'mere interaction of molecules and atoms' is of course a mere abstraction: moreover it makes of life both a cause and an effect. We need life to account for the activity of the molecules; how then shall we define life as being nothing more than that very activity?

The source of the trouble about a life-principle is that we begin with the false assumption that matter is dead, and then try to explain why it is alive. If we began by assuming that it is alive, there would be no need to postulate a separate life-principle. The same difficulty occurs as to the problem of how mind acts on matter. The truth is that the two are not *essentially* different or separate. Theosophy teaches a doctrine which was partially advocated by Leibniz — that the manifested universe is composed of *monads*, *i. e.*, living souls; so that physical matter is composed of monads in one state or degree of their evolution, and mind is composed of monads in another stage. It is the same as regards 'life' and 'inanimate matter': these terms denote a false distinction. By imagining a dead matter, we are obliged to imagine an immaterial life-principle; whereas all matter is living, and all life has a material basis. On this point Dr. Richardson is quoted:

"I speak only of a veritable *material agent*, refined, it may be, to the world at large, but *actual and substantial*." (I, 603)

Speaking of attraction and repulsion, H. P. Blavatsky continues:

Occultists . . . see, moreover, in these two opposite Forces only the two *aspects* of the universal unit, called 'MANIFESTING MIND'; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyân-Chohans, Entities, whose essence, in its *dual* nature, is the cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said — positive and negative — it is the emanations of that duality that now act on earth under the name of 'modes of motion.' (604)

Three points should be noticed in the above: (1) that 'modes of motion,' though a legitimate and convenient phrase, is merely the effect of unspecified causes; (2) that even such words as 'mind' and 'intelligence' denote abstractions, unless regarded as the attributes of *beings*. Science, considered as a speculative philosophy, is highly metaphysical, being built on abstractions, ideas; the only

possible reality is a conscious being, an individual, a monad, a person — as it has been variously called. The universe is an assemblage of such beings, differing among themselves in the stage of evolution in which each may be, but alike in essence. (3) That direct perception of ultra-physical things requires the use of ultra-physical senses.

PLANCK AND EINSTEIN

Planck has endeavored to embrace the ideas of atom and vibration in a new physical unit, which he calls a quantum of 'action,' whose dimensions are energy \times time, and which is measured in erg-seconds. This has a mathematical value, but we have not yet learned to form a mental picture to suit it.

Einstein, by combining the two principles that all motion is relative, and that the velocity of light is independent of the velocity of its source, has evolved a theory which seems to flout common-sense — namely, that the velocity of light is independent of the velocity of the beholder. This is agreeable to the negative results obtained by the oft-quoted Michelson-Morley experiment, which failed to detect any variation in the apparent velocity of light due to the motion of the earth relatively to the source of the light. But what we have called 'common-sense' is based on Newtonian kinematics, by which space and time are taken as independent variables. This assumption, which is suitable for ordinary purposes and within the limits to which Newton confined himself, has proved unworkable in some of the fields of the very small and the very great which science is now investigating. Hence Einstein has chosen a new set of assumed data on which to build his kinematical and dynamical system. He no longer treats space and time as independent of each other, but makes them interdependent. He postulates no fixed space-framework by which we can measure velocities; velocities can only be measured relatively to each other.

SPACE

The meaning to be attached to the word Space is a frequent subject discussed in *The Secret Doctrine*. But to understand the relation between the views there propounded and the views com-

monly accepted, we have to understand not only the former but also the latter. And many people have confused ideas on this subject. They do not discriminate between physical space and geometrical space; which has led to all sorts of fantastic stories about 'the fourth dimension.' Physical space is that which is apparent to our bodily senses, and it is three-dimensional, neither more nor less. Geometrical space may have as many dimensions as you please; for it is an ideal construction, devised for interpretative purposes. H. P. Blavatsky uses the word both generally and specially: she speaks of Space, and eternal principle; and of various kinds of space, each of them correlative to some particular plane of perception. If we think in words, rather than in ideas, we may fail to understand her; we must glean the meaning of the word, intended in any particular passage, from the context.

Our object is to show that the ideas of science have lately undergone a change in favor of those of H. P. Blavatsky.

Space was apt to be regarded as mere emptiness, as the absence of matter, as a container. But H. P. Blavatsky, in common with some philosophers, regarded space as an entity, and as being a fulness not an emptiness. It is called the Great Mother, the Womb of Nature. Now compare this with the view that many properties supposed to inhere in matter are now regarded as inhering in space, or rather in whatever may be between the particles or masses of matter. It was Faraday who long ago proved this as regards electrostatic charge; but the idea has now become developed and extended. It is true that, for space, we sometimes say 'aether.' At any rate the idea of empty space has mostly disappeared as a practical proposition. It is nowadays quite orthodox to regard interstellar space as a storehouse of energy; even to regard matter as a sort of exudation from space or condensation of space. Instead of space being a hole in matter, matter is a whole in space! The disciple has to learn 'the fulness of the seeming void, the voidness of the seeming full.' Space is one of the fundamental hypostases, according to the Secret Doctrine; and on all planes we have copies of it — spaces of different kinds and degrees. Space is Aristotle's 'privation,' it is the blank paper, the screen, whereon forms are to be made manifest. Only, the forms are not placed upon the paper,

they are born from out it. Space contains in potency all that is subsequently manifested.

MOTION

This is another of the fundamental hypostases. Scientifically it is an abstraction — that attribute possessed in common by all moving bodies. But the world and all that therein is was never created, never set to work and maintained in life by an abstraction. It is of course unfair to ask science to explain motion, since it is one of their fundamental unprovables, one of the things they have had to assume as a basis for their philosophy. A postulate cannot be proved within the limits of the science for which it is postulated. Similarly, if motion is to be taken as one of the fundamental hypostases of the universe, we obviously have no simpler terms by which to define it, and must leave it undefined, assume it. But perhaps it will not hurt us if for once we lay aside the itch to define and if we are content to say that motion simply *is*. But let us not transfer to other realms the idea of motion as we know it on the physical plane: a more general term will suit better — ‘change,’ for instance, or that blessed word ‘vibration.’ Even physical science finds it can no longer get along with the idea of motion as a simple transference of bodies from one part of space to another. The word also acquires a different idea when applied to the realms of thought and emotion. Motion means activity and change. It is seen in the Great Breath, the ceaseless alternation between Manvantara and Pralaya.

This “Be-ness” is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the one Reality, is also symbolized by the term “The Great Breath,” a symbol sufficiently graphic to need no further elucidation. (I, 14)

The Secret Doctrine states that motion is essentially circular. A circular motion may generate a helix, and the helix bent into a

circle yields a vortex, and so we may go on compounding indefinitely, generalizing by saying that motion is vortical. The Newtonian mechanics have assumed motion to be essentially rectilinear, and have explained the circular orbits by means of a gravitational pull exercised between the primary and its planets or satellites. Newton himself, while postulating this force, confesses his complete inability to explain its nature in scientific terms, and can only suggest a spirit. We have recently become familiarized with the idea that gravitation is not a force, *but an effect produced in some other way.*

ATTRACTION

We too easily slip into the habit of speaking of an effect as if it were a cause; and attraction is surely an effect. The word expresses the fact that two bodies are drawn towards each other. To say that they are thus drawn together by the force of attraction is *playing with words, much as we might say that a body is moved by the force of motion, or a man walks by the force of ambulation.* To recognise attraction as an effect (whose cause we do not know) does not prevent us from formulating those familiar laws which govern it, relating to the product of the masses and the square of their distance apart. The old bugbear of *actio in distans* crops up again here: the difficulty is caused by the attempt to explain nature in terms of an atomo-mechanical theory, which postulates particles and empty spaces as primaries. Such a theory, excellent for certain purposes, is insufficient for other purposes; a force of attraction has to be *assumed.* H. P. Blavatsky quotes Newton as to attraction:

To him it was, he said, a purely mathematical conception involving no consideration of real and primary physical causes. In one of the passages of his "Principia," he tells us plainly that, physically considered, attractions are rather *impulses.* In section XI (*Introduction*) he expresses the opinion that "there is some *subtle spirit by the force and action of which* all movements of matter are determined." (I, 490)

GRAVITATION

This comes under the head of attraction. As H. P. Blavatsky says, astronomers, finding the hypothesis of gravitation a convenient

means of enabling them to represent the mechanics of the solar system, do not trouble as to the *cause* of this 'universal law.'

They call Gravity as law, a *cause* in itself. We call the forces acting under that name *effects*, and very secondary effects too. One day it will be found that the scientific hypothesis does not answer after all. (I, 490)

And we are reminded of Einstein's explanation, which claims that the effects attributed to gravitation follow logically upon his ideas of space and time, so that it is not necessary to suppose such a force at all. And furthermore, it is claimed that this new explanation accounts for certain celestial phenomena which gravitation has failed to explain. So that the prediction just quoted has been fulfilled to some extent at least. Others are studying the possibility of regarding the solar system as an electromagnetic system, and thus accounting for the effects which go under the name of gravitation.

Newton protested against the assertion that he had proclaimed gravitation as the *cause* of his system; he declares he can form no notion of the cause of attraction, and is content merely to formulate its effects. In seeking for the Noumenon, he can only whisper reverently the name of God. But Occultism, disclaiming belief in a personal deity, and adding that even a supreme deity would not interfere directly in every detail of his universe, speaks of Gods, an ancient superstition, if you please, conceived in the infancy of humanity, but exploded in our cultured age. These Gods are 'the creative fashioning powers' (I, 492); they are noumena of phenomena. Accepting man as a pattern of Nature, we may reasonably suppose intelligence behind the movements; which does not prevent us, if so minded, from formulating the mechanics of these movements. Failure attends those who seek to include even man himself in a purely mechanical system, and to make his very thoughts and volitions the results of molecular movements.

We can actually formulate a law of gravitation, based on the square of the distance and the product of the masses; and we can investigate it on the small scale as in the Cavendish experiment; but this gives us no clue as to its cause, and even the law as formulated seems to have been proven inaccurate in the case of those anomalies which Einstein's theory claims to have accounted for.

(To be continued)

This Month's Review Article

"The Golden Door"

IRENE R. PONSONBY

AT about the time Walt Whitman said of the United States: "This is not a nation but a teeming nation of nations," H. P. Blavatsky restated the memoirs of Humanity as they are recorded in the Secret Doctrine of the Ages, when she wrote in *The Secret Doctrine*, Vol. II, pp. 443-4:

The human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; On the other hand it is formally denied by most naturalists that *mixed human races*, *i. e.*, the seeds for entirely new races, are any longer formed in our days. . . .

And of current American history, H. P. Blavatsky then added:

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically.

*From Many Lands** by Louis Adamic is an enthralling and striking account of this majestic process; a picture in terms of vivid reality painted in the qualities of human nature from studies of the 'New Immigration'; a picture so finely balanced that no shadow however deep is allowed to obscure the grand perspective.

In the last century 38,000,000 immigrants entered the United States, 24,000,000 of them during the last fifty years. Of a population (1930 census) of 7,000,000 in New York City, 73% are foreign-born or of immigrant parentage, and in Boston, of all places! 71% of the population is of similar origin. There are over 2,500 immigrants in *Who's Who in America* — scientists, artists, musicians, educators, etc.

*Harper and Brothers, New York and London, pp. 350, \$3.50, 1940.

. . . They came and spilled themselves over America, 38,000,000 of them, in what was a mere moment in history; representing over fifty different national backgrounds, speaking as many languages and several hundred dialects, owing allegiance to over two score rulers and governments, and adhering to about a dozen different religions. . . . And everybody worked and built and dug and grubbed and carried burdens, and as America stands today, there is hardly a building here, hardly a bridge or a mile of railway or highway, hardly a vehicle, hardly anything that is not in part, a result of immigrant labor.

This is one of the greatest stories under the sun, the story of the coming and the meeting of all these peoples, in so brief a period, on this vast and beautiful continent. It is, as yet, a story little known and perhaps never to be written fully.

This first volume in The Nation of Nations Series contains three full studies; that of the Jew in *The Man in a Quandary*; of A Young American with a Japanese Face, and that of the Mexican in *Lupe Valdez met Helen Smith*. There are also eight cameo sketches, *Figures in the American Maze*; and In conclusion, *A Letter: "All of Us Come from Somewhere."* The final section is entitled *The Project* and contains an outline of Louis Adamic's aims, his *Questionnaire*, *The Broadside*, and some of the replies he has received to the latter.

Here is fascinating and stimulative reading. It quickens sympathetic understanding and delight in contact with the lives — with the shared efforts and dreams of human souls and minds participating in the saga of a nation's birth. It is reading that defies indifference and prejudice.

Louis Adamic maintains "that we have too much prejudice, that it is growing, and that it is bad for America," because it robs the prejudiced of their "humanity and spiritual health." More than tolerance is needed: in the attitude of Emerson when he said, "It is the 'not-me' in my friend that charms me," we must become "creatively, positively, interested in a man partly *because* he is different; *because*, being different, he is apt to have something out-of-the-ordinary to offer. . . ."

Americanism is defined as "a happy concentrate of some of the highest aspirations and tendencies of humanity at its best nearly everywhere at one time or another;" a movement away from the

fears and horrors we all deplore "toward freedom, creativeness, a universal or pan-human culture."

Apart from that encouragement of every effort towards co-operation which is the broadest altruism, how can the evils of anti-Semitism, destructive nationalism, and active antagonism, be overcome by old- and new-stock Americans?

By the recognition and practice of two fundamental doctrines of the Wisdom-Religion of the Ages, today disseminated by the Theosophical Society. The first tenet teaches that racial, national, and other divergences are but skin deep, for spiritually, vitally, and atomically men are brothers. Offspring of one divine Spirit-essence, they share the life-atoms which compose the human body of flesh and one common vital blood stream, not to mention the more intangible thought-atmosphere that permeates every intelligent mind. Secondly, the teaching that every adult human character is the individualized aggregate of the man's evolved self, the result of many lives and varied racial and national experiences. As a self-conscious individual every man has a unique contribution for his present environment, and his life is not completely fulfilled unless and until this is made. Therefore the Immigrant whose destiny draws him to America represents not only his own but the personified soul of his race and nation — and no nation is entirely without greatness of soul — in a precious gift to this growing, developing, new Race. His is the giving, otherwise he would not have come to this country. Such a gift, unless tarnished by self-seeking and treachery, is never lost but becomes an integral part of the astral mold of things-to-be. That the giving is difficult and may be opposed is but the price demanded by an age that resents change and obstructs innovation. It is the strong, the exceptional, and the guided, who are privileged to participate in the advent of a new Race, a new age: this the studies in *From Many Lands* prove.

The problem of the Negro is in a class by itself. Unlike the American Indian and the European stock, the Negro is not the aging or aged representative of a once mighty racial family, but an embryo strain now in its infancy. In a future age, the Negro is destined to play his own leading part in history. Then in the

adulthood of this race these people will no longer be blackmen but the product of countless admixtures of differing race-stocks, much as is the American ancestry of today.

As a race, therefore, the Negro should be treated with the justice, the wisdom, the patience and the vision, we consider the right of the average American child. Their natural, individual ability should be encouraged and guided aright. If we, the white people, ignore this responsibility and forfeit the trust and co-operation of the Negroes today, the future will demand a reckoning; for as parents are justly held accountable for the welfare of their children in the smaller circle of intimacy, so are the White Race the responsible custodians of this child-race in the larger race-family.

William Q. Judge tells us in *The Ocean of Theosophy*, p 97:

Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies.

Races, nations, and individuals differ in quality, development, and ability: in such values there is no uniformity. The contribution of each is essential to the evolution of the great Race, and he who thwarts Nature's law of progress and compassion must pay the penalty.

Liberty lifts her lamp beside the Golden Door. To pass into the illimitable fulfillment of the future it is required that the peoples of this new age — We — must light our way with the torch of Altruism or the 'unity within diversity' pictured in this book. For thus only can we earn the guidance of those spiritual Guardians who have the Nations and Races in their Keeping.



A true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others.

— H. P. BLAVATSKY: *The Key to Theosophy*, p. 25

LEAVES OF THEOSOPHICAL HISTORY

OUR last Leaf of History, "The Esoteric She," was a reprint of an article written by W. Q. Judge for the *New York Sun* and published on September 26, 1892, in connexion with an editorial retraction made by that paper of a libelous article written by Elliott Coues and published in the *Sun* July 20, 1890. Concerning this retraction W. Q. Judge published the following paragraph in his magazine *The Path*, October, 1892:

THE LIBEL ON H. P. BLAVATSKY

On Sept. 26th the *New York Sun* published a general retraction of the libel emitted by it in July, 1890, which was written by Dr. E. Coues. Coming so late in the month it is impossible to give a full account of this important event, but space will be devoted to it in November. The retraction also covers libellous charges against the Aryan Theosophical Society and William Q. Judge. The law-suit begun by the latter is therefore withdrawn; that brought by H. P. B. died with her death and was not a menace to the *Sun*; hence this retraction, after her demise and when no legal remedy would lie, is unique and reflects credit upon that paper in this venal age.

In the November 1892 issue of *The Path* in accordance with the above statement there appeared an editorial article headed "Two Theosophical Events. A Libel Retracted—Col. Olcott Still President." We quote only the first part of this, which alone has to do with the subject in hand, and in which appears a reprint of the editorial retraction made by the *New York Sun*.

J. H. FUSSELL

TWO THEOSOPHICAL EVENTS

A LIBEL RETRACTED—COL. OLCOTT STILL PRESIDENT

SEPTEMBER, 1892, will stand as a red letter month in our history. Two events of importance occurred, the one removing a cloud, the other reassuring the Society that its President Founder would remain in office.

In July, 1890, the *Sun*, a daily newspaper of great influence in the city of New York, published a news article in which gross charges were made against the character of H. P. Blavatsky, the Founder of the Theosophical Society, and charging also Col. Olcott, William Q. Judge, and many others with assisting her in fraud

and with living upon the Society. It was intended to be a general sweeping attack on all who were in the Society, and, having been written by an enemy who once was counted in the ranks of our members, it was carefully sent by him to as many people as he could think of who would be hurt by it in feelings or warned off from the work of the T. S. Two suits for libel were then begun by Mme. Blavatsky and Mr. Judge against the *Sun* and Dr. E. Coues of Washington.

Some members thought then that we ought not to have gone to law, but as we do not profess to live by the code of Jesus but felt that the honor and the peace of mind of the members at large were involved, we took the only course given by the laws of the land. The suits went on the calendar of the courts of New York, and there were delayed by the immense mass of cases ahead of them. Meanwhile the author of the libel and certain Spiritualistic friends in another city kept up the attack and asserted that nothing would ever be heard of the suits again. In 1891 H. P. B. died, and, as her action was for a personal injury to character, her demise worked a determination of the suit begun in her name, and by that fact the paper that put out the libel was at once released from any fear from that action. This should be noted in view of what follows. On the 26th of Sept., 1892, the *Sun* published the following in its editorial columns:

We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

The news columns of that issue contained a sketch of Madame Blavatsky by Mr. Judge, which, although having some errors as printed, is in the main correct. The retraction is small in respect to the area of the paper covered, but it is a general one, and at a

single blow sweeps away all that our enemies had thought was accomplished by the libel. As many newspaper men since have said, it is as complete as anything of the kind that was ever published. And in view of the fact that no suit by H. P. B. was then pending, it reflects credit on the paper in this age when newspapers in general never retract except when forced by law or loss of money. Thus ends this libel. The suits against the *Sun* have been discontinued, and the only one pending is that by Mr. Judge against Dr. Coues.

Self-directed Evolution

MARTYN WITTER

SELF-directed evolution becomes a reality when an individual takes it upon himself to wilfully direct his course of action along chosen paths. While evolution from the rocks to the stars does take place through the urge from within yet self-directed evolution is a self-conscious function. Indeed could not this be the end and purpose of self-consciousness?

Patañjali states in his *Yoga Aphorisms*, Book IV:

The mind, though assuming various forms by reason of innumerable mental deposits, exists for the purpose of the soul's emancipation and operates in co-operation therewith.

Likewise the *Maitri Upanishad* asserts that mind is the means of release for mankind while it can also be a bondage if it is directed to the material and objective state of things. Self-directed evolution can become a reality in our lives only if we have the strength of will to make it so.

As the driver of the car today controls its course by the mechanism of the steering wheel so can the occult student control his course of activity by attitudes of mind. The gas of the car corresponds to our will and the divine urge, the road to the path

that has been blazed by those who have gone before, the car to our living temple, and the driver to the self-directed manas.

It is from the higher part of our constitution that we draw the necessary intuition and insight required to map out a course of action in the process of conquering self and to meet the many obstacles that are sure to come. We need the influence of the 'thread self.' As *The Voice of the Silence* has it:

Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind. Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine. And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

One must have great strength of will otherwise failure is insured from the start. The mind is but a burden unless it is brought under control and made into a servant. Side by side with mind control must come a deep insight and understanding of the emotional aspects of the personal man. Theosophy is the great illuminator and with its help we can easily see the personal side of our natures for what it is. Understanding brings control. With control comes confidence and faith in ourselves, which is a necessity. Thus equipped we shall have started a task that requires as much vigilance as would be required to drive a racing car at high speed. Yet speed is an unhealthy state of affairs as we can see in our world today. Every student knows that it is best to make haste slowly. It is not speed that is required but vigilance. Indeed eternal vigilance is the price of victory!



He who lives only to nourish his own body, is like one who crosses a river on an alligator, thinking it to be a log of wood.

— ŚANKARĀCHĀRYA: *The Crest Jewel of Wisdom*

Theosophical News — — *and Activities*

White Lotus Day in London

The following extract from a cable received by Dr. de Purucker from Dr. A. Trevor Barker will be of particular interest to our members, considering the very difficult conditions under which at present our work is being carried on in England. The cable is dated April 20 and sent from Haslemere, Surrey:

"Joint White Lotus meeting arranged London May 8th — Barker"

Convention in Wales

The Welsh Theosophical Forum for March-April 1941 announces:

"Following on our highly successful Christmas Convention, it is now proposed to hold a similar Convention on Sunday, 6th April. As before the meeting will commence at 11:30 a. m. at Gwalia House, Fitzalan Rd. Visitors from England are urgently invited and are assured of a most warm welcome, and, we feel confident, an inspiring meeting. . . . Welsh members, or visitors who are able to contribute to the programme of speeches, are strongly adjured to offer their services in advance by letter, giving a note of chosen subject. (Everyone in this category will please regard this as a Theosophical duty of the first importance as regards the Convention). . . "

Shanghai Lodge of T. S. chartered

This lodge, the first of the Point Loma T. S. in China, was chartered on April 15, 1941, and is the result of the successful efforts mainly of Miss Inga Sjöstedt. About a year and a half ago, after a visit of nine months at Point Loma, she returned to her home in Shanghai, and began to gather around her a few who were interested in Theosophy. These have grown into a flourishing group of enthusiastic F. T. S., who now hold weekly study-groups for inquirers, and regular lodge-meetings for the study of the deeper teachings of Theosophy. In a recent letter Miss Sjöstedt tells of a debate in the Y. M. C. A. on the subject, "That Reincarnation is More Plausible than a Christian View of Life," which she was invited to hold with Reverend ———, a Calvinist and missionary: "I was given 15 minutes in which to

drive home my points; then he was given 15 minutes to oppose my arguments and to prove *his* views; then the audience spoke from the floor and supported either him or me, and finally he was given 5 minutes in which to answer arguments and sum up his attitude. Then I was given 5 minutes in which to sum up *my* points. Well, I did not expect for a moment to win the debate . . . but I had 86 votes against 31 . . . Rather nice, don't you think?"

Another item of interest is that through arrangements made by Miss Elsa-Brita Bergqvist, one of the charter-members of the new Lodge, beginning with March 23 the Shanghai Lodge T. S. has been giving a radio-broadcast, free of cost, every Sunday morning for 15 minutes.

White Lotus Day and Fraternization

Mr. E. L. T. Schaub, of Toledo, Ohio, Central District Regional Vice-President, writes:

"Arranged White Lotus Day Celebration with Adyar Society in Detroit, May 4th; in Toledo, May 11; in Chicago, May 11; also public lecture April 20th in Cincinnati. Just finished the write up for the '*Toledo Blade*' of the 50th anniversary of the death of H. P. B. and 50th White Lotus Day. Copies of this go to the three Cleveland papers. Will also send copies to Cincinnati, St. Louis, Chicago, Minneapolis, and Ann Arbor and Detroit Lodges. The material for this write up was furnished by Mrs. L. Wright of Point Loma. . . "

The Largest T. S. Lodge in U. S. A.

Katherine Tingley Lodge (Lodge No. 1) in San Diego, is making plans for its Twenty-fourth Annual Meeting on July 18th.

This Lodge, having been founded by Katherine Tingley, has always cherished the fact that so many of the original Charter-Members are faithfully working today to infuse into world thought that spirit of impersonal love and inner light that was placed in their trust.

Seven charter-members are still active in San Diego Lodge, and some of them have assisted in forming the dozen or so children-lodges in the American Section.

Mrs. Mary A. Strachan, who had been a member since June, 1897, passed to rest as this year opened. Her devotion to Theosophy remains an inspiring memorial that will never be forgotten by her companions in the Lodge and a wide circle of friends.

A Worthy Theosophical Enterprise

[The Editors reprint the following program of Theosophical activities, from April through September, prepared by Katherine Tingley Lodge of the T. S. as an illustration of the great variety and Theosophical enthusiasm which this lodge of the American Section T. S., puts into its programs. The President of the lodge, Mrs. Hazel Boyer Braun, is particularly pleased with the fact that she has been able to enlist the co-operation of 48 different speakers from her own and neighboring daughter-lodges of San Diego. This is a truly noteworthy fact. The program is printed as a four-page leaflet. It opens with the Objects of the Theosophical Society, here omitted as they appear on the inside back cover of this magazine. — Eds.]

Katherine Tingley Lodge

OF THE THEOSOPHICAL SOCIETY

2772 FOURTH AVENUE, SAN DIEGO

Founded by Katherine Tingley in San Diego in 1917

THE THEOSOPHICAL SOCIETY

G. DE PURUCKER, Leader

Types of Membership

Associate Fellowship is the first step in entering the Theosophical Society. After three months, application may be made for Full Fellowship.

Full Fellowship in a Lodge is recommended as the ideal way to become a fellow-student and worker in an impersonal effort to keep a friendly door open to all who are seeking TRUTH. Full Fellowship gives a voice in the conduct of the Lodge's business.

Full Fellowship-at-Large is provided for persons who are traveling, for those who live at a distance from a Lodge or who have some personal reason for not becoming a Lodge worker.

Financial Obligations

The heart of the work — the International Headquarters at Point Loma — the National Section and the Lodges which form the hierarchical structure of the Theosophical Society, are supported by voluntary contributions of the members and friends.

PROGRAM OF KATHERINE TINGLEY LODGE

Evening Lodge Meetings at 8 p.m.

April: Easter Tradition

Wednesday 2nd: LUNCHEON LECTURE, 12 to 2 p.m., 50c.

Easter the Season of Awakening: Helen SavageFriday 4th: *The Mystery of Easter*: Virginia Kellogg & Mary J. WagonFriday 11th: *Resurrection*: Loretta ColgroveFriday 18th: *Understanding the Real Meaning of Easter*:

H. Dempster and R. Cutting

Friday 25th: *Religions and Philosophies of the East*: Judith Tyberg

Reader for month: E. Catterfield Chairman for month: O. Colgrove

May: The Objects of the Theosophical Society

Wednesday 7th: LUNCHEON LECTURE, 12 to 2 p.m., 50c.

The Universality of Theosophy: Constance HostlerFriday 2nd: *Our Contact with the Laws of the Universe*: Earle HostlerFriday 9th: *The Unity of all Life*: Mora Forbes & A. B. SutherlandFriday 16th: *Theosophy Encompasses Religion, Science and Philosophy*:

Margaret Daun and Alice Douse

Friday 23rd: *The Practical Value of Self-Knowledge*:

Hervey Benner and Jeanette Barry

Friday 30th: *Religions and Philosophies of the East*: Judith Tyberg

Reader: Florence Robinson Chairman: Ernest Brittain

June: Maturity

Wednesday 4th: LUNCHEON LECTURE, 12 to 2 p.m., 50c.

Spiritual Titans of the Race: Iverson L. HarrisFriday 6th: *Did the Ancients Worship the Sun?*: M. Traxler & G. BrownFriday 13th: Round Table Discussion — *The Hierarchy of Compassion*:

Opal McCoy, Adalind Bailey, and Mary Fay

Friday 20th: Private Meeting for Full Fellows of the Lodge

Friday 27th: *Religions and Philosophies of the East*: Judith Tyberg

Reader: Jean Richards Chairman: Earle Hostler

PROGRAM OF KATHERINE TINGLEY LODGE

July: Ethical Foundations

Wednesday 2nd: LUNCHEON LECTURE, 12 to 2 p.m., 50c.

Art and Theosophy: Maurice Braun

Friday 4th: *Basis of Ethics*: Foster Griffiths

Friday 11th: *Teaching of Rebirth in Great Literature*: Mary Hill

Friday 18th: Private Meeting for Full Fellows of the Lodge

Friday 25th: *Religions and Philosophies of the East*: Judith Tyberg

Reader: Dorothy Mitchell

Chairman: Dorothy Friend

August: Symbology

No Luncheon

Friday 1st: *Theosophy in the Symbolic Art of India*:

Dorothy Friend and Audrey Klosterman

Friday 8th: *Theosophy in the Symbolic Art of Old China*:

Hazel B. Braun, Sylvia and Kenneth Hensell

Friday 15th: *Theosophy in the Celtic Symbology*: George Simpson

Friday 22nd: *Theosophy in the Symbolic Art of Egypt*: Oscar Colgrove

Friday 29th: *Religions and Philosophies of the East*: Judith Tyberg

Reader: Helen Buettemeier

Chairman: Foster Griffiths

September: Jewels of Wisdom

Wednesday 3rd: LUNCHEON LECTURE, 12 to 2 p.m., 50c.

The Cross of the Universe: Dr. John Gayner Banks

Friday 5th: *Reimbodiment*: E. Brittain, R. Schneider, and R. Arthur

Friday 12th: *Justice Rules the Universe*: Ray Bennett & Darlene Lehman

Friday 19th: Private Meeting for Full Fellows of the Lodge

Friday 26th: *Religions and Philosophies of the East*: Judith Tyberg

Reader: Luisianna Coe

Chairman: Mary Fay

Music at the Lodge provided by Julia Hecht, Inez Davenport,
and Emily Beth Thompsen

Lending Library and Reading Room open to visitors daily.

Book Table with Theosophical publications for sale.

Mrs. Louise Howard, hostess in attendance.

Sunday Morning Study-Classes for the Family: 10.30 to 11.30

Lotus-Circle for Children: Conducted by young women who have had a wealth of study and experience in answering the questions of children and awakening in them that beautiful spirit of love and kindness that comes from an understanding of BROTHERHOOD and SERVICE.

Club for Junior Boys and Girls: Directed by young men and women who have ability to instruct and to hold the interest of young students who love science and philosophy.

Class for Mothers who wish to study the same subjects taught to their children so that they may discuss the teachings together and start that beautiful companionship which makes a home a center of Truth.

Adult Study-Group: Where the technical Theosophical teachings are informally studied and discussed with men and women who have been students for many years.

(Lotus-Circle and Club work discontinue for the summer months)

SPECIAL COURSES AT KATHERINE TINGLEY LODGE

Public Speaking Class on the 2nd and 4th Wednesday of each month at 8 p.m. Miss Florence Collisson, assisted by Miss Isabel Dodds, gives instruction and practice in preparation for public presentation of Theosophical Teachings. Open to students in any Lodge or Study-Group.

Wednesday Morning Class in Theosophy, 10.30 to 11.45. This class offers an opportunity to study the basic teachings of Theosophy as presented today and to examine the same in the culture of old civilizations. Conducted by Hazel Boyer Braun, president of the Lodge. (Discontinues June 1st.)

**Activities at International Theosophical Headquarters
600 Catalina Blvd., Point Loma, California**

FORUM LECTURE each Sunday at 3 p.m. in the Temple, Point Loma. These meetings are especially arranged for inquirers. Dr. G. de Purucker, the Leader of the Theosophical Society, speaks at the conclusion of the Forum each Sunday.

POINT LOMA LODGE: Meetings are held in the Temple on the 2nd and 4th Sundays, at 7 p.m. Members and friends welcome.

LOTUS-CIRCLE for Children, at International Theosophical Headquarters, Point Loma. Sunday Morning 10.30 to 11.30.

THEOSOPHICAL UNIVERSITY, POINT LOMA: For particulars concerning regular and extension courses, rates for resident and day students, etc., address the Secretary.

San Diego Lodges and Study-Groups

- OCEAN BEACH LODGE, meets each Wednesday at 7.30 p.m., corner Niagara and Bacon Streets. Mrs. Margaret Daun, President.
- LA JOLLA LODGE, meets each Monday evening at 8 o'clock. On each third Monday they present a lecture at La Jolla Woman's Club. Otherwise they meet at 7763 Bishop Lane — home of Mrs. Walter Newell.
- SAN DIEGO LODGE No. 61, meets each Wednesday evening at 3843 Herbert Street at 8 o'clock. Dr. John O. Kellogg, President.
- LA MESA LODGE, meets 2nd and 4th Fridays at 8 p.m., at La Mesa Woman's Club. Meets 1st and 3rd Fridays at 8 p.m., at the home of Mr. and Mrs. T. T. Clemesha, 5040 67th Street.
- CORONADO STUDY-GROUP, meets 1st and 3rd Wednesdays at 1010 C St., Mrs. Mora Forbes conducting the study.
- KENSINGTON PARK STUDY-GROUP, meets alternate Monday evenings at the home of Mr. and Mrs. H. D. Benner, 4125 Bedford Drive.
- YOUNG PEOPLE'S STUDY-GROUP: Conducted by students of Theosophical University on alternate Tuesdays. Maurice Braun Studio, 61 Silvergate Avenue, Point Loma.
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A Correction

On page 203 of the FORUM for March, 1941, in the article by Pandit Ram Sahijpal entitled "Providence," a few words were inadvertently omitted, which renders the sentence as it stands meaningless. The sentence should read: ". . . the eater must eat to exist and the provision must come automatically and of necessity, or else the Law, the heart of the Universe, is defeated, which is absurd, or the reïmbodiment is not to continue."

— Eds.

A Rare Opportunity

One set of H. P. B.'s **Lucifer**, Volumes I to XII inclusive from September, 1887 to August, 1893 inclusive, Good condition; bound in half leather, \$35.00.

Write to Theosophical University Press, Point Loma, California

Books: Reviews and Comments

History of the Arabs. By PHILIP K. HITTI. Second Edition, revised. Macmillan. 1940.

WE get a false perspective of history from the fact that certain nations have had a voluminous literature which has been translated, while other nations, equally or more important, have escaped our notice. In this as in other matters we are apt to base our judgment on the noise made by the conspicuous, rather than on the silent work wrought by those in the background. So perhaps we have too much overlooked the importance of the Arabian and Semitic factor in our history, and may look forward to an Arabic renaissance similar to previous Greco-Latin and Sanskrit renaissances.

Professor Hitti, of Princeton, has given us this notable 700-page volume on the History of the Arabs, in a second and revised edition, combining the results of original research and the aid of previous scholarship. He regards Arabia as the cradle of the Semitic race; it is a land which, though one-third the area of the United States, is for the most part less known to us than the Arctic and Antarctic regions. It was the nursery of those peoples who migrated to the Tigris-Euphrates region — Babylonians, Assyrians, Phoenicians, Hebrews; and may be regarded (says the author) as the fount of pure Semitism. This makes it the parent of Judaism, Christianity, and Islam; to say nothing of the conquering spread of Arabian culture which swept part of Europe in the Middle Ages. The Arabs may thus be classed among world-conquerors, with an empire extending from China to the Atlantic. But more important than the empire they built was the culture they diffused. Forty-five million people today speak Arabic, and its alphabet comes next to the Latin in extent of usage.

It is characteristic of modern inquiry to seek the *origin* of things, and in the present case the origin of the Semites might engage our

interest. The author however does not much concern himself with this, for he is more interested in facts than in speculations. He mentions a few of the latter, and it may be said of such speculations in general, what he says of one of them in particular, that they are apt to raise more questions than they settle. The search for an origin of the Semites can but lead us back to some earlier race, and experience proves that searches along that line tend rather to complication than simplification, for they perplex us with new and unsought discoveries which embarrass our theories. The familiar idea that the Semites descended from Noah's second son is now discarded, we are told; we only know they appeared in Arabia at some time or other, and we strongly suspect that they arrived there from somewhere else.

The immensely more comprehensive scheme of human history which students of Theosophy can avail themselves of throws a brighter light on the subject, as is illustrated by the following quotation from *The Secret Doctrine*.

The 'Semitic' languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8000 years B. C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul, and along the Oxus, while others penetrated into and invaded Arabia. — II, 200.

Pages 452 and following of *The Secret Doctrine* contain an account of the Nabatheans, especially as to the mysterious work called 'Nabathean Agriculture,' which is a veiled transcription of esoteric teachings of the ancient Secret Doctrine. *The Secret Doctrine* gives us the key by which to interpret the immensely complex story of the dispersion and migration of the peoples, and the transmission and preservation of the ancient teachings.

This scholarly work of Professor Hitti's, replete with maps,

references to authorities, illustrations, and an adequate index, will furnish the student with all the available information as to the Arabic races and their achievements, from the earliest ascertained times to the Turkish conquest in the early sixteenth century. It has already been made the basis of collegiate courses, and we think that as a reference book for the library shelves it should prove indispensable to students of Theosophy desirous of bringing their studies in Theosophy into relation with the general body of accepted views on the topics treated of in *The Secret Doctrine*.

— H. T. E.

L'Agnihotra: Description de l'agnihotra dans le rituel védique: d'après les Śrautasūtras de Kātyāyana (Yajurveda blanc), Āpastamba, Hiranyakeśin, Bau-dhāyana, Manu (Yajurveda noir), Āśvalāyana, Śankhāyana (Rigveda), et le Vaitāna-Sūtra (Atharvaveda), par P.-E. DUMONT, professeur de sanskrit et d'indologie à l'Université Johns Hopkins (U. S. A.), Baltimore: The Johns Hopkins Press, and London: Humphrey Milford, Oxford University Press. 225 pages. Price \$3.50.

THE Agnihotra is a relatively simple sacrifice, lacking the more grandiose observances that characterize, for example, the 'blood-sacrifice' (le sacrifice sanglant), the soma-sacrifice, those of the full and new moon, and notably the āsvamedha or 'horse-sacrifice.' What gives it its importance is the fact that it is a daily sacrifice, performed morning and evening in the home, a sacrifice which the head of every family of either Brahman or Vaiśya rank must offer, morning and evening, during the entire period of his family-life. It consists essentially of an oblation of milk offered to Agni, the God of Fire (symbol of the Spirit) and is profoundly symbolic. Other foods may be offered, as soma, clarified butter, rice or other grain, but the usual oblation is milk.

There is not space to describe the entire ceremony, nor would it be understood by the average Western reader. Originally, says Professor Dumont, the Agnihotra was a solar charm or spell, and the mystical or symbolic character of the Śatapatha-Brahmaṇa which describes it is shown in the statement that if it were not performed each morning "the sun would not rise," an obvious allusion to man's spiritual nature which during this purely devotional cere-

mony 'rises' to union with its divine source. Moreover, the ceremony is not solely for the purpose of aiding the sun to rise,

mais aussi de l'aider dans son éternelle course quotidienne, de l'est à l'ouest pendant le jour, et de l'ouest à l'est (alors qu'il est invisible) pendant la nuit.

Thus, not merely during the relatively short period of the morning-sacrifice, but during the entire daily journey of the sun of man's inner self, it must be guided by the higher resolves.

Every utensil and every detail of the Agnihotra has its symbolism — the sacrificial spoon, the milk (or other oblation), the fire, the sprinkling, even the voice of the householder who performs this ceremony, and the householder himself. To illustrate by a typical passage from this book (which consists of descriptions of the Agnihotra-rites followed by the eight principal liturgical schools of ancient India, conveniently arranged for study by means of short passages transliterated from the Sanskrit, with the translation, and commentary if needed, in French, either preceding or following it):

Et il touche encore (le contenu de la cuiller de l'agnihotra), en récitant la formule des dix hotars: "Om! L'intelligence est la cuiller; la pensée est le beurre clarifié; la voix est la vedi; la méditation est la jonchée; l'intention est le feu; la connaissance est le feu; le Seigneur de la voix est le hotar; l'esprit est l'upavaktar; le souffle vital est l'oblation; le sâman est l'adhvaryu." (Taitt. Aranyaka III, 1)

*daśahotrâ câ 'bhimṛiśya — om cittiḥ sruk, cittam âjyam,
vâg vediḥ, âdhitam barhiḥ, keto agniḥ, vijñatam agniḥ, vâkpatir
hotâ, mana upavaktâ, prâno haviḥ, sâma 'dhvaryuḥ.*

Puis l'adhvaryu regarde le feu gârhapatya, en récitant:

*agne grihapate mâ mâ samtâpsîr âtmann amṛitam adhishi prajā
jyotir aśīye 'ti gârhapatyam avekshate.*

Puis l'adhvaryu regarde le feu gârhapatya, en récitant: "O Agni, maître de la maison, ne me brûle pas (ne me fais pas de mal par ta chaleur). J'ai mis en moi l'immortalité. Puisse-je obtenir progéniture et lumière!"

Among the great discoveries which enabled Schliemann to reconstruct for us the old Homeric civilization was the ruin of a royal palace, in the center of which stood, open to the sky, the home-altar. Not India only, but Rome in its nobler days and Egypt of the spiritual past, set apart a portion of each home, as a portion of each day, to the spiritual nurture of the Self. It is too much to expect, nor would

it be desirable, that our rugged Western civilization should precipitately copy the altar-ceremonies that were a part of the home-life in probably every civilization that had claims to greatness in the past. But that we should go on in reckless disregard of the spiritual benefits of such a custom and ideal is short-sighted. It shows little knowledge of history, little mysticism and philosophy in our makeup. In this connexion the following is significant. It is by Katherine Tingley (*Theosophy: The Path of the Mystic*, p. 139):

Says Theosophy: Build spiritual altars in the home. Let parents spend as much time in accentuating the spiritual laws of life as they do in caring for worldly needs and pleasures, the impermanent things of life. How inspiring is the picture of a home that has been touched by the teachings of Theosophy! I open the door on such a one, and before me I see little children gathered around the home altar, grasping even in their childhood the great teachings needed for the building and fashioning of character, being taught the divine laws that govern us all. I linger on the threshold of such a home, for I feel in its very atmosphere that the Kingdom of Heaven on earth has already begun.

— GRACE KNOCHE

Thought through Constructive Thinking. By EMMET FOX. Harper and Brothers, New York. \$2.50.

THE author states that this book "is an attempt to explain the fundamental Truth of Being in the simple language of everyday life."

Dr. Fox also states: "The teaching in this book (which is a compilation of thirty-one essays) is founded on the Bible."

It may surprise some orthodox readers to find his Biblical interpretations broadly stated, — and correctly, for the most part, for they square with his pronouncements on Karma, Reincarnation and the Yoga of Love.

Unfortunately, however, the author waxes over-enthusiastic on his Scientific Prayer hypothesis. He writes: "In Scientific Prayer it is God who works, and not you, and so your particular limitations or weaknesses are of no account in the process. You are only the channel through which the Divine action takes place, and your treatment will really be just the getting of yourself out of the way." "Stop thinking about the difficulty," he continues, "whatever it is,

and think about God instead. . . It makes no difference what kind of trouble it is. It may be a big thing or a little thing; it may concern health, finance, a law-suit, a quarrel, a house on fire, or anything else conceivable; but whatever it is, just stop thinking about it, and think of God instead — that is all you have to do.” (page 138)

This reviewer knew personally an attorney who tried that method and he lost the case. The verdict made bankrupt his client. He remarked afterwards; “You can’t bat for God in a Court of Law.”

This reviewer also experienced two theater fires. Exits and Fire Alarms were first thoughts in the minds of everyone assembled, and when all were safe on the street and the Fire Department had saved the buildings many uttered a fervent, “Thank God.” Not so with that tragic affair in Santiago, Chile, last century. (See *Maria Monk*, by Dr. D. R. Duffy.) More than five thousand people were assembled in celebration of a certain Feast. The Altarcloth caught fire from a lighted candle. The doors of the Church unfortunately opened ‘in’. The frantic congregation jammed the doors. Not one person was saved.

Such advice as Mr. Fox offers takes an otherwise nice edge off a very well-written book of essays. — A. C.

Who Are These? By OWEN R. WASHBURN. David McKay Co. Philadelphia. 155 pp. \$1.50.

The Mediumship of Jack Webber. By HARRY EDWARDS. E. P. Dutton & Co. New York, pp. 119, 32 full page illustrations. \$2.50.

THESSE books are representative of two aspects of Spiritualist activities. One presents writings said to be “received from other than ordinary authorship with the co-operation of persons psychically sensitive,” and the other is chiefly devoted to remarkable physical phenomena produced by an English medium. The writings in *Who Are These?* purport to come from such distinguished personages as Shakespeare, Dumas, Lincoln, Edison, Freud and a Queen of Egypt, to mention only a few. But, as has so often been observed in similar communications, the peculiar qualities which

so markedly characterized the self-styled communicators when on earth are not conspicuous. It is difficult to see how such undistinguished, and in some cases even banal, writings can be expected to induce intelligent persons to accept their authenticity. They may truly be 'psychically received' and yet prove nothing but the illusive nature of the lower astral plane or the trickiness of certain elementals who delight in personating well-known characters.

The physical phenomena described in the second book are better evidenced, sensational though they appear. A large number of photographs of levitation, 'ectoplasmic' materialization, apports, etc., are reproduced. They were mostly taken in the dark by infrared light instantaneously flashed at intervals from a powerful bulb, a method which is claimed to prevent the possibility of fraud. Without denying the possibility that the remarkable phenomena really took place as described, a critic might ask how it happened that in some of the photographs the draped 'ectoplasm' coming rather weirdly from the medium's mouth resembles pieces of ordinary cheesecloth. It must be admitted, however, that very careful precautions seem to have been taken against deception or malobservation, and many responsible observers, including well-known psychic researchers, university professors, critical and skeptical journalists, etc., have testified to the genuineness of the phenomena.

'Psycho-physical' phenomena, believed by many to demonstrate the survival of the soul, are very weak evidence in themselves because there are other ways of explaining them without abandoning a super-normal possibility. Once universally accepted, however, they may do service in helping to break down the dense wall of 'scientific' negation which is hindering the study of an unknown but very real and active realm of nature, the Astral Light. As H. P. Blavatsky emphasized, a new orientation of science in this direction would make a tremendous change in its outlook. A few signs of this transformation are beginning to appear. This knowledge would hardly be of a *spiritual* nature, but it would remove the conventional materialistic stumbling-blocks which impede progress and encourage 'this-worldliness,' and all the evils implied therein. We do not, however, recommend amateur dabbings with the unknown and perilous forces dwelling on the threshold of the lower

Astral Plane. Captain H. Edwards, the author of *The Mediumship of Jack Webber* mentions the dangers incurred even by supposedly 'protected' mediums such as the subject of this book, who sometimes suffered very unpleasant 'mishaps,' as the author calls them, during his séances. Though a strong and healthy man, Webber died young after a very short illness.

— C. J. RYAN

The Quest. By LILY A. LONG. The Halcyon Press, Harbison & Harbison, Oceano, California. 26 pp. 45c.

THE HALCYON PRESS has made an artistic reprint of this beautiful allegory, first published by Wm. Q. Judge in *The Path* for May, 1892. It is the old, old tale of the youth who ventures forth from the serene heights of his pure mountain home, where he knows nothing of evil, to try his fortunes in the world of men below. Inspired by one of the mysterious "Brothers of the Silence," who exist only to help humanity, he strives to earn for himself a place in their ranks. The pitfalls and temptations he encounters, and the various fallings-short of the goal, though always drawing nearer to it with each effort, will be recognised as typical by students of the esoteric life.

Bound and printed in purple, and decorated with five color-plates of ideal mountain scenery, the little book would make a charming gift, and one of value, because of the inspiring thought it contains.

— M. CLARK

The Gap of Brightness. Lyrical Poems by F. R. HIGGINS. The Macmillan Co., New York, 1940. 85 pp. \$1.25.

GREEN Ireland looks out through that gap — that rift in the clouds of our sombre sky, made by the strong-handed poet who wrote these poems. It is Ireland seen from the inside that he gives us; for we may get in through the gap if we are able, and there are to be seen picture after living picture that could only be in Ireland the wild and wayward, the madcap and merry, the quaint and odd, the irresponsible and illogical, and canny-wise. It is plain by this book that the old bardic energy still flourishes there.

Mr. Higgins is introduced to us as "the latest of Yeats' school of younger men", and he does worthily carry on the tradition, but

with an originality that marks him a poet who is one because he cannot help it. These poems savor very differently from the fine-spun rainbows of Æ., or the also mystical though less ethereal lyrics of the master, Yeats, himself: even in those that are delicate and fine there is an earthy, racy quality, which becomes actually robustious in others. Human types preoccupy him, but they are not self-consciously presented.

Odd turns of fancy abound in these poems. Addressing his blackthorn stick he says: "As in green days you were the perch, You're now the prop of song." And we must share with you one or two others — gleaming thoughts: "pools of darkness . . . bearing just a star's faint signature"; "Calmly he rakes the fire, till deep in ashes, The hushed flame sleeps within its own red dream. . . ."

It is all refreshing, crisp with originality, rich in a variety of surprises. If you want something that is utterly and altogether Irish, yet partaking of the universal human quality, here is where you will find it.

— M. CLARK

Hermathena. Trinity College, Dublin. November, 1940. 3s. Papers on Literature, Science, and Philosophy, published semi-annually.

IN this number we find a paper by H. O. Albin on that very topical subject of the nature of Space and Time, and their connexion with a something else, of which both may be regarded as aspects, and which is known by the makeshift name of Space-Time, much as we might call a flame a heat-light, or a man a soul-body. This paper is sufficiently lucid and easy to follow, but phenomenon and noumenon are so mixed that we do not know what it is we are studying; a writer can do no more than express his own views, and a reader may find these useful as contributions to his own gradually growing ideas on the subject. Theosophists will be glad to hear that "Space is something real in itself, and is not a mere relation, for it has as much reality as the phenomena which it envelops. It is pulsating with life, and is by no means an empty concept."

Dr. W. B. Stanford writes interestingly on Ghosts and Ap-

partitions in Homer, Aeschylus, and Shakespeare; another topical subject is treated in Dr. Grattan Freyer's paper on the Reputation of Machiavelli, to what extent he is responsible for the doctrine of the supremacy of the State, and whether he has quite deserved the opprobrium under which his name labors in England.

Under the heading of 'Kottabistae' appear some renderings of English lyrics into Latin elegiacs, and Spanish poems into English equivalents, which will interest those able to appreciate the artistic skill needed to satisfy the conflicting demands of form and meaning in this most exacting form of translation. — H. T. E.

An Exegetical Grammar of the Greek New Testament. By WILLIAM DOUGLAS CHAMBERLAIN. Macmillan, 1941. \$4.00.

WE were hoping to find in this book an exposition of the peculiarities of New Testament Greek as compared with Attic Greek, for the benefit of those acquainted with the latter. And this is in fact what we do find, but we have to hunt for it. For the book seems to be pursuing two purposes, each of which gets in the way of the other. It is a complete Greek grammar, with accidence and syntax, useful for those learning Greek; but the alphabet is singularly missing. As a grammar for a well-educated man desirous of teaching himself, it is excellent. It is very clear, well arranged, and well printed; but its qualities would appeal rather to a grown-up than to a boy. The commentary on special New Testament usages, with illustrations thereof, is scattered at random throughout. Preceding are an Introduction on the meaning and principles of exegesis, and a chapter on Greek word-building. The use of such a book would be for a Bible student, wishing to study the Greek text, but ignorant of Greek, and not caring to study Attic Greek and its literature. For one acquainted with Attic Greek, the grammar, as said, gets in the way. — H. T. E.

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