

THE THEOSOPHICAL FORUM

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THE GIVING OF THE SELF

THERE is no freedom so great, no happiness so large, so wide-reaching, as the giving of self in service. It is the hero who gives himself. If he did not give himself utterly, there would be no heroism in it. It is the giving which is heroic.

And so it is with love. Where there is questioning about it — not uncertainty because uncertainty is always very natural in these things; one wishes to be sure — but where there is a question about the values involved, where there is a selfish searching of 'what I want,' there is no heroism, no love, no self-giving. There is not the ghost of a shadow of a chance there for the god-like, heroic quality of self-renunciation.

When the year begins, when it opens, the one mantram I always make to sound in my own heart and mind is this: A new year is opening. Can I give myself a little more than last year? I pity from my soul the man or woman who has not learned the exquisite joy of giving of the self. There is not anything on earth that equals it in beauty, in grandeur, in sublimity, and in the peace and richness it brings to both heart and mind.

— G. DE P.

Man in Evolution

The Theosophical philosophy has an answer to the questions, *Is Civilization doomed? Will man survive?* Many, particularly among scientists, deny that man has any survival value at all. The publication of *Man in Evolution* by G. de Purucker gives an opportunity for a review of the fundamental Theosophical outlook on this important subject.

HELEN SAVAGE

MAN'S greatest puzzle today is man. Never before, it would seem, have there been so many and such varied books about him. The optimist declares his faith in the human race in spite of, the pessimist his forebodings because of, the distressing aspect of things in the world. Theorists aplenty are only too ready to explain why man is what he is and what he should do about it. And since we are indeed many-sided creatures, there is a little of truth in what they all say.

The reader is left to take his choice among these numerous half-statements. If he is an idealist he is cheered by the assurance that after all we are made in the image of God; and he tries to hold fast to this belief while he hurries through the front page of the morning paper. If he is what is called a realist he is glad to agree with the writer who admits our animal origin and proceeds honestly to make the best of it. But the best is not always very good. For there are even those who question the survival of the race. We can see, they argue, no particular signs of progress within historic times — for who can improve upon a Plato, a Homer, a Buddha? — and therefore we believe that the human species has reached a dead-end and will soon become as extinct as the giant reptiles of a former age, to be superseded by some other stock.

To the Theosophist there are several fundamental fallacies in all these theories. Viewing evolution, for one thing, within too small a time-pattern, we miss the real picture. Time without its setting of eternity is always more or less of a distortion. We view past, present, and future within the limitations of our own consciousness. We

wear blinkers: the past, except for a few thousand years, and certainly all the future, are quite outside the range of our vision. The past lives only in the geologic record; the future is almost uncharted.

Dr. de Purucker, in his new book *Man in Evolution*, handles the subject of evolution in a manner entirely different from that of the scientist, the theologian, the humanist. Based as his book is on the collective researches and consequent teaching of a long line of ancient sages, there are no limitations to its time-setting. Taking into account as these Teachers do the cyclic nature of growth, they can read the broad general outline of the future with as much skill as they read the records of the past; and by their reckoning the evolutionary history of man is found to stretch virtually illimitably in both directions.

With certain basic ideas established, the whole story of evolution unfolds with a logical persuasiveness that leaves no gaps, no unsolvable puzzles of major importance; and in the light of these ideas the teleological explanation of evolution can be accepted without any qualms as to its being 'unscientific.' (Continued on next page.)

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I propose, therefore, in this article to quote a few passages from *Man in Evolution*, commenting briefly on each. These passages present fundamental concepts upon which the student can build the entire structure of evolution as taught by Theosophy. It is safe to say, also, that they are key-ideas which resolve into a perfect coherence the splendid array of facts gathered by modern scientific researchers.

Reiterated throughout the book, and the teaching from which all else depends, is the declaration of man's true nature:

We have to recognise man as a spiritual entity, a monadic center, whose origin is the heart of Universal Life. It is this inner spark of light, in man as in all beings, that furnishes and has furnished the evolutionary urge towards producing ever fitter vehicles of self-expression.

We see, then, that evolution is not something arranged for the human race, a sort of mechanical schedule to which it must and will conform; nor is it growth by accretion. We create our own destiny by working from within outwards; and that destiny was already visioned in our own spiritual consciousness aeons ago. One may even say that it is the memory of that vision, stamped upon the living substance of our spirit, that guides our progress. That we have forgotten to a large extent that very memory which inheres in us, is no proof of its non-existence. It continues to live unrecognised, yet manifesting as the unconquerable vitality of the race, in our intuitions, our aspirations and our hopes.

Further, we see that man is an unfinished product. The urge that has driven him thus far will not exhaust itself until the goal — perfect self-expression — is reached. The greater the inner urge, the longer the time needed. Note how it takes the individual human child some twenty-five years or more to come to a full blossoming of its powers, while the dog, for example, reaches maturity in a few short months. The latter has less to express and therefore runs through the preparatory period more quickly. The analogy between child and race is a perfect one. The human race is still in the process of incarnation. Its potentialities are greater than its achievements. Man is truly in evolution.

Man's physical or corporeal encasement expresses at any period of evolution exactly the state of self-expression on this plane which the indwelling

Monad has attained. Consequently, his evolution proceeds in stages that his power or facility in self-expression creates, from the smaller to the greater, the expressing vehicle in consequence following step by step and line by line the urge or drive of the inner impelling power.

This explains as nothing else can the lack of specialization to be noted in the human body. Its primitive features have been pointed to in great detail by eminent scientists such as the anatomist Wood Jones of Manchester University; but the full implication of this simplicity is not recognised, namely, that the monad, working from within, knew what it was about too well to push its vehicle of expression into the blind alleys of specialization. Instead it kept the tracks clear, so to speak, so that progress might be unimpeded. Elaborations of ear, tail or toe are no concern of the highly developed human monad seeking to find an outlet for psychological, intellectual and even spiritual powers. It builds, and has built in the past, only that which it could use.

"Faculty always precedes organ"; and if man has a larger brain today than the other mammals, is it not reasonable to believe that the monad, requiring a means by which thought could be made incarnate, supervised the building of the necessary instrument?

This primitiveness of man's features places man not only in rank but in time at the beginning of the mammalian line. Man dominates the scene from the beginning.

As nearly as we can give dates (due to the imperfection and uncertainty of interpretation of the geologic record) by studying the story of the rocks we may put back the origins of the human kind into the so-called Palaeozoic or Primary Age of geology.

This being the fact, it definitely cuts off the plausibility of the end-on evolutionary theory. If man is on the scene from the beginning, what disposition are we to make of the ladder of progressive life up which he is supposed to have climbed? As a matter of fact, we must reverse the picture, and trace the origins of the mammals *from man*.

Man holds within himself the history of all inferior types. Man is, and has been, and will be, the foremost of the hierarchy of evolving entities on our earth, the foremost in evolutionary development; and as the leading stock, he therefore is the repertory, the store-house, the magazine, of all future types, even as he has been of all past types. He throws off these types as he evolves

not only with the hierarchies surrounding them in all nature, but they recognised their spiritual unity with the gods; and from then on they began to understand that the direction of their own future karma or destiny lay in their own hands. At first almost instinctively, but as time passed with ever-growing self-realization, they understood that they were thenceforth collaborators with the divinities, and the hierarchies of beings below the divinities, in the enormous Cosmic Labor.

The history of man, as we think of man, begins with this event. Mind, the gift of the Serpent in the Garden of Eden, came as both a curse and a blessing. It conferred upon man responsibility. It made the cleavage between him and the beast world complete and unrecoverable. It meant power — to be used or abused according to the bent of the will of the user. It was a necessary yet a dangerous tool. Filled with a sense of his own importance, man forgot by degrees that he was to be henceforth a "collaborator with the divinities," and imagined *himself* a divinity, building gods in his own image. Our present confusions can well be considered as the culmination of such folly and forgetfulness.

But the last chapter of our evolutionary history has not yet been written. Those of the human race who will to follow the way of the gods will follow it, though laggards may fall by the wayside. Forerunners have already blazed the trail for us. Why does a Jesus, a Buddha, come amongst us? To show us the glory of a divine incarnation, yes; but only because that incarnated divinity is the god within the man himself. Their achievement is a promise of our destiny also.

These greatest of men have developed to its highest point of self-expression the human soul, so that it has become a perfect transmitter or a perfect vehicle for the inner god. But every man has within himself the potentialities of this inner god. When Jesus said "I am the pathway and the Life," he did not refer to himself alone as that pathway. He meant that every human being likewise who strives towards and endeavors to live that cosmic life thereby becomes the transmitter of that life and its many, many powers to those below him.

Thus man in evolution becomes our deepest concern as we grow to maturity; for our faith in him — our faith in ourselves — rests upon the intuitive perception of the immortal spirit dwelling within which, as we allow it to work through us, will shape our ends towards a divine fulfilment.

Atlantis

THE KINGS

THE Kings with hateful splendor whelmed the world —
 Vaunted their sorcerous pride and power on high —
 Upreared beyond the bundled cumuli
 Their ramparts — 'gainst the dawn their pomp unfurled.
 Grim where the sunset-scarlet waned empearled
 Their dragon galleons hurtling tracked the sky,
 And, when they doomed the Loved of Heaven to die,
 From next the stars their flaming vengeance whirled.

*Lo, they said, we are mighty! Time nor fate
 Can break our thrones; less strong is Death than we.
 Come, let us know delight! We hold in fee
 The demon-worlds to serve our lust and hate!*
 — Thus they; nor heard low-crying, soon and late,
 The inexorable, eerie, appeaseless Sea.

THE SEA

THE Sea lolled dreaming on dim sun-rich coasts
 Of pearled and palm-fringed islands; purred his ease
 Where the gaunt ribs of fabled argosies
 Bleached on lone shores known only of drowned men's ghosts.
 The Sea sped vast Armadas; heard their boasts,
 And lisped aloof his silvern mysteries —
 Cooed like a little child its playthings please
 O'er the wrecked bones of victor and vanquished hosts.

The Sea beheld the huge, sky-bastioned town —
 The sorcerous pride and power, the Giant Kings —
 And moaned and chuckled in his secret caves,
 And lapped pride, pomp, kings, bastions, sorceries, down
 Where silence dies not, 'neath the wandering wings
 Of sea-gulls, and the idiot croon of waves. . . .

— KENNETH MORRIS

BROADCASTS FROM SHANGHAI--I

GOOD EVENING, EVERYBODY:

This first talk is going to be merely a preliminary survey to explain very briefly what Theosophy is. The word Theosophy is a combination of *Theos* and *sophia*, meaning the Divine Wisdom.

Many people when they hear the word Theosophy receive the impression that this is another

new religion, one of the many sects which periodically spring up in all parts of the world. This is not so. Theosophy is not a religion invented by men for men. It is a study of life as it is, and includes all the departments of nature. After all there can be only one ultimate truth, though this truth may have many facets and may be seen from various angles. The three main roads by which mankind has sought to learn the truth throughout all ages are religion, philosophy, and science. If a fact has been found plausible by any one of these methods, a thinking man will be convinced of its truth only if it agrees with the tenets of the other two. This is why science and religion are so often at loggerheads both with each other and with philosophy. The reason we believe Theosophy to contain the truth is the fact that it reconciles religion, science, and philosophy, and shows plainly that these are merely three different roads to truth — and the point where they converge is Theosophy.

Yet Theosophy is not a synthesis of these three. Rather is it the parent. For the teachings contained in Theosophy are by no means new. So long as there has been life, so long has there also existed an explanation of that life; and so long as mankind has lived on earth and been puzzled regarding the cause and meaning of its existence, so long also have the cause and meaning been taught. All the great world-teachers have given out certain facts regarding

Over radio station XQHB, Shanghai, China, in the Spring of 1941, fifteen-minute weekly broadcasts were given — the result of the enthusiastic enterprise of Miss Inga Sjöstedt and Miss Elsa-Brita Bergqvist of the Shanghai Theosophical Lodge. The first talk, covering a general outline of our doctrines, was presented on March 23rd by Miss Bergqvist.

man's origin and the purpose of his life, and though the symbols and manner of speech have been fitted in each case to the particular recipients thereof, their teaching has always been identical. Though these teachers have lived at different periods, far separated in time and locality, yet their work is with us always. Mankind has never been without their guiding influence. Buddha and Christ, Śankarâ-chârya and Lao-Tse, Plato and Zoroaster are not mere names of the past, but guiding influences in the world to all who care to heed, and their teaching is as much to the point today as it ever was.

In these days of mental and moral sickness we are all badly in need of a further dose of spiritual enlightenment, and we have the opportunity to study the teachings of these great men and others like them and to learn to understand their meaning, which is often difficult to grasp without the key furnished by Theosophy.

So far, little has been said about science and how it fits into the scheme of Theosophy. Physical science is, as any scientist will agree, as yet far from perfect and fails to explain some of the more obvious facts of life. If you ask a scientist: What is fire? he will be unable to answer you; yet fire is most widely used in all departments of life, and we are familiar with its habits and qualities. Yet even physical science, imperfect as it still is, is taking great strides. New discoveries are being made all the time, and it is approaching gradually more and more to Theosophy, and many of the tenets of Theosophy regarding the laws of the physical universe are gaining currency among the modern scientific thinkers. As for instance the scientific view regarding the composition of the atom, which has recently been modified to accord with what is taught in the archaic religion-science-philosophy. In fact many of the more intuitive modern scientists are tending to adopt more and more of the Theosophical views, even at the risk of being ridiculed, as was the astronomer Galileo — yet Galileo's name has since been completely vindicated.

But Theosophy is no mere scientific and philosophical exposition of the facts of life. It is also religion. Not *a* religion, but religion in its highest and finest sense, for it demonstrates that ethics and morality are fundamental in nature; that the finer qualities we applaud are natural, that is to say that they are the laws of nature

that must be followed, and that unhappiness and suffering arise out of the breaking of these laws. Humanity must learn to obey the natural ethical laws in order to maintain that order and harmony which are the basis of the universe. Any sin against these laws upsets the equilibrium on which the universe depends, and it is nature's reaction to restore balance which causes suffering.

I have sometimes been asked: Are Theosophists atheists? Indeed we are not. Theosophy maintains that there is a Divine Source from which all manifested existence springs. But we do not call it God, for the simple reason that God is a man-made conception of the Divine. The human understanding is limited to its own sphere of activity, and it is gross conceit on the part of man to "create god in his own image."

Divinity is unfathomable. It must be so, and to apply any human attributes such as goodness or kindness must be at best a ridiculous understatement. Therefore we give no name to the Divine, but content ourselves to call it THAT, as translated from the Sanskrit *Tat* — because it is beyond human comprehension. As soon as we try to give any epithet, however lofty, to an idea we immediately limit this idea, and as the thought cannot be greater than the thinker, we create a god smaller than ourselves. From our refusal to do this has sprung the misapprehension that Theosophists are atheists. Out of this has arisen another point of variance between Theosophy and those religions that hold that man has nothing divine in him. Divinity, being divine, cannot be limited in space, time, or in any other way; must therefore be omnipresent and eternal. From this we draw the conclusion that everything, from the meanest atom to the greatest galaxy contains Divinity. Man as an entity, therefore, is essentially Divine, therefore essentially eternal, and contains in himself, in his essence, the potentiality for uniting himself consciously with Divinity. This is our aim and the reason why we live.

I repeat again, Theosophy is not new; it is as old as life. The facts that it teaches have been taught, whether publicly or secretly, to those whose minds were prepared to understand, from prehistoric times until today. Man is not the only pebble on the beach and is preceded and succeeded by other beings more or less evolved

than himself. Those who have traveled farther on the path of evolution — the Masters and World-Teachers — have periodically appeared among mankind when we were ready to receive more of the divine knowledge, and their teaching has after their departure been misunderstood and dogmatized. But the identical core of all these many teachings can still be found, and the work of enlightening mankind still goes on. At the end of the last century the teachings were again given out, this time through the agency of Helena Petrovna Blavatsky, the Messenger of the Masters in these days, who founded the Theosophical Society for this purpose. Theosophy has not yet had time to degenerate from the purity in which it was first presented, and we hope that it will long continue in its unsullied state and do great work in raising men's minds to a higher level of thought and inspiration.



FROM LETTERS RECEIVED — XVIII

HAVE you ever thought of that passage in *Light on the Path* where one is urged to "listen to the song of life" by using the "hearing that you have acquired by pain and by the destruction of pain?" It has occurred to me that the only way one can destroy pain is by translating a severe pain into an intense love. Pain has its use; it is not principally punitive — for breaking some law, or paying up some 'bad Karma.' Most of us live like a piece of cheese, dull and torpid: there may be life but there is no bounce. It sometimes takes a strong or keen pain or agony to arouse us to "a consciousness of (something higher) by a fierce and resolute and indomitable effort of will." We must make the effort to realize that "pain and pleasure are but one sensation." When one can take pain and grasp it firmly and use its intensity, as it were, to translate it into a keen and intense LOVE, the pain loses its sensitiveness. Of course that is another matter. The problem that commonly confronts us is to relieve the body of the pain. Very few of us want to be bothered with pain and its uses. Most of us want to get rid of the thing and not be bothered with its lessons. We think we must get busy to earn our living and so have no time to be sick. Nevertheless when pain comes, as it does to all of us, it generally sets us thinking, and it strikes me as worth while considering when such times come how we can translate pain into love.

— V. D.

Lighting a Torch

HANNAH BERMAN

IT is surprising how many people can go through life without making any obvious impression anywhere. They somehow or other manage to "live, move and have their being" unnoticed.

On the face of it, it seems almost futile to live through a whole incarnation without leaving a mark of some kind. This does not necessarily mean that to make life worth while one has to perform deeds that are blazoned from the house-tops. There are far more noble deeds done in complete obscurity than most realize, and to pass away "unwept, unhonored and unsung" does not always mean that the individual in question has done nothing to justify his or her existence. And then of course, there is always a tendency to regard the noisy person as the one who is impressing people most — like the clown in the circus — and to disregard the quiet man and imagine his influence of no effect, quite forgetting the fact that the "finest faith is in the fewest words."

Actually when one takes the trouble to look below the surface one can dig up deeds of astonishing courage in the face of difficulty — deeds that have never been marked in any way. There are those whose one desire in life is to be "let alone" — a very laudable desire at times. But, sometimes, let us confess, it may mean that we wish to cover ourselves with a mantle of inertia. We know we could make a very good attempt at doing this, that, or the other, but why go to the trouble? We know we have a wonderful philosophy and if only we could communicate some of our ideas to others, what a change might come over their lives. But we shrug our shoulders and say by way of excuse, "It is quite hopeless! there are so many to convert," and besides we do not want to be noticed in any way — just a personal sort of disinclination to come into the limelight.

So we continue to nurse our timid personality and to be colorless and uninteresting and try our level best to be as insignificant as possible.

Of course, as Dr. G. de Purucker says in a recent issue of *THE*

THEOSOPHICAL FORUM, "there is a time to speak and a time to be silent." Only experience will give us sufficient discernment to decide when it is suitable to speak and when it is wise to refrain from speaking. Theosophically speaking, the type of individual who remains quiet simply on account of his sensitive personality is committing a crime, particularly in these days. Why, particularly in these days? Because events today are causing people to think. There are those who are opening their minds today for perhaps the first time in this incarnation. Events are tumbling upon them pell-mell without any apparent why or wherefore. And so, they are beginning to ask questions and reason things out as never before.

Blind faith in an extracosmic god does not satisfy or explain anything, much less give any comfort to millions who today are trying frantically to understand what it all means and endeavoring to see some plan or order in all the apparent chaos and confusion that life today seems to spell.

If then, one has a philosophy of life such as Theosophy, which can weave some pattern amongst all the tangled threads, obviously it is a "crime of inaction in a deed of mercy" to keep the 'good word' to oneself.

It is never very easy to introduce new ideas to others. In actual fact one needs courage of the highest order. One risks being snubbed if not ridiculed. But there is just a chance that the new idea may strike a sympathetic chord and it is always worth a risk — everything worth while has its risks. The farmer, in sowing his seeds, expects a percentage of them to fall on stony ground and to be lost; but he knows that some are bound to take root in fertile soil, and those that do will grow and spread.

In the same way, no one knows where the influence of a new idea will reach its limit of possibility or how powerfully it may react in its ultimate issue, however humble the initial effort may be. "The dial stirs, yet none perceives it move." That, in a sense, need cause us no alarm! It is the duty near at hand that concerns us because that is the duty that lies within our power to perform if we have the courage of our convictions.

But to have convictions and to feel their potentiality and to know the far-reaching good they might do — and then to do nothing

about it — is to stamp ourselves as failures who lacked the necessary courage to forget our personal feelings and strike a blow for truth.

We must never worry about whether or not success will crown our efforts. In essence we must do as W. Q. Judge advised — work *as though* to achieve success but not “*in order*” to achieve success. The work is the thing — the results can be left to the good law. In fact our duty is plain:

“To live to benefit mankind” — to “give and not to count the cost.”

Hope Never Sleeps

Hope prompts the lark to weave her lowly nest and tunes her unpremeditated song; Hope brings the wandering swallow to her mud-built home again over a thousand leagues of trackless sea; Hope makes the tender spears of wheat pierce the imprisoning clod, and calls the snow-white lily-bells from their dark tomb to breathe the freshness of the upper day.

Hope drives the universal wheel of life; and when the universe sinks into slumber at the coming on of periodic night, unsleeping Hope broods in the stillness and the dark, and waits to animate and guide the children of eternal life when the Day shall break once more.

— HUGH PERCY LEONARD

The Enigma of Cancer

The Theosophical viewpoint regarding one of the most widely discussed of all human diseases. This article is extracted from the manuscript copy of the *Theosophical Encyclopedic Glossary* in preparation at Point Loma under the direction of Dr. G. de Purucker. See page 43 also for review by Dr. Ross of Dr. David Ockman's *Medicine in a Changing World*.

LYDIA ROSS, M. D.

IN the exhaustive medical literature on this subject, cancer or carcinoma, in brief, is known as a malignant epithelial tumor composed of a connective tissue-stroma surrounding groups or nests of multiplying epithelial cells. In general, carcinomas have capacity for unlimited growth, for invading adjacent tissues, and for producing similar typical growths in distant tissues in the same body, or, as in experimental research, by grafts which 'take' in another animal's body. The invaded tissues do not become cancerous from contact with the growth which crowds them aside, and, robbing them of nutrition, substitutes its own type of cells for those of the infiltrated organ. These multiplying cells, drawing freely upon the nutritive materials of the blood — or of any living matter — pile up an unorganized, functionless, purposeless, uncontrolled local mass of cells running riot at the expense of the body. The cancer-cell, while closely resembling the normal cell, performs only one of the latter's dual activities of alternating division into fresh cells, with their typical organic functioning for the organized body's welfare. Of these alternate activities, division or 'fission' is the more primitive, being that of the simple moneron-form of life.

The usual rapid production of new cells in a wound on a healthy body, or in a test-wound in normal tissue-culture, slows down when they have healed the lesion, when they again take up the alternate rôle of their suspended functioning. The purposeless, self-centered

cancer-cells which are allowed to multiply uncontrolled, finally destroy the body.

Malignant cultures prove to be varieties of normal epithelial cells from which their slight differences are "not qualitative but quantitative." Many years of intensive clinical study and research have found no explanation for this difference, which, paradoxically, groups normal units in pathological union. The consensus of medical opinion regards malignant growths as not contagious, and as not due to micro-organisms, or to diet-deficiency, or to inheritability. Also, statistics show that cancer is steadily increasing among civilized peoples — now having second place in mortality-records — while it is relatively rare among those various less developed and backward peoples who continue to live in their native states of crude and primitive conditions. The significance of this difference has been overlooked, while the search for causes has held 'suspect' everything tangible in the human body and in man's *milieu*. Yet it is the different degree of development of the complex inner elements and urges of conscious quality which, giving personal play to the circulating life-forces, make the modern civilized type just what it is as a human phenomenon of interacting spirit and matter. The searching analyses have yet to stress the reaction of the modern man's combined mental, emotional, and ethical consciousness and vital forces upon the highly-organized matter in his own body. In its physical form and functioning it is not different from the body of any other human being.

Progressive biological research focused upon the state of the malignant cell-unit has proposed as possible causes the failure of some chemical relationships, or, again, some disturbed relation in the nuclear chromosomes; or some unknown factor in a supposed 'organizer' which directs the rhythm of somatic cell-division, and which dictates the development of the embryo. Thus the unexplored fields of research, narrowed down to, and facing an *impasse* at the microscopic nucleus of the cell, justify the conclusion of some biologists that the cause of cancer "is bound up with the enigma of life itself." In each man, the Cosmic forces of Vitality and of Intelligence (*The Esoteric Tradition*, p. 167) manifest, perforce, according to the individual karma. These combined factors, then,

are the noumena of all the structural, chemical, functional, and biological phenomena which are studied. But these universal forces, in manifesting, are 'stepped down,' so to say, through the successive laya-centers of the inner man's spiritual, mental, emotional, and psychic nature. This series of conscious conditions provides and sets the stage, and directs the personal play of the manifesting impersonal forces. Every physical change as well as pathological phenomenon is

produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way microbes. — *The Secret Doctrine*, I, 262

The 'enigma of life' is neither new nor local, for

there is nothing but life everywhere! And their physicians . . . did tell them [the Atlanteans], for they knew, that every disease of our bodies comes about from an excess of life, particularly what we may call the malignant or wasting diseases. In these cases, it is life running riot in the body, and that is what causes death. They knew it better than we.

— *Fundamentals of the Esoteric Philosophy*, p. 304

During life the entire human constitution is suffused or permeated by the organic vital fluid of the Reimbodying Ego, which acts as a cohering factor for all the life-atoms of all the planes of the constitution to form an organic 'electrical field' wherein these life-atoms may inhere and work both collectively and individually, under the impulses and urges originating in the substance of the Reimbodying Ego. (*The Esoteric Tradition*, p. 812) At times, the intense and unceasing vital activities of the life-atoms overcomes the cohering, dominating influence of the organic psycho-electrical field. This is what brings about

many if perhaps not all of the various forms of disease of a lasting character. Cases of malignant disease are due to the same general cause but on account of specific and unusual circumstances are localized in some portion of the body where the power or control of the organic vitality becomes greatly weakened.

— *The Esoteric Tradition*, p. 813

Lingering diseases are often preceded by a gradual withdrawal on inner lines, of the higher parts of the human constitution, which, being denied timely expression here, are drawn or levitate toward

their native spiritual levels of existence. Thus the waning influence of the cohering, harmonizing, and balancing spiritual life-atoms and forces, leaves the uncontrolled prânic forces to be expended upon the vital-astral-physical nature which manifests along the various materialistic mental and emotional and sensuous levels and lines of life. These latter are evidently the general trends of our strenuous, restless, unstable, matter-of-fact civilization, now at the critical stage of a disordered evolution. In a word, an overdeveloped materialism is usurping the natural place and preventing the functional play of the duly awakening higher mind and spirit — the essentials, at this stage, alike for our civilization's present safety and for its further progress.

This dangerous collective lack of balanced evolution is repeated in the play of the life-forces upon the cells of the cancerous individual. He is karmically responsible, as a self-conscious being with free will, for staging his own play of these impelling forces. He must choose, either to progress on finer, nobler lines of human selfhood, or to regress in needless rounds of outgrown experiences. His functionless cancer-cell with its one primitive activity of self-division, is a localized out-of-time biological 'throwback' in type to the huge ethereal ovoid cell-forms of the First Root-Race. These primitive cells were then the normal encasement of the nascent, unself-conscious men-to-be whose mode of reproduction was simple division. Now, the normal body-cell does not 'go on its own,' but it adds its function to the complex organism in whose development it also has acquired its minor place to work and to evolve. The cancerous tumor, being without blood-vessels and nerves, often, when located internally, subtly enlarges without pain, until its un nourished center breaks down, and the malign condition is recognised, perhaps too late for treatment.

Nature, working always and everywhere on all lines to evolve the suitable forms for the progressive imbodiments of the manifesting One Life, leaves civilized man free to do his part by spiritually balancing his own human growth. Otherwise, he becomes an unnatural unit in the universal plan which makes ethics the natural cohering, harmonizing factor in the Universe itself which "actually is imbodied consciousnesses" (*The Esoteric Tradition*, p. 258).

Highly evolved culture without spiritual leaven is only sublimated selfishness.

Long-continued selfish emotions cause a distorted and inharmonious flow of the prāṇic currents of the body, and they cause disease according to the type of the emotions. This concerns the majority today, for few have a working philosophy of life which can take things as they come. Aside from the frankly criminal and vicious types, the inner life of the many is self-centered and disturbed by the emotional play of worry, grief, disappointment, unhappiness, or a sense of futility, or of frustration — for all of whom there seems to be no way of escape. Even the exceptional cases who have no articulate troubles, and who outwardly seem free from the prevailing restlessness, suffer from a muted unrest and an inward tension. Many of these envied men and women have a haunting feeling of self-reproach for somehow being unworthy of themselves, while a more satisfying reality of life is waiting to be attained. Evidently, the emotional effect of all these conditions — to which the generally uncivilized are immune, *as yet* — reacts in disorder of the psychomagnetic-electric forces flowing along the highly organized network of nerve-wires. The retarded or congested or 'short-circuited' forces produce disease in one or another organ according to the type of the emotions. Statistics list the abdomen and the pelvis as the most frequent sites of cancer. Meantime, the normally enlarged range of highly civilized faculties is being given relatively little play, as guided by the harmonizing and self-giving nobler mental and spiritual lines, while the general trend of the revitalizing and creative impulses retard the prāṇic forces unduly at the physiological levels. Back of all precancerous microscopical and chemical findings of changes in the blood, or in the polarity of the cells, or what not, are causative inharmonies or wrongs of the inner life.

No age or personal condition is wholly exempt from malignancy; and the karmic causes, in child or adult, may date back to a former life. Cancer, with its ability to grow in any living tissue, has been found in nearly all animals and in many plants, showing the closely knitted Nature-relationships between all forms of life, each Kingdom acting upon and reacting from harmonies or disturbances in other Kingdoms. Experimental research has taken it over to the

animal world countless times. Moreover, humanity's *milieu* is, in a real sense, a part or emanation of itself, because the vital human stream of incoming and outgoing material and of life-atoms on all planes, is interchanged with, and used by all other things and beings. Hence, man's unbalanced quality stamped upon this visible and invisible substance, would predispose its impress to reappear, at times, in the physical forms of Nature's less conscious entities.



Love at Work in the Universe

WHEN a man's heart and mind are penetrated with the conception of the fundamental and perfect unity of all things in the vast organism of the Cosmos, then he will realize that this Cosmos is the field of Universal Life, of Universal Consciousness, manifesting in every smallest particle of space; and that it is also the field of an ineffable and boundless Love — assuredly not love as we weak human beings understand it, but that intrinsic character of the Inexpressible, whose nature and functions we can but vaguely conceive and hint at by our human word love. It manifests in the atom as attraction. It manifests in the cells and the other smaller bodies as the force of coherence and cohesion. It manifests in the framework of the Cosmos as that marvelous power which holds the universe in union, all parts in mutual sympathy and harmony, each to each, each to all, all to each; in human beings as spiritual love, and in beings higher than the human as something so beautiful that our human minds can but feebly adumbrate it and call it self-sacrifice for others and for all.

—G. DE PURUCKER: *Man In Evolution*, pp. 331-2

Watch your Dreams

“**K**NOW Thyself,” were the words which met the eyes of all who looked upward over the portico of the Temple of Apollo at Delphi, for “Know Thyself,” was the injunction of the ancient Delphic Oracle down the ages. “*Know thyself, O son of man!*” says Dr. de Purucker today, “for in thee lie all the mysteries of the Universe.”

But *how* shall we go about knowing ourselves, we may ask. Let us try a method. Homer, for instance, tells us that sleep and death are twin-born; and Dr. de Purucker carries the analogy further by saying that not only are they brothers, but one!

Connecting these two statements, we shall find that if we analyse our sleeping state thoroughly, we shall arrive at a proper solution of what happens on a larger scale when we die. Spend our day in inharmonious thoughts, words and deeds, and what will be the result? Inharmonious thoughts, words and acts in sleep — a nightmare, mayhap, in some cases. Spend a day, contrariwise, in thoughts, words and deeds of good-will to men and the beings and creatures above and below him, and what is the result? A night of pleasant, joyful dreams, or, better yet, no dreams at all, for then the soul rises to such high realms that the brain-mind is not consciously impressed with the memory of the experiences undergone. In the former case, the soul is tied down in the vicinity of the body and the sleep is restless and of little benefit to the individual; in the latter case, the sleep is deep, profound, dreamless even, and we awake refreshed, not only physically, but mentally and spiritually.

Plutarch, in one of his ethical essays, tells us that Zeno, the founder of Stoicism, was of the opinion that a man could determine his progress and going forward in virtue by watching his dreams, showing progress therein if in his sleep he took no delight in seeing anything improper or dishonest, or intending, doing, or approving any unjust or outrageous action. How true, indeed, in the light of the teachings of Theosophy; for Zeno and Plutarch were initiates and knew whereof they spoke. And likewise, if we wish to know our after-death state, let us, says Dr. de Purucker, watch our dreams, for death works no marvelous change in the individual — he is in death, as in sleep, the same — the same out of the body as in it.

— STANLEY ZUREK

Theosophical Reading

During 1942 we plan through our FORUM pages to give to you, our members and friends, information and suggestions in regard to our Theosophical publications, both new and old, and in this way hope to come into closer and more helpful contact with you, receiving in return criticism and suggestion which should prove invaluable to us. In fact a definite unified effort to disseminate our Theosophical literature is something, it seems to us, that should inspire each and all of us to action. The time seems ripe and propitious for steady, quiet work along this line. Increasingly difficult circumstances make it impelling to find new and perhaps more suitable methods of reaching those who look for comfort to mind and heart in our teachings. That is your work as well as ours. But difficulties themselves, where a work is loved, give birth to genuine enthusiasm based on a conviction that acts like a spiritual contagion. Nobody is inspired by a thing however good if it is done at the wrong time. But when we are imbued with the assurance of the timeliness and rightness of directed effort initial successes are already ours.

On our part let us tell you when-ever possible of our coming plans in the way of new publications, and also take occasion to refresh your

minds from time to time with some of that treasure which so often becomes buried in our bookshelves. And by the way a good beginning is to pick up again the 1942 catalog. Someone recently said of this: "I read it from cover to cover and it was as interesting as a book."

You might like to know that the Calendar this year has proved highly acceptable, even though it was not on sale until the first of December. But it had to wait its turn until *MAN IN EVOLUTION* and *THE HILL OF DISCERNMENT* were ready. Cost of material of course this year was against us, and we also had in mind the fact that few people take the time to read a quotation each day — though we are pleasantly learning of enthusiastic purchasers who religiously do just that! So we cut down the number of quotations to a few excellent ones selected from the world's great scriptures, giving a page to each month. Data of the moon's phases and the entrance of the sun into the zodiacal signs are all put together on a page at the end of the Calendar. All in all the 1942 Calendar has been pronounced the best we have yet published.

We expect orders for it right through January 1942 because we know that some Lodges like to have it on hand as they make a strong

appeal to a newcomer to whom our literature at first may seem a bit formidable. That goes for individuals too who still wish belatedly to remember some friend. Sending a Calendar is the perfect way.

Above we mentioned our two new books. Mr. E. A. Bunting, Regional Vice-President of the Canadian District, writes of *THE HILL OF DISCERNMENT*:

"What a feeling of comfort, confidence, relief and freedom from the worries of everyday life and the trials which come from the lower man, comes to one as he picks up and reads a volume like this! It

ought to be in the hands of every Theosophist and seeker for truth.

"Looking through the contents and reading one or two of the shorter articles, one sees that this book is just what is needed these days to bring the deeper and some of the more technical teachings to the man in the street who perhaps has not time for much study. It makes the Theosophical philosophy and teachings a factor in the life of Mr. Everyman."

MAN IN EVOLUTION is well introduced to you in the article by Helen Savage in this issue.

— THE EDITORS

Resolution for the New Year

I think we might begin the year with the resolution to try to do well the very simple things in life: duty well done each day, a manly and womanly pride in the smallest duty well done, a pride in good and skilful work well done, so that there is a spiritual beauty in the magic wrought by our hands and by our will. We can model life as we wish to model it. Oh that we might model our lives on a pattern beautiful!

— G. DE PURUCKER

Transactions of the Point Loma Lodge — XVII
 Comments by Dr. de Purucker at the close of
 the Sunday evening Lodge program

Studies in "The Mahatma Letters"

"Now there are — there must be 'failures' in the etherial races of the many classes of Dyan Chohans or Devas as well as among men. . ."
(et seq., see p. 87, The Mahatma Letters to A. P. Sinnett)

G. de P. — In the address of tonight a quotation was made from *The Mahatma Letters to A. P. Sinnett* with reference to failures, spiritual failures; and as I know that this word has been greatly misunderstood, or at least apprehended wrongly, I ask your kind attention to what I have to say.

What may be failure among the gods, may be a glorious achievement for a human being or for a demi-god. The 'failures' amongst the Dhyân-Chohans, or the gods if you wish, is a phrase which refers simply to those high beings, even amongst the Dhyân-Chohans, who have essayed more than they could successfully accomplish. But you see in a way how creditable this effort is. It is one of the divinest things in the consciousness not only of human beings, but of the Dhyân-Chohans, that they aspire forever beyond themselves. Such failures are victories in the long run, for they represent a sublime effort. And it is far nobler to try to seek the companionship of the gods in this life and fail because we are ourselves not yet gods, than it is to be forever merely human and reck not whether the gods exist or not. So that these failures, all honest failures from the strictly logical meaning of not having done what was envisioned to be accomplished — these failures as beings are among the most glorious even among the Dhyân-Chohanics hosts.

Now it is just these failures who were unable to top the last celestial rise and who had to wait until the next Manvantara before they could cross that peak of achievement — it is just these failures who headed the hosts of those who returned and built our earth and taught earliest mankind, who laid down the lines of work on

which the elementals and the lower Dhyân-Chohanîc hosts later labored to construct our world as it is. It was these failures who caught the vision, and, guided by the karman of our past, brought that karman as it were up a little higher. Failures, but saviors of us.

So indeed there are failures amongst human beings; and if we just take that word 'failures,' and do not know the teaching, how unjust could we be. Far nobler is the man who strives for chelashîp and fails because of past weaknesses, past karman — far nobler is he than the man who has no such divine hunger to be more and to be better, higher than he was before.

There are failures also in initiation; but all this type of failure is glorious, for it represents noble effort, enlarging vision, increasing strength, and beautiful yearnings. It represents accomplishment. There are failures among the chelas who cannot reach Mahâtmarshîp in this life. But how beautiful is their failure, for they tried and almost won. Fancy, if they had never tried! It is these rare spirits, whether amongst the gods or amongst us men, who see and try, and succeed or fail; but that failure itself is a success; and it is such failures as these that the mahâtmic writer alludes to.

And what is it that H. P. Blavatsky says in *The Voice of the Silence*:

"Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth."



Be not angry that you cannot make others as you wish them to be — since you cannot make yourself as you wish to be.

— THOMAS A KEMPIS

Chinese White

C. BEATTY

[*Note:* The "value of the color white" is the value of the spectrum of sunlight which includes all the colors of existence and the powers by which forms are changed and maintained at every stage upon the ladder of the Gods. Traditionally 'white' probably corresponds with the Chinese character Kih, the 'Greatest Utmost,' from which derives K'ien, 'Creative Energy' (Fohat) in four phases, Yuen, Heng, Li, Ching. K'ien can also be recognised in two phases so that from Kih proceed six phases of power, and six processes representing the action of the powers. The parallel with other systems of symbolism is obvious.

— C. B.]

THE gate of the Temple of Truth is bordered with white flowers, having the texture of anemones and the insistence of a waterfall; from which derive both the lilies of the pool, and the white jasmine in lovers' hair.

It was said by the Ancestors that white was the lodestone of the wise, whose flowers shall never forsake those who journey to the hidden mountain.

Those who travel only from province to province or from city to city, need no more direction than the Emperor's highway. And such men tell the Sage that by sitting still he will get nowhere! In their eyes he is but a child lost in the market-place.

If the Sage need a friend he requires of him the value of the color White.

Should the Sage find it necessary to travel, and be overtaken by darkness, distraction or despair, he will find white flowers; perhaps at the roadside, perhaps arranged in the garden of an enemy or on the altars of the stone gods. But always there are flowers for the feet of those who answer the question of the Ancestors, though they are seen only on the way to the hidden mountain.

This Month's Review Article

A New Study of Man*

CHARLES J. RYAN, M. A.

THIS remarkable work is another sign of the gradual progress of modern thought toward a more idealistic and, in a sense, a more spiritual view of the universe than the scientifically materialistic one of the nineteenth century. The author, Sir Charles Sherrington, O. M., etc., is a distinguished scientist, said to be the foremost British physiologist, and his handling of the subject reveals the possession of that rare combination, the sensitive vision of the poet and the technical knowledge of a trained expert.

Though the study of physiology has led many of its votaries toward materialism and skepticism Sir Charles is no crude materialist† — and in many respects he takes the Theosophical point of view. He insists on the underlying unity of the Cosmos, and denies that the mind is a "secretion of the brain" or that it is made of electric particles or even connected with the relativist quantum of action. It cannot be 'energy' because it does not obey the laws of energy. We feel that his liberal outlook suggests that if he studied the Esoteric philosophy he would find the clues to many of his problems.

As a starting point Sir Charles takes a notable sixteenth-century treatise entitled *De Abditis Rerum Causis* (On the Hidden Causes of Things) by Dr. Jean Fernel, physician to King Henri II of France. Dr. Fernel had a powerful and critical mind and although his thinking was dominated by the religious atmosphere of his age he was a keen reasoner. His book appeared in 1598, when faith in the unseen was strong, and he naturally believed that "living things have souls, dead ones none." This complete dualism is not the

**Man on his Nature*, by Sir Charles Sherrington. (The Gifford Lectures, 1937-8) New York. The Macmillan Co., and Cambridge University Press, England. 413 pp. \$3.75.

†He quotes Rabelais', "Where there be three physicians there will be two freethinkers"!

modern view in which the notion of a definite separation between the animate and the inanimate scarcely exists, and much of the author's argument is devoted to the rebuttal of a crude dualism in nature. Here Sir Charles is in agreement with the Ancient Wisdom, though Theosophy carries the argument farther. H. P. Blavatsky writes:

. . . chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says:—Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life*. . . —*The Secret Doctrine*, I, 261

Sir Charles Sherrington's study contains many fascinatingly interesting though decidedly disquieting delineations of the marvelous workings of Nature in her incessant efforts to produce living creatures in overwhelming profusion. As he says, it is not easy to understand how a Benevolent and All-Powerful Designer can have 'created' or even tolerated the ingenious and seemingly *guided* processes of reproduction and sustenance which produce horrifying tragedies on an enormous scale, especially those in which men and the higher animals are slowly and painfully destroyed by inferior creatures. For instance, in India alone about 1,200,000 human beings die of malaria annually, infected by the microscopic *plasmodium malariae*, and many more suffer intensely from the disease. The author holds the reader spellbound by his vivid description of the almost unbelievably complex and painstaking methods by which this venomous speck and many other equally lowly pests destroy the higher forms of life wholesale. In these cases, he says:

Life's prize is given to the aggressive and inferior life, destructive of other lives at the expense of suffering in them, and, sad as it may seem to us, suffering in proportion as they are lives high in life's scale.

Of course, numerous examples exist in which the same marvelous ingenuity and apparent 'design' are employed for benevolent and constructive purposes, but on the other hand the examples of destructive "devilish ingenuity" such as those he describes are "an almost countless many."

Theosophists should know these things, for to many intelligent people they stand as irresistible arguments for the materialistic denial of all spiritual possibilities in the universe. Sir Charles, however, while fully appreciating the difficulties of the case, has not let his judgment be overwhelmed by the superficial appearance of an utterly ruthless Nature, "red in tooth and claw"; and of course a knowledge of the fundamental principles of Theosophy eliminates the necessity of resorting to the hopelessness of pessimism or the sophistries of materialism.

In Eastern philosophy the cosmos is an Ever-Becoming, an eternal process of approach which can be well illustrated by the mathematical 'paradox,' the asymptote, which always approaches but never arrives, and yet which is not a juggle or trick of numbers or lines. May we not believe that a certain measure of suffering is absolutely necessary, under present conditions, for progress? Are not pain and pleasure merely a 'pair of opposites,' contrasting poles or aspects of an infinitely higher sensation? Are they not temporary measures for the training of the Ego?

Returning to the antagonism discussed by the author between the medieval belief in a world "devised by a loving Father from every nook and corner," and the modern "unhalting and blood-stained conflict systematically permeating the field of Nature," perhaps Man is far more responsible than 'blind Nature' for the plagues which pursue him so relentlessly? According to the Ancient Teaching:

Eastern wisdom teaches that spirit [the Monad] has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, plus experience, ending with omniscience.*

But the outer Man "whose intelligence makes him the one free agent in Nature" (H. P. Blavatsky) has been impelled by selfishness, passion, and false ambitions to pit his personal will against the Cosmic harmonies, and in relation to man-made or man-attracted plagues, Sir Charles perhaps unwittingly provides us with a very

*From 'The Origin of Evil' by H. P. Blavatsky, *Lucifer*, October, 1887. Reprinted in Theosophical University pamphlet *Good and Evil*.

significant argument. It seems that the malaria parasite, which according to his statement affects nearly *one-third* of the Earth's human population is apparently no older than the human race to which it is so closely attached. He writes:

Evolution has adapted it [the parasite] complexly, delicately and effectively to kill other lives. Since it requires man for its slaughter it would seem an evolution of recent date. Its hideous cycle has overcome with 'ingenuity' great obstacles to perpetuate itself.

But as Dr. de Purucker has so often pointed out, not only the evil fortunes of man and the cosmos, but progress through experience are actuated by the conflict of wills among the constituent Monads, and that when the disturbing causes are worn out, as it were, the cycles of time will restore all things to harmony, or at least to the utmost harmony possible in *this period* of the Ever-Becoming. Sir Charles Sherrington envisions something like this when he writes:

Our world we recognize today as a world in making, and ourselves as a part of it likewise in the course of making. Our present is not only not static, its very motion is a motion which will tomorrow not repeat today. Our planetary islet is unfinished even as those island universes which the astronomer tells us are at various stages of becoming. . . . Living things are all the time busy becoming something other than what they are. And this, our mind, with the rest. It is being made along with the planet's making. We do not know that it will ever be finished. —p. 169

While the author feels compelled to be at least temporarily satisfied with the chemical and physical explanation of life, he clearly realizes that the problem of mind is still an impenetrable mystery to science, and that the connexion between mind and brain is unknown. This reviewer at least is impressed with the idea that the author cannot escape the haunting suggestion that the most primitive forms of life, brainless and seemingly nerveless, seek their food as if they had a modicum of mind, including deliberate choice, and the capacity to learn. This, of course, is fatal to materialism as H. P. Blavatsky shows in her invaluable 'Psychic and Noetic Action' in *Studies in Occultism III*, which readers of Sir Charles Sherrington's *Man on his Nature* would find very enlightening on many of the problems he brings up.

Sir Charles Sherrington pays great attention to the apparent disconnexion between mind and body, and decides that *mind and energy are not convertible terms*, and the brain is only "an organ of liaison [a connecting link] between energy and mind, but not a converter of energy into mind or vice versa" (p. 318). That is, Man is a temporary association of mind with a matter-brain which is a form of energy. This coupling is as mysterious as 'matter' itself, now regarded in physics as a unity of seeming incompatibles — substantial particles and immaterial waves — a paradox which, as the author says "is accepted as an assumption and left unaccounted for," yet mind has an independent power of controlling our conduct. If modern scientists studied the Esoteric Teachings they would find that the links which unite mind and body were discovered ages ago in the so-called astral or etheric intermediary body; but if their own methods are preferred we commend Dr. Gustaf Strömberg's scientific treatment of this crucial problem in his *The Soul of the Universe*. Among other points he shows that 'chemistry' does not explain how memory can be carried through an ever-changing succession of brain cells without some 'immaterial' (non-physical) and permanent structure to preserve it.

Sir Charles Sherrington concludes that "Mind, as we know it, is never any other than embodied mind," meaning, presumably, embodied in physical matter, and he seems to penetrate no farther into the higher states of consciousness than the mind; we hear no clear intimation of spirit. But his definition of mind is impressive:

Invisible, intangible, it is a thing not even in outline; it is not a 'thing.' It remains without sensual confirmation, and remains without it for ever. Stripped to nakedness there remains to it but itself. What then does that amount to? All that counts in life. Desire, zest, truth, love, knowledge, 'values,' and, seeking metaphor to eke out expression, hell's depth and heaven's utmost height.

This could not have been written by a materialist at heart and when Sir Charles says that growth, the main characteristic of *life*, can be explained by 'chemistry' we have his word that he is not identifying *Mind* with chemical reactions or any other form of energy. We believe, however, that no scientist would pretend to know what chemical activity is in its ultimate reaches. More than

fifty years ago, when chemistry was very limited, H. P. Blavatsky wrote:

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.

— *The Secret Doctrine*, I, 261

But she looked forward to a very different chemistry and physics from the mechanistic one of the nineteenth century which was largely based on the old 'hard billiard ball' theories of the atom. And in physiology and biology she was looking to a future when a truly philosophic and spiritual science will abandon the naïve concept that man with his innate and godlike powers is nothing but a physical organism, here today and gone tomorrow, "a monkey shaved."

We have enjoyed Sir Charles's optimistic anticipations of the future of humanity, but they are limited by the usual negations of what is wrongly called the 'supernatural.' He shows no awareness of the existence of supersensuous planes of Nature where conscious beings exist, higher as well as lower than ourselves. The elementary facts about these subtil conditions of being — etheric, as Sir Oliver Lodge called them — are ignored even by those scientists who claim to believe in a future life and yet make no effort to discover where it will be spent. Even a limited knowledge of the existence of an inner world changes our mental center of gravity and our outlook upon the future of humanity. We agree with Sir Charles that a crude 'anthropomorphic' outlook on Nature and a belief in a pseudo-'magical' interpretation should be rejected, and that Nature is a Harmony, a Whole, and free from the element of "lurid drama" to which he objects. If by 'magic' he means a defiance of natural law by a man or by a Personal Deity, who perform 'miracles,' again we agree, and more, we assert that this is the Theosophical teaching. We need not confuse such pseudo-magic and superstition with true magic or even with the marvelous, both of which are strictly governed by natural law. But who knows the limits of natural law? And when science discovers that certain teachings of Theosophy, at present regarded as heretical, are perfectly 'natural' even if 'occult' in some cases, it will simply have to widen its doors, as has already been accomplished in certain directions.

The Ancient Wisdom teaches that

. . . the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense . . . he must develop faculties which are absolutely dormant — save in a few rare and exceptional cases. . . .

— *The Secret Doctrine*, I, 477-8

Sir Charles may not be prepared to accept such a possibility, but we can afford to wait till time proves its truth, notwithstanding his confidence that "To-day knowledge views the natural scene wide-eyed"!

The author discards the popular idea of survival because it implies a "supernatural or magical" break-up of the body-mind combination at death which he calls a crude and infantile relic of Dualism. We certainly agree that mind — or rather spirit — needs a bodily 'vehicle' to contact the matter in which it is imbodyed, but this principle applies to other kinds of substance than gross physical matter. When the energy-body perishes the consciousness of the Real Man falls back upon its more subtil bodies or vehicles for contact with the 'ethereal' conditions in which it then functions, magic or no magic!

The author analyses the increasing domination of man's higher nature in a very encouraging manner, though, of course, from the 'regular' standpoint of the evolutionists. Early competitive and predatory strife was gradually modified by co-operation, and as mankind unfolded the qualities of pity, compassion and self-sacrifice the predatory form of living became more and more a curse. As "human life has among its privileges that of pre-eminence in pain" this sensitiveness brought increasing altruism and "a decentering of the self and an admitting of certain 'otherness' to interest on a par with the self's own"; in plain language an unselfish consciousness of universal brotherhood. Sir Charles adds the beautiful thought:

A great gift — some might say divine — comes to the 'self' when, perceiving certain suffering external to itself it so reacts to it that that suffering becomes its own, and is shared even as a 'feeling.' That gift is a gift, it would seem, uniquely human. It allots to human life a place unique among lives.

Well, we may ask, is the holder of this "*divine* gift" to perish for ever like the beasts of the field? Has 'Nature' taken infinite pains

to produce such a unique being merely to fling it away like a crushed flower? He quotes the verse:

'None can usurp this height,' returned the Shade,
 'But those to whom the miseries of the world
 Are miseries, and will not let them rest.'

"Will not let them rest"! Surely this is the fundamental teaching of the Buddha, the Great Renunciation of self for others' sake, the highest ideal of Theosophy!



The Power behind the Theosophical Philosophy

ONE of the great reasons for the study of Theosophy is that in the process, in the effort — and it demands an effort — the psycho-emotional, passionate part of man's organization and being begins to be purified. You cannot study this philosophy unless in the process the mind becomes gradually purified of its dross; and then like a bird, it begins to soar: rising out of the mire of the lower personal life, often indeed to sink down again into the mud, but nevertheless feeling its wings, rising with aspiration and devotion and hope. Little by little the doors of the soul are opened; and as the student acquires a grasp of the whole religious, philosophic, and scientific range of thought that this wonderful teaching reveals to his vision, he finds that he no longer is dependent to the same degree upon the books from which he first started his studies. At a certain stage, if the metaphysical and ethical truths are allowed to enter his heart as well as his head, he will begin to find that he has a perpetual fountain of truth welling up from within, that literally enables him to give something unusual, if it is only an illuminated thought, to everyone that he contacts.

— A. TREVOR BARKER: *The Hill of Discernment*

Was it simply blind fate or was it
 Karman? A weird tale of the
 bleak north of England.

Secret of the Boxwood Cabinet

C. J. Ryan and L. L. Wright

II

I CAN hardly believe that an experience as vivid as the one I am about to relate was anything less than a memory of a past incarnation. It was certainly not a dream, though it came to me as a vision, and most appropriately, you will admit, in the darkest hour of the night. That it is a strange instance of family karman also seems evident, but as to this I will leave it to the reader to decide.

The central character of my tale was known to the family (of which in my vision I suddenly realized myself a member) only under the dread title of IT, and to me at least remained forever invisible.

The scene of my story is laid somewhere in the West Riding of Yorkshire, England, and so far as I can guess the time was about two hundred years ago. In the vision which so strangely took possession of all my faculties I knew this family to be an old one of sturdy yeoman descent. We owned the largest and richest stretch of farmland in the entire county. It was called Valley Grange and here we raised cattle for the market. This land had once been part of the domain of the wealthy squire of the district. But a century or two previous to the time of my story it had been deeded to our family for some service rendered, as to the nature of which we possessed no record.

Traditions of self-respect, sober prosperity and kindness had given our family for generations a high standing in the surrounding countryside, with its neighboring market town. We were the last people you would have expected to be attacked by a secret malign enemy.

Yet it was the drama which swirled around the dark activities of this mysterious IT which is the core of my story.

The opening scene of my vision found three of us gathered in the big cheerful houseplace, both kitchen and livingroom, where the daily life of our family centered. Here in desperate consultation were my mother,

Mistress Abigail Tennant, myself, Frank, the elder of her two sons, and Gillian Havens, my sweetheart since childhood.

The scene is as vivid to me as reality. Outside the deep-set mullioned windows a long summer evening dusted the orchards with mellow gold. Welling into the ancient shadowy room it evoked brief magic from common things. It glowed in the copper and brass of utensils, enriching the vermilion of old brickwork in floor and chimneyplace, softening the deep lines under her starched cap of my mother's tragic face.

It lingered in clearest highlight upon Gillian who sat near the window. Gilly was what we used to call in those days a bonny country lass. I called her Gilly always because she was most like those gilly-flowers which sweeten every homely garden with their simple and gay delight for all the senses. She had eyes as blue as periwinkles and the briskest little figure. Her hair was bright brown and she had the sensitive color that comes and goes with every change of feeling. As I looked at her then from the shadow of doom I realized anew that she was the light and warmth of my life.

"You mean," Gilly was saying, her candid eyes widening in horror at the implication of her own words, "You can't mean that there is a curse on the Tennant family?"

"What else can it mean?" grimly responded my mother. "If it had happened only that one time when it resulted in the death of my husband! But I remember something like it when we were married. And again after each of the boys was born. They tried to keep it from me but I heard and saw enough to understand that something uncanny was at the back of it all. And then, just lately . . . You tell her, Frank," and she broke off with a shudder!

"Well, it's like this, Gilly," I unwillingly took up the story. "Now and then, at long intervals, something unaccountable happens with the animals. A strange panic overtakes them. The peculiarity is that we ourselves never see anything. There's just an eerie fright and stampeding which shows that the cattle at least can see or hear something of mortal dread. Once or twice they have somehow broken through the fence and we've had no end of trouble finding them and persuading them back in again. In the course of time it's come to seem dangerous even to name this invisible Something. And we've taken to calling the Thing simply IT."

"But surely," Gillian protested with the robust commonsense of her nature, "even if there were something evil as you say at work among the animals, that doesn't have to mean that there's a curse on the whole family."

"Does it not?" demanded my mother. "It was in the midst of one of

these strange outbreaks that Frank's father was stricken with death."

"Tell me about it," begged Gillian. So then my mother told us what was news to me also. For Will and I had been away at the time our father died. His death occurred unexpectedly three years before. When Will and I had questioned her she put us off with a vague account of his illness. Though it was unsatisfactory we put it down to her *state of mind due to the shock of his sudden passing* and forebore to press the matter. As time went on I had my suspicions but this was the first time I had had the facts described.

"It happened one night just at bedtime," she began. "Old Martin came rushing into the house after the master, who seemed to know without asking what the trouble was. The two of them made off without a word. I was in my night shift but I caught up a blanket and followed them as far as the outside door over there."

She paused to swallow convulsively and pass a shaking hand over her eyes, before she continued: "You can't of course see the byres from the doorway. But I could hear a tumult of pounding hoofs and shouting and the wild snarling of the dogs. I can't give you a notion of what a horrid moil it sounded through the still country night.

"Then, all at once the din gave over. And that sudden fall of silence was almost more frightening than the uproar. After that I saw my William come lagging back." My mother wrung her hands at the memory, as she plunged ahead with the story. "I ran out to him, but when I touched him he pulled away from me with a sort of groan. All I could do was follow him back to the house. He sank into that very chair where Gilly is sitting. All mazed he was and shaking, with eyes sunk in his head."

She broke off and sat staring at the picture her words had evoked.

"He didn't speak to you — say anything?" Gilly urged her with gentleness.

She wrenched her thoughts back to us. "No," and her voice was like a bleak wind. "He never spoke again — not till he was dying. That first night I got him to bed somehow. The boys were away then and only got back the morning after he died. For three days he lay in a sort of trance, and the life in him just flickered away like a bit of candle end when it's going out."

"You say he spoke just before he died?" prompted Gillian.

"Yes. It was at the dark hour after midnight just before his passing. He seemed to come back suddenly. He looked up at me then as I bent close over him and his whisper was faint but terribly urgent. "Keep it from Will," he said. "Never let Will know."

While my mother talked I had been thinking. "Do you know what I believe?" I now said. "I think Father saw that thing we call IT and recognised it for what it is. And that is why he had to die. And with the spiritual clairvoyance which they say sometimes comes to the dying he knew that Will had it in him to see IT too and so might become the next victim. But Father was too far gone to warn us in more than that feeble way."

"You've hit on the truth, Frank," vehemently agreed my mother. "It's what I've known but never dared to utter. Will is in deadly danger now that this dire menace has become active again."

"It's too terrible," grieved Gillian. "Surely something can be done — some way found. . ."

"Yes, Gillian," my mother offered grim agreement, "something can be done. And that is for us to get away from here — far away — to the other side of the world. The Tennants will have to sell out here within the month and take ship across the ocean. That is the only plan that can save Will."

Gillian and I gasped in unison as we stared into one another's eyes.

"And so, child," she went on inexorably, "you see how it is that you and Frank must not marry. Not only could we never allow you to share this awful curse, which perhaps even flight may not lift from us, but you could not leave your ancient bedridden aunt. She could not be moved and live through it."

But now despair stiffened my resistance to what surely was a remedy out of bedlam. My mother was fair possessed in her fear for Will. Nor could I blame her. But that was no reason why we should all yield to senseless panic like the dumb beasts. So, though I was unhappy in opposing my mother, I had to refuse decidedly to give my consent to this plan and was relieved to see by Gillian's face that she agreed with me.

"You see, Mother," I insisted, "no one yet has stood up to this spectral menace. We have just waited for IT to strike at us out of the dark. So far we've never even thought of withstanding it. . ."

"Are you mad?" wailed my mother. Then, with a sudden change of front she declared, "Tomorrow I set about the matter of an auction. You meanwhile will go to Plymouth and arrange for passage for the three of us. . ."

"No, Mother," I broke in, "that I will not do. I will not abandon our ancient and valuable homestead and my beloved treasure, Gillian, or mortgage the future of all of us out of craven fear of an enemy, even if a thousand times armoured in secret invisible power. Our lives have been

upright and blameless. We will dare to take our stand upon that. You'll find that if we refuse to be stampeded like the helpless beasts, if instead we face this Evil and show ourselves determined and fearless IT will be forced at last to give over."

And all her wild weeping and entreaties could not move me from this decision. It had been kept from Will, so far, I reminded her. We would redouble our care and vigilance.

I have often wondered since if the sinister Unknown which I thus rashly defied was listening as we discussed IT, lowering over us and maturing its malignant answer to my challenge. For hardly more than a day later IT struck again, and this time gave a warning which could not be ignored.

(To be continued)

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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.

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Address all communications to:

SECRETARY, CORRESPONDENCE CLASS, THEOSOPHICAL SOCIETY
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Theosophical News

and Activities

Australia. Last Fall Major J. M. Prentice and Mrs. E. J. Dadd spoke before the Blavatsky (Adyar) Lodge, T. S. at the Savoy Theatre, Sydney, on the invitation of Miss MacDonald, President of the Adyar Lodge. Mrs. Dadd's subject on September 21 was 'Gods in the Making.' On the four following Sundays Major Prentice's titles of addresses were, 'Prophets, Priests and Kings,' 'Saviours, Seers and Scientists,' 'The Supernatural In Human History,' and (on October 19) 'The Occult Story of Jesus.' At all these meetings there was splendid attendance ranging from 90 to over 200.

"**The Australian Theosophical Bulletin.**" Number 3 of the first volume of this little mimeographed quarterly was issued in September last, and contains besides news-items of Theosophical activities an article on 'Light on the Logos' by J. M. Prentice; 'Dogmatism in Theosophy,' reprinted from Judge's *Path* of 1892; an article translated from the Spanish, 'Man and His Faults' by José M. Olivares; and a short extract from one of Dr. de Purucker's striking editorials. In this Bulletin we see a fine unifying influence in the Australasian Section, and receive the impression that its future success will grow steadily.

England. Mr. Herbert Lewis, President of the Section, writes; "As regards the general condition of our activities here in England, we have no cause for despondency at all. In fact, things have improved, generally speaking. Of course, in places our meetings cannot be held, but in the main centres we are carrying on. . . ." He refers particularly to Liverpool, Bristol, Croydon, Guildford, and Sidmouth; and adds: "One point of great value regarding meetings is that all our troubles are left completely behind for that period, and that gives valuable rest for nerves, brain and body."

Mr. and Mrs. H. D. Roderick send word of the birth of a new study-group at Guildford, Surrey, where Mr. Roderick, a member of the Welsh Section, has been stationed for some months. He speaks of the splendid co-operation of Mr. A. H. Barlow and Miss Linda Barlow and Miss Edith Parker, and comments: "We are very happy in our T. S. work." And again, "This worthwhile work fills hearts and minds with happiness of a lasting quality." Such expressions of deep inner feeling mean much more than the mere words these days!

For news-items of activities in the *American Section* readers are referred to the organ of the American Section, *Lucifer*, for December, 1941.

— W. E. S.

Books: Reviews and Comments

The views expressed or statements made by the reviewers of books in this Section are the reviewers' own, and neither the Editor nor the Editorial Staff is responsible for these.

Medicine in a Changing World. By DAVID OCKMAN, M. B., M. R. C. S., London. William Heinemann (Medical Books) Ltd. 1941. 3s. 6d.

IN this small book the author treats his subject in broad perspective. He voices a tendency gradually appearing in the medical profession, to look beyond detailed analysis and specialization, for a more synthetic basis of the causation of diseases. Here, the author argues for a general principle which operates variously in different diseases; and he regards man's whole milieu as the concern of modern medicine. He would have a more wholly human estimate of the patient whose complex organism reacts vitally to the economic, industrial, hygienic, scientific, emotional, ethical, and cultural factors of the social fabric wherein the lines of his own life are interwoven. The sick man should be treated as something more than an animated physico-chemical entity whose disordered mechanism needs only a readjusted formula. In short, Dr. Ockman strikes the keynote of a more humanistic and philosophic science. He notes that such a change is timely, not only for the best interests of the patient, but for the doctor's own peace of mind which depends upon having done his best work. As his Foreword puts it: "There is no honest escape for the doctor from his own intuitive distrusts." That significant phrase will appeal to thoughtful doctors, here and there, as voicing their own inner unrest and muted sense of something wrong and inadequate in current medical practice. Even the unfolding marvels of modern biology refute the materialistic theories of the biologists. Yet, as noted here, "the idea of purposiveness is not considered nowadays to be a truly scientific one."

Dr. Ockman holds that the cell, as the unit of the physical or-

ganism "must interpret living matter." He calls the different cells 'energy-nodes' with a natural discriminating power to select from the blood just what each one needs for its own life and its own work. Disease occurs when unfavorable conditions or influences, within or without the body, react upon the conscious instinct of the cells, and injure their essential power to do their work. The theory is that the kind and degree of damage to the cell, is expressed in one or another disease — as measles, rheumatism, cancer, what not? Diagrams, based upon the author's idea of a general principle operating in different forms of pathology, refer specially to the cancer cell, and to the different degrees of malignancy. His recognition of 'purpose' in the function of a normal cell gives a clue to the universal law that every thing and every being is conscious, *in some degree*. Science both denies this and implies it when summing up the universe as combined force and matter — spirit and matter, the ancients said. They saw a cosmic intelligent life-force manifesting as a universe. To the some twenty-six trillions of cells in man's body in which they 'live and move and have their being,' he is relatively cosmic in his self-conscious range of emotional, mental, and spiritual consciousness and force. The natural purpose of his life is to function in his whole nature, as the fitting manifestation of an imbodyed, intelligent, spiritual being, evolving toward human perfection. The dominant tone of his conscious life vibrates through all the cells which, perforce, must yield to this powerful 'energy,' and repeat its *quality* in their work. If his life is self-centered, however reputable and cultured, the cells fall short of their functional work for the whole body, and merely multiply in self-centered numbers. Thus the life-forces, retarded at the higher levels of the nature, become unbalanced and overactive at some place in the body where the purposeless, functionless cells multiply into a useless mass which becomes malignant. That is recognised as the pathology of cancer; its causation, in the last analysis, is a problem in consciousness.

The increasing ratio of cancer today has an analogy in the breaking down of our civilization. The modern world has focused its rapidly evolving powers upon materialistic and intellectual gains,

instead of a like expansion of the better side of human nature in a practical working out of natural brotherhood.

If the matter-of-fact critics regard this book's 'humanism' as a weak point, we can only wish that the insistent problem of the real inner man had been given even a larger place in the study.

— LYDIA ROSS, M. D.

Spinoza and Religion. By ELMER ELLSWORTH POWELL. Chapman and Grimes, Boston. 1941. \$2.50.

AS Dr. Powell states, there is a formidable pile of works on Spinoza; we reviewed one in our number for December, 1940. The present work was first published in 1906, and grew out of a Ph. D. thesis by the author; it was addressed to a restricted circle and did not profess to have a popular appeal. The decision to issue a new edition came when Dr. Powell contacted a group of Jewish refugees interested in Spinoza. The author says that, though his book is not a polemic against Spinoza, it is a polemic against other commentators, whose opinions he considers erroneous. He gives a lengthy list of authorities whose opinions as to Spinoza and his religious views differ widely and often diametrically; a circumstance which confirms the view that in the whole history of human thought there is not to be found a system more difficult to understand and to explain. Perhaps the reason may be that Spinoza's philosophy is so comprehensive that it does not lend itself to the views of anyone seeking to find support for any particular doctrine or viewpoint. The author goes at great length and with much detail into a philosophical analysis of his subject, and finds much of what either is, or seems to him to be, contradictory. He adopts as his critical canon, when confronted by such contradictions, the plan of accepting as Spinoza's real opinion those passages which accord with Spinoza's general system of philosophy, rather than those couched in religious phraseology.

Not having been able to gather, either from a notice on the jacket cover, or from review notices of the earlier edition, or from the author's prefaces, what conclusion he finally arrives at, we turn to his concluding summary, from which we learn that Spinoza's

philosophy must be described as Atheistic Monotheism, though we are cautioned against taking the word 'atheism' in its narrower and more derogatory sense. "It represents a world-view which, in its essential features, is the very antithesis of that required by the religious consciousness." His interest is scientific, not religious; he is not concerned with ends and purposes, evolutions and perfections, but with 'actualities.' His interest in religion is of the head, not the heart.

It is evident that the view taken here depends mainly upon the definition given to 'religion.' Dr. Powell thinks three conditions must be satisfied: religion has (1) a doctrinal aspect, relating it to intellectual life; (2) a feeling aspect; (3) a practical aspect, as an expression of man's volitional life. He also gives the definition: "Religion is the feelings and activities determined by belief in a higher personal power, or in higher personal powers, with whom man is assumed to hold intercourse." Such a definition may invite verbal disputes over the meaning of 'personality,' 'individuality,' 'self,' and similar terms; or whether the only alternative to a personal God is an empty abstraction: questions which cannot be embarked upon here.

— H. T. EDGE

The Delphic Oracle: Oracles Through the Ages. By JOHN H. MANAS. Pythagorean Society, New York, 1940.

AN Introductory Pamphlet of the Pythagorean Society, a philosophical and metaphysical organization for the promulgation of the true ancient Greek philosophical teachings of Beauty, Culture, and Wisdom. It contains an account of the Delphic Oracle and of other celebrated oracles, showing a wide study on the part of the author. The principles enunciated are eminently Theosophical, being those of the Gnosis, here specially mentioned under the name of Manteia, divination in the true sense. The reality of sacred spots in the earth, and the means of bringing these into rapport with the human organism; so as to evoke latent powers and arouse the functions of seership, are explained. There is a wise and necessary caution against attempts to abuse such powers, and against all ignorant and selfish motives in their cultivation.

The pamphlet is entirely free from the appeals to cupidity and curiosity too often found in connexion with such subjects, and should serve a useful purpose in introducing people to a realization that such an ancient knowledge really existed and is still available for those who can give the right knock and thus prove themselves worthy.

—H. T. E.

An ABC of The Old Science of Astrology For Beginners. By SIDNEY RANDALL. W. Foulsham Co. and David McKay Co., Philadelphia, 1941. 150 pp. \$1.50.

THE student is introduced to the subject in a manner which, with ordinary application, will enable him to readily compass the whole alphabet of western astrology, without which little or no progress toward an understanding of it can be had. The various steps in the ladder of learning are here set forth as clearly and concisely as could be desired. The author has shown himself to be familiar with the chief difficulties that beset most beginners in this somewhat recondite field.

He has also taken occasion to point out that "there is no such thing as evil in the heavens," and that "all the evil in the world is caused by our own misuse of our free-will." He also adds that "horoscopes are not accidental documents," but that our several birth times and places "depend upon the kind of lives we led when we were on this earth during our last experience in the 'school' of evolution." Many valuable suggestions are offered to the learner, not least of which is the value of paying close attention to detail.

The author omitted under Logarithms, page 96, to indicate, in addition to his explanations in the text, that the horizontal sets of figures are for degrees or hours and that the vertical columns represent minutes of arc or of time, little details of possible value to the beginner. Additional pages devoted to the proportional logarithms might have been added in order to extend them to cover the whole of the 24 hours, as many times the student might thus be enabled to save time and possible error in selecting his logarithm to cover more than the 15 hours to which the pages are allotted.

—M. G. G.

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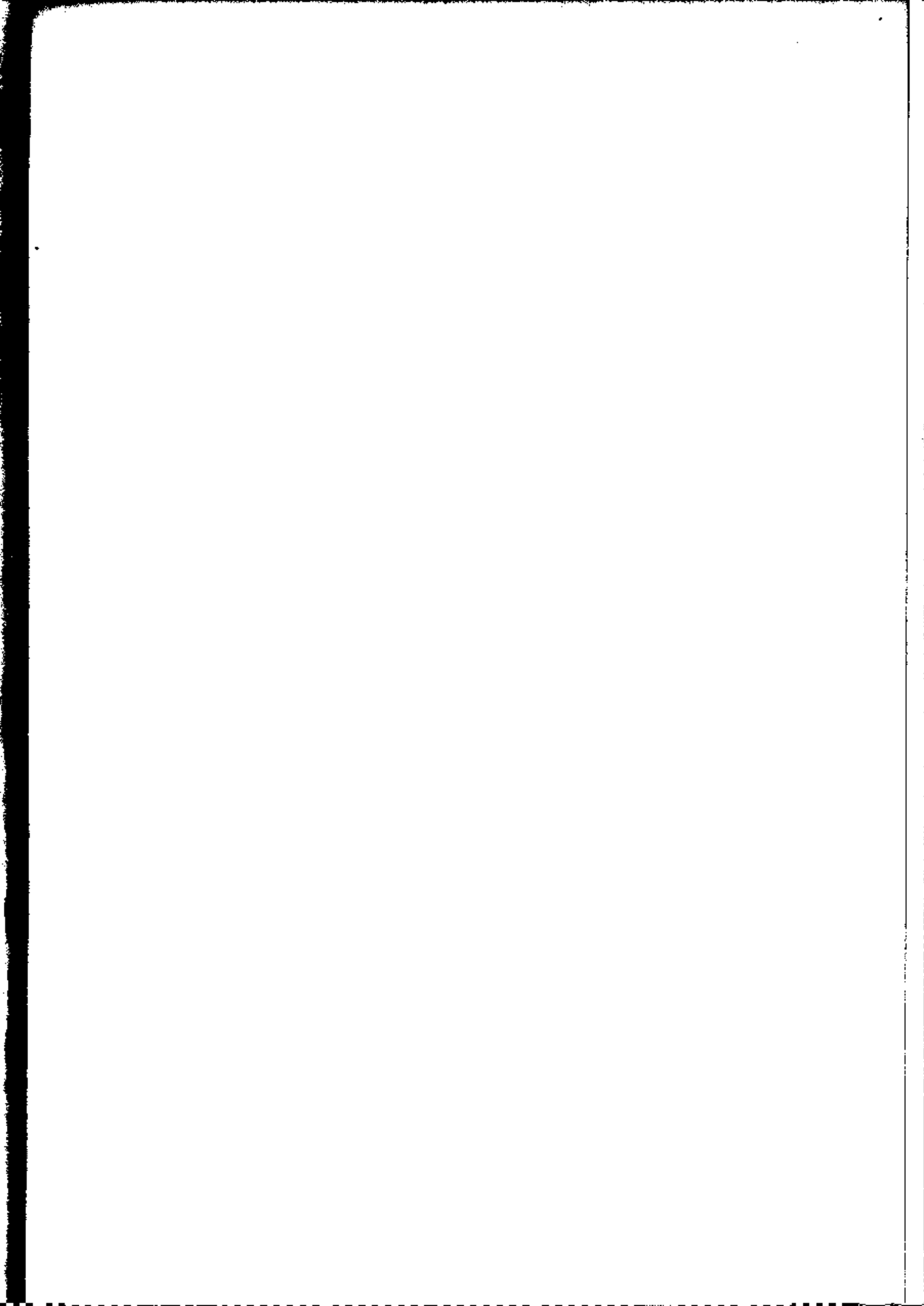
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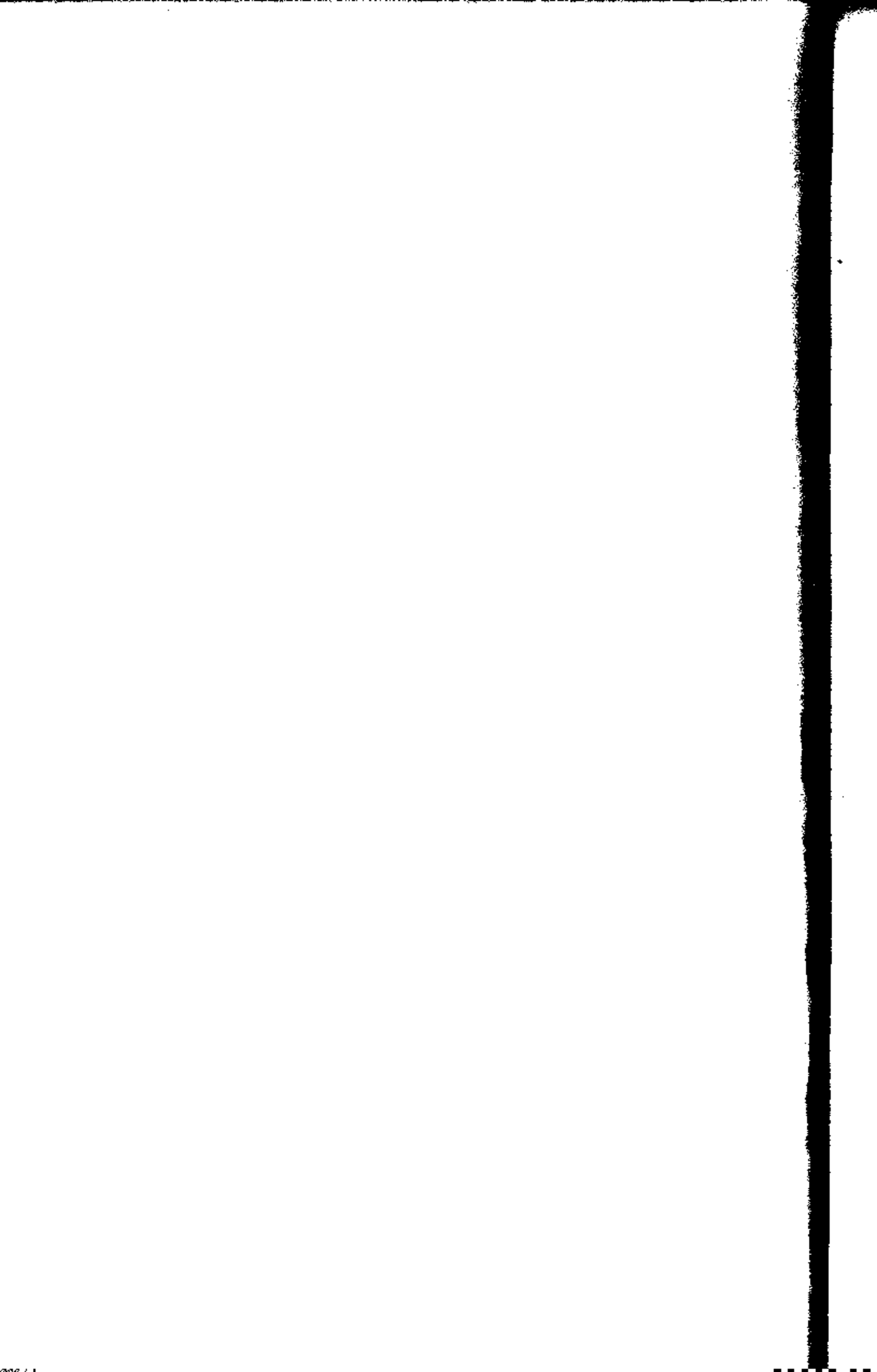
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INITIATION AND SUFFERING

ALL Initiation is really a test or trial, but the preparation for that test or trial is daily life — from January 1st to January 2nd, to January 3rd and throughout the days to December 31st. What we call Initiation is simply the showing by the neophyte in the tests then and there laid upon him, whether his daily life's training has been sufficiently strong to make him fit to hitch his chariot to the stars.

That is why the Masters have told us that no especial tests whatsoever are put upon chelas, only when initiation comes and they are given a chance to face the trial. The tests come in daily living. Do you see the lesson to be drawn from this? Fit yourselves while the day is yet with us and before the night comes. Do you know what some of these tests are? There have been all kinds of romantic stories written by people about them. These have been mostly guess-work, but the fundamental idea is often true. The tests are these: Can you face the denizens of other planes and prevail with them in peace? Do you know what that means? Are you absolutely sure of yourself? The man who cannot even face

himself and conquer himself when required on this familiar plane where he lives, how can he expect to face with safety the habitants of other planes, not only the elementals — they are not by any means the worst — but the intelligent creatures, beings, living on other planes?

Now then, anyone who has mastered himself, perhaps not completely, but who knows that if he sets his will to it he can control anything in his own character, and knows it by proving it, is ready to go through initiation. When this knowledge comes to him then he is given the chance.

So many people seem to think that Initiations are privileges granted to people who pretend to live the holy life and that kind of thing, but I will tell you something more that I myself know because I have seen it in my fellow human beings: there is more chance for the man or the woman who has striven honestly and has fallen and risen again, in other words for one who has eaten the bread of bitterness, who has become softened and strengthened by it, than there is for one who has never passed through the fire. So compassionate and pitiful is universal nature, that it is precisely those who stumble on the path who are often in the end the richer. Holiness comes from the struggles with self fought and lost, and fought and lost, and fought and *Won*. And then compassion enters the heart, and pity, and understanding. We become gentle with others.

You see now why it is that the quick one to judge the faults of others is precisely he who himself has never stumbled on the path and therefore is not fit and ready. Compassion, pity, are marks of character, of strength gained through suffering. "Except the feet be washed in the blood of the heart" — there you have it! Look how compassionate the Christ was and the Buddha. Let us learn and do likewise.

I have often been asked or written to as to what my opinion would be concerning one who has been unhappy on life's pathway, has wandered from the straight and narrow path: and I have wondered how any Theosophist could ask me a question like that. Is it not obvious that it is precisely those who have learned through suffering who are stronger than those who have not? — and I here mean

those who have suffered and conquered self. "Judge not lest ye be judged." The one who has been through the fire never judges one who is passing through it. He knows what it means. It is the immature, the spiritually undeveloped, those who have never been through the fire of pain, who are quick to criticize and judge others. Judge not, lest ye be judged some day. — G. DE P.

The editors express, on behalf of the Leader, his grateful acknowledgment of the many cables, telegrams, letters and cards of greeting received by him during the Christmas Season and on the occasion of his birthday. The Leader sends his heart's best wishes for the New Year to all friends and members throughout the world, and his hope that amid the confusion and strife of today each may find within himself that center of true peace which will radiate a beneficent influence to all about him. — Eps.

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Theosophy in the Daily Press - I

The Laws of God

CLIFTON MEEK

IN a recent letter of a political nature Judge Light brought up the question of the "Laws of God." Aside from all political issues with which he was dealing, I think this touches upon something very basic and fundamental, and I agree, as I invariably do, with his philosophical viewpoint in principle. Personally, I have little faith in any political or economic panaceas as permanent corrections for the evils of our age or any other, for these things are but the froth and foam which rise to the surface of society in the fermentation of human evolution, and, I think the same can be said for creeds, dogmas and theologies in the field of religious endeavor. The best political and economic system that could be devised would be corrupted as long as the hearts and minds of men are perverse and selfish. Water can rise no higher than the level of its fountain source and the tragic state of human society today but reflects the height, or rather the level, of man's spiritual evolution. The world is as it is simply and only because men have made it so, due to the fact that they do not understand the basic laws of Universal Nature and their own being. If they did they would realize the futility and spiritual insanity of all selfishness, the basic evil and supreme hall-mark of ignorance.

Outstanding in getting Theosophy into the daily press is Clifton Meek of Norwalk, Connecticut. This is a work which merits wider recognition and which should receive our utmost help. Those who read our own Theosophical periodicals are few compared to the great reading public who can be reached through the daily paper. In this present series are reprinted articles of Clifton Meek which have appeared from time to time during 1941 in *The Norwalk Hour*. Mr. Meek's eminent success should inspire Theosophists throughout the world to emulate him in this endeavor all too little recognised as a means of disseminating the Ancient Wisdom.

The laws of Nature, as Judge Light stated, are the laws of God, so-called, not because they were objectively formulated and decreed by a personal God as many good people still believe, but because they are habits of Universal Nature, the essential characteristics of Divinity which is at the heart of nature. Beyond this point, all speculation as to the nature of God and the "laws of God" is futile and beyond the comprehension of the human mind. Through religious miseducation man has come to look upon life and himself as things apart from God, a super-natural creator who plays the rôle of absentee landlord, and with whom he must deal through agents. The word super-natural should be stricken from the vocabulary of man, for Universal Nature includes All, and the idea that anything can exist above and beyond Boundless Infinity is meaningless. God, or Divine Intelligence, must therefore of necessity be the essence of Nature rather than an extra-cosmical or so-called super-natural Being. The "Laws of God" is a term frequently used by religious spokesmen with little regard as to its deeper implications.

Purely speculative dogmas, at variance with the known laws of Nature, all philosophical reasoning, and even common sense, have been presented to man as the "laws of God."

There is not an atom, creature, or star of Boundless Infinity whose very being and consciousness is not rooted in, and an expression of, Universal Consciousness, or what men call God, as countless hosts of entities pursue their evolutionary journey through the work-shop and realms of nature. It cannot be otherwise or they would not exist. *When men are unselfish, kindly and compassionate they reflect the inherent divinity within themselves instead of allowing themselves to become enmeshed in the mire of materialistic and selfish desires, and build into their character that accumulated wealth of spirit, man's only permanent possession and the only one in which true happiness can be found. When stripped of the tinsel and trimmings, Religion per se is just that and nothing more, and it is the only philosophy of life that will stand the test of time and experience. Creeds and theologians come and go with every age as men attempt to dramatize the trials and sufferings through which the human soul must pass on its journey toward*

perfection. Every exoteric religion has had its legendary hero which but symbolized the Divinity in Man, the only constant and enduring factor amid the changing forms of religion and external observances.

Men follow the particular pattern of worship — or none at all — in accordance with their understanding of life and spiritual development. Whatever they may profess outwardly will have little influence upon the impersonal and inexorable laws of Universal Nature, for it is the moral and ethical aspect of their daily lives in relationship with their fellow beings and their own higher nature which alone determines the spiritual progress they have made. Every act and thought is a Karmic seed of destiny sown in the fertile field of time and space, the ineluctable results of which, for weal or woe, can no more be set aside or side-stepped than the laws of Universal Nature can be declared unconstitutional.

On that day when religion will rid itself of the idea of a personal, super-natural God and creator who arbitrarily imposes suffering upon man, his own imperfect handiwork, and recognises the fact that Divinity is the heart of Nature itself and not a thing apart, and that it is man alone who stupidly inflicts suffering upon himself and his fellow men by his spiritual insanity and violation of the ethical and moral laws of his own Inner God, perhaps the Sons of God will create a happier world.



. . . . No man can exist for long in a mental vacuum: some sort of cosmology he must have, and if it be not a good one it will be a bad one. Belief determines action and makes him the kind of man he is. If he believes the universe has no meaning, the probability is that he will live meaninglessly: if he believes that there is meaning and purpose in the universe, then his own life will have meaning and purpose.

—Leslie Belton, *Creeds in Conflict*

Transactions of the Point Loma Lodge — XVIII
Comments by Dr. de Purucker at the close of
the Sunday evening Lodge program

Studies in "The Mahatma Letters"

[The following short items represent points brought up in the discussion of pages 89-93, to which Dr. de Purucker added in each case a few words of clarification. Though printed here without the context, they nevertheless in themselves each hold an important key to an understanding of the rather abstruse matters brought out in those pages. — Eds.]

THE ONE BECOMES THE MANY

I AGREE with those who just cannot see how the One could do otherwise than become the multitude. Consider the Universe around us everywhere. It represents the many. Reason tells us that being subservient to one common law, essentially formed of one common cosmic stuff, originally all the multitudes of beings and entities in this Universe must have come forth from one cosmic fountain of being and life. It is the teaching of Occultism of all the ages that back to that divinity all things are marching now: out from divinity as unself-conscious god-sparks for aeons and aeons of cosmic pilgrimage, undergoing all the various marvelous adventures that life in all its phases brings; then rising on the pathway and re-entering the bosom of the Divine, to issue forth again at the next cosmic Mahâ-manvantara. It is incomprehensible to me that anything else could take place; and there are so many remarkable illustrations that can be given of this eternal process.

SEDIMENTATION ON OUR EARTH

When the Masters or H. P. B. speak of the 320 million years since sedimentation on our earth took place, they refer to the beginning of *this Round* on Globe A; and when the impulse of the three elemental kingdoms, followed by the mineral kingdom, reached our earth, then not only sedimentation but volcanic action began. That

is all there is to that. If you will read what I have to say on that in my *Fundamentals of the Esoteric Philosophy* (and I labored hard in that book to make the process of evolutionary development on the different globes during a Round clear): if you will look to that book, you will have it, I hope, clear enough for comprehension.

As a matter of fact, we have so much teaching that our dear people forget most of it! That is the plain truth. Our books are just packed with information; and one of the greatest helps possible to us students is to learn to collate and build up a picture by that collection, bringing together fact after fact and never being satisfied until we have made a proper place for every fact. Then you have a picture, and you won't forget it.

CORRESPONDENCES IN THE ROUNDS

The Fourth Round is a copy of a more advanced type of everything that took place in the Third Round. Similarly, the Third Round was such of the Second. Remember that, after all, forms and shapes and bodies are all relatively unimportant.

There was a time in the Third Round correspondential to the descent of the Mānasaputras in this Fourth. There was a time in the Third Round correspondential to the arrival of sex on this earth. There was a time in the Third Round correspondential to what will happen in the future when sex will disappear in this Round. And so with all events through which we have passed and are to pass in this Fourth Round.

Indeed, during the First Round, even, there was organized intelligence on this earth, not merely mindless entities. If you think that there was no intelligence of any kind in the First Round, it shows that you keep your thoughts restricted too much to human evolution. But there are the different evolutions of the Dhyān-Chohan Kingdoms; and even in the First Round there were human beings. Never mind what the bodies were; that is of no importance. There were beings with will-power, who thought and felt. They were few, to be sure, but they did exist; and they were the star-sons, the Sons of the Firemist spoken of by H. P. B., the first grand Adepts on this earth and indeed on the other globes of our chain.

There were very few because this was the First Round. There were more in the Second; more in the Third; more in the Fourth. There will be still more in the Fifth, and so forth; because every new Round raises every Kingdom one cosmic sub-sub-plane higher on the evolutionary scale. So much for that comment.

MAN-BEARING GLOBES

It is true that globes in a Solar System, or Planetary Chain too — it is the same thing really — can advance so high in their evolutionary or emanational development that they have passed the stage where human beings or the human kingdom can find place on such globes of a chain, because they have passed high above the human kingdom — *the whole chain has*. But that is only half the picture. The other reason why there are non-man-bearing globes, that is chains in our Solar System which are not man-bearing, is that these other, forming the other part of the picture, have not yet reached the point where their life-waves have risen to the human stage. Do you see?

So then, the idea is that every globe in a planetary chain has been, is, or will be, man-bearing some time, *some time*. Those not yet having reached the stage of man-bearing produce the lower kingdoms, or some of them. Those which have evolved beyond or higher than the possibility of bringing the human kingdom on their globes bear the races of the Dhyân-Chohans exclusively, and beings even beyond those last.

So there are man-bearing chains or globes in our Solar System, and there are those which are non-man-bearing. As a matter of fact, you can say the same thing about any kingdom. There are globes in our chain which bear Dhyân-Chohans, as an example, and others which do not bear Dhyân-Chohans.



When a man is wrapped up in himself he makes a pretty small package.

— RUSKIN

Parable of the Bricklayer

MILES MACALPIN

LONG ago, during one of those cyclic periods when a planet's humanity is none too bright, a certain type of men grew old physically and died within a very few yards of the spot of their birth—as most of us do to this day in an intellectual-spiritual sense.

These "dark-age" men seemed to have a racial agoraphobia. Believing the world to be a flat disc, they worshiped the horizon as seen from their birth-place with great awe. It was the binding ring that held the world together, and any heretic who suggested travel was treated most unhappily by the masses. He was accused of wanting to shove the horizon over the edge of nothing so the world would fall apart. This seems much like what happens to major spiritual teachers to this day, if they venture to suggest intellectual-spiritual "travel" or self-directed motion. Is it not strange that we will raise eyebrows at the queer physical behavior of others while the mentality behind the eyebrows may be duplicating the queer behavior?

When the end of the cycle approached, and a new type of humanity began to ease its way into the economic situation, the adept-guardians of mankind helped the gods send an avataric spiritual messenger to offer some age-old basic truths to the world of karman-bound men. This is one of the kindly duties and pleasures of those who acquire degrees of mastership in the great college of evolution. Just how these elder brothers of humanity may be of assistance to the gods in this matter is a mystery, but a little thought on the matter brings forth the analogical thought that when we go to church to hear a minister of the gospel or to a philosophic school to hear a teacher speak, we not only go to "get something out of it" but to help build up an atmosphere that will enable the speaker to be the best possible vehicle for the truth he strives to present. It may be that at cyclic periods every adept, wherever he may be,

lends something from his sevenfold nature for the use of the forthcoming avatar. A good way to know this lending technique is to become an adept and find out for oneself.

At that time the planet was too young to have evolved a Buddha from among its own man-types, so one of the more active gods, Ah Ping in esoteric name, provided an egoic consciousness for a baby that was born to worthy parents on earth, and in a matter of thirty or more years the world heard the mysteries through a "new" spiritual teacher.

To "rise above" traditional bondage was the general mystery-message for the people of that time. It was taught, as usual, in parable form to the masses and in more or less straight doctrine to immediate disciples. The age-old doctrine of expansion of consciousness by the "upward and inward path" was interpreted in many different ways by the people, and a number of odd beliefs developed when earnest but untutored folk tried to work out for themselves the literal meaning of the teacher's words.

One philosopher observed, on his daily walk to a mountain top within orthodox horizon-limits, that his horizon was considerably expanded when upon the mountain. The people had been climbing this mountain for many centuries; but their perception-limitations being what they were, and furthermore being traditionally forbidden to expand horizons, they climbed for exercise or to hunt game or pick flowers or something equally important to their daily life-problems. This may seem strange to us, yet for many centuries all the material has been at hand in natural resources but we did not think of them in terms of radio, electric lights, steam-engines, internal combustion engines or induction motors. Ions, protons and electrons were within the atom long before we smart moderns discovered their presence. For many centuries during our own recent "dark-ages" science is said to have known nothing of the blood-circulation in man's own body. And even today, do we not climb mountains of intellectual-spiritual poise merely to pick the flowers of happy thoughts and feelings that seem to grow on such mountain-moments — within the orthodox sense of our own rounded-out personality? How many of us are aware of any expansion of the horizon between self and environment?

So this philosopher, evidently one of the new type of humanity in an early stage of growth, built up a school of thought around the pin-point of knowledge that had seeped out of the depths of his being. We have a few of his kind today; they are like a rose that comes to bloom and radiates its aroma, believing it to be the aroma of the whole plant kingdom. This one had a soothing voice and a good line of words and phrases, so he soon had many persons in a "rising above" class. He and his mates would ascend the mountain and study the expansion of horizon-view as they ascended. The flower-pickers and the hunters considered them quite harmless, so they let them alone, although the horizon-expanders did not make any money out of their game and were therefore a bit off-center.

Presently the mountain was too low for the aspiring ones, so the master-mind went into deep meditation. It was no secret with the followers that the master often advised the gods on celestial matters, so they had seen to it that no worldly cares hampered their teacher's colossal work. This was too good a situation to lose, and how to hold his crowd together was the main theme of the master's meditation. At a ceremonial meeting he announced that Ah Ping in a person-to-person call had revealed the true "upward and inward" path, for which the disciples were now ready. This path was for each man to build himself a tower as high as he wished, the sky being the limit if and when reached. The master would build the first tower if the disciples would get busy and make bricks.

To provide truly an inward growth, the tower must be built around the individual. So the master stood on a certain spot and started to lay bricks around himself in a circle within easy arm reach. He became an excellent bricklayer, and grew fascinated with the art of laying bricks, especially as his wall became higher than his shoulders and his hands grew closer to one another. Presently, with a shout of triumph, he fitted in the key-brick in a well-executed dome over his own head. He had discovered things about brick-laying that no one heretofore had known or conceived as a possibility.

Most of the followers held a ceremony of praise and sang songs of tribute to the teacher. They hurled anathema at the few heretics who dared suggest that the master had missed his objective. So

some more schools of tower-building got their start then and there. The philosopher's bones are still within his tower.

Many of us are like that in our tower-building with doctrinal bricks. We get so interested in cementing one doctrine onto another with the mortar of compassionate love as we understand it that we forget to move along with the tower. Institutions as well as individuals are likely to do this, according to historical evidence, unless they keep alive an awareness of the dual nature of intellectual-spiritual "rising above."

How could the master-mind in the parable have kept on rising? He could have built a scaffold or he could have walked around on his wall as he built it. If there had been a seepage of water or oil into his tower he could have risen on a float; but then there would be the timing-factor between his bricklaying speed and the rise of the liquid. This is probably the closest analogy to what happens to most of us; our progress requires eternal vigilance to keep the rising liquid of emotional control, the laying of doctrinal bricks and the knowledge of wider horizons well synchronized with one another and with the builder's responsibility to humanity.

Then again, the philosopher could have built a solid tower, taking more time and material but keeping a solid footing and rising with each layer of bricks. He could have worked in a circular stair on the outside to keep his communication with the world.

Of course, this parable of rising in a physical sense must be interpreted into terms of consciousness-growth, for the rising that one does toward self-conscious godhood is not a matter of crawling up so many feet above the earth or above one's own head.

There are many points to consider in this parable; many interesting and instructive analogy-points. The institution that gets too interested in bricklaying technique is more than apt to find itself under a comfortable dome that becomes a "ring-pass-not" beyond which lie the mineral springs where heretics get baths in sulphur and brimstone. Institutional bricklaying fanaticism may again be analogous to overdone "membership-driving" — the chief interest becoming the laying of human bricks around the name of the school while the school falls behind in knowledge or in the ability to properly disseminate the knowledge it may have to new

streams of human consciousness. History seems to show that to build a well-cemented, horizon-limiting dogma-dome over the world's major religio-philosophic institutions, or "churches," is a good way to help bring on and to add a little more darkness to another one of those cyclic periods when the planet's humanity is none too bright.



But what of death and after? Is heaven a place or is it not? Theosophy teaches, as may be found in all sacred books, that after death the soul reaps a rest. This is from its own nature. It is a thinker, and cannot during life fulfil and carry out all, nor even a small part of the myriads of thoughts entertained. Hence, when at death it casts off the body and the astral body, and is released from the passions and desires, its natural forces have immediate sway and it thinks its thoughts out on the soul plane, clothed in a finer body suitable to that existence.

This is called Devachan. It is the very state that has brought about the descriptions of heaven common to all religions, but this doctrine is very clearly put in the Buddhist and Hindû religions. It is a time of rest, because the physical body being absent the consciousness is not in the completer touch with nature which is possible on the material plane.

But it is a real experience, and no more illusionary than earth life; it is where the essence of the thoughts of life that were as high as character permitted, expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is drawn back once more to earth, to that environment which is sufficiently like unto itself to give it the proper further evolution. This alternation from state to state goes on until the being rises from repeated experiences above ignorance, and realizes in itself the actual unity of all spiritual beings. Then it passes on to higher and greater steps on the evolutionary road.

—W. Q. JUDGE: 'Theosophy Generally Stated'

Anatomical Facts and Theosophical Evolution

[Mr. Peter Stoddard, President of the Theosophical Manchester Lodge, has made a study of the more scientific side of the teaching of man's evolution. In connexion with these studies he has had the opportunity occasionally of discussing certain technical points with Professor Frederic Wood Jones of Manchester University, Manchester, England.

In view of the recent publication of *MAN IN EVOLUTION* by Dr. de Purucker our readers may wish to share in some correspondence along this line recently sent to Point Loma by Mr. Stoddard. In order to make this correspondence clearer we follow it with the article 'The Origin of Man and the Lower Kingdoms,' to which Mr. Stoddard refers and upon which this whole correspondence is based. Mr. Stoddard writes in a covering letter:

"In the Aug/Sept 1939 number of *The English Theosophical Forum* an article of mine appeared under the heading of 'The Origin of Man and the Lower Kingdoms.' It was based on what I had read in G. de P.'s *Theosophy and Modern Science*, which book I once showed to Professor F. Wood Jones, head of the Department of Anatomy at Manchester University, and for which he expressed warm appreciation. Well a young medical student read my article and wrote me a letter criticizing my article. [This letter follows these explanatory paragraphs.]

"Later, in March 1941, I took an opportunity to call again upon Professor Wood Jones, with the result [stated in the second letter here given] that the Professor fully endorses the anatomical statements of G. de P. . . ."

Comments made by Prof. Wood Jones on points in the medical student's letter to Mr. Stoddard are listed at the end of the letter. The statements to which these comments refer have been placed in italics. — Eds.]

DEAR _____

I have just been reading the "English Theosophical Forum" and came across the statement "*Man possesses a muscle in the leg, the peroneus tertius, which enables him to stand and walk in an upright position.*"¹

It makes me wild to see such statements and makes me distrust Theosophical Literature because the statement is *absolutely wrong*.² *The peroneus tertius muscle is*³ *a flimsy little muscle taking origin from the fibula at its lower end and is attached to the base of the 5th metatarsal bone. The only significance* this little muscle has, is that it helps to

extend the ankle joint⁴ and *has nothing at all to do with the erect posture.*⁵

When we compare the four-legged animal with man *the only difference*⁶ in the hind limbs is the fact that the animals' hind limbs are at right angles with the torso whereas our legs are in a line with the torso, naturally therefore the only muscles of significance in relation to this change of posture *are those which move the hip joint.*⁷ *It is the gluteal muscles which perform this most important function.*⁸

Then again you go on to make a generalization that no other animal has a foot like the human foot. *The statement is vague and as such is incorrect*⁹, for there are plenty of similarities between the animal and human foot. They are all constructed on the same body plan and the muscles are the same except perhaps for this peroneus tertius muscle which I cannot say *whether or not it is found in lower animals.*¹⁰ *You have far from proved that the foot is an exceedingly primitive human feature.* . .¹¹

- | | |
|------------------------------|--|
| 1. Quite right | 8. But the Peroneus Tertius enables man to maintain himself erect on two feet instead of on four |
| 2. Not so | 9. It is true |
| 3. Is <i>not</i> | 10. It is not recorded |
| 4. Not the only significance | 11. Protest |
| 5. Quite wrong | |
| 6. Not the only difference | |
| 7. Wrong deduction | |

MY DEAR —————

I managed to see Professor Frederic Wood-Jones to-day at Manchester University where he occupies the Chair of Anatomy. You may remember Dr. G. de Purucker's references to this Scientist as one of the leading Anatomists of to-day. (See "Theosophy and Modern Science.") As heretofore, the Professor received me cordially and with close attention.

I showed him (a) pages 140 & 141 of G. de P.'s "Theosophy and Modern Science," (b) my article on "the Origin of Man and the Lower Kingdoms" in the ENGLISH THEOSOPHICAL FORUM for Aug.-Sept., 1939, and (c) your letter dated Aug. 4th. 1939 criticising my article (b). His immediate unsolicited reactions were, to approve and confirm the Anatomical statements and conclusions in (a) & (b), and to strongly disapprove and discountenance the assertions in (c).

I would like you again to re-read (a) (b) & (c), and to give them a rather closer attention than perhaps you have on former occasions. (b) & (c) are enclosed herewith, the latter marked in black lead with the

Professor's comments. Please return exhibits (b) & (c) to me at your early convenience.

The Professor took much trouble to illustrate the matter to me, in confirmation of G. de P.'s statements, by spontaneous drawings and by references to various coloured plates &c., and to explain the structures functions and technicalities of the human foot and hand in contrast with the feet or hands of the apes and other mammals. It is beyond me to repeat these details to you, but I asked him to allow me to take you along to see him next time you are in Manchester, to which he cordially agreed. No doubt he will then explain these matters to you in the language of your own specialized studies as an Osteopath and Medical man.

Professor Wood-Jones said that if he had been writing my article he would have used similar or identical phrases, and he said that in this matter of the *Peroneus Tertius* I am a better Anatomist than you are. . . .

If you had seen us leaving the Professor's study walking arm-in-arm along the corridor you would have guessed that he is a thoroughly likeable learned gentleman, and I think you will also find this to be true when you meet him. . . .

The Origin of Man and the Lower Kingdoms

PETER STODDARD

STUDENTS of Theosophy are aware, in a general way, that scientific ideas are approximating more closely to the Teachings of the Ancient Wisdom. In recent years this tendency has been very marked in regard to the vexed question of the "Origin of Man" and its related subjects of Darwinism and Evolution. The once popular idea that the Human Stock was derived from the lower kingdoms via the Simians and Anthropoids is now being abandoned by an ever-increasing number of Scientists; mainly because the merging of one kingdom into another, or of one stock into another, has never been demonstrated, and because the facts disclosed in the study of the anatomy of the human physical frame do not support such a theory. Further, the discoveries of human remains of high types in very ancient geological strata now prove that highly evolved men were contemporaneous with, or precedent to, some of the animals he was supposed to have been derived from.

To quote a few facts from the science of Anatomy. The constructions

of the human arm and hand, and of the human leg and foot, prove that man was never pronograde, that is walking on four legs like the four-footed animals. Man possesses a muscle in the leg, the peroneus tertius, which enables him to stand and walk in an upright position. No other animal whatsoever has either this muscle, or a foot like the human foot. These are two specifically human characteristics, which are also found in the early development of the human embryo, thus proving them to be exceedingly primitive human features which could never have been inherited by man from any animal. The muscles, bones, and joints, of the human forearm are astonishingly primitive in structure, and therefore could not have been evolved at a late date in man's evolutionary history; and they show no traces of ever having been used as a supporting forelimb.

What are the Theosophical Teachings about the Origin of Man and of the Kingdoms of Nature accompanying him on this planet? They can be summarized in one sentence, viz.: — "The Human Kingdom was derived from the Gods, and the lower Kingdoms were derived from Man." How? When? Where? That is a long and complicated story, which, in Theosophy, all along the line, is consistent with itself and with the known facts of life.

When Theosophy speaks of "The Gods," it means that there are "Creative Powers" in Nature, and that they contribute to, and assist in, man's evolution. How? By appropriate action in accordance with their function and destiny, much in the same way as a gardener tends his flowers. These "Gods" are of various grades and functions, and they have their own proper work to do in the evolutionary processes, even as man has. Theosophy declares there are designers in the world — designers of many degrees, vast hierarchies of them, infilling the Cosmos, and we live in them even as the cells of a man's body live and move and have their being in man. Further, that evolution proceeds on three general lines — the spiritual, the mental-emotional, and the vital-astral-physical; that man represents these three general lines of evolution, and that he is thus composite, having various "Principles" united in his constitution. Thus man is not merely an animal. His psychology, his mental abilities, his inventive genius, his art, his aspirations, his wonderful achievements, are the results of high powers acquired during various periods of evolution. Nature's processes are cyclical — She has the habit of repetition; and as man is a part of Nature, he also reflects this habit of periodicity in his repeated incarnations on earth. In the larger sense, the Human Life-

Wave, consisting of Man in the aggregate, is also subject to the same Law of cycles, and his present association with the earth is only one (the fourth) of a septenary series of such events. Nature's processes are also gradual. The beginnings of Human life on this present earth were not necessarily material in the ordinary sense of that word. They were ethereal at first, and condensed only gradually into a material condition. These periods of gradual solidification occupied many millions of years, prior to the further millions of years during which the Human frame has been more or less material.

Now there is no confusion in the Theosophical Teachings, although there is great complexity. And the subject of the origin of the beasts is a complex one. Clearly, the many similarities between Man and the Kingdoms below him indicate a close connection. But must we therefore suppose that Man is derived from these lower Kingdoms? In view of the fact that the human stock is the most advanced, the logical deduction would be that it is the oldest. And if it is the oldest, it must have started the first; and if the lower kingdoms possess many features similar to man, the further logical deduction would be that they are derived from man. This is our thesis, viz.: — "The Human Stock, considered as a whole, is the most primitive of all the mammalian stocks of today, and always has been so in past time. The human stock is the primordial (ancient first) stock; the originator, on this earth, in the present Globe-Round, of the entire mammalian line, in a manner and according to the laws of nature fully explained in Theosophy. Man preceded the mammals, and they grew from him. Man did not grow from the mammals. But this does not apply to the other vertebrata and the invertebrates, although they came from the human stock, in the previous Globe-Round."

For a fuller treatment of these fascinating subjects the student is recommended to read *Theosophy and Modern Science**, by G. de Purucker, and then to investigate the marvellously comprehensive accounts of Cosmogogenesis and Anthropogenesis in H. P. Blavatsky's major work *The Secret Doctrine*.

*Now issued as *Man in Evolution*. Readers are referred to the January FORUM where the book is fully reviewed. — Eos.

This Month's Review Article

Charles Fort and His Scientific Riddles

A. J. STOVER

FAR too often the deductions of Science are derived from a careful rejection and acceptance of data and facts in order to support some accepted theory. Nothing must be admitted as fact which conflicts with established opinion, with established molds of mind, with professional prestige.

If we glance back through history we find mankind held in the grip of one or another almost hypnotic obsession — church dogma, political dogma, or scientific pronouncement. At one time the world is said to be flat and anything which suggests that it is otherwise is rejected, is simply not seen. At another time man — with an origin and destiny of divinity — is proclaimed to be a beast, and around this new dogma scientific and popular opinion is molded.

Charles Fort, as a protest against the established and entrenched popular and scientific opinion of his day wrote *The Book of the Damned, New Lands, Lo!* and *Wild Talents*, here gathered together in one volume,* in which he records a great mass of strange occurrences which couldn't be and yet were! All are from dated and named sources of information — newspapers, magazines, scientific publications and personal observation from all over the world.

He points out that unorthodox and unexplainable things happen continually and are either dismissed with some commonplace explanation and promptly forgotten, or denied as mere hallucination, as they do not fit into the scheme presented by either science or popular opinion. Because of this the author says:

You can oppose an absurdity only with some other absurdity. But Science is established preposterousness; we divide all intellection — the obviously preposterous and the established.

**The Books of Charles Fort.* With an introduction by Tiffany Thayer. Published for The Fortcan Society by Henry Holt & Co., New York, 1941. 1125 pages, with complete index.

This statement should be remembered when we find the author suggesting that a rocky shell surrounds the earth at a few thousand miles' distance — a shell with volcanic fires which we mistake for stars, a shell from which things fall; while at the same time he tells us that he believes nothing, but only records unacceptable and forgotten facts.

Throughout his writings runs a fierce impatience with anything isolated, anything incomplete, anything less than universal in its application. Everywhere we find wild absurdity flung at the head of orthodox absurdity. Strange, unorthodox statements are gathered from far and wide and hurled at the reader like so many bombs.

He writes:

By a hypnotizing process, ideas become dominant over the majority of minds in a given area. All sciences begin with attempts to define, when nothing can be defined.

He later adds that nothing can be proved, for there is nothing to prove.

Repeatedly he cries out for the universality, the oneness, of truth.

Scientists who have thought that they were seeking truth, but who were trying to find out astronomic truth, or chemic or biologic truths. But truth is that besides which there is nothing: nothing to modify it, nothing to question it, nothing to form an exception: the all-inclusive, the complete. By truth I mean the Universal.

In speaking of man he says:

Our whole existence is an attempt by the relative to be the absolute, or by the local to be the Universal.

However, one is never quite sure whether the author really believes some of his fantastic conclusions or whether he is presenting data to support an absurd theory and is laughing at us all the while. The data in many cases, however, require thought and will not be explained from the physical side of nature alone.

The author gives many instances of red rains and insists that all are not explained by the usual dust from the Sahara and whirlwind theory, but are due to other causes as well, for often the odor of animal matter is present. Today zoologists tell us that one of the protozoa, *Haematococcus lacustris*, is colored red and when present in large numbers is responsible for red rain and red snow.

Other things are listed as having fallen from the sky: fish, for instance, and frogs, stones, cinders, snails, snakes and pennies. Great masses of gelatinous substance that slowly evaporated into the air. Fort has 294 records of showers of living things from which we are given many striking examples in this book. We suspect that many of these showers are due to materialization by or transportation by elementals rather than to the Super-Sargasso Sea the writer asks us to contemplate as surrounding the earth like a shell or hollow globe.

We find news items showing that the beautiful sunsets and atmospheric effects that have been attributed to Krakatoa were seen in Trinidad and South Africa months before the eruption occurred, while there was an interval of several years after the eruption during which the sky was normal, and later resumed the colorful sunsets. Sounds have been heard in the sky for which there has been no explanation; explosions, flashes of brilliant light, reported by many but never satisfactorily explained.

In the first book, *The Book of the Damned*, Fort presents a mass of rejected data gathered from a multitude of scientific and popular publications and newspapers.

Of special interest in *Lo!* is the author's support of Cagliostro, whose life he compares to someone from Europe who might be transported to a South Sea Island. Cagliostro, says the author, was hounded by the medical wise men as was Mesmer, and as anybody would be today who would interfere with flows of fees. As to Cagliostro's life and death, he argues that since commonplace endings of mysteries must be published, we are therefore told in all conventional accounts that Cagliostro was an impostor whose full life story is known and is without mystery!

The author takes particular delight in noting astronomical predictions of comets and meteoric showers which failed to appear, while others not predicted did appear. He shows that the much-vaunted prediction and discovery of Neptune was not nearly so exact as one might suppose, since a slight error of some 600 million miles is shown.

In *Wild Talents* we find accounts of strange fires breaking out in a wholly unexplainable manner — fires that have burned people

in bed, without burning the bedding. Showers of stones coming through the walls of a house. Chairs falling over, getting up and whirling around. Potatoes rising from a basket to fly around the room. Showers of shot falling without apparent cause. In many cases such occurrences took place in homes where invalid children lived, and ceased upon their removal. In other cases, houses in which someone was dying were pelted with stones.

Abundant evidence is presented to show that the earth is constantly being influenced by forces and beings on other worlds and planes of existence — an amazing collection of reports from named and dated sources which can only be explained by the existence of inner worlds, astral planes, and invisible beings.

Anyone who thinks this is a humdrum world where nothing happens should read this book — 1062 pages of things which couldn't be, and yet were! Or were they?



PRAYER TO THE NIGHT

In Memory of Maurice Braun

Descend, O night which gives to me
A universe of vast, unknown, and almost dread
Proportions, feared so surely but for that great love
Which it would sing for me, so small a dusting from
Great spaces of a God-known realm.

I beg thee, Mother of bright stars
Which we may only dream of in our deepest hearts,
Dissolve the heavy drapings from before mine eyes,
That I might soar on prayerful wings as some great thought
To dramas of eternity.

— ROBERT PLANT ARMSTRONG

Theosophical Reading

Perhaps the finest compliment a book can receive is to have its message understood and appreciated. Such has been the happy fortune of A. Trevor Barker's *THE HILL OF DISCERNMENT*. Comments have been numerous and genuinely enthusiastic. Some have remarked on the book's timeliness, others speak of its sincerity. But the dominant criticism has been, "It is so practical." The article 'Why Study Theosophy?' seems to have aroused especial interest. Of course we all know that Theosophy is the essence of practicality, but by this reading many find that they have been inspired to a more active *realization* of this fact. In a time like the present when life is filled with many new

duties and responsibilities, far from forgetting Theosophy or leaving it in the background, the new demands on our energies call for a fuller and more practical use of it. And after all the truest study is the use of what we have learned.

We repeat here the same passage from this article 'Why Study Theosophy?' which appeared in the January *FORUM*. In it Trevor Barker has seized a great idea, made it a part of himself, and is thus able to give it forth again with renewed vitality. But to read this extract is not sufficient. Some of us may read too much. Thought and meditation should go hand in hand with our reading. However, here is the passage:

ONE of the great reasons for the study of Theosophy is that in the process, in the effort — and it demands an effort — the psycho-emotional, passional part of man's organization and being begins to be purified. You cannot study this philosophy unless in the process the mind becomes gradually purified of its dross; and then like a bird, it begins to soar: rising out of the mire of the lower personal life, often indeed to sink down again into the mud, but nevertheless feeling its wings, rising with aspiration and devotion and hope. Little by little the doors of the soul are opened; and as the student acquires a grasp of the whole religious, philosophic, and scientific range of thought that this wonderful teaching reveals to his vision, he finds that he no longer is dependent to the same degree upon the books from which he first started his studies. At a certain stage, if the metaphysical and ethical truths are allowed to enter his heart as well as his head, he will begin to find that he has a perpetual fountain of truth welling up from within, that literally enables him to give something unusual, if it is only an illuminated thought, to everyone that he contacts.

The demand for Dr. de Purucker's **MAN IN EVOLUTION** is continuing steadily. This worthy publication will undoubtedly prove to be a universal favorite with our members. An active field-worker comments: "It's so nice to have one handy volume with everything about evolution to give to a scientific friend!" A student of the Correspondence Class writes: "How fine it would be if it were used as a text-book in every school!" That day may be far in the future, but for the present and to start the march in that direction the Point Loma Lodge is taking it as the basis of study for its 1942 programs.

You will notice that at the end of **MAN IN EVOLUTION** are listed in the Bibliography a number of Theosophical articles along parallel lines such as 'Central Asia: the Cradleland of the Race,' that marvelous article 'What is Matter and What is Force?' which appears in the *Com-*

plete Works of H. P. Blavatsky, and C. J. Ryan's 'The Antiquity of Man and the Geological Ages.' It is recommended that these be studied along with the text of Dr. de Purucker's book. For Lodge-programs this collateral study should prove very interesting and informative.

A second printing was necessary for the 1942 **CALENDAR OF ANCIENT WISDOM**. Just the quotations themselves make this something that every member should want to have. They were carefully chosen from the World's greatest scriptures: the Persian, Egyptian, American Indian, Greek, Hindu, and Druid, and to these were also added the best from modern thinkers and our Theosophical Leaders.

The classic, favorite with so many Theosophists, **LIGHT ON THE PATH** by M. C. has just been reprinted.

— THE EDITORS

He who desires to be Karmaless must look to the air for a home; and after that to the ether. He who desires to form good Karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting may plant a thousand weeds, and among them the giant. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself.

— LIGHT ON THE PATH

Send In Your Questions!

Meat-eating versus Vegetarianism

There are differences of opinion in our Lodge on the subject of eating meat. Some of the members teach that we are doing the animals a great service by killing and eating them, thus raising them to higher states and helping them to evolve. They even go so far as to state that if we did not kill the animals and eat them, their evolution would immediately come to a stop. They point to the civilization of India: how it has degenerated, and then quote a phrase from *The Mahatma Letters* about a bird eating a butterfly, the butterfly becoming the bird.

Others hold that there are other ways of helping the animals: for example, loving them, as a mother with her helpless babe loves and cherishes it not because of the amount of mind it manifests, but because of its need and helplessness. They say that meat-eating involves disregard for the suffering of countless innocent animals, so tenderly referred to by Master K. H. as these "infant entities." They also point out that the animals have the use of our human life-atoms after our physical death.

These differences of opinion sometimes give rise to a painful degree of disharmony in our Lodge-meetings. If we could only have some teaching that would reconcile these conflicting views!

—G. G.

G. de P. — This is indeed a question which comes popping up constantly in our Theosophical life, and pretty much everywhere. We have hundreds and hundreds of vegetarians in the T. S., although we have perhaps an even larger number of members in the T. S. who feel that they need a little meat, but who probably in their hearts wish it were not so, for no Theosophist likes even to think of some creature giving up its life in order to feed other beings.

So difficult is this question to handle without deeply wounding the feelings of thousands of Theosophists, that we have always taken the attitude that it is our duty to be just to others, and not to criticize others for differing from us. Actually, I am sure, if there has been anywhere such criticism, it is because of the deep moral sense that all our members have, whether they eat meat or not, concerning this and other questions. The meat-eaters do not

like to feel that their brothers, the non-meat-eaters, are speaking unkindly of them, or are charging them with being cruel, etc., and on the other hand, our vegetarian members very naturally resent the imputation that some meat-eating members make that the vegetarians are narrow-minded and one-sided in their views.

With my sympathies on both sides, because I see the good in both sides, (I mean the good in the human beings on both sides), and also seeing how both sides are so very earnest, I long ago came to the conclusion whenever my advice is asked in such a matter, to say frankly that no Theosophist has a right to criticize another Theosophist. Thus a Theosophist who eats meat has no right to criticize a brother-Theosophist who is a vegetarian; and of course vice-versa; the vegetarians should not sneer at the meat-eater, nor make the meat-eater feel that he is gross and untheosophical. In other words, live and let live in this thing.

Abstractly, of course, I think it probably true to say that every Theosophist living wishes that the habit of meat-eating had never become established, and that not to eat meat of course is more beautiful than to eat meat. But on the other hand, it is unfortunately true that among Occidentals whose ancestors for several thousands of years have gorged themselves with meat, the bodies of most Occidentals really feel that they need meat in order to retain what they call their "fitness."

But I see hope in this matter, for the vegetarian movement is growing all over the world, not very fast perhaps, but nevertheless growing; and more and more people every year are eating less and less meat, and finding combinations of vegetable foods that seem to supply all the needs of the body.

But these matters must be handled not roughly, nor in a revolutionary way, trying to overthrow things in a single day; any such movement should come in slowly.

I myself find that my body really needs a little meat or fowl or fish, but I do not eat much, and as the years go by I am eating less and less of it. There was a time for many years when I was a most rigid vegetarian; years and years, I say, a vegetarian; so I know both sides of the matter, and have sympathies on both sides.

Therefore I suggest that all the members of our Lodges do their

best to avoid this topic, at least in their lodge-meetings of every kind. I do not ask anyone to give up his convictions or her convictions because that would be untheosophical. But just try to avoid discussing this subject.

Every Theosophist by nature and training and study is compassionate and desires to become more and more so every year. But no Theosophist likes to be insulted, or to have his habits criticized. So the best way is to follow the beautiful Theosophical rules of not judging others, and in such matters as this to avoid by mutual consent any further discussion of it, at least in lodge-meetings.

I have the deepest sympathy with the kindness and spirit of compassion that Theosophical vegetarians have; but I also understand the other point of view of those Theosophists who feel the need, at least at present, of eating a little meat; and I never condemn, nor do I judge. If anybody asks me about vegetarianism, I always commend it, say it is fine; and then I add: "Some day I hope that meat-eating will have been outgrown by the race as I think certainly it will be in future time."

Now as to the other matter involved in your question: that of the effect upon the beasts themselves: I fear that even some of our own dear F. T. S. make a complete mistake when they allege that if we humans eat the flesh of animals, the evolution of these animals is quickened. There is such a teaching as this in the world, but I can tell you the idea is absolutely wrong. The confusion here is between the souls of the beasts we kill for food, and whose evolution is certainly not helped by such killing; and the life-atoms merely of the bodies of such beasts. Thus, to say that the beasts, that is to say the beast-souls, are quickened in their evolution if we eat their bodies, is to say something absolutely wrong. It is, however, true that the life-atoms in the beasts' bodies can be raised somewhat by entering into the bodies of humans. But this mere fact, which H. P. B. taught as long ago as 1879, should not be used as an argument for meat-eating, because it is forgetting the other fact: that the beast, that is the soul of the beast, does lose its body when its body is killed, and therefore loses time; and its evolution, instead of being quickened, is actually somewhat retarded because it loses time; and this despite the fact that the beasts, when

they die, incarnate very, very quickly. They still lose a little time, which is something.

Try to get this clear, then. It is not true that the evolution of the beasts is hastened when we kill them and use their bodies for food. But it is true that the life-atoms of these dead beast-bodies are helped a little bit when taken into the human body. But the help they get is so slight that it would be monstrous to argue that we should kill the beasts so that we could help the life-atoms of their bodies by eating their bodies.

How about the souls of the beasts that have to die when they give up their bodies? This is awfully hard on the souls of these poor beasts. I honestly do not think any one of our Theosophists could have been very serious in using the above argument about helping the animal evolution by killing them. Such a belief I am sure is from thoughtlessness and from a wrong understanding of the teaching, as, for instance, given in *The Mahatma Letters to A. P. Sinnett* in one or two places.

And as a last word, let us drop any more discussion, at least in lodge-meetings, on this matter of vegetarianism or meat-eating. We have so much Theosophical work to do, the world is so harassed and anxious, it needs our Theosophical light so badly. The aching hearts and minds hungry for truth in their millions all around us, should make us energetic and active in our lodge-work, and in extending its influence, so that we can give out Wisdom to others, and give to them the help that we have received. Really we have no time for quarrels in a lodge. I think it is almost criminal to allow such disagreements to continue and to make the lodge-members feel that their lodge-room is no longer a Theosophical home for them where they all can meet in brotherly love and mutual helpfulness. *This last is what a lodge-room must be.*



The Universe is not a Cosmic Bargain Counter where the selfishly clever and strong can outwit and crowd the weak aside. In the end each one pays to the uttermost farthing for whatever he gets. At long last each one is self-compelled to balance his own karmic account. —LYDIA ROSS

BROADCASTS FROM SHANGHAI--II

GOOD EVENING, EVERYBODY:

The speaker last Sunday gave a broad, general outline of Theosophy and its main teachings. This evening I would like to explain and define Universal Brotherhood, the acceptance of which is the only pre-requisite for joining the Theosophical Society.

What do we mean by the word Brotherhood? It can, of course, be considered as a purely sentimental bond between man and man, but a student of the Ancient Wisdom-Religion means something much deeper than that when he speaks of Universal Brotherhood.

Throughout the ages the Wise Men, the Initiates, of all parts of the world have known and taught — sometimes publicly and sometimes secretly — the doctrine of the Divinity of Man. We have lost this noble and inspiring teaching in the West as our religions have degenerated through the dark Middle Ages which enveloped Europe in mental and spiritual darkness. But the ancients were familiar with this thought, and not only believed man to be basically divine, but believed that trees, animals, brooks and mountains were vitalized by an indwelling god. Today we say, as we consider the mythologies of different peoples, that these peoples were pantheists, childish pagans who believed in fairy tales — because we do not understand the deeper meaning behind these so-called fairy tales.

God, Divinity, the Spiritual and Ultimate Reality — we can call it what we like — must be omnipresent to be infinite, eternal and truly divine. If we admit of a single atom in space without its core of indwelling divine fire, then we limit God, because He cannot be all-powerful if He is not contained in every particle of space. Divinity must infill all life, all created, finite entities, to be

Over radio station XQHB, Shanghai, China, in the Spring of 1941, fifteen-minute weekly broadcasts were given — the result of the enthusiastic enterprise of Miss Inga Sjöstedt and Miss Elsa-Brita Bergqvist of the Shanghai Theosophical Lodge. This second talk, given on March 30, was by Miss Inga Sjöstedt. She outlines the Theosophical teaching of Universal Brotherhood.

Divinity. This the seers and sages of humanity have always known; and they have passed their knowledge on to us under the guise of allegory and myth. The Greek pantheon is filled with deities presiding in so-called inanimate objects, such as trees, lakes, rocks, and so on. It is the same story with the Hindûs. Even some of the early Christians endowed stars and planets with a soul of their own and believed that the stellar bodies visible to the eye were merely the bodies of bright spirits or gods.

There is much in us that is neither divine nor eternal, for instance our physical bodies, our instincts, and even our everyday thoughts; but the core of the core of our inner being is God, because it is the infinite in us which builds for itself garments and vehicles of perishable matter — though even the atoms of our physical bodies have a spark of the eternal in them.

Jesus knew this, as well as the other great spiritual Teachers of mankind. If we turn to the Christian scriptures for a moment, we shall find many references to the divinity of Man. In Psalm 82, verses 6 and 7, it is written: "I have said, Ye are gods, and all of you are children of the most High. But ye shall die like men, and fall like one of the princes." Jesus repeats this saying in the New Testament. In the Gospel according to St. John, Chapter 10, verse 34, he says, "Is it not written in your law, I said, Ye are gods?" In 1st Corinthians, Chapter 3, verse 16, it is written, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" And this from Acts, Chapter 17, verse 28: "For in him we live, and move, and have our being." Could anything be said more plainly and incontrovertibly?

We are divine at heart, and because the divinity in us is the highest and noblest part of our complex being, it is our task, our destiny, to merge the lower human soul with the deathless God within. Then only can we understand the injunction of Jesus as it stands recorded in the Gospel according to St. Matthew, Chapter 5, verse 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Not only is man divine at heart. But all things whatsoever that are, that live and exist in this world of ours, live and exist because they are projected onto the screen of existence by the indwelling

Divinity which is their real originator. When we realize this: that we must unite in brotherhood with all humanity, because every man is basically identical with ourselves; that we must guide and protect the animals who stand below us on the evolutionary ladder because in them too there is a spark of the identical divine fire which inspires us; when we learn that the beauty in Nature appeals to us because it awakens a responsive chord in our own souls, then the words Universal Brotherhood begin to acquire a real meaning, based not only on sentimentality but on cold facts.

There is an old mystical Sûfi tale which illustrates this teaching well. The story is that the Soul once came to the portals of the House of God and knocked. And God heard the knocking, and His voice rolled like thunder, saying, "Who knocks?" And the Soul answered, "It is I." And the voice of God spoke again, saying, "Who is I? I know thee not." And the Soul turned away from the House of God unhappily and wandered throughout the universe for untold ages. And at last it returned to the House of God and knocked again. And God's voice thundered forth as before, "Who knocks?" And the Soul answered, "*Thou* knockest." And then a whisper, inaudible to the ears, yet filling all the spaces, issued from the House of God, and it said, "Enter into thine own."

This is the keynote to our attitude in life. We are divine at heart; whatever our failings and imperfections, the pattern of perfection, of immortality, is graven on our spirit. We are the temple of the living God, as the New Testament says, and all inspiration, all understanding and spiritual power come — not from the outside, but from our own inner nature. It remains in our power to awaken the human nature to a recognition of the divine. When we have done that we shall be as gods.

There is a way of quickening the process, and that is by means of training under a reliable teacher. There are many men in India and Tibet today who have passed through such a training and who have mastered their lower human nature. They can perform feats which to a Westerner would seem nothing short of a miracle. These men, these Yogîs, would laugh at the notion that the Spirit of Nature, or God, was something outside of themselves. They know, they have proof through experience, that true spiritual powers come

from within themselves, that God, or Divinity, is at the root of their human selves. There is no such thing as a miracle, because there cannot be anything supernatural in nature; but masters of life like Jesus and Buddha, through drawing upon their inner Divinity, knew how to control the functions of physical nature, and to the uninitiated these things appeared to be supernatural because beyond their understanding.

Soul Memories of Other Lives

The disciple so directs his energies, through a well trained will, that he is enabled to tap the soul-memories of other lives. These are not memories of people, events and names but pertain to ideas of the most lofty and inspiring character. As the winds from the past do these memories come upon him. They are more precious than the air he breathes for without them he would be soulless.

These memories harken back to the days when we had not yet undertaken the perils and trials of the descent into matter as we now know it. We were as childlike spiritual beings living in the presence of a Planetary Spirit who breathed upon us the seeds formed in other worlds. These seeds reside as innate ideas in our soul-memory. As a flood of soothing light these memories flood our minds and fill our hearts. Some men call them intuition. Other men, who proudly display their knowledge of material things, sometimes refer to these whisperings of the soul as imagination, superstition and unscientific thinking. They renounce the priceless heritage for which other men spend lives of self-discipline in an effort to regain.

— MARTYN WITTER

FROM LETTERS RECEIVED -- XIX

We have a few extremely interesting individualistic characters who seem to have taken to the Ancient Wisdom like the swan takes to the water and it is perhaps not surprising to note the change of outlook of them. Already their eyes and faces are less strained and a happy expression seems to be taking the place of the rather grim set of features characteristic of our unhappy times. I do not mean that our people as a whole cannot work *and* smile. They can, they certainly do. But the tincture of Theosophy eradicates fear of the future from the Heart, and thus is produced a happiness or inner quietude.

— H. D. R., Surrey, England

Was it simply blind fate or was it
 Karman? A weird tale of the
 bleak north of England.

Secret of the Boxwood Cabinet

C. J. Ryan and L. L. Wright

II

THAT very night upon which I made my decision not to tamely abandon our family heritage Parson Maynard arrived. The kindly wise old man seemed like a response of the powers of light to my stand against the Evil that loomed over us.

Parson Maynard was the brother of the long widowed Mistress Barbara Havens who had adopted Gillian as an orphan and brought her up like the kindest of mothers. For Gillian was not related to either the Maynards or the Havens. She was the last offshoot of an old family — the Priors — which had gradually died out in our countryside and so as a mere babe she had been left without family connexions of any kind. And Barbara Havens, in the kindness of her heart and because she had no children of her own, gladly mothered the orphan who had grown up into our lovely and beloved Gillian.

Once every year Parson Maynard paid his sister a visit. This time he came unexpectedly and both Gilly and I felt sure that his arrival was an answer to prayer. For not only was he a classical scholar and antiquarian of profound learning, but what made him seem particularly helpful at this moment was the fact that he had spent many years in study of the occult sciences and was reputed to be wise in mystic lore.

In those days such knowledge was generally regarded as forbidden and the possessor of it fanatically shunned. But Parson Maynard's saintly life, his good deeds and consistent piety, lifted him above all suspicion. If anyone could help us in our terrible situation he was the man.

It was late that same evening when he rode up to the front door of the Haven cottage on his stout pony, followed by a mounted manservant in charge of the portmanteaus. Promptly the next morning Gillian brought him to call on my mother, with whom he was a great favorite. To me in private Gilly made the suggestion that we should tell him everything

about our trouble, feeling sure that he would know of some effective measures to outwit our sinister enemy.

The idea made instant appeal to me but I had hard work to persuade my mother to consent. She seemed possessed by a fatalistic conviction that unless we sold out and departed at once from that "accursed locality," as she called it, we were doomed. And to no other course would she listen. But when I persisted, reminding her that we must in the meantime leave no stone unturned to protect Will, she yielded at last, and we called Parson Maynard into consultation.

Fortunately, Will had gone off that morning on a fishing expedition so there was no danger of being overheard by him. But to be sure of complete privacy, we went to a little farmhouse which overhung the rocky vale from which our homestead took its name of Valley Grange. Parson Maynard listened in silence to our story. But as the gruesome narrative unfolded, his face slowly blanched with horror. I was watching him closely and I saw almost at once that he had a definite idea of his own as to the kind of danger confronting us.

"And now," I ventured, as I made an end to my careful and detailed statement, "we are hoping that you may be able to think of some way to protect Will. You might even see how we can act to put an end to this monstrous persecution that threatens to drive us into exile. I know it is asking almost too much. . . ."

"No, my boy," he interrupted in his warm and reassuring way. "No, if I can help you I am bound by every call of humanity and old friendship to do what I can. But I must have time to think. . . ."

"But that's just it — there's no time for thinking," broke in my mother in the frantic way which had been growing on her since yesterday. "We must act, not think, if we are to save Will."

"I know. I understand, Mistress Tenant," the Parson tried to soothe her hysterical protest. "But you see this is evidently a condition of long standing. I feel sure that it has its roots in the past. For as you say yourselves there is nothing in your personal lives to account for such conditions as you have just described. The cause must be far back in the family history. Something must have happened. An event so terrible and abnormal that it gave rise in some mysterious way to this secret and fatal influence which now hangs over your lives. To exorcise it, one must know something of what first brought it into activity against either your family or else Valley Grange which IT seems to have claimed for ITS own."

My mother made no reply to this, but her dour expression showed

how deeply mutinous she was towards the delay involved in this suggestion. Throughout the discussion of plans which followed she persisted in a stubborn silence.

Parson Maynard was thoughtful for a moment before he asked: "Have you no old family documents stored away? If you have we may be able to find a record of such an event."

"I don't know of any, do you, Mother?" She shook her head in gloomy negation.

"The furniture is all old," I explained. "But it is just common stuff. Nothing that might be valuable, or hold any important secrets. . . ."

"Why Frank — you're forgetting," broke in Gilly. "What about that boxwood cabinet? You remember. The one with the queer symbol on the inner panel."

"Oh, that wormeaten old wreck," I disparaged her suggestion. "It's been up in the attic ever since I can remember," I told the Parson. "When we were children we used to think it must have a secret drawer and we nearly pulled it to pieces looking for one. But we could never find the slightest sign of such a thing. I'm afraid. . . ."

But at Gilly's words the Parson's face had suddenly lit up and he now demanded of me: "Where is this cabinet? Let me see it at once."

After that we lost no time in mounting to the attic, my mother's glum silence protesting every moment against the futility of this proceeding. After a hurried search through the cluttered dimness of the huge place we finally located the cabinet. It was lying on its side where it had evidently been thoughtlessly abandoned by us when as children we had found it barren of entertainment.

Promptly we set it upright, and Gilly, who had caught up a damp cloth as we passed through the scullery, cleaned away its accumulation of dust and cobwebs. It proved as I had said to be an example of very old and crude cabinet work, as if turned out by the simple handicraft of some village carpenter. It was scratched and battered and badly wormeaten. Anything less promising as a repository of secret mysterious documents could hardly be imagined.

I saw, nevertheless, that Parson Maynard's eyes glistened as he started to explore its clumsily fitted drawers and pigeon-holes. "You people all run along," he said, "and leave me to investigate this at my leisure."

"What do you make of that queer sign painted at the back on the inner panel?" I asked him with a return of my early curiosity.

"Never mind now. Just leave it to me," was all the answer he made, and plainly indicated a desire to be rid of us.

I was busy all afternoon overseeing the work at the cider presses. When I returned to the houseplace at teatime I found Parson Maynard in excited talk with my mother, whose eyes were bewildered as she listened with her hands twisted in her apron. As I drew near he waved at me a bundle of parchment sheets which even from a distance I could see were yellowed with age.

"There was a secret place after all," he called out to me. "A mere slit. Back of the cabalistic sign painted on the inside panel," he explained triumphantly as I passed with them into the houseplace. "I found this sheaf of old documents rotting away there in the darkness. However I believe they are still in a condition to be read with the aid of my chemicals and my enlarging glasses. Luckily, I always carry such impedimenta with me. So I'll go back to Barbara's now and see what I can make of them. No," he objected as I started to speak, "don't ask me anything. The minute I see any light on the situation you will hear from me. Just try to have patience." And with that promise he hurriedly departed.

Will returned soon after sunset. I at once noticed his manner, so different from the mood of careless gaiety in which he had set off that morning. He was taller than I, who am a square, stocky, sandy-haired Yorkshireman. He had bright hazel eyes and sunny hair which crisped at the temples. His smile was warm and ready, the expression of a spontaneity and charm not too often found in our somewhat dour countryside.

But tonight his mood seemed deeply overcast and he sat down to our early supper in a sort of bemused silence.

"What luck did you have?" I asked, to rouse him, for I saw our mother's eyes fixed on him in penetrating anxiety. "The trout should bite well in this weather."

He gave a slight start, appearing to come back to his surroundings with some difficulty. "Oh, yes, the trout," he responded vaguely. "I got aplenty. Mother has promised to cook them for breakfast. My, but I'm tired. That was a long walk. . . . Frank, what was the matter with the roan mare? Old Martin says she died of fright. I can't understand it."

I stared at him, dumbfounded. "It's the first time I've heard of it. . ."

"I forgot to tell you," my mother broke in breathlessly. "Let be." Behind Will's shoulder she shook her head at me fiercely. "There's naught to be moithered about. She was always a wild unchancy creature."

An uneasy silence settled over the three of us. As I look back now it seems unaccountable that none of us, not even Parson Maynard with all his garnered wisdom, realized how acute was our mother's insight

into the desperate need for haste which underlay our situation. For that very night gave us unmistakable evidence of the clarity of her foresight.

At midnight in her chamber over the houseplace something suddenly woke her. She was up and at the window in a flash. There was a brilliant moon, and looking down she saw a dark form huddled on the doorstep just beneath her window. It was Will lying unconscious there.

Swiftly she came for me and between us we half roused him and got him into a big chair before the banked fire. While she prepared hot restoratives I examined him but could find no injury to account for his condition. I explored his head for signs of a blow or a fall but there was no indication of any such mishap. By this time she had forced a hot drink between his clenched teeth and he began to show signs of returning consciousness.

Her look forbade my questioning him. But after a few painful moments of mental groping he mumbled thickly: "Those eyes! My God — those terrible burning eyes!" He shuddered and relapsed into stupor.

"To bed with him," croaked my mother through lips stiff with terror. We got him settled in his bed at last and I went down to get ready the big warming-pan in the houseplace. When I returned she was bending over Will's still inert form and looked up to say to me with a fathomless bitterness, "Now perhaps you will see that I knew only too well what I was talking about. Send Old Martin for the doctor. And you be over at Squire Mallinson's before breakfast. Beg him to loan us the carriage. Before another sunset I must have Will away from this devil-haunted farmstead."

(To be continued)



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Books: Reviews and Comments

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The Philosopher in Chaos. By BAKER BROWNELL. D. Van Nostrand Co., 1941. \$2.50.

THE time may be out of joint, but there is no lack of Hamlets to cope with the situation. It is easier to say what is the matter than what to do about it. This book, by the author of *The New Universe* (1925), is written in a very clear and facile style, and the writer has plenty of apposite words and phrases at his command. His general theme is that science, which has hitherto tended to be destructive both of itself and of institutions in general, may yet become contributory to a new order of life, under the influence of a new outlook on our part towards the general plan of living. Science has so far lent aid to a centralizing tendency, visible in the financial and commercial spheres, in the sphere of industry with its huge combines and mass production, and in various other spheres that are characterized by aggregations, organizations, bodies, cults, classes, etc. Topographically, we see the same in our vast cities and all the social phenomena for which they stand. But we cannot throw things overboard wholesale and revert to a bygone feudalistic order of society; we must hold fast to what is good; we must make what we have learnt subservient to an order weeded of the rank growth of collectivism and enslavement to isms and labels.

The author attempts to 'make head and tail of the modern world.' As to philosophy, that word generally means whatever a writer wants it to mean. Here he says that youth is the season for philosophy, for philosophy is no more than the effort to make articulate and reasonable the primary affirmations of human life. This is what another writer, recently reviewed here, somewhat disparagingly called 'philosophical engineering'; but this writer denies that

philosophy is a kind of imaginary game. The fear that science may destroy itself is based on its misdirection by collectivist and organizing influences; but hope is found in the conviction that science is essentially liberal and can only survive in a society that is free, humane. It will obey any master and need not remain subservient to despotic tendencies. Philosophy must not make more systems or lay down hierarchies of ideas; it should never be in systems. "It should appear informally, a brief pattern of ideas and attitudes, now here, now there, within the streams of life, like crystals forming in the fluid of young minds, only to melt away and form again as the conditions change. Systems distort with their false clarities a world that for all we know may not be systematic." Intellect tends to make a world of fixed relations, but action creates a world of movement: shall we fit action to reason, or reason to action?

The old dichotomies, says the author, have lost their significance, and the words expressing them have become fetters: we project our own dualisms on the universe as though they were immutable laws. These pairs of opposites, or cleavages, such as spirit and matter, spiritual and material, which really represent aspects or points of view, have come to be regarded as separate and irreconcilable, and we docket things by such artificial categories. This influence is disintegrative, and holds back what the author calls an upsurge of new reality. He also speaks of the 'emotive, visceral, kinaesthetic drive,' which is less articulate but more real than the classic cranial activities of our tradition. In other words, our fundamental instincts are rebelling against our intellectual formulas. The accent, he says, must be on humanity, and concludes with the words: "The good life, when and if it ever is found, will be found in the present and in the man as he is."

Many subjects are considered here in a very interesting manner, but we have not space to go into them. In speaking of Dr. Rhine's experiments on telepathy, he points out that phenomena of this kind are simply not conformable to our conception of the physical universe and its laws. We ask, Why should they be? Things cannot be at the same time physical and ultra-physical. But it shows how made-to-order our scientific map of the universe is.

— H. T. EDGE

When Peacocks Called. By HILDA MCDOWELL SELIGMAN. The Bodley Head, London. 296 pp. Price 7/6.

IN TIMES like the present, when "the wicked in great power" flourish and spread themselves "like a green bay tree," it is not only refreshing but decidedly heartening to read *When Peacocks Called* — the story of two famed Mauryan Kings, Chandragupta and Aśoka, whose conquests both temporal and spiritual were to influence the destiny of three great continents for centuries.

Steeped in the poetry and philosophy of India, the *Mahâbhârata* and *Râmâyana*, the *Ṛig-Veda* and the *Dharma-* and *Artha-Sâstras*, Hilda Seligman has recreated in charming fictional form the power and magic of that era. Book One relates the conquests of Chandragupta through military genius unrivalled except perhaps by his contemporary and friend Alexander. A mighty empire now established, embracing "the five rivers of Ind," the reins of government fall to his son Bindusâra, so that he, Chandragupta, the 'moon-protected', might now seek mastery over the "five rivers of the soul."

It is in Book Two, the story of Aśoka, grandson of Chandragupta, that essential values are seen. Well named, 'without sorrow' — A-śoka — his first command upon taking office at his father's, Bindusâra's, death was to "fire joy into the unruly mob, rather than poisoned arrows." Trained from the cradle in the wisdom of kings as gleaned from the Vedic and Classical scriptures of India, Aśoka early realized that "patience is a virtue strong kings must learn"; that "the king who fights unfairly and by this means conquers his foe, ruins himself and his followers"; and last but not least, that "a wise ruler must be true to his word," for "the blame is his when his subjects err."

For several years Aśoka followed in the footsteps of his illustrious grandsire, and extended the dominions of his kingdom through military power. After the heat of a great victory, when the vanquished monarch of the Kalingas surrendered to Aśoka, a remarkable transformation occurred. Seeking retirement for long hours in deep meditation, Aśoka sat, searching for illumination, and in time receiving it. When at last he descended from his tent, he knew that never again in his time would blood be shed for conquest; that

henceforth war would be declared an evil; that power, might, victory, at the expense of another, would be branded a cowardice.

"All the world is one," cried Aśoka, and when day broke he appeared among his warriors like a god crowned with the rising sun. "Pile up your bows and arrows! . . . Make funeral pyres of them for our dead!"

The prophecy of a wandering gypsy that what Chandragupta had won by fear, Aśoka would hold by love, became history. Would that twentieth-century humanity had the courage of inner conviction, the faith in intuitive force, that gave to Aśoka the power to overcome physical power by moral strength. We lack confidence in that strength, and hence believe not in the persuasiveness of spiritual wisdom.

The only fortifications of his vast empire which stretched from Tibet to Mysore, the Bay of Bengal to Persia, were the stone pillars on which were engraven his edicts of peace, morality, and enlightenment. Buddhism now spread like wildfire throughout India, Tibet and China, and it is stated that the first Emperor of China, Chi Huang Ti, following the Mauryan example, ordered all the weapons of war "to be collected and melted down, for casting into the largest bronze figures that have ever been seen." How many times has western history the opposite tale to tell?

The book is well worth study and meditation, for within its pages one could find the answer to the riddle of today.

Its value is enhanced by the inclusion at the end of an Appendix containing translations by Vincent Smith, R. Mookerji, and D. R. Bhandarkar, of some of the more important Edicts of Aśoka, engraven as the Rock Edict VI says: "So that those who come after me may strive for the welfare of all." — G. F. KNOCHE

Prophecies about the War in Europe. Collected by CLARENCE REED. W. Foulsham Co. and David McKay Co., Philadelphia. 50c.

THIS book of sixty-three pages refers to the long since famous prophecy of Mother Shipton in the fifteenth century in which she predicted, among other things, railways, wireless, submarines, and aeroplanes; of the equally amazing predictions of St. Odile (born in 657 in France) regarding the present World War; that of

Tolstoy in 1910; and of Nostradamus, the noted French physician and astrologer (1555).

Mr. Clarence Reed presents these particular prophecies with their specific forecasts on the present war supplemented by his own unbiased commentary on the same. It is interesting to note that the general interest at the present time in prophetic acclaim is further heightened by a film running at the cinema theaters showing scenes from the life of Nostradamus particularly at the court of Henry II and Catherine de' Medici. In bringing forward these particular prophets Mr. Reed substantiates his belief in the subject by giving references and quotations from some of the Biblical prophets as well as the prophetic interpretations of the symbolical configurations of the pyramids. That he gives much space to the prophecies about the present war is obvious. He comments with sympathetic understanding upon the Tolstoy predictions of the passing of "armies, hypocritical religions and degenerate art." Evidently he is convinced of the reliability of certain prophets, partly because of the things that were predicted by Nostradamus which came about correctly and explicitly a century after his death.

On page 260 in *Isis Unveiled*, Mme. Blavatsky, referring to Nostradamus and the science of Astrology, wrote in 1877: "Present events fully vindicate Nostradamus." The real import of these prophecies cannot be given in a review. The book is well worth reading. Even a skeptic might be intrigued by the evidence given in the many quotations of the accuracy of a seer's prognostications when supported by a knowledge of the stars. — A. C.

The New World Order: Addresses by H. G. WELLS, S. DE MADARIAGA, J. MIDDLETON MURRY, C. E. M. JOAD.

What Kind of Peace? Seven Addresses and Discussion.

Towards a New International Order: League and Federation by GERALD BAILEY. Published by the National Peace Council, London.

THERE is real cause for encouragement in these pamphlets, for they show there is a recognition of individual responsibility stirring in men's hearts, and that some at least of the leading minds in Europe realize that world-peace can come only when the peoples of the earth cultivate absolute justice in all their associations one

with another. De Madariaga's query "How many men and women there are who, if they could see the misery for which they are directly responsible, would not be able to bear it?" is a challenge worth every Theosophist's consideration.

These speakers believe the conditions today indicate "one of the major crises mankind has had to meet" — a crisis which demands a new World-Order. They admit that none of the ideologies have been successful simply because they have never been in living operation, and that a change of heart in the individuals of the nations is necessary if a "world of human brotherhood" is to exist in the future.

Many and varied are the suggestions for attaining this aim. Prof. Joad insists on Democracy, peace and federalism; H. G. Wells, speaking to an audience of thirty-six hundred people, advocates a unified world opposition based on the rights of man; Sr. Salvador de Madariaga endorses ten "Principles of World Unity" which ring true to the universal standard; while Prof. J. Middleton Murry, who is a pacifist, sees no possibility of any "fine reconstruction of the world *after the war*." In the meantime, the work of the National Peace Council is excellent throughout, and comparable, in its own sphere, to the influence of The Town Hall Meetings of the Air in America.

— I. R. P.

Aristotle's Art of Poetry: with Introduction and Explanations by W. HAMILTON FYFE. Oxford University Press, New York, 1940. \$1.50.

ARISTOTLE'S *Poetica* has been often translated and published, but a new presentation will not be out of place, especially with the able commentary of the distinguished author. The translation used is that of Ingram Bywater; the editor supplies an Introduction, and prefaces each chapter of the translation with a summary and comments. Plato called Aristotle the intellect of his Academy. Aristotle was the great systematizer, analyst, and critic. He was the supreme man of science; the organizer and formulator. Theosophists might say he represented the 'brain-mind,' as distinguished from the intuition; and, as Mr. Fyfe says:

Of 'inspiration,' which for Plato is the essence of poetry, Aristotle never says a word. The soul of poetry and drama lies beyond the reach of his anatomical method, but without any predecessor in the same field he successfully achieved

almost all that criticism can achieve on inductive principles by observation, analysis, classification, and generalization.

He also calls Aristotle 'the Father of all Academic Dons'; but admits that, like the Greeks in general, he professes a moral aim in his work, seeking to show that the effect of the drama was good for the spectators. Aeschylus made dramas; Aristotle explained how the thing was done. The difference is between the creator and the critic. The divine afflatus is essential; and if Aristotle had attempted to construct a drama on his own principles, the result would have been that his poetry would have insisted on running to prose, as is said to happen to would-be poets who lack the afflatus. Aristotle's influence on subsequent Occidental history has been decisive. He was the father of science, formal philosophy, organization, method — everything carefully arranged and fingered. For the Platonic spirit a special department, poetry has been created, which Macaulay defines as the art of employing words to produce an illusion on the imagination, and as implying a certain degree of mental unsoundness in the poet and the enjoyer of poetry. (Essay on Milton.)

Students will profit by the Introduction, which gives an account of Aristotle's life, his works, his relation to Plato and other schools, his influence on thought, the advantages and limitations of his method, and kindred topics.

— H. T. E.

Nostradamus. By LEE McCANN. Published by Creative Age Press. New York. 421 pp. \$2.75

NOSTRADAMUS, the "man who saw through Time," has deserved a biography and Miss McCann has done an excellent job in giving a vivid picture of his extraordinary career and the times in which he lived. She has followed the example of several modern historians and thrown her presentation largely into the form of fiction, but she claims that each incident has underlying fact or substantial inference. This method is certainly appealing and the reader's attention is captured on the first page and held to the end. We might wish that space had permitted a more complete documenting and the inclusion of the original French quatrains.

Michel de Nostradame — his baptismal name — born in 1503 near Aix in Provence, would have been a remarkable figure in history even if he had never uttered a single prophecy. Famous from an early age as a brilliant physician, on two separate occasions he succeeded in suppressing the ravages of the plague which was killing countless thousands in spite of the desperate efforts of all the other physicians. He earned the undying gratitude of the survivors and was loaded with rewards and honors; but certain of his colleagues bitterly jealous of his triumphs left no stone unturned to vilify and slander him, and in spite of the powerful protection of the King and the Church he had to suffer from these attacks to the end of his life. His later reputation as an occultist, a seer, gave still further opportunities to his professional enemies, but he bore it all with the utmost dignity and serenity, satisfied with his happy home life, his innumerable friends, and his European reputation. He was not only the greatest physician in France but a fine scholar, a diplomat, an astronomer, and a man who touched all the phases of life from cottage to palace. He appears to have received teaching from some Oriental source, probably Arabian.

But it is, of course, the predictions which are of special interest and which have made his name so famous. There is no possible way of denying them. We have the original book, published in 1555 at Lyons, containing 454 prophetic verses, and in 1558 and 1568 other editions appeared. He died in 1566. Many of the predictions came off quickly and exactly, others were not verified for centuries, and still more are awaiting fulfilment. Many of the quatrains are very obscure, and some are impossible to decipher, but there are plenty which are perfectly clear and unmistakable. In some cases Nostradamus gives the *exact* names of persons who did not live until more than a hundred years had elapsed, even perfectly obscure individuals; in others anagrams or other partial disguises of the names are given. His predictions are particularly valuable because they are perfectly authenticated and those that have already been verified are sufficiently numerous to make the suggestion of chance coincidence utterly ridiculous.

Miss McCann's explanation of the obscurities and 'scrambling' of ideas in many of the quatrains is that he wished to keep certain

facts hidden until the time when they would be useful. Enough clear statements were given to keep up the public interest in his predictions as they came off, one by one, and also to make it worth while for students to make great efforts to decipher the obscurities.

Nostradamus seldom gives dates but he often indicates them by mentioning the position of certain planets at the time referred to. In the tremendously important case of the French Revolution he states the exact figure — 1792! Most of his predictions, which some commentators claim to refer to specific incidents pertaining to the present time and the near future, are so obscure that others think it wiser to wait until coming events give clues to their meaning. Nevertheless he stands out as the most completely authenticated example of the gift of prevision on a large scale known to history.

Modern science has been slowly modifying its contemptuous attitude toward prevision, largely owing to the courage of Mr. J. W. Dunne, whose *Serial Universe* and other works have attracted attention by his careful presentation of a mass of evidence on which his theory of time is founded. Other influences have attracted public attention to the extraordinary record of Nostradamus, which, of course, is profoundly associated with the nature of time. It is necessary for the psychologists to study it without prejudice. Miss McCann's brilliant study of Nostradamus is interesting and valuable and displays much hard work and historical research, but we feel that a much more critical and scientific treatment, fully documented, will be necessary to convince the 'hard shell' psychologist. This is apparently not her object, for she omits some of the most convincing predictions, such as those which plainly tell of the Great Fire of London and of the execution of King Charles I of England about a hundred years after the death of Nostradamus, though old prints of them are reproduced without explanation! Miss McCann is evidently intrigued by the prophecies of the terrific events which are to happen in the twentieth century, but they are so confused and obscure (and perhaps colored by the religious prejudices and psychology of the 16th century?) that it would be dangerous to attach too much importance to any interpretation however ingenious and plausible.

— CHARLES J. RYAN

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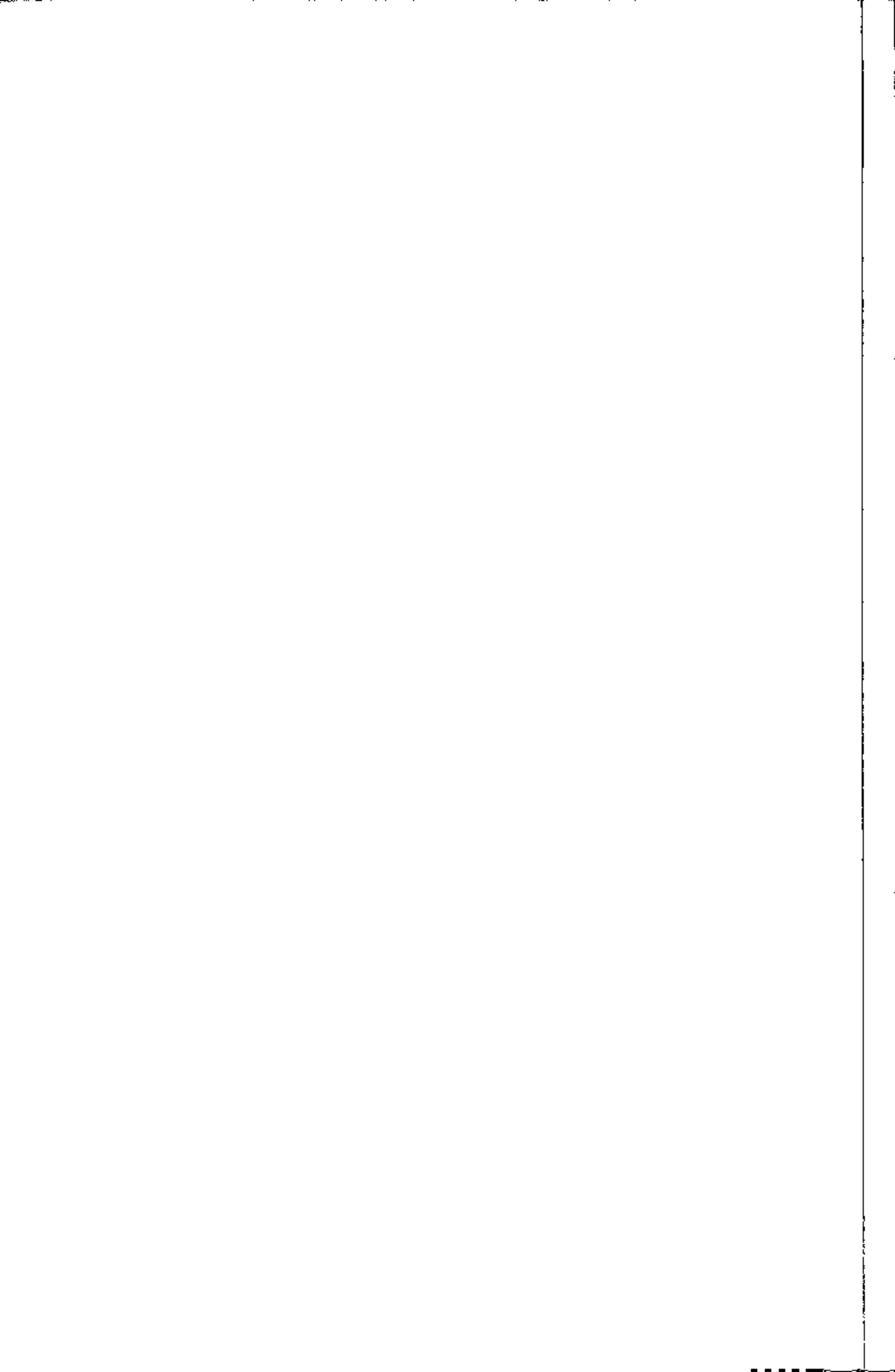
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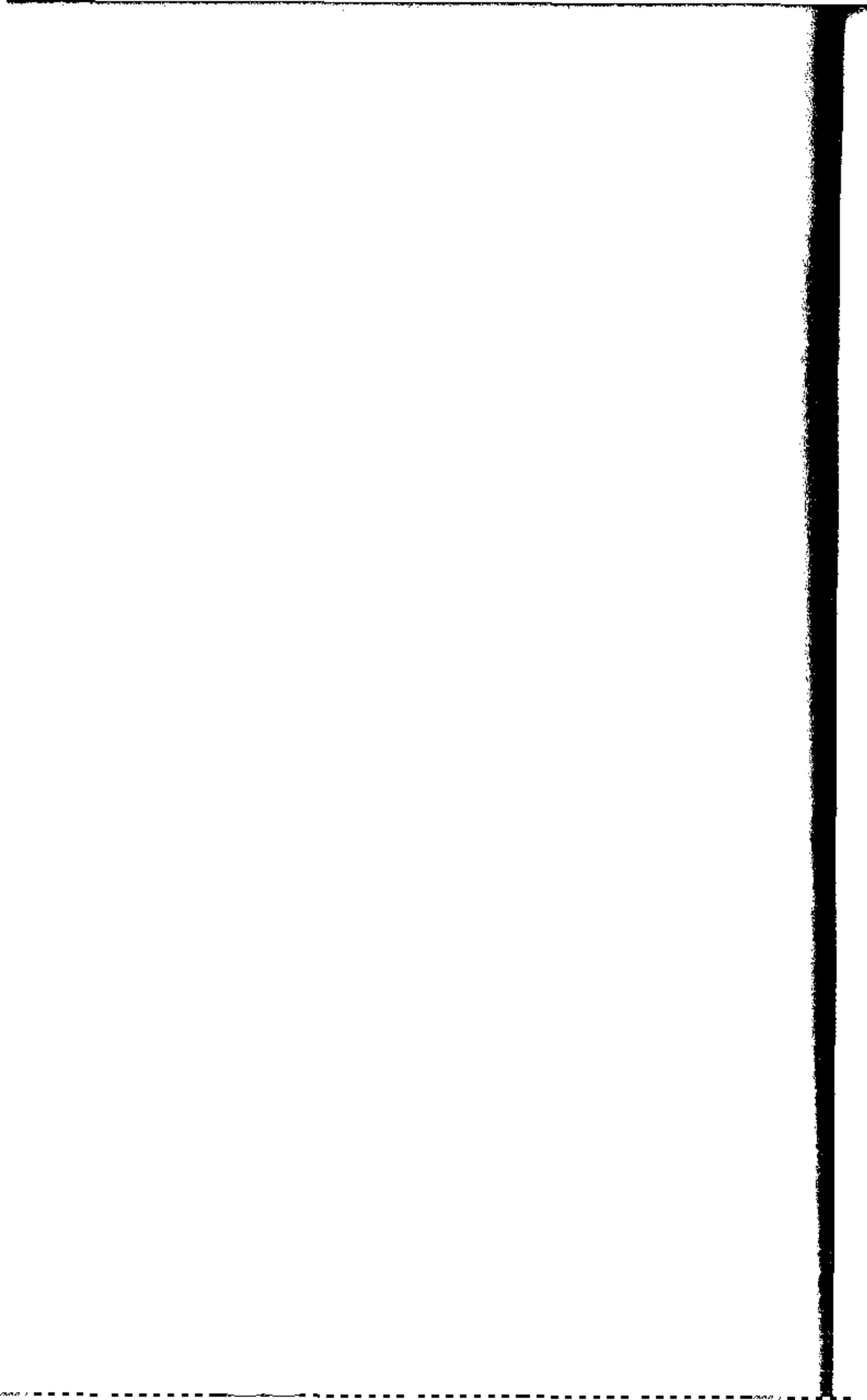
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FORGIVENESS AND KARMIC ACTION

THINK of what the ancients meant when they spoke of men as the kin of the gods, the children of divinities, co-operating with the divinities in the affairs of the Solar Kingdom. It is true; and as time goes on and from manhood we pass into godhood, into becoming gods, our contributory efforts will be much better, much more beautiful, much wider, much richer, in every way grander. We are at present young gods at school, young gods at play. Our home is the Solar System. It is likewise our school-house, our university. This earth is, as it were, our school-room at present until we graduate to a higher school-room; but all our activity takes place in our university of life, which is the Solar System. How wonderful a picture! And I can assure you that every human thought is registered for eternity on the deathless tablets of time. A thought of mine will touch with the most delicate finger of influence the remotest star in the galaxy and will affect that star by so much, just as I am affected by all thoughts around me.

Imagine two billion human beings on earth, the human race —

that is, the imbodyed portion of the human race. Suppose they are thinking, as men do, especially today due to the rapid improvements of intercommunication: suppose they think all more or less at the same time about the same thing and pretty much in the same way — let us say it is a scare or a war-hysteria or a great hate or a great emotion: do you think that that vast body of loosened psychic energy is not going to strike somewhere? Of course it will. And here is where karman comes in. It is an old, old teaching, taught more often in the earlier days of the Society than now, that the disasters that afflict mankind are mainly brought about by man, his own evil thinking and evil feeling throwing into the astral light or into the earth's atmosphere a simply terrific volume of energy, of force. You know the old English proverb, which is very true: Curses like chickens come home to roost. They do not go and roost in somebody else's farm. *Chickens come home.* Thoughts of love, thoughts of beauty, thoughts of kindness, benevolent thoughts and feelings: they likewise come like messengers from the gods winging their way back to us. Someday, somewhere, we reap what we sow. If men knew and felt this great law, how differently would they not act towards each other! All feelings of revenge and hatred, and that diabolic fruit of self-seeking materialism that you must protect yourself at any cost against your brother: such things could never again find lodgment in men's minds and hearts.

How true is the word of the old Hebrew Prophet: "Vengeance is mine, saith the Lord." What a warning! Theosophy shows us why and how. The man who suffers an injury would do infinitely better to accept and forgive, to take it manfully; for his guerdon in recompense someday will be great, an injurer will become his benefactor; and if he stays his own hand, not only does he not add to the fearful weight of evil karman pressing on him, but he raises his enemy. An act like that is godlike. I say unto you, "Love your enemies." So spake the Avatâra. "Do good unto those who persecute you. Give not wrong for wrong, nor hate for hate." When will men learn this?

— G. DE P.

Unrecognised Influence of the Mysteries

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

THE cyclic appearance and reappearance of mystery schools implies that there has at all times existed a source from which these outward manifestations could spring, an undercurrent, a thread, an immortal basis, never absent, but alternately latent and manifest. This is somewhat like the familiar idea that the Masters of Wisdom, who collectively constitute the Great Lodge, continue to exist, while yet it is only at certain specific epochs that they send forth into the outer world of men their messengers that proclaim anew the tidings of the Wisdom-Religion or Secret Doctrine which they preserve and guard. But it is not to be doubted that these guardians of the ancient lore have at all times secret bodies of disciples in various parts of the world, unknown to mankind, yet secretly preserving the teachings; esoteric schools in fact, con-

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tinuous as to their esoteric side, but only periodically exoteric. That this is not merely inference or speculation might readily be established by historical research; and if this has not already been done, it is only because the attention of scholars has not been turned in that direction. On the contrary, the attitude of mind of our historians has been such as to turn their eyes in a contrary direction. For we have to bear in mind that history is largely an artificial made-to-order commodity. Historians examine ancient records, and from these they draw and put together all that they consider worthy of credence, rejecting whatever they regard as unworthy of credence. Such a selective process must inevitably result in the production of a biased history. But if a scholar, whose mind was not previously biased against such a subject as the mystery schools, were to go to a great library in search of all the evidence he could find — would he not then collect all the things which other scholars have rejected and ignored? In short, I maintain that the evidence will be forthcoming in abundance so soon as any scholar or historian is prepared to search for it with an unprejudiced mind. Some while ago I reviewed a book which dealt elaborately with mysticism in Europe throughout the centuries of the Christian era, and I was astonished to find what a wealth of information is accessible of which the world at large, even the learned world, is entirely ignorant.

What we know as history may be a mere record of outward events, mere chronicles; or it may go a step further and be colored by some shade of political opinion, as the Whig history of Macaulay or the Tory history of Hume. Some historians may seek to give an economic color to history, others to interpret it according to theories of social evolution, and so on. There is a subject called the philosophy of history, in which writers seek to define the causes which produce events. Sometimes history has been viewed materialistically as a causal sequence of events, the one producing the other in an endless chain, with no cause operating from outside the chain. But such an interpretation would mean that there could be no progress; the stream of events would resemble a river running downhill and could never rise higher than it stood at any previous time. The facts prove that there is progress, and hence there must

be forces operating from outside. One of these, as Theosophists know, is the continual reincarnation of souls who bring with them the results of their former experience. All great movements in history start from the dynamic effect of some great personality, who draws around him other personalities. But another potent force in the molding of events is surely that emanating from these secret mystery schools. How is it conveyed? It is neither easy nor indeed necessary to give a concise answer to this question; it hinges upon the general question of what theologians call inspiration. Whence did such men as Jacob Boehme, Meister Eckhart, Paracelsus, Giordano Bruno — to mention but a few out of an almost countless number — draw their inspiration? In what form or manner did they receive it? There may have been some who received instruction directly from wise men and who openly acknowledged the fact. Others there may have been who, though thus being taught, were precluded by vows of silence from acknowledging it. But apart from these two classes, how many mystics must there have been who received knowledge from the mystery schools by one of the means of what is called inspiration? We know not whence our thoughts come to us; and a man of pure life and high aspirations opens that very door which the unseen helpers of humanity stand always ready to enter.

We Theosophists cannot afford to forget that, behind this outer world of visible events, there stands the mighty world of thought, whereof this outer world is but the visible manifestation; that, behind this stage whereon the actors play their parts, is the great drama itself which they are enacting, the author whose ideas they are bodying forth. The history of humanity unfolds itself according to the true laws of evolution: it grows from within. Whatever conventional historians may be, Theosophists are not metaphysical enough to imagine an evolution which grows mysteriously out of nothing towards an unknown goal. The drama shows us the progressive outward manifestation of what is latent within.

Mystery schools throughout the ages — even the darkest ages — have kept burning the sacred fires, have kept alive the seeds, as the winter snows preserve the seeds of future harvests. Had there been no such guardians, where would have been the means by which

in our own time a new proclamation of the Wisdom-Religion could have been made? True, the sacred fire would have been there, in its own realm; but what of the link? For just as the human mind is the link between the Spiritual Soul and the man of flesh, so have the mystery schools been the link between the Light of the Great Lodge and the children of earth — a necessary vehicle that could not be allowed to perish.

The Eleusinia were highly esteemed in the ancient Greek world, for the beneficial moral influence which they diffused; though there were also, unfortunately, certain other schools which, through inculcating perverted doctrines and rites, diffused an influence that was recognised as pernicious. Some important names in Greek history have come down to us as owing the chief part of their prestige to their being more or less closely connected with one or another of these genuine schools. For example, we have Epaminondas, the celebrated Theban leader, who contacted the school of Pythagoras through a friend who had come from there; and not only his unusual ability but also the magnanimity and justness of his character are celebrated by the historians. By his influence the Thebans are restrained from the usual acts of revenge and destruction upon some hostile and conquered neighbors, and these neighbors are instead treated mercifully and taken into alliance. Even so rapacious a man as Alexander the Great included in his character an element of nobility and enlightenment which he had imbibed indirectly through his teacher Aristotle, and which greatly tempered the severity of his policy towards the peoples whom he conquered. It would be easy to compile a list of similar instances of the direct and traceable effect of the mysteries upon men of prominence; and the more so, as I said before, if the minds of historians were directed towards finding, instead of ignoring, such cases.

Around the time of the Christian era, when the seat of civilization was the Roman empire and was spread around the Mediterranean as a center, there were many schools of occultism in Egypt, Asia Minor, and other adjacent territories. These undoubtedly had a connection with India. Through Egypt, India, Persia, filtered through many channels the ancient teachings of the Wisdom-Religion; and we have notable examples in the Neoplatonists and

Gnostics, which it may please scholars to define as vague speculations or as syncretistic patchworks of Platonism and whatever else the professors of these cults could find. But a juster estimate, such as we are enabled to take, shows that both the Neoplatonists and the Gnostics had their source in the ancient Mysteries, and that instead of borrowing from religions, they simply interpreted them. Christianity in its origins was of this nature; and it was only through the course of some centuries that all the most valuable doctrines were driven out and the later materialistic and dogmatic religion formed. Yet were these elements not entirely killed; they were driven out of sight, compelled to hide; and a careful study of all the various secret schools and cults and isolated writers and teachers between those early centuries and the present day would prove amply that the contact between the outer world of men and the inner world of the gods has never entirely ceased.

Perhaps we may see in this theme the solution of a historical problem which has puzzled many. I refer to the extraordinary vitality and influence of the Christian religion, so out of proportion, as far as one can see, with the merits of its content. Can it be that this hardy plant, however stunted or grotesque its visible form may be, is continually nourished from an inexhaustible fount of life that ever wells up anew and replenishes its dwindling vigor? This is surely the case, nor can we believe that such power could be brought to the external organism from the life fount within unless there have always existed intermediaries of some kind — not merely individuals but groups — the mystery schools or their equivalent in some one or other esoteric body.

When the Sanskrit literature first began to be translated, Europe experienced a second Renaissance. Then was a circuit closed which established contact with the ancient mystery schools of India. The Transcendental school in America, through Emerson, acknowledges its indebtedness to this source; in the realm of German philosophy, Schopenhauer profited by it. Its influence since then has steadily widened more and more, until now it is a source of inspiration for pulpit, pen, forum, and lecture hall in every quarter. This could not have happened if the Mystery Schools had not been kept alive.

We have been privileged in our day to witness and to participate

in a revival of the lost Mysteries of antiquity, whose purpose and effect is to restore to actual use the eternal principles upon which successful living is based; and to counteract the desolating and destructive effect of those wrong principles which have ensued upon a too exclusive devotion to an individualistic selfishness aided by scientific discovery. Thus we have seen this influence diffused ever more widely, everywhere being recognised and applied; so that it needs only the rise of younger generations and the passing of the older, for great and beneficent changes in our whole social polity to become apparent and active. And this influence is conveyed not merely by the visible channels of printed and spoken word, but also and powerfully through the invisible currents of thought which bring to receptive and aspiring minds the sacred teachings which we broadcast into the ether from our assemblies and from our private meditations. Organization is an all-important thing; every living being is an organism. Our society is an organism; it was formed largely to bring together into a common focus the many scattered sparks of divine fire cherished in the hearts of individuals powerless from their isolation. There are individuals who avail themselves of the benefits rendered available by organizations, without desiring themselves to affiliate with such an organization. They may have good and sufficient reasons which justly preponderate over arguments on the other side: it is not for us to judge. Yet for those of us who see the joining of an organization as being at once a privilege and a duty, the way seems sufficiently clear. It is ours to promote the work of the body of which we are members, and to stand ever loyal and true to our fellows and to those to whom we look up as leaders and inspirers.



Nature has given us two ears, two eyes and but one tongue, to the end that we should hear and see more than we speak.

— SOCRATES

When Your Experiences Are Real

W. EMMETT SMALL

OFTEN it has been said that what matters in life is not what happens to you so much as the way in which you meet it. Trite but true, and no matter how dull the expression, its truth cannot be denied.

You may travel the globe over and see all the seven or ten wonders of the world, and unless you have a receiving apparatus within you alert to register something of what you see, you may as well have stayed at home in bed. You might attend all the lectures that Dr. Einstein has ever given, and come out quite immune to Einsteinian theoretics if your mind had been 'listening in' to ideas and thoughts elsewhere. The glories of early Spring — tender leaf, fragrant flower, gentle sunshine — will mean nothing to you if you are worried to death over financial difficulties and on all sides are oppressed by the phantom troops of trouble. Whereas if you are in love, if you are on tiptoe to accomplish some cherished plan, the difficulties of yesterday are the trivialities of today brushed aside unnoticed by the dominating interest of the moment.

All these things we call experience. But what after all is an experience? It is something, you say, that happens to us. It can be physical, or mental, or emotional, or perhaps even spiritual. Something that affects us, that we feel and react to. Yes. But any one of these feelings, if we think a moment we see must relate to the consciousness of man if it is going to be anything lasting, anything which vitally affects a man's character. Therefore in the last analysis all things that happen to man become for him experiences of consciousness and must be related to the observer within. An experience, therefore, is two things in one: something that happens and the way we react to it. Now when those two things blend into one — then you have a real experience.

Thus, for example, a man may be in an airplane and may go

through all kinds of physical happenings as he swoops through the ether. He may be in a fight with other planes. Then after the hours' raging battle, he finds himself alone, surrounded by the still stars, and the lights of earth are far below. And then like a flash through this relative quiet something happens, something begins to mean something to him: he is able to relate something of the last terrible hours' experience to the meaning of life. It may last only a moment, that flash, the full meaning of which is perhaps untranslatable into words, undefinable by ordinary thought, not to be pigeon-holed in our neat little minds. For a moment he is no longer merely an observer looking at something observed. The two are one. He gains the fleeting certainty that he and Nature are inseparable, that all things are thus basically in harmony, that there is no fundamental division in Nature such as God on the one hand and separate things that God creates on the other. All is a grand unity. And he knows that if death should overtake him he would not be annihilated, but would still be a part of that greater entity which he may call God, or Universal Nature. He will not be alien to it, nor it to him. Universal Nature is friendly. There is always a home for all things. *That* then is his experience. Not the mad zooming up and down, in tailspin and what not. But the flash of understanding that followed and could be translated into a conception of losing himself into something infinitely greater than himself and yet retaining his essential individuality.

How utterly sweet and lovely are such moments. They are the true highlights of life. They weave life into a golden pattern as morning sunlight flashing from ridge to ridge and overleaping the dark valleys. They may come to one anywhere and at any time. Place and location play no part. If your job is in the business world it may come after a gruelling business conference. If you are a worker on the docks, it might come to you as you pause to wipe the sweat from your brow before tackling more bales of merchandise. It might come to the mathematics professor just as he opens or closes the door to his classroom; to the mother as she tends a fretful child. It might come to all and sundry as they sit on the bus on the way home from work, or in the cool of the evening as they tend lawn or garden. All children of earth are

inheritors of this ability to blend themselves with the greater-than-I, the greater-than-you, yet that which is supremely Ourselves, because the Divine is at the root of each of us. It is what unites us. It is what actually makes the Brotherhood of mankind, the brotherhood of all nature. Every point of space is a divinity, sleeping, stirring, waking, or relatively awake. That is our factual brotherhood. Believe in it, and your whole life is transcended. You can then rise above pettinesses. You can then step into vaster realms of thought.

Relate this simple yet significant thought to Theosophy and its study. To listen to a lecture or to merely read about the teachings of old wisdom brings no real experience in itself. But if in some way, what you hear or read, so to say, rings a bell within you; appeals to you so that some original thought is stirred within you, then you have had an experience worth while. It is not difficult to have this happen, and that is because these Theosophical thoughts are of universal scope. They are rooted in truth, and therefore they make instant appeal to those who are awake to spiritual verities. Test them for yourselves. You are the best judges. You have as your inherent right the power to make life a series of grand and memorable experiences.



FROM LETTERS RECEIVED — XX

As below so above: our life here consists of handling a great deal of the prosaic and humdrum earth side of life; and well hidden in it are a few specks of bright gold and tiny gems. These are worth £10,000,000 per ounce — or more; and they go into the bank — the Security, Trust, and Savings Bank of Human Perfection. The rate of interest is very high for those who put gold into that enterprise. I like the president, too. — E. J. D.

After Death — the Weighing of the Heart

S. H. WYLDE

THE Vignette which accompanies Chapter 125 of the Egyptian *Book of the Dead* depicts the famous scene of The Weighing of the Heart. Between the great columns which support the Hall of Twofold Truth stands Osiris Ani. He has passed through the portals of death, and before he can proceed upon his journey his past earth-existence must be evaluated. In one scale of the Balance of Justice rests his heart, in the other the Feather of Truth. Is the heart undefiled, guileless and true; or has it become heavy with cupidity, sloth, or self-love? Horus stands in the center and observes the weight.

At this fateful moment no word is necessary. No supplications, no justifications, no specious sophistries avail. The Scales, presided over by Maat, inexorable Goddess of Truth, mark with impersonal exactness the worth or lack of worth of the pilgrim. Osiris, the sun-god, waits in an inner chamber while Thoth notes down upon his tablet the record of the life just over. What his report will be determines whether the pilgrim can continue to the solar heart or must enter for a time the purgatorial fires.

Thus in ancient days did the Egyptian hierophants by this graphic symbol teach to countless generations the secret of the after-death state. What must have been the psychological effect of such a vivid representation upon even the uninitiated people? And how would the knowledge of such a teaching affect the actions of men today? For this is not merely a relic of Egyptian religious ritual. Osiris Ani is Everyman, who must witness his own judgment after death. He must watch *himself* being prepared for the sifting process by which his 'sins are separated from his soul,' as the Egyptians phrased it, before, freed and purified, he can pass on to the 'heaven-world.'

How futile at this supreme hour will appear all the deceptions of the past life: the tortuous arguments with which we justified our actions; the elaborate *mâyâs* we wrapped about ourselves, living

in a fool's country of self-made dreams! How transparent the insincerities will become with which we cheated ourselves — and others; while within the secret chambers of the heart earthiness and corruption were entertained!

On the other hand, to one whose life, strive as he would, was clouded in confusions and misunderstandings, failures and disappointments, the weighing of the heart may bring an infinite peace and consolation, *if* through every trial and difficulty he has 'kept his heart with all diligence.' For this keeping of the heart means that he has held faithful to the behests of the Dweller within as far as his undeveloped capacities will allow. To do this consistently in all the occasions of life is no trifling task. The temptation to compromise, to put up a pleasing front to the world, to say the half-truth, to 'play safe,' to refuse to *think when thinking reveals unpleasant things* — all these temptations appear so plausible that we persuade ourselves we have solved the problems of living by making use of them. But the heart suffers meanwhile and becomes weighted down by these counterfeits; for each measure of deception, insincerity, prevarication or indolence that we indulge in adds its modicum of weight little by little through the years of our life, and thus we are, through ignorance, preparing an unfortunate after-death judgment for ourselves — ourselves working against our own best interests.

Purification of the heart requires an assiduity and alertness, a fidelity and strength of purpose that nothing can overthrow. It is the beginning and end of all progress; because this mystic heart, of which the physical vital organ is but a poor representative on earth, is the channel by means of which the human self contacts its divine original. May this, perhaps, account for that indefinable quality, that warmth, that radiance, surrounding those who live the heart-life even in minor degree? A little of the celestial light shines through?

"Blessed are the pure in heart for they shall see God" — for they shall be found true in the trial of the Scales of Justice; and death shall mean for them a passing on into the presence of Osiris, the god whose sun-splendor they have earned the right to share consciously.

*Theosophy in the Daily Press - II***Theology and Religion****EDITOR OF THE NORWALK HOUR:**

After reading the theosophical peregrinations of a contributor, who brings friend Light into his orbit, I am moved to offer a few thoughts they have stirred up.

I am moved to suggest that the gentleman take a course in theology (Yale is handy), for a little more light upon his Karma, whatever it may be.

It surprises me to learn from the article referred to, that religion and theology have wrought such havoc with this little sphere we call home. I had always supposed and am still of opinion that, both religion and theology were a good thing for the earth's inhabitants.

I was under the impression that the main trouble was, we don't have enough religion and theology.

The contributor may have the right cure for human ills. I'm glad he has and trust he will push them to good effect. Being so cocksure, no doubt he will do this.

He appears to base his ideas and opinions on universal nature, and didactically advises, as follows:

"On the day when religion will rid itself of a personal, supernatural God and creator who arbitrarily imposes suffering upon man, his own imperfect handiwork, and recognize the fact (?) that Divinity is the heart of Nature itself, and not a thing apart, and that it is man alone who stupidly inflicts suffering upon himself by his spiritual insanity and violation of the ethical

Outstanding in getting Theosophy into the daily press is Clifton Meek of Norwalk, Connecticut. This is a work which merits wider recognition and which should receive our utmost help. Those who read our own Theosophical periodicals are few compared to the great reading public who can be reached through the daily paper. In this present series are reprinted articles of Clifton Meek which have appeared from time to time during 1941 in *The Norwalk Hour*. Mr. Meek's eminent success should inspire Theosophists throughout the world to emulate him in this endeavor all too little recognised as a means of disseminating the Ancient Wisdom.

This month's contribution to the series is introduced by a letter from a reader of *The Norwalk Hour* who takes exception to the former newspaper article, *The Laws of God* (February FORUM); and Mr. Meek's answer to this objector follows.

and moral laws of his own Inner God, perhaps the Sons of God will create a happier world."

Which "day" is probably a long way off.

Can the writer take A Personal God out of His Heaven and Earth? I doubt it. Can any system of belief, take a Personal God from His Creation? Time has offered a long opportunity to do it. It has been tried, from of old, but, though the writer may wish HIM to be removed, He still stays, and is desired.

And I think the Universal Divine Father has a fixed place in human hearts, tho it is barely possible, I am all wrong.

Yet, I fear the contributor is lost in his own jungle.

What religion teaches that God inflicts suffering upon man? Does it not say "as a man soweth, so shall he also reap?" That is law. It is universal and personally applicable.

Only Mr. Correspondent wants it understood that a Personal God does not stand back of that law. He would have it that what he terms Universal Nature originated and enforced that ordinance. That is, if I am correct, that the law originated itself, apart from Divine Intelligence. It sort of sprang up of itself, and operates by virtue of some inherent something.

This is no new idea but it has never satisfied the Human Mind. The Human Mind demands a mind greater, wiser and better than its own.

The Mortal Mind knows, and insists it is not God; although in His image and partaking of His Divine properties, fragmentarily.

God is quite too well established in His Universe, in human hearts, affections, minds and reason for Karma, or any other mystic lore to evict.

Men like to think God is a beneficent Fatherly Being: and they like to pray, — "Our Father, who art in Heaven." And, I don't believe that any philosophic subtleties can ever oust that concept from the thinking of the human race, however varied or modified, personality may cover. The whole thing is mainly a matter of words.

At bottom, we are not so far apart as we try to make out.

But, we have to check ourselves to realize, now and then, that words are not things. They often conceal more than they reveal.

Sometimes we fail to understand ourselves, we misinterpret not only ourselves, but others. We put them in a category, or group where they do not belong, and won't stay put.

And, words generally leave us just where we began because we do not quite get hold of what is behind mere language.

It is not so much facts (?) that prove or convince the jury, as it is their disposition. Facts are the same, but still the jury disagree. So are we constituted.

A READER

Reply by Clifton Meek

ACCORDING to the letter appearing over the signature "A Reader," my recent contribution, "The Laws of God," has "stirred up a few thoughts." That is nothing to be ashamed of that it should be hidden behind the cloak of anonymity. Thinking can be made a very wholesome intellectual and spiritual exercise, and the only obstacle to a fuller understanding of life and the Universe in which we live are the mental barriers and walls of crystallized opinions with which we surround ourselves.

We all do it more or less but the conflict of ideas in our relationship with others is Nature's way of preventing complete mental stagnation. We frequently resent an idea which may conflict with our own, but once we become familiar with it, it is no longer a thing to be feared. Men fear what they do not understand, and invariably hate that which they fear. Someone has said that there are two kinds of people in the world — those who think and those who don't. All too often mere belief and fixed opinions are mistaken for real, constructive thinking.

I appreciate the writer's kindly interest in my personal Karma, but I have always felt that things of a personal nature were somewhat out of place in a public discussion, particularly on religion. It is much safer to stick to the discussion of IDEAS. I take no exceptions from a personal standpoint, but because I believe all religious discussion should be impersonal. Of course if I were living in the days of the good and gentle Torquemada, the Karmic results of my disbelief in a personal God might be something to really worry about. If a horse was condemned and burned to death for witchcraft in Lisbon in 1601 for having the intelligence to read the spots on cards, the agents of divine justice might really have gotten down to business in their interpretation of Karmic Law with a theosophist who dared to interpret God in the light of his own understanding and conscience. And still my critic insists that theology and Religion are one and the same! Well, he has but to read the tragic pages of human history. Men who were in ignorance of a simple fact of physical nature now known to every school boy,

namely, that the earth is round, attempted to interpret and define the nature of God, the ever unknowable First Great Cause! Let him compare the dogmatic teachings of theology with those of the Christian founder and he may see how the sublime philosophy of a Great Teacher was mutilated almost beyond recognition. Gregory Nazianzen, a prominent figure in the Christian Church wrote to his friend and confidant St. Jerome regarding the way doctrines should be taught: "Nothing imposes better on the people than verbiage, for the less they understand the more they admire. Our fathers and teachers often have taught, not what they thought, but that which necessity and circumstance obliged them to say." In the light of such a frank admission Theosophists can hardly be blamed for doing a little "peregrinating" and investigating on their own as to just what constitutes Religion *per se*.

Although the writer attempts to ridicule the doctrine of Karma, he unwittingly endorses it when he quotes: "As a man soweth, so shall he also reap." If he believes that a man will reap as he sows, in spite of all his protesting, he believes in Karmic Law whether he likes the look of the term in printing or not. He is probably afraid of Sanskrit terms, perhaps due to the fact that he does not understand them. If he really desires a better understanding of Karma, I would suggest that he go to original sources rather than to a theological school as he suggests, for information. Theologians have been none too kind and truthful regarding the ancient religions and philosophies, or even their own for that matter. The Biblical text quoted is but a re-statement of Karmic Law borrowed from older religions that were taken over and incorporated into occidental religion. While it is no disgrace to wear a borrowed robe, it is hypocritical and dishonest to parade it as an exclusive and original divine creation. Every exoteric religion in the world was originally formed upon the same model of theosophical truth, the Ancient Wisdom of the human race, but theologians, desiring something a little more exclusive and different than that from which their neighbor was wearing, have always insisted upon alterations with more tucks, frills, and ruffles. They have never been content to preserve Truth in its pristine purity. An impartial and unbiased study of comparative religion will reveal striking similarities, and the dis-

cerning mind has little difficulty in separating the grain from the chaff. There can be but one universal truth about Man and his relationship to God, but theologians have created many versions and contradictions, separated men into multitudinous sects and creeds, and instead of uniting men in a common spiritual aim have hopelessly divided them. This is what theology has done for the cause of Religion.

In all probability, the idea of a Personal God was the result of a too literal interpretation of the Biblical story of creation, and as St. Paul warned, and as has always been the case, the letter killeth the spirit. The story in Genesis, taken from the Jewish Qabbalah, which was the theosophy and esoteric teaching of the Jewish scholars, in contradistinction to their exoteric teachings and doctrines for the masses, was borrowed from still earlier sources. The English translation of this account however, has been badly translated and garbled. The original Hebrew text does not use the word God at all, but Elohim, a purely Qabbalistic term. The significant thing about it is that it is plural, meaning many gods and divinities, not merely one, but the innumerable host of divine monads that descended into matter and physical manifestation when the new day of cosmic evolution was at hand. They were the fruits of previous world evolutions, a process that is going on throughout endless space. They are the divine sparks of Universal Consciousness, around which all material life and the external carpentry of Nature is builded. They are OURSELVES in our inmost nature, "the light that lighteth every man that cometh into the world," the "Father in Heaven" to which Jesus referred in the quaint and mystical phraseology of the mystery schools of his particular day. They were not "created" by an external, extra-cosmical God with a human personality dwelling somewhere beyond the town-line of boundless Infinitude, but are fragmentary segments of Universal Consciousness Itself.

Around this mystery of man's divine nature the Christos teachings were woven. The Immanent Christ is the divinity within us, or to use the language of another school of thought, the Buddhist Light and Splendor. The Biblical teaching "Ye are Gods" is not a metaphysical abstraction, but a truth of Universal Nature around which religious allegory has been woven since the history of mankind

began. It gives dignity and sacredness to life and reiterates the inherent divine possibilities of the human spirit.

When my critic implies that theosophists are attempting to eradicate this concept from the thinking of the human race by "philosophical subtleties" he grossly misrepresents the facts, either unwittingly or willfully. This teaching is the very corner-stone upon which Theosophy is builded, and for years, theosophists have been trying to awaken men to this basic truth of all religion.

If there are those whose deepest yearnings and highest aspirations are satisfied with exoteric religion and its external forms and ceremonies, it is their soul's right, and in fact their spiritual duty to follow the dictates of conscience, and it is a very sacred right for which I have a profound and abiding respect, and I haven't the least desire to disturb their chosen faith. It should be borne in mind by critics however, that Religion is in a very perilous state today. There are millions who have turned away from all religion because they can no longer accept just ideas and dogmas as that of a Personal God and many of the other non-essentials with which religion has become burdened. It is with the hope of reaching such minds and saving men from rank atheism and giving them some concept of life and a Universe based upon Divine Intelligence, moral law and order, that theosophists work.

What nobler aim has any religion? I'll admit we do a lot of "peregrinating" around. We study comparative religion to broaden our understanding of men, their hopes and aspirations. We accept truth in whatever religion it is to be found. And above all, we are honest enough with ourselves to reject what we believe to be of purely human origin for only those Truths which are grounded in the very being of Universal Nature itself are true and lasting.



Mercy is the might of the righteous. — *Vishnu Purâna*

BROADCASTS FROM SHANGHAI--III

GOOD EVENING, EVERYBODY:

The speaker last week explained the meaning of universal brotherhood as based on the fundamental divinity of all that is. This thought may seem at first sight incongruous in the face of present-day civilization, but we must realize that man today has travelled a long way from his spiritual home, and that

his fall into matter has been an aeons-long proceeding. If we read the first few chapters of *Genesis in the Christian Bible*, we find there the story of the original fall of the spiritual entities into the beginnings of manifested life or material existence. In this allegory Adam and Eve were told regarding the fruit of the tree of Knowledge: "In the day that thou eatest thereof thou shalt surely die" (*Gen. II, 17*). Tempted by the serpent, which is an ancient symbol of wisdom in all mythologies, they did eat, and it says in the next chapter of *Genesis*, verse 22: "The Lord God said: Behold the man is become as one of us to know good and evil." Thus the unself-conscious spiritual entities first acquired responsibility and free choice and began their pilgrimage through all the spheres of nature, gaining experience of all manner of manifested life, until they shall have attained to self-conscious union with the divine. That is the goal of all beings, from atoms to stars — man included. Nature never jumps, but all things evolve slowly by gradual growth in a spiral motion. A cycle of growth is succeeded by a cycle of decay, followed again by a cycle of growth on a higher plane. As a spiritual entity sinks into matter, its spiritual qualities recede and give place to the qualities pertaining to the opposite pole, the pole of matter. For spirit and matter, being the opposite poles of life, are fundamentally life itself and

This is the third of the series of weekly quarter-hour broadcasts given over radio station XQHB, Shanghai, China, last Spring, by Miss Inga Sjöstedt and Miss Elsa-Brita Bergqvist of the Shanghai Theosophical Lodge. This talk, broadcast on April 6th, outlines several of the most important Theosophical doctrines.

inseparable from each other. Then the entity immersed in matter, has to evolve in itself its inherent spiritual qualities in order to return to its own divine source, as an experienced and fully conscious god. The teachers of mankind have taught us that we, as humanity today, are beginning our upward journey and must evolve those spiritual qualities in us, which are at present obscured by the material side of our nature. This is also the reason for the coming of the succession of spiritual teachers. We are at the turning-point, when we can develop no further in the direction of materiality and must return with the upward trend of evolution.

The cyclic course of evolution can be traced in all forms of life. Planets circle around the sun in regular order, and the seasons follow one another in due course. We live by day and sleep by night and return to pick up the threads of our waking life regularly each morning. In precisely similar fashion we are born, live and die in a regular cycle. Reincarnation does not mean, as so many people think, a return to life in animal bodies. The trend of evolution is ever forward, and an entity, having reached the human stage and developed the faculty through which human beings chiefly function, the self-conscious thinking mind, cannot lose that faculty and return to any lower form of life, but must evolve ever more of its latent capacities, until it becomes a truly spiritual being — a Master, as we call such a man. That is, one who has united himself with the divine self within him and functions consciously on the plane of spirit.

Reincarnation also provides the only satisfactory explanation of the obvious inequalities in life. We all wonder why some people are born with every opportunity for making life a splendid experience, while others are confronted with hardships and difficulties from the very beginning. If we regard life from the viewpoint furnished by a belief in reincarnation, we realize that these inequalities arise out of mistakes and successes in some former life. There is a Sanskrit word we often use in this connexion — the word *Karman*. It means action and reaction. This speaks for itself. *Karman* is really a natural law, which balances cause and effect, action and reaction. Any thing which in any way disturbs the natural harmony brings its own results. Theosophy does not coun-

tenance the idea of a god judging human beings after one short life on earth to eternal bliss or damnation. Either sentence would be ghastly. The thought of stagnating in heaven for all eternity, imperfect as we are, must give the creeps to any honest man — not to mention an equally unending sojourn in hell. We say that nature provides her own punishments and rewards in exact proportion to the deeds or thoughts, which produced them, and that there is no arbitrary judgment by a deity either wrathful or merciful: "As ye sow, so shall ye also reap." The result is only the exact effect of the cause, not strictly speaking a punishment or a reward, but a natural outcome.

Thus the divine entity repeatedly imbodyes itself in vehicles suited to its sphere of action. These vehicles range from the first spiritual veil over pure divinity, through all the forms of intelligence and emotion down to the physical bodies. All beings have all these principles although not all are active. For instance the animal kingdom has not yet developed the use of its thinking faculty. The animals are not capable of abstract thought, whereas human beings are. But the animals have developed the principle of emotion, which in the vegetable kingdom still lies dormant — and so on. We humans have reached the point, where we must learn to use the spiritual principle, which we possess in latency. It is our next duty to learn to function in that still unexplored region of our composite constitution. This will not be accomplished in one life, nor yet in two. It may take hundreds of lives before humanity as a whole has reached the status of a Buddha or a Christ. The latter teacher gave us specific instructions to begin: "Be ye therefore perfect, even as your father, which is in heaven is perfect" (*Matt. V, 48*). Not one of us has the conceit to imagine that this can be accomplished before we die — say to-morrow or in fifty years.

And when we do reach what to us now would seem perfection, we shall find that we are only entering into a larger and more advanced existence. Our earth-lives are only one step on the ladder, and when we have united ourselves with the highest that we can conceive of, then will begin our evolution on a grander scale. The entire universe is pursuing its own course of development, of which

we are a part. Yet the universe in its turn is only a part of a greater hierarchy of lives. We are all too prone to think of the stars as mere shining globes placed in the sky for our delectation by some deity with a sense of their decorative value. That is of course absurd, and it is far more reasonable to suppose that they are animate entities in various stages of evolutionary progress. This, incidentally, was an accepted teaching in the Christian church at the time of the church-father Origen, until, along with many other theosophical teachings, it was anathematized by the Home-Synod, which met at Constantinople in about 538 A. D., some three hundred years after Origen's death.

The stars then are living entities, and the beings inhabiting them form a part of their life, just as the characteristic denizens of our globe, mineral, vegetable, animal and human form a part of the earth and its life. In the same manner the atoms composing our physical bodies are a part of these. In this way we see all life as a system of hierarchies, where entities at different stages of evolution grow within their respective spheres.

In the human hierarchy, as in all others, there are beings very backward in development, such as savages, and others, who have reached far ahead of the average human being. These pioneers in spiritual development we call Mahâtman, a word meaning great soul, or Masters, for they have striven to reach the goal of human development in order to help the general run of mankind. From time to time such a Master will appear among men, teaching the truths of nature and giving a fresh impetus to the urge for spiritual advancement. THANK YOU.



There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — SELF-REDEEMED.

—H. P. BLAVATSKY, *The Secret Doctrine*, Vol. II, p. 420.

Theosophical Reading

In our whole library of Theosophy there is nothing more suitable to pass on to a friend or inquirer to whom the word Theosophy is unfamiliar than the first Theosophical manual: **WHAT IS THEOSOPHY? A General View for Inquirers.** Its convincing argument is almost sure to lead the reader to consider the other manuals of the series.

Major J. M. Prentice, President of the Australasian Section of the T. S. and well known for many years as foreign news commentator over radio station TUW, Sydney, after reading this introductory Manual, wrote: "This is one of the finest statements of the basic teachings of Theosophy I have ever come across. It is succinct and complete, and written in a most delightful style. Professor Ryan is to be congratulated."

This manual by Charles J. Ryan, in its 130 pages covers in a general way most of the topics expanded in detail in the following fourteen manuals of the series. Thus right from the start the reader gains a broad picture of the grand philosophy of the Ancient Wisdom. And once this foundation has been laid, it is comparatively easy to fit into place all the various aspects of the Teaching which make of it a logical exposition

of things-as-they-are and a living vital philosophy.

Perhaps the most essential thing to make known to the general inquirer is the fact that Theosophy is not something queer, some new and strange cult, or some decadent relic of the past. Running as a definite theme through Professor Ryan's manual is the positive statement that Theosophy, Ancient Wisdom as it is, is the facts about Nature as tested and reported back to us by trained minds, enlightened beings. Theosophy is not synthetic.

He closes his little treatise with these words:

"Theosophy is not made up of bits of ancient religions and philosophies blended artfully with modern evolutionary ideas—a fabricated concoction. Theosophy is the formulation of the wisdom of the great Seers and Sages who penetrated ages ago behind the veil of Nature, spiritual, psychical, and physical. Partial revelations have been made from time to time and in various ways, but the full understanding has been always reserved for the few, as was demanded by the nature of the case.

"In preparation for the new cycle now dawning, H. P. Blavatsky was commissioned to speak of this more openly, to bring the knowledge of

the existence of Masters to the West, and to reveal keys to knowledge that had never been given out before. For those who have the spiritual welfare of humanity at heart those keys are indispensable."

Another book that gives an outline of Theosophy is FROM ATOM TO KOSMOS by L. Gordon Plummer. The author describes it as "a Theosophical Study in Evolution"; but this does not mean a specialized treatment of the development of man's physical body. It is really an explanation of the evolutionary pattern of all things, and as the title implies, the 'rules' apply to both great and small, and therefore Man, mid-way between Atom and Kosmos, fits into his appropriate place. Of course Mr. Plummer's special forte is 'Symbolic Mathematics,' and he draws on his genius for this to present original and instructive diagrams.

An active study-group organizer in Guildford, Surrey, England, writes: "We are indebted to L. Gordon Plummer. He has written a fine

little book of infinite value to any study-group. I like his fresh staccato style and his simple presentation of basic ideas in a few sentences from which a study-group chairman may build to expansion of the theme.

"Mr. Plummer's book should be very useful as the public are averse to reading 'big books' of any sort today. It is only those rare dauntless ones who always seem to get more than usual into a day's work who *make* time to study the deeper works on Theosophy."

And the Buddhist journal, *Buddhism in England*, comments on this book that it is "one of the best available textbooks of the fundamentals of Theosophy. The task of compressing the first principles of the Ancient Wisdom into a small yet comprehensive compass at any time is an intellectual task of magnitude, and when this task is achieved with flashes of intuitive insight which add to the reader's understanding. . . the author is to be congratulated indeed."

— THE EDITORS

3

The January FORUM packed so full of real food has the quality feel one couldn't mistake! The cut in number of pages hasn't affected it in the least. . . The excellent review of "The Hill of Discernment" in the December issue certainly makes one want a copy and to pass a few extra around. It does *inflame to action*. Mr. Barker talks as one hungry heart to another.

— M-L. O.

Transactions of the Point Loma Lodge — XIX
 Comments by Dr. de Purucker at the close of
 the Sunday evening Lodge program

Studies in "The Mahatma Letters"

[See Letters XXIII A and XXIII B, Question and Answer No. 8. — Eds.]

ALL THINGS CONTRIBUTE TO ALL THINGS

IT is the teaching of the God-Wisdom that every member of the Solar System is a living entity, a god imbodyed. Such is the sun, such is every planet, such is every comet. Furthermore, the Solar System itself as a whole is an entity, precisely as our human body is an entity as a whole, a unit, yet containing within itself different organs, each such organ itself being an individual, a unit, a living entity with a consciousness of its own kind.

Do you see what this means? That just as our body, an organic entity itself, is helped in being such by the different organs, the heart, the brain, the kidneys, the liver, the stomach, and so forth, so the Solar System, itself an organic entity, is aided in being such by all the organic units within it: the sun, the planets, the comets, and so forth. They all co-operate to produce a greater thing, i. e., the Solar Kingdom, with the sun as its king or chief.

What deduction must we draw from this? That, co-operating as all these units do towards a common end, nothing can be done properly in the Solar System if a single one of these bodies refuses co-operative action and union in effort; and 'union' here does not mean two or three organs joining to oppose two or three other organs. It means all organic units without a single exception co-operating for the common universal good. If there is not this co-operation, if, for instance, one single organ were to die, then the whole organism dies, because the harmony and symmetry of the greater unit is interrupted, killed, stopped. It is just the same with the human body. Suppose my heart stopped working, died — my body would die. If my stomach disintegrated, my body would

die; and similarly so with any other organ — even the skin or the tissues or the flesh or the bones: we need all these different things to make a complete and rightly functioning human body. So it is with the Solar System.

Thus when we say that all things co-operate to produce all things, we may be referring to all things on this earth; but it may also mean that this earth in its turn co-operates with *every other* body in the Solar System to produce the proper effects on every other planet and on the sun. How about rain, for instance, and the other meteorological phenomena of this earth? How about storms of any kind: snow-storms, hail-storms, rain-storms, electric storms? Shall we say that only one thing in the Solar System produces these, whether it be sun-spots or the planets, or perhaps one planet, as some astrologers quite wrongly say? No. All things work together to produce all things everywhere.

Thus, when we come to answering the question: Are the sun-spots the cause of the meteorological phenomena on this earth? the answer has to be no, because that would exclude all the other contributing causes and causers. The sun-spots play their appropriate part; so does every planet. But what is the most important factor, the greatest cause in the production of these things on our earth? It is the earth itself. But the earth itself could not produce them unless it had the help of all the other co-operating or consentient gods, as the Greeks and Romans phrased it; in other words of the sun, the planets, the comets.

What makes heat? What makes rain? What makes cold on this earth? Magnetism, to be sure; electricity, to be sure. But these are the forces. What makes these things fundamentally? The vitality of the earth co-operating with the vitality received from the other planets, and from the sun and the comets. *All things co-operate to make all things.* A key, a master-key.

Actually, if you want the mechanical cause, the immediate cause, that is, the cause just preceding the effect — not the first cause — it is the dilatation of the earth's atmosphere and its contraction. The atmosphere of the earth is one of the most marvelous organs of our Mother-Earth. Look upon the earth as a living being, or as the Latins would say, an animal (from the Latin word *anima*,

meaning life). Animal in Latin means a living being, a human or beast, for instance. Even a plant is an 'animal' in this sense, only very feebly so; because *anima* meant, more particularly, what in Theosophy is called the animal soul — the *nephesh* of the Qabbâlâh.

The earth is constantly surcharged with vital power. There are times when it is almost bursting, and the inner power must have an escape: it must be discharged, because the pressure of the whole Solar System is behind it. Take the instance of earthquakes: they are my pet horror, they just turn my blood cold because I am always thinking of the damage to human beings, and the wretchedness that they can cause; yet they are one of the greatest blessings, for the earth is releasing energy which could otherwise become devastatingly explosive. Our earth would simply burst; it would blow up, if there were not these periodic discharges.

It is like the vitality that a human being is constantly throwing forth — by his walking, by his speaking, by his moving, by the circulation of his blood. Every time he lifts a finger he is throwing off energy. Suppose all the energy that the body produces could by some magic be clamped down and kept in the body, the body would explode, simply blow up; the tissues would be torn apart.

Of course there is the other side of the picture: if the expenditure of energy is too great, then you have the other extreme, and you have disease or death. But why does the human body do this? It is doing in its own small sphere, in its own small line, what the planets are doing, contributing its quota to the vitality of the earth; and this vitality comes into the human body from above, and from what passes in and out in the exchange of the life-atoms amongst us all. *All things contribute to all things*; they receive and give constantly.*

*So strangely does the human mind wander into vagaries of imagination, that I find it needful to append this footnote lest the words in the text above be misunderstood by thoughtless or careless people as a kind of indirect endorsement in our human life of the dissipation of vital human forces through immorality or in some other way.

Such misunderstanding of my meaning would be so utterly monstrous, so utterly contrary to every teaching of Theosophy and Occultism, that on no few occasions have I asked myself just how far I can go in stating even simple

Do you realize that there is more vitality in the body in old age than there is in youth? Old age is not a cause of deprivation of vitality; it is a case of too much vitality. The body cannot build up fast enough. The intense life of the adult human being is slowly wrecking the body, causing it to age. The body cannot build fast enough. The life-pulsations are quicker than the building power. Consequently you get the greying hair, the failing eyesight, the failing hearing, and all the phenomena that age brings. Health is simply balance; and the longer you can keep in health the longer you live — if you want to! If it is advisable! Some people seem to think that a long life is a mark of sanctity. It is very often not just so. Sometimes the grossest people are the longest-lived. There is an old Latin proverb which says: "The gods love those who die young," meaning the gods take those they love when they are young — not when the gods are young, but when those they take are young. The gods themselves are perennially young. .

Now to return to the matter of the earth's atmosphere, which is continually dilating or expanding. We know that when this expansion occurs we have the dropping of the barometer, that sensitive instrument we have learned how to build which registers the air-pressure. It is a sign of rain. And we all know the *chill* in the air that follows a rain-storm even in the summer-time. We say

occult facts, when, as experience has shown me, one or two or more hearers might wrongly take the sense or the significance of what I was trying to say.

I state here without qualification, that any dissipation of the vital powers of the human body or mind in immorality of any form, immediately hastens the approaches of disease and old age, because wearing the body out, and because unnatural. Such dissipation of vitality would be a *wilful waste of the life-forces*, thus co-operating with the work of the Destroyers. Not only would such waste invite disease and premature senility, but even worse than this would be its effect on the moral stamina and ethical instinct of the human mind, and could in an extreme case result in moral and intellectual degeneration.

Let it be stated that self-control, strict moral conduct and self-forgetfulness are the path of Theosophical occultism, and this is stated without any qualifications whatsoever. Any misuse whatsoever or in any manner of vital power, even such as *over-eating or gluttony, drunkenness, or anything along any line* causing the body extra strain or depletion is a waste of vital power and therefore has a tendency to bring on disease, speedy old age, and as above hinted, even worse things in its train.

"It cooled the air." The opposite effect, heat, is produced when the atmosphere condenses or contracts, and the greater pressure on the barometer causes it to go up. "Fair weather," we say, "and heat," — relative heat according to the season, of course.

What causes these contractions and dilatations of the earth's atmosphere? Mainly the periodic, vital pulsations in the earth itself. But these pulsations are intimately connected every instant of time, without a second's interruption, with all the other bodies of the Solar System. *All things contribute to all things.* The sun and all the planets are connected with the dilatations and contractions of the earth's atmosphere. Thus far the astrologers are perfectly right. But to say that it is the planets which make these things, that the planets are the sole cause, that is all wrong. All things contribute to all things: the sun and planets give me health; they give me disease. But so do I give myself both health and disease. *All things contribute to all things.* That is the master-key.

Now these contractions, or pressures as the modern scientific phraseology has it, of the atmosphere, and these dilatations of the atmosphere, are mainly caused by the actual meteoric continent surrounding our globe like a thick shell. You will say, "But how can it be such a thick shell when we can see right through it; we can see the sun and the stars and the clouds?" Suppose instead of my present eye-sight I had an electric eye. Why then I could look right along a copper wire. Such things as copper and iron would be transparent to me. But with my present eye-sight I cannot see through a copper wire or along a 5000 mile stretch of copper wire because I have not the electric eye. On the other hand, with the electric eye I could not see things I now see. The fact is that our eye-sight has been evolved by Nature, or, if you like, evolved by Karman, so that we can look right through this meteoric mass surrounding our earth like a shell; and all we see of it is what we call the blue of the sky. That is the real explanation of the blue of the sky. The scientific theory that it is very fine dust mostly from earth which intercepts the blue rays of the solar spectrum, might be called a weak, partial explanation. I dare not omit even this, because if I did my explanation would be by so much imperfect. There is some truth in it, but to say that it is the

cause of the blue of the sky is not true, because that excludes everything else.

All the other planets except Mars are likewise, each one, surrounded with its own meteoric continent. Science knows this and calls them the clouds of the different planets. Call them clouds if you want to. Say that they are clouds of cosmic dust and dust from the respective planets. All right: but they are actually mostly interstellar and interplanetary meteoric dust. Everyone of the planets in our Solar System except Mars, as I have said, is surrounded by such a continent of meteoric dust; and even Mars has a thin gauzy veil of meteoric matter surrounding it. Mars is different from the others because it is in obscurity at present; and on Globe D of the Martian Chain the forces of attraction holding the meteoric continent together have been relaxed, as it were. These magnetic and electric forces surrounding Mars are weak because the meteoric continent around Globe D of Mars has been more or less dissipated throughout space — not quite, but almost. That is the reason we can catch just glimpses of the Martian Globe; but even those glimpses are still uncertain. Our astronomers are not sure that what some see others see. You know the interminable dispute aroused by the discovery of the so-called canals of Mars which Professor Lowell of Flagstaff, Arizona, and others have quite believed so long; and which others deny. Schiaparelli, the Italian astronomer, was the first to speak of these lines years and years ago, and as they seemed to him to resemble canals, he called them *canali*, the Italian word for canals or channels of any kind; and then people got the idea, because they took the word in the English sense of water-courses, that they must be water-courses. That is still not proved; it may be and it may not be. I do not care to say anything more about that.

Please remember this, Companions; The Solar System is a living being, of which the sun is both the brain and the heart. The different planets are the organs of this organic entity. Our earth is one. They all work together to produce the Solar System as an organism, or a group of organs. *All things contribute to all things.* Nothing happens on this earth, from the waving of a frond of fern in the wind to the most awful earthquake the world has ever known, ex-

cept by such co-operating cosmic agency. All are produced mainly by the earth, but with the co-operation of the sun and moon, the planets and comets, for this organic entity moves in synchronous measures of destiny. *All things contribute to all things.* The birth of every baby is produced by the Solar System, by the earth, especially by the mother; yet all things contribute to produce that baby. The stars do have their effect upon us, most undoubtedly so; and the sun and planets and comets, because the Solar System is an organic living being, and therefore everything within it anywhere is affected by everything within it everywhere. Surely this is true; and it is a wonderful picture.

Theosophical University Meteorological Station

POINT LOMA, CALIFORNIA, U. S. A.

SUMMARY FOR THE MONTHS OF JULY—DECEMBER, 1941

	July	Aug.	Sept.	Oct.	Nov.	Dec.
TEMPERATURE						
Mean highest	73	74	73.1	71	70.7	63.3
Mean lowest	61	64	59.6	57	54.6	49.8
Mean for month	67	69	66.3	64	62.6	56.5
Highest	76	78	76	81	85	74
Lowest	59	59	55	53	46	45
Greatest daily range	15	16	19	20	28	23
PRECIPITATION						
Inches for month	0.02	0.06	0.20	4.50	2.29	3.46
Total from July 1, 1941	0.02	0.08	0.28	4.78	7.07	10.53
SUNSHINE						
Number of hours actual	211	229	253	225	241.3	168
Number of hours possible	435	413	371	351	314	310
Percentage of possible	48	55	68	64	76	54
Average hours per day	7	7.4	8.4	7.2	8	5
Number of clear days	14	12	20	21	22	17
Number of partly cloudy days	7	13	7	2	4	4
Number of cloudy days	10	6	3	8	4	10
WIND						
Movement in miles	3558	3039	2895	3093	2778	3499
Average hourly velocity	4.8	4	4	4	4	4.7
Maximum hourly vel. for 5 min.	16	15	18	18	18	45

Was it simply blind fate or was it
 Karman? A weird tale of the
 bleak north of England.

Secret of the Boxwood Cabinet

C. J. Ryan and L. L. Wright

III

THE spectral menace hanging over the Tennant family struck its final blow the next morning. I had ridden over just after sunrise to see Squire Mallinson, who was always abroad on his estate before breakfast. A bluff and genial man and a great admirer of my mother, his ruddy face was full of concern as I told him of Will's mysterious seizure. His offer of help was as hearty and prompt as I had known it would be.

Now, as the sun finally dispersed the autumn mists I was riding homeward, having satisfactorily completed my end of the arrangements for my mother's departure. It had been decided that she would go south to her brother's farm in Devonshire, and wait there till I had completed the sale of our effects at Valley Grange. Then the family were to set sail for the New World where she had a sister living near the coast at a place called Long Island.

I was riding along, the bewilderment and misery arising from what had befallen Will, and the necessity of cutting my heart away from Gilly and our beloved Valley Grange numbing all my senses like some baneful potion. Paralyzed with wretchedness I let my horse idle and crop the frosty grass at the edge of the road until of a sudden I was jarred rudely to attention.

A weird sound, wind blown across the vale, had startled me. And what in God's name was that peculiar murky haze spreading above the trees that ringed Valley Grange? I spurred my horse into a wild gallop as the sound grew into an alarming uproar. And then I knew. *IT was at work again.*

I tore desperately along the lane towards the cattle byres. All I could see was a dense cloud of dust, like noisome smoke, shot through with hideous clamor. I reached home at last, shot through the gate

into the cattle yards to meet an appalling pandemonium. I threw myself into a vortex of hysterical dogs, wild-eyed cattle and horses stampeding and trampling upon each other in their mad terror to the accompaniment of shrieking women and the hoarse shouting of men armed with pitchforks. They were struggling to prevent the maddened beasts from dashing themselves at the stone walls in their frantic need to escape from their enemy — invisible to us, but plain to them — let loose upon them by the powers of hell.

As I threw my futile efforts into the mêlée I realized that this was the most violent of all these outbreaks. And then came its strangest and most striking feature. When the uproar was at its wildest — suddenly, like a monstrous extinguisher, an eerie silence fell. The spell broke. The pressure was lifted. Coming on the instant as it did it was more stunning than the uproar.

But after a few moments reaction set in. Dust began to settle. The dogs slunk out from their hiding places. Cattle and horses, though still trembling, stood meek and sweating in the sunshine. Then we were able to roughly estimate our disaster. Three of our blooded bull calves had been trampled to death. Others of the most valuable cattle were terribly cut about. And one horse, the chestnut gelding that was Will's especial favorite was stretched on the ground stark in death.

It was then that the thought struck me like a buffet. What about Will in all this? That very moment old Martin hurried up to summon me instantly to the house. Nor was I unprepared for what I found.

Collapsed on the floor of the houseplace lay Will.

My mother crouched beside him with his head in her lap. His contorted face was ghastly though I could see he was not dead. Parson Maynard stood close beside them and Gilly was busy over restoratives at the fire.

As I approached, Will's eyelids suddenly fluttered. His eyes then opened widely and his gaze strained upward upon my face. I sank to my knees and took his poor lifeless hand in mine.

At my touch he began to speak, painfully, in forced gasps, each one a fainter ripple of the ebbing tide of his young life.

"I heard the noise . . . I managed . . . to get out there. . . " A long pause. "You never guessed . . . I've always known." Another pause to gather breath. "I saw IT at last." A tremor passed over him. "IT told me . . . and I saw and knew . . . all over now . . . my account squared . . . never again . . . you and Gilly . . . "

We thought it was the end. But . . . "Mother?" His eyes searched for hers. With a faint sigh he was gone.

I have always believed that it was a part of the strange nemesis wrapped up in this terrible enigma that its solution arrived too late. For even as we bent over Will's dying form Parson Maynard had in his pocket those documents which so weirdly accounted for, if they did not fully explain the fate which had dogged our family.

The night after Will had been laid to rest in the churchyard beside our father, and while Mother slept off the effects of a soothing draught the doctor had prescribed, Parson Maynard, Gilly and I were seated before a great fire in the houseplace. On one side of the hearth was a wide deep settle with crimson cushions where Gilly and I sat hand in hand. Parson sat on the other side of the ruddy fire in a big chair. Loosely rolled in his hand was the bundle of old manuscript he had discovered in the boxwood cabinet.

"Now then," began the Parson, his eyes fixed soberly on the fire. "I have a surprising tale to tell you. It is taken from these copies here of court records which I found in the old cabinet. But since they concern the history of the families of both of you . . . Yes, Gillian," he smiled at the incredulity in her wide blue eyes: "You may be incredulous; but your own family, the Priors, come as closely into this matter as the Tennants. You must both consent, however, not to interrupt me, but to keep all your questions till I have finished the narrative . . . Agreed?" He looked inquiringly at us, and we nodded at him in absorbed silence.

"Very well, then, to my story. The Prior family is older than the Tennants in this countryside. Between two and three hundred years ago it had almost died out. There were but two sisters left. Martha, who married at a distance and had long since passed out of local ken. The other, known when our story opens as old Goody Prior, was a poverty-stricken creature who yet foolishly clung to her forty acres of ancestral land. She could have sold it for enough to live in comfort for the rest of her life. But she was proud and stubborn and preferred to lead a miserable hermit existence in the tumbledown house on her idle farmland.

"Her neighbor to the north was Jonathan Tennant. He must have been about the seventh generation before Frank here, who therefore need not take too much to heart the villany of this distant ancestor. Well, Jonathan coveted those rich acres which he felt were going to wicked waste, but which Goody Prior could not be induced to sell him."

Parson Maynard paused for a moment and then I heard the restless wind. As it crept around the house, feeling with stealthy fingers to find

an entrance, my very soul shuddered and I dreaded to hear the end of this ancient tale.

"Just how much," went on the Parson, "Jonathan believed in the charge of witchcraft he lodged against Goody Prior with the local magistrate, Mr. Justice Wythebourne — as his name appears here — or how much that charge was a fabrication of Jonathan's, will of course never be certain. But we do know that this particular justice was a rabid hunter of witches."

The story-teller now drew a stained parchment from the bundle of documents and held it so we could get a glimpse of its crabbed script. "This is a confession of Jonathan's which you see here. It appears to have been forced from him by the superstitious terror of his last hours, but craftily hidden so as not to be discovered until many years had passed. This confession shows that there was a conspiracy between the farmer and the magistrate that if Jonathan could furnish evidence convicting Goody Prior as a witch he might safely seize her property and dispossess the rightful heirs. This was all the easier as no one knew whether there were any heirs living.

"This is what eventually happened. And undoubtedly in this cruel and base plot lay the root from which all these tragic happenings have grown. There is a complete record here among these manuscripts of the court proceedings. But all I shall give you at this time is the last dramatic arraignment by Goody Prior of Jonathan Tennant. This is a separate document but is fully attested to by the clerk of the court. It happened, he affirms, that the old woman spoke so unexpectedly and with such overwhelming power that no one had the presence of mind to stop her. In those barbarous days no one accused of witchcraft was allowed to speak in self-defense. But at this trial everyone present had a personal interest in the circumstances. The parties concerned were neighbors of all of them and public curiosity was such that she was avidly listened to. Now we come to what the record calls a 'Witch's Curse.' . . ."

Parson broke off as Gilly gave a convulsive moan. I drew her closer to me on the settle, and she kept her face hidden against my shoulder as the Parson approached the climax of his story.

(To be concluded)

A Letter from the Leader*

15th January, 1942

Pierce Spinks, Esq.,
2400 Webster Street,
San Francisco, California.

DEAR PIERCE:

I have just finished reading President Conger's confidential Letter for Members only, dated 5th January, 1942, of which I desire, by the way, to express most hearty approval; but I am writing to you, dear Pierce, particularly with regard to the last paragraph of Colonel Conger's Letter, page 3, to wit, the second of your two most excellent suggestions; and of these two I will say immediately that in my humble judgment Suggestion No. 2 is incomparably the better. Perhaps I am quite wrong in this. Yet this your suggestion struck me as so feasible, sensible, and practicable in all ways, that for several hours after re-reading Colonel Conger's letter twice, I have been debating the advisability of writing to you about this your second suggestion above mentioned.

I like this idea immensely; and I am positive that there must be at least one hundred members in the Section who could afford \$10.00 a month, and who would be happy to contribute in this manner, provided your suggestion were concretely embodied in a definite system; and it is this definite system which I venture to submit to you, and which I hope, Pierce, you will approve of.

My idea, which I think will be approved of by the National President, Colonel Conger, and the other Officials of the Section, is that you be the Treasurer of what I might perhaps call the "Hundred Members Club",

*This letter from Dr. de Purucker, addressed to the President of the San Francisco Lodge, Mr. F. P. Spinks, should interest all F. T. S. throughout the world, as it acquaints them with certain facts regarding the International Headquarters of the T. S. and probable important changes which are in contemplation but not yet decided. Colonel Conger has already acquainted the American members with such contemplated changes through his letter of January 5th, and though very likely the American organ *Lucifer* may soon be printing the above letter of the Leader, through the FORUM it will reach a still larger number of readers.

— Eds.

receiving the monthly donations from each of the one hundred members, receipting to each individual F. T. S. for his contribution as it is received, and in general taking charge of this Hundred Members Club, to see that it functions smoothly and effectively. I feel that as you are a practical and unusually capable business-man, and utterly devoted to our blessed Work, and as the idea or suggestion was born in your own mind out of your devotion to the T. S., our Masters' child, you are the logical person to put this plan into operation and to see it through.

I would venture, however, very earnestly to make several suggestions, which I beg of you to adopt, and they are as follows:

(a) I think it would not be the thing to circularize our members to find out who would like to join the Hundred Members Club. I think the proper way to handle this matter is to have a Notice of the formation of this Club and its purposes printed in the *FORUM*, in *LUCIFER*, possibly in *THEOSOPHICAL NUGGETS* if place can be found there, and in this manner to reach as many members as possible who will thus see that anyone who wants to join the Hundred Members Club can do so by writing directly to yourself, Pierce, at your address: 2400 Webster Street, San Francisco, California, and pledging himself or herself to paying to you, for our International Headquarters, each month the sum of \$10.00.

(b) I would earnestly urge that the Hundred Members Club do not exist merely for the "duration of the emergency," as you phrased it, but that it be a Club functioning well into the future, and perhaps in perpetuity. Any member who might be obliged by circumstances to cancel his membership could easily be replaced by what I am convinced would be a waiting list you might have built up during the formation of the Hundred Members Club.

(c) I think it is only right and fair that it should be distinctly understood that members who already are contributing to the extent of their ability should not be expected to contribute to the Hundred Members Club, and this would include members of the T. S. who may already have pledged contributions, let us say to the National Section or elsewhere; for it is obviously just as important that the National Section be not utterly crippled for lack of all funds, as it is that our International Headquarters should continue, and to do its work efficiently; and both the one and the other can do efficient work only when at least sufficient means for most economical use are at hand.

(d) Each month's accumulation of the Hundred Members Club, when the monthly sum has reached you, should be mailed to the Treasurer-

General at our International Headquarters by bank draft, or have it reach the International Headquarters in some other proper manner. The Treasurer-General would then send you his receipt for the monthly contribution from the Hundred Members Club, and this would be filed by you as Treasurer of the Hundred Members Club.

(e) It is just possible that you, with your excellent business-head, dear Pierce, might care to make some change in the formation of such a Club, not limiting it to one hundred, but to two hundred, and then it could be called the Two Hundred Members Club, each member's contribution being \$5.00 a month, or you could keep your suggested sum of \$10.00 a month each.

(f) Either one, and especially the latter of these two suggestions of mine, would ease the financial strain of our and your International Headquarters enormously, would probably take care of any deficit that has been the nightmare of our most able Financial Committee at Headquarters, and enable the Leader to take that nose of his from the grindstone and use the resulting saving of energy and time in other badly needed Theosophical efforts.

(g) I do not think that I am trespassing upon any rights or privileges that belong to the Section in making my suggestion to you, Pierce, as above outlined, but if so, I hope you and the officials and members of the Section will forgive me; and if my suggestion be found to be unacceptable by you or the officials and members of the Section, I will at once withdraw it, and we can drop the matter.

And now, a few paragraphs about our International Headquarters: When I took office on 11th July, 1929, knowing full well what heavy responsibility I was assuming at Masters' command, I found our beloved Headquarters burthened with a very heavy load of indebtedness; but despite the world-wide depression which began in October of the same year, and despite the unrest of the world and the wars which have broken out in later years, at the present time our International Headquarters at Point Loma are almost entirely without debt, we have our land free and clear of any lien or encumbrance, and the very heavy expenses of upkeep, general maintenance, etc., etc., at Headquarters, meaning caring for something more than three hundred people — all this, I say, has likewise been reduced to a much more efficient and business-like system, and we are still hard at work striving in every way possible to reduce expenses, to pay off the last fragments of indebtedness, which are now, thank the Gods, few enough, and even we have the goal before our eyes of your

International Headquarters consisting of a body of utterly devoted Headquarters workers — as indeed they were before when I took office — but much fewer in number even than now, although at the present time the F. T. S. at Headquarters, workers and those whom various obligations bind us to care for, number slightly over one hundred. Even this number of workers at Headquarters in time I hope will be considerably reduced to the point compatible with utmost efficiency, although this last point is one which has to be handled with greatest care, because, as stated above, we have obligations which were assumed before 1929 which we must faithfully fulfill.

The above is really an achievement which is little short of marvelous, and I can only express my most heartfelt thanks to the members all over the world and to our devoted workers at Headquarters, Officials and others, who have all co-operated with me along all these lines of reduction of expenses, and attaining maximum efficiency.

Yet Lomaland, beloved by us all, when all is said is a spirit rather than a geographical locality, for it is the spirit of utter Theosophical devotion to our Masters' Work and to the dissemination of our God-Wisdom from the Central Heart of the T. S., our International Headquarters, among men; and our members now have come to realize this. Actually Lomaland is not what it was when dear K. T. was alive and gave it the inspiration of her genius. Then it was a fit locality for the Heart of the T. S.; but since her passing, and due to a number of converging causes, and particularly during the last eighteen months or two years, circumstances have become so difficult in certain ways as regards dignity and refinement and quiet, that for months past our officials and myself have been very seriously thinking of doing our best to sell our Point Loma property and transferring our Headquarters Work elsewhere.

Much of the above you already know, dear Pierce, but perhaps not all the details that I am now here jotting down. In any case for some months past, certain F. T. S. have been scouting around in Southern California, and finally have located a place about one hundred and thirty miles, roughly speaking, north of Point Loma, between Los Angeles and San Bernardino, which is about eighty per cent. splendidly adequate to our needs. We are already in business-negotiations with the owners of this property, which so nearly meets our needs; but the price asked for the property is heavy, although I will frankly say that even at this price, this new property is what is colloquially called, in my judgment, a good buy. It contains about forty-one acres, about half of our present Point

Loma holdings, a magnificent auditorium seating between five and six hundred people, an Administration building, adequate and comfortable rooms for our various offices, and the different staffs, a place for our immense Headquarters Library, a place for our printing press and for printing machinery, for editorial work, book-binding, as well as for the Publications Department. It contains sufficient number of bedrooms to house even our present Headquarters members, although perhaps a certain amount of pioneering may have to be done for a time in this respect; and it is likewise a property which in dignity, refinement, quiet of situation, and proximity to the great metropolitan centers of Los Angeles, Pasadena, and vicinity, is incomparably superior to what Point Loma is or ever has been. All the buildings except the garages and one old barn, are of reinforced concrete brick structure, therefore fire-proof, are relatively new, no building more than sixteen years old and some only five years old, and one line of the property is contiguous to one of the great transcontinental highways. The taxes are less than what we pay here at Point Loma, and indeed in all ways it is a place for every F. T. S. to be proud of as being the International Headquarters of his beloved T. S.

When I first entered these new grounds on an inspection-tour ten days or so ago, it looked to me to be like a part of the Campus of a University. It is evident from all this that our present heavy Lomaland expenses of constant repair of our old buildings, with their possible fire-danger, etc., would be reduced to a minimum.

Please understand this place has not been as yet secured, for we are still negotiating. It may be necessary, if we cannot sell our Lomaland property immediately, to place a small mortgage on the property, which nearly breaks my heart; but if we can sell our Lomaland property, which we are now striving hard to do, such a mortgage would not be required. In any case, such mortgage would be less than twenty-five per cent. of the purchase price of this new property. It would have been utterly impossible for us even to think of acquiring such a fine new property for our Headquarters had it not been for the magnificent generosity of an F. T. S. and a personal friend of mine, who will donate a very considerable part of the purchase-price if we acquire it.

Furthermore, it must be remembered that Point Loma in these sad and troubled times is in the very midst of a heavily fortified area, and therefore in case of bombing or shelling from the sea, our members resident here would be in most imminent and real danger — a fact which we do not anticipate but which is quite possible.

The above and many other reasons have combined to persuade not only myself but our Headquarters Staff that a removal of our Headquarters would be a wise and far-sighted proceeding. Of course the expense of such a move would be heavy, which is one more reason why your suggestion of a Hundred Members Club bringing us in an extra income that we could rely upon, and imposing no burden on anyone, strikes me as a really masterly idea, and therefore I am now writing.

Indeed, as I think things over, I do not see why, dear Pierce, you might not send this letter on both to Brother Clapp and to Colonel Conger, and I am enclosing extra copies herewith for publication of it in LUCIFER and in NUGGETS. I hope it is not too long. But it is of such importance and great interest to our members, I feel that these two gentlemen would be glad to publish it if they could. If you consent to this, we will also publish it in the FORUM, and in this way our members all over the Section and indeed elsewhere over the world wherever the FORUM goes, will know about this; and although now foreign war-conditions and Governmental restrictions of the various countries will prevent their helping with contributions, they have the right to know, and indeed should know the facts.

There is much more that I could say, but as this letter has already reached intolerable length, I fear, I close.

Let me know if you consent to its publication, if you approve of my various suggestions, and if you will accept the Office of Treasurer of the Hundred Members Club, or the Two Hundred Members Club perhaps, if you like that better.

I am, dear Pierce, as always,

Faithfully yours,

(Sgd.) G. DE P.

[In reply to this letter Mr. Pierce Spinks has enthusiastically accepted the responsibility of the Office of Treasurer of the Hundred Members Club, and General Manager thereof, and will proceed immediately to inaugurate its work, subject, of course, to the approval of the authorities of the American-Canadian Section of the T. S. All who are interested are requested to address any communications hereafter on the matter of the Hundred Members Club to

Mr. F. P. Spinks,
2400 Webster St.,
San Francisco, Calif.

— EDS.]

Theosophical News

and Activities

Point Loma Speakers in Los Angeles. A new series of public lectures, sponsored by the co-ordinated lodges of the Los Angeles area, got off to a good start on December 28th, 1941, when W. Emmett Small spoke at the Hollywood Women's Club on 'Who Are The Theosophists?' Other speakers from Point Loma for the following months are: Miss Grace F. Knoche on January 25th: 'Individual, National and Racial Karma'; Mr. Iverson L. Harris on February 22nd: 'Old Age, Disease, and Death'; Mrs. Ethel Lambert on March 29th: 'Reincarnation, a Universal Law'; Mr. Clarence Q. Wesner on April 26th: 'Where are the Missing "Missing Links"? a Study of Man in Evolution'; Mr. L. Gordon Plummer on May 31st: 'Where is God Today?' There is genuine enthusiasm over this plan in which all lodges in Los Angeles, Hollywood, Pasadena, and Glendale, are co-operating to bring Theosophy to a wider public.

In this line also should be mentioned the thirteen radio broadcasts on Theosophy which began on January 18th over station KMPC Beverley Hills. These will be 15 minute programs on Theosophy, entitled "Questions We All Ask." The committee in charge, under the chairmanship of Regional Vice-President Harold Dempster, is looking forward to constructive results from this carefully thought out series of weekly broadcasts.

As a result of Mr. Boris de Zirkoff's regular monthly lectures at the home of Judge and Mrs. Finlayson, Lodge No. 60 has enrolled many new members. The January, 1942, issue of *Lucifer* reports for this Lodge: "Eight applications for membership were signed in November; six for Associate Membership and two for Full Fellowship, bringing our total membership to seventy-nine."

England. Mr. John Lucas writes of the resuscitation of the Southport lodge, under the presidency of Mr. L. Morris. Meetings are being held every Sunday evening, devoted to a study of *Fundamentals of the Esoteric Philosophy* and *The Path of the Mystic*. "Both," writes Mr. Lucas, "are soul-satisfying books for these times, and inspire and fortify us for the trials and tribulations of the coming months. Each meeting is a breath of reality in the midst of strife and toil; Sunday means a lot more to us these days than it has done for some considerable time." A visit from Mr. Ben Koske of Middleton-in-Teesdale, and Mr. Edgar Hewlett at the first meeting of the

newly active lodge, helped a great deal to start things going along the right way.

Mrs. H. Berman writes that their Lodge in Liverpool has also recommenced public work, and that the immediate impulse for this should be placed at the door of Mr. Koske. The first meeting was held November 16th and was very successful. She also writes of a study-group that has been started in Moreton, a suburb of Liverpool.

The other lodge in Liverpool keeps up its activities by means of Brother L. Ram's Circular Letters, which go to his members now scattered in all parts of the world.

Meetings at Croydon and at London continue. In London several different study-groups are being conducted in different parts of the city; one of these, for inquirers, bases its study on the 15 Theosophical manuals. All who attend are very much interested and the discussions are good.

Members of the English Section write of their enthusiasm over Miss E. V. Savage's Monthly Bulletins issued from the International Headquarters. These bulletins — typewritten letters, of which 14 copies are made and distributed for circularization in Britain and Australia — were started last fall, and all who receive them feel that it is the best way at present to "keep in touch with Point Loma and the Leader, as well as with each other." — W. E. S.

IN MEMORIAM — Cyrus Field Willard

CYRUS Field Willard, born at Lynn, Massachusetts, on August 17, 1858, passed away peacefully in his sleep at his home in San Diego on January 17th last. Since 1889 he had been a Fellow of the Theosophical Society. His life was one of vigorous and colorful activity, devoted to and strong in defense of those loyalties and principles of truth which even as a young man totally gripped him and which he found best championed by the Theosophical Society and the Masonic Fraternity. In both these parallel lines for over half a century he was an indefatigable and outstanding worker, and he will be happily remembered with gratitude and affection by friends in every part of the globe.

He first heard of Theosophy in 1884 when he read H. P. Blavatsky's first great book, *Isis Unveiled*. His own characteristic sentences best describe this important epoch in his life: "I was living in the then small town of Haverhill, Massachusetts, on the Merrimac river, not far from the home of Katherine Tingley, whom of course I did not then know. I procured *Isis*

from the Haverhill Public Library, and read the two volumes of about 1400 pages in ten days sitting up some nights until daybreak, I was so interested, besides attending to my daily work on the afternoon paper. When I had finished it I wrote to Madame Blavatsky, telling her I was a 'Theosophist,' that I believed thoroughly in what she had written and I wanted to help in the work. I sent the letter in care of her publishers, J. W. Bouton, of New York, and this was forwarded to her at Adyar, Madras, India. It reached her when she was going through the agony of the Coulomb conspiracy, when those on whom she most depended failed to support her, and months passed before I heard from her. Finally one day I received a postcard from Damodar Mavalankar saying that my letter had been received and telling me what to do. . . . In 1886 when going through New York City I met W. Q. Judge at his little office in Nassau St., and his gentle courtesy captivated me and he was my friend and teacher until he died. . . . It was on his suggestion that I applied and became a member of H. P. B.'s school in London in 1889."

Mr. Willard joined the Boston Lodge of the T. S. in 1888 and was a member there till 1896, when he left for Chicago, attaching himself to the local lodge there until 1896. He then lived for a while in Denver, later in Seattle, and in 1900 with Mrs. Willard arrived at Point Loma, California, where they remained until 1903. From then on their home for the most part was in San Diego. Mrs. Willard pre-deceased her husband by some ten years.

In his earlier years Cyrus Willard was intensely interested in chemistry and electricity and knew well Sir William Crookes. He was also a friend of Mark Twain and Edward Bellamy, and was the Secretary of the famous Nationalist Club founded by Bellamy, and favorably referred to by H. P. B. in her *Key to Theosophy*. The major part of his life was spent as a journalist, his early association being with the *Boston Globe*. For many years he was Secretary of the world-known Philaethes Society, and during the last four years its President. This Masonic body was composed of a select number of leading Masonic students all over the world, mainly editors of Masonic Journals or other outstanding thinkers, such as the late Rudyard Kipling. He also cherished his close friendship with many students of American Indian occultism, mysticism and national lore. Perhaps one of Mr. Willard's most personally prized honors was that of Hon. Doctor of Letters conferred on him in 1940 by Theosophical University, Point Loma.

With Cyrus Willard's death another staunch F. T. S. has gone 'Home'; but none can question his rest was well earned, nor that the inevitable Day will return when, even better prepared Theosophically, he will be in our midst again championing the eternal truths of the Ancient Wisdom. — W. E. S.

Books: Reviews and Comments

The views expressed or statements made by the reviewers of books in this Section are the reviewers' own, and neither the Editor nor the Editorial Staff is responsible for these.

Magic and Divination. By RUPERT GLEADOW. Published by Faber and Faber, London. 308 pp. 8s. 6d.

THE author shows that magic is incorrectly defined as an attempt to do something contrary to the laws of nature, and that as science discovers the methods which produce the strange phenomena called magical they will be seen to be perfectly natural though not necessarily of the same order as those familiar to twentieth century science. In fact the present researches in electro-magnetism, transmutation of the elements, the expansion of the universe, etc., might well be considered magical operations by those who know nothing of the modern theories and of the modern instruments whose precision has permitted their development.

But if 'magic' carries us into a field which transcends the normal forms of thought and includes consciousness and the activities of spiritual beings, it approaches religion. In fact some writers have called it religion's rather discreditable poor relation. For instance certain forms of magic attempt to control 'spirits' by the recital of words of power (*mantrams* in India) and thereby to affect physical matter. Among Christians at least one sect believes that in the eucharist the priest can change the bread into the body of Christ by the recital of the words "*Hoc est corpus meum.*" Perhaps the word 'occult' best conveys the popular impression of magic, but H. P. Blavatsky calls it a "divine science which led to the participation in the attributes of Divinity itself"; and requiring perfect self-abnegation and purity.

Mr. Gleadow has collected in readable form a great deal of information about Egyptian, Celtic, Classical, Medieval and Modern magic, and his main point is that we should not fall into the

extremes of credulity or denial but use judgment in this difficult problem. He accepts Mme David Neel's remarkable experiences and observations about magic in Tibet, and in regard to Cagliostro he strongly recommends W. R. H. Trowbridge's balanced biography while utterly condemning Carlyle's 'disgraceful piece of misrepresentation due to wilful ignorance.' He does not seem to have read Mr. Philip A. Malpas's biographical series of articles on Cagliostro which appeared in *THE THEOSOPHICAL PATH* a few years ago, and which refute so many of the charges against that remarkable personage.

— C. J. RYAN

Wayfarer's Words. By MRS. RHYS DAVIDS, D. LITT., M. A. Vol. I. Luzac & Co., 46 Great Russell Street, London, 367 pages, 3/-

IN *Wayfarer's Words*, Mrs. Rhys Davids collects, in order to make readily available, and with maturity of vision critically revises, her articles and comments appearing in several periodicals and 'Commemorative Volumes' during the last twenty years — a remarkable and admirable achievement!

Forty years devoted to study of the Pali Scriptures and to differentiating between the Buddhism of Gautama and the later product of the monasteries, makes all the President of the Pali Text Society writes noteworthy. Here each of the thirty articles has its own especial appeal, for the student of *Eastern Philosophy* is able to watch the priceless precepts of Buddhism reveal themselves, like gold freed from the dross, in Mrs. Rhys Davids' sympathetic exposition of the various subjects.

Of the many points that merit discussion space permits mention of only two related ideas: Was or is the profound *significance* of will vitally important to Buddhism? In our use of will do we not lose, by connotation certainly, as much as the author considers we have lost by translation *Jhâna* or *Dhyâna* as 'meditation?' (Incidentally, the suggested use of 'musing' in this connexion with reference to Skeat's derivation is most intriguing!)

The force of the verb *bhû*, *bhavati* — so justly evaluated by Mrs. Rhys Davids — in Buddhist texts with their emphasis on the

power of desire, would seem to include 'will,' or 'willing.' Consider for instance, the superb rendering of the doctrine of Becoming in Yâska's *Nirukta*.

Whatever form a divine being longs for, *Yadyad rūpam kâmayate devatâ*, that very form the divine being becomes. *tattad rūpam devatâ bhavati*.

"Behind will stands desire," the old Hermetists tell us; i. e., all the forces of the Universe — will included — surging through man, are shaped and controlled by the matrix of our desire, or since we are rarely single of purpose, desires.

Mrs. Rhys Davids' masterly espousal of the Buddha's Doctrine of Becoming in all its majestic import and philosophical power is of inestimable value to the Occident which today flounders for just such a sublime conception as that which is the very structure and vitality of Buddhism. — I. R. P.

The Guide to Horoscope Interpretation. By MARC E. JONES. Publishers, David McKay, Philadelphia. 195 pp. \$1.50.

THE author is the well known writer who has contributed original suggestions and methods in reading horoscopes, and this treatise offers an improved technique which claims to be both adequate and timesaving. — C. J. R.

Astrology and Sex. By VIVIAN E. ROBINSON. Publishers, W. Foulsham Co., Philadelphia. 250 pp. \$2.50

THIS detailed and critical exposition is primarily intended for students who are technically well-equipped. — C. J. R.

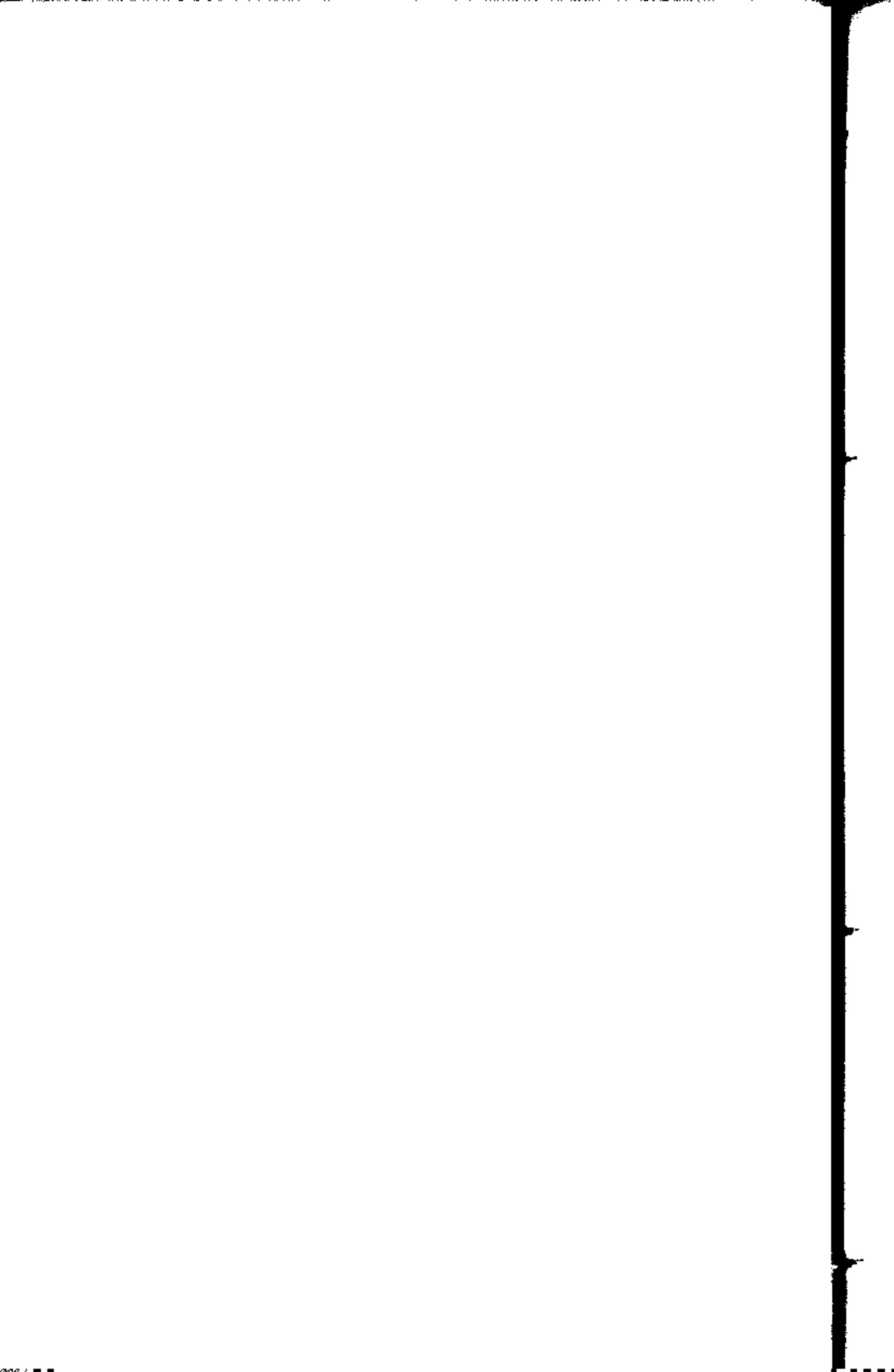
BOOKS RECEIVED

How Authors Write, by John George Hartwig. University Press, St. Louis.

The Ethics of Tolerance, by Ira Eisenstein. King's Crown Press, N. Y., 1941. \$1.50.

No Friend of Democracy, by Edith Moore. International Publishing Co., London. 1s.





THE THEOSOPHICAL FORUM

Founded by William Q. Judge in 1889

G. DE PURUCKER, EDITOR

Associate Editors: M. M. Tyberg, J. H. Fussell, H. Savage, W. E. Small

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"THE HILL OF DISCERNMENT"

ALL truths are like diamonds. When cut and polished they have facets, each one such reflecting what is before it. For truth is comprehensive, not exclusive; it is a spiritual thing, and the spirit comprehendeth all. It is only the smaller things of us humans, and of beings lower than the great Cosmic Spirits, which are bounded by frontiers because of the imperfection of the evolutionary vehicles through which these great entities work. And we men should bear this fact in mind, for it makes us reverent, and humble in the nobler sense, when we realize that others than ourselves may have a vision sublime of Reality.

How great and how good and how noble a thing it is for men to dwell together in brotherhood. Each man is a revelation unto all of his fellow-men, for each one is a marvelous mystery, a child of Eternity and of the Infinite; and despite the imperfections of human evolutionary development, when we see the vision from the Hill of Discernment, we penetrate beneath the veils of the merely seemings into wonders ineffable which the human heart contains.

In my own life it was a revelation when this great truth came

back into my human consciousness of this imbodiment, and from that moment I looked upon my fellow human beings no longer just as men, but as wonder-beings from whom I could learn, learning from the least as from the greatest. And what I learned in brooding over this wonderful thought, taught me to seek truth everywhere: as much indeed, had we the eyes to see it, in the plant or in the stones or in the circling orbs of heaven, as when we look deep into the eyes of a fellow human being and see marvels there.

What is this Hill of Discernment? It is one of the oldest thoughts that human genius has ever given birth to. In all the great philosophies and religions of the past, you will always find this wondrous figure of speech, this trope, this metaphor, this climbing the hill of vision; whether it be as the Jews had it, the hill of Zion, or after some other way of speech, the thought is the same. And the noblest expression that comes to my mind, the most graphic and the most profound, is that passage in *The Mahatma Letters to A. P. Sinnett* that Dr. A. Trevor Barker published, in which the Mahâtmic writer speaks of that Tower of Infinite Thought from which Truth is seen.

What, then, is this Hill of Discernment? Confessedly it is a metaphor; but what is it really so far as we human beings are concerned if not that wonderful organ within man's own constitution which we Theosophists call the Buddhi-principle, which is the organ of understanding, of discernment, of discrimination, of cognition of reality without argumentation. This organ of understanding for a man is that man himself in his highest, his link with the Divine. That is the hill of discernment within the man himself.

The burthen of all the teaching of the Archaic Wisdom is simply that: Recognise yourself as an instrument of Reality, as one of its vehicles; ascend out of the miasmas and the fogs and the clouds of these lower planes upwards and inwards to rejoice in consciousness the divinity within, or the Âtma-Buddhi as we say; and then all knowledge will be yours, all vision of Reality is yours at will. For this is the organ clothed with no vehicle dimming its power. It sees Reality as it were face to face, because itself is the Reality. It is, as said, our link with Divinity, which is Reality, which is Truth, which is all Wisdom and all Love and all Knowledge.

So this Hill of Discernment is within man himself. And while it is the same for all of us, for each one it is in a sense different. It is like the pathway to Truth: one for all, and yet differentiated into the wayfarers on that Path, who are themselves both the wayfarer and the Path itself. Man has no other means of attaining Reality except through his own power, through his own organ, through his own being. He can and does receive help from outside, help which is wonderful; and it is our duty to give and receive help. But the receiving is merely as it were the outward stimuli to awaken the inner organ of the receiver. This inner organ is not the deceptive organ of physical vision. Remember the story told in the wondrous Hindû philosophy: A man returning home at night sees a serpent coiled in the path and jumps aside, and in the morning he sees it was but a coil of rope. So deceptive are all our physical sense-organs! The blind man cannot see the wonders of the dawning east. But even the blind man has an organ within him which if he can reach it needs not the deceptive organs of physical vision to see Reality.

This Buddhi principle which is in us and which we may use, if we will, knows no deceptions. It cannot be blinded; it cannot be

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deceived. Its vision is instant and direct; for it is on the same plane as Reality, and by opening up the intermediate channels between this our highest and our mere brain-mind, we inspire, breathe in, receive inspiration, and then we become like the gods.

That is the Hill of Discernment, of vision, and therefore of wisdom and knowledge and love, perhaps the three most glorious attributes of human consciousness: to be lost in cosmic love, to be lost in the vision sublime which is wisdom, to be lost in the higher interpretation of the vision which is knowledge: religion, philosophy, science, three in one and one in three; and this is not a theological trinity, but unitary Truth.

— G. DE P.

My Personality*

J. B. PRIESTLEY

WHAT is called my personality, is, I know, a temporary affair. I am glad of it. I should hate an immortality of J. B. Priestley. I have only known him for 44 years, but I have had enough of him already. It is not for this bunch of habits and bag of tricks that I demand immortality.

But there is in me, as there is in everybody, something that a few years of this life cannot possibly satisfy, and this something is easily the most important part of me. Sometimes it takes the form of a vast and oddly impersonal curiosity. At others it is a deep feeling of admiration, well-wishing, love. At others it is a terrible hunger for more beauty.

And if I thought there was nothing in this universe that could respond to these needs, that all this was silly illusion, I would

*In connexion with this extract from a newspaper article by the well known English novelist and dramatist, J. B. Priestley, the author writes: "You are, of course, quite welcome to make what use you like of the quotation from the article, as long as you make it quite clear to your readers that I am not and never have been a Theosophist."

consider it a crime to have helped bring children into the world, would see in every birth the beginning of another hopeless tragedy.

* * * *

I believe then that in dreams or in those waking reveries where we drift away from the Present, we are probably having a foretaste of our immortal life.

It seems muddled and confused to us because we have trained ourselves to concentrate on a very different kind of life, our ordinary existence in the physical world.

On the other hand I do not believe that our separate individuality, so marked in the physical world, where we are so many solid bodies, continues in this world-after-death, and I suspect that we gradually lose our individuality.

This will be no tragedy for even here and now we are never happy unless we are trying to transcend the bounds of personality. The times when we are most keenly aware of our own ego are those when we are most miserable.

Lastly, I suspect that the world we first experience after death will have been *largely made by ourselves*, just as the world we see in dreams is largely of our own making.

The greater the width of our sympathies, the more splendid our imagination, the deeper our love for our fellows, the richer our immortality.

✽

He who holds back rising anger like a rolling chariot, him I call a real driver, other people are but holding the reins.

— DHAMMAPADA

“Old Age, Disease, and Death”

The author writes to the Editors: “The title of this paper was suggested by reading again Dr. de Purucker’s *Golden Precepts of Esotericism*. This book’s message is one of universal import, a message of courage, hope, and rejuvenation for millions of bewildered souls who today know not where to turn for guidance and help and everlasting truth.”

IVERSON L. HARRIS

OLD Age, Disease, and Death, are matters of concern to all of us; for they are inseparable from incarnate existence. This is self-evident. To the Theosophical student it is equally self-evident that we have all experienced these phases of life — for even death is a phase of life — many times before; and that we shall continue to experience them until we shall have learned all the lessons they have to teach us. What are some of these lessons which we may learn through the successive stages of birth, childhood, adolescence, maturity, old age, disease and death? First of all, because essential to the understanding of the other lessons, is the fact that the *real* man, the eternal pilgrim, has chosen to incarnate for the very purpose of gaining the experience and learning the lessons that existence here on earth affords. These lessons are many: the lessons of patience, of self-control, of kindness, of humility, of understanding, and, perhaps most important and most beautiful of all, the lesson of compassion — of sympathy with our fellowmen and with all that is.

For teaching the human nature of us these great lessons, which are the very end and aim of our soul’s evolution on this planet, nothing is so effective as suffering, nothing is so wise as that rare old age which is neither sour nor overripe, but mellow, mature, and understanding; nothing is so welcome as the angel of death opening to the soul the gates of birth into a fuller and richer life in the

inner worlds, where unfulfilled aspirations are realized. In those inner worlds we visit our heavenly mansions and commune, mayhap, with the bright beings whose shining garments are the stars.

THE THEOSOPHICAL VIEWPOINT

The convictions which a serious study of Theosophy brings to one of the beauty and blessedness of death and the light which the Ancient Wisdom throws upon the after-death states, are invaluable gifts to thinking men and women, well recognised by all who have taken the pains to examine the extensive literature on the subject. But not so well known is Theosophy's message as regards the advantages and benefits to be derived from disease and suffering. And since disease and suffering in some measure are inescapable in a world of imperfect mortals and of conflicting wills, the blessings which they bring to us should be weighed in the scales against their more obvious disadvantages.

Too few of us, likewise, are familiar with the Theosophical ideal of what should be normal old age — perhaps because too few of us have succeeded as much as we should like to succeed in realizing and in exemplifying that ideal.

No sincere Theosophist has ever claimed, I believe, that the average man or woman can, merely through a study of the Ancient Wisdom, avoid old age and disease or postpone indefinitely the dissolution of the physical body, though it is well established in *esoteric literature* that an Adept, a Master of Life, who has become such a collaborator with Nature that 'Nature regards him as one of her creators and makes obeisance,' is not subject to the diseases that afflict most of us, that he retains youthful vigor even in one incarnation for an almost incredible span of years, and he lays aside his body from choice and dies with as much freedom as the rest of us retire to our night's repose.

For the mass of mankind Theosophy has, however, a message of great import as regards our attitude towards disease and suffering in general, and an inspiring ideal to offer all of us as to the kind of old age we should seek to attain in the sunset years of our lives. We cannot entirely escape disease and suffering, the seeds of which

as thoughts we have ourselves sown either in the earlier years of this life or in some previous existence; but we can take a philosophic attitude towards these karmic fruits of our own thoughts (as they assuredly are in the last analysis) and instead of being crushed by them, we can see that they are often angels in disguise, nourishing the finest qualities of the human spirit. Too often are these noblest qualities ignored and starved when the physical man and the intermediate personal nature bask long in the warmth and ease of creature-comforts and worldly contentment. As H. P. Blavatsky wrote in *The Secret Doctrine*:

Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a 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 learned 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? — II, 475

“AS A MAN THINKETH IN HIS HEART, SO IS HE.”

Few of us are so strong and philosophic that we can always remember these teachings when our bodies are suffering or our minds or our nerves torture us with bitterness or remorse or a sense of defeat and frustration. Nevertheless, if we can keep these eternal truths in the background of our thinking, they will enable us to see the silver lining to the clouds, to face our trials and difficulties manfully, to ‘drink to the last drop whatever the cup of life may have in store for us,’ realizing that we are but meeting the consequences of our own past doing, and that when we have paid any karmic debt, it is paid, and there is that much less encumbrance on our life’s assets of ability to work and serve effectively.

Moreover, if we watch ourselves closely, we can observe that the physical or mental afflictions which fall upon us, if accepted with a philosophic mind, actually enrich our natures and stimulate our evolution by giving us the capacity to feel with our fellowmen who are suffering, thus contributing to the awakening in us of a Christlike quality of compassion and of the Buddhist light of understanding and vision. Again, what better cure for egoism, what more powerful antidote for callousness, than mental or physical pain that purges

us of these maladies and leaves the mind and soul sweet and clean for the inflowing of the healing and purifying waters of gentleness, consideration, and sympathy — unemotional sympathy? Let us not turn our backs upon such ministrants to our highest and most human, which is to say our godlike, qualities; for these qualities, when regularly exercised, give us the power to serve our fellowmen and to lead them into the pathways of peace and of real progress.

One's thoughts turn in reverence towards heroes and sages of legend and of history. For instance, to Prometheus, the Greek counterpart of the Mānasaputras or 'Sons of Mind' of the Sanskrit scriptures, the bringer of the light of mind from the sun to the men and women of clay on earth. For this audacity Prometheus was punished by Jupiter, who chained him to a rock in the Caucasus for 30,000 years, his liver being continuously devoured but never consumed by a vulture, until he was rescued after thirty years by Hercules — a magnificent symbol of the evolution of the soul. One's thoughts turn also to the Master Kung, Confucius, who wandered for twenty years through the China of his day trying to secure a sympathetic hearing and practice of his social reforms but died a broken-hearted man regarding himself a failure; and yet his influence for good on literally billions of the black-haired people during the twenty-three centuries since his death lives and contributes to human well-being and happiness even to this day, not only in China itself, but wherever the intelligent, hard-working, law-abiding, and courteous Chinese have settled. Again, one thinks of Epictetus, the Greek slave who became the teacher of Roman Emperors and whose doctrines are as valid today as when he uttered them: *anechou kai apechou*, "endure and abstain."; of Spinoza, 'the greatest Jew of modern times,' and of our own beloved H. P. Blavatsky. One's thoughts turn also to men like Columbus, Cervantes, Franklin, Dickens, and others who have rendered great services to mankind, after undergoing in the school of adversity such training as Heaven thus vouchsafed them. By no means is it always those who have the easiest berth to lie in who are the most favored of Heaven. Generally it is the baby-egos of the race who are born with silver spoons in their mouths. They are not strong enough to stand adversity's stern discipline nor to receive its great guerdon.

We are in the habit of saying that nothing succeeds like success; and within certain limits in worldly affairs the saying is true. But looking more deeply into the problems of individual, national, and racial psychology, we may learn something also from that other and even wiser Sage of Old China, Lao-Tse, who in one of his many quaint and illuminating paradoxes taught:

Failure is the foundation of success, and the means by which it is achieved. Success is the lurking-place of failure; but who can tell when the turning-point will come? — *The Sayings of Lao Tzū*, translated by Lionel Giles

Isn't it true? Don't we all learn more from our failures than from our successes? And are not the lessons learned from failure the stepping-stones on which we climb to success? Are we ever in so great danger of failure, as when basking in the sunlight of worldly success?

WHAT ABOUT OLD AGE?

What manner of old age will be ours when we shall have reached the period of physical decline in our present life? Will the remaining term of this incarnation be the most fruitful of all? Dr. de Purucker tells us:

Old age is a blessing, if the previous life has been lived aright. It brings with it things otherwise unattainable, such as an expression of consciousness which youth knows nothing of. It brings with it increased intellectual power, which, because of its very reach, the undeveloped person, the youth, the man of middle age, does not understand. . . . A fine old age brings an expansion of soul, not only of the intellect, but of the spiritual consciousness and its vision. — *Golden Precepts of Esotericism*, page 31

There we have the ideal. However far short of it may be the actual, it is not too late nor too early for any of us, no matter what our age, so to fashion our thoughts, our feelings, and our conduct, that all the remaining days and years of our lives may approach ever nearer to the ideal. We ourselves will be happier, and how much easier shall we make it for the loving hearts and hands that minister to us when the physical powers wane! Consideration for others is the keynote of an honored and gracious old age.

Dr. de Purucker tells us that we may avoid a painful old age, or at least very largely modify its troubles, by living in our Higher

Self, 'instead of idealizing the wants and desires of the body,' 'so that the approach of old age is vibrant with the harmonies of another world, and beautiful with its visions of truth and glory.' But, so long as one's center of consciousness is focussed in the body and its desires, the real man cannot adequately thin the veils which hide from his vision the spiritual splendors of the inner worlds, the inner worlds towards which he naturally withdraws as the illusions of external attractions and personal ambitions loosen their hold upon him, and he masters the mob of undisciplined thoughts that used to capture the citadel of his mind. The wise man learns more and more as the years pass to retire for light, and strength, and peace, to 'That inmost center within us all, where truth abides in fulness.'

PHYSICAL, MENTAL, AND SPIRITUAL THERAPEUTICS

When disease afflicts us, we are, of course, grateful to the skilful physician or surgeon who aids us to regain physical fitness to do our appointed work in life. We are also appreciative of any other kind of genuine healing, whatever the system or method used, provided in these cases that he who ministers to our physical ills knows what he is about and is not meddling with forces which can wreak more harm than good in the long run, whatever their temporary effect may appear to be. Theosophy has no quarrel with conscientious men and women in any line of genuine helpfulness to their fellows. H. P. Blavatsky defined Theosophy as 'the philosophy of the rational explanation of things,' and wrote to the Convention of the American Section of the Theosophical Society in 1888:

. . . the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling of selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. . . .

There in a paragraph is stated the substance of Theosophy's system of spiritual therapeutics. In those instructions will be found suggestions for avoiding disease, for insuring a ripe and useful and peaceful old age, and for enjoying all the beauties and blessings

and fulfilments which death brings to each according to the measure that he has earned them in any one earth-life.

But suppose, despite our aspirations and our efforts, we are nevertheless afflicted with disease and suffering, as many good and noble people are, what then? First, we may take a long-range view of human evolution and destiny. We can remember the twin-doctrines of karma and reincarnation: that whatever afflicts us now is the result of some past deed of our own, in the ultimate analysis; that if we learn the lessons which it has to offer us today, we shall not have those same lessons to learn tomorrow. Then we can bear in mind the universal law of cycles, and remember that this affliction, too, in time shall pass away. We can gain hope from the fact that disease of the body is generally nature's way of purging the system of poisons; that disease is often nature's warning to us to change our way of living — in other words, our way of thinking, feeling, acting, and behaving. Finally, since suffer we must, we can recognise in suffering one more opportunity to stimulate the growth in our souls of all the higher qualities which suffering actually has the peculiar power of fostering in aspiring men and women.

I should add that when afflicted with disease, we exercise common-sense if we make avail of the help offered by skilful physicians, whose whole training and practice enable them to draw upon the accumulated experience of ages of medical research and healing. It is sheer folly, in dealing with the ailments of the physical body, not to accept the help of the conscientious physician whose life-study and work have been the treatment and cure of those ailments.

SLEEP AND DEATH

And now for a few basic truths concerning death. Theosophy shows us that death is as familiar to the reincarnating entity as sleep is to our everyday self. And far from being a fearful specter to strike terror into our minds, "Death is the greatest and loveliest change that the heart of Nature has in store for us," — especially if we have striven to lead a normal, decent, *human* life.

But we shall never understand the mysteries of death until we cease identifying our *self* with the *body* which the real self uses,

and until we realize instead that essentially man is a *stream of consciousness*. Some twenty-three hundred years ago, Socrates, 'the midwife of men's souls,' whom the Delphic Oracle pronounced the wisest of men, made this clear to the friends gathered about him in the death-chamber, when he said: "I cannot persuade Crito that I here am Socrates — I who am now reasoning and ordering discourse. He imagines Socrates to be that other thing of sinews and muscles, whom he will see by and by, a corpse." And two hundred and fourteen years ago, a genial American printer, later to become a famous statesman and philosopher, when he was twenty-two years old wrote the following epitaph for himself:

The body of Benjamin Franklin, printer, (like the cover of an old book, its contents worn out, and stript of its lettering and gilding) lies here, food for worms. But the work shall not be lost, for it will (as he believed) appear once more in a new and more elegant edition, revised and corrected by the author.

No, the body is not the real man; for the real man can control his body, indulge it, direct it, abuse it, or look upon it as his temple, in which case it tends ever more and more to become a fit instrument for the man himself.

Again the opposite of *death* is not *life*, but *birth*. Life is eternally and everywhere existent in some form. In reality, birth into physical life for the vast majority of mankind means temporary death to the spiritual nature. Except in the case of an Adept, a Master of Life, we cannot enter the gates of incarnation without crossing the waters of Lethe, wherein we forget the high spiritual estate from which we sprang and towards which we are journeying back again. "Our birth is but a sleep and a forgetting," sang Wordsworth. We enter through the portals of birth into the dark realms of material existence, in order that we may gain the needed experiences and learn the necessary lessons thereof; we pass out through the portals of death into the bright regions of the supernal spirit, there to assimilate those experiences and those lessons in blissful, quiet sleep, unbroken save by the bright dreams of all our loftiest hopes and aspirations, our spiritual yearnings and impersonal loves, being brought into fulfilment. Both birth and death are portals in the endless corridors of eternal life.

The best understanding of the mysteries of death will be arrived at by bearing in mind the analogy between *sleep* and *death* — that sleep is a short, a partial, an incomplete death; whereas death is a long, a complete, a perfect sleep. *Hypnos kai thanatos adelphoi*: "Sleep and death are brothers," taught the old Greek philosophers. What happens to us during sleep, and in still greater degree, what happens to us after death, is the direct and inescapable effect of the causes which we ourselves set in motion during each day of our earth-life, or during each life-span of our successive incarnations.

We lay us to sleep at night in perfect confidence that we are well cared for; and we take it for granted that when the morning comes the thread of consciousness on which our life is spun will be picked up again where we left it on retiring. Whither do we go during sleep? Whither the thoughts and tendencies of our waking hours draw us: not far away from the body or the personality if our consciousness has been largely centered therein during the hours when we were responsible for our thoughts and acts; but ranging the starry spaces and achieving the conquests of the soul, if the tendencies of our thoughts and aspirations are heavenwards and divine. The same is true at death — only more so.

How exquisitely is this idea conveyed in one of Kenneth Morris' 'Meditations,' called 'Night':*

On the wings of the Lonely Bird, taking flight where the stars are flying,
I go up to the Palace of Sleep, where the dead and the living are one;
For adrift through the vague dim spaces comes music swooning and dying
To call me away to the sapphire halls of the sun.

I go up to the luminous Garden of Sleep; through the light of the Lonely,
To the realms where men are not, but the kingly Spirit of Man,
Who hath woven his robe of dream there, and abideth embodied only
In the beauty and light that were ere the worlds began.

Questing the Peace of the Seers, to the loved we mourned, departed;
To the souls of the hate-marred here — there, clear as stars of the morn; —
To the God in me throned in the heaven-worlds, I go forth mystery-hearted,
On the wings of the Lonely Bird, the Soul, up-borne.

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Isis Unveils Slowly

GERTRUDE W. VAN PELT

THIS is inevitable. The human mind unfolds slowly. Even teaching on mundane affairs is graded, which is only simple common sense. But when it is a matter of esoteric instruction to be given, the pushing of teachings beyond the power of the human mind to assimilate and digest is not only unwise, it is disastrous. Witness the effect of misunderstood truths in the dogmas of the Christian Church.

Thus, in accordance with the time-honored rule, H. P. Blavatsky states in *The Secret Doctrine*, I, xxxviii* that only "One turn of the key, and no more, was given in Isis," and she follows this with the assertions, (1), that much more is explained in the present volumes, (2), that "Once the door permitted to be kept a little ajar, it will be opened wider with every new century" (footnote), and (3), that in the XXth Century, a disciple, more informed than she was, may be sent to prove that there is a science of *Gupta-Vidyā*.

On page xlii, I, she states again that *The Secret Doctrine* explains much that could not be given in *Isis Unveiled*, and in Vol. I, 299, she repeats

... a corner of the Veil of Isis had to be lifted; and now another and a larger rent is made.

However, quietly, unobtrusively, even in *Isis* she gives hints of deeper teachings, forecasting much that would be elaborated in *The Secret Doctrine*. For instance, in I, 231-2 (footnote), she says the seven principles of man and of our chain were hinted in *Isis*, and in II, 496, she answers again the criticism that so few of the doctrines taught in *The Secret Doctrine* were given in *Isis*. There is another hint of the caution used, expressing truths for the intuitive student, while concealing them for those not ready.

*As all the references in this article are from *The Secret Doctrine*, only volume and page are given, to avoid repetition, on which pages also are found the pertinent *Isis Unveiled* references.

Notwithstanding all this, I remember hearing in the early days shallow criticisms intended to discredit H. P. B. by asserting, for instance, that she contradicted herself in the two works, teaching in the earlier, a three principled man, and in the later, a seven principled, etc. In *Isis* the threefold constitution of man was emphasised, very naturally, as this was easier for a Christian nation to understand. Body, Soul, and Spirit, was familiar, and perfectly true; which does not preclude a more complete analysis. There are seven rays of the spectrum visible to man (and others invisible), but there are three primary colors.

And now the same method is used in *The Secret Doctrine*. H. P. B. stresses the seven principles, but she also hints of ten, referring to the 10 Sephiroth (I, 352). In I, 152, there is reference to seven planes: three the Archetypal, our manifest globes being on the four lower planes. And again, I, 199-200:

These seven *planes* correspond to the seven *states* of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three "seats" to life and activity.

Unless, however, man had principles in his constitution corresponding to these higher planes, it would be impossible for him to reach that consciousness.

Again, although emphasis is placed on seven as being the number of globes in a planet, there is a very broad hint of 12 globes in Vol. I, 240, where our Earth or *Malkuth* is spoken of as both the *Seventh* and *Fourth* world, the former when counting from the first globe above, the latter if reckoned by the planes.

"*The One is not concerned with Man-bearing globes, but with the inner invisible Spheres,*" I, 216, seems to suggest that there are other Globes than the seven, concerned with the evolution of the human stage.

There are hints given, almost casually, of the after-death states, yet quite plain to one who knows the teaching. For instance:

It is on the Seven zones of *post mortem* ascent, in the Hermetic writings, that the "mortal" leaves, on each, one of his "Souls" (or Principles); until arrived on the plane above all zones he remains as the great Formless Serpent of absolute wisdom — or the Deity itself. (I, 411)

And on I, 577, we read:

The Planetary origin of the Monad (Soul) and of its faculties was taught by the Gnostics. On its way to the Earth, as on its way back from the Earth, each soul born in, and from, the "Boundless Light," had to pass through the seven planetary regions both ways.

Again, H. P. B. refers to

the Platonic theory of the Soul's obtaining its respective faculties from the Planets in its downward progress through their Spheres. (II, 604)

The teaching regarding the *Avatar* is hinted in Vol. II, 483-4, and is quite clear to one who knows it.

There are also covered statements about 12 planets, though the emphasis in *The Secret Doctrine* is only on seven, which are called sacred to us. In I, 71 (footnote), it is stated that there are twelve Ādityas. On page 99, Vol. I, the Ādityas are called the planets. And on page 100, these Ādityas are called the twelve great gods.

"The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets.

Again on I, 573 (footnote), we read:

There are only seven planets (*especially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.

And further:

Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, and the three others, which must remain unnamed, . . . (I, 575)

Then there is that famous answer of the Master to A. P. Sinnett's question about the Planets, viz.:

Neither A, B, nor YZ are known nor can they be seen through physical means however perfected. (I, 163)

There are many references in *The Secret Doctrine* to the effect that the ancients knew of very many planets unknown to the astronomers of today, but that is another story.

And here seems to be a hint of the "Universal Solar System":

In order to avoid creating new misconceptions, let it be stated that among the three *secret* orbs (or star-angels) neither Uranus nor Neptune entered; not only because they were unknown under these names to the ancient Sages, but because they, as all other planets, however many there may be, are the *gods* and guardians of other septenary chains of globes within our systems. (I, 575)

Finally, although the importance of the number 7, which belongs to the purely human stage of development, is constantly taught in *The Secret Doctrine*, it is plainly hinted that our Universe is built on the number 12; that Pythagoras was right in declaring that "The dodecahedron is a PERFECT number." (I, 649) Plato also taught that the Universe is built in the geometrical form of the Dodecahedron, (I, 340, 344). Again, H. P. B. quotes the Kabalists as saying, "The Dodecahedron lies concealed in the perfect Cube" (I, 450). This in connexion with the diagram of the unfolded cube (II, 600, footnote) is suggestive.

Casually (I, 436), she refers to the seven, ten, and twelve orders of the Egyptians; and on II, 36, one finds very interesting symbolism concerning the wonderful numbers, 7, 10, and 12.

Most striking evidence of the construction of the Universe is given in the following:

The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; . . . (See I, 213-22)

These are a few references illustrating the time-honored method of teaching, a method which we may expect to be followed when "the door. . . will be opened wider with every new century." No doubt earnest students will find many more in *The Secret Doctrine* and some of H. P. B.'s other works.



"My only consolation at present is the FORUM. It brings you all very near, and its articles and messages are very cheering."

(written from Cheshire, England, at the end of 1941)

Transactions of the Point Loma Lodge — XX
 Comments by Dr. de Purucker at the close of
 the Sunday evening Lodge program

Studies in "The Mahatma Letters"

"THE TOWER OF INFINITE THOUGHT"

For countless generations hath the adept builded a fanc of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

— *The Mahatma Letters to A. P. Sinnett*, Letter IX, p. 51.

THESSE are the words of a Master of Wisdom, and I want you to hearken to them and try to get the inner meaning of them, for they are really godlike. A great intellect composed them.

What is this Tower of Infinite Thought? It is the general Cosmic Intelligence, here particularized as the hierarchies of the Dhyâni-Chohans, the Cosmic Spirits, the Lords of Meditation and Cosmic Wisdom. We call them the hierarchies of the Sons of Light, representing the consciousness-side of the universe. They are innumerable, extending from even below man up through countless hierarchies, stretching indeed to Infinity.

This is the Tower of Infinite Thought, in which the cosmic Titans dwell and think and live and plan. These cosmic Titans are the aggregate of the cosmic logoi, the cosmic spirits, an army of the suns of light and life. And from this inexhaustible fount of all perfect wisdom and perfect love, from time to time there issue forth great souls who take imbodiment among men, and guide and lead and help and aid and inspire, and raise not only us superstitious and fallible men, but all beings less than they, for Nature is one organic unity. What is above in the highest is shadowed in the lowest, for

there is but one cosmic law, because there is but one cosmic intelligence and one cosmic life; and therefore that law, that life, that intelligence, prevails throughout. So that, as you see, what is here below, is but a shadow or a copy from a pattern of what is above; and the whole secret of life, and the whole secret of living, is to become at one in consciousness and in feeling, in spirit and in soul, with that pattern of Infinite Thought.

No grander words I should think have ever issued from human lips. No more sublime conceptions have ever been penned, than those contained in the extracts from the Master's communication that have been read to you. They are a new gospel of thought and of love, a new dispensation of human effort; and a man must be blind who fails to sense and to feel the immense import, the grand content, enwrapped in these human words.

When the times are not propitious, or the times are not right, then the adepts — never indeed abandon mankind to its hopeless fate; there remain on earth at least the Brotherhood of the Mahât-mans or Masters of Wisdom and Compassion. They inspire and instill intimations of wonder and of grandeur in sensitive and receptive human souls. But if the times are not right for a larger spreading of the Wisdom of the Gods, then for the time being they retire upwards and inwards into this Tower of Infinite Thought, and await there until the time is ripening once more so that they may once again work publicly, or semi-publicly, among us.

We too, even now in our smallness and weakness, inhabit this Tower of Infinite Thought. And precisely as the Masters do when the times are not propitious or not ripe for a new installment of the God-Wisdom of Infinitude, we too, although our hand is always outstretched ready to impart what little we ourselves have taken by strength of the Kingdom of Heaven, when the times are not ripe, precisely like our own Teachers, we retire into the higher consciousness, and to outward appearance may seem to have retired into silence and quiet. But that is only so to the outer seeming.

The Masters of Wisdom, the Adepts, simply retire when the times are not ripe for them to do their greatest work among men. They do what they can, and what human karman or destiny will allow them to do; but to a certain extent, they ascend, vanish from

the outer seeming, to become only the more active and the grander in works of beneficence on the inner planes. And when the times become ripe, when men through suffering and sorrow, pain and racking care, once more find their hearts yearning for a greater light, and for the comfort which is never gained by egoisms, but given only by the spirit—when men then make the inner call, soundless yet ringing unto the very spheres of light, then Those, hitherto silent but watching and waiting in the Tower of Infinite Thought, from their azure thrones, so to speak, bend a listening ear; and if the call is strong enough, if it be pure enough, impersonal enough, they leave the portals of the inner invisible realms to enter these portals of our universe, and appear amongst us and guide and teach and comfort and solace and bring peace.

How great is the inspiration to be derived from this teaching of the God-Wisdom we today call Theosophy: that the universe is not chaotic nor insane, but is an organism guided and controlled from within outwards, not only by infinite and omniscient cosmic intelligence—intelligences rather—but by cosmic love. For love is the cement of the universe and accounts for the orderliness of the universe, and its harmony and unity that every one who has the seeing eye may discern in all around him. Scientists speak of these orderlinesses as the laws of nature, as manifested in the cosmic bodies and their inhabitants, as manifested in their times and places and regularities.

How wonderful likewise is the feeling that the man who trains himself for it may enter into touch, into communication, with these grander ones in evolution above him, above him only now, because some day he shall evolve to become like unto them, divine as they are; and they themselves shall have passed upwards and onwards to divinities still more remote to us. There is a path which is steep, which is thorny, but it leads to the very heart of the universe. Anyone, any child of nature, may climb this path. Anyone who ventures to try to find it may take the first steps upon it; and these first steps may be followed by others. What a blessing to know this! What an inspiration for the future that our destiny lies in our hands! Nought shall stay, nought can prevent, no outer god nor inner, can stem the inspiration welling up from the deepest

resources of the human spirit, because that human spirit is but a spark of the cosmic divine.

How beautiful, how inspiring, how simply pregnant with as yet undisclosed significance, is this phrase: the Tower of Infinite Thought! It is a god-like phrase, and only a semi-god-man or a god-man could have so worded his sublime conceiving. What magic vistas of inner realms of faery, true faery, do these wonderful words suggest to reverent minds. This Tower of Infinite Thought, is likewise the Tower of Infinite Love, for it is infilled with love, and its inhabitants are the exponents of love. From time to time its portals open and Teachers from these inner realms come amongst us. Such was the Lord Gautama, the Buddha; such was the Avatâra Jesus; such was Krishna; such were a multitude of others whose names are known even in the Occident to every educated man. No wonder a grateful humanity has called them Sons of God, or children of the gods — a phrase which I prefer; for such indeed they are, just as we humans likewise are offsprings of the gods, our forebears and forerunners on the evolutionary path, leading upwards and inwards forever to divinity.

These Teachers of men have themselves been worshipped as gods by men who forget the injunctions to take the message and worship it, but not to worship the bringer. Therein lies grandeur; for it is, after all, the thought of a man which is powerful, not the mouth through which the thought pours forth. It is the love in a man's heart which makes him sublime, not the mouth which declares it. I think that one of the proofs that these Great Ones who have lived amongst us and who will come again and again and again — I think one of the proofs of their divinity is precisely the fact that they accepted nought for themselves, but called attention to their teachings only.

How beautiful to the hearts of men are they who come bringing tidings of great joy. Their faces are suffused with the dawn of a newer, a grander, a more beautiful, age. For they are its prophets and its heralds, harbingers of a new time to come, when instead of enlarging quarrel and war, men shall learn that the ways of peace are the ways of strength and of power and of wisdom and of plenty and of riches.

From Letters Received -- XXI

Up the canyon a bit I sat and discussed philosophy with a writer and his wife last evening around their simple hearth. All they had to say was, as you and I both have remarked, strong reflexions of Theosophic thought. Reincarnation, for instance, an explanation among others to clarify the meaning of life; and the other explanations all more or less tinged with related ideas. It bore out what you point to in your latest: that strong permeation of current thought has occurred. And being a writer, much he said of Theosophical import was beautifully envisioned and expressed.

An article in the FORUM impressed me regarding the studies of Plato, etc., in ancient Egyptian universities: much better so called than 'temples'—a crude Latin equivalent or rather label: like calling the officiating teachers 'priests.' Possibly my thoughts have been strongly colored by considerable reading last year of *The Decline and Fall*; but the collapse of the ancient world seems dramatically portrayed in many things I've lately read. Take Plato. Most historical philosophers use the "extraordinary Greek mind"—pioneering and catalytic—as one of the main motifs in their account of human progress. But how the Greeks are shown up by their own admission to be but apprentices!

One wonders if the facts were not these: the Periclean age was seeing the break-up of the Mystery-Teaching of the 'universities'—the mystery-schools, along with much else in the inner core and pattern of ancient life. Storm, wreckage, decay were ahead. Long centuries of barrenness and negation. Were not the Pythagorases, Platos, Aeschyluses, and later sages, a kind of publishers rather—casting small fragments of Bread upon dark waters, handing out to the generalty—for the first time in writing may be—things hitherto preserved through word of mouth? While the ship was going under they with forethought threw out life-belts. And while the Christian sectaries were picking the bones of the Mysteries a slender link of thought floated through on this scant support. And may not the embodiment of spiritual truths in beautiful drama, the imbedding of like morsels of nourishment in poetry and fable, have been a means of preserving the essence by relying on the public's love of the *story* to insure preservation, republishing, recopying? The straight teaching could have been looked to disappear because the demand for copies would be so small on the part of the few learned. And also—as with the later mystics, alchemists, etc.—to escape persecution by writing to all appearances mere verse, tall tales, recipes.

— S. H. B.

More About the Hundred Members Club

THE March issue of *THE THEOSOPHICAL FORUM* announced the formation of the Hundred Members Club by our Leader, Dr. G. de Purucker, and the editors have kindly allowed me these two pages of the present issue in order further to explain its purpose. This is, briefly, to contribute to a dependable monthly income of sufficient size to enable our International Headquarters to keep its offices open during this war emergency.

For some time the International Headquarters has been struggling with a serious annual deficit which has been, in the words of our Leader "the nightmare of the most able headquarters Financial Committee." This deficit simply cannot be allowed to continue. Spasmodic or special appeals for funds at various times are helpful; but they do not cut at the root of the difficulty in this case, which stems from a lack of a regular and dependable income of sufficient size to meet regular, necessary monthly expenses of Headquarters. The officials at Headquarters state that the funds provided by the Hundred Members Club, or by any similar contributing body, will enable needed Theosophical work to continue and new Theosophical work to be launched. They feel sure that there are at least one hundred members in the Section who could afford \$10.00 per month, and who would be happy to contribute in this manner and for this purpose.

There are two main reasons why this deficit has become increasingly serious recently: 1. Due to the war all income formerly received from other National Sections abroad has dried up virtually entirely; one by one the exchange of foreign countries has been frozen for the duration of the war, thus closing off a vital source of income to the Headquarters. 2. Due to local and war conditions, it became necessary to close Lomaland School, and this made a further drastic cut into the income of the International Headquarters, increasing still further the deficit or difference between income and ordinary expenses.

It should be understood by all that the International Headquarters has never had an independent source of income, but has been kept open these many years by the kind and generous contributions made by its devoted members and friends throughout the world. Since there are no fixed dues in the society, everything being on a voluntary basis, it is a great tribute to the members of the society that the Headquarters has been able to keep going as long as it has, and it is also a splendid tribute to the Headquarters Staff, who have economized and pinched for many years in order to continue to do the Headquarters' manifold duties, to teach Theosophy, and publish and disseminate its literature.

It has long been evident that there is an absolute necessity for a regular

dependable income to put our International Headquarters on a more certain financial basis. The formation of the HMC is intended to contribute importantly towards this. If successful, it will lift the burden of the harassing deficit from the mind of our Leader and his Headquarters Staff and divide it up equally among 100 members of the American Section who can afford it or easily carry it. After all, that is where it belongs, is it not, my fellow-members?

As a business man I cannot help making one observation here, and that is that ever since our Leader took office, no general appeal for funds for Headquarters has been made to us. And yet it is safe to say that no group of people in the world receive so much of value for so little, as do we Theosophists. Nothing has been or is asked or required of us in return for this spiritual treasure. But in the formation of this HMC the opportunity is afforded us of seeing to it that the material necessities of International Headquarters, hitherto contributed to by members all over the world, now in so many cases prevented from doing so, are definitely provided for and continued.

We are commencing a new era: everything old appears to be changing; the new is taking the place of the old. Even our International Headquarters is now seeking a new location. What an opportunity to start our

Headquarters on a sound financial basis! How well this would augur for the future of Masters' Work! By joining this Club we unite in helping to free the Leader from the harassing financial troubles he has had since assuming office. This will allow him to devote his time more specially to those things for which his training peculiarly qualifies him. Is it not plainly our duty to aid in relieving him of these burdens? Should a Teacher of spiritual wisdom be throttled at this crucial time?

For the benefit of those who may not know it, donations and contributions such as will be given by members of the HMC, are legally deductible from your Income Tax Return.

It is planned to keep this Club up in perpetuity. But memberships in the Club are to be renewed annually. Thus a member joining on April 1, 1942, will take the pledge of membership and thereby become a member until March 31, 1943. At that time he may, if it is his desire, renew his membership for another year.

Now here is all you have to do to join the HMC. Just sign the form attached herewith, giving your address, tear or cut it out and mail it to the Treasurer. The Club opened its books on March 1, 1942. We earnestly invite your support.

F. PIERCE SPINKS,
Treasurer, HMC.

BROADCASTS FROM SHANGHAI--IV

GOOD EVENING, EVERYBODY:

Today is Easter Sunday, a day celebrated by Christians all over the world, so this evening I would like to explain the esoteric or hidden meaning of what the majority of the Western nations erroneously suppose to be a purely Christian festival.

The origin and true message of Easter is the subject of this fourth of a series of weekly quarter-hour broadcasts on Theosophy begun last Spring over radio station XQHB, Shanghai, China. This talk was broadcast on April 13th by Miss Inga Sjöstedt, President of the Shanghai Theosophical Lodge.

The celebration of Christmas, Easter, and other so-called Christian festivals dates back to pagan times and the sacred Mystery-Schools of the ancients. These Mystery-Schools were seats of learning to which only the elect were admitted, and in them were taught the then secret sciences, such as physiology, astronomy, astrology, occult philosophy, and also magic. Every founder of some great religion has had two teachings, one for the masses and one for the worthy disciples who were initiated into the deeper occult knowledge of the Teacher. Buddha, Jesus, Zoroaster, and other great teachers of mankind were familiar with the secret sciences which the multitude knew nothing about, and to their worthy followers they imparted as much of this occult wisdom as the times permitted. The average modern Christian believes that the teaching of Christ was simple and equal for all, but some of the alleged sayings of Jesus, as recorded in the New Testament, show just the contrary to have been the case. In the Gospel according to St. John, chapter 16, verse 25, Jesus says: "These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." In the Gospel according to St. Matthew, chapter 13, verses 34 and 35, we read: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which

have been kept secret from the foundation of the world." And here is one more quotation from 1st Corinthians, chapter 2, verse 17: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." These verses from the New Testament show plainly that Jesus had one teaching for the simple multitude, and quite another, deeper teaching for his own disciples, which is in accordance with the tradition of every promulgator of the Secret Wisdom which we today call Theosophy, and which has been taught under various names in all ages. The Egyptians and Greeks had their Mystery-Schools where they taught the Secret Wisdom. The Chaldeans and Druids and the Jewish Kabbalists had *their* occult teachings which they carefully guarded from the uninitiated. Thus initiation from immemorial times has always been the way to obtain Truth.

Let us now consider the word Initiation. This word has the vaguest of meanings in the Western world. Initiation means the awakening of the dormant spiritual faculties in the human soul, the recognition and comprehension of the divine Self in man. This was the aim of the Mystery-Schools, and was attained through rigorous training and religious and philosophical teaching. Through countless initiations a man may attain to the spiritual grandeur of a Buddha, of a Christ. These initiations have taken place since the days of remotest antiquity, and continue even today in various parts of the world. No need to point out that these solemn events take place in the utmost secrecy and retirement, away from the distractions of public places.

Now, among the ancients such initiations were several in number and took place at certain times of the year, the most important being that of the Winter Solstice, on or about the date when we now celebrate Christmas. Another of these sacred seasons of initiation took place on or about the date of the Spring Equinox, that is near March 21st, and became first the pagan Spring festival and later the Christian Easter. The Christians have borrowed generously from the pagans, and nearly every symbol, every outstanding event in the life of Jesus is taken from the ancient Mystery-Schools. In fact, the entire story of the life of Jesus is the story of initiation.

Every nation had its own Mysteries; they varied in detail but were identical in essence. All of them taught about the 'Mystical Death,' that is the death of the personal life and the awakening of the Divine Self through initiation. There was always the 'descent into Hades or Hell'; there was always the 'resurrection,' the Rising, usually after 'three days'; and the 'glorification' at the end of the trial — a complete picture of the supposed life of Jesus, and also a complete picture of the supposed lives of many other Saviors.

After successfully passing through the trials of initiation the candidate was called the 'unconquered Sun.' We think today that the ancients were sun-worshippers, that they worshiped the physical sun we see in the sky; but they did nothing of the sort. They worshiped the Spiritual Sun, the invisible, divine power which rules our Cosmos. It is quite likely that thousands of years hence the Christians of today will be called pagans because they symbolize Christ as the Lamb of God — which is as much a symbol as the Spiritual Sun of the ancients.

Even the early Christians identified Jesus with the Spiritual Sun. On a pillar of stone, which was found in Germany many years ago, was an inscription wherein the Sun was called the 'First-born,' the 'Son of God,' the 'Word' or Logos — all of them names which the Christians later applied to their particular Savior, Jesus. In ancient Greece the sun was also frequently called 'the only Begotten.'

In the 5th century, Pope Leo the First wrote in one of his sermons that what made the Christmas festival so sacred was not so much the alleged birth of Jesus on that date but the return, or, as he expressed it, 'the new birth' of the Sun. Cyprian and Ambrose, two orthodox saints of the Christian Church, referred to Christ as the 'true sun' and 'our new Sun' respectively.

We see thus that Christianity in its beginnings had more than a suspicious resemblance to Sun-worship. To the Christian layman today this must seem rather shocking and pagan, but we must not forget the underlying meaning here. Just as the physical sun is the center of our planetary system, and therefore its Lord and Regent, just so the *spiritual* Sun stands for the Supreme Divine Monarch of our Cosmos — or, in other words, God. Even some of

the early Christians believed that the physical planets and suns were merely the bodies of divine entities, and that, just as Theosophy teaches today, there is a center of divinity in all things whatsoever — planets, atoms and men. It is then not difficult to understand the deification of the sun, our physical life-giver and light-bringer.

Easter, as well as Christmas, is an important time of initiation. We must not think, however, that only great souls like Christ and Buddha are initiated during their life on earth. The path to Godhood is open to all, and there are many men and women today who are following that path. India and Tibet abound in tales about ascetics and yogis who live holy lives in retirement and solitude and whose aim it is to reach what to the average man would seem perfection. Those who have already attained spiritual mastery over their lower selves we call in Theosophy Masters of Wisdom, Adepts, or Initiates. They are not gods come to earth from a higher sphere: they are simply perfect men, who, like Gautama the Buddha, the Light of Asia, have accomplished a union with the god within them. Strange as this teaching must seem at first sight, it is not strange when we consider the seat of consciousness in living entities. For instance, the consciousness of a tree functions in its physical surroundings only: it is *alive*, it imbibes its vitality from the earth and the air, but it is not conscious in other ways, properly speaking. The seat of an animal's consciousness is in its instincts and desires. An animal can feel rage and maternal love, fear and shame, but it is not conscious on the mental plane as we understand it. Then think of a savage, a human being of low development. His consciousness is awake on the mental plane, but on the lower mental plane only. He is chiefly concerned with his daily life and his personal interests, and the impersonal abstract thinking of a philosopher is completely beyond him. Then, take a truly great man, a genius, an artist, a philosopher or social reformer. A man like that directs his mental energy beyond his personal concerns. He has trained himself in abstract or impersonal thinking. His consciousness is active on a wider field than that of the average man. Then finally we have a Christ or a Buddha. Their consciousness penetrated even beyond abstract thinking and functioned on a

spiritual plane from which they derived their super-human wisdom and greatness. Initiation trains a man to make his consciousness Christ-like or Buddha-like.

Just as an unselfish action on the part of a man can have beneficent consequences for several other individuals, so a successful major initiation must benefit all humanity, for a Master of Wisdom, on attaining Universal Consciousness, attains also Universal Compassion, and from then on becomes a worker for mankind — sometimes publicly like Jesus, but more often secretly and without the recognition of the world.

This is the true message of Easter: mental and spiritual purification for the ordinary man, and initiation for the Great Ones, the Masters of Life. The origin of Easter is ancient, pagan, and deeply mystical.*

*Several passages in the above are taken from *Fundamentals of the Esoteric Philosophy* by G. de Purucker. — I. S.

The Thing to Do

Should something dear from out thy life depart:
 Some long loved thing held more than half divine
 And thought secure within thy secret shrine;
 Should such withdraw, to leave a scourging smart
 And emptiness to crown a sudden start,
 Be thou the hero or the heroine,
 And know that this might not be really thine.
 Seek then for that more native to thy heart.

Not in thine outer life shall that be found;
 Thou hast a nearer source and surer ground.
 The thing that goes, that leaves an aching void,
 Is but a semblance of the Unalloyed.
 Rouse thou thy god within, who lies asleep,
 And hold thine erstwhile trove surpassing cheap.
 — M. G. G.

*Theosophy in the Daily Press - III***Philosophy in Religion****EDITOR OF THE NORWALK HOUR:**

Having been brought up in a liberal Christian church, I am interested in any spiritual movement whether or not it is along orthodox lines, and I have read with interest the several letters by a theosophist which recently appeared in *The Norwalk Hour*. While Theosophy may have some very fine teachings about brotherhood, morals and right ethics, Christianity has also, and has been proclaiming them for centuries while Theosophy is a comparatively new movement. In what way then is Theosophy superior to Christianity, or wherein does it differ? It seems to me that the statement, or implication made by the writer that Christianity is but a rehash of the old pagan religions seems somewhat far-fetched. Jesus said "A new commandment I give unto you."

A LIBERAL CHRISTIAN

Reply by Clifton Meek

THE several questions asked by a "Liberal Christian" are very natural ones, and no doubt are prompted by a spirit of honest inquiry rather than criticism, and I shall endeavor to explain the Theosophical viewpoint to the best of my ability. It is the right of anyone to question, for a healthy skepticism is the necessary prerequisite to faith based upon understanding. Owing to the nature

Outstanding in getting Theosophy into the daily press is Clifton Meek of Norwalk, Connecticut. This is a work which merits wider recognition and which should receive our utmost help. Those who read our own Theosophical periodicals are few compared to the great reading public who can be reached through the daily paper. In this present series are reprinted articles of Clifton Meek which have appeared from time to time during 1941 in *The Norwalk Hour*. Mr. Meek's eminent success should inspire Theosophists throughout the world to emulate him in this endeavor all too little recognised as a means of disseminating the Ancient Wisdom.

of these questions and the explanations involved, I shall attempt only the first one at present. The others will follow later.

1st. Has not Christianity been teaching brotherhood, morals and right ethics for centuries just as Theosophy, a comparatively new movement, is today?

First, permit me to correct a wrong impression which the writer evidently has. Theosophy is not a "new religion." Although the Theosophical Society of modern times had its inception in the year 1875, Theosophy itself is as old as mankind, and has been given to the various races of men in every age under different names and in various languages. The word Theosophy was first used by Ammonius Saccas, one of the Christian Gnostics of the Alexandrian school. The terminology has varied with time, but the teachings have always been the same.

Of course, brotherhood, morals and right ethics are embodied in the Christian teachings, just as they have been in every great world religion, and what would any religion be without them. These teachings are universal and when rightly understood and lived, mold the lives of men in closer harmony with the laws of Universal Nature, for in reality, they are those laws. When man, through whatever of the many forms of selfishness his desires may lead him, sets his will against the harmony of nature, call it God if you wish, he is simply out of step with "the powers that be," and sooner or later a reaction and readjustment is going to take place and he will suffer. Briefly, this is the gist of Karmic Law — action and reaction on the several planes of Nature, physical, intellectual and spiritual. No God punishes him; he punishes himself because of his ignorance or willful violation of the impersonal laws of Mother Nature, whose child he is. Mankind brings suffering upon itself, individually and collectively, because these spiritual laws have not been engraved upon the tablets of his heart, and consequently do not become the ruling factor in his daily living. Too often they are looked upon as mere ideals or lofty conventions of human society devised by man, rather than basic laws of Universal Nature. They are the royal road, and in fact the only road which will eventually lead a disillusioned humanity to peace and happiness, for no one can injure another without injuring himself, for nature is a vast, interdependent

brotherhood. One would think since these teachings have been drummed into the ears of men for centuries that men would begin to have some adumbrations of their significance. Probably at no period of recorded history have they been "kicked around" and trampled underfoot more than at the present moment. Yes, they have been taught, men have mouthed them, but they go right on cutting each other's throats!

I think a more appropriate question would be: Why has religion failed to impress these great moral teachings upon the minds of men?

Europe, steeped in theological Christianity for centuries, is now engulfed in a wave of barbarism that would have put the old 'pagans' to shame. WHY? Obviously, something is wrong somewhere. There is error somewhere in the woodpile of our thinking, and in the light of world conditions today an honest attempt should be made to find the weak spots in a philosophy of life that will not work. Ideas rule the world and the actions of men, and a new order of thinking must be brought about. It should be an impersonal investigation with Truth as the only objective, and no illusions, whatever label they may bear, should be permitted to pack the jury of conscience or obstruct honest inquiry.

Merely preaching brotherhood will do little good. Men must be made to understand WHY, backed by philosophical reasoning and rational thinking instead of dogmas and creeds. You may dogmatically tell a child that "two and two make four" until doomsday, but he will have no real understanding of the problem nor will it become useful, creative knowledge to him until he understands WHY two and two make four. The problem must be analyzed, and he must be shown by the use of symbols and the relative value of numerals. In other words, philosophy is required to bring light and understanding to his mind and intellectual perceptions. And so it is with man and religion. Dogmatism will never become a successful substitute for philosophy and honest intellectual inquiry. Yet we are told of the evils of "rationalism" and how wicked it is to use the intellectual faculties in the matter of religion!

I would define religion as the aspirations of the human heart toward the Divine Ideal. But this alone is not enough for the simple reason that man is also an intellectual being endowed with

Manas, or Mind through which he recognises his self-conscious existence, and by which, when developed to its fullest possibilities, he may acquire a deeper knowledge of his own being and of the universe in which he lives, moves and has his being, and which faith alone will never give him. Religion combined with philosophy gives light to the mind and understanding to the heart.

It is my humble opinion that orthodox religion has failed because its theology is backed by dogmas and creeds rather than sound philosophical thought. I do not say that Christianity has failed, for I do not believe it has ever really been tried. We are today reaping the Karmic results of that misguided and fatal policy which began to take definite form during the early formative centuries of the Christian Era, when the Christian movement divorced itself from PHILOSOPHY and eradicated from its teachings the last vestiges of Neo-Platonic thought known as Christian Gnosticism, the school of religious and philosophical thought that bridged the gap between the downfall of the Mystery Schools and the inception of Christianity as a definite, organized effort.

During this interim of several centuries, what is known as Christian theology began to take form. It is but a misunderstood version of the Gnostic teachings, which themselves were but a faint echo of the Ancient Wisdom, today called Theosophy, the archaic philosophy and mother of religions at whose breast every great world religion has nursed in its infancy. The Gnosis, or knowledge of the structure of the universe and man's relationship thereto, was embodied at least in some degree in the Neo-Platonic teachings from which the early church fathers drew so heavily. They were not only misinterpreted, but every effort was made to destroy all evidence which might connect the new and growing concern with its ancient parent. From the time of the burning of the Alexandrian Library by the fanatical Christian mob, down through the centuries, Philosophy, as a definite science in the orderly arrangement of ideas and facts and their proper relationship to one another, was virtually dead to occidental civilization. Men were taught to believe rather than to think, and theology, often contradictory in its pronouncements, supplanted philosophy and intellectual inquiry as an aid to man's deepest emotions and spiritual aspirations. Brotherhood has been

held as an ideal, something that man was to bring about in some future millennium, rather than the primordial law of Universal Nature upon which all spiritual unity depends.

The result is that men simply have not understood the real meaning and significance of the term, and consequently have not lived accordingly.

This Month's Review Article

Toward a Philosophy of Religion*

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

THIS book is yet another instance of the direction in which we are moving today: that of seeking some synthesis of the scattered elements of thought, of seeking a unity that shall have a practical value not to be found in the bewildering diversity. Cyclic flow brings alternating trends from unity to diversity, and back from diversity to unity. An age of simple faith in the unity of life is followed by an age of analysis and dissection; which proceeds until men in despair seek again in unity for that living fire which they have sought in vain among the sundered parts. The reuniting of the scattered limbs of Dionysus or Padmapâni is the emblem, applying not to any particular epoch, but to epochs that continually recur in the drama of humanity. But it is not a mere welding process that can mold the fragments into a whole; it is not a new unity, but the old original unity that we must find. For the whole is ever prior to the parts.

Professor Bradshaw, being called on to give lectures on 'What it means to be a Christian,' and not wishing to be hackneyed, decided

**Philosophical Foundations of Faith: a Contribution toward a Philosophy of Religion.* By Marion John Bradshaw. Columbia University Press. 1941. \$2.50.

to embark on an historical survey of what the great European philosophers had to say on the question; and he selects Descartes, Hobbes, Locke, Pascal, Spinoza, and Leibniz. He considers that historical study may be worth more than speculation, for acquainting us with the philosophical foundations of religion. This will be welcome to those of us who may think that undue stress is often given to things because they are modern and up-to-date. It is true that the secluded scholar who lives wholly in the past is to be disparaged as being out of touch with the living world; but on the other hand he who seeks to dis sever the present time from the times that gave it birth is equally at fault. To quote Professor Bradshaw:

We discover the changing form of enduring questions; that men of old did work on such solid problems; that our present compromises are but other answers in a series of solutions. We are forced to talk less about the thinker's 'cold reason.'

And again:

The time-born sense of our superior wisdom must be laid away.

In his first chapter he gives a general survey. Both religion and philosophy, whenever viewed as rivals or alternatives, are seen to be insufficient: philosophy becomes what it was for Paul, a 'vain deceit,' religion becomes authoritarian, dogmatic. Philosophy may deceive when men no longer walk by faith. "It is clear that religion furnishes experience and insight of which a truly respectable philosophy must take account." It is interesting to note to what opposite conclusions the same body of evidence may lead different inquirers, according to the case which they wish to support. The innumerable local and special vagaries in Christian belief and doctrine, which seem to justify a skeptic in rejecting Christianity, are here found to be but superficial growths upon 'several persistent characteristics which distinguish an authentic Christianity.' Christianity is not an elaborate other-world system of escape, but it makes genuine individual and social values available to men; it is marked by a sense of the historic, of the cosmic. Descartes is denominated the Great Dualist. He recognises equally the validity of transcendent knowledge and reasoned knowledge, but without achieving a synthesis or unitary conception, which was to come later with Spinoza, Leibniz, and

others. The terms 'sceptic' and 'idealist' will not apply (thinks Professor Bradshaw), as being too loose in meaning, unless we give them a meaning *ad hoc*. Descartes sees that the existence of transcendent Being is 'given' in the necessary assumptions which every philosopher, however skeptical or materialistic, is obliged to make at the outset of his inquiry; and that such assumptions cannot be proved or deduced by any logical process. The philosopher must believe, but cannot prove, his own existence, and hence the existence of infinite Being as embracing finite Beings. *The Secret Doctrine*, it will be remembered, champions Spinoza and Leibniz as against Descartes, because the two former came nearer to the ancient teachings in emphasizing the fundamental Unity of which Descartes's two absolutes are twin aspects. Yet Descartes must be given due credit as a pioneer in the liberation of the mind from enthrallment to authoritarianism, and in recognising the claims of reason. Thus he was not a rationalist in the more modern sense, for he held that a *merely* rationalistic basis for religion was not enough: its roots lie deeper than the reasoning intellect.

Spinoza is called by the author the Great Rationalist, using the word in an older sense, as meaning one who insists that religious truth is within the grasp of the understanding and receives its sanction thereby. He calls attention to the fact that scarcely anyone has excited more opposite opinions concerning himself than Spinoza: his faith was so broad and inclusive that he was bound to offend all narrow and partial opinions. Yet he seems to have won the admiration of a large and motley assortment of great men; and this evidently from the fineness of his character, which could not fail to be recognised by anyone of sufficiently fine character to be able to sympathize, whatever the professed belief of that person might be. He may surely be called a Theosophist, and now that we are far enough removed from the times when he set by the ears so many entrenched opinions, we can better appreciate his qualities both as man and philosopher.

Leibniz is called the Great Individualist, the term being used in its philosophic sense and not in the later sense of one who believes in feathering his own nest. For Leibniz's cardinal doctrine is *individuation*, the doctrine that the world consists of monads, or inde-

pendent, self-actuated beings, which nevertheless in their totality constitute a unity. He rejects that dualism which sees science as concerned exclusively with physical sequences, and philosophy as concerned solely with final causes. He holds that both physical and final causes exist and are effectual everywhere.

This point is of importance to students of Theosophy, especially when the relation of Theosophy to modern science is their topic. It is harder to rid our minds of the bias derived from religious dogmatism, than we think. There still remains the tendency to imagine two separate universes, a scientific one and a supernatural one. We assume that modern science has a complete explanation of the physical universe, and that there is a universe beyond it, which is not amenable to scientific explanation, but is governed by 'occult' laws. Where the scientific explanation seems to fail, 'elementals' are introduced; the precise point at which these powers come into play being left uncertain. Yet Theosophy teaches that living beings operate everywhere; and the word 'elemental' should be understood as including those lesser intelligences and wills without which even the commonest physical and chemical actions could not take place.

The necessity for such agents is tacitly conceded by science, in its use of vague terms such as 'affinity,' 'attraction,' and the like, which merely denote results, not causes.

But it is his attitude to religion that we are here concerned with. While some have dubbed him irreligious, yet, as Professor Bradshaw says, the very essence of his philosophy is the harmony between reason and religion; and the quotation heading this chapter runs:

One of the best uses of true philosophy, and particularly of physics, is to nourish piety and lead us to God.

Passages quoted with regard to his attitude to Christian churches, especially the Roman Catholic, and which have sometimes been adduced as showing a vacillating and time-serving position, seem however to reflect his desire to find a basis of agreement between himself and authorized religion. He took some part in a contemporary movement towards reconciliation between the Roman Catholic Church and the Protestant Churches; and sought to show that

the essence of religion consisted in points wherein both were in full agreement.

In his concluding summary the author notes that all these philosophers lived in times of strife; that none of them were married, none of them professors. In illustrating this last point, he gives the following quotation from Hobbes:

If I had read as much as other men, I would have been as ignorant as they.

He points out that, for clear comprehension, the sphere of our investigation must be restricted; the attempt to universalize leads to vagueness. This marks the distinction between theoretical and applied knowledge, and may justify advocates of a particular religion from eschewing the search for a unity which, if won, would but prove barren so far as achievement is concerned. A quotation from Paul, given here, is appropriate:

Now concerning spiritual gifts, I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. — *1 Cor.*, xii

Finally it is remarked that all these philosophers refused to surrender the rights of reason in religion; and this gives the keynote of the book. A very worth-while study, not merely for those interested in the theme, but also for Professor Bradshaw's most learned and able analysis of the systems of the several philosophers.



Strong deeds, immortal as the stars above
 May crown with fame august the hero-soul;
 And yet the sacrifice of humblest love
 Shall lift the whole world nearer to its goal.
 — L. L. W.

Was it simply blind fate or was it
 Karman? A weird tale of the
 bleak north of England.

Secret of the Boxwood Cabinet

C. J. Ryan and L. L. Wright

IV

THE Parson spared a sympathetic glance for Gillian's distress. Nevertheless he went on relentlessly, painting his picture of that crowded rural courtroom — the audience of bluff farmers and open-mouthed yokels, the sinister figure of the burly, witch-baiting justice, the black-hearted accuser. And over against them all, the fiery mien and erect figure of their undaunted victim. For the record makes it clear that she showed at no time any sign of flinching. And at that moment the old woman must have felt herself the agent of Divine justice.

"'Before the Almighty Father,' she broke out suddenly in a ringing voice, 'I am no witch. And you shall all now hear how God in His infinite mercy hath granted me a vision of hidden things to come.' Her piercing dark eyes stared fixedly into the future. . . . 'I see! . . . I see! . . . Be not misled. God is not mocked.'

"She turned then to arraign her accuser.

"'Jonathan Tennant, thou scornful man, who workest injustice against the innocent, this day hast thou made a covenant with Death. Thou hast of thine own will unloosed thine own dark fate. . . . I see a mysterious scourge that falleth upon thee, even unto the seventh generation. For remember, the Lord is terrible in His righteous anger, and what ye have sown that shall ye surely reap.'

"Jonathan could restrain his rage no longer. 'Wouldst dare curse me, foul witch?' he snarled at her.

"Goody Prior returned him look for intrepid look. 'It is not I that curse thee,' she fiercely returned. 'I declare only what the wickedness of thine own heart and thine own evil greed have drawn from the outer darkness upon thy black soul. Grisly are the shadows already creeping upon thee. . . .' Her voice suddenly changed. It sank, became hollow and ghostly.

"I see thee, Jonathan Tennant, as an earth-bound soul, returning again and yet again in each generation down the long remorseless years. For thus hath the Divine vengeance decreed: Only by coming back thyself to meet the dark Force thou hast summoned by this thy conspiracy against the innocent — only so shalt thou learn thy lesson. Yea, even because thou shalt in the end long have forgotten this day's transgression, for that very reason shalt thou come to realize the misery of what seems to be undeserved suffering.'

"Silence again, as for the moment she gazed with piercing intensity at Jonathan, who at last began to cower beneath those implacable eyes. Seeing which her look softened. Her voice changed once more, became surprisingly gentle and brooding, as she went on: 'Even so, Jonathan Tennant, there is hope. Aye, verily there is hope in final restitution even for such as thou. Harken, then, and listen well. . . .

"In the end, and when suffering shall have changed thy character so that thou mayest see and understand, all will be made clear to thee. At that time it shall happen that the eldest son of thy house be joined in holy wedlock with the last flower of my own line. So shall the wrong be righted. Then the scourge will lift and thou mayest pass to thy rest. The malignant Evil thou hast this day called from out the secret chambers of darkness shall fade into the night whence it came. A new dawn shall arise. And thy soul, having paid to the uttermost farthing, shall be at peace.'

"She stood for a moment in a kind of tranced silence, and then she uttered her last fateful words: 'Thus do some ignorant souls, greedy only for the things of this world, pass here below the purgatory for their evil deeds.'

Amazingly then, as if the divine afflatus had gone out of her, she seemed to collapse, drooping in a haggard and sunken apathy. Even under the last barbarities of her ordeal, a description of which I will spare you, she never spoke again."

The Parson fell silent. And once more I heard the wind, rising to a demoniac howl as the equinoctial storm increased in violence. And now at last Gilly raised her face from my shoulder. She was very pale as she gazed with haunted eyes into the ruddy heart of the fire.

I felt that somehow the black spell must be broken, so I spoke in a reasoning tone to the Parson. "Isn't it strange," I said, "linking up Will's dying words with the old woman's prophecy. . . what do you think about it all, Parson Maynard?"

But he would not answer me. "Gillian," he said, speaking with his habitual brisk decision, "I hear Mistress Abigail stirring above. Go you

up to her. And be careful to bring with you no faintest touch of the horrors we have been discussing here. All those dark doings are over. They belong to an already buried past. Do you understand, my child?"

His tone compelled her to raise her eyes to his. So for a long moment they gazed at one another. Then her face cleared magically. Into her bright blue eyes returned the sunshine and sanity of her nature. The flush of rosy color I so loved rose in a tide like the sunrise and swept the wan horrors of the night out of her mind and heart. She turned with sweet impulsiveness to me.

"Let's go up to her together, Frank, shall we? Then she will see that we will always be there to take care of her."

After a night of blasting storm I awoke from the heavy slumber of emotional exhaustion to a sunrise of splendor. I lay there in my chamber, which overlooked the hills rolling away to eastward, and watched the breaking up of the magnificent panorama in the sky. Fantastic cloud masses, banked in sullen purple and orange against the sun's rising, melted away. And the conquering sun surged upward to sail out upon a sky of cloudless serenity.

I recalled the promise of old Goody Prior — "a new dawn shall arise." I knew then with perfect surety that in Will's sorrowful and tragic death the scourge had somehow been lifted. I did not try to account for this. I only knew that it was true.

The name of Goody Prior sent my thoughts back into what I could recall of local and family history. And suddenly there popped into my mind some strange remarks made by my great grandfather — remarks which had always remained as an indistinct question mark in my mind. They had long been pushed back into forgetfulness but just in that moment they unexpectedly returned.

Great Grandad was a very ancient man when I was still a little shaver. Sitting in the chimney-corner in the houseplace he used to mumble vaguely to himself out of the ramblings of a clouded mind. He was devotedly attached to me and I used often to sit on a stool looking after him when there were no others about. One bitterly cold afternoon just after Christmas I was contentedly listening to what old Grandad was trying to tell me about an even colder winter he recalled when he was an active man.

"Aye," he jerked out suddenly with unwonted energy, "that were the year Phineus Prior, the son of Martha, came home amongst us. He brought with him his London wife and their infant son. That were the

very year too that he tried to steal the forty-acre tract away from us. But he didn't get it, not he." His thoughts wandered for a moment, and then he picked up the thread again. "I mind too that were the signal for new outbreaks of the devil that do curse our family. It were soon afterward that my first born son died of a queer kind of a stroke, the same queerness that came over my father before he passed out so sudden and strange. I ain't never understood all they things rightly, — no, never, never. . . ." His voice died out then in vague mumblings with many nods of his feeble old head.

It was probably the fact that I had never heard the old man speak at such length or so coherently before, as well as the startling reference to "a devil that do curse our family" that fixed the words deep in my mind. But childlike I soon forgot them nor had I ever mentioned them to anyone. So that even in the moil of disaster which had just passed over us they remained still submerged.

Now, in the quiet of dawn and sober meditation upon all that had happened and its strange explanation, the old man's face rose sharply before me. I could hear like a thin echo his ancient toneless voice as it called up the dark enigma of the past.

The final scene in my strange vision was of a happier time. It gave me a last brief glimpse into the rich old orchard of Valley Grange. That was a wonderful spring for appleblossoms. Such drifts of them they hid the sky and showered down in rosy snow at every idle movement of the breeze.

There were three of us sitting there in the orchard at contented ease watching the fourth of our party. This was a newcomer whose ambitious stagger upon fat irresponsible legs was holding my mother in delighted suspense. Gilly and I exchanged a glance of tender amusement interrupted by a gurgle of surprise as our first born sat down unexpectedly and broke into a chuckling laugh against himself.

"Never mind. You'll soon get those stout Tennant legs under control, me lad," I encouraged him as I set him upon his feet again.

My mother snatched him up and hugged him. "Praise be, this Willy-boy has but little of the Tennant in him that I can see. He's the living image of our Gillian." She spoke with deep satisfaction, gazing at our chubby blue-eyed son with such a depth of love as only grandmothers know.

(The End)

Books: Reviews and Comments

The views expressed or statements made by the reviewers of books in this Section are the reviewers' own, and neither the Editor nor the Editorial Staff is responsible for these.

Poems of Peace and War. BY CHRISTMAS HUMPHREYS. London. The Faval Press, 1941. 53 pp. Pr. 4/6.

EVERY man's mind is a caravan of images, but few of us are sufficiently articulate to translate these into intelligible verse for the entertainment or the inspiration of our fellows. Yet out of all the moving train of them, there must always be some worthy fixing and framing in words, and the brief poetic form is one of the best for this.

In this small clutch of poems — 36 in all — this is done so happily and well, that the images spring into warm life as we read, and there is a keen, exhilarating pleasure in our reading.

Mr. Humphreys is already known and loved among Theosophists and countless others for his work as President of the Buddhist Lodge (London) and as a foremost writer on Oriental philosophy. Here we see him in another light, fulfilling his "Right Livelihood" in the legal profession and jotting down these lines "in the intervals of courts and on the journeys between courts," as he says in his Preface. They are actually a testimony to the breadth and gentleness of the Buddhistic philosophy, which produces nothing grotesque, distorted, or extreme. While not pretending to be great verse, they are on a far different plane from so much that is produced in the name of poetry today. Wholesome, joyous, and strong; sound, restrained, masculine: there you have in a few words the secret of the book's undeniable charm. Its spontaneous language is like the framing of our own thoughts. The heathery hills, the sunlit shores, the wood where the shy maidens come to bathe, are all seen through happy human eyes — his and ours. In other poems he

reveals the strong heart of a nation: to sing it is to nourish it, make it aware of itself, make real its ideals. He is drawing upon the resources of his own heart to sustain himself and others in extremity.

Again we can indulge in a chuckle of "elfin laughter" a time or two; as when the idealistic soul "weary of this clay-besotted world," seeks to leap starward like the skyrocket, and leave it all behind once and for all, only to find that

'Tis folly, for no vision comes to birth
Save where the rocket redescends, on earth;

or at the altercations of the Mystic and the Monk; or again at the discomfiture of the poet seeking for ponderous words to celebrate the last red rose, when a breeze lightly scatters its petals, and its little soul breathes a sigh of gratitude in its heaven, for the blessing of *silence!* In other poems there is a graver philosophy which analyses and banishes fear, which visions the nations of the earth in their travail and dares to voice a future hope:

I sing of life — of love with vision blending,
Of faith that sees the severed parts made whole.
The heart that knows no ill
But moves with shining will
Aflame with life, toward the goal.

So this small book, in few pages and few words, packs away some very real riches of Beauty and Wisdom for us to draw upon at will, and we are grateful for it. — MADELINE CLARK

Grey Eminence: a Study in Religion and Politics. By Aldous Huxley. Harpers, 1941. \$3.50.

THE author of this work has won so well merited a reputation that it would be superfluous to descant upon that topic here; and it will suffice to say that *Grey Eminence* must have entailed a vast amount of research, that it is written with the author's usual practised facility of literary expression, and that it affords one more instance of his remarkable versatility.

It is a full-length biography of Father Joseph, the mysterious collaborator and adviser of Richelieu; and this necessarily involves a history of French and European politics during the period con-

cerned which will prove of absorbing interest to all who are fond of history when presented in a form so attractive and readable.

That Father Joseph was a most unusually endowed man is made abundantly clear. He was a Capuchin friar, in whom the religious temperament was inherent in the highest degree. He was also a consummate politician and diplomatist, with charming and seductive manners. And, as if all this were not enough, he was a busy scholar and author. His monastic vows compelled him to perform his continual long journeys over Europe on his bare feet; and we read that on a particular occasion he set himself to accomplish each day thirty miles of travel, three hours of meditation, and the composition of three hundred Latin hexameters of an endless epic poem which he was constructing. Such were the marvelous energies of the man.

He was a practising mystic; and we are shown that there existed in Europe at that time a school of such mystics, some of whose names and stories are here given. They sought the mystic union, and Father Joseph spent unwearied hours in the unremitting effort to purge himself of every slightest shade of personal motive, even the most subtle, in order to make himself the perfect vehicle of something which he calls 'God.' Mr. Huxley here goes at some length into the question of Yoga and emancipation, as treated in Oriental systems as well as in schools of European mysticism.

The great problem discussed in this book is why so apparently holy and devoted a man could nevertheless, by his very holiness and devotion, have been a major factor in bringing upon Europe a long chain of catastrophes. For it is shown that to Richelieu and Father Joseph we must attribute the Thirty Years War, which arrested the normal development of central Europe, and led, by a chain of cause and effect, to calamities which we were still reaping in 1914. The author is aware of the way in which the most conscientious men can fool themselves, and how subconscious workings of the mind can transmute personal ambitions and desires into a semblance of the divine mandate. He is fond of quoting Richelieu's characterization of the Friar as a compound of 'Ezeikiely' and 'Tenebroso-Cavernoso'; in other words Joseph was alternately the inspired prophet and wily politician, using each of these qualities as weapons, according as the occasion demanded. He describes how

the Friar argues himself into such positions as that, *because* politics is dirty work, *therefore* he must engage in them, because it involves a personal sacrifice to the will of God. It is his duty to sacrifice even his conscientious scruples. This will doubtless account for much, but there is more, which we think Mr. Huxley has not sufficiently realized. For the author speaks as though the mystical practices indulged in result always in an attainment of reality, a perfect enlightenment and self-identification with the Supreme. But a more intimate student of these subjects knows how very obscure and perilous is the path on which a disciple sets his feet, and how difficult it is for him to keep on the safe road amid so great a variety of possible wrong roads. One who surrenders his private will so as to make himself an instrument of some unknown power, may easily (quite likely, in fact) become the instrument of a power of the most malign description, which he mistakes for God or for the Supreme, because he has not had either the training or the guidance which might enable him to discriminate. And Father Joseph's life was eminently unhealthy and perverted. He is a rigorous ascetic, continually occupied in means for torturing the body and the mind. He dwells constantly on the image of a martyred Savior. He violently suppresses natural human instincts which would have led him out of his morbid path. What was the Power to which he so deliberately laid himself open?

The philosophy of history offers us a wide variety of theories. The materialistic one shows us a stream running by its own momentum, but destined to reach ever lower and lower levels; and then what becomes of 'progress'? Any evolution calls for the continual entry of energies, whether from within or from without. It is the few great men who mold history, stamping their influence on the ages that succeed. But whence the inspiration of these leaders? We see the stage and the actors, but what goes on behind the scenes? To those who believe that, besides benign powers making for good, there are also malign influences, continually counterworking them, this narrative will provide ample illustration of their thesis. Had Father Joseph converted himself into an agent for the dark forces? What was this will of God that he was so blindly following? Both Richelieu and he were working, or believed themselves to be

working, for two main ideas: the establishment of absolutism, and the supremacy of France in that absolutism. A wave of absolutism was striving to engulf Europe at that time, wherein State and Church were partners (for the time being, until one might be strong enough to swallow the other). In England was Charles I, with his Catholic Queen and his Laud and Strafford; but the people, under their leaders proved too strong, and the king was a fool. In France, after Richelieu and Joseph had gone, the Fronde had a good chance, but missed it, because its components were party men first and Frenchmen afterwards only.

What a lesson for our own times we may draw from this book! To guard well the message of truth, that it be not perverted to an instrument of destruction.

— H. T. EDGE



IN MEMORIAM: Gertrude Urquhart

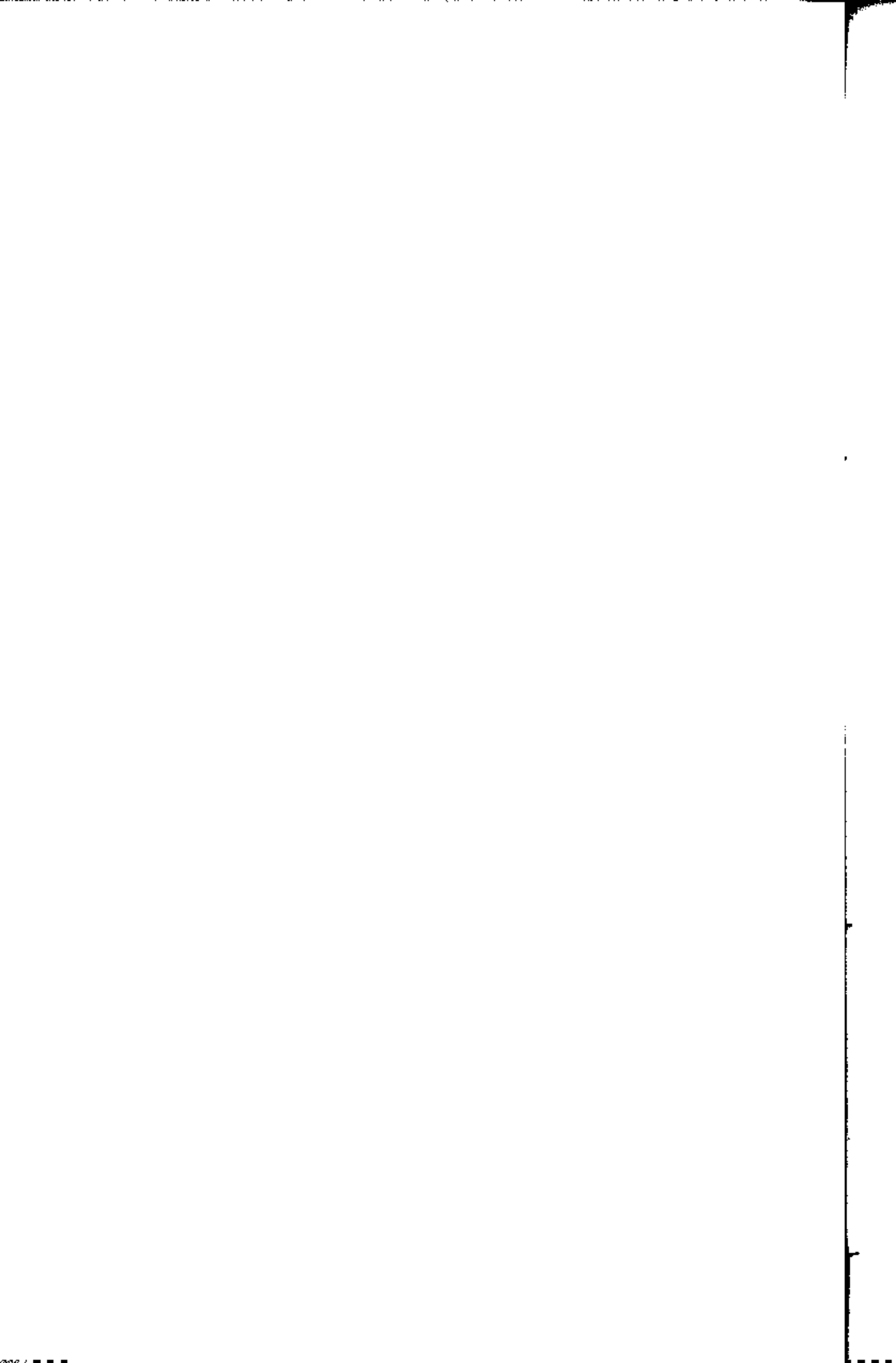
WE learn with deep regret of the passing last December, after an illness of several months, of Mrs. Gertrude Urquhart, who was the wife of the President of the Welsh Section of the Theosophical Society. She became a member of the Society in November, 1935, and was active in Lotus-Circle work among the children and a constant and faithful support to her husband in his duties as President of the Section.

Friends and fellow-members all over the world send to Mr. Alex Urquhart and his children and family deep sympathy in their great loss.

But for the soul who has gone Home, let us remember, as said by the Master K. H. in *The Mahatma Letters*, that "no pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness." And as H. P. Blavatsky says in *The Key to Theosophy*: "Death comes to our spiritual selves ever as a deliverer and friend."

— W. E. S.





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THE REAL WORK OF THE T. S.

THE Theosophist is often asked what practical good the Theosophical Society is doing in and for the world, and the answer is simple enough and direct to the point of the question. We work with ideas, and we try to show men that there is nothing more practical, stronger and more forceful than an idea. Ideas shake civilizations and overthrow them. Look what has happened in the past. What brought such changes about? Ideas. The ideas living in the minds of a few men — seeing ill or seeing good, is quite beside the point I am discussing. It is the ideas that I wish to stress, not who voiced them, or the consequences flowing from their enunciation to the world. The important thing is that ideas good or bad have tremendous power. And because these ideas and ideals were different from what was commonly accepted, they met at first with contempt and derision, later with study, and finally with acceptance; and structures toppled and there was much dust, and other structures rose and endured for centuries.

Show me something more practical than an idea. If ideas overthrow civilizations, they also build them up. The whole work of the Theosophical Society is to fill the minds and hearts of men with ideals of grandeur, inspiring them to ever nobler, more unselfish, and

altruistic objectives; to give men and women thoughts that they can live and die by. Show me something more practical than this. This is our main work. True, we give from our slender means what we can and may when the calls come; but this is the least.

What ails the world today? Is it lack of riches? No. Is it lack of thought and good-will? The hearts of men vibrate with agony and pain at everything that goes on everywhere. But men and women are blind, they have no ideal, no solid, central spiritual idea around which men may collect. Religion has lost its grip on Western men. Science has become suspect even in the minds of its foremost proponents, so that they themselves are questioning whether their scientific discoveries are good for the ethical stability of the human race, giving to men power to control their present evil passions and thoughts. Philosophy is today little short of a caricature and mimic of far older and truly grand philosophical systems known however to relatively few in the Occident.

What the world needs today is grand humanitarian ideals that they can believe in and follow in trust, ideals of a constructive character: something to give men hope, and a conviction that this world is run morally, i. e. morally inspired by the spiritual powers of nature, and is not a mere accident, originating in some far off time in cosmic space when by chance a nebula began spinning in empty space and finally after many aeons brought us forth, creatures of a day, finally to draw up our legs in bed and die into nothingness.

For fifty or sixty years Occidental science has been teaching us that men are but a higher kind of beast, soulless, irresponsible, answerable to none: a teaching flying in the face of every voice of Nature, of every being around us. For everywhere we see law and order and cause and effect, and that if you do certain things you will reap the penalty, or win the guerdon, the reward. These are facts. The others are evil dreams or devachanic illusions.

What, then, can we do? Teach men that this universe is essentially and fundamentally governed and controlled by irrefutable law and destiny, ethical, moral in its essence; and that it is not simply a crazy phantasmagoria, a *danse macabre*, without sense or purpose or reason. That is what too many tens of millions think in the Occident today, that is what they think they believe.

Self-interest has become their sole guide in life. Result? Each man for himself, and the Devil take the weakest. There is where the trouble lies: false teachings, false convictions, stupidity, and the pathetic picture of noble human beings run away with by ideas and ideals indeed — but of what category? The pathos of it all is that men fail to discern in nature and in themselves nature's own categorical moral imperative, in which indeed most men no longer believe. Thus they fail to find the road to everlasting happiness and peace and wisdom and unselfish love.

The greatest men in the world are they who have seen beyond the clouds, seen the stars of spiritual destiny and followed them. In other words they have followed that divine inner peace which all men vaguely sense, but which when recognised and followed gives us wisdom and knowledge and power to labor mightily for the common good of all men. But our civilization as a whole has lost that religious instinct of unity with inner guidance; it has lost belief in its science which has miseducated it; it has no philosophy;

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it is unguided, blinded, almost helpless, and yet it is pathetically crying and asking the cause like a child in the night, crying helplessly — an appeal to the powers that be. There is the picture.

The main work of the Theosophical Society seems to me to be the restoring to man of the self-conscious realization of his spiritual intuitions and of the belief in the innate morality welling through Nature's heart and recognisable when our own eyes, through the same moral urge, open to recognise it in others and everywhere. This is the main reason of its founding; this is the main reason why the Masters sent their first Envoy, H. P. Blavatsky: to restore to men the archaic heritage of the philosophy of life which is at once a religion and a science, which is founded on the spiritual heart of Almighty Mother Nature herself and on no man's say-so; which is provable by examination into Nature's secret places.

It is our work to change men's hearts by changing their thoughts; give them ideas and ideals for them to follow and live up to. And to work with malice towards none, with a yearning to do justice to all, even to those with whom we most disagree. The Theosophist will be successful just in so far as he can implant in the hearts of others who may see him and hear him the thoughts and ideas and ideals which he himself has sought and found and is blessed with. Little by little the thoughts of men will change, until a time will come when these Theosophic ideas will sweep like wild-fire through the hearts and minds of men everywhere, permeating both mind and conscience, thus furnishing a strong, a mighty, guide to all. The world will then be changed because men will begin to think new thoughts, see new ideas, realize their truth and immense import and value, and instinctively will follow them; and they will understand then that self-interest is the worst policy possible to follow, because the man who works for his fellows works likewise for the best for himself and wins friends everywhere. The man whose honor is unstained and whose heart beats with love for his fellows: he is the man who will be looked to for counsel, for all will instinctively feel the inner guidance that such a man follows, and will themselves seek the light that directs him.

If ideas can overthrow and work havoc, it is by this fact evident that ideas of another type can build and unite and save.

— G. DE P.

The Science of Environment

W. Y. EVANS-WENTZ

OVER the plains of Hindustan, as over the Himalayas and their differentiated provinces of Sikkim, Bhutan, Nepal and Tibet, dwells the brooding presence of an ineffable greatness. During the course of millenniums the purifying thoughts of unnumbered generations of *Rishis* and *Yogins* have been poured out there until today these regions of the world are really holy, their rivers sacred, their trees and plants, their soil and rocks, and the very atmosphere enveloping them emanate a hidden glory; and he who can harmonize himself with this glory becomes transfigured.

All holy places, in varying degrees, have been made holy by that same occult power of mind to change the psychic character of the atom of matter; they are the ripened fruit of spirituality, the proof of thought's all-conquering and all-transforming supremacy. Thus, in every center of holiness the seer beholds in manifestation the magic of the Divine *Śakti*, which, when it shall have invaded and possessed every locality, will literally have made of this material plane of existence a terrestrial paradise. If through Ignorance man has lost Paradise, through Wisdom man can regain Paradise.

Indescribably, invisibly, immanent and transcendent beauty and peace sanctify every place of pilgrimage. As pure water cleanses the body so do places of sanctity cleanse the heart.

Wherever his own pilgrimages have led him, over continents and oceans, the writer has experienced this of which he bears witness. On the wondrous mountain trails of Kashmir, through meadows of Alpine blossoms, along the awesome shores of the glacier-fed Lake of the World-Serpent, over snow-fields and glaciers, to the Cave of Amarnâth, 13,000 feet above sea-level, wherein Nature makes symbolically manifest the Destroyer *Śiva* as a lingam of immaculate ice, he has felt the ecstatic joy there attained by the pilgrim. At Puri, on the Bay of Bengal, where stands the Temple of Jagannâth, "Lord of the World," at Kedarnâth, as at Badrinâth, amid the ever-

lasting snows whence issues Earth's holiest river, the Ganges, at the holy of holies of the *Avatâra* Râma at Rameśwaram, at the shrine of the Virgin Goddess on Cape Cormorin, at Benares, the *Anâhata Chakra*, or Heart Center*, at Sarnath, where the Buddha set in motion the Wheel of the *Dharma*, and at many a lesser goal of pilgrimage in Humanity's Holy Land, India, he has been vouchsafed the heart-cleansing.

Once the magical control of mind over matter has been successfully accomplished, the place so favored is, like radium, radio-active for ages afterward. Even now a spiritual essence enhaloes every crumbling fane of a long lost culture. It is present at Stonehenge and Avebury in England. It pulsates amid the Alignments of Carnac, in Brittany, as a direct inheritance from pre-historic days when Carnac was a far-famed place of pilgrimage for the Druid-led Gauls of Western Europe and perhaps of all of the Mediterranean basin. It lives in the ruined site of the Great Mysteries of Eleusis, in the deserted mountain-shadowed vale of the silent Delphic Oracle, and in Abydos and the other mighty temples on the Nile. Powerfully it radiates from the Black Stone in Mecca, whither there are sent daily and focussed the highest thoughts of the faithful millions of the whole of Islam. It is active in the Cathedral of Canterbury, in St. Peter's in Rome, as in St. Paul's, built upon the site of the ancient temple to the British god Lud, in London. It blesses the pilgrim in Jerusalem, in Bôdh-Gayâ, on Mt. Fujiyama in Japan, on St. Patrick's Holy Mountain in Ireland, or on Adam's Peak in Ceylon. It belongs to no race and to no religion.

One who is able to feel environment knows that there are places not only of positive holiness, but places of positive evil also. And

*In this article, emphasis is placed upon the intimate relationship between thought and environment rather than upon the existence of sacred spots on the Earth which may be said to be naturally sacred and more or less immune to man's shaping. Delphi was regarded by the ancient Greeks as such a naturally sacred spot, as Carnac, in Brittany, probably was by the builders of the Alignments, and as Benares, better known as Kâshî, is today by Hindus. Brahmanical Scriptures enumerate seven places of pilgrimage in India which confer *Moksha*, or liberation from rebirth, and these are correlated with the seven occult centers, or *chakras*, of the human organism.

each site of an ancient as of a modern city is enveloped in its own mind-woven aura of accumulated thought-forms. So, too, are the world's battlefields, where hatred and worldly ambition have had fruition, where the blood and flesh and bones of incalculable multitudes throughout the ages have mouldered into dust. The seeds of ancient sowings of good and evil ever await a chance to grow. In the same manner will the sowings of this generation seek their own reproduction.

Oxford is Oxford, Paris is Paris, or Harvard is Harvard; and no school or college or famous seat of learning is or can become quite like any other because of the distinctive thought-forms bequeathed to it by its own teachers and students, day by day, year by year, century by century. Likewise, every household, though it be of the simplest Mexican peasant or Congo native, accumulates its own psychic character from the thoughts of those who dwell within it. Nor is this power of shaping environment man's prerogative alone; every thinking thing, visible and invisible, god or man or sub-human creature, or inhabitant of what the Rev. Mr. Kirk, the fairy-seer, called the Secret Commonwealth, exercises it.

No true practitioner of yoga in India or Tibet will go into residence anywhere until the place has been exorcised. One who is about to undergo yogic penance or to enter upon a fixed period of solitary meditation is directed by the *guru* to prepare, or shape, by mental processes, the environment chosen, be it that of a remote mountain cave or that of a monastic cell. In the Orient, psychic prophylaxis is considered to be far more essential than sewers and bath-tubs; and the failure of the occidental to purify and fashion environment is advanced as evidence of the inefficiency of his own peculiar form of education, which is, unfortunately, confined almost wholly to the realm of external appearances.

The Wise Ones who bequeathed to us the *Maitri Upanishad* knew well the power of mind over environment; they knew, too, that as the sowing is so shall the harvest be for the individual, for the nation, for the human race. Their words of warning, which long ago should have been written in letters of gold over the portals of all the fanes and schools and homes of men, were these:

*"Nought else the whole world is than one's own thought.
With effort one should therefore cleanse the thought,
For what one thinketh that doth one become.
And this is the eternal mystery."*

If, then, consciousness, or mind, be, as the Great Teachers tell us, the one ever-enduring reality, and the architect of environments, of worlds, of universes, immeasurable and marvelous knowledge awaits men of science of the future when they turn to the study of environment in relation to mental activity. Every thought of man and of all thinking things has left its record in the secret archives of time; and through the doors of the womb there will come occidental scientists who will interpret the mind-moulded symbols, and, thereby, make unparalleled advance towards the mystery of being itself.

We await the awakening of all the races, of all the nations from the aeon-long sleep of Slothfulness and of Ignorance. We await the era of right education, when humanity will re-think and re-make their world, when all places on the planet Earth, all the hills and mountains, all the rivers and lakes and seas, all the temples, all the cities, all the abodes will be holy, and divine at-one-ment will have been realized by man. Then only will there be fulfilled the prophetic vision of the poet wherein he beheld

*"the battle-flags were jur'd
In the Parliament of man, the Federation of the world."*

What Is Karma?

Karma is the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law which adjusts wisely, intelligently and equitably each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable.

—H. P. Blavatsky: *The Key to Theosophy*, p. 201

This Month's Review Article

Gerald Heard and Humanity's Crisis

HELEN SAVAGE

IT is not given to all of us to be rationalizers of the complexities of life. Some of us are content if we can ravel the tangle just enough to follow our own little immediate pattern. There are those, indeed, who embrace the world with faith and love, but often they do not try to explain the world. Yet today, so startling are the events that are happening, so obvious is it getting to be that everything that is happening concerns us all, that we are compelled to revise our faiths and examine our complacencies, and in doing so, to try to understand. Life itself is going to force us to think.

Naturally there are hosts of books coming out which venture an interpretation. Most of these are concerned with political issues, and comment on such would find no place in a Theosophical magazine. But a few outstanding thinkers are daring to probe deeper than the political level, and as they come nearer to the causes of our trouble, the nearer do they approach the solution as well. To those who are acquainted with Gerald Heard's *Pain, Sex and Time* and other works, it will be no surprise to learn that *Man The Master*, his latest book,* is another valuable contribution to the 'literature of interpretation' as we might call it. There are many levels of analysis; the one on which he writes with skill and profundity is the psychological.

The title, *Man The Master*, is not so much an assertion as a promise-with-an-if — an if that follows right through to the very last page. For Man is only master in the sense that within him — not outside him — lies the power to bring about a change. No change in our economics or politics will effect an alteration. These are symptoms not causes. The change must be a growth in con-

**Man The Master*. Harper & Brothers, Publishers, New York and London, 1941. 334 pages. Price \$2.50.

sciousness; but how this is to come about is never quite answered throughout the book.

The author recognises a spiral progression in evolution. He believes that the early state of pre-individualism that we once enjoyed, during which we lived in the consciousness of the group to a large extent, will reappear again as a higher, a more complete type of self-consciousness, each unit highly individualized yet each seeing himself in his fellows. The first and crudest result of this will be a recognition once again of "that inherent sanction that rules even in Nature: you shall not attack your own species, for all of them are you."

The transition from our present intermediate stage, namely individualism, is to be brought about by a uniting of the analytic self-conscious mind with the sub-conscious (that most unsatisfactory term!). The latter must be raised to a conscious state if evolution is to go forward; and this integration will bring about a new type of human being: "a complete man, a completely evolved mind, a creature balanced at a new high level." When this takes place then we can begin to think of a unity of mankind, for the harmonizing of the factors within the self brings as its natural concomitant a harmonizing of the balanced units of the race. Has it not been too long overlooked that there is a direct relation between inner conflict and outer strife: that the latter may be in large part a projection of the former?

Mr. Heard develops in the first half of his book, entitled "Diagnosis," a closely reasoned argument to show that the present state of affairs is due largely to the failure of men to take this further step in the evolution of consciousness. The totalitarian states and the democracies but exhibit different aspects of this failure. It is man himself who must change if he would change the world. War, however waged, will not work the miracle.

In the second part of the book, entitled "Prognosis," the author sets himself the difficult task of choosing and delineating the types of human elements which will make up the ideal state of the future. To do this he turns to the oldest social code in existence, that of Ancient India, reminding us that in the Laws of Manu we find our own ancestral heredity. We are reminded also that the caste system

as known for so long in India is but a degradation of an almost universal recognition of the four basic types of human beings — sometimes compared, as among medieval philosophers, with the four elements, fire, air, water and earth. The division was never meant to be a rigid hereditary social framework, but a “ladder” up the rungs of which anyone could climb who had outgrown the limitations of the group in which he found himself at birth.

Mr. Heard compares these types to the eyes, the brain, the hands, and the feet of the social organism. The eyes are the ‘neo-Brahmins.’ They are the seers, those who have freed themselves from the illusions of time and circumstance. With their foresight and visioning power, their incorruptibility and dedication to the service of others, they would evoke the trust of other men, and their position of leadership would be a natural one. They would not hold the executive positions of the state, however. These would be filled by the rank next below them, those corresponding to the ancient Kshatriya class. The seers might be the pilot of the ship; they would not be its captain. The passages describing the seer-type are some of the finest in the book. There is an exhilaration to be received from the very recital of those attributes which mark spirituality made manifest in the human being.

Spiritual vision is naturally the mark of the seer; each class below would have progressively less of this quality and would thus be bound within the limits of a lesser morality. Yet there would be a truer kind of equality in the body-politic than that so much vaunted in these days. In the harmonious interdependence of the groups, each will find itself indispensable to the others and to the whole. Such an organic society gives to the individual a sense of the importance of his individuality and at the same time his place as a necessary atom in the organism. The individual is important because it is through him that the evolution of consciousness can take place; the organism is important *just because* it is the means by which that individual can be nourished and can grow. It is like the relationship of home and child. The child does not exist in order that there may be a home. On the other hand, the home is only justified if the child fulfills his obligation, i. e., grows out of childhood into adulthood.

The picture drawn by the author is a heartening one — until you pause and ask: How is this all to come about? Naturally, Mr. Heard also asks this question, but the many pages devoted to an answer are unconvincing. It is true that he sees here and there, often in obscure places, a new type emerging which he believes could be educated into a "second adulthood." He suggests that some organization might set itself the task "with an open scientific mind to cultivate the supra-human priest-king type." But scientific open-mindedness is not enough. Who is to educate the educators? Is not the history of even child-education a story of trial and error, where systems furthered by enthusiastic zealots in one generation have been overthrown as detrimental in the next? We have not yet solved our juvenile educational problems. How then can we safely embark upon the cultivation of a seer-type which is to lead us out of our present impasse and carry us safely forward into the future?

It is suggested elsewhere in the book that the Church and the psychiatrists might work together to give personal training (free of charge) to all who would like to partake of a freer and fuller life. If one doubts their competency, this is no condemnation, for they themselves are not sure of themselves. The Church is beginning to feel that the psychiatrists have outstripped it in their methods of helping the mentally and emotionally ill. As to the latter, even so great a psychologist as C. J. Jung states (See his *Modern Man in Search of a Soul*) that the attitude of the psychotherapist often has to be one of a willingness to go ahead and penetrate with a patient the psychic labyrinths of his nature even at the risk of taking part in what may turn out to be a "daring misadventure." "He must have no fixed ideas as to what is right, nor must he pretend to know what is right and what not. . ." These are words from one who is inspired by acute spiritual distress for his suffering fellow-men. But because Dr. Jung's own gifts of love and spiritual insight have vouchsafed him many a brilliant cure, that does not mean that the empirical method can be fully trusted.

There is another aspect of this matter that gives a Theosophist pause. Granted that human life is for the evolution of consciousness, granted even that the seer-type, so necessary to the proper guidance of the state, is already emergent, what satisfaction has the ordinary

human being, the well-meaning, aspiring, failing individual, who vacillates between his aspirations and his appetites — what satisfaction is it to him, this philosophy of the evolution of consciousness? Must he glimpse his own possibilities, only to reach the grave considering himself a failure? Does life create millions of human beings in order that a few may achieve — and 'scrap' all the rest?

Mr. Heard insists that we must cure mankind as a whole. But he recognises the urgency of the present need, and while ways are being devised, human lives are being lived and 'lost.' 'Mankind' is a convenient term, but what does it really mean? Leaving aside the purely materialistic conception, we find the meaning of the word still unsatisfactory. Even to the author it seems to imply a group of semi-self-conscious organisms whose numbers are continually being decimated by the brutalities of war, by the ravages of famine and disease, and by natural death; and then 'life' provides a fresh supply; and in some mysterious way (by the inheritance of acquired characteristics?) a higher and fuller type of consciousness is to be evolved, just as self-consciousness was evolved out of a previous unself-conscious state. There will be no cure for the psychic ills of today as long as even our advanced thinkers can get no farther than this. Somewhere within man there is an instinctive knowledge of his essential immortality, and it is the false teachings, materialistic or pseudo-philosophical, stifling and repressing his natural intuitions, which are largely responsible for the prevalent psychic unbalance. For as Mr. Heard himself points out, it is not the completely unthinking, those wrapped in the somnolence of a purely physical life, who suffer inner conflict, but precisely those who are awaking from their sleep and are bewildered, not knowing the way out.

'Mankind,' according to a far older and more enduring system of thought, the Ancient Wisdom, is a collective name for a vast host of spiritual beings, whose representatives on this earth at any one time are only a hundredth part of the whole. Through alternate periods of earth-life and after-death life, the flock of souls moves steadily round, wheeling through the ages. The earth-life period is like a small aperture on the face of a dial, through which aperture appear the numbers on a revolving tape. That is a crude mechanical illustration, but it may give a conception of the unity of the objective

and subjective states as alternate experiences of a continually revolving life-host. Growth of consciousness, then, is in reality the growth of *individual consciousnesses*. In each one, spiritual power is immanent but as yet not fully operative; and it is this power which drives each individual consciousness forwards and upwards along the spiral pathway. Earth-life gives experience; after-death life the opportunity to digest and assimilate this experience — until the time comes for another period of objective activity and another assimilative period.

Thus there is no waste in Nature, no colossal 'scrap-heap' where the slag is dumped when a few specimens of precious ore have been mined. Nature is infinitely patient. She allows ample opportunity for each being, a creative center of energy, to work out his own salvation. Yet this is not to say that each works as an entirely independent unit, scrambling upward toward whatever goal fancy suggests. It is our very interdependence that helps us to grow, for we are atoms in a greater organism, and at bottom our aim is one. Get men to understand what this aim is, give them a picture of their own responsibility in bringing it about, and they will begin to awake from their earth-dream in which each finds it necessary to arm himself against a dozen potential or declared enemies.

In reality there is a triple evolution in progress at all times. Physical evolution has been thoroughly investigated and its votaries have amassed an imposing pile of facts. Psychical evolution as a science is still growing up. It has many of the faults of the adolescent. The evolution of spirit is an almost unheard of thing. We have been watching the shift of the center of motivating power from the body-organism to the psychic organism. But not until a further shift is made, i. e., a shift to the spiritual center within man, will all phenomena of body and psyche become interpretable as the expressions of one Law.

The present crisis must be thought of in terms not only of the present but of the past-projected-into-the-future. It is true, as Mr. Heard says, that "where there is a persistent, a constant and acute striving, there function and organ successively appear." Out of our very agony *when the cycle of retribution is ended*, there will come a solution. It will not be through artificially introduced social or

economic schemes, certainly not through force, whether physical or psychological; but as the wheel of evolving egos moves slowly round, there will incarnate those types of men and women who will lead the nations toward an enlightened peace. Bringing with them the fruitage of many past lives devoted to the evolution of true self-consciousness, they will come as interpreters of the forgotten wisdom lying in the sacred Scriptures of all peoples.

Perhaps there are already with us those who can lead the way out. But they must wait their appointed time. The seed may already have been sown; the green shoot cannot sprout until the winter storm is over. Meanwhile no sincere striving is wasted effort. We too, in the very present, are sowing seed. Its quality may not be immediately apparent. But the harvest will come inevitably; and books like the present one under review are an encouraging indication that the harvest will not all be tares.



In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only: and that bosom is in the countries [Tartary, China, and Thibet] pointed to by the great seer of the past century, Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

—H. P. BLAVATSKY: *The Secret Doctrine*, Vol. II, p. 797

Theosophy in the Daily Press - IV

Theosophy and Christianity

CLIFTON MEEK

I WOULD appreciate the opportunity to answer the several remaining inquiries imbodyed in the recent letter of 'Liberal Christian' namely: in what way is Theosophy superior to Christianity, and is not the statement that Christianity is a rehash of the old pagan religion far-fetched?

I think this question is rather unfortunately phrased, and I know of no Theosophist who has ever claimed that Theosophy is superior to Christianity, and it would be exceedingly poor taste to say so even if one thought it was. Real religious understanding will come when men can sit down together and discuss the relative merits of their beliefs calmly and intelligently, but never by going around claiming that "my religion is better than your religion."

I have never met a Theosophist who did not have a profound respect for the Christian Master and his teachings, and to belittle them in any way would be to belittle Theosophy itself.

The conflict of ideas arises not between Theosophy and the teachings of the Christian Master, but between Theosophy and the theological interpretations and contradictions which have been put upon them. Probably the most glaring is the doctrine of the vicarious atonement, based upon the assumption that God had but one Son. This is diametrically opposed to what the Christian Master taught when he said "*Our* Father who art in heaven." The obvi-

Outstanding in getting Theosophy into the daily press is Clifton Meek of Norwalk, Connecticut. This is a work which merits wider recognition and which should receive our utmost help. Those who read our own Theosophical periodicals are few compared to the great reading public who can be reached through the daily paper. In this present series are reprinted articles of Clifton Meek which have appeared from time to time during 1941 in *The Norwalk Hour*. Mr. Meek's eminent success should inspire Theosophists throughout the world to emulate him in this endeavor all too little recognised as a means of disseminating the Ancient Wisdom.

ous and incontrovertible meaning is that all men are the sons of God, that is, of divine origin, a basic and age-old Theosophical doctrine verified by his further statement that "the Father and the kingdom of heaven are within," but all of which is nullified by the vicarious atonement. This absurd contradiction has been taught and drilled into the minds of men for centuries, and whether the good people who accept so much on faith do not realize it or do not care, I am sure I cannot say. It is they who must decide whom they are going to believe, and it is simply a matter of taking the word of a Great Teacher or that of theologians who had little idea of what he was talking about.

As a matter of fundamental religious principle, philosophical reasoning and intellectual honesty, Theosophists prefer to accept the statement of the Christian Master instead of wandering up a blind alley of theological speculation. As a student of religion for some years, I have never been able to understand why those who have directed the course of the Christian movement during the past centuries, and those who are directing it today, have been, and still are, so indifferent to this basic teaching of the Christian Master, for it is the crux of the whole religious problem. The only conclusion that I can come to is that theology has been so busy defying personalities and personalizing the Deity, that it has had no time to discern and nurture the forgotten spark of Godhood in the ordinary mortal, and frankly, I think it is nothing short of criminal negligence. It has constantly kept before his eyes a veritable maze of glittering and distracting non-essentials which have but served to divert his attention from fathoming the depths of his own divine nature, the only channel through which divine wisdom can enter his heart and grace his earthly pilgrimage. It is not a matter of profound metaphysics or transcendentalism but one of simple logic and common sense to recognise the fact that a silk purse cannot be made from a sow's ear, as the proverb goes, but for centuries theology has been trying to do just that. It has been trying to make men display the attributes of godliness while at the same time denying that they possessed the inherent potentialities to do so. Man has been told that he was inherently sinful and bad, but that he could side-step responsibility for his acts by simply throwing the

burden on another. What sensible person would even attempt to bring up a child in such a manner and what kind of character would it build? One merely has to look at the human race today for the answer.

There is no essential difference between Theosophy and the teachings of the Christian Master — *which have come down to us*. They are Theosophy — as far as they go — but it should be borne in mind that only his exoteric doctrine, the most elementary teachings for the 'multitude,' according to his own statement, were given out publicly. His 'mystery' teachings were imparted to a few chosen disciples through the spoken word only, a practice followed by esotericists in all ages, and it is doubtful if they survived the first century — as far as the Christian movement is concerned.

Christian spokesmen studiously avoid any mention of them, what they were, or what became of them, and ignore the fact that religion has always had two interpretations, one for the masses, and another for students and scholars who were capable of discerning a greater degree of truth and divine wisdom. There is no celestial relief association that is going to dole out divine wisdom to man, eat, digest it, and grow for him. Like everything else in life it is a matter of individual initiative and the exercise of intellectual and spiritual faculties, and each gets just what he earns and deserves. If a man is perfectly satisfied with whatever degree of truth he may possess, there is nobody but himself who can do very much about it. But if he imagines he possesses the last word of divine wisdom in our present and imperfect state of evolution, I believe that his conclusions are a suitable subject for debate.

Is Christianity a rehash of the old pagan religions?

I do not recall that I used this terminology, but I did state that much had been taken over and incorporated into occidental religion, meaning of course, the system known as Christianity. There is an abundance of evidence that such was the case and which space will not permit me to cite, but which is available to anyone who really wants light on the subject. For instance one can compare the deities of Christian theology with those of the other older religions, but whose identities cannot be hidden by the mere changing of names. Perhaps I can do no better than to quote from an authoritative

Christian spokesman. St. Augustine said in part: “. . . the Christian Religion, really was known to the ancients, . . . from the beginning of the human race . . . and this in our days is the Christian Religion, not as having been wanting in former times, but as having in later times received this name.”

While it is no fault of men living today that the Theosophy, or divine wisdom taught by the Christian Master to a relatively few men twenty centuries ago was lost in the mists of those early days while the church fathers quarreled and wrangled over non-essentials, they can hardly expect to be excused for not following the few vital truths that did survive the deadening hand of distortion and mutilation. When they will have the vision and courage to throw off the paralysis of dogmatism and inculcate the basic Christian and Theosophical teaching of the *divinity of all men*, and not merely one, the light of understanding of the essential unity and *spiritual oneness of humanity* and a deeper comprehension of what *Brotherhood* really means, may begin to dawn in human hearts. That is the first line of defense against the evils which so beset and afflict the world today, and it is a nucleus of religious thought around which a man of any faith could rally unless he is spiritually blinded by sectarianism and dogmatic beliefs. But to teach men to say “*Our Father who art in heaven . . .*”, and then in the next breath tell them that God had but one son, is neither logical, convincing, and least of all is it in accord with what the Christian Master taught.



THOU canst create this 'day' the chances for thy 'morrow.' In the 'Great Journey,' causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.

H. P. BLAVATSKY: *The Voice of the Silence*

Something About Philosophy

ABBOTT CLARK

Deduction The Deductive method, frequently called the Platonic method, of philosophical reasoning is *a priori*, *i. e.*, from known or assumed causes to effects; from fundamental principles to the logical or natural results; from universals to particulars.

This is the method of the Ancient Wisdom or Esoteric Philosophy and of all religions. All religions and esoteric philosophies begin from one fundamental principle which is perceived intuitively, assumed as a logical necessity, or accepted on authority, and all the rest of the philosophy or religion or system of thought is built upon, or hangs pendent therefrom. As we know, the Theosophical philosophy begins with one fundamental Reality, by whatsoever name it may be called, and all the rest is pendent therefrom.

The Platonic or deductive method is that of the Seers and Sages, of the intuitive and spiritually minded, of all ages and religions. It relies on the intuitive perception of fundamental principles and from them deduces the details of its philosophy. The details of the philosophy differ with the degree of the enlightenment and the intellectual capacity of the Philosopher or Teacher and the character and intelligence of the recipients thereof.

The fundamental principles perceived by spiritual intuition remain the same throughout the ages. The names, forms of thought, or theories, vary in value as they reveal or conceal the truth and conform to, or depart from, the facts and laws of nature.

Induction The Inductive, or Aristotelian, method of philosophical reasoning is *a posteriori*, *i. e.*, "from effects to causes, from a part to a whole, from particulars to generals, from the individual to the universal."

This is the method of modern scientists who base whatever conclusions they arrive at upon the evidence of discoveries or phenomena before them, quite oblivious of the transitory nature of

the evidence and the incompleteness of the discoveries. No satisfactory and enduring philosophy can be founded on the progressively changing discoveries of modern science. Any philosophical system, any comprehensive explanation of the causes of and reasons for things as they are, based on "the solid rock of scientific realities" is liable to be reduced to a mere shifting sand dune or scrap of paper almost any day by some new and startling discovery.

Inductive philosophies are inherently unstable and transitory. H. P. Blavatsky has humorously called the modern inductive philosophers, "philosophicules."

Aristotle's method of accumulating vast numbers of facts laid the foundation for modern science and the scientific method of reasoning from accumulated facts to causes — that is, the Inductive method. Paradoxically, Aristotle's own philosophy is deductive. The explanation of this is that his philosophical ideas were largely drawn from his teacher, Plato.

"Induction can ordinarily give no more than a probable conclusion, because we can never be sure that we have collated all instances." — *Funk and Wagnalls' Practical Dictionary*

Idealism Idealism is "any theory or philosophy which affirms the universe to be an embodiment of mind or denies the possibility of knowing aught save psychical reality." In philosophical literature the word spiritualism is sometimes used in connexion with idealism for the specific purpose of denoting conceptions that are essentially spiritual. Later writers, in the same connexion, use the term "philosophical spiritualism" to distinguish what they mean from the modern cult of that name. "Modern Spiritualism," properly so called, began in the United States in 1848 with the "Rochester rappings," and is characterized by the belief that the spirits of the dead can communicate with the living in various ways, especially through mediums.

Materialism Materialism, philosophically speaking, is any theory that assumes to find in matter alone, or in the forces or qualities of matter, a sufficient explanation for the origin of life or the problems of existence. Any theory which denies or excludes

the existence of god, soul, mind or spirit, except as products or phenomena of matter — opposed to Idealism.

Objective Idealism Theosophy, considered as a philosophy, is an Objective Idealism, because it postulates the Cosmos as the product of Cosmic Ideation and the imbodiment of consciousness. But not a pure Idealism, because it recognises the objective or phenomenal worlds as having a relative reality; being real and objective to all beings who themselves are a part of the objectivity.

The philosophers themselves and the universe about which they philosophize are all alike transitory and phenomenal and therefore unreal. But to themselves it is all very real. In the Theosophical philosophy all things and beings are the product of a Divine Reality which is both immanent and transcendent.

As an Objective Idealism, Theosophy is founded upon one limitless unqualified Reality of which boundless SPACE and eternal DURATION, considered as one, are the best symbols. This idea is adumbrated in Einstein's Time-Space-Continuum when used philosophically — a word or phrase which has another and very technical scientific use, however. This fundamental Principle, or One Reality, is beyond the range and reach of thought, but is perceivable by the highest intuition as the ONE REALITY. The whole objective universe is an emanational unfolding, an ever becoming, as H. P. Blavatsky says, yet its very objectivity, illusive and transitory as it is, is pervaded and sustained by the ever present REALITY.

All the manifested universe is compact of hierarchical hosts of Monads, each and all being rooted in the Real and yet having objective existence and relations as long as the manifestation lasts. The Universe itself and all therein is an embodiment of consciousness centers, units of consciousness, or monads. All worlds, subjective and objective, inner and outer, spiritual and material, are compact of monads in varying states of evolution, of ever-Becoming, hence their state at any time is an illusory and transitory one.

Theosophy postulates both Cosmic Ideation and Cosmic Substance on or in which Cosmic Ideation works to produce an objective universe, cosmic substance being the basis of all objectivity. (In

this philosophical sense all worlds, including the highest spiritual worlds, are worlds of objectivity or manifestation).

Within the realm of a manifested universe on which philosophical speculation is possible both cosmic Ideation and cosmic Substance are indispensable. One cannot exist without the other. Without Cosmic Ideation Cosmic Substance would remain a formless, lifeless, empty abstraction. Without cosmic Substance no objectivity, no manifestation, not even that of the gods, would be possible. There would be no delimitating factor by which gods, in the plural, could exist.

The Theosophical concept of objective idealism is similar to the Vedantic doctrine of *Mâyâ*.

Man has within himself the Monadic stream which is rooted in the Real. It is important to understand this and that Reality is ever present here and now. In proportion as this is realized one acquires an inner strength and calm that nothing can disturb. The higher one raises his consciousness the more relativity, differentiation and illusion disappear. As the consciousness ascends towards its source it expands, increases in understanding, discrimination, wisdom, power and love.

In short, within the all encompassing and all comprehending philosophy of Theosophy induction and deduction, idealism and materialism, all have their proper place and value.



Theosophical Correspondence Class: Open to the inquirer or beginner — a series of elementary lessons in the study of Theosophy. Also intermediate and advanced courses for the individual or group feeling the need of further help.

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Theosophical Reading

ONE of the Theosophical classics which is very often overlooked in the wealth of other literature is W. Q. Judge's booklet "An Epitome of Theosophy." Perhaps it is mistaken for a mere primer, but it is only this in the sense that for a certain type of thoughtful mind it might well serve as a first approach to Theosophy.

Mr. Judge always writes with the simplicity of clear thinking and an obvious desire to meet the mind of the seeker for truth half way. But with all his simplicity he is profound, and what one has found to be lucid and interesting at the first reading, with deeper study is found to suggest at every turn lines of deep thought to be unfolded.

The "Epitome" might almost be said to contain in its thirty-five pages the whole Theosophical philosophy either expressed or implied. Many an older student may have overlooked in its pages certain statements about the astral light, elementals, thoughts, cycles, karma, the "moment of choice," etc., that give a rare slant on these teachings not to be found in the larger books.

Mr. Judge never loses the broad general picture, so necessary to prevent one from running off into side issues; but he has a way of linking up a generality with some detail of teaching that touches the flame to

the inert candle of the mind. And then the student finds himself afire with the beauty and reality of some cosmic truth that previously had been to him just remote metaphysics.

His summing up of the process by which man's spiritual advancement is attained is masterly and is introduced in such a way as to show that, as far as man is concerned, it is the whole reason for a study of the philosophy. He writes:

"As to the process of spiritual development, Theosophy teaches: —

"1. That the essence of the process lies in the securing of supremacy, to the highest, the spiritual, element of man's nature.

"2. That this is attained along four lines, among others, —

"(a) The entire eradication of selfishness in all forms, and the cultivation of *broad, generous* sympathy in, and effort for the good of others.

"(b) The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercise of the kind described by Patanjali, *i. e.*, incessant striving to an ideal end.

"(c) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.

"(d) The careful performance of every duty belonging to one's station

in life, without desire for reward, leaving results for Divine law.

"3. That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.

"4. That an extension of this process is reached in Adeptship, Mahât-maship, or the states of Rishis, Sages, and Dhyân-Chohans, which are all exalted stages, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine."

The leaflet abridgment of the "Epitome" made by Mr. Judge himself is excellent to have on hand to show to an interested friend.

Among reviews of *The Hill of Discernment* we notice with parti-

cular pleasure one written by A. E. S. Smythe in *The Canadian Theosophist* for January. Mr. Smythe's own evident appreciation is a guarantee that *The Hill of Discernment* will be recognised as a "treasure-book" all will delight to read, and "which will be placed on the special shelf by those who are accumulating a Theosophical library."

Mr. Smythe writes: "Mr. Barker is saturated with the doctrines of the Mahatmas and he has simplified much of this teaching by his own assimilation and by the experiences in which he has been able to apply their principles. He writes with courage and independence and looks to no authority. . . One can give this book to any open-minded enquirer and be sure that Trevor Barker will become one of his prophets. He does not minimize the difficulties so that the reader after pursuing the path for a little meets unexpected dangers and difficulties. No, the danger signals are all in place. But the way to meet them is made plain." — THE EDITORS

The 1942 Theosophical Forum

From Alpine, Calif.: "I find the new format holds the interest even more than the larger magazine of last year. The January number we think especially good." — J. N. S.

From Detroit, Michigan: "I think that the new FORUM is splendid — just the right size." — G. C. L. G.

From Cornwall, England: "We are so pleased to know that the FORUM is to continue its good work, and the first of the smaller copies which arrived recently is a marvel of a good thing. So much so that we hardly noticed its different bulk." — C. B.

Transactions of the Point Loma Lodge — XXI
 Comments by Dr. de Purucker at the close of
 the Sunday evening Lodge program

Studies in "The Mahatma Letters"

IS IT NECESSARY TO EXPERIENCE EVIL?

[The important teaching given below was called forth after a discussion of pages 74-78, during which the question was asked whether the colorless and negative characters we sometimes meet are those who have not yet been awakened by the experiencing of evil in earth-lives. — Eds.]

IT is no longer necessary for human beings to go down into the intellectual and moral mire and absorb it, for the simple reason that we are now on the upward arc. We have passed the grossest point in human evolution. Up to that point it was necessary for human monads to have every experience that consciousness, slowly evolving, could take unto itself in order to make that consciousness rounded out, full, rich with experience and marked with suffering so greatly that sympathy and pity and compassion have waked in the heart when that heart sees the suffering of others.

Hence the gray and feckless characters that we see around us are not they who lack experience in the drinking of the evil cup of filth. We are now on the upward arc. These gray, colorless characters, often weak and with attributes which arouse no admiration in any outstanding human being, are unfortunate cases, or rather cases of unfortunate human beings, who are passing through a resting time psychologically speaking, on this plane. Something in their past destiny has made this present incarnation of theirs one in which they are somnolent, resting, asleep, making no especial mark on the world, "neither hot nor cold, only lukewarm."

But mark you: in the past spiritual and intellectual and psychological history of these entities, heaven knows how many times they have shaken the gates of Heaven with their aspirations and their cries of triumph. Heaven knows how many times on earth they have been victors in well fought fights. Let us not forget that.

Let us not condemn because to us of a happier destiny in this life, certain fellow human beings are less strong than we are in opposing temptation, and in refusing to be swept along in the easy currents of the world's life.

But here is my point: Let it never be said that Theosophists teach that now the human race is in need of deliberate, wilful entering into the currents of evil-doing in order to assuage passion, to experience evil and by learning it, to surmount it. All that part of our destiny has been gone through. Our destiny now is to conquer the remaining Atlantean elements of impulse and appetite, no longer to indulge them but to surmount them, and to begin our march up that ladder of life, higher and higher; for we are now on the Ascending Arc!

It was very different before the beginning of the Fourth Round, or what comes to the same thing, before the middle of the Fourth Round, or the middle of the Fourth Race. Then Monads were descending into matter, dropping, attracted by it, drawn into it; and it was necessary for them to gain experience; but they did so automatically, unconsciously, without purposive exercise of will-power, and not with purposeful self-consciousness, but somewhat as little children do through ignorance, learning that if the hand is put in the fire, burning follows, learning that if you put your finger in a closing door, it will be severely pinched or squeezed. They had to learn just as the animals; and little children are learning through experience.

But we are adults, and just so with the human monads when they attained the central point of the Fourth Round. Then the descent stopped. Everything after that, by the laws of nature, is on the Ascending Arc, and we should work with nature and be one with her, obey her laws by arising with her. Then we can become not merely the champions of right and the forerunners and heralds of justice, but we shall ourselves be exemplifications of the divinity we teach.

It is no longer necessary for any human being ever to think at any time that he must experience evil-doing for the sake of going upwards. All that we have been through in the past. We have had enough of that. Too much. Now our line is upward, *ad astra*,

to the stars. Now we are on the upward path; and these colorless characters are simply they who, just as we occasionally may rise from a night's sleep to face a negative and apparently purposeless day; feeling tired and worn out because we have over-eaten or our health is not of the best, and we do not feel like facing difficulties, and we do not want to argue, we want to be left in peace — we have a day of intellectual colorlessness; so these egos have a *life* of it. They are resting, they are sleeping. But perhaps in the very last life they rose to occasions like heroes, or it may be two or three lives ago: and perhaps in the life to come heroism will again shine out from their hearts. No one can lay down automatic quantitative durations in things like this, for every individual case is dependent upon the individual destiny or karma of the human ego.

FROM LETTERS RECEIVED — XXII

ONE cannot be sure of the real value in outward successes. Sometimes may not 'successes' we missed have been fraught with dangers unforeseen? The Masters forbade W. Q. J. to undertake a defense in 1894-6. It may have been seen to be wiser (in their view) to recede from the open field in some ways. There may have been momentums set up which were leading in wrong directions. But now things seem to be promising fresh green growth. It might not be necessary to recombine all societies into one again, but *why* should there be still coolness and mutual criticism? *Why* could we not all join hands if only once a year on White Lotus Day? . . .

I have often thought that certain early members of the T. S. found a dazzling field opened for their intellects by H. P. B., and were soon romping enthusiastically about in Gnosticism, symbology, planes, etc., and ultimately came to not relish that deep diapason note of ethical purpose, which ran through H. P. B.'s writings, and which at times rose to a trumpet blast of exhortation to come in from play and get to grips with life's heavy problems. (This is only as I can judge from the writings). It is only the more obvious in Judge's day — when the other magazines were settled into a monthly routine of comparative religion, early Syriac texts, Aryavarta, anthills of hermeneutics and disquisition — all the time his *Path* came out with grand living philosophy.

— S. H. B.

BROADCASTS FROM SHANGHAI--V

GOOD EVENING, EVERYBODY:

Last week, Easter Sunday, the President of the Lodge spoke on the meaning of Easter with as much detail as there was time to give to this most mystical subject. We were told that Easter is one of the four periods of the year when initiations take place—when human beings, who have

In this broadcast further aspects are given of the esoteric symbolism of the Christ-story from the Theosophical viewpoint. This is the fifth of a series of weekly quarter-hour talks begun last spring over radio station XQHB, Shanghai, China. It was presented on April 20th by Miss Elsa-Brita Bergqvist of the Shanghai Theosophical Lodge.

devoted their lives and their very selves to the service of humanity, are initiated into that larger life, whence their ability to serve the human race is greatly enhanced by the spiritual powers that are their reward for lifetimes of selfless work.

Miss Sjöstedt also mentioned that the New Testament story of the events in the life of the Syrian teacher Jesus the Christ is the story of initiation. This does not mean that Jesus did not exist. There was indeed such a man, but the life imputed to him is an allegory, which was told in almost identical form of many other saviors or masters. The main incidents in his life, as related in the Bible, have been told of many other World-Teachers.

For instance, the annunciation of an angel bearing flowers, the immaculate conception, the guiding star and the three wise men, the virgin birth at the time of the Winter Solstice, the performance of so-called miracles, the Last Supper, and the death on the cross, the descent into hell and the resurrection after three days—these are incidents common to legends attached to various great sages. It is too striking a coincidence to be taken as a literal account of the lives of these men, but it furnishes proof of the identity of the procedure, which these various tales are intended to relate.

In the first chapter of the Gospel according to Matthew, the genealogy of Jesus is traced from Abraham through David and through Joseph, the husband of Mary; and in the 22nd chapter of

the Book of Revelations, verse 16, Jesus is reported as having said: "I am the root and the offspring of David and the bright and morning star." This star, by the way, is the light-bringer 'Lucifer,' who has since been demoted to represent the devil, curiously enough. This genealogy traced through Joseph is unreasonable unless the virgin birth be a mystical symbol — which Theosophy avers that it is, together with the other incidents just mentioned. It is the symbol of the initiation — that is, of the birth in man of his higher spiritual nature, the pure birth of his consciousness into spiritual realms and activity.

Again the crucifixion is by no means a merely Christian idea. We are told very little of the more occult teachings of the Mysteries, but we are told this: that the initiate was laid on a cruciform couch, where he lay as one dead for about three days and nights, while his mind of consciousness explored the deeper reaches of nature and he literally passed through the state called hell, where he must meet and overcome his lower personal self, and he was then confronted with his own divine nature. If he successfully sacrificed his personal self to the impersonal divinity, he in a manner died as a man and was reborn a Master, and his whole being was suffused with glory — that is, the spiritual light within him shone so strongly that for a time it became visible even to the physical eye as a halo or aureole. People who are psychic or clairvoyant can see around a person an aura of colored light, which colors are said to depict the person's thoughts or emotions. In the case of an initiate who has recently passed the final test and become conscious in his spiritual parts, this light is so vivid that it can be seen by even ordinary people. This explains the origin of the nimbus often seen on paintings of Christian saints and Greek and Roman divinities, and the flame on the heads of images of other religions.

It is curious to note that the original text of Jesus' cry on the cross, which has been translated: "God of me, God of me, why hast thou forsaken me?" was "Eloi, Eloi, lama shabahnthanei." This is Hebrew and also Chaldaic and the word "shâbâh" used in the gospels according to both Mark and Matthew, means actually to "glorify" or "to give peace to." This should be contrasted with the passage in one of the psalms, where a different Hebrew text has

been correctly translated to mean, "My god, my god why hast thou forsaken me?" The word here used is "azabthâni." "Âzab" means to forsake or to abandon. There has apparently been some confusion by the translators of the words "shâbahh" and "âzab." Jesus' utterance correctly translated was therefore, "God of me, God of me, why givest thou me such peace?" or "why glorifiest thou me so greatly?" This puts an entirely different complexion on the story of the crucifixion.

The story of initiation is by no means unique — on the contrary, the events portrayed therein take place even today, and such men as Jesus exist in the world to inspire and enlighten mankind, whenever such inspiration or enlightenment is sincerely solicited with altruistic motives. We cannot find a Master by advertizing in the paper, but any human being who seeks to aid in the work of helping mankind and whose motive is entirely unselfish, can and will receive the guidance and inspiration of the Great Souls who have devoted their existence to helping the evolution of the human race toward the goal of perfection. Those of the Masters who have publicly lived among men all founded Mystery-Schools, where the deeper truths were taught and still are taught to those who have proved themselves worthy guardians of these truths. The general public, who could not be trusted not to abuse or misuse the deeper knowledge, had to be content with general ethical injunctions and truths half-veiled beneath parable and allegory. And so it is today: "Ask and ye shall receive, knock and it shall be opened unto you" — people are given just so much of knowledge as they are able and willing to digest and understand, no more, no less. The Theosophical Society as such was founded for the purpose of providing opportunity for study to those who desire to know the truth, at a time when humanity as a whole was emerging from a cycle of crass materialism, during which very little of the Ancient Wisdom was given out, and was entering a cycle of philosophical speculation and of groping after a sane, scientific religion to replace outmoded and garbled dogmatic creeds.

[The speaker then enumerated the five principal aims and purposes of the Theosophical Society. For a list of these, see inside back cover of this issue. — Eds.]

Theosophical Propaganda

FRANK WATSON

PERSONAL propaganda can be a very large field of Theosophical activity, and, indeed, it is worthy of great spiritual stature, since it is concerned with quickening the evolution of humanity as a whole. Being a field in which discretion and real wisdom is required, a consideration of some of its difficulties may be worth while.

Of course, the best medium for the propaganda of the ancient wisdom is the advanced human Ego, who radiantly illustrates the teachings by his very presence. But most of us are very much on the same evolutionary stage of earth life, and as regards the propagation of Theosophy, we have to rely on our presentation of the teachings, and the sincerity and warmth and conviction we can summon to our expressions. And it is a position of great responsibility, (possibly more so than we realize) to be the medium whereby a mind contacts these archaic truths, perhaps for the first time in such wealth of detail. Responsibility because, while untold good can be achieved by such contact, yet clumsy and unsuitable methods can certainly do harm. I have not witnessed very many first contacts with Theosophy, but I am sure of how extremely crucial this period is, during which great care and thoughtful handling is necessary. Admittedly, the Theosophist sometimes meets that type of mind which is very 'ripe' for many of the teachings — a mind very easily convinced of their veracity because of its own proximity to them. Yet, while the Theosophical propagandist is particularly on the look out for such minds, they are a minority usually among the enquirers and people whom he contacts.

Mr. Frank Watson is a member of the Liverpool Lodge which is under the presidency of L. Ram Sahijpal, and is at present a wireless operator in the British Merchant Navy. The following article first appeared in a recent issue of the occasional News Letter sent out by the president of the Lodge as a convenient means of reaching his many young members now scattered in active service in all parts of the world.

One of the main difficulties is to impart Theosophical thoughts without coloring them with any personal paint. It is of extreme importance that they should be given to the enquirer exactly as they had been previously received. An enquiring mind, rejecting a personal opinion or idea which he has been given as part of the Theosophical doctrines, may be repelled from Theosophy as a whole because of this indigestible item. This is why it is so necessary to become as much as possible a living illustration of Theosophy. A wide discrepancy between the teachings and the personality explaining them can have a similar bad effect.

Another difficulty of equal importance arises from the inertia of thought in the human mind. The old phrase 'casts of mind' expresses it admirably. It is when these 'casts of mind' are concerned, that I think the greatest amount of wisdom and thought is required. They cannot ever be overcome by rough methods such as challenging them directly, but must be destroyed by softening the mind gradually to sensitiveness to new thoughts, all achieved with stepping as little as possible on mental toes. Perhaps I am not being explicit enough when I speak of not challenging these 'casts of mind' directly. What I mean is that very rarely is it enough to say, in so many words "Here are the Theosophical teachings, you will have to scrap your previous views." This is also what I am thinking of when I speak of 'stepping on mental toes.' And it is not just silly sentimentality — very far from it. It is all because of what we call openmindedness, that attribute of the mind whereby it is more or less respondent, impressionable to new thought. To become most 'open' the mind must have a certain sympathetic adjustment with another, adjustment never achieved by mere parrot fashion reiteration of Theosophical teachings. One of the main essentials of this adjustment is a great respect for the other's view, a respect, which, if amounting to an intimate realization of the other's general outlook, can be even more effective.

I think it is an Eastern method of teaching, in which the teacher, by asking a few questions, gains a fair idea of his student's own mental tendencies and opinions. Then, forgetting temporarily his own thoughts, he tunes his mind to that of his student, using his resources of imagination, and step by successive step he brings his

student's mind to those thoughts he wished to impart, stopping at any ungrasped idea, and dwelling on it until it is understood before continuing. Well, although there can never be hard and fast rules made, I think something of the sort is often needed in personal propaganda. The Theosophical propagandist, who takes these traits of the human mind into consideration, is employing real wisdom in the job in hand.



The Sphinx of the 19th century

MANY students of modern thought, not connected with the Theosophical Movement, have called H. P. Blavatsky the most remarkable woman known in the nineteenth century, a most unusual genius. So unusual, so careless of worldly honors, so regardless of her own welfare throughout a career devoted to that of others, so impersonal and yet so intensely vital, was this extraordinary being, that she was bound to be misunderstood by those who interpret the actions of the great in soul by the common self-centered motives that govern those of the multitude.

She brought a great hope to the world — Theosophy — at the critical time when the old cycle was evidently passing and the fate of the new one hung in the balance. With the unaffected humility of true greatness which dared to be misunderstood when called upon to lead, she abandoned everything the world holds dear to wage an incessant warfare against the forces of darkness and ignorance. She was a mystery in her very simplicity, like a great mountain or the ocean. She was called the Sphinx of the nineteenth century; but she is better understood in the twentieth. She asked no reward but the joy of rendering service to a world 'perishing from spiritual starvation.' She brought back the neglected idea of man's responsibility for his own acts and for their consequences which had been so long obscured by theological dogmas. She taught that the true way to happiness, peace, and power, was to find the divine nature within ourselves.

— C. J. RYAN: *H. P. Blavatsky and the Theosophical Movement*, pp. 9-10

Correspondence

EDITORS, THE THEOSOPHICAL FORUM:

This letter is written in protest to the spirit of your article "Meat-eating versus Vegetarianism" starting on page 74 of your February issue.

Before getting down to details, it would probably be well to introduce myself inasmuch as I have had no previous dealings with your organization. Age: barely 21; profession: stenographer; residence in Death Valley: 1¼ years; acquaintance with Theosophy: 2 years; how acquainted: Los Angeles Public Library.

The fact that the writer, rank novice at the art as he may be, has recently turned housekeeper and is now preparing his own meals, without meat, and, in fact, with practically all raw food, with highly salutary effects, has little to do with the disagreement. The fact that, in preparation for this step, he studied many books on vegetarianism as well as having a fair acquaintance with the orthodox medical outlook on what constitutes a basic healthful diet, did not influence him to pen this protest.

Rather, Theosophical principles—that is, he believes them to be Theosophical principles—motivate a determined opposition to the recommendations of this article.

The claim is made again and again in the Theosophical literature that Theosophy is *the* light that solves all the problems of life. But when an attempt is made to put that precept into practice—to focus those powerful beams on a perplexing question—what is the official reaction from those who have accepted the responsibility of guiding the fate of the T. S.?—drop the subject in lodge meetings! by all means, drop it, if by discussion, the feelings of a "brother Theosophist" might possibly be wounded!

Suppose such a policy were consistently applied. No more problems would henceforth be aired in such meetings, for after all, when is it possible to get any group of human beings to completely agree on any social, economic, philosophical, moral, psychological, or what-have-you topic as actually applied to everyday life? How about the fundamental propositions of Theosophy itself—do the members see eye to eye? So then, through apprehension of a possible hurt to a fellow member, the lodge discussion must be completely abstracted from life, even the Theosophical writings must be soft-pedaled.

In such a case as outlined above, of what would consist the body of the "discussion"? Would there be much left to talk about? Oh, yes! Much left to talk about! One could always propagate "lip altruism"—billions of gush on how badly, how sorely, the aching hearts and minds of the millions around us need Theosophy. Reams of paper can be used up—thousands made drowsy

in lectures. No disagreement that something *should* be done for the suffering masses; much disagreement over *actually doing it*, thereby necessitating the removal of such a topic from your lodge "discussions". Naturally, the practical benevolent results will be nil, for Theosophy has been religiously secluded from life.

The fundamental error, it seems to me, was in not perceiving that we are all "brothers" *essentially* but surely not *practically* in our everyday actions. It is this vital difference which enables one to criticize another's *actions* and *speech*, while still abstaining from unbrotherly *racial, national, family, and personal* prejudice and slanders. To practically abstain from criticism of actions is preposterous, as completely following out such a course would result in the total deterioration of law and order as evolved and integrated through thousands of years. When a "brother Theosophist," or any other human being in the world, commits a crime against society, it is our duty to criticize and most loudly whenever such action may result in steps taken to prevent further derelictions. The fact that somebody's feelings might be hurt surely should not stay our social duty. The same applies to all other fields of life.

When one learns to perceive the great truth that it is through intelligent discussion of *differences* that civilization has slowly toiled its way upward, and that it is through the ruthless, militaristic curbing of free discussion that the evolution of humanity has had discouraging set-backs, then one becomes extremely apprehensive over a policy that denies free discussion of any problem — even of a problem that supposedly is solved by the piercing light of the Theosophical principles.

There also arises the thought that if a Theosophist has so much more regard for his feelings than desire to rid himself of prejudices or willingness to learn facts contradictory to his former training that a "brother Theosophist" must abstain from presenting the truth in order to avoid giving a rude shock, then possibly the former said Theosophist is in actuality not really so much entitled to the name.

To carry the subject a little deeper, I here admit a familiarity with that article by W. Q. J. in which he states that by criticizing the faults of another we attract to ourselves from that other person certain quantities of elementals. The statement seems logical, and appears to be another vindication of the *altruism* of intelligent criticism, for by such activity we bring down upon our heads the faults of the world, analogical to the Buddhist renunciation of self for the sins of the world. It would appear that intelligent criticism allowed to its natural end is like a psychic resolvent which keeps the faults of humanity from waxing too luxuriantly, and properly given and received, presents a rare opportunity and gift far more spiritual than the physical act of giving half of one's last loaf of bread to the beggar, the latter action supposedly so divine from the religious and biblical standpoint.

In case you may reply, "Well and good, but our lodge meetings are not the proper place," then in all seriousness I propound this question: "Do you have

a right to use those precious human contacts which accrue to you by virtue of your being an established public meeting place for any other purpose than what you know to be the *practical* working out of the Theosophical principles?"

In the same connection, I am cognizant of the probability that some members are not composed of the stuff which can take criticism and opposing information in the right spirit. These might get "huffed up" and perhaps leave the Society altogether. This would result in a momentary drop in membership and perhaps revenue also. Would it, however, be Theosophical to avoid placing your meetings on a constructively evolving basis simply through prevision of this possibility? Is this the type of member you would prefer for the backbone of your organization? Regrettable as would be such an effect, would it not prove eventually worthwhile from the standpoint of enrolling many more of the tolerant and eager students?

It is possible that a geographical separation from other Theosophists may have resulted in my seeing distorted the whole matter. Your reactions will therefore be appreciated.

Sincerely yours,

ALEX WAYMAN

Death Valley National Monument

IN MEMORIAM

AS we go to press word reaches us of the passing of Colonel William O. Gilbert, of Washington, D. C., for long years a devoted member of the Theosophical Society. His membership dates back to the middle nineties when he first became interested in Theosophy in Omaha, Nebraska. After a brilliant legal career of over twenty years Colonel Gilbert was commissioned a Major in the Judge Advocate General's Department at the beginning of the last great war, and later was advanced successively to the grade of Lieutenant-Colonel and then to that of Colonel. He served in the Judge Advocate General's Office in Washington and later at Headquarters of the American Expeditionary Forces at Chaumont, France. Here he had charge of important legal and court-martial work relating to the administration of military justice. After the Armistice he became Chief Law Officer for Civil Affairs with the Army of Occupation. His connexion with the diplomats, generals, and national figures of Europe during this time gave him unusual opportunities for obtaining first-hand information on European affairs, and the President of the Texas State Bar Association said of Colonel Gilbert before he left Texas to reside in Washington, D. C., that in his opinion no man in the United States so well understood military law and the administration of military justice, as he had studied it both from the standpoint of the civilian and the soldier, with a background of extended experience in international and diplomatic affairs.

For the last dozen years Colonel Gilbert was a member of the T. S. Lodge in Washington, D. C., and was closely associated with Col. and Mrs. A. L. Conger. Members at the International Headquarters and all who knew Colonel Gilbert send to Mrs. Gilbert the sympathy of understanding hearts that know the sorrow of parting but recognise also in death the sweet and perfect sleep of the soul for one who has labored well and has returned to his spiritual home.

We learn also with deep regret of the death of Paul Henning in Los Angeles, where for many years he was one of the most active members in the T. S. He was loved for his unswerving loyalty to theosophic principle and his willingness always to serve in whatever capacity the immediate moment offered. He joined the Society in St. Paul, Minnesota in 1891; later moved to Seattle, Washington, and finally to southern California. One of Paul Henning's 'duties' most capably carried out, for which we shall long remember him, was writing or copying articles on Theosophy for the newspapers. He was eminently successful in having these accepted by editors of the smaller newspapers of suburban circulation. How many in this way contacted Theosophy, or what new spiritual impulse to live a better life thus was born in them, who can tell! But it is a job the carrying out of which a hundred or more of us might well seek to emulate!

Mrs. Leah Calkins, of Buffalo, N. Y., who died in the latter part of January, is another whose fellowship in the T. S. dates back to the early days of W. Q. Judge, and who has left behind a record of devotion to the Cause to which so early in this life she dedicated her main energies.

Mr. P. W. Jones of Fallbrook, passed away on January 20th. For several years he was President of the Fallbrook T. S. Lodge, and was ever a staunch supporter of the Theosophical teachings. He became a member of the Society in 1921. Fifteen or more years ago he spent some time in Guatemala in work which brought him into sympathetic contact with members of some of the native Indian tribes. Interested readers of *THE FORUM* and *The Theosophical Path* may recall his article in the latter magazine for January 1932: "A Guatemalan Legend," in which he gives an occult interpretation of some of the ancient Indian Legends.

On March 14th Mr. B. W. Bryant, of San Diego, died. Mr. Bryant became a Fellow of the Theosophical Society in 1905, and in the following year came to reside in San Diego, Calif., where for many years he was associated with the local Katherine Tingley Lodge of the T. S. He was also prominent in Masonic circles, and became a member of the Silver Gate Lodge in 1910, to which lodge he was elected worshipful master in 1924.

We have also just received word of the passing of two more F. T. S. — Clarence Warren, of Laton, California, and Mrs. Mary Pifer, a member of Rochester Lodge, N. Y. Both, since joining the T. S., respectively in 1930 and 1924, have not faltered in their quiet and steady loyalty and devotion.

To relatives and friends of all these dear Companions F. T. S. everywhere extend their deep sympathy.

— W. E. S.

Books: Reviews and Comments

The views expressed or statements made by the reviewers of books in this Section are the reviewers' own, and neither the Editor nor the Editorial Staff is responsible for these.

Foundations of Peace. A Buddhist View. By Clare Cameron. The Buddhist Lodge, London. 16 pp.

“**T**HE world is witnessing the birth-throes of a sublime resolve.” Signs are visible here and there, of the thought and effort at work to shape the form of things to be.

In a number of booklets to be known as *The Foundations of Peace* Series, the Buddhist Lodge of London proposes to state the principles, the elements essential to the fulfilment of such a resolve.

This, the first booklet, contains an address given before the Cambridge Convention in August, 1941, by Clare Cameron, the Editor of *Buddhism in England*. It presents the age-old aspects of Buddhist Wisdom most inspiringly, with originality of thought and beauty of phrase.

The *Middle Way*, the following of the Noble Eightfold Path is described as no path of moderation between extremes.

It accepts the extremes in order to extract their original virtue, but it does not identify itself with them. This virtue, of no quality, nature or form, *alone* has the power to turn chaos into order, discord into harmony, disease into health, darkness into light. None of these are annihilated, for substance is indestructible. . . . The Middle Way of Buddhism is this Path of Original Virtue; it is vitalised and illuminated by it and you might almost say spontaneously and perpetually re-created by it. The Buddhist lives its steps in order to realise and so make evident this virtue, harmony, health, and enlightenment. (p. 8.)

As a working formula, Clare Cameron suggests two simple words: Watch and pray. She advocates a watch on ourselves, on the affairs of men, on the transient and often distorted kaleidoscope of events: a watch for the light that will dissolve the darkness. That is to

be protected, sustained, and co-operated with to the fullest. And to pray in the Buddhist sense, yes, and the Theosophical:

Let the flower of the spirit open. Lift it to the source of light. Lift it above the problems, above the shuttle of the mind, the wayward emotions of the heart. Let that light pour down continually, until little by little it reaches the mind and heart, the constructive imagination and the will that manifests it. Until it is felt by everyone you meet. (pp. 12-3.)

Such an attitude changes the keynote of living from a mere 'doing' to 'being,' from the state of a nonentity to that of an enlightened ever-becoming.

Education too, plays an important rôle in the foundations of Peace. An education which frees men from avarice, selfishness, fear, and prejudice; that teaches them to express the divine potentialities within, which when they come to birth, will themselves produce the systems that recognise and encourage the attributes of godhood.

Here is no feeble, untutored voice crying for the moon, but a force worthy of the deepest consideration on the part of all thoughtful readers.

— I. R. P.

Passing into Aquarius. By 'Leo.' Published by Andrew Dakers, Ltd., London. 116 pp. 5/-

THIS is not an astrological book though 'Leo' calls upon Zodiacal symbology to elucidate his argument. He claims that the last twenty centuries or so have been a gestation period during whose agonies and passionate experiences a new humanity has been developing, and that in the approaching "Aquarian Period" the "old, unhappy, far-off things" will be only a bad memory and the ideals of real civilization will come into their own. He discusses the visible passing of the old views on 'sin', punishment, death, war, nationalism, morality, wealth, competition and religion from a decidedly Theosophical point of view on the whole. He believes that mankind does not evolve by an evenly inclined plane of progress but by periods of comparatively level going when strength is gained by hard training, alternating with periods of active advance or leaps forward. We are on the verge of such a leap. In regard to Competition and

the principle of prizes and rewards (including that of a heavenly 'reward'), a necessity for progress in early stages, he shows the enormously greater advantages of the principle of Co-operation in building a true civilization.

This is a very remarkable book and should be widely read. While it is characterized by very plain speaking there is not a censorious word in it. The author sees that the errors of the past were educational, painful as such growing pains are, and that they must be regarded as tuition for adolescent humanity, but now it is time to put away childish things and make a new leap forward in harmony with the Cosmic Process. In regard to religion he concludes his essay with a few striking remarks.

The churches are passing out of their temples made with hands into the temples of men's hearts. By their very exterior failure they have saved humanity. . . Their failure is not so much what they have not done, as in not recognising the fact that their task, in their present form, is completed. . . Man has come of age spiritually, but the churches still insist that he needs a nurse and a tutor. They have not practised what they have taught, but man proposes to examine their teachings in the light of its source and apply what he finds to be true and sane. The churches which propose to continue to worship in temples made with hands must pass.

They must give way to a system in which the ideals of Christ will be made attractive and the practice of brotherliness and love of the neighbor will become a pleasure and not a mere duty or a means of escape from the wrath to come.

— C. J. RYAN

Man's Supreme Inheritance.

The Universal Constant in Living. BY F. MATTHIAS ALEXANDER. Dutton and Co., New York. 1941. Each \$2.50.

FIRST published in London, 1910, *Man's Supreme Inheritance* might be put in the New Thought class, though its author makes claims for it which he denies to other schools of self-culture, and even regards his method as revolutionary in respect to them. Its subtitle is "Conscious Guidance and Control in Relation to Human Evolution in Civilization." The word 'evolution,' in the subtitle refers to the usual scientific idea of a progressive rise of man from barbarism to civilization; and, using this as ground plan, he main-

tains that we have not yet sufficiently adapted ourselves to rapidly changing conditions, brought about by the development of our intellectual resources; but on the contrary are still too much influenced by those primitive instincts which guided our remote ancestors, and which now exist largely in the state called 'subconscious.' The book is a strong plea for the use of our intelligence and for self-conscious guidance — what Theosophists have called 'self-directed evolution.' He wisely puts aside the question as to how man ever became possessed of the powers thus zealously commended; and indeed he might find considerable difficulty in explaining this on the above-mentioned theory of evolution. But at all events he does insist most strongly that man ought to use the powers. This is where he claims to differ from other self-culture systems, for the latter, he says, too often aim rather at suppressing self-conscious action, with the hope of thus allowing scope for the intervention of subconscious influences.

This, he claims, is a retrograde step, back towards primitive conditions and contrary to the evolutionary trend. He also insists on treating man as a whole, and insisting on unity rather than diversity; which leads him to condemn methods which treat mind and body as two separate things. He cites an illustrative case of a mother, given up by doctors and expecting to die, but suddenly restored to health by the thought of her children who would be left helpless. The will to live was predominant over every obstacle, mental or physical. The dangers of various schools of faith-healing are brought out in a way which will commend itself to Theosophists: these aim at or achieve partial and local ameliorations, which in the long run fail or do harm because the patient has not been treated as a whole. Where a man's balance is upset, his very attempt so to cure himself may itself be involved in his unbalanced condition. There are many similar analyses and criticisms of physical exercises: these may be useful as part of a general process of reform; but, lacking this essential, they may merely put the physical system out of harmony with other parts of our nature. We should rather seek the wrong mental attitudes or daily habits which have induced a bad physical condition, than direct our entire energy towards remedying what is a symptom.

We must not try to reach the subjective mind by deadening the conscious mind, but we must quicken the conscious mind. It is what

a man *does* that causes the conditions in which he finds himself. The school of 'relaxation' also comes in for criticism: it often means a hopeless attempt to move an obstacle by continually pulling at one end only, and nervous people may be more relaxed by walking about than by lying on the floor.

The book is so replete with useful ideas and recommendations that a brief notice can hardly do justice to it. It is free from all morbidity, and we wish it all success.

In *The Universal Constant in Living*, the subject is further elaborated, showing the necessity of cultivating the body as a whole, not in separate parts; pointing out the mistakes made in drilling and physical culture methods, wherein, though the ends proposed may be new, yet the means by which they are sought to be attained are the same old bad ones. Many testimonials and appreciations from doctors and eminent authors are quoted in favor of the author's ideas and methods. Stammering and other infirmities have yielded to these methods.

— H. T. E.

Stonehenge: Today and Yesterday. BY FRANK STEVENS. Publication of the Smithsonian Institution.

STOHENGE! There is glamor associated with the word, and this recent study by the Director of the Salisbury Museum in no way disillusiones the mystery connected with the great megalithic monuments. He speaks of the fascination that surrounds the subject, and, we are glad to see, claims that most of the imaginative speculations about Stonehenge, including the lurid descriptions of human sacrifices, 'slaughter stones,' etc., lack confirmation. Although many "material facts" have come to light during the last 20 years, the last word on Stonehenge has by no means been spoken, as he says.

Though only 32 pages long this pamphlet contains a complete description, with excellent illustrations, of the monument and the implements and other objects found within its area, as well as a concise and unbiased presentation of the problems arising therefrom.

Mr. Stevens regards the great circle "not as an isolated monument but as the climax of a long chain of stone circles introduced into this country by a civilization which came from the west of Europe,

if not from some even more remote source." This reminds us of the statement in *The Secret Doctrine*, II, 750 that this source was archaic Egypt whence priest-initiates came to England to establish the megalithic monuments. H. P. Blavatsky even speaks of "colossal stone zodiacs," and recent discoveries made at Glastonbury, about 40 miles from Stonehenge, are claimed by some writers to be the remains of an enormous zodiac many miles in diameter.

Among other points of great interest to those who believe in the greatness of certain prehistoric races, we note that Mr. Stevens has a high appreciation of the technical skill of the builders. For instance, when some of the massive lintels had to be lifted and replaced recently, the mortices and tenons and toggle joints fitted so exactly that, as the engineer says, it was difficult to restore them to their former places. No metal tools have been found at Stonehenge. In regard to the transportation of the immense blocks of stone (one weighing at least 50 tons), great skill and co-ordination of intelligence and administration were necessary. Between 40 and 50 stones were brought from Prescelly in S. W. Wales, but no certain reply has been found to the problem of their transportation over a difficult country for 180 miles! Mr. Stevens also speaks of the "staggering problem" of the setting out of the great stones in their exact places which required the most careful direction and skill "in the utilization of simple mechanical principles." Evidently our prehistoric British ancestors were not brutal savages, painted blue, running about in the woods like the beasts!

Mr. Stevens is inclined to accept the connexion between Stonehenge and the Sun which has been so much discussed. The position of the stone called the "Friar's Heel," standing alone in the middle of the Avenue leading to the circle, which marks the rising of the sun on Midsummer Day as seen from the so-called Altar Stone, has always been considered strongly evidential, and lately new discoveries have accentuated the importance of this stone.

In regard to the date of erection, Mr. Stevens agrees with the majority of archaeologists that it was about 2000 B. C., perhaps rather earlier. It is not so old as the neighboring and much larger circle at Avebury. And the Avebury circle is built upon the site of a far older one, so that we have a perspective of such monuments

stretching back into a very great antiquity. *The Secret Doctrine* says that the priest-initiates who started the building of the megalithic monuments in England came to that country by dry land, before the British Channel was formed. According to geological evidence, the sea broke through about 8000 years ago, and therefore that would be the *latest* possible date of the earliest stone circles in England. A technical presentation of the geological evidence in support of this figure can be found in the English scientific magazine *Discovery* for July, 1933. — C. J. RYAN

PERIODICALS REVIEWED

THE RATIONALIST ANNUAL FOR 1942, Watts and Co., London, contains the usual collection of interesting essays by well-known writers. Sir Arthur Keith, in "The Creeds of Two Anthropologists," vindicates his friend Dubois, the discoverer of Pithecanthropus in Java, from the charge that he withdrew the bones from public observation on account of religious scruples. Dubois, though a Catholic, did not permit his religion to bias his science; and it was owing to disputes with fellow scientists that he withheld the bones. Sir Arthur calls him a two-department man: he kept his religion in one department and his science in another. But Keith calls himself a one-department man: his mind is hopelessly scientific through and through. And he wonders why his friends are so shocked, and concludes it must be because men are still so bigoted despite all our progress. Ivor Brown undertakes to answer in the negative the question, "Is Rationalism Dreary?" Without intending to accuse him of insincerity, we suspect that so able an essayist could have taken the affirmative side with equal ease. He has given us 'Mr. Con.' We should like to hear what 'Mr. Pro' has to say. Archibald Robertson, in "Who were the First Christians?" while conceding the similarity of Christianity with ancient and world-wide myths, asks the special question why the early Christians were

so badly persecuted. He suspects that these persons were, or had become leagued with, a fanatic Messianic sect, plotting to overthrow the Roman government; and that editors of the Gospels industriously weeded out all references thereto, after Christianity came into favor with the Government. He points out many passages, where inconsistencies point to the imperfect character of this pruning and botching.

— H. T. E.

Theosophical News — — and *Activities*

England: News from Mrs. H. C. Summerfield of Bristol speaks of fortnightly meetings in new rooms secured in a more convenient location for the public. The Theosophical study-group has been enjoying several concentrated weeks on the *Bhagavad-gītā*, using Shri Krishna Prem's commentary.

Mr. H. D. Roderick, at present of Guildford, Surrey, has a unique way of drawing to his group new and promising material through the following advertisement. We copy it here for its value to other industrious Theosophical workers in suggesting ways to forward the work. It runs as follows. Of course make your own punctuation and arrangement of wording. We run the lines straight on here owing to our own limited space:

"The Theosophical Society. G. de Purucker, Leader, General Offices: Point Loma, Calif., U. S. A. A new study and discussion group is being formed for men. Time and place for meeting to be arranged to suit majority. Subjects: Theosophy, Religion, Philosophy, Science. — 'Be what he may, once a student abandons the old and trodden highway of routine and enters upon the solitary path of independent thought — Godward — he is a Theosophist, an original thinker, a seeker after eternal truth with an "inspiration of his Own" to solve the universal problems.' (H. P. Blavatsky). — Apply in person or by letter to: 119, Stoughton Road, Guildford."

In a letter written in middle January to Miss E. V. Savage, Mr. Roderick says: "All I want is greater and increasing ability to propagate Theosophy. I love to see the magic growth of Real Theosophy in others. . . To watch these people change when they realize that which they had intuited is not some-

thing foreign to a human being, is like watching your first narcissi appear out of the dark earth in early spring, or to anticipate the coming joy of unfolding buds of tea-roses when they silently approach their purpose. . . . When Theosophy becomes a part of one, part of one's characteristics, it is necessary absolutely to impart it to others, as much as we have. . . ."

Fraternization News: The next Theosophical Fraternization Convention, we learn from *Fraternization News*, February issue, will be held on Saturday and Sunday, May 30th and 31st, at Toronto, Canada. Toronto members particularly extend to all Theosophists a cordial invitation to attend. The Convention chairman is Mr. Cecil Williams, 49 East Seventh Street, Hamilton, Ont., and all contributions should be sent to Mr. George I. Kinman, 46 Rawlinson Ave., Toronto.

Quarterly Conventions in Wales: So typical of the spirit of love and sacrifice for Theosophy is the announcement in the January-February 1942 *Welsh Theosophical Forum* of the first Quarterly Convention for 1942 held at Gwalia House, 3 Fitzalan Rd., Cardiff, on Sunday, January 18th, that we reprint it here: "We look forward to a good gathering of Welsh members, and also to enjoying the companionship and help of some members of the English Section, at this Convention, as at previous ones. — We will find you lodgings, meet you at the Station and escort you to and fro. Also we'll *like* doing it. So come along. Write now, and we'll start making arrangements. — In these times we live through ten years' experience in a month — sometimes in a few days. So, after the lapse of time since our last Convention, we confidently anticipate a really inspiring interchange of accumulated ideas and experiences. It is on such special occasions that we achieve a revelation of the real significance of our day-to-day Theosophical efforts, and the resultant growth of our inner perceptions. — Every Theosophical effort is important in these times, because in making that effort we have to resist a multitude of opposing forces. Our personal selves will all find difficulties in the way. Of course, they will. But then our personal selves aren't working for the brotherhood of humanity, to counter hatred with love, and dynamite with spiritual dynamic. As for our Higher Selves, *They* will want to come — mightily."

Lucifer and Theosophical News: For news of Theosophical activities in the United States watch this monthly section organ, edited by Mr. J. Emory Clapp, 30 Huntington Ave., Boston, Mass. — W. E. S.

A rare chance is offered you to obtain back issues of Theosophical magazines. This offer probably can last only during May, June and July. Turn to back cover for notice of this special sale.

About the Hundred Members Club -- III

CHRISTMAS gifts of money and sudden windfalls are most welcome and convenient — they help us pay our obligations. But no organization can exist in this pragmatism world in the expectation of receiving them any more than an individual can. Furthermore Christmas only comes once a year and inheritances only once in a lifetime. No, an organization must have a dependable monthly income just the same as you and I. I would hate to have to pay my taxes and my grocery bills in the expectation of such luck. Wouldn't you? You want and need a regular monthly salary or other check, in order to pay for those necessities of life.

Now that is just why the Hundred Members Club was formed on March 1, 1942. If it is supported by a sufficient number of members it will provide a dependable monthly income for our International Headquarters. They too must live on a budget just as you and I. They too must know how to pay the groceryman and the Tax Collector, and must be certain that they will be able to before obligations are even assumed. In that sense an organization is no different from an individual.

Our International Headquarters at Point Loma is such an organization. Its regular income has since the war been seriously curtailed because our members in other Sections are unable to send in contributions. I have no doubt that our European members are even now looking to us in the American Section to assume their share of regular monthly contributions. It is a fact that this curtailment of income is a serious one, and this fact should be a matter of deep concern to all theosophists. We in the American Section *must* fill in the gap thus created. The alternative is a serious curtailment of the activities of our beloved headquarters at Point Loma — an outlook which is unthinkable for us theosophists. For is not this just the time when we should be girding ourselves for even greater activity so that we might slowly but surely outweigh the heavy tide of unbrotherliness that is rampant in the world today?

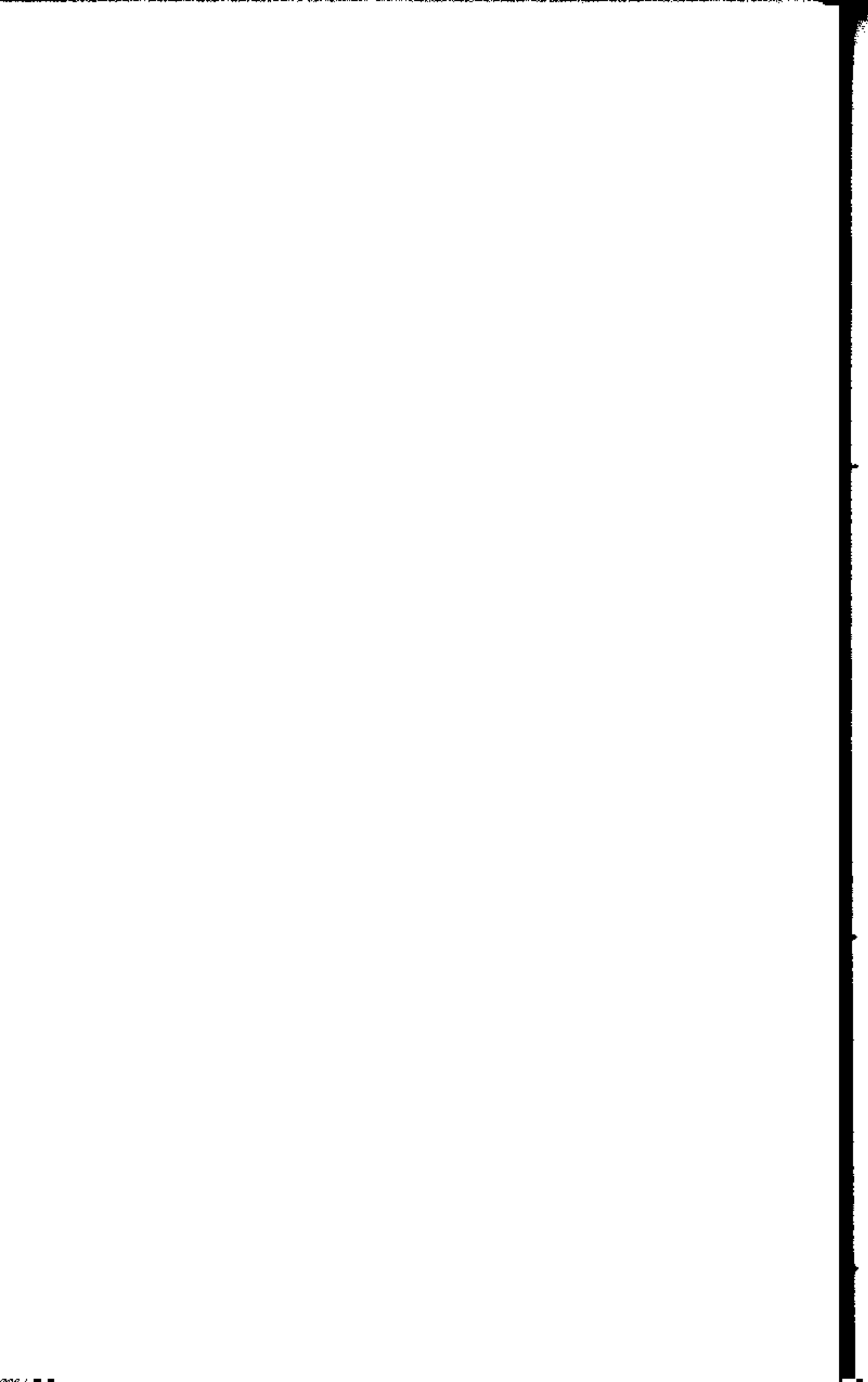
Here is what one of our newer members of the Club writes about it:

"Here is our first payment to the Hundred Members Club and also our signed Pledge. How we wish it might have called for one hundred instead of only ten dollars. We are hoping that when the time comes to renew our Pledge we will find ourselves so situated that we can make a sizeable increase and that the Club will, by the combined help of Members and Lodges, grow beyond our fondest expectations."

To succeed this Club needs the support of *all* potential members. The Treasurer issues you a personal invitation to sign the attached form and mail it to the Club headquarters at 2400 Webster Street in San Francisco.

F. PIERCE SPINKS, *Treas.*, HMC.





THE THEOSOPHICAL FORUM

Founded by William Q. Judge in 1889

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THE INJUNCTION OF PYTHAGORAS

REMEMBER the rule laid down by Pythagoras. It has been quoted again and again, but it loses none of its beauty and profundity by repetition. It runs somewhat as follows:

“Let not the setting sun reach the western horizon, nor close thine eyes in sleep, before thou hast gone over all the events of the day just past, and hast asked thyself this question: What have I done today that has been done amiss? What have I done today that has been done aright? Have I injured anyone? Have I failed in my duty? Let not the setting sun reach the western rim of space, nor let thine eyelids close in sleep ere thou hast asked thyself these questions.”

If only men and women would conscientiously follow that simple rule, ninety-nine per cent. of the world's trouble, heartache, sin, and anxiety, would be non-existent, would never happen. And the reason is simple. The world's troubles arise from our weaknesses, not from our strength; and if we would increase our strength, and do away with our weaknesses, every human being thereafter, in proportion to his inner evolution, would become a power for good in the world. And you see what that would mean. It cuts at the tap-root of most of the thoughts and feelings and acts that bring misery amongst us.

— G. DE P.

Planetary Chains and Principles*

G. DE PURUCKER

FOR years really I have felt I ought to speak about a difficult matter of doctrine, to try to correct at least a few simple errors which some of our very best students have fallen into, I fear; I am not sure, but I have the impression that this is the case. It is with regard to the planetary chains, a very technical teaching, but a beautiful teaching, and most suggestive when properly understood, a teaching having a distinct moral value on human life because of the inferences that the student draws from this doctrine of the planetary chains.

Of course there are planetary chains of which we have no physical cognisance whatsoever, because their lowest or fourth globe — following H. P. B.'s septenary enumeration — their fourth respective globes are either above or below our plane of the solar universe. Therefore being outside of the sphere which our eyes can encompass, we do not see these other globes. Nevertheless these higher or lower planetary chains exist. So much for that point.

When the planetary-chain teaching was first given out by H. P. B., shortly before and at the time of and after the printing of her great work *The Secret Doctrine*, those students who thought they understood the teaching concerning the planetary chains, imagined that the other globes of a planetary chain, such as our own Earth Planetary Chain, were but different phases of each chain's fourth-plane globe, as for instance of our Globe Earth, our Globe D for our Chain — different levels of consciousness, as it were, of our Globe D, reaching from the grossest or our physical plane up to the spiritual. So strongly did this idea sink into the minds of students of those days, and such vogue did it get, that very unwittingly and utterly wrongly, students spoke of the other globes of our Planetary Chain, or of any other planetary chain, as being the *principles* of

*A talk given by the Leader of the T. S. in the Temple at Point Loma. — Eds.

our Globe Earth or of some other fourth-plane globe, with respect to its chain, like Venus or Saturn or Mars or Jupiter. This is all wrong. The reason for such mistake was the very striking and close analogy that exists between the globes of a planetary chain and certain aspects of the septenary human constitution little spoken of in those days, but in our day much more clearly understood, to wit, the monads in the human septenary constitution.

For many years over-emphasis has been given to this idea that I have just spoken of, that the other globes of our planetary chain were so to speak the principles of our Globe D, and for that reason I have taken especial pains to change that current of thought; until about a year ago I became suddenly conscious that the swing of thought had gone far too much, far too far, in the other direction; and that our members had lost sight of the very striking and close

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analogy between the monads in the human constitution and the globes of a planetary chain, and were beginning to look upon the globes of our planetary chain, or of any planetary chain, as almost unrelated individuals, unrelated globes, or at least held together only by delicate and subtil karmic bonds of destiny — a thought which is true enough, but not nearly close enough, or accurate enough.

If you can synthesize these two points of view, the older and this latter, fuse them into a new and more comprehensive conception, you probably will have the real facts. Let me try to illustrate: The monads in the human constitution — and I will use the septenary form that H. P. B. gave to us as it is somewhat easier than the duodenary — may be reckoned thus: the divine, the spiritual, the intellectual, the psychical, the animal, the astral-vital, and the vital-physical; for even the vital-physical human body, temporary and imperfect as it is, is nevertheless the expression of a monad working on this plane, whose seat (since your western minds always want very definite brain-mind locations), whose seat is in the human heart. The heart is likewise the seat of the spiritual monad working through this lower.

The globes of a planetary chain correspond almost term for term to these monads in the human constitution; and as you know, the human constitution being unitary, one, the principles and monads being in coadunition but not in consubstantiality, so likewise we may speak of the globes of a planetary chain as being in coadunition but not in consubstantiality. Yet these other globes are not the other six principles of our Earth. They are fellow-globes, a septenate, of which our Earth is one. But a septenary unitary fact comes in what I have just told you; that the globes correspond in that chain to what the monads are in the human constitution, because each globe is itself the expression of what we may call a globe-monad.

Furthermore, just as the principles in the human constitution are as given from the very first, âtman, buddhi, and so forth, down the scale, so the same cosmic principles, paramâtman, mahâ-buddhi, mahat, etc., are the principles of a planetary chain. Thus you see right there there is the same distinction between globes and the principles of a chain, and the monads and the principles of the human constitution, item for item. Furthermore, just as there is in man a

hierarch of his constitution, just exactly so in a planetary chain there is a hierarch of the entire planetary chain, the hierarch for all the seven or twelve globes of that chain, our chain as an example. And this hierarch, who really is a kind of person or individual god for the chain, our chain, is the highest spiritual planetary of our chain, or planetary spirit.

Remember that every globe of a chain has its own minor hierarchy of planetaries. You may call them Buddhas and Bodhisattvas, if you like. I am now using the typically Theosophical term, planetaries. But these combined planetaries of the chain simply make the families of the planetaries of the chain, the highest of such planetary being the hierarch of the hierarchy, the king. Furthermore, every such planetary considered as an individual, in some past cosmic age has been a man, or a being corresponding to a man; that is, the monad now planetary, now blossomed out, evolved forth, into being a planetary, then was passing through the stage where spirit and matter meet, conjoin, and produce man, the midway stage. We in our turn, all of us, if we make the grade, shall some day be planetaries. Furthermore, note that in the human constitution, all the monads of a man's constitution are inseparably linked, which does not mean closely linked, but inseparably (which means cannot be separated, that is torn apart from each other to become strangers unto each other), are inseparably linked for a galactic manvantara; after which evolution will have so parted them through increasing individualization that although they will still be karmically linked, they will no longer be condensed as it were into a relatively closely knit unit, as they are now in a man.

Precisely the same rule holds for a planetary chain; and remember that all that I am saying tonight is but brushing the outskirts, sketching an outline, of much deeper and important teaching that does not belong here.

All the globes of our planetary chain had a common origin, were born together so to speak, just as the monads in a man's constitution have a common origin and were born together so to speak. When they were thus born in past cosmic time they were much more closely in union, united, than now they are, evolution of each globe through the ages bringing about a stronger individualization

of each globe, and for this reason we speak of these as being in coadunition; so that as the ages pass, they will have the tendency to separate, still remaining connected by spiritual and magnetic and all other kinds of bonds. The separation, as stated, comes through constantly increasing individualization. But as each globe becomes more strongly individualized, the constellation as it were of globes in a chain separates farther apart. Thus a child born in a family finds the time come some day when it leaves the family and enters the world to carve its own way, or to follow in the footsteps of the father, no longer as a child but as an individual, as a man 'on his own,' to use the slang expression.

Furthermore, every globe in a planetary chain, ours for instance, has its own septenary constitution. The Master in *The Mahatma Letters to A. P. Sinnett*, outlines what these principles are for our Earth-Globe, but the Master there gives only the septenate for the *physical* globe. You remember, every principle in a constitution is itself septenary, so that there is even an âtman of the physical so to speak. Therefore, every globe not only has its own septenary principles, each principle a septenate itself; but you see this means that every globe therefore is a fully equipped entity with divinity at its heart and manifesting in a gross physical vehicle, veil, frame, body, exactly as a man does. You know that even an atom in your body is a septenary entity. Its heart is divinity. Why should not a globe of a chain be exactly the same? It is. At the present time the globes of a planetary chain, ours for instance, are sufficiently conjoined or coadunated so that they move through space more or less together as a constellation, as it were; so that while they are not inside of each other, the more ethereal inside the more material — that is not so — while they are scattered about in space, but closely together; nevertheless they form a constellation as it were, if you take the twelve of them, or even the seven; and they pursue the same orbit about the sun that the earth does, not because the *earth* follows this orbit — it is only one of seven or twelve — but it happens to be the orbit that these seven, these twelve, all follow; so that when we move about the sun, we do so, and all the other globes do so, more or less as a constellation, each globe moving and rotating. Follow your thought now: so that actually every globe

from this standpoint can be called a planet. It is in itself not only a septenary entity, but if you were on Globe E for instance, or F or G or A or B or C, you would not see the other globes around you. To you it would be an earth, following its orbit around the sun, as does each of the other globes. Therefore the globes from this standpoint can truly be called planets.

What has been said with regard to our earth applies equally well to all the other planetary chains, visible or invisible, of our Solar System. And there are scores of planetary chains. Our modern science knows of only a few planets — I think the total number at present is nine, including Pluto, and about these I have not the time nor is it the place to go into here.

I am debating now in my mind, and also trying to find words in which to speak of something else. These things are not easy to speak of. The teaching is difficult indeed, because it is so utterly apart from anything that our brain-mind knows. What I have said about planetary chains applies equally well to the Solar Chain, or indeed to any stellar chain, the chain of any star. Furthermore, remember that every planetary chain is headed by its hierarch, which is the chiefest planetary spirit of that chain, the highest; and therefore that planetary spirit is for its chain what we in the West I suppose would call a 'personal god.' Now this teaching is a very ancient one, and in its popularization a very exoteric one. It has been known since immemorial time, and was the basis of what the ancients called astrolatry or star-worship. They did not worship the physical globe, they worshiped the life, the light, the intellect, the manifestation of order and beauty and harmony, for which the planet was the symbol and expression. They worshiped, in other words, the regent of the planetary chain. And furthermore, just as a chain has its own chief planetary or hierarch, so every globe has its own subordinate smaller hierarchy of planetaries with its hierarch or chief minor planetary, our Earth as an example; only these are globe-planetaries — at least those on our Earth are. Nevertheless, they are higher than we men, spiritually and intellectually.

Thus you see, "to come back to our sheep" as the French say, we must not look upon a planetary chain as an indissoluble single body or globe, of which what we call the other globes are merely

finer planes. In other words, the other globes are not merely finer planes of our own Globe-Earth that we know. Our own globe that we know is only one of seven or twelve, and in some ways the least important of all, because the lowest. Nor should we again on the other hand look upon the planetary chain as composed of a number of globes, whether we reckon on the seven or twelve, which are merely held together in a kind of feeble union, unconnected in origin with each other, which is quite wrong, because they are very closely connected in origin with each other, and they shall be connected thus closely until the end of the Galactic Manvantara; and then when the new Galactic Manvantara opens, they will still be connected, but much less so than at present, obviously, because of what I pointed out a little while ago: that age, evolutionary progress, gives to each globe an increasing increment of individuality. It becomes more independent in spirit, as it were, just as we find among men. It is a very curious paradox that the lowest things are the most closely united, the least individualized, as we see in the unism of the rocks. As we follow the ladder of life upwards, we find that the component parts slowly seem to separate and become more individualized, until we reach men. And here, strangely enough, although it is among men that the sense of disunion is very strong, it is likewise among men that begins to come to birth again, in men's souls, the feeling of their oneness, the *ekatwa* or *ekatâ* in Sanskrit, their oneness with the Divine. Isn't that a marvelous paradox? Unism at the lowest, but unconscious unism as in the rocks, and in the atoms. Unity in the highest, but self-conscious unity with the Divine.

Try then to understand, to fuse these two thoughts together. The globes of a planetary chain are in coadunition, but not in consubstantiality, which means that they are karmically united as a unitary group at the present time, closely so, but are not consubstantial. That is, the stuff of which the individual globes are builded differs from one to the other.

And now, finally, do not for an instant take the metaphorical symbol used by H. P. B. of the necklace of globes as being a graph, a photograph, as it were, of the actual positions of the globes in space, for that is all wrong. The globes are scattered about the heart of the chain as it were from the central pillar of light, so to

speak. And you could write a metaphorical graph of the seven globes, no longer what H. P. Blavatsky on page 92 of her *Letters to A. P. Sinnett* called a necklace of sausages and protested against it as being a wrong conception; but you could write the way the globes are located towards each other on an ascending line, 1 2 3 4 5 6 7. That would be just as accurate as the necklace of sausages; but that straight-line graph has not the advantage of suggesting the descent into matter until the bottom is reached and the rise again, which the necklace of globes does. The straight-line way of describing the positions of the globes however has one enormous advantage. It shows that every globe of the seven or twelve is on a different plane; and that no two, despite the graph in *The Secret Doctrine*, are on exactly the same sub-plane. Those are metaphors, that is, diagrams. They suggest things, and the suggestion you must try to understand; and do not take pictures, those metaphorical suggestions, as photographs of the positions of the globes.

Now it is true, and I have emphasized this point myself, that precisely because the globes are scattered about in space, although each one is on a different plane, there comes a time when they come opposite each other in their evolution. I wonder now if you catch that thought? So that it is possible, for instance, for an observer on Globe E at a certain instant in time to catch a glimpse of Globe C, the reason being that the two globes are for the instant in vibratory synchrony. That instant actually may be a million or tens of millions of years. But the globes are in movement. We are speaking now of super-geologic time; but compared with the life of a planetary chain, it is, relatively speaking, an instant.

It is in exactly the same way, or a very similar way, that H. P. B. tries to describe the outbreak of psychic disturbances in our time, foreseen and foretold by the Masters. Do you remember in some of her earlier writings she points out that the world is entering upon a period when the plane on which we live and the plane on which the kâma-rûpas of kâma-loka mostly are, come close together, the partition becomes thin, and there is an inrush of kâma-rûpic spooks into our thought-atmosphere, and into our world. It is, as it were, as if two planes came close to each other. I wonder if I make my thought clear. If you get the idea, that is the main thing.

Time and Space

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

LOOKING into the sky at night, we may think of the vast distances which, as we are told, separate the celestial bodies from us: a light year, a hundred, a thousand; nay, one has recently heard of super-galaxies one hundred million light-years away. But we are apt to forget that these bodies are not merely spread out in space, but in time also. If a body is 100 light-years distant, it means that what I see is not what is there now, but what *was* there a century ago; and for aught I know, it may have ceased to exist for a century. And what of the super-galaxy? What we see there through our large telescope is what existed in one of the earlier Root-Races of mankind! Truly I may say that I am not looking into space, but into history.

It is impossible, by any means now known to us, to view the heavens as they are at any one given time; every body that we see is at a different epoch in time. And yet, if I am not careful, I may find myself speculating and making calculations about the transference of energy between these bodies, as though they all existed together at one time.

How can I measure the distance between the earth and Sirius? To speak of this distance is like speaking of the distance between me at Point Loma and Socrates in Athens. I can only measure from where I am *now* to where the star was *then*. What am I measuring? Space or time; or space-time? This may help us to understand what Einstein and others are engaged with—trying to find formulas that will mean something when applied to problems of interstellar space.

The velocity of light is so great that we can afford to ignore it for terrestrial purposes. But suppose that the velocity of light were diminished proportionately. If I saw you in the distance, it would be no use shouting to you, because I could only see you in the place where you were a minute before I shouted. It would be

futile to shoot at any moving object, for there would be no means of knowing where it was at the time of shooting. This gives some idea of the hash we may make if we try to apply terrestrial notions to celestial affairs.

But this is no reason for despair. We are on the threshold of an advance like that inaugurated by Galileo and Newton, and it is producing much the same kind of consternation. Before those pioneers, nobody had any conception of gravitation or of many other mechanical principles now familiar to all. Einstein and the others are pioneering; for some time there will be perplexity and confusion, mistakes and corrections; but it will settle down into a new formulation; and in time the masses will become conscious of it.

It does not seem wonderful that the Theosophical teachings should contain many things hard to explain; they have to be translated into terms familiar to us, and in the translation they are of course deformed. When H. P. Blavatsky's *Secret Doctrine* was written, these ideas about space and time were not in the air. But read *The Esoteric Tradition**, pages 388-9, where the ideas are given full credit.

Space and time do not seem so different from each other. The distance between objects is generally considered as spatial; that between events, as temporal distance. But, as has been shown, these two kinds of distance seem strangely interblended when we are dealing with the heavenly bodies. If we settle on a ratio between spatial and temporal quantities — in this case the velocity of light — we can equally well express the distance of a star in years or in miles. The sun is 93,000,000 miles away, or eight seconds away.

If we regard the earth as still — which it is often convenient to do — we are able to rest still in one place for an hour, a day. But if we are to take into account the motion of the earth round the sun, the motion of the sun round some other body, and so on indefinitely, it is clear that we can never remain in one place for even the smallest fraction of a second. Nor can we ever come back again to the same place (unless indeed it be at the completion of

**The Esoteric Tradition*, by G. de Purucker, Theosophical University Press.

some vast cyclic period). In a word, we are eternally shifting, in space or in time, whichever you like. It is thoughts like these which urge us to realize our entry upon a revolution similar to that ushered in by the heliocentric theory. We cannot afford to be geocentric or flat-earthist, or we shall be left behind in the march of thought.

Active Patience

MARTYN WITTER

THE ascetic cultivates patience for he has the wisdom to understand Nature's Law of Adjustment. The Eternal Mother works in her own slow but wondrous ways. She will neither rush nor linger but walks with a stately step throughout all duration. The sages are able to calculate cycles because of this measured tread.

The disciple is able to draw courage and comfort in his darkest moments of trial, for Nature will clear his pathway if he but have confidence and remain true to her operations. The darkest clouds pass and sunlight takes their place. Thus there follows throughout all being the operations of action and reaction. The farmer who sows seeds must wait until the fall before he can reap his harvest. The disciple may wait many lives before his seeds of thought and action send him soaring into the spaces upon wings of thought. Thus the Great Mother teaches patience to her children. If the disciple becomes impatient and pits his will against the slow but healthy processes of growth in an attempt to rush to the goal, he may indeed fail. He who would pluck the blossom before it has ripened into the fruit is both rash and selfish. Rash because he is attempting to harvest his seed before it is ready. Selfish because he has his gaze upon the reward.

There is both a negative and positive type of patience. He who follows the negative type lets life batter him without ever raising his will into an effort to better his condition. He who follows the positive type of patience is intensely active while he endures. He is the one who accomplishes action while to all appearances he is inactive.

Imagine the patience required of the teacher who waits throughout the ages for the day when infant humanity will send out a call to him. His range of vision sweeps the centuries while ours covers the minutes.

The Esoteric Character of the Gospels

RIDING INTO JERUSALEM

P. A. MALPAS, M. A.

THE 21st chapter of Matthew — the Greek pseudo-Matthew which we have, and not the real or original Matthew, which has always been a secret book — commences with a somewhat curious incident.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them. And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the Temple of God and cast out all them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And he left them, and went out of the city into Bethany; and he lodged there.

Chapter II of Mark gives the same story, but omits to mention the mother-ass and only refers to the colt.

In the 19th chapter of Luke we have the same story. The detail is given that the colt is one "whereon yet never man sat," and when the disciples take and loose the colt they are to say, and do say, as their justification, "The Lord hath need of him," (as in Matthew).

The same story occurs in the 12th chapter of John, which Gospel was published as late as 180 A. D. and may have been written only a short time before that. The cry of the palm-bearers is, "Blessed is the King of Israel that cometh in the name of the Lord."

At one time there was a perfect mania — not without a deep purpose — for making everything possible in the Gospel relate to some Old Testament, that is, purely Jewish, "prophecy," as being the fulfilment of that prophecy. So we find that all this happens as the fulfilment of a prophecy in Zachariah, (Chapter 9, verse 9.)

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation: lowly and riding upon an ass, and upon a colt the foal of an ass.

All this about a carpenter who had the amazing effrontery to ride on a donkey in semi-royal state into Jerusalem, as if he were other than a mere lunatic, has led some writers to declare that he *was* a lunatic. The other alternative is to become a lunatic oneself and imagine that the Jews or Romans would have permitted such an extraordinary demonstration for a single moment, if it were really *history*. Others have, quite legitimately, though not with any reverence for the Gospel narratives, asked why it was necessary to perform such a curious circus trick as riding on two donkeys at once, to show that the rider was the son of David or King of Israel, or whatever it might be.

Let us look at the story a little more closely. John goes on to give what, if we follow a suggestion made by H. P. Blavatsky, looks very like a significant hint to search for the secret meaning of it all.

These things understood not his disciples at first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The disciples' failure to understand these things at first is an open hint that we are likely to be in the same case, and that if we dig deeper we shall find something interesting, providing we know how to recognise it when we see it.

For obviously, there is some quite important meaning in the incident, which bears the look of a symbolical initiation ceremony in *some* secret lodge of mystics. Again and again do we find in writings of the day and of later times that this story is so prominent that one may suspect the possibility of its being the most important thing in the whole Gospel. It is "the narratives that are as a cloak," to use the graphic phrase of a learned Hebrew mystic — they are not the Gospel itself.

We can find several ways of tackling this curious problem in the ritual stories of an early secret society, without even having to go so far as to find out if that society, or any remnant of it, still exists with knowledge of its symbolism.

One thing is to remember that very important fact that our Gospel is not, and never was, the real Gospel, the original Gospel, but that the original was Hebrew. Official theologians twist and prove and argue and assert that the Gospel was Greek, that Jesus talked in Greek, that it ought to and must have been Greek. They always try to make the facts fit their desire that it should have been Greek. Then you have the curious fact that the Gospels are written in such bad Greek that there were five hundred words that the philologians could not account for as decent Greek. But now we are told that they are hugely delighted at finding a number of papyri and fragmentary documents inside crocodile mummies of the earlier centuries of the common era, documents which use about four hundred and fifty of these words. Oh yes, it is jargon, of course, but it was the language of the common people, and Jesus was talking to the common people. He was a workman, a laborer, and they were laborers, and everything is as it should be, if not more so. He simply talked what we should call Yiddish if we were Jews referring to Hebrew; or Cockney if we are to think in terms of modern London; or a sort of Chinook, or gipsy language, perhaps; certainly not pure Greek. In plain language, they will have it that the gospels are written in a very common low-class Greek about equivalent to the language of a not-too-well-educated ranter in Hyde Park.

Plainly, it will not do. Initiates do not write such careless stuff. So let us suppose that our Greek Gospel is really a hash-up, to use

a vulgar but expressive word, of the Hebrew original. There will be some words we can identify with some degree of probability.

The *Lord* in Greek is simply *Kyrios*. This word, in some such way as we are now considering, is twisted to mean *Cyrus* in the Old Testament, a couple of hundred years before *Cyrus* lived, so we have a good precedent. But in Hebrew it is *Adonai*. In Greek it might be called *Adonis*, the beautiful Syrian God, or in Egyptian, perhaps *Aton*.

Now the word for *ass* in Hebrew tells us little. But if you insist that it is a female ass you get, curiously enough, a distinct reference to the word *Adon*. We may say that in symbolism it is quite a good disguise to describe the God of the Jews as an Ass. Lest any should think this too much of a shock to ingrained ideas, let us say at once that the secret Hebrew God *was* an ass — a red one. He is the rejected Typhon of Egypt, the ass God. Whether the Jews ever came out of the geographical Egypt or not, they certainly were adherents of the old rejected god of Egypt that became with others a devil, and Satan, and the opponent of the good god Osiris. And this fact, and the word itself, link up the secret Jewish God with many a despised heathen God who is identical with him. You will even see the ass on the front page of the English comic weekly *Punch*. It is precisely the same thing, and has the caricature of the God on its back. There is obviously nothing more absurd in the Jewish God being a donkey than there is in the Christian God being a lamb or sheep. It is all a matter of the way the symbolism is understood.

In the Talmud Jesus is frequently referred to, and also Paul, but never by those names. The Talmud is the Hebrew Bible in its originally unwritten portion. It is now written, but is a huge mass of legend and teaching utterly incomprehensible to the outsider. Here Jesus is referred to as "That man," and Paul as "The other man." But another name for Jesus is Balaam. The origin of the name is obvious — he is the man who rode on an ass.

It is H. P. Blavatsky who tells us that Jesus in its secret meaning is simply *man*, in one of his principles. It is easy enough to see it when once we are told, because the Hebrew lettering, when read Kabbalistically, does mean 'man,' just as it does, with hardly a

change in the word, in ordinary, everyday Hebrew. She goes farther and gives us another clue. She says that Jerusalem is the symbol for the body.

To cut the story short, this absurd tale, as it seems to be in a historical sense, turns out to be a most wonderful symbolism of man, each one of us, you and me and everyone else, conquering the red ass that is our lower, obstinate, dull, self-willed, positive, personal, undivine self — the self that always wants its own way, always wants to dictate, to talk, to be 'intellectual,' to enjoy itself, to think of what 'I' have done and am doing and am going to do. Who does not know the million and one tricks of that desire-self?

But the Christ in each of us, the struggling Manas with the potency of Divinity, at last wins the battle. It does not *kill* the ass of its lower nature, but conquers it and rides on it into the kingdom of true life as a divine being. It is a glorious story.

Of course there was another meaning; there are always many meanings to every true symbol.* And one such meaning is that the Jews, the secret Jews, knew well enough that the mission of the reformed Judaism which later came to be called Christianity was to "ride upon the ass" of Judaism and transform it into a living religion, no longer the crystallized, material, dead-letter preserve of the Jewish priesthood.

The "Jesus riding into Jerusalem on an ass" meant, politically, that their occupation would have gone. No wonder they were up

*Cf. what Dr. G. de Purucker says on this particular subject in *The Esoteric Tradition*, Vol. II, pp. 1083-4 *et seq.*: "It is to be noted carefully that in the Oriental Mystical Cycle of the Hither East, or what is now called Asia Minor, the Planet Saturn was frequently mystically called and figured under the form of an 'ass' — or rather the ass represented that planet in mystical symbolism. In equivalently mystical symbolism the 'foal of an ass' was this Earth, because the ancient seers taught that this physical globe Earth was under the direct formative influence of the planet Saturn.

". . . The Spiritual Soul, the inner Christos, rides into 'Jerusalem' — material existence on Earth — on an ass, meaning Saturn, and the foal of an ass, meaning this Earth; and the Monad, the Christ-Spirit, descending into matter thus, is crucified on the cross of matter. . ."

See also in this same work the interesting footnote, No. 458, which follows the above quotation.

in arms against 'Jesus' whether as man or symbol. They moved heaven and earth to recapture the Reformed Judaism for the Old Judaism. And whether they succeeded or not, we can soon discover if we ask ourselves the question, "Did they succeed in reimposing the Old Testament on Christianity or did they not? Do we or do we not today look upon the Old Testament as part of the Christian scriptures?"

However it may be with that political aspect, to the Theosophist the esoteric meaning of the "Jesus riding on the ass" is plain. *We* are the Jesus, each one of us, and we have to ride our red donkey and not let it ride us. One might go so far as to ask pertinently, "Is not the whole aim and end of Theosophy in practice, the conquest of the selfish Self and the enthronement of the Divine, Impersonal, Silent, Unselfish self?"

Supposing Christianity had limited itself to this one teaching *as a thing to be carried out in daily life* — not talked of, not mixed up with theology, not lost in a maze of dogma and sectarianism — the world would be a paradise today. You could call it Christianity — why not? But it would be Theosophy, all the same. For it cannot be repeated too often — *original* Christianity, if not the whole of Theosophy, was pure Theosophy and nothing else.

✽

To possess the true faculty of discrimination is to have something which is beyond price, and more to be sought after than words can tell. It is developed by those who strive to make Theosophy a *living power* in their lives, and as by self-directed effort they grow nearer to the ideal hidden in the heart of each, so will they find springing up within them as facts of their own conscious knowledge, the sign, the password, and the symbols by which the Teacher can be recognised.

— A. TREVOR BARKER

The Third Race and "Katie King"

C. J. RYAN, M. A.

A CURIOUS reference occurs in *The Secret Doctrine*, (II, 737), to a certain "Katie King" which must puzzle readers who are unfamiliar with the history of Psychological Research, yet it is important, for "Katie King" provided valuable support to the occult side of the teaching of the Ancient Wisdom about the evolution of man before the physical body was developed. This "Katie King" was a 'spirit,' or at least an astral being of some kind, which materialized into the complete personality of a human being in the laboratory of the famous scientist Sir William Crookes in 1873-4. Other similar cases have occurred since then, but this one is outstanding for few if any have been studied so thoroughly or for so lengthy a period. To quote the passage mentioned above:

The evolution of *physiological* Man out of the astral races of *early* Lemurian age . . . is exactly paralleled by the "materialization" of "spirits" (?) in the séance-room. In the case of Professor Crookes' "Katie King," the presence of a *physiological* mechanism—heart, lungs, etc.—was indubitably demonstrated!!

In such cases only a temporary mergence of the astral into the physical takes place, but in the transforming period to which H. P. Blavatsky refers the descent into gross matter was permanent, and, as she says, the astral is now "safely hidden from the microscope and dissecting knife within the animal tabernacle of man himself."

As we have learned, during the earlier Races of the Fourth Round the human Monad functioned in highly ethereal conditions. Toward the end of the Third Race, however, it began to form a semi-material vehicle which very slowly condensed, as it were, mainly by building physical atoms into this 'astral' body. Ultimately, complete seven-principled man appeared soon after the beginning of the Atlantean age. This astral body is an integral part of our constitution, being one of the intermediate links between the physical and the spiritual in man, and it solves many of the

difficulties which modern psychologists meet in trying to explain the interaction of mind and brain.

Of course this is all very strange to modern biologists who see nothing but a purely physical evolution of man from some lower animal; and indeed it is remarkable. But Nature is full of surprises, and there is nothing in the gradual descent of the human Monad from spiritual realms into the physical by 'consolidation' through ethereal conditions that is stranger than some of the paradoxical theories of Relativity which are taken seriously by our philosophers! As tangible proof of 'consolidation' can be found, including modern investigations into 'ectoplasm,' it cannot be long before the importance of the teaching of *The Secret Doctrine* on evolution will be recognised.

In regard to the possibility of all this, H. P. Blavatsky remarks that "*The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.*" — *The Secret Doctrine*, II, 149.

And so to 'demonstrate' it through the work of a scientist of the highest eminence whose exactitude in minute observation and the collection of evidence was well known and who was entirely free from preconceived opinions, she called on the psychic experiments of the famous Chemist and Physicist, Sir William Crookes, F. R. S., who discovered the element thallium and laid the foundation for modern physics by his discovery of 'radiant matter.' Crookes was not a believer in the Spiritualistic hypothesis, but he was an extremely careful psychical researcher, and his numerous experiments with the well known mediums, D. D. Home and Florence Cook, satisfied him that under certain conditions an unknown 'psychic force' can operate and produce very strange effects. He never adopted the theory that the phenomena he studied were produced by the Spirits of the Dead, though he did not deny the possibility that this psychic force may sometimes be directed by an Intelligence other than that of the medium. Psychic Research has advanced since 1874 when Crookes first published his researches, but his position was not far behind that of the more conservative Researchers of today.

The reader may think: What has all this to do with early mankind? A great deal. While it was Crookes' experiments which first scientifically established to the satisfaction of very many intelligent people that an ethereal, invisible form can consolidate into what cannot be distinguished from a living human being, to the Theosophist it was more significant, because it was an apt illustration or replica in brief time of the long process of the consolidation of the ethereal mankind of the latter end of the Third Root-Race.

Such a sporadic appearance is obsolete in the present stage of human evolution and was brought about by artificial procedure. It represents a throw-back to the real 'missing link' between more modern physical man and his earliest ethereal ancestors of the First and Second Root-Races.

The Form which materialized in the actual presence of Crookes and his observers called itself (or herself) Katie King (hence the use of the name in *The Secret Doctrine*), and was apparently a living woman. She bore some resemblance to Miss Cook, the medium, as might be expected, but she was several inches taller, her complexion was quite different, her fingers longer, her ears unpierced though the medium wore earrings. There were other marked physiological and mental differences between them and many times they were both visible at the same time, the 'spirit' vanishing into the invisible as Crookes and the critical spectators watched. Crookes was then experimenting with the electric light, and he took many photographs of medium and 'spirit,' one of which was lately reproduced in the magazine *Life*. Most of the sittings with Miss Cook took place in Crookes' own house, in a specially prepared room, locked during the period of the experiments, and completely free from any possibility of trap-doors, confederates, or hidden apparatus. She frequently spent days or a week at his house, under the close supervision of Mrs. Crookes who saw that she had nothing suspicious in her possession. Yet the phenomena took place with perfect regularity and *in a good light*. The case is fully described by Crookes in a volume published in 1874, *Researches in the Phenomena of Spiritualism*, reprinted from *The Quarterly Journal of Science*. The experiments lasted for three years and though many efforts have been made by skeptics to discredit the phenomena none

have proved successful. In view of the importance H. P. Blavatsky attached to them it is worth noting that "Katie King" finally told Crookes that *the work she was sent to do* was finished and that she could stay no longer. Crookes' experiments were made shortly before the Theosophical Society was established.

Special references to what H. P. Blavatsky calls the origin of man "from a living divine Entity consolidating the astral body with surrounding materials," are found in *The Secret Doctrine*, II, 86, 174, 190, 653 and 689, where the astral condition and method of life is shown as essential to human evolution.

Another long series of experiments, this time with D. D. Home, and equally successful and never 'explained away' by skeptics, aroused the fury of the famous *Quarterly Review* (commonly called the *Quarterly Reviler*, from its well-known bitterness in controversy) to such a degree that it descended to the level of the gutter in scurrilous attacks on Professor Crookes' intelligence, scientific standing, and impartiality. Other raucous voices joined in the 'witch-hunting'; some were scientists to whom psychic phenomena were anathema and who actually descended to wilful slanders and misstatements in support of their attacks. Crookes endured this persecution with dignity and ultimately received the highest honors in science and universal respect and affection. It is, of course, well known to readers of *The Mahatma Letters to A. P. Sinnett* that Crookes had the support and approval of one of H. P. Blavatsky's Oriental Teachers, the Mahâtman Morya.

It is noteworthy that the great biologist, Dr. Alfred R. Wallace, who independently discovered Darwin's main principles, believed that "when man's material organism had reached the required degree of perfection there occurred the spiritual influx which alone enabled him to begin that course of intellectual and moral development, and that marvelous power over the forces of Nature, in which speech and writing . . . have been found such important factors." (*Social Environment and Moral Progress*, p. 30). He adds the Theosophical concept that "organisation is a product of life — not life of organisation." But even Wallace, although a believer in the astral world of beings, thought that the ancestor of man must have been "a species of mammal." For all that, he got very near the teaching of the

Ancient Wisdom and if he, instead of Darwin, had taken the lead in the propagation of evolution modern science would probably be far more spiritual in its outlook.

When scientists are convinced that the phenomena of consolidation studied by that brave pioneer, Sir Willam Crookes, are not outside the orderly processes of Nature, they will find, as H. P. Blavatsky says, that "the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined."



Living on a Star

G. K. Chesterton once wrote: "Among all the strange things that men have forgotten, the most universal lapse of memory is that by which they have forgotten they are living on a star."

Verily a key to the Cosmic Philosophy, Theosophy, which teaches that Earth is the most material plane of one of the most material planets in the Solar System. It is the point on this planet where involution and evolution interchange, where matter and spirit equilibrate, where the duality of manifestation is most marked, hence the extremes in conditions of life.

Earth is the focal-point for all the forces of the Solar System, a vital life-atom in the body of a Solar System which is in its turn a solar-atom in a Galaxy.

A child of the planetary Moon, it is the sphere where man expresses his egoity as a complete septenary, where he has the power to attain the sublimest goal or, because of the lure of materiality, to do the greatest mischief. Here man came as an unconscious god-spark; here he received self-consciousness; here he has consorted with *Buddhas and Christs, and will again consort*; here man may, if he will, attain self-conscious Godhood himself. That is what living on a star means.

—IRENE R. PONSONBY

Theosophical Reading

THE back cover of the May FORUM announced a special sale of old Theosophical magazines, among them *The Theosophical Path*. Older students well remember this outstanding monthly, and prize their back numbers with the ardor of a bibliophile — and with a scholar's zeal! Newer students, if they had an introduction to the "*Path*," might well come to look upon its bound volumes (1911-29) not as superseding Dr. Eliot's famous collection, but as the Theosophist's own particular Five Foot Shelf of Books. They represent the masterly contributions of that galaxy of writers who surrounded and were inspired by Katherine Tingley.

Theosophy has often been called the Great Interpreter, and one of the fields of activity of its students is to make a beginning at a re-interpretation of all the culture and learning of the ancient and modern world in the light of its illuminating and sound philosophy. This was the aim of the writers for *The Theosophical Path*. Year after year we find its pages filled with articles and book-length studies covering every field of human thought: history, education, archaeology and ancient cultures, sculpture and painting, philosophers and their teachings, music and poetry, social problems and the discoveries of modern science, and sage and sane ethical

articles by those who were studying ethics from the standpoint of practical living.

It would be impossible within the space of two pages to give an adequate outline of the contents of these magazines. Here are a dozen titles chosen at random:

- Origin and Nature of Folk Music
— KENNETH MORRIS
- Ancient Astronomy — F. J. DICK
- The Life and Teachings of Pythagoras
— F. S. DARROW
- The Secret of the Alchemists
— P. A. MALPAS
- The Spirit of the Hour in Archaeology
— WILLIAM E. GATES
- Studies in Chinese and European
Painting — OSVALD SIRÉN
- Is Electricity Material?
— HENRY T. EDGE
- The Maya Mystery — Yucatan
— TALBOT MUNDY
- What is the Insanity of Genius?
— LYDIA ROSS, M. D.
- Man's Origin and Place in Nature
— E. A. NERESHEIMER
- The 'Occult Craze'
— HERBERT CORVYN, M. D.
- Evolutionary Man — C. J. RYAN

The scholarly and carefully documented series by F. S. Darrow, *Studies in Orphism*, ran through most of 1912 and 1913. Its theme is the taking of Orpheus, prophet of Apollo and Dionysus, out of the

realm of mere myth and fable, and placing him, where he rightly belongs, in the company of other great world-teachers. As Thomas Taylor says: "This alone can be depended on, from general assent, that there formerly lived a person named Orpheus, who was the founder of theology among the Greeks, the institutor of their life and morals, the first of prophets, and the prince of poets — who taught them their Sacred Rites and Mysteries, and from whose wisdom, as from a perennial and abundant fountain, the divine Muse of Homer and the sublime theology of Pythagoras and Plato flowed." Prof. Darrow demonstrates this fact by a detailed study of the Orphic teachings as springing from that universal source of wisdom, the ancient mysteries.

Then there are the two absorbingly interesting series by P. A. Malpas: that on the mysterious and much maligned figure of the eighteenth century, Saint Germain; and that on the godlike Apollonius of Tyana, "the spiritual mainspring of the century 1 A.D. for Greece and Europe," whose miraculous story so closely follows in many respects that of Jesus the Christ, that his name has come down to us as an impostor. Yet, as H. P. Blavatsky points out, the writers of that century wrote of him as of a contemporary, while of the Christian Savior scant record exists.

Golden Threads in the Tapestry of History and *The Crest Wave of Evolution* by the late Welsh critic

and author, Kenneth Morris, spread before one a pageant of the human race across the pages of history. Man, he says, is threefold, "Outwardly an animal, something lower than the others; and behind that a mind of sorts, and behind that — aeons on aeons, winged and flaming hierarchies, Olympus and Mount Meru and Sinai, Apollo, Angus Og, and Balder the Beautiful, Golden Age and Millennium, and the whole Glory of God." And because man is such a mixture of incongruities his history may be chronicled in many ways. Dr. Morris has preferred to describe the triumphs of the indomitable Human Spirit, not so much in the realm of war and conquest, intrigue and fickle politics, but where it breaks through and flowers in such cycles as the benign reign of Aśoka in India, the glorious Tang period in China, the Shogunate of Fujiwara in Japan, the brilliant age of Socrates and Plato in Greece, the Augustan Age of Rome. The great world Teachers live again in his pages, ancient seats of learning, centers of all the arts, schools of philosophy are recreated for the reader. All this provides an excellent counterpoise to the philosophy of meaninglessness that always flourishes in an era such as the present.

The above, then, is but a taste of the top-cream, so to speak, of the content of these magazines. There is in them enough spiritual and intellectual provender to satisfy the appetite of the individual student, Study-group or Lodge for many months. — THE EDITORS

Theosophy in the Daily Press - V

Genius and Geniuses

CLIFTON MEEK

IN his letter of Nov. 21, Mr. Cavanagh made an inquiry concerning genius.

As the question was put directly to Judge Light, out of courtesy I refrained from commenting as I felt that Mr. Light should be given the opportunity to do so first. However, several *Hour* readers have suggested that I express my views on the matter. Like others who are seeking an intelligent and applicable interpretation of life, I am merely a student and make no pretense of having "all the answers" as the saying goes. My views are derived chiefly from what is often mistakenly referred to as "oriental" philosophy and called Theosophy in the occident, but which in reality is universal, for it underlies all of the great religions, Christianity included. They are not set forth as dogmas, nor are they advanced as mere theories, but as ideas for the consideration of those who may be interested, to be accepted or rejected as the reader may see fit. I believe that whatever degree of truth we may attain is relative, and subject to revision as we grow intellectually and spiritually. I believe that the life of every man should be a progressive unfoldment of his higher faculties as far as his capacities and circumstances will allow, and the man who seeks no further enlightenment than that which he already possesses mutely proclaims either one of two things: "I know it all" or "I have no desire to grow."

Outstanding in getting Theosophy into the daily press is Clifton Meek of Norwalk, Connecticut. This is a work which merits wider recognition and which should receive our utmost help. Those who read our own Theosophical periodicals are few compared to the great reading public who can be reached through the daily paper. In this present series are reprinted articles of Clifton Meek which have appeared from time to time during 1941-42 in *The Norwalk Hour*. Mr. Meek's eminent success should inspire Theosophists throughout the world to emulate him in this endeavor all too little recognised as a means of disseminating the Ancient Wisdom.

Many circumscribe their thinking and aspirations by erecting high tariff walls of prejudice against the importation of new ideas and then wonder why the spiritual economy of the world is haywire and men do not understand and trust one another.

The question was asked: "At what period of life can it be decided a boy or girl, man or woman becomes a genius?" Obviously, no hard and fast rule can be set, for it varies with the individual. Genius is an individual quality and cannot be regimented. Some display talents, erroneously called "gifts," at a very early age and we have the child prodigy, while in others abnormal talents do not flower until later years.

Neither modern science nor occidental religion offers a satisfactory explanation regarding genius as far as I have been able to learn. The "law of heredity" theory explains nothing, and I do not believe there is such a thing. Great musicians and artists have been born into families where no previous indications of such talents were in evidence in preceding generations, and it takes just one such case to invalidate the presumption of a "law" as far as heredity is concerned. There may be tendencies in many cases, but they are not infallible. If heredity were the primal and governing factor in the circumstances of birth, genius, or the lack of it, every child born in a given family would inherit the identical characteristics and capacities, and all would be alike.

Strictly speaking, we do not "inherit" even our physical bodies from our parents, who are but the agents of karmic law whereby the reborn soul may borrow a suitable and appropriate vehicle from the workshop of nature for a brief sojourn in the world of matter.

From the religious viewpoint, if each individual soul that is born into the world is the new "creation" of a personal God as we have long been told, it is grossly unfair to endow one with special talents and another with none, and such a theory annuls all concepts of divine justice. What parent with any sense of justice would deliberately be so partial and unfair with his own offspring? That is one of the many reasons why I have never been able to subscribe to the idea of a "personal" God playing the role of a "creator," or any other role for that matter.

But there is justice, logic and reason, as well as untold spiritual

possibilities in the idea of reincarnation, and that whatever capacities we may have, or may not have, are the direct results of our efforts, or the lack of them, in previous lives. The fruits of our experiences and efforts are incorporated into our character and become ourselves, not that they are bestowed upon us from some external source, but are the unfoldment of inherent intellectual and spiritual faculties within ourselves, and brought about as the result of the soul's contact with material existence. They are the only treasures we can take with us when we depart, and the only assets and spiritual working capital we bring with us when we again return to this murky stage of life. We write our own script and alone determine the role we are to play.

Genius is not a "gift," but the logical result of concentrated effort along some particular line of endeavor during several incarnations, and frequently at the expense of a well-proportioned development. It is not unusual for a genius to be lacking in other normal qualities, and these deficiencies will have to be rounded out in some future life, for every lesson must be learned by the countless hosts of entities comprising the human kingdom during the planetary life-wave of our globe, for such is the sole purpose of our existence in physical bodies. As in any other school, there are "failures" in this cosmic class-room of life, and there will be those laggard souls that will fail to "make the grade."

All men possess the inherent capacities of genius, but in our present state of evolution (not the Darwin kind) they are latent and as yet undeveloped in the mass of mankind due to the fact that consciousness is centered chiefly in the sensations of the physical vehicle and the selfish animal nature of man. It is the duty of every individual to aspire to the Higher Self which alone will lift him out of the web of materialistic desires and the dust of illusion which are the direct cause of so much evil and suffering in the world. This is not a Utopian theory or transcendental philosophy but simple common sense, and there is nothing more practical or more conducive to nobler living and true happiness. It simply means transferring our desire from one level to a higher one. The circumstances of life ineluctably dog the footsteps of our desires, and until the desire for nobler living becomes the compass of our

behaviorism we will continue to wander off on the many by-paths that are getting us nowhere fast. The world is indebted to the rare souls of genius in music, art, literature, science, and every cultural pursuit that tends to elevate the aspirations of men. But in my humble opinion the greatest genius of all is he who has the will and courage to master self and explore the mysteries of his own soul, that great unexplored frontier where, in the last analysis, the final lessons of life must be learned by man.

A Great Principle of Success

WHEN a man is in difficulties, the thing he must do is to act, to move. Attack is the secret of victory, whether it is a commercial matter, or propagating a philosophy, or answering questions, or whatever else it may be. In anything a man does he has chances of success if he moves, goes out, acts.

The great principle of success in anything is to go after your objective, to take the kingdom of heaven with strength, and then the gods are with you. It is really a wonderful psychological secret; and it is better to move and to act, even if you make mistakes, than it is to sit still. You will discover your mistakes as you go along, if you have ordinary prudence, and can modify and change from step to step. Keep pushing forward, instead of remaining always quiet and allowing things to rest — which last all too often degenerates into dormancy.

I believe that generally our speakers on the public platform might adopt this principle more than they do, just in a little thing like answering questions from the audience. If they would drop the defensive attitude which some have, and cease imagining that the man on the floor is trying to trip them or to trick them, and would simply attack the question, go right at it, answer it positively, in other words *guide* the thought, then all Theosophical meetings, interesting as they are, would be much more interesting. This is the way by which to make a meeting really lively and really interesting; and if you combine it with constant courtesy and a little humor, you become almost irresistible.

— G. DE PURUCKER

Three Great Ideas of the Secret Doctrine

These great fundamental truths of Theosophy if thought upon carefully will reveal to us the other now well known teachings of the Ancient Wisdom: first that of Universal Brotherhood, second that of Reincarnation, third that of Karman, and fourth—though less well known—that of the hierarchical construction of the Universes and of Man. Excellent expositions of these teachings are given in current issues of the FORUM (e. g., 'Reincarnation Through the Ages' by Stanley Zurek, and 'Reincarnation in the Bible' by William Brehon, September, 1941; 'A Study of Karman' by Alice D. Peirce, August, 1941; and 'Heavens and Hells: Facts or Superstitions?' by Abbott B. Clark, November, 1941.)

W. EMMETT SMALL

SO often people ask: Give me some great idea to meditate upon, something that will sustain me through travail of soul, some impregnable Thought that can withstand attack of corrosive doubt, or immature pleadings of the fallible brain. Give me some incorruptible symbol of Undying Truth if not TRUTH itself.

In the teachings of Ancient God-Wisdom, the fountain-source of all Religions, we find such great truths, known to modern Theosophists as the three fundamental propositions of the Secret Doctrine. In them is that which the thinker and aspirant craves for the sustenance of his spirit-soul. To meditate on them is to gain deepening vision of life. To weave them into the pattern of one's own life is to give to the inner being within each man certain strength and peace. Meditation on these thoughts can be at stated and definite times; but a truer method perhaps is to hold them in the background of your mind throughout all the events of the day and all the dreams of night. One practical Theosophist wrote that wisdom comes through a momentary—that is during each moment—"meditation on all floating great ideas till we have seized them and made them ours." This 'seizing' is done first through recognition of their truth, and then the insistence without reservation that they form

the mental and spiritual framework of one's whole philosophy of life.

What are these three fundamental truths?

1. Belief in a Divine, incomprehensible, infinite PRINCIPLE, which embraces all things inner and outer, the Root of All that is, the flower and fruit of all that is. In its fulness we can never know it. We can think toward it, aspire toward it, yearn toward it, seek to be it — but never wholly become it, because it is ALL — unboundaried, not to be circumscribed.

2. Forth from this Infinite Ocean of Being issue in periodic rhythm all the galaxies, all the worlds of beings, all the component parts of these, from giant suns to human beings, to atoms. All of these are lives. All are growing, learning; becoming greater than they now are. All have enshrined in their secret heart the powers and greatness of the whole. All evolution is the leading out through long ages of time of this inner capacity and competency stored within the heart of each being.

In order thus to evolve, each and all must follow what is called the 'Cycle of Necessity.' This in itself is a law of Nature — not as an arbitrary insistence by some over-ruling power, but as the natural working of spiritual beings in the universe, and their inter-working, just as man himself follows certain definite laws of conduct through his own living here on earth and the inter-working of himself and his fellow beings. This Cycle of Necessity means that the Divine part of us, our essential self, in order to experience life and grow, "descends into matter." It seeks expression first in the simplest forms of life — in the three Elemental Kingdoms; then issues from these and passes into mineral forms, then into vegetable, then beast, and finally graduates into the Human Kingdom. This all takes an almost incalculable time-period. But even then the evolutionary cycle is only half-way concluded. The Divine spark within man must express itself in god-like form, and man must rise from the ordinary human being to the great human being, to the Mahâtman, the Great Soul; then to the super-Mahâtman, and finally become one of the spiritual beings, whom we may call gods, who take part in the governance of Universes. Theosophical terminology calls these beings Dhyâni-Chohans of varying grades. And the Cycle of Necessity closes with the Divine spark, which aeons

previously had issued forth from the Boundless in both purity and spirituality (but unconsciously so), returning unto the Boundless now fully conscious, fully and consciously rebecoming the Divine Self it intrinsically is. Then the long pilgrimage is over. Unspeaking rest and bliss enfolds the spirit. It is Nirvâna. It is the complete losing of one's self in the limitless majesty of the indescribable All.

That is the Cycle of Necessity for all beings. Of course after the long long rest, again the cosmic time arrives when the Divine spirit-soul — this time on a higher plane, in a higher world, better because of the experiences of its last long manifestation — issues forth from its rest and begins anew its evolution through the school-houses of its new world.

3. But through all this evolution, through all this striving toward growth, toward spiritual attainment, with all this seeming divergence of activity, throughout it all there is the binding cord of union, basic, inescapable: All things, all beings, are rooted in the Divine, offspring of the Divine, sharers in the Divine. Therefore they are one with the Divine at the central heart of their own being. This is what Theosophists mean when they speak of the *fact* of Universal Brotherhood. It is incontestable.

These then are our three great postulates:

1. The Unknowable, Boundless, from which
2. All beings periodically issue forth into activity, only to return with equal cyclical obedience in order to rest; and
3. The utter oneness of every being and thing with this all-embracing Boundless Principle.*

*Probably the best elucidation of these Fundamental Propositions of the Secret Doctrine of antiquity will be found in a few pages in THE THEOSOPHICAL FORUM (September, 1933). Here Dr. de Purucker answers a series of questions on this all-absorbing topic. In connexion with it students would gain greatly by first reading again H. P. B.'s masterly presentation of these Propositions (see *The Secret Doctrine*, Vol. I, pp. 14-20) and then follow with a reading of G. de P.'s illuminating commentary.

The Mystery of Personality

H. PERCY LEONARD

Although undivided It appeareth as divided among creatures.

— *Bhagavad-Gîtâ*, chap. xiii

THE strong illusion of the separated self casts its illusive glamor even upon the deepest students of their own nature. It is comparatively easy with the intellect to grasp the thought of Universal Life concealed in stones, in plants and animals and filling those apparently void spaces that extend between the starry population of Immensity; but to apply this theory as a rule of practice in our daily life, we sometimes think it difficult. This much at all events is plain, that just so far as we concern ourselves with bodily sensations and material things, so does the selfish thought of separated life fasten its grip upon our minds, while in proportion as the senses are ignored and sympathy wells up and overflows to forms of life outside ourselves, do those confining walls expand and set us free.

The masses of humanity are so enamoured of that pole of feeling known as 'pleasure' that they spend their days in madly plunging in life's stormy waters in its vain pursuit. Time after time experience proves that every vivid pleasure draws its reaction in its train, as every wave on which the swimmer mounts, inevitably lets him fall into the following trough; but yet the fatal glamor is so strong that till the winter of old age abates desire, they lavish all their energies upon the chase. Some keen observers have declared that pain as well as pleasure has a fascination for deluded man. To throw a light on this strange doctrine one may observe his mind in leisure moments and take note how the poor fool drags out some long-forgotten grievance from its lurking-place and revels in the misery its memory recalls. Not till the final bitter drop is drained with eager thirst, is the stale sorrow cast aside, and even then the mind is just as much disposed to choose some other cause of pain, as to select a pleasant subject for its contemplation. The tactful compliment, the acrimonious attack, the lively hope of personal

ambition and the dread of disappointment, our likings and disliking, *both* the pairs of opposites are brought to mind, for both serve to preoccupy the mind with thoughts of self and both are equally of value to contract the consciousness upon the point of personality, and check that yearning for expansion that would set us free. It seems in fact that just as prisoners long-confined are said to cling with strange affection to the old familiar cell, so do we crouch within the personality and oscillate alternately between the poles of pleasure and of pain. We hide within our prison walls and fear to venture on the larger world outside ourselves. The poet Wordsworth, it is said, when as a boy he walked along the road to school, was sometimes overpowered with such a sense of vastness and expansion that he would touch the nearest wall or tree in order that the shock of contact with material things might call him back to his lost sense of personality.

Most people who have wandered lonely among natural scenes of an unusual grandeur and sublimity have had to some degree a kindred feeling, and the alacrity with which they mingle with society on their return is often prompted by no higher motive than to recover by association with their fellows the sharp outlines of their own familiar egotism which had become a little blurred and faded by the solitude.

Some characters on reaching to a certain point in their development are strong enough to seize and grapple with their lower natures and by determined effort once for all rob them of independent life and place them in their true position — that of obedient servants for the soul's use in daily life. This is the method of self-conquest by a slow starvation. The personality is stunted by degrees and not permitted to absorb such large supplies as formerly of mental substance and of vital force, for its unbalanced and luxuriant growth. For as the personality is made the subject of our constant thought so does it fatten and grow strong; but as we cease to feed it and engage the mind in wider fields, its independent life begins to weaken and its fierce insistent self-assertion to decline.

Silence has always been commended by the sages as a specific agent for dissolving the hard crust in which the selfish ego is confined. But silence from the theosophic point of view means vastly

more than simply to refrain from uttered speech, which can avail but little if the mind is not restrained as well. Silence of voice may co-exist with great activity of mind which may exhaust itself in weaving pictured webs of thought in which our virtues and accomplishments stand out in brilliant coloring against a somber background of the failings of our neighbors. But to control all lower forms of thought, to still the vehemence of our desires, and by the effort of a steady will to rise into the outer quiet where all mental agitation dies — this is an enterprise that calls for men. In the deep peace of the eternal silence our encrusting shell disintegrates. There the harsh voice of criticism never comes to drive us back into our citadel and strengthen our defenses in reply to the attack. There no impinging wave of love or hate reminds us of our boundary line, and thus insensibly it melts away and sets the captive free — a pure impersonal force in Nature which has found its home at last.

Christians who long to enter Heaven should bear in mind that those celestial fields, however wide their bounds, must still be looked upon as a locality with limits and a line of demarcation fencing it from Hell. The 'place' sought after by theosophists is nothing less than the Infinitude itself, the freedom to its ample spaces being gained by the mere breaking loose from those enclosing walls in which we find ourselves confined — in fact, by living from day to day, faithful to duty and following conscientiously the path of unselfishness.

FROM LETTERS RECEIVED — XXIII

OF COURSE one cannot praise rashly, but where the spirit is evident, crudity or its appearance is no ground for condemnation. I find myself drawing a clear distinction between those whose conversation and criticism leave me vitalised; and those others, however apparently wise and well-versed, who subtly chill the flow of one's energies whether by faint praise or otherwise. — is right: Wisdom and knowledge cannot be other than spurious if when we air them the atmosphere drops in temperature. Better to say "Good day" to a person and leave him warmer for the good spirit that goes with the greeting.

— A. E. U., *Cardiff, Wales*

BROADCASTS FROM SHANGHAI--VI

GOOD EVENING, EVERYBODY:

Last Sunday the speaker elaborated the fascinating theme of initiation and its universal symbology, and explained such symbols as the Crucifixion and the Resurrection — both of them actual occurrences in the solemn rites of true initiation.

Initiation means the making of perfected men, of Masters of

Life, human beings who work with Nature and understand her occult laws, men who have achieved union with their Divine Ego — that same Divine Ego which lies dormant in the average man and gleams but fitfully through the mind of a genius.

The obvious objection to the teaching about Initiation from one who is not familiar with Theosophy would be: "How can the average man even dare to think of perfection as he lives his average life and neither rises to sublime heights nor dares to descend to sublime depths?" The answer would be that we live not one life on earth, but countless lives, and each time we return to the earth to pick up the threads of our half-completed destiny we learn something more from our experiences, and build into the fabric of our being more sympathy for suffering, greater intellectual powers and an increasing understanding of life in all its aspects — physical, mental and spiritual. In this way, coming back to earth in life after life, we can ultimately reach comparative perfection.

The teaching of Reincarnation is as old as the hills and has always existed in all great religions. At times when conditions were intellectually and spiritually degenerate, this teaching has been withheld from general knowledge and taught only in secret. Even the early Christians believed in the rebirth on earth of the human ego,

Over radio station XQHB, Shanghai, China, last spring, a series of fifteen minute expositions of the main doctrines of Theosophy was given by Miss Elsa-Brita Bergqvist and Miss Inga Sjöstedt. This present broadcast, given by Miss Sjöstedt on April 27th, gives an historical outline of one of the most important Theosophical teachings — the doctrine of Reincarnation.

and no wonder, for early Christianity was a mixture of ancient Hebrew and Chaldean thought — which was reincarnationist — and of Greek Mystery teachings, which were also based on the doctrine of Reincarnation. It is only in later centuries that *modern* Christianity evolved its present-day beliefs of one sole life on earth and a state of eternal, changeless felicity or suffering after death.

The following is a quotation from Origen, an early Christian Church Father:

Every soul comes into the world strengthened by the victories or weakened by the defeats of the previous life.

How many Christians today would accept such a statement from an authority of their own Church! Yet Origen, together with Clement of Alexandria, formulated the theology of the Christian religion. His doctrines were later anathematized by the Church, but that only happened some time after his death when the Church was already changing its basic attitude. We have forgotten the past, and instead of investigating the sources of present-day Christianity, content ourselves with accepting the modern interpretations.

The Jewish historian, Josephus, who lived in the first century A. D., and who was a Reincarnationist like the majority of the Jews of his time, writes the following:

Do you not know that those who depart out of this life. . . and pay the debt which was received from God. . . obtain the most holy place in Heaven, from whence, in the revolution of ages, they are again sent into *pure bodies*?

And here is a quotation from Philo Judaeus, the Jewish philosopher and historian, who was a contemporary of Jesus in Alexandria:

Of these [souls], those which are influenced by a desire for mortal life, and which have been familiarized to it, are again reborn to it.

Now, it is an interesting fact that Josephus was a Pharisee and that as such he was a firm believer in Reincarnation. If we remember that Christianity largely derives from the Jewish scriptures, and that Christ came to teach the Jews; if we also realize that the majority of the Jews were Pharisees — just as today the Western nations are mainly Christian — and that the Pharisees were Rein-

carnationists, it seems almost incredible that we have lost this teaching so completely.

Even in the New Testament there are definite traces of a belief in Reincarnation, though no doubt the compilers and translators of the four Gospels — whoever they were — tried to change the text to suit their personal opinions. In several places it is mentioned that the people thought that John the Baptist was Elias returned to earth again. In fact Jesus himself is quoted as saying that John the Baptist was indeed Elias. There is a passage from the Gospel according to St. Luke, chapter 9, verses 7 and 8, which refers to Jesus and the opinion the people held about him. Here it is:

Now Herod . . . heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

This passage cannot possibly be misunderstood. It is quite clear that the people believed that Jesus was a reincarnated Elias, John the Baptist resurrected, or one of the old prophets reborn. The fact that they believed this possible shows that they were more than familiar with the belief in Reincarnation and that it was by no means an uncommon belief among the Jews. Even Josephus, the Jewish historian referred to before, says in one of his books that some thought that Jesus was Moses, their first legislator, come to life again.

The belief in Reincarnation was so current among the Jews at the time of Jesus that this teaching is mentioned very casually by the thinkers of that era — not elaborately, as if trying to convince an incredulous people, but carelessly, as though taking it for granted that nobody would question such a belief.

The Greek philosophers who were initiated into the Mysteries of their sacred Colleges, were Reincarnationists. Such were Plato, Pythagoras, and many others equally famous. An interesting point when studying Christian origins is that almost all Christian symbols are taken from so-called pagan sources and the Greek Mysteries. H. P. Blavatsky, the great Theosophist, tells us that some of the early Popes were initiates, but that the inner knowledge was lost in

later times, and the later Popes had lost the true meaning of Christian symbols and the esoteric teachings of the Church.

Here is one more quotation from the New Testament which is a most interesting one and deserves a close scrutiny. It is from the Gospel according to St. John, chapter 9, verses 1 and 2:

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

The answer that Jesus gave need not concern us. He replied that the man was born blind so that the glory of God should be made evident in him. This can be interpreted in many ways, to suit different beliefs. But here is the point: the disciples of Jesus must have known better than anybody else what Jesus taught and believed, and these disciples asked him whether a man born blind, *born* blind, please note, was so born because of his own sin or that of his parents! Obviously a man cannot be born blind because of his sin unless he has lived and sinned before! What is more, if Jesus had been against Reincarnation he would surely have rebuked his disciples for asking such a question, whereas his answer showed neither anger nor astonishment.

Two of the oldest nations, the Egyptians and the Hindus, have a wealth of allegorical teaching among their sacred traditions, the most important among which is the teaching of rebirth. The ancient Hindu system of Yoga is nothing but a means of training the body and mind through which a man attains union with his divine Self and so escapes the round of rebirths which the average man has to pass through; and as the Yogi trains himself in spiritual perception he begins to remember his past lives, first in flashes, as it were, and later in fuller detail. We have proof of Reincarnation everywhere; in analogy, in religious history, and through personal testimony, and it is time that the nations of the West should begin to revive this ancient doctrine which alone can give a logical and philosophical background to human life.

We have sketched this evening a historical outline of the doctrine of Reincarnation as a universally diffused doctrine. Next Sunday we will give a philosophical description of the doctrine itself.

Theosophical News — — and Activities

Supplementing the report of the Tenth Fraternization Convention given below, is news in a letter just received from Miss Ida Lewis, 3652 Reading Road, Cincinnati, Ohio, giving the following condensed outline of the Convention program sent to her by Mr. Cecil Williams, Convention convenor: "On Saturday morning (May 30th) we will have a forum on Theosophical Propaganda. At 1.30 a forum on Policy; at 3 p.m. Mrs. Hawkins will speak on Theosophy, Ethically Speaking. At 8 p.m. Mr. Schoonmaker will speak on Simple Theosophy. At 9.30 there will be the Toronto Lodge reception. On Sunday (May 31st) 10.45 a.m. the Youth Session: Ethical Portent of Technical Theosophy. At 12.30 luncheon, the mayor may be there. At 2.30 p.m. forum on The Occultism of Numbers. 4 p.m. address by Dudley Barr on Theosophy an Attitude Toward Life. 8 p.m. symposium: Message of Baha'i, by a Baha'ist, name unknown, Message of Buddhism, Miss Mary Stuart, Toronto, Message of Theosophy, Major Turner."

THE TENTH FRATERNIZATION CONVENTION

THE tenth Fraternization Convention will be held on Saturday and Sunday, May 30th and 31st (Decoration Day week-end in the U. S. A.), at the Royal York Hotel in Toronto, Canada.

The Hotel, which is the most modern in Toronto, promises to give excellent service. The Management has gladly put the Roof Garden at our disposal for the week-end. It is situated on the 18th floor, and if we strike the usual Fraternization heat wave, we shall welcome the cool breezes off Lake Ontario through the open windows the entire length of the room.

We suggest that you book a front bedroom and so be able to look out on the Lake. Reservation cards will be mailed with the next issue of the 'News,' and we suggest that you make your reservations as soon as you definitely know you are attending. We have also had a private room placed at our disposal for our Fraternization luncheon, and it is probable that the luncheon will be more formal than in previous years.

Reception by Toronto Lodge

While heretofore it has not been possible to have a sort of social function other than the Fraternization luncheon or supper, this year the Convention has received an invitation to attend a formal reception at Toronto Lodge, at 52

Isabella Street, after the Saturday evening Session, when the officers and members of the Lodge will extend a welcome to out of town visitors. It is predicted that the Toronto Lodge expects to make this reception the highlight of the Convention.

The world at the present time was never in greater need of the teachings of Theosophy, and of a practical application of the Brotherhood of Man. We are all working for one thing, namely at-one-ment with the Universal Principle. It is easy to think of our allied friends doing this, but more difficult to remember that our enemies are on the same evolutionary journey.

Due to wartime conditions and restrictions it is possible that some familiar faces will be missing at this Convention, but the Committee is hard at work trying to make this Convention one that we'll all remember for some time.

Finances

Our treasurer is sending out the usual plea for funds to pay the bills for sending out the 'News,' so as soon as you have finished reading this issue, how about sending him a small (or large) donation? Please address Mr. G. I. Kinman, 46 Rawlinson Road, Toronto, Canada, enclosing your donation, and remember that the Convention gets \$1.10 for every dollar bill you send, but PAYS 18c exchange on a dollar check.

For Americans only

Gasoline will be rationed in Canada next month, but it is possible that this will not apply to American visitors. However, definite information on this point will be published in the next issue of the 'News,' and in the various magazines. You won't be rationed for food; your car won't be commandeered; you won't be made to join the Canadian army; but your U. S. Custom officials will require you to give them definite proof that you are O. K. to re-enter the U. S. A.

— IDA LEWIS, *Publicity Agent, U. S. A.*

We believe members and friends of the T. S. will all be interested in the following report of the recent Theosophical radio broadcasts sent to the FORUM editors by Mr. H. W. Dempster, Regional Vice-President of the Western District, and one of the most active workers of the Radio Committee.

RADIO BROADCAST REPORT

The series of thirteen broadcasts over KMPC, Beverly Hills, California, came to a close on April 12, 1942.

Generally speaking, the experiment has been valuable, and after a brief rest, another series will undoubtedly be inaugurated. Those engaged in carrying out the long preparation of work entailed in such a project, find themselves lacking the necessary time at present to go forward. This should *not* be mis-

construed as discouragement or failure. Already we are engaged in the preparation of a plan, which if it can be developed will carry the Theosophical ideas over a nation wide hook-up. There are also other plans under discussion that it would be premature to disclose at this time. Silence on the part of the Radio Committee should therefore be looked upon as a period of preparation for the future, since the Radio Broadcasts, as an effective method of dissemination of the Theosophical teachings to a spiritually hungry humanity, will surely *reimbody* themselves.

We regret exceedingly the fact that the Broadcasts were not heard outside of the Southern California area; but it should be obvious why KMPC (710) was used; the main reasons being the large population served by this station, and the limited amount of finances at our disposal for this purpose. The Radio Account is being kept open, however, and it is hoped that those who are interested and who can afford it, will add to its present total, which will stand at the close of this series at approximately \$100.00.

Reincarnation and Karman proved to be the most responded to subjects; also the Seven Principles of Man. The first four broadcasts, which dealt with these subjects, brought orders for 25 Manuals and many interesting and enthusiastic comments, excerpts from which will be compiled and published in the next issue of LUCIFER, organ of the American Section, T. S. Until then we do want to share with you the fact that one impressed listener sent in an order for the first four manuals and then followed it at a later date with another order for the next four, with the following comment: "The talks that come over the radio every Sunday afternoon I enjoy very much and are very helpful. Only wish the talks were every day."

The 'dialogue' discussions between the three characters: Tom, the Theosophist, Bill, the Skeptic, and Hal, the Average Man, proved to evoke the most favorable audience response. The straight talks brought enthusiastic approval from members, but were sparsely responded to by the non-member listening audience. This proves that a definite technique is required to reach the non-member over the Radio; in fact, it is the belief of a good many that if we would increase our membership, we must devote more and more attention to the METHOD used in presenting Theosophy to the inquirer, as well as to the accuracy of the teachings themselves.

We wish gratefully to thank those who helped financially to make it possible to put Theosophy on the air, and also to those whose suggestions, good wishes and real moral support were a source of inspiration — a very essential element.

In conclusion, you will be glad to know that harmony reigned supreme among all those actively engaged in writing scripts, making electrical transcriptions (which, by the way, are available for use on any radio station in the United States or Canada), and in attending to the many details and responsibilities of bringing the programs through on time.

To put Theosophy on the air again: what is needed? Funds, personnel and time. Will you help?

—THE RADIO COMMITTEE

Books: Reviews and Comments

The views expressed or statements made by the reviewers of books in this Section are the reviewers' own, and neither the Editor nor the Editorial Staff is responsible for these.

Can We Still Believe In Man? By LESLIE BELTON, M. SC., B. A., Minister of Upper Chapel, Sheffield. The Lindsey Press, 5, Essex Street, Strand, London, W. C. 2. 1941. 1/-.

“**T**HIS is a little book on a big subject.” We judge that it is little only because the author is a busy man who would prefer to have the question (contained in the title) answered by deeds rather than words alone. For within its fifty pages he has packed a store of sound wisdom which bears no touch of the mere armchair theorizer.

Men have been called many things, from a “fallen god” (Lamar-tine) to “a machine into which we put what is called food and produce what is called thought” (Ingersoll); but Mr. Belton conceives of him as a gallery of pictures, each frame showing but one aspect of his many-sided nature which comprises both the animal and the divine — and indeed the mechanistic also when we consider the marvelous workings of the physical organism alone. Further, the cosmos is the home of this complex being, and it is on the fact of the essential friendliness of this surrounding world that his faith in man is based. For is not our sense of spiritual values founded on a realization of those imponderables which man inherits as child of the universe?

As a broad-minded Christian clergyman the author writes in the service of “all religious-progressives everywhere by whatever name they are known.” For him the Christian Bible is not to be approached with prosaic literalism; he seeks rather to find beneath its narrative-symbols the story of man’s gradual unfolding. For example, the Genesis story of the expulsion from the Garden of Eden is a veiled description of man’s development from unself-con-

sciousness to self-consciousness. Under this clear-seeing analysis dogma is transmuted into illumined doctrine. The idea of original sin is "a stain on the Christian escutcheon." Salvation "is not the saving of the psyche from Eternal Wrath" but "the discovery within the psychic deeps of an abiding self of Eternal Worth."

Mr. Belton, however, does not indulge in any false and shallow optimisms. He recognises well that man is still the problem-child who has a long path of training ahead of him; but he points out — what many ignore just because it is so obvious — that man's very proneness to fall proves that he is not naturally depraved, but is moving upwards albeit as yet precariously.

It seems evident that the force of the writer's thesis comes not so much from his reasoned argument, as from his own "quickenings and inspiring faith" in man. Those who say that this faith is unfounded and would therefore ignore his words, must then ignore also the whole long line of mystics and seers who have spoken authoritatively of the divine nature within man which manifests its immortality even in the darkest vicissitudes of human history and which shall one day inherit the earth.

— H. S.

This Egyptian Miracle. By Frederick H. Wood. Published by David McKay Co., Philadelphia. pp. 256. \$2.50.

THIS unusual volume supplements with a mass of corroborative information Dr. Wood's and Mr. A. J. H. Hulme's *Ancient Egypt Speaks* (1936) which has attracted wide attention because it claims to have restored something apparently lost forever — the pronunciation and especially the vowel element of the ancient Egyptian language — by means of 'xenoglossy' or, as written in the New Testament, 'speaking in tongues' under some kind of inspiration; in this case the alleged inspiration of an Egyptian princess of the 14th century B. C. Dr. Wood claims that the 'medium,' a non-professional known in Psychic Research as 'Rosemary,' can repeat the Egyptian communications she hears subjectively clearly enough to be understood and recorded for study. The story is very curious, and may be useful in demonstration of the astonishing possibilities of the Astral Light. Dr. Wood himself speaks of the possibility that the source of these communications may be a 'Cosmic Memory'

— the 'Earth Memory' of the Irish poet and seer A. E. — or a reincarnation memory, but he does not attempt to settle the problem. An Egyptian scholar himself, he has tried to arouse the attention of Egyptologists to this phenomenon but his serious observations were received with indifference, or discourtesy, in what he calls 'ingenuous criticism' by scholars who were not 'interested' in properly studying the mass of evidence presented by him and Mr. Hulme, an accomplished student of Egyptian! This of course was to be expected though fortunately such an attitude is rapidly becoming oldfashioned.

— CHARLES J. RYAN

Irving Babbitt: Man and Teacher. Edited by Frederick Manchester and Odell Shepard. Putnam, 1941. \$3.00.

THIS is a collection of thirty-nine essays or appreciations or memoirs, by as many different writers. The editors say that a certain amount of the inevitable repetition has been eliminated, but that a good deal of it has had to be left in to preserve the integrity of the individual contributions. The reader or reviewer, wishing to obtain an idea of Babbitt and his teachings, has therefore to find out what thirty-nine other people thought on the subject.

We are presented with pictures of a strongly original and individualistic crusader on behalf of humanism as against formalism, belief as against scepticism, essence as against accidents, permanent as against fleeting values, the psychological value of religion as against the historical.

He was greatly interested in Oriental religions and philosophies. His influence as writer, teacher in academic chairs, and as a power in the exchanges of social intercourse, has undoubtedly contributed in no small degree to the general trend of ideas and aspirations so marked at the present time.

— H. T. E.

Richard Carlile. Agitator: His Life and Times. By Guy A. Aldred. Strickland Press, Glasgow. 1941. 1s. 6d.

THIS is one of a series issued by the publishers of a monthly magazine called 'The Word,' and devoted to the cause of social reform. It is the latest and revised edition of a former work. The author writes the life and work of his hero and teacher, whom

he believes to have met with too scant appreciation, even by other workers in radical and rationalist circles. Carlyle is called atheist and social republican, and identified with revolt. The extreme courses to which such agitators were impelled may be explained by the nature of the times. In this case it was those earlier years of last century, when the excesses of the French revolution and the subsequent Napoleonic wars had scared the ruling classes in Britain into extreme reaction. The reforms which later on and by less violent means gradually produced the conditions to which we have been accustomed may prevent us from realizing the dreary lot of the lower classes in those days. And when it seemed that the Christian churches formed part of the great reactionary movement, people who were not supporters of those churches were dubbed atheists, however truly religious they might have been, and doubtless were driven to accept the title as a badge rather than a reproach.

— H. T. E.

About the Hundred Members Club -- IV

THE purpose of this Club, as you have doubtless learned through earlier issues of this magazine, is to assure our International Headquarters of a dependable monthly income and to make up the deficit caused by the complete drying up of income from other National Sections of the Society, due to the war.

We have received some fine letters from new members this month and think you will be interested in the following excerpts of a letter signed by L. L. of Brooklyn:

"I like to think of HMC as 'His Masters' Cause,' so here's wishing you all the best of luck in your undertaking. I am proud to be a member and hope nothing will prevent me from becoming a life member."

The Club's reply was in part as follows:

"It certainly warms the heart to receive a letter such as you sent on March 26. I feel sure I know the feelings of gratitude of G. de P. and the Staff at Headquarters when they receive your message.

"Yes, I believe that we who compose this Club have a very special function to fill in 'His Masters' Cause,' as you put it. It is a worthwhile privilege that

has been bestowed upon us and we must not fail, especially while our European brothers must perforce sit by on the sidelines, powerless to help, owing to the war.

"We are very happy to welcome you in as a member of the HMC, and you on the other hand may feel assured that your generous help is a concrete factor in enabling the Leader to continue the Headquarters, not only preserving its Sacred Work, but even giving promise of further extending it at some time in the future."

Another new member, C. C. L. of Portland, was not satisfied to send in his application for a year's membership but sent in the first two months' pledge and then doubled it "for good measure," as he himself expressed it.

Some religious organizations feel that 10% of one's income should be devoted to church or organization of one's faith. We all know one such organization that has this system in effect at the present time. Theosophists have a voluntary system of supporting their Society in which each gives to the extent that his devotion and means will permit. The HMC is patterned on this basis. There is one new member who believes that theosophists should not be outdone by any other group no matter what method of support is used, be it a "levy" of 10% of one's income or any other method. He is Brother Titchenell, a soldier stationed at Fort Devens, Massachusetts. This young man, a comparatively new member of the Society, has joined the Club on a private soldier's pay of \$21.00 per month. That shows a remarkable devotion to the ideals of Theosophy. He has also done something about these ideals. He has instructed the Camp Cashier to deduct \$10.00 a month from his monthly salary of \$21.00 and send it to the Officers of the Club regularly. In his most touching letter regarding this, Brother Titchenell states that Theosophy has meant so much to him, changing his whole life and outlook and giving him something to live for, that he felt he wanted to share his happiness with others, and especially the source which gave him his happiness and light. I know this fine act of generosity on the part of a comparatively new member will warm the hearts of all theosophists. So let us extend the hand of fellowship to our solid new member; and let us do it in a manner which is convincing and befitting: The only way I can think of doing it is for 25 more members to join the Club as a result of reading about Brother Titchenell's generous act. We want to hear from you, and really need you all to make this Club a success.

All of you will be glad to know also that up to now all expenses of printing, postage-stamps, stationery, secretarial work and banking have been donated by friends of the Club. This is unique in a Club of this sort, so you have the satisfaction of knowing that one hundred cents of every dollar pledged has gone into productive theosophical channels. I hardly need to remind you that most organizations of this character figure that their expenses will approximate 15%

of their income, and the most efficient can hardly ever carry on with less than 5% of their income going into expenses.

One new member of the Club wrote in as follows when making application for membership:

"In thinking over whether to apply for membership in the HMC for my wife or myself—not being able to afford both just now—it occurred to me that other members might find themselves in the same category and that we might set them an example of a husband and wife taking out a joint membership. This would not prevent their taking out a membership apiece if they so wished."

We commend this idea to all of you who find yourselves in the same position and who wish to help our International Headquarters over this difficult period.

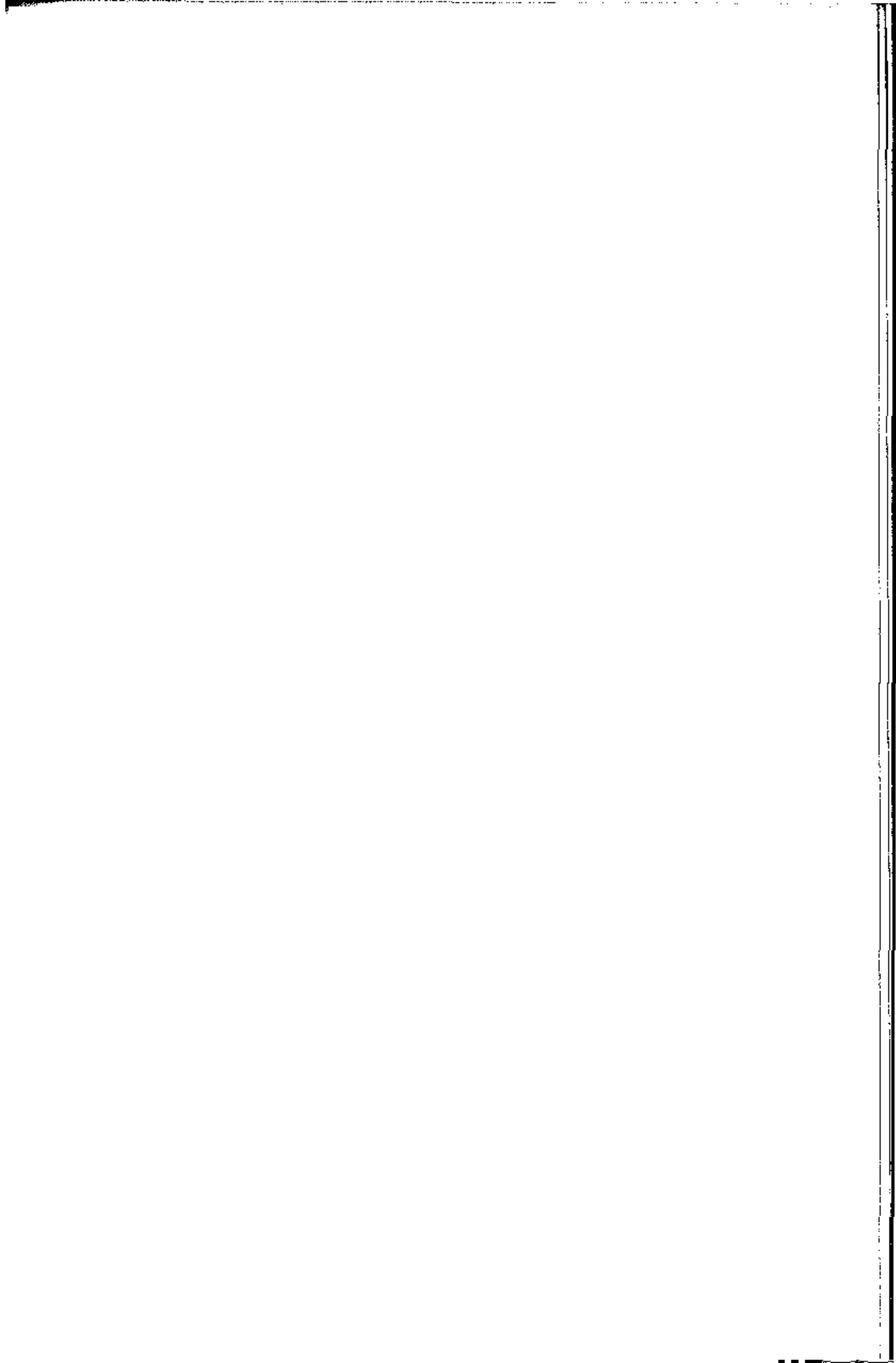
We again invite all members who feel that they can do so to sign the attached slip of paper and mail it to the Treasurer of the Club for further details.

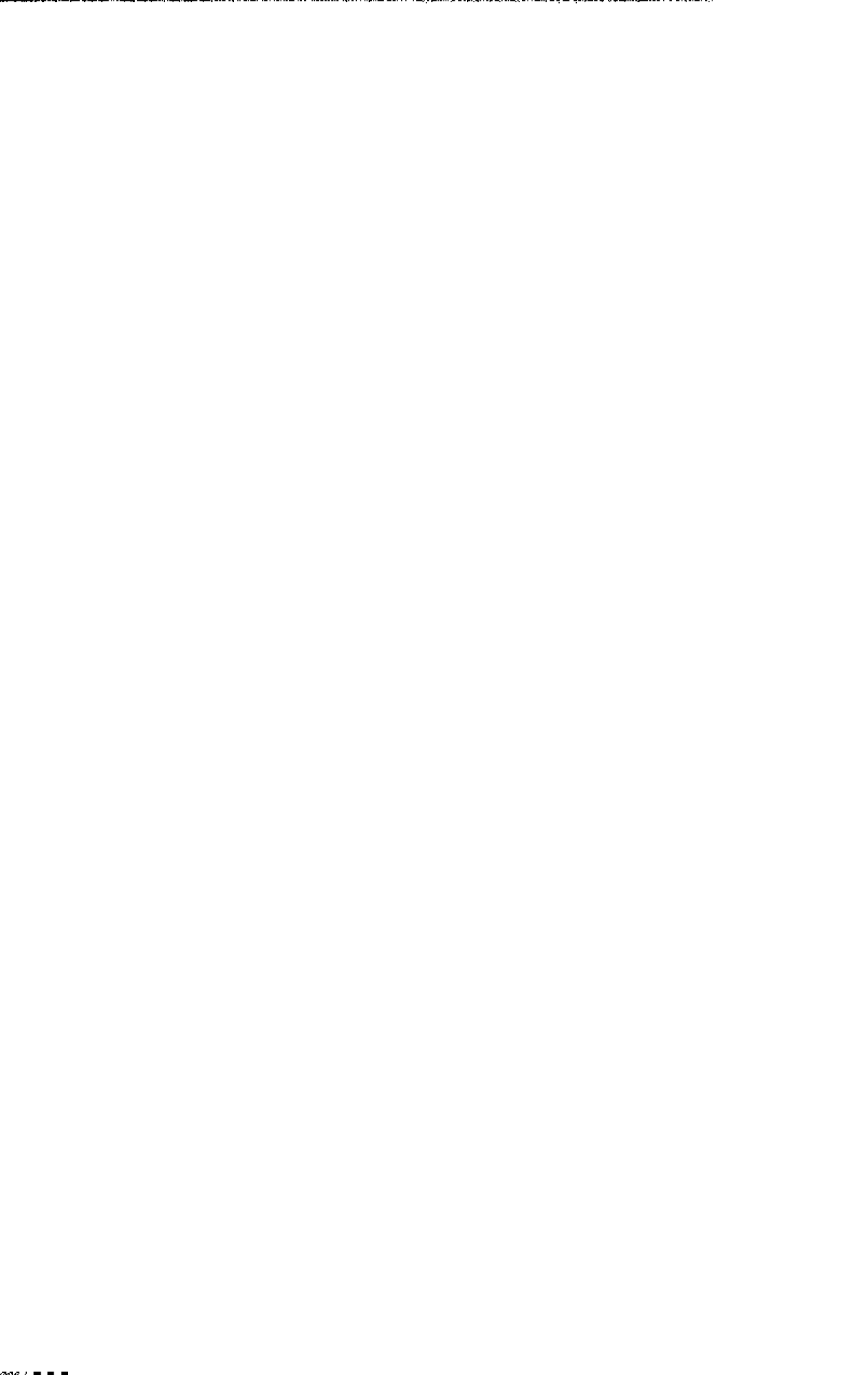
— F. PIERCE SPINKS

The Editor in addition to the letter written and signed by him and published in the pages of this magazine in its issue of March, 1942, would like once again to call the attention of subscribers and Theosophists to the most admirable scheme first launched by Mr. Pierce Spinks of 2400 Webster Street, San Francisco, California, and called the Hundred Members Club. This is a work which merits the most sympathetic consideration of every F. T. S. financially in a position to join the Hundred Members Club, and the result in aiding our International Headquarters, if the scheme proves to be the success that is hoped for it, will ease very considerably the constant financial burden that the Leader and the Headquarters Finance Committee carry from year to year.

It is of course important to keep in mind that members whose contributions for the aid of the Section are pledged in other directions of Theosophical work, such as contributions to the National Section itself, are doing their own noble part and they should not be expected to do more than what they can do, but others not so pledged and whose finances would allow them to do so can aid Headquarters greatly financially by joining the Hundred Members Club, if such is their wish.

— G. DE P.





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Founded by William Q. Judge in 1889

G. DE PURUCKER, EDITOR

Associate Editors: M. M. Tyberg, H. Savage, W. E. Small

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ONE LIFE — ONE LAW

HOW marvelously does our Theosophy, the ancient God-Wisdom of mankind, reduce all the phenomena of Nature to a majestic generalization, so that all things fall within the compass of a single law understandable to human beings: for our God-Wisdom shows us that just as we are born and live our little sphere of life and die, so do the worlds likewise, and the suns in those worlds, and the planets and the various kingdoms of the different suns, and the atoms which compose all things, and the electrons in the atoms. All are periodic, not only in the sense of being cyclic but in the sense of having periods: beginnings, culminations, endings, and, rounding out the cycle of the worlds invisible, beginning a new beginning, a second culmination, a subsequent passing merely to vanish again into the worlds invisible, there to experience new and vastly greater adventures than those that our smaller solar system can give to us.

All things function alike because Nature has one Law, one fundamental law which is at its source, a divine source, all energy; and habits, courses, procedures, all are governed by the same cosmic powers and intelligence, which simply means that all things follow these same fundamental laws in similar manners, all under the

governance of the cosmic life, ringing all the possible changes that Nature so lavishly provides for our admiration and utmost reverence. For while all things, all beings, follow the same fundamental laws and courses; every unit, precisely because it is a unit and an individual, has its own modicum of will — call it free will if you wish — and therefore can more or less change, modify, its own courses, but always within the encompassing energy of the universe.

This means that while all beings follow these general rules, or what we Theosophists call analogical procedures — analogy being therefore the master key of life — yet all beings, precisely because they are beings, by their own innate power drawn from the cosmic source, more or less modify the details of the procedures and movements. Thus the sun is born as a child is born, but the details are different. Details are not so important as the main fact. The birth, the growth, the death, the invisible worlds, the new adventures, the coming again to a new imbodiment, a new culmination on a plane somewhat higher, a new death to be succeeded by the same round on the wheel of life — but always advancing, always growing, always enlarging. Step by step all things progress.

Thus actually, as our occultism, our God-Wisdom, points out, if you wish to know the destiny, the birth, the origin, and the temporary ending of a sun, study a man from birth to death. And if you can, study him after death in his adventures, and you will see what the solar divinity undergoes, but of course on enlarged and higher planes in the worlds invisible. Why, this visible world of ours is but a shell, is but the body, the exterior carapace, the skin of things. The life, the individuality, the power, the will, the thought, the real entity, is not this outer shell. Whether a man, or sun, or solar system, or galaxy, or an entire universe: the reality is within. And the body more or less expresses, although feebly expresses, what the inner powers produce on this outer plane.

Those of you who have followed the experiments undertaken in scientific ways will understand this more clearly than those who have not studied them. But all of you, if you think a moment, will know that you shed your strength from hour to hour, physical strength and mental strength. The man who produces a great thought shakes the foundations of civilization. The man who pro-

duces a majestic system of cosmic philosophy and definitely guides mankind — does not his vitality move men? These are facts. The only difference between a sun and a man is in the details, some of them majestic, very admittedly majestic; but it is only in the details that the procedure differs. The main principle of fundamental law is the same for all. Every man in fact is but an embryo sun, a sun in the making for the distant future — not his body, for that is not the man. His body is but the skin of him, the clothing of skins spoken of in the Genesis of the Hebrew Bible. A man is the power within, the spirit or the monad; and it is this energy or power which makes the man be the same from birth till death, which makes the sun retain its form and follow its functions from its birth to its death. An atom, a flower, a tree, or a beast — all are subject to the same cosmic law of similarities if not positive identities. It is but the detail that changes.

The wisest and greatest men of antiquity pointed out that Father Sun was indeed Father Sun, but likewise our elder brother; our parent and yet our brother. The beast and the plant are in a

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sense our children because they look up to us as we look up to the Gods. They are, in a sense, our children and they follow in our footsteps towards mankind, towards the status and stature of humanity. The beasts are slowly crawling up towards us, as we look unto the Gods, our parents and grandparents; and when we find our souls infilled and inspirited with their life-force and a spark of their shining intelligence, then we become on this earth like God-men, because our thoughts are godlike, and our feelings are godlike, and our actions following our thoughts and feelings become godlike too.

Thus the atoms of the body and the molecules and protons and electrons that make up the physical stuff of the body, are in a sense its children, and they feel the impact of our thought and of our feeling. They suffer for our sins in proportion, and they are raised by our virtues, so closely are all things knitted together, a web of life of which each strand is a production of spiritual magic.

I tell you that we are responsible for the very atoms which compose our bodies, whether we dirty their faces or cleanse them. Some day, if we dirty the faces of the atoms composing us, they will return to us to be washed, washed clean of the sin we put upon them. And so with all the interior realms of man's constitution, the vehicles of his mind and of his feeling and of his thought.

Birth and death: what are these changes? A birth in the body is a death to the soul, for it leaves its own inner spheres, its own inner arrangements of its life there, and as it were descends or falls like a star to earth, and is born in the physical body of a helpless human babe, tasting for the time being the karmic retribution for all its past. And when we die, aye, when we die, then are we released, then we spring forth and upwards and onwards on the wings of our soul, those strong pinions carrying us through all the planetary habitations to the very throne of Father Sun. It is rebirth to the soul, as rebirth on this earth is death to the soul. So with the sun, so with the worlds which are born and which die. The sun when he imbodyes on this plane is shorn of greatly much of his splendor. When the sun's hour shall strike and he passes from this plane, he springs like a divine thought right into the invisible realms, taking off into grandeurs only very dimly imagined by us. The flower expressing its soul in scent and beauty but repeats the

same cosmic law in its birth from the seed. Little brothers of men are the flowers. Some of them are to us venomous. In some way in past time we envenomed them. Now in karmic retribution they envenom us.

The birth of a man from ordinary manhood into mahâtmahood is an interior birth. The growth of the mahâtman into Buddhahood or Bodhisattvahood, or as the Vedantists say, the becoming one with the Âtman: this growth is in your hands to achieve, and in the hands of none else. You have it in your power to become godmen on this earth; or you have it in your power, every one of us has it in his power, so to ruin and blast his life that he shall become like the fury-driven victim of Greek legendary story, driven by unspeakable remorse and haunted by the feeling: I have played my play and I have lost. Too late, it is too late! But Theosophy says: Never too late. If you have played your game awry, re-assemble your cards and play like a man, play with the devil for the salvation of your own soul, the devil of your lower self, and win! If you win, divinity lies ahead of you. Over the peaks of that mystic East, the East in the heart of every human being, dawns the sun of truth which carries healing in its bosom. The truth shall make you free!

— G. DE P.



The Injunction of a Philosopher

Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the co-operating causes of all things which exist; observe too the continuous spinning of the thread and the contexture of the web.

— MARCUS AURELIUS ANTONINUS

The Beacon of the Unknown

This series originally appeared in the French magazine *La Revue Théosophique*, May 1889, under the title 'Le Phare de L'Inconnu.' One of H. P. Blavatsky's most brilliant articles, it presents a clear statement of the meaning of true Theosophy in theory and in practice. It shows the striking contrast between the aims and methods of those who retire to the jungle or to the desert with the sole idea of saving their own souls, indifferent to the woes of humanity, and the true disciple who is trained to give up thought of self and "live to benefit mankind." It first appeared in translation from the original French in *The Theosophist*, Volume X.

H. P. BLAVATSKY

IT is written in an old book on the Occult Sciences: "Gupta Vidyâ (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,¹ will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in color like sapphires, rubies and emeralds, billows full of beauty and mystery, will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o'-the-wisps, lighted by the sons of Kaliya² for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light, whose eternal flame burns in solitude in the depths of the waters of the Sacred Science. Numberless are the pilgrims who desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and have accepted only the truth of collective individuality.³ He must see with the

1. Acquired under a Guru.

2. The great serpent conquered by Krishna and driven from the River Yanuma into the sea, where he took for a wife a kind of siren, by whom he had a numerous family.

3. The illusion of the personality of the Ego, placed by our egotism in the

ears, hear with the eyes,⁴ understand the language of the rainbow, and have concentrated his six senses in his seventh sense."⁵

The Beacon-light of Truth is Nature without the veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his 'seventh sense,' through which he is gifted also with the true wisdom of the gods — *Theo-sophia*.

Needless to say, the profane — the non-initiated, those *outside the temple or pro-fanes* — judge of the 'lights' and the 'Light' above mentioned in a reversed sense. For them it is the Beacon-light of occult truth which is the *ignus fatuus*, the great will-o'-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand-banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

"Is it not enough," say our kind critics, "that the world by dint of 'isms' has arrived at *Theosophism*, which is nothing but transcendental humbuggery [*fumisterie*], without the latter's offering us further a *réchauffée* of mediæval magic, with its grand Sabbath and chronic hysteria?"

Stop, stop, gentlemen. Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? In your schools you have allowed yourselves to be stuffed full of the 'diabolical sorcery' of Simon the magician, and his disciple Menander, according to the good Father Irenæus, the too zealous Theodoret, and the unknown author of *Philosophumena*. You have permitted yourselves

first rank. In a word, it is necessary to assimilate the whole of humanity, live by it, for it, and in it; in other terms, cease to be 'one,' and become 'all' or the total.

4. A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.

5. Symbology of colors. The language of the prism, of which "the seven mother-colors have each seven sons," that is to say, forty-nine shades or 'sons' between the seven, which graduated tints are so many letters or alphabetical characters. The language of colors has, therefore, fifty-six letters for the Initiate. Of these letters each septenary is absorbed by the mother color, as each of the seven mother-colors is absorbed finally in the white ray, Divine Unity, symbolized by these colors.

to be told on the one hand that this magic came from the devil; and on the other hand that it was the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apollonius of Tyana, Iamblichus and other *magi*? And what is your opinion about the identity of the theurgy of Iamblichus with the 'magic' of the Simons and the Menanders? Its true character is only half revealed by the author of the book *de Mysteriis*.⁶ Nevertheless, his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies of the *esoteric theory* became its most fervent adherents. The reason is extremely simple.

True Magic, the theurgy of Iamblichus, is in its turn identical with the *Gnosis* of Pythagoras, the *γνώσις τῶν ὄντων*, the *science of things as they are*, and with the divine ecstasy of the Philaletheans, 'the lovers of Truth.' But one can judge of the tree only by its fruits. Who are those who have witnessed to the divine character and the reality of that ecstasy which is called *Samâdhi* in India?⁷

A long series of men, who, had they been Christians, would have been canonized — not by the decision of the Church, which has its partialities and predilections, but by that of whole nations, and by the *vox populi*, which is hardly ever wrong in its judgments. There is, for instance, Ammonius Saccas, called the *Theodidaktos*, 'God-instructed,' the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is Plotinus himself, who was for Ammonius what Plato was for Socrates — a disciple worthy of his illustrious master. Then there is Porphyry, the pupil of Plotinus,⁸ the author of the biography of Pythagoras. Under the shadow of this divine *Gnosis*, whose beneficent influence

6. By Iamblichus, who used the name of his master, the Egyptian priest Abammon as a pseudonym.

7. *Samâdhi* is a state of abstract contemplation, defined in Sanskrit terms each of which would require a whole sentence to explain. It is a mental, or rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject*, absorbed in the region of pure spirit, lives in *Divinity*.

8. He lived in Rome for 28 years, and was so virtuous a man that it was considered an honor to have him as guardian for the orphans of the highest patricians. He died without having made an enemy during these 28 years.

has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Boehme, Emanuel Swedenborg, and so many others. Madame Guyon is the feminine counterpart of Iamblichus. The Christian Quietists, the Mussulman Sufis, the Rosicrucians of all countries, drink the waters of that inexhaustible fountain — the Theosophy of the Neo-Platonists of the first centuries of the Christian Era. The *Gnosis* preceded that era, for it was the direct continuation of the *Gupta-Vidyâ* and of the *Brahmâ-Vidyâ* ('secret knowledge' and 'knowledge of Brahmâ') of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheans was the continuation of the Egyptian mysteries. In any case, the point from which this '*diabolic*' magic starts, is the Supreme Divinity; its end and aim, the union of the divine spark which animates man with the parent-flame, which is the Divine ALL.

This consummation is the *ultima thule* of those Theosophists who devote themselves entirely to the service of humanity. Apart from these, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies as one of the objects of the Theosophical Society "the investigation of unexplained laws of nature and the psychic powers latent in man."

The first-named are not numerous — complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the openness of our proceedings, in which there is nothing mysterious, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches' Sabbaths, and manufacture broom-sticks for the use of Theosophists. This kind of thing, indeed, sometimes borders on the grotesque. When we are not accused of having invented a new 'ism,' a religion extracted from the depths of a disordered brain, or else of humbugging, we *are* of having exercised the arts of Circe upon men and beasts. Jests and satires fall upon the Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the fourteen years during which that kind of thing has been going on: it is a 'tough customer' truly.

Biblical Passages Often Misquoted

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

— *Matthew*, xi, 12

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? — *John*, x, 34 - 36

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. — *Luke*, xvii, 21

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? — Paul, in *1 Corinthians*, iii, 16

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. — Paul, in *Galatians*, vi, 7

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. — *Matthew*, x, 39

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. — *John*, xii, 25

The fear of the Lord is the beginning of wisdom. — *Psalms*, cxi, 10
(Young's Biblical Concordance gives the translation of the Hebrew *yirah* as 'fear, reverence.')

Be ye therefore perfect, even as your Father which is in heaven is perfect. — *Matthew*, v, 48

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. — *Matthew*, vi, 33

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. — *Matthew*, xi, 27

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father. — *John*, xiv, 12

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. — *Matthew*, vii, 1, 2; also in *Mark* and *Luke*.

The Scientific Explanation of the Influence of Celestial Bodies on Earth-Life and Human Affairs*

H. GROOT, D. SC., F. T. S.

IN our day of scientific-technical production the statement "not strictly scientific" is more or less equivalent to a *testimonium paupertatis*, signifying spiritual poverty. It is a pity indeed that outsiders tend to label Theosophy too as being unscientific. Is there any sound argument for this accusation?

If one makes oneself acquainted with Theosophical literature, one finds it often and again emphasized that science, philosophy, and religion are indivisibly ONE — each being but one aspect of the sublime Reality. Then there is no room for doubt whether the Old Wisdom, nowadays called Theosophy, may claim or even of necessity *must claim itself to be scientific as well*. But at the same time it will be clear just why 'outsiders' incline to label Theosophy as being unscientific. It is because, except in Theosophy, science, philosophy, and religion are considered to be three separate, independent departments of human thought. "A thing is accepted as scientific only in so far as it is not influenced by philosophic ideas or religious sentiments," it is said.

But Theosophy is of a distinctly different opinion. According to its views the scientific pattern cannot and may not be disconnected from the philosophic and religious warp and woof. This intermingling of science, philosophy, and religion, which is an essential of the Theosophical trend of thought, is seen by the outsider as a state of confusion and lack of clearness. That is why he sticks his label "not strictly scientific" on to Theosophy.

It is rather of some importance for Theosophy to exculpate itself. Not that this imputation will do it any harm in the eyes of its followers, who know better indeed, but the reputation of not being

*Presented at the European Convention of the Theosophical Society, Visingsö, Sweden, July 29, 1938.

scientific certainly does hinder its propagation, especially among its most science-minded investigators.

In my opinion this charge is most effectively refuted by pointing to the fact that Theosophy acknowledges the discoveries of science, and indicates how these discoveries more and more accurately support the teachings of the Old Wisdom. And is there a more convincing proof to be found in favor of the scientific purport of those teachings than the fact that time and again the most modern scientific discoveries prove to be in agreement with the statements of the Old Wisdom, as far as these can be separated from the closely related philosophic and religious truths?

Now the Old Wisdom comprises a number of statements concerning the influence of the Cosmos on earth-life and human affairs. As yet the main part of these statements cannot be given out in clear, direct terms, as these influences involve hidden causes. But even exoteric literature contains a number of indications on this subject. Therefore it is of no small importance to compare these hints and indications with the explanations given by modern science.

It was not so very long ago that science did not see any reason to bother itself about such influences. When Herschel, one of the most intuitive minds in the field of astronomy, ventured to surmise that a number of events on earth, like food shortage, failure of crops, famines, and the like, perhaps are connected with the frequency and number of sunspots, one of his critics remarked that "since the publication of Gulliver's travels the world had not been offered a more perfectly ridiculous idea than this one!"

Gradually Herschel has been put in the right, after his seemingly unbelievable statement was carefully compared with the facts. In our day nobody hesitates to accept the close relationship between the period of sunspots and the most divergent events on the earth. Not only do they show identical periods of 11 or 12 years, but also reflect with greatest accuracy all details of each such particular period.

Nowadays we know with unshakable and mathematical certainty that there exists an immediate connexion between the period of 11 or 12 years of the sun's activity — making itself known in the

frequency of sunspots — and vegetation. This appears, among others, in the width of the annual rings of trees. In one and the same cycle of sunspots they appear periodically in different widths. It has been stated that in the case of fossil tree-stumps this connexion between sunspots and vegetation existed long before the ice-age.

The same cycle which has been detected in magnetic influences and disturbances, and in the frequency of polar lights on earth. In fact there exists so intimate a connexion between these phenomena that the appearance of a particularly large sunspot enables us to announce beforehand the occurrence of a magnetic disturbance or of strong polar lights. However, not only is the magnetic field of our earth proved to be in close relationship with the solar activity, but almost all earthly manifestation as well. Science even suspects this relation in meteorological phenomena, although it has not yet succeeded in detecting clearly the connexion spoken of above. From all this, science infers the existence of a very powerful Cosmic influence on earth-life — emanating from the sun.

How do astronomers explain this influence? They have discovered that sunspots are sources of strong electro-magnetic powers. From these sunspots emanate mighty bundles of lines of force, to different parts of space.

Some have compared the sun to a pulsating heart, the period of solar activity corresponding with the duration of contraction and dilation of this solar heart. If pictured in this way, the bundles of lines of force represent the veins and arteries that spring from this heart, and the electrical particles in their course along these lines of force can be compared to the blood corpuscles pushed through the organism by the pulsation of the heart.

This metaphor, which is entirely correct scientifically, emphasizes a number of particulars which must especially strike those who are acquainted with the latest discoveries of science. The polarity of the sunspots justifies the use of the words *veins* and *arteries*, for in some cases the lines of force are directed to the exterior; in other cases they are directed to the interior of the sun. Hence there must exist an outflowing as well as an inflowing of electrical particles, although the latter has not been observed as yet. Just as the hu-

man heart beats on an average of 72 times per minute, so a beat of the solar heart averages 11 or 12 years — although both may show considerable deviation from these figures.

The electro-magnetic forces residing in the sunspots, and the polarity of the spots, and the influence of the sunspots on our earth — all these are scientific facts which were entirely unknown in H. P. Blavatsky's time. But although today science has a better knowledge of the mechanism of these phenomena, yet it fails entirely in giving an explanation of the periodicity of the sun's activity, as is emphatically admitted by the most prominent investigators.

The Old Wisdom, however, can explain, because — where we are concerned with a matter of insight — it is able to free itself from the merely materialistic views of present-day science, while the latter, however effective on its own plane, is positively hampered in its philosophic and religious outlook on account of its one-sidedness. This one-sidedness, this restriction to merely materialistic phenomena, constitutes its proper force if it comes to tracing new *facts*. But it is decidedly its weakest point as soon as it is no longer a matter of stressing the causal connexion between facts, but of penetrating to a deeper understanding of the spiritual background manifesting itself in those facts. Theosophically speaking, the latter is the proper attitude in which to approach and study natural phenomena.

Let us hear what H. P. B. says concerning the sunspots. In *The Secret Doctrine* we read:

"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . ."

—I, 541-2

And further:

Thus, there is a regular circulation of the vital fluid throughout our solar system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

— *Ibid*

So in the periodical increase and decrease of the number of sunspots the sun's 'breathing,' the 'pulsation of the heart of the Universe' is clearly manifested.

A little farther we read:

It [that is to say the sunspot period] is similar to the regular and healthy pulsation of the heart, as the fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then everyone would see the Sunspot phenomenon repeated every second—due to its contraction and the rushing of the blood.

Now, one may shrug one's shoulders and qualify such a vision as being unscientific, but while science itself confirms our metaphor with each new discovery made, one feels compelled to ask whether the reason why this metaphor reflects the observed facts with such exactitude is not simply this: *that what is called a metaphor may be Reality itself.* And this is precisely what the Old Wisdom teaches.

The reason why we have dwelt somewhat elaborately upon the subject of the mighty influence caused by the cycle of solar activity on earth-life, is that after a long period of scepticism science now accepts and even explains in detail this influence of our sun, at least its influence on the material Universe.

The mighty forces which govern the astral, mental, and spiritual Universe, originating in the sun's activity—science cannot dream of them before it has left the path of one-sided study of material facts. If it were the proper time to do so the Old Wisdom could reveal great truths concerning these aspects of the Universe. Then the sacred science of Astrology would rise again to that summit of reverence and holiness which it occupied in long aeons past. Science now scorns the thought that Astrology may embody any truth at all. If we observe what is nowadays offered under the name of astrology, we can well understand the attitude of science. For what is announced as astrology on closer investigation appears to be simply a means of gaining a livelihood, and has nothing whatever in common with the loftiest of all sciences: Astrology, the Science of the Gods.

Yet, again and again modern science discovers Cosmic influences formerly unknown to it. We especially call attention to the dis-

covery of the ultra-violet radiations from the sun, and to the newly discovered electro-magnetic radiation of a particular frequency, having great influence on the transmission of radio-waves. We also see the endeavor made by science to detect a connexion between the periodicity of sunspots and the time of revolution of the planets, particularly in the case of the planet Jupiter. Considering all this we wonder for just how long a time science will maintain its scorning attitude. We feel quite convinced that before long science cannot but grasp the deep significance of the fundamental truth of the Old Wisdom, which also underlies the sacred science of ancient Astrology: that everything is related to everything else; that the Cosmos is one great, living Entity; that the Cosmos is embodied Consciousness.

And as if to stress the scientific facts just mentioned, not so long ago science discovered Cosmic rays, originating in interstellar spaces, which with almost unbelievable intensity penetrate into the earth. This wondrous discovery should be a stimulus for science to ponder upon the possibility of earth-life being influenced by even the most distant stars, which influence was formerly considered to be a silly nursery-tale. For most assuredly, in the discovery of the Cosmic Rays science may recognise a key to the true significance which ancient Astrology ascribed to the Zodiac. As yet, this key seems rusty, and science does not even know to what key-hole it should be applied! But if it continues its search, it may expect to disclose many a profound Cosmic mystery, even though it should confine itself to merely material phenomena.

Perhaps there are some among you who have expected me, in speaking about the scientific explanations of Cosmic influences, to mention also the influences that find their origin in the moon. I must disappoint you however. As yet exact science does not know of and does not admit any influences coming from the moon except those of ebb-tide and flood-tide, which the moon originates in co-operation with the sun. Theosophists will not be astonished at this attitude, since the influences of the moon are more particularly situated on the astral plane, which science is entirely unacquainted with.

Summarizing the above, we see that — as contrasted with the decennia lying not far behind us — science has met with influences

originating in the celestial bodies. More especially the cycle of solar activity has its full attention and interest. Naturally, its explanations relate to the mechanical side of things only. Of the spiritual side of Nature science is entirely ignorant as yet. Still, as a consequence of its strenuous and sincere efforts to find the relationship between the facts observed, it approaches more and more to the insight that matter and spirit are two aspects of the ONE fundamental Reality.

As soon as science has actually attained to this stupendous insight — which will be the noblest achievement possible — it will free itself from its 'splendid isolation' and re-establish its links with philosophy and religion.

Then, and not earlier, will the men of science understand and realize the full significance of the influence of the celestial bodies on earth-life. They will no longer call themselves scientists, or philosophers, or theologians, but students of the Old Wisdom. Because all the science that it can ever discover has already been known from time immemorial to the Guardians of the Gupta-Vidyâ.

May our evolutionary pathway soon reach these glorious heights of Knowledge, when the Higher Manas will blossom out into full consciousness, and man, the eternal Pilgrim, will fully recognise his inborn Divinity, and live up to it.

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FROM LETTERS RECEIVED — XXIV

One could wish that people would not lose their heads and their reason over the idea of *immediate* attainment of emancipation, but think sometimes of the Cycle of Necessity, and also that there is a big job to do here on Earth. What a *Hell* this old globe would be if the Guardian Wall were removed; even the tiny bricks of it. And again what a 'kick' there is in "Helping a helping hand," and a job for the ages.

— E. A. B.

Theosophy and Daily Life*

CARRIE C. COATES

I AM very glad of this opportunity at least to touch the fringe of Universal Truth — Theosophy, *the* explanation of the Universe. In the East they are more reverent than we Westerners, some of whom try to define God. In the Orient they speak of THAT. It is impossible to conceive of the beginning of Life; the mind immediately goes beyond any such conception. A beginning of manifestation there must be, but something cannot evolve out of nothing; and so Sir Edwin Arnold beautifully sings:

Never the spirit was born; the spirit shall cease to be never;
 Never was time it was not; End and Beginning are dreams!
 Birthless and deathless and changeless remaineth the spirit forever;
 Death hath not touched it at all, dead though the house of it seems!

The next thing that occurs to me to accentuate is that Universal Brotherhood is not a *dream* of the future, but a fact in Nature. We are all indissolubly bound together, not only we humans, but the whole universe which is teeming with Life, most of it invisible to us. It is a wonderful thought that there exists not only the Infinitely Great but also the Infinitely Small. When this is borne in mind it carries us far beyond the ordinary idea of Brotherhood. It makes life intensely interesting to know that there is no such thing as dead matter; and what a responsibility it casts upon us when we realize that we cannot move hand or foot without radiating an influence for good or bad. An example of this occurs to me in a story told by a rather matter-of-fact person. He was playing a solitary round of golf one day when he became aware of a disturbing feeling, as if some unusual intensity had developed in the atmosphere. This continued until he had finished his game, when, on mentioning it to the golf keeper he learned that Mr. Lloyd George had been

*Condensed from a lecture given before the Adyar Lodge, T. S., Belfast, Ireland. Mrs. Coates, F. T. S., Point Loma, has, since the time of W. Q. J., been an active worker for Theosophy.

playing on the links at the same time, though beyond his range of vision. Though opinions may differ as to the ultimate verdict of history on Mr. Lloyd George, all can agree as to his intensity and forcefulness; and the prosaic man was convinced that the Welsh statesman was the disturbing cause on that occasion. The same law operates through all the kingdoms of Nature — the action of a magnet and the perfume of a flower are both familiar instances but perhaps the most striking examples of its operation. H. P. Blavatsky once said that from the Theosophist must radiate those higher spiritual forces which alone can regenerate his fellow men.

This knowledge that we are all members of the Great Universal Life makes us realize that no one can be *only* his own enemy, as is so often mistakenly said by unthinking people. As the Irish poet A. E. said to me in one of his letters:

If I raise myself I raise the rest of the world so much, and if I fail I drag others down also. When this is once realized, when we know that in the inner world nothing but a verity convinces, nothing but an actual reality has force, we learn to cut away all that is superfluous, all minor interests.

Every unit of Life is a power-house energizing all around it, ever creating or destroying. Has not this been voiced again and again? "Give me the bards and I care not who makes the laws," or, as Tennyson says: "More things are wrought by prayer than this world dreams of." That is such prayer as we believe in: aspiration for Truth, Light, Wisdom.

I think it is always a relief if we find that perhaps we ourselves are partly to blame for things; it may be we have unconsciously irritated the other person who is secretly suffering. I often think how true are the words that one half of the world does not know how the other half lives. And if we *are* treated unjustly, is it not the duty of a Theosophist to bear injustice with equanimity? *All* the planes of our being need exercise, just as well as our bodies; and I think it is a splendid spiritual exercise to have the door either figuratively or literally closed in our face. As Browning says: "Welcome each rebuff that makes earth's smoothness rough." And does not the sense of humor come to our aid? For instance when we are filled to the brim with what seems to us a wonderful thought,

and in an unguarded moment give expression to it, it is excellent discipline to be given a hint that we are not at a revival meeting! As we become more impersonal, less completely absorbed in our own sensations, we become more tactful, more discriminating, and we learn when to speak and when to be silent.

Again, when we look at the matter Theosophically, we shall remember that justice rules the universe. What happens to us, whether for good or ill, has been brought about by our own action, if not in this life then in some past existence. We are only getting our own back, or as the old saw says: Chickens come home to roost. The symbolic picture of Christ that portrays him as a heart pierced by daggers seems to me to assume a negative aspect of that Great Being. He came not to bear our sins, but to show us how to bear our own sins, that is, our own Karman: "Rejoice we are allied to that which doth provide, and not partake, effect and not receive" (Browning).

Furthermore, we have been taught that what *seems* bad Karman is perhaps something that our own Higher Self has chosen for our own self-development, and that when so-called misfortune comes our way, if we determine not to allow it to hinder us in our work in life, nor yet to glorify ourselves as martyrs, it cannot overwhelm us. Self-appointed martyrdom is a weapon successfully used against our true progress. What harmful sympathy has not been lavished on and received by the misunderstood man or woman! We may find that our trouble, its task fulfilled, has disappeared. What matter if we are misunderstood! Such things seem small when we are face to face with the Great Realities! Let us again remind ourselves that we are only getting our own back, and that we are here not to look for love and sympathy, but to give them — to give them in full measure, pressed down and running over.

Acceptance of the principle of Universal Brotherhood is the only prerequisite to fellowship in the Theosophical Society; but when we accept that in all its heights and depths, I think we shall find the other great Theosophical truths permeating our being.

As evolution is now generally accepted by all, is it not only commonsense to believe that there are Those who, though they cannot alter our Karman, can yet point the way they themselves

have trod, can show us how to modify our karman and how to avoid making further evil karman? It has been said that the law of Karman is one of the most difficult of the Theosophical teachings to understand; but if we live up to the light we have, more light will dawn upon us.

The Law of Karman, that is of Cause and Effect, also shows us the fallacy of the "forgiveness of sins," that teaching which has been dinned into our ears for ages past and which with its corollary doctrine that we are miserable sinners has perhaps done more than anything else to rob us of our real manhood, our real womanhood. "Give a dog a bad name. . ." What a different bearing we unconsciously assume when we are taught that the Ray of Divinity, however hidden, is in every one of us, is, in fact, the real man. As Christ said: "The Kingdom of God is within."

As for Reincarnation, Karman's twin sister, it is impossible to understand life without a knowledge of these two great Laws. How otherwise understand that *seemingly* most unjust saying about "visiting the iniquity of the fathers upon the children"? How otherwise understand the seeming injustice of poor creatures born in the slums, both material and spiritual, if we do not acknowledge that we have made our present by our past, and that as we sow so shall we reap? I know that some believe in a progressive Heaven, but if we use our commonsense we shall remember that wherever we sow the seed, there we shall reap it. Indeed I often think that Theosophy should be called Commonsense. If people only realized these two great Laws we should have fewer suicides, less railing against fate or against the supposed decrees of an impossible 'personal' God. There is no outside to the Universe. No wonder poor Dean Inge had to take refuge in the idea which he puts into the mouth of a Scottish clergyman, that the Deity in his official capacity is compelled to do things that are—well, not in keeping with our conception of Him!

When Theosophy is made a living power in our lives it enters into our whole daily existence. It is literally the Way, the Truth, and the Life. By its teachings the *seemingly* useless daily round, the trivial task, become full of meaning, and we recognise the Great Truth that "Nature exists for the soul's experience."

The Yoga of Dhâranâ

MARTYN WITTER

DHÂRANÂ is a Sanskrit word coming from the verb-root *dhri* meaning to maintain, direct and resolve.* Hence the term implies a purposive directing of the mind towards some one goal or state of consciousness. What a vast field of interesting thought this simple word opens up to us. Let us follow a few of these bypaths.

Man is constantly giving off energy as does all Life. There is heat from the body; a more subtil energy that goes forth in the breath and emotions. Then come the children of the mind, and so on up to the pinnacle of our sevenfold constitution. Every part of our constitution is giving off its particular type of life. Now what has Dhâranâ to do with these obvious facts?

Every type of energy composed of lesser lives has its appropriate channel in our being. Direct your mind upon a certain line of thought for a while and a corresponding type of energy will flow through you. It is thus that geniuses produce their great monuments of art and literature. Their work is constantly before their mind's eye — even during sleep. Consequently the flow of inspiration is constant and all of the other types of energy in the constitution co-operate. The physical body, the emotions, the desires standing of course behind will, and the inspirations from the Buddhi-âtman respond in a co-operative manner in accordance with the degree of one-pointedness of the mind. Thus, like attracts like. However there is also a reaction between opposites. For example, all of us have noticed that when we aspire deeply to break the fetters of illusion our faults are magnified and rise, as from the ashes, to challenge us. Thus the man who practises Dhâranâ can expect obstacles at every turn, but if he is one who can laugh at himself, he need not be discouraged.

**Sanskrit Keys to the Wisdom Religion* by Judith Tyberg, Theosophical University Press.

There is an occult rule which states the fact that one should never scatter his attention and energies if he wishes to achieve to the fullest extent of his ability. H. P. Blavatsky gave a good example of following this law especially while writing *The Secret Doctrine*. It is said that she could hardly be persuaded to take much needed drives in the open air. Even while in the process of moving her establishment she continued her writing, often asking for manuscripts that were already packed. This shows the intensity of her one-pointedness of mind. She declared at the time that if she stopped work for a while the current would stop and it would take months before she could re-establish it.

Dhâranâ has its important place in the conquering and raising of the personal man. There are some who, because they lack one-pointedness of mind, find themselves torn between the different parts of their constitution. There is a lack of harmony and co-ordination between the different flows of energy. If such an individual is truly trying to aspire upon the Path he may, in desperation, blame the lower types of energy such as greed, selfishness, etc., as being the cause of his trouble, and hence he may try to kill and suppress his personality. By doing this he is conquering nothing, but is merely killing and blocking the very forces that would give him drive and will if he were practising Dhâranâ. It is the one-pointedness of mind that gives co-operation among the various parts of our constitution. The fault does not lie with the innocent forces of our animal body but in our inability constantly to direct our minds towards that part of our nature which will respond by sending purifying and strengthening influences.

Forget the body and the personality and direct the mind along spiritual channels *and keep it there*. If this is done, all the rest will harmoniously fall in line and lend the best they have to offer. Thus by practising Dhâranâ the lower is not killed but is uplifted and purified. It is our duty so to direct our mind that the personality becomes a friend and helper. One need not sit in a forest but can practise Dhâranâ while eating, working, and even while at play.

Removal of the International Headquarters of the Theosophical Society

AFTER long and protracted negotiations a fine property has been secured as the new home of the International Headquarters of the Theosophical Society. Readers of the FORUM will have been apprised of this pending move some months ago when the Leader in the March issue of the FORUM first publicly announced this plan of removal as something which he and his Headquarters Committee had been negotiating for for some twelve months or more.

In all probability the move will be made during the first weeks of June, and the August number of the FORUM will be issued from our new Headquarters and as near the usual date of publication as possible, barring unforeseen complexities in the installation of press machinery, etc.

The site of the new property, some forty acres in extent, is near Covina and about twenty-two miles east of Pasadena, about the same distance from Los Angeles, and about seven miles west of Pomona. It is in a distinctly rural setting, standing on a rise or knoll above the orange groves of the San Gabriel Valley, with the rolling San José Hills to the south and east, and the towering Sierra Madre to the north. It is about one hundred and twenty-five miles north of San Diego and is bounded on one side by one of the main trans-continental highways, U. S. Route No. 90, which here converges with U. S. Routes Nos. 60 and 70, and is known in this section as "State Highway."

There are eight main buildings which include a fine auditorium, library and press accommodations, administration and other office rooms, dining room and kitchen, and two residence halls. All these buildings are of hollow concrete bricks specially poured to insure coolness in summer and a maximum resistance to fire. All buildings of more than one story are strengthened by reinforced concrete corners and girders to withstand earthquakes, although no severe shocks have ever occurred in this district. The roofs are of red tiles, giving splendid ventilation as well as protection. There are also four cottages which will be rented to help provide income towards the maintenance and running of the general institution. The grounds are appropriately laid out with lawns and shrubs, leaving room

for the erection of other buildings in the future when need and means conjoin.

Because of the relatively low rates at the new Headquarters, we shall pay considerably less in taxes than we do at Point Loma, despite the fact that the improvements alone at Covina are officially valued at more than the land and improvements together at Point Loma. At current rates, the actual taxes on the new Headquarters will be only about 65% of what the taxes are on the Point Loma property.

This new home for the International Headquarters is in many ways far more appropriate for the work to which the Headquarters is destined than Point Loma now is, although naturally, due to long and intimate association, our Headquarters workers and others will for a long time remember Point Loma with an earnest and deep feeling of interest and lofty sentiment. Opportunities for the dissemination of the Theosophical teachings and for the gathering of large audiences will be much greater than they have been at Point Loma, as this new site is easily accessible to a growing and already densely populated metropolitan area.

Naturally the removal of so large an institution as our Headquarters with its nearly 100 resident workers, and with its many offices and bureaus to be transferred and established in their new locations, is no small matter, and we know that our members and friends will be patient for some weeks in sympathetic understanding of the difficulty of restoring immediate efficiency everywhere. It is hoped and indeed fully expected that the sale of the Point Loma property now in negotiation will provide largely for the means of procuring our new Headquarters home, but in any case a very generous friend of the Leader has given a substantial donation to help defray the cost of procuring the new Headquarters property.

The entire Headquarters staff has been for some months now considering this removal from Point Loma with enthusiasm and appreciation of what it will mean to the best interests of the work that we are to do. The Leader has stated that in his judgment this removal of our Headquarters to the new property is in every sense of the word a step forwards in preparation for our future work. To quote his own words: "We move from Point Loma to better things, because we have outgrown the relatively imperfect establishment of earlier days, and have found need for greater facilities for our expanding activities."

— THE EDITORS

Point Loma, May 15, 1942

Please Note: Our new address will be

THE THEOSOPHICAL SOCIETY, INTERNATIONAL HEADQUARTERS, COVINA, CALIF.

The cable address: THEOSOCIETY COVINACALIF.

This Month's Review Article

Indian Yoga and the Modern World

CHARLES J. RYAN, M. A.

IN one of Dr. Paul Brunton's earlier works, *A Search in Secret India*, he says that although Yoga "is one of the most valuable inheritances India has received from her ancient sages," if it is "to remain the hobby of a few hermits the modern world will have no use for it and the last traces of the sacred science will disappear." The West will ignore it and the new India will abandon it. Readers of that widely read study of Indian yogis will remember that the author was profoundly impressed at first by the mental peace shown by the Maharishi of Arunchala, "a saintly yogi who had perfected himself in indifference to worldly attractions and in the control of the restless mind." But after further experience he has concluded that the effort to attain such a goal was not a justifiable one if it led to nothing of practical benefit to humanity at large.

Dr. Brunton's latest book, *The Hidden Teaching Beyond Yoga*,* is the result of long experience in theoretical observation of Indian yoga and in its actual practice, and his previous works must be regarded as descriptions or expressions of the stages through which he has traveled in reaching a higher altitude. Its title conveys the realization that humanity can reach a far more all-round development than the limited outlook offered by the yogis. It is surely the most important contribution the author has yet made to occult literature and to the cause of social welfare, and we are glad that a further development will follow in a second volume. It is both critical and constructive in showing that certain mental disciplines of Indian yoga might be extremely useful when the terrible conditions now prevailing have passed and men of good-will are called upon to redeem the world from the nightmare of materialistic thought and action we have brought upon ourselves. For any arti-

**The Hidden Teaching Beyond Yoga*, by Paul Brunton. E. P. Dutton & Co., New York.

ficial culture of psychic powers, sometimes mistaken for yoga, a terrible menace in this hotbed of passion and emotion, Dr. Brunton has of course no sympathy, and his presentation of yoga has no element which could appeal to the curiosity-seeker or the psychic researcher. He broadly defines yoga as "a Sanskrit word which appertains to various techniques of self-discipline involving mental concentration and leading to mystic experiences or intuitions," but he emphasizes the warning that though these experiences may help to thin the veil between the ordinary consciousness and its profounder reaches they are certain to mislead unless strictly controlled and checked by the discriminating analysis of a mind trained by the methods of certain great Sages of old, and by practical experience and service in the world of men. The visions of 'yogis,' whether in the Orient or among the Christian saints, or among certain Western seers or 'sensitives' or even those of so-called 'primitive' races, are rarely balanced by logical thinking, with the result that so many differences of opinion prevail about their correct interpretation. The Mahâtman K. H. strongly emphasizes this in *The Mahatma Letters to A. P. Sinnett*, p. 276. The need for the scientific and philosophical teaching of the Sages which we call 'technical' Theosophy is apparent.

The author's final conclusion, after years of personal experience of yoga-states and wide acquaintance with genuine yogis, is that while there is much to say for a disciplined yoga training, freed from emotionalism, curiosity hunting, superstition, and 'the miraculous,' its real usefulness lies in its practical methods of mind concentration, the control of the restlessness of the mind which is our greatest hindrance in hearing the Inner Voice. He does not disguise the danger of yoga becoming a mere personal gratification and a turning into ashes in the mouth, "a shriveling complacency accompanied by an open disdain for life's practical fulfilment in disinterested service of others." He repeats the old teaching that the withdrawal from the pleasures of the senses to the more subtil enjoyments of self-centered isolation is no self-abnegation at all. He quotes the well-known and cultured yogi, Śri Aurobindo: "Trance is a way of escape — the body is made quiet, the physical mind is in a state of torpor. . . [but] . . . The disadvantage is that trance becomes

indispensable and that the problem of waking consciousness is not solved; it remains imperfect.”

Speaking from the logic of critical reflexion and somewhat painful experience, he writes:

I became acutely aware that mysticism was not enough *by itself* to transform or even discipline human character or to exalt its ethical standards towards a satisfactory ideal. It was unable to link itself thoroughly to life in the external world! . . . Even the emotional exaltations of mystical ecstasy — wonderfully satisfying though they be — were fleeting both in experience and effect and have proved insufficient to ennoble men permanently. The disdain for practical action and the disinclination to accept personal responsibility which marked the character of real mystics prevented them from testing the truth of their knowledge as well as the worth of their attainments and left them suspended in mid-air, as it were. Without the healthy opposition of active participation in the world's affairs, they had no means of knowing whether they were living in a realm of sterilized self-hallucination or not . . . The true sage could be no anemic dreamer but would incessantly transform the seeds of his wisdom into visible and tangible plants of acts well done. — p. 25

The latter, of course, is the essential teaching of the true ‘Raja Yogis,’ the Masters of Wisdom, and Compassion, who established the Theosophical Movement and its humble instrument, the Theosophical Society, to bring “Truth, Light and Liberation” to a world in sore need of them.

We have always admired the Zen system of Buddhism, and it is gratifying to find that Dr. Brunton accepts the Japanese Zen as a sensible and beneficial system free from the objections that apply to much of the Indian yoga. In Zen the students are given active duties as well as discipline in meditation, and after a period of training they are returned in most cases to the outside world, equipped with the power of sustained concentration and a desirable balance of the inner and the outer faculties that make them successful and respected citizens. A few adopt the monastic life but all made spiritual contacts by which their lives are permanently enriched.

What, then, is the balancing philosophy which is needed if Eastern Yoga training in concentration of mind, etc., is to be any use in the daily life of the world? “Disenchanted,” as the author says, “by long experience of certain ashrams and ascetics,” and no longer “confusing yogis with sages — as most of us do,” he was led, largely

by the help and example of a truly great and spiritual philosopher-ruler, the late Maharaja of Mysore, to such ancient teachings as the Mandukya Upanishad, the Bhagavad-Gîtâ, the Ashtavakra Samhita, Śankarâchârya's writings, etc., which contain what he calls "The Hidden Teachings Beyond Yoga," the teaching of "the yoga of philosophic discernment" . . . "philosophic disciplines using the intense concentration generated by yoga practice but directed toward freeing the mind of its innate ignorance and habitual error": in short to develop the fullest powers of *insight*. He says he is not writing for cloistered pedants of academic metaphysics but for the intelligent 'man in the street' who is taking thought for the meaning of life; and therefore he has avoided technical language as far as possible, without sacrificing accuracy or depth — an example many writers on philosophy would do well to follow.

The great Hindu scriptures mentioned as of such transcendent importance by Dr. Brunton are not unfamiliar to Theosophists. The Bhagavad-Gîtâ, for instance, has been the subject of almost universal and intensive study since the early days of the Theosophical Society. The teaching that is "Beyond Yoga," but for which yoga concentration of mind is no doubt a good preparation, is not a new revelation, as Dr. Brunton says, for it is enshrined in the works mentioned, but unfortunately its meaning has not been properly understood by Western scholars and still less by the general reader unless enlightened by the teachings of Theosophy. If we understand Dr. Brunton correctly, the Theosophical discipline and outlook is practically the same as his "yoga of philosophical discernment" adapted to the comprehension of the Western mind. We are, however, looking forward with interest to the second volume of this study, where more complete interpretation is promised.

After a careful consideration of the modern developments in science, education, transport facilities, inventions, etc., which have transformed our social conditions and mental outlook, and especially the widespread increase, under the baleful influence of materialism, of the despairing feeling that there is no purpose in human life, the author declares that this is the time when the ancient "Aryan" knowledge must be brought to the West "to help the better cultured classes act more wisely that something nobler may emerge . . .

toward a finer human world." This is true indeed, but it is not exactly new, for the Theosophical Movement was started in 1875 to promote human welfare on "Aryan" lines of thought, spiritual, intellectual and practical. At that time only a minute coterie of scholars in the West knew anything about these principles, and few regarded them as anything more than an abstruse field of linguistic and ethnological research. The Theosophical activities called popular attention to the Wisdom of the East, and in the few years that have elapsed since H. P. Blavatsky brought her message it has produced far-reaching results by giving hope and encouragement to an immense number of discouraged people as well as by powerfully affecting the religious, scientific, and social ideas of our age. The Theosophical Movement was established by Hindû Sages, not "hibernating hermits," but philanthropists of the highest compassion and wisdom, whose aims and ideals are universal in scope and application. These Masters of Life "have made the age-old cause of all mankind their own" and are not "ascetically indifferent" to the social welfare and evolution of the world in its common everyday experiences and tribulations. According to Dr. Brunton, this can hardly be said of many of the self-centered and self-sufficient Hindû yogis, pure-minded and mystically inclined though they may be, and untainted by the selfish desire to be revered for their possession of strange powers.

In the last chapter, "The Philosophic Life," the author discusses the woes of the world and its crying need for a true and dynamic philosophy of life, one which would be recognised and accepted by men of action and leadership. But, as he writes, the ground for such a world-philosophy must be prepared by a voluntary clearance on the part of the organized religions of their labyrinth of traditional rubbish and a complete reorganization of their methods. The Unity of the Universe must be recognised, and this implies the divinity of man because he is an integral part of it — some would say of God, but the author prefers a term he has suggested, the Overself. He insists that the laws of Cause and Effect, Perfect Justice — Karman — and Reincarnation must be understood and lived up to. Fully to accept the law of Karman — you reap what you sow, and nothing else — is of the utmost importance for it is a natural and

inescapable fact from which we shall suffer and suffer until we recognise it. Every day we are shaping our future conditions and history by our thoughts and deeds — fortunate if they are good, unhappy if they are selfish. The only way to change one's life for the better is to take the bull by the horns and change one's way of thinking, as he says. All this is good sound Theosophy, though Dr. Brunton does not use the word even though its antecedents in classical thought are excellent and expressive of his views. We notice that he avoids any reference to or consideration of the seven (or four) *kośas* or 'principles' of man's complex nature as given in Oriental philosophy, which have been found so illuminating by Theosophists in their study of the subtleties of human psychology and universal consciousness.

Dr. Brunton strikes a profound Theosophical keynote of action when he says that the key to happiness is *forgetting oneself*. He sums up his ethical position in the words: "It is the duty of the strong to assist the weak, of the advanced to help the backward, of the saintly to guide the sinful, of the wealthy to enlighten the ignorant. And because ignorance is the root of all other troubles, therefore the Buddha pointed out that, 'explaining and spreading the truth is above all charities.' " This, of course, is the 'practical charity' which is the Theosophical ideal, the most effective way to bring about a permanent condition of universal brotherhood. The reason why the Theosophical Society as a philanthropic *organization* is more concerned in spreading the light of Theosophy in this Dark Age than in extending material assistance is that the latter can only be a temporary alleviation or 'appeasement,' to use a popular expression, so long as human ignorance and selfishness remain unchanged. *Members* of Theosophical societies, as *individuals*, may and do help in any charitable work they prefer, for as H. P. Blavatsky says in *The Voice of the Silence*, "Inaction in a deed of mercy is action in a deadly sin."

Dr. Brunton calls for a remedy for "the malady of human suffering," and he clearly indicates that the remedy lies in the active participation of men of 'goodwill' and wisdom in the work of redemption. For instance, he writes:

The sages who have gone looked within self in the quest of abiding reality

rather than fitful experience, of final truth rather than emotional satisfaction . . . hence they alone found the genuine goal. And because they did not flee as did mystics from the vexing problem of the world, they solved that too at the same startling moment that the self was understood. . . . Thenceforth they made the age-old cause of all mankind their own.

This is excellent so far as it goes, and knowledge of the Self, even in part, is essential for a true Teacher. We must remember, however, that such an understanding is not gained by merely intellectual processes, nor can the search be entered upon without a higher inspiration if it is to succeed. According to the teaching and example of the Great Ones, the Buddhas and the Christs, the first and most important qualification for discipleship in "the age-old cause of all mankind" is to "love thy neighbor as thyself," or, in Buddhism, to obey the highest of its rules of conduct or *Pāramitās*, "Dāna, the key of charity and love immortal," and as H. P. Blavatsky gives it in *The Voice of the Silence*, "To live to benefit mankind is the first step," and "Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'"

We hope that in his forthcoming volume Dr. Brunton will emphasize this fundamental teaching of all the Saviors of humanity without which the candidate for even the highest psycho-intellectual states of consciousness is always in danger of being led into unproductive bypaths toward what is called the *pratyeka* condition. Dr. Brunton has certainly deserved gratitude and has done excellent service in this volume by courageously presenting the matured judgment of an expert in Hindû Yoga at the risk of inevitable misunderstanding, as he tells us. By his frankly critical but constructive and not unfriendly analysis he has cleared up many obscurities and helped greatly in exposing the false and fantastic notions about yoga so prevalent in the west.

Amid the wreckage of outworn forms of thought the world is blindly reaching for a nobler philosophy of life. If it would realize the admirable principles so skilfully and earnestly put forward here, which are practically those of Theosophy, and *put them into practice*, we should indeed begin to see the "Promised Land"!

BROADCASTS FROM SHANGHAI--VII

GOOD EVENING, EVERYBODY:

The speaker last Sunday gave an outline of the history of the doctrine of reincarnation. This evening an attempt will be made to demonstrate the logic and philosophic plausibility of this belief, which has formed an integral part of the pure religions of all times.

One of the great Theosophical teachings, that of Reincarnation, is here explained. The speaker is Miss Elsa-Brita Bergqvist, who on May 4th last year gave this broadcast as the seventh of a series of fifteen minute expositions of Theosophical doctrine by herself and Miss Inga Sjöstedt, over radio station XQHB, Shanghai, China.

Those who are unfamiliar with the doctrine of reincarnation may tend to recoil from the word with the thought that it is a heathen idea and means that human beings come back as animals. If we give the matter a little thought, however, it will become clear that, although pagan, the belief is supported by a firm ground-work of common sense, and it must not be confused with transmigration, which in some of its aspects teaches a return to animal bodies. Natural evolution goes always forward — a lesson learnt cannot be unlearnt, though it can be forgotten. Similarly a being having reached manhood cannot go back to animality, though he can forget his manhood and behave like an animal — but he remains a man.

It has been mentioned before that all natural evolution proceeds in a series of cycles — the cycles of life and death being among them. Reincarnation then, or re-infleshment, is one phase of the greater cycle of reimpodiment, which applies to all the realms of universal nature. We see the evidence of this cyclic process all round us — Nature's annual revival every spring is so familiar a fact that its significance often goes unnoticed.

First of all, if we admit the immortality of the essential man, let us see for a moment where this leads us. Immortality means deathlessness or eternal life. If we believe in eternal life after the death of the physical body, we must of necessity believe also in a pre-existence before the birth of the body, otherwise we should have eternity stretching in one direction only, which is a philosophical

absurdity — like having boundless space with one boundary. Therefore we reach the conclusion that we have existed before and shall continue to exist after the shedding of our physical and lower emotional garments, these being the vehicles we build for ourselves in order to function on the earth where we live.

We cannot hope during one short life to attain to the state of perfection which is our goal, neither can we garner all the experience which earth-life has to offer. In fact the thought of one single life on earth is as unsatisfactory as the idea of attending school for one lesson. There is so much to be learnt and there are so many contacts to be made, so many circumstances to be met and responsibilities to be shouldered that one earth-life is ludicrously inadequate. This would seem to be the reason why the believers in the one-life theory are almost invariably displeased at the thought of death, and even frightened, no matter what rewards are offered them thereafter.

If we look at life today from a practical point of view, we see around us innumerable instances of the most flagrant injustice — apparent injustice from the view-point of the theosophist. It is unnecessary to enumerate any examples — they are only too obvious, and who has not at one time or another been astonished and distressed by the staggering contrasts prevalent in the social order? It is impossible to reconcile these incongruities with the order and harmony ruling the universe in general, unless we realize that what we see is but a fraction of the whole — that, could we review the entire vista of all our past lives on earth, then each and every circumstance we meet would fall into its place as the natural outcome of our former deeds — and is our self-created destiny.

We build into ourselves at every moment the thoughts and ideas we harbor in our minds, and we are at any given moment the products of our former thoughts and deeds. To those who like to push the responsibility for their weakness on to a god who created them such, and who want leisure to sin as much as they please in the certainty of being forgiven anyhow, this doctrine is an unwelcome thought, for it brings home to us the tremendous responsibility we carry in creating ourselves and our destiny.

One question is often asked: "Why don't we remember our past lives?" Just think back for a moment — Can any of us re-

member every lesson we learnt at school? Of course not. Yet we are the same people who then underwent the agonies of learning many things that have long since slipped our memories. The general outlines of our schooldays remain with us and form as a whole what we are pleased to term our education. In the same way we have forgotten the incidents which composed our former existences, although the aggregated results thereof combine to form what we are pleased to call our characters. There is however a difference. In our schooldays we had the same physical brain as we have today, the same thought-instrument, whereas in our former lives we had bodies and brains that died a long time ago. Incidentally, in a few rare instances people have been known to remember their past lives and to describe circumstances thereof, which could be verified, but such cases are exceptional.

Theosophy teaches that when a man dies, his physical body is the first to lose its vitality, or the vital essence, which animates it during life — although the brain remains active for an hour or more *after the heart has stopped beating*. This fact has but recently been corroborated by medical science. During this hour or so the dead man re-lives his past life in a series of vivid pictures, omitting no detail. In a few cases of almost complete death by drowning or freezing, or other slow death, people have been resuscitated even after this process has commenced and have lived to tell the tale. When this is over, the physical body commences to disintegrate and to release the astral or model-body of semi-physical matter. This astral matter is not far removed from the physical that we can see, and can occasionally under abnormal circumstances become visible. These astral shells it is that have given rise to various ghost stories and it is such beings that are attracted to spiritualistic séances. The astral body of the dead man combined with his lower desires and emotions continues to exist as a coherent whole until it has exhausted the vitality or impulse, which the man during life gave to that part of his nature. In the case of a gross and brutish man this is naturally a slow and painful process, whereas in the case of a man whose impulses were centered in the higher parts of his constitution, it is almost unnoticeable and very much quicker. From this teaching has sprung the Catholic doctrine of purgatory. The

spiritual ego of the man then garners from his intermediate nature or soul, all that was fine and spiritual and proceeds to what we could call a heaven-world of his own making, where he exists with all his noblest aspirations and emotions in a beautiful dream, until the energy he had given during life to the higher part of his nature has been exhausted. Then the ego begins to yearn towards earth-life and, passing through the realms where the component parts of his lower nature are dispersed, he re-collects his tendencies and aptitudes and is born again, with certain definite characteristics, acquired through many earlier lives. This accounts for the appearance of such people as infant prodigies and geniuses. Many lifetimes of training in a subject may produce an expert of that subject at a very tender age. It accounts also for certain family and national characteristics, for we are naturally attracted to the surroundings and people with which we are familiar and with whom we have formed links of affection or similarity — individuals with whom we have something in common.

Death is an adventure very similar to sleep. It is in fact an exact analogy. Each night in sleep the ego passes through vivid experiences in dreams, which are colored by the general experiences of the previous day. Except in cases of prophetic dreams or nightmares engendered by physical discomfort our dream-life corresponds to the state of mind in which we have passed the day. Exactly the same is the case in death, with the difference only that then we leave our bodies behind completely, whereas in sleep we still keep in touch with them and can return to them and waking life at any moment. Sleep is an imperfect death — death a perfect sleep.

The doctrine of reincarnation or reïmbodiment is intimately connected with the doctrine of Karman, the law of cause and effect. Every action causes a reaction, which in its turn becomes the cause of a new effect. In our relations with other human beings we are therefore inextricably woven into a web of causes and effects, some set in motion many lives ago. If we realize the extent of this most complex thought, we understand why many lives are necessary to re-adjust the balance of actions and pick up the loose threads of former lives, before at length the entire human race shall have run its course on our earth and become ready for the next step in evolution.

Rus in Urbe

HANNAH BERMAN

I HAVE just returned from a few refreshing weeks in the country, and have learned a multitude of things. What stands out most is that while physically people live more scattered lives, yet they are in actual fact more closely united. Nowhere in the world do people live more separate lives than in our congested cities. It is often said that one can be more lonely amidst the teeming population of London or New York than anywhere in a scantily populated country village. It seems that the nearer one lives to natural conditions, as one is forced to do in country districts, the more naturally one appears to behave towards others.

On the other hand the more one moves away from Nature in this sense, the more one builds streets and houses and shops of brick and mortar, the more one completely isolates oneself from natural surroundings, until all appearance of natural things is choked and completely disappears.

One glance at some of our so-called wonderful cities makes one sometimes shudder at what man has managed to achieve — buildings raised to the glory of Mammon and the servitude of man. The very walls around our houses and the railings around our gardens (when man has left a puny space to allow Nature a niggardly peep!) all tend to separate, to build barriers mentally as well as physically between man and his neighbor, and prove fertile soil for seeds of rivalry, suspicion, mistrust and selfishness to flourish.

So it comes about that while on the one hand in the country one would not dream of passing another without a greeting, in the town, on the other hand, one can live for years in one house without even exchanging a good morning with a neighbor. In the country the very animals wait at the corner to greet one: workmen send a cheery hulloa! as one passes — the very air is kindlier and seems to breed seeds of sociability. The country man accepts one on face value and will be sociable and hospitable unless you fail on future acquaintance to come up to his standards of good honesty. The

townsman on the contrary, will eye you up and down and regard you with suspicious distrust if perchance you should be foolhardy enough to breath a tentative 'good day' without a proper sponsored introduction.

It is not easy to analyse the causes of these differences, but one thing is certain and that is that in imposing the so-called benefits of modern knowledge of life upon man, something is unfortunately lost; and that something is the natural instincts of sociable benevolence and kindness which seemingly thrive in country air but will become but a shadow when living, or shall we say trying to exist, in 'built up' areas.

The fact is that man has run past himself and in so doing has crowded Nature out almost entirely. He has ceased to obey the Theosophic suggestion "Help Nature and work with her and Nature will become one of your disciples and make obeisance."

But no! men are in such a hurry and scurry in town life. No time for anything. No time to eat, sleep, play. One long rush pell mell to get there and to get back. The beautiful slow tempo of the country where there is time to do all things is altered and sacrificed for this. One soon gets so used to the incessant noise that one ceases to notice it. No time for small courtesies, chivalries. Men pouring over each other like some runaway omnibus rushing madly downhill without brakes. The pity of it all lies in the fact that country life should be so entirely crushed out in striving for what one calls town life. Surely the two could be blended, the one tempering the other.

It all of course depends on the point of view. For instance, to the townsman the weather is good, bad or indifferent to suit his own selfish outlook. To the country man weather is like Karma, just weather expressing itself in all its different moods, beautiful in all of them. The only kind of weather that is bad, looked at from the natural point of view of the countryside, is something that comes out of season, and then — and this is the important thing — out of season *for the crops* and not for the comfort of the individual. In this sense the townsman looks at the weather from a selfish point of view, which is understandable enough since he does not worry about the sowing of the seeds or the reaping of the harvest.

It is not possible or even desirable to transfer hills and dales to the center of cities or to try and conduct farmhouses, or have sheep runs in the midst of rows and rows of streets; but surely one could so ordain things that a little Nature could be allowed to remain just to remind us that there are more lovely things in life than the things of brick and mortar that man achieves and often in his fond delusion imagines to be beautiful.

Thoreau must have had some misgivings about things when he wrote:

Men say they know many things,
But lo! they have taken wings:
The arts and sciences,
And a thousand appliances:
The wind that blows
Is all that anybody knows.

Early Morning

Most magical of all the hours of day is the dawn. Something draws one out while still the first grey light is creeping above the horizon. Silence, pregnant with unuttered speech, prevails. A startled bird flying across the path does but accentuate the quiet, and one proceeds almost stealthily yet with delight and something akin to awe, as if one were an intruder. There is a sacredness in awakening, in the faint stir of returning life; but as the light increases with more of life astir, the chirp of an early bird, a rabbit scuttling off in front, by degrees this feeling gives way to one of expectancy.

And now the bay looms into sight. The mountains opposite, still hid in morning mist, seem to be divesting themselves of a mantle of snow. The feeling of expectancy grows; each moment becomes more tense. The bay is still, not a ripple on the face of the water. All Nature is suspended. The fishing boats are held in trance "with finger on lip says Silence, Hush says the whole world, hush!" Then:

*Moment that holds all moments white upon
The verge it trembles; then like mists of flowers
Break from the fairy fountain of the dawn
The hues of many hours.*

A boat moves slowly over the water; a distant gong strikes upon the ear; a fisherman is heard astir. . . .

— CARRIE C. COATES

Send In Your Questions!

Pygmies of Past and Present

Of what Race are the Pygmies? — the 'dwarfed-races of the Poles.' *The Secret Doctrine* says: The Third 'Race' "having fallen down in godliness, they mixed with animal races, and intermarried among giants and pygmies (the dwarfed-races of the Poles)"—Vol. II, p. 331.

Have not the pygmies higher Manas?

G. DE P. — What a most marvelously confused question — confusion worse confounded! 'Pygmies,' in this questioner's mind, seem to be the pygmies of the earth of the present day; and these pygmies of the earth of the present day are simply the degenerate representatives of what were even in Atlantean days degenerate race-stocks. But the Pygmies that the extract from *The Secret Doctrine* here refers to, were Pygmies some twenty or twenty-five feet tall, and were the latest representatives of the degenerate humanity of the last part of the Third Root-Race. They were called 'pygmies' because they had decreased so in size as compared with their ancestors; and they lived in the northern parts of the earth.

Even the Atlanteans when they were no longer in their primal period but verging well towards the middle of their Race, were twenty-five or more feet tall — twenty-five of our feet tall and perhaps taller. The humanity of the Third Root-Race were titans in size, even larger.

Of course the Pygmies have a higher Manas, even the Pygmies of Africa today. It is not to these African Pygmies that this extract from *The Secret Doctrine* refers, but it is to these African and other present-day pygmies that this questioner apparently refers.

This question is an excellent illustration of an intuitive mind taking words too literally. 'The dwarfed race of the poles' were the degenerate relics, the remnants, of the Third Root-Race, having then become Atlantean. Every Root-Race has its degenerates, its

inferior races so-called; and this word 'inferior' must not be used absolutely, but only in a relative sense. Every race also has its *higher sub-races*. Every Root-Race has its savages and its highly civilized nations and peoples. That is to say, every Root-Race *after the middle point of the Third Root-Race*.

The Pygmies of Africa today, for instance, and the Pygmy-tribes of people you will find elsewhere today on the face of the earth, are merely degenerate representatives of what even in Atlantean times were *degenerate stocks*.

Facts About the Root-Races

Are the Eskimos descendants of the Pygmy-Races who mixed with the Third Race?

G. DE P. — The Eskimos are the descendants of northern Atlantean peoples, descendants of some of the very latest of those northern Atlantean stocks which had become stranded or isolated in the far north just as the Pygmies became stranded in Africa. The Eskimos do not go back so far as the Pygmy-race spoken of in the extract from *The Secret Doctrine*, here, except in the general sense that every human race is the child of the preceding Root-Race. If the Eskimos were the descendants of the Third Root-Race, then we are also. But what we now call the Eskimos are the dying-out remnants of certain minor tribelets of Atlantean date which even then had become worn out.

But this is not the case with all the savages or barbarians on the earth today. There are some savage or barbarian tribes which are being held and guarded as the seeds — the seed-humanity — of aeons to come. And I can give you one instance in point which may interest you. It is the Toda-people in India, concerning whom H. P. B. wrote her series of articles entitled, 'A Strange Tribe of the Nilghiris.'

The Negroes are going to play a prominent rôle on the face of the earth before their time comes to pass away; but then they will no longer be what we now call Negroes. If we proud Occidentals could see ourselves as we were four or five million years ago, we would not pleasantly acknowledge our own ancestors. And I can

tell you that if the Atlanteans could see us — we humans of our present Fifth Root-Race as we are — they would think that we were perfect monsters: puny, tiny Lilliputians, with neither strong intellectual power nor physical strength, afflicted with diseases both hereditary and other; incapable of controlling ourselves either in love or in hate.

This is the picture that we would present to them. And we of the Fifth Race look back upon our ancestors of Atlantean days as monsters of iniquity, black with sin — and so they were. We at least have advanced in spirituality. We have gained something, and it is an enormous gain. And if you could see the Sixth Root-Race to succeed us, you would probably say: "What extraordinary and unpleasant-looking creatures!" This is a fact.

We have not developed the proper faculties of proportion yet to enable us to appreciate the beauty of the Sixth Root-Race to come; and even in the Fifth we hardly know what real beauty is. Even in our art, beauty is in discussion as concerns its nature.

How would you like to be hairless, with two backbones, one eye, and no teeth? How would you like to shed your skin and the nails of fingers and toes yearly: to cast your skin as a serpent today does in its own times? How would you like to be no longer either a man or a woman, but a sexless 'thing,' as you would probably say today in scorn? Indeed if our modern scientists could catch one of these beings of the coming Sixth Root-Race, they would put him in a glass case, and exhibit him over the civilized world today as a monster, a teratological curiosity. The splendid spiritual and other faculties which such a Sixth Root-Race being would manifest would be utterly misunderstood.

Forms of Egyptian Deities

Why did the Egyptians portray so many of their deities with animal heads, or bodies?

G. K. — First, perhaps, because the animal- or beast-form and characteristic lends itself to the symbology which all religions seem to develop, from Hindúism with its *Kalahansa* or Swan of Time, (paralleled by the Goose of Seb and the "beauteous duck" of the Finnish *Kalevâla* descending from 'heaven' to lay her "six golden

eggs. . . . then a Seventh, the Age of Iron") down to the totems of savage and so-called savage peoples. We find this symbolism everywhere, often as in Mithraism linked with the teaching of duality; again as in India with that of Avatâras, who are all represented by such symbols, i. e., the Tortoise (Avatâra), the Bull, the Lion, the Fish, the Boar and others, including the Horse-symbol of the Kalkin-Avatâra who is to come.

And second, for a reason given by William Q. Judge in *A Weird Tale* (*Theosophy*, XI, 169). Referring to the animal-headed forms depicted in Egyptian hieroglyphic texts, in tomb-paintings, and also carved in stone, he says, answering the same question:

Those strange delineations of form? Quite easily. They were seen by the seeresses in the temple. It is quite true that elementals have no form as such. . . . But there are undoubtedly types and Egyptians were not the men to do anything unscientifically. . . . There is an occult reason why, although without form, those particular shapes were assumed. And having once been assumed and seen thus by the seer, they always repeated that form to those persons. So the representative of the astral light or of wisdom or of the recording angel, is yellow in color, very tall, with a long bill like a stork. Or the one who takes the weight of the soul is always seen with a jackal's head. No, there is no prohibition against telling the occult reason. It is merely this: were it told, only one in a thousand hearers would see any meaning or reason in it. . . . But the sand that buries Egypt has not been able to smother the great voice of the Sphinx, the *esoteric doctrine*.



Duality of Human Nature

With every day, and from both sides of my intelligence, the moral and the intellectual, I thus drew steadily nearer to that truth, by whose partial discovery I have been doomed to such a dreadful shipwreck: that man is not truly one, but truly two. I saw two, because the state of my own knowledge does not pass beyond that point. Others will follow, others will outstrip me on the same lines; and I hazard the guess that man will be ultimately known for a mere polity of multifarious, incongruous and independent denizens. — ROBERT LOUIS STEVENSON: *Dr. Jekyll and Mr. Hyde*

IN MEMORIAM: Joseph H. Fussell

THEOSOPHISTS the world over will take note of the death last May 7th of Joseph H. Fussell as one who has been closely connected with the fortunes of the Theosophical Society for over fifty years, and whose unflinching devotion to Theosophical ideals and untiring energy in defence of those principles near to his heart made him known not only to practically every member of the Point Loma T. S. but to all Theosophists with some slight knowledge of the chequered history of our beloved Movement. That he will keenly be missed by his many friends and fellow members goes without saying, but they know that after his vigorous part on the stage of life it was time for withdrawal and that peace will be his. As he himself so often said at the literally hundreds of funeral services he conducted, Death is sleep and peace for the tired body and for the soul straining now to return to its spiritual home. And for the advancing soul there is no pain but only new and brighter visions and the well-earned rest needed till the time for return to earth once more comes, when the eternal pilgrim may again seek in the ways karman opens for him to give service to humanity.

Dr. Fussell was born in Nottingham, England, in 1863, and came to the U. S. A. in 1890, where almost immediately he met W. Q. Judge, co-founder of the Theosophical Society and at that time Secretary-General of the American Section, T. S. This meeting, Dr. Fussell many times said, completely changed his life. He soon became interested in Theosophy, and in the same year, 1890, joined the Society. In 1892 he became private secretary to Mr. Judge, who then had succeeded H. P. Blavatsky on the latter's death as spiritual head of the T. S., and retained this close association with Mr. Judge till 1896 when W. Q. J. died. In 1900 the Headquarters of the Society were moved from New York to Point Loma, California. Shortly after this Dr. Fussell became Secretary-General of the Society and private secretary to Katherine Tingley. Thus it is interesting to note that he joined the T. S. while H. P. B. was living, and served intimately under W. Q. J. and Katherine Tingley throughout their entire leadership, and for almost thirteen years under the present Leader, Dr. G. de Purucker — a period of fifty-two crowded and most useful years. In 1931 he accompanied Dr. de Purucker on a five months' lecture-tour of England and the Continent, and with Dr. de Purucker and others spent a year in England in 1932-33, at Bromley Common, Kent, to which

place International Headquarters of the Point Loma T. S. had been temporarily moved. In 1929 Theosophical University granted him the degree of *Doctor of Theosophy*.

Dr. Fussell was active until almost the very end of his long career, and even during the last months of his illness kept in almost daily touch with his office-duties. Dr. Fussell will be succeeded in his office of Secretary General of the Theosophical Society by Mr. John Van Mater, who during Dr. Fussell's recent rather long illness has been efficiently conducting the affairs of that office as Acting Secretary General.

Another of Dr. Fussell's offices was that of Chairman of the Cabinet of the Theosophical Society, which position likewise he had held for many years. Mr. Iverson L. Harris has been appointed by the Leader as succeeding Chairman.

— W. E. S.

FOLLOWING soon her husband (whose death we noted in the September issue of the FORUM last year), Mrs. Alice Benedict passed into peace last April 7th. Her fellowship in the Theosophical Society dates back to 1894, and in that year she became a member of the Boston Lodge. She and Mr. Benedict spent a few years at the *International Headquarters* at Point Loma, and then returned to Boston, where for many years Mr. Benedict filled the office of Treasurer of the American Section, T. S. Both belonged to that growing file of ever loyal and true men and women who in this life have given whole-souledly their main energies to the furtherance of Theosophical ideals.

Another old member, Clifton H. Watson, died on April 18th last. Close to the four score mark, his membership in the T. S. covers more than half that period. He first joined in North Leverett, Massachusetts, but later came to California, and for a while lived at the Point Loma Headquarters, where he was an active worker in the *Construction Department*. His interest in Theosophy seemed to grow with advancing years and he was always ready and anxious to pass on to others what he had learned.

— W. E. S.

Theosophical News and Activities

Radio Broadcast Response. The recent radio programs over station KMPC, Beverly Hills, California, giving weekly fifteen minute talks on Theosophy, have aroused decided interest, as evidenced by the following extracts from a full report received by the Editors from Mr. H. W. Dempster, Chairman of the Radio Committee. These comments were from listeners-in who are not members of the T. S., and thus reflect all the more strikingly the demand there is today from the average intelligent individual for a basic philosophy of life that will satisfy both intellect and heart.

"We enjoyed your program very much and thought it remarkably sane and clear. One person present remarked: 'Yes, the reasoning and logic is good, if you believe you have a soul; but I for one am not so sure about the existence of a soul.' Good luck and more power to you."

"I want to congratulate you on your unusual program, and feel as though we would really get somewhere mentally if we heard much along that line. The question I want to ask is: 'Under what bushel has Theosophy been hiding itself, as the world doesn't seem to know these things?'"

"I think your program one of the most interesting ones on the air. It certainly is food for thought. The only trouble with it is that it is not long enough. You seem to just get started and then—"To be Continued Next Week," reminding me of those hair-raising thrillers of many years ago on the screen. Please give us more than 15 minutes."

"Have been listening to your radio talks and would like to get a real understanding of your teachings."

"I heard your program Sunday night (Reincarnation-dialog No. 1) and became interested in what was said. I have always known those things which were brought out in the broadcasts to be true, but have never studied Theosophy."

"As a student of philosophy, I am very much interested in Theosophy and would like to make a thorough study of the same."

"I was very much interested in your exposition of 'What is Theosophy?' It was very clear and illuminating."

"I heard your excellent radio program (What is Humanity's Greatest Need Today?) and think it the best thing heard so far. I hope it is possible to continue such good work. The world is in sad need of this sort of program. Please send list of publications."

"By accident I tuned in on your program last Sunday and heard just enough to arouse my further interest. Do you conduct Theosophical classes? If so, where and when?"

For further report and comment on the subject the reader is referred to forthcoming issues of *Lucifer*, organ of the American Section T. S. — W. E. S.

About the Hundred Members Club -- V

AS a youthful student in the Lomaland School I used to very much enjoy studying classical history, particularly the Greek and Persian histories. One can learn a good deal from these ancient peoples, for they had some splendid qualities. For instance it is recorded of the Persians that they thought nothing whatsoever of making great sacrifice for their King, even to the point of giving up their lives, if it were in the interests of their revered King and the general welfare.

As I recall the story given in history, the Persians were at one time attempting to reach the shores of Greece and the King himself was leading his men on that occasion and was on one of the largest and most heavily-laden boats. Before landing they ran into a violent storm which threatened to swamp the King's boat. It was decided that for the safety of the ship and King the boat had to be lightened, and as there was no cargo aboard which could be jettisoned, immediately half of the princes and lords jumped overboard, willingly making the sacrifice for the sake of the end to be attained. This was said to be a common occurrence in times of peril in those days; it was a sacrifice which they were willing and prepared to make at any time for the common weal.

This must have been the origin of the oldest law of the Sea, to wit: the Law of General Average — that the Master is empowered to jettison the cargo, all or any part thereof, whenever in his judgment it is necessary to insure the safety of the ship and its main cargo. Then at the end of the voyage the ship and all owners of cargo are assessed and must pay their proportion of the lost cargo. The money thus collected is then paid to the owners of the lost cargo which was sacrificed to insure the safety of the ship and the remaining cargo. The early records of the Phoenicians and Assyrians show that they had this same law which is now a basic law in British Admiralty under which all water-borne commerce is regulated.

Now in the stormy seas of financial vicissitude and peril which have beset our theosophical ship these past few years, our pilot or master has had a most difficult task, and one which few if any of us would have cared to endure. The voyage is still a rough and uncertain one and the master needs your help and my help. As part of the crew and having a personal interest in the ship and its safety we are all interested in its safe arrival.

The master now needs our help; he is calling on each of us to make a small sacrifice in the interests of the theosophical ship. Only in this way can the ship reach a safe haven. Ten Dollars a month for one year is the "General Average" which has been declared on this voyage. Some of us may feel that

we would like to assume two or three General Averages or memberships in the Hundred Members Club at Ten Dollars per month, in order to fill the membership of one who, though he would very much like to join, yet cannot do so at present. There is nothing to prevent anyone from taking out more than one membership. BUT DO NOT "LET GEORGE DO IT," for in that event it is possible that the ship may not reach a safe haven.

The immediate need is great, companions. The deficit for which this Club was formed, has not been met up to this time because of insufficient memberships being taken out. We need YOUR membership. Won't you sit down right now and write to the Treasurer at 2400 Webster Street, San Francisco, and apply for membership in the Club?

F. PIERCE SPINKS,
Treasurer, HMC



Theosophical Correspondence Class

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, THEOSOPHICAL SOCIETY
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Founded by William Q. Judge in 1889

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Where Two or Three Are Gathered . . .

THERE is an old saying that where two or three are gathered together in my name, that is in the company of the Spirit, the Spirit is present with these two or three.

There is a great occult truth in this, and if you will multiply the two or three fifty-fold or one hundred-fold, and realize, or try to realize, that the force of a unified spiritual will and understanding can do much good in the world, and keep this before you as an ideal of help and of comfort, then I think you will feel with me that it is not merely for ourselves that we gather together in Theosophical meetings for consolation and comfort and light, but that wherever these meetings are held we gather together as aspirants to join the highest elements of the human race.

In these words there lies more perhaps than may appear on the surface.

— G. DE P.

The Beacon of the Unknown -- II

This series originally appeared in the French magazine *La Revue Théosophique*, May 1889, under the title 'Le Phare de L'Inconnu.' One of H. P. Blavatsky's most brilliant articles, it presents a clear statement of the meaning of true Theosophy in theory and in practice. It shows the striking contrast between the aims and methods of those who retire to the jungle or to the desert with the sole idea of saving their own souls, indifferent to the woes of humanity, and the true disciple who is trained to give up thought of self and "live to benefit mankind." It first appeared in translation from the original French in *The Theosophist*, Volume X.

H. P. BLAVATSKY

AFTER all, critics who judge only by appearances are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist*, and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the *alpha* and *omega* of wisdom are not limited by the circumference of his or her head, that his or her judgment could not be considered quite equal to that of Solomon, and straight away he or she accuses you of *anti-theosophy*. You have been guilty of blasphemy against the spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said "I am the State." They speak of fraternity and of altruism and care in reality only for that for which no one else cares — themselves — in other words their little "me." Their egoism makes them fancy that it is they only who represent the temple of Theosophy, and that in proclaiming themselves to the world they are proclaiming Theosophy.

Alas! the doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egoistical mediocrities.

These people are the white ants of the Theosophical Society, which eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a little group of the elect. Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who know how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colors. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and the exercise of our reason. What are called good sense and logic enable us to see only the appearance of things, that which is evident to everyone. The *instinct* of which I speak, being a projection of our perceptive

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consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens in us the spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. "We begin with *instinct*, we end with omniscience," says Professor A. Wilder, our oldest colleague. Iamblichus has described this faculty, and certain Theosophists have been able to appreciate the truth of his description.

"There exists," he says, "a faculty in the human mind which is immeasurably superior to all those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves liberated finally from the dominion of destiny (Karma), and we become, as it were, the arbiters of our own fates. For when the most excellent parts in us find themselves filled with energy; and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in the bondage of every-day life; it exchanges its ordinary existence for another one, it renounces the conventional habits which belong to the external order of things, to give itself up to and mix itself with another order of things which reigns in that most elevated state of existence."

Plato expressed the same idea in these lines: "The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself. . . . To become like the gods is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge."

This is true Theosophy, inner Theosophy, that of the soul. But followed with a selfish aim Theosophy changes its nature and becomes *demonosophy*. That is why Oriental wisdom teaches us that the Hindû *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them nothing but accomplished egoists. The one acts with the sole idea of finding a nirvanic refuge against

reincarnation; the other acts with the unique idea of saving his soul — both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert their regiment when it is going into action, in order to keep out of the way of the bullets?

In isolating themselves as they do, neither the Yogi nor the "Saint" helps anyone but himself; on the contrary, both show themselves profoundly indifferent to the fate of mankind, whom they fly from and desert. Mount Athos⁹ contains, perhaps, a few sincere fanatics; nevertheless, even these have without knowing it got off the only track that leads to the truth — the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adam's remark on monasteries applies: "There are solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tête-à-tête."

Gautama, the Buddha, only remained in solitude long enough to enable him to arrive at the truth, which he devoted himself from that time on to promulgate, begging his bread, and living for humanity. Jesus retired to the desert for only forty days, and died for this same humanity. Apollonius of Tyana, Plotinus, Iamblichus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world. The greatest ascetics and *saints* of our days are not those who retire into inaccessible places, but those who pass their lives in traveling from place to place, doing good and trying to raise mankind; although, indeed, they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself, countries divided into two camps — Cains and Abels.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *Talents* better than do the Christians. He who hides in the earth the *talent* which has been given him by his "Lord" will lose that talent, as the ascetic loses it, who takes it into his head to "save his soul" in egoistical solitude. The "good and faith-

9. A celebrated Grecian monastery.

ful servant" who doubles his capital, by harvesting for *him who has not sown* because he had not the means of doing so, and who reaps for the poor who have not scattered the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without any idea of remuneration or reward. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." That is the last word of the esoteric doctrine; and in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of WISDOM, of which one part was for the masses, and the other for the few — the exoteric and the esoteric? This name, WISDOM, or as we say sometimes, the "Wisdom Religion" or *Theosophy*, is as old as the human mind. The title of *Sages* — the priests of this worship of truth — was its first derivative. These names were afterwards transformed into *philosophy* and *philosophers* — the "lovers of science" or of wisdom. It is to Pythagoras that we owe that name, as also that of *Gnosis*, the system of ἡ γνώσις τῶν ὄντων, "the knowledge of things as they are," or of the essence that is hidden beneath the external appearance. Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. The sages and Brâhmanas of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets of *Nabi* of Judea and of Israel, as well as the philosophers of Greece and Rome, have always classified that science in two divisions — the *esoteric*, or the true, and the *exoteric*, disguised in symbols. To this day the Jewish Rabbis give the name of *Mercabah* to the body or vehicle of their religious system, that which contains within it the higher knowledge, accessible only to the Initiates, and of which higher knowledge it is only the husk.

We are accused of mystery, and we are reproached with making

a secret of the higher Theosophy. We confess that the doctrine which we call *gupta vidyâ* (secret science) is only for the few. But where were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians and to the more modern Freemasons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the "separated ones" of Israel), like the lay *Chelas* and the *Brahmachârin*s of India, differed greatly from each other. The former could, and can, be married and remain in the world, while they are studying the sacred writings up to a certain point; the latter, the *Nazars* and the *Brahmachârin*s, have always been entirely vowed to the mysteries of initiation. The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus, and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brahmins of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblichus, at Mount Carmel. Jesus followed the traditional custom, and justified his reticence by quoting the well known precept:

Give not the sacred things to the dogs,
Cast not your pearls before the swine,
Lest these tread them under their feet,
And lest the dogs turn and rend you.

Certain ancient writings — known, for that matter, to the bibliophiles — personify WISDOM; which they represent as emanating from *Ain-Soph*, the Parabrahm of the Jewish Kabbalists, and make it the associate and companion of the manifested Deity. Thence its sacred character with every people. Wisdom is inseparable from divinity. Thus we have the Vedas coming from the mouth of the Hindû "Brahmâ" (the *logos*); the name Buddha comes from Budha, "Wisdom," divine intelligence; the Babylonian *Nebo*, *Thoth* of Memphis, *Hermes* of the Greeks, were all gods of esoteric wisdom.

The Greek Athena, Metis and Neith of the Egyptians, are the prototypes of Sophia-Achamoth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of Genesis *Akamauth*, or "Wisdom," as also two fragments of very ancient manuscripts, "the Wisdom of Solomon," and "the Wisdom of *Iasous* (Jesus)." The book called *Mashalim* or "Sayings and Proverbs of Solomon," personifies Wisdom by calling it "the helper of the (Logos) creator," in the following terms, (literally translated):

I (a) H V (e) H possessed me from the beginning.
 But the first emanation in the eternities,
 I appeared from all antiquity, the primordial. —
 From the first day of the earth;
 I was born before the great abyss.
 And when there were neither springs nor waters,
 When he traced the circle on the face of the deep,
 I was with him Amun.
 I was his delight, day by day.

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define; but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason — *intuition*, or the spiritual instinct of which I have spoken. Only the great Initiates, who have the rare power of throwing themselves into the state of *Samâdhi* — which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL — only these can boast of having been in contact with the *infinite*: but no more than other mortals can they describe that state in words.

These few characteristics of *true* theosophy and its practice have been sketched for the small number of our readers who are gifted with the desired intuition.



The world is shadowed or brightened by our own heart rather than by anything in itself. Our joy makes the cloudiest day glad, and our grief finds night in the sunniest sky.

— JOSEPH PARKER

Theosophy in the Daily Press - VI

What is Education?

CLIFTON MEEK

LIKE many others, I have followed Judge Light's articles on education with interest. Perhaps my own limited classroom experiences disqualify me from passing judgment on the details and merits of respective theories regarding technical education, but I believe it is a mistake to limit the interpretation of the term education to purely intellectual development and the acquisition of dates, facts and data involving courses in "brain cramming" where "pebbles are polished and diamonds are dimmed." I do not wish to be understood as decrying the attainment of useful knowledge, but I believe that present day education is lop-sided, entirely too much stress being placed upon intellect, while the moral and spiritual aspect of human nature is permitted to dry-rot. It is a self-evident fact, proved by chaotic world conditions — and I challenge anyone to successfully contradict it — that unless purely technical knowledge is counterbalanced by a parallel moral and spiritual development to guide it, such knowledge will be used unscrupulously to the detriment of mankind.

I believe with Judge Light that real education is a spiritual activity *in which the higher nature of the individual, the inherent intellectual, moral and spiritual qualities, more or less dormant in the mass of mankind in our present state of evolution, experience*

Outstanding in getting Theosophy into the daily press is Clifton Meek of Norwalk, Connecticut. This is a work which merits wider recognition and which should receive our utmost help. Those who read our own Theosophical periodicals are few compared to the great reading public who can be reached through the daily paper. In this present series are reprinted articles of Clifton Meek which have appeared from time to time during 1941-42 in *The Norwalk Hour*. Mr. Meek's eminent success should inspire Theosophists throughout the world to emulate him in this endeavor all too little recognised as a means of disseminating the Ancient Wisdom.

a progressive unfoldment, the only process by which the lower and selfish animal nature of man can be refined and put in its proper place. To limit education to purely intellectual activities, and those all too often of a more or less dogmatic nature, is not conducive to a well-balanced development, nor does it fit one to meet the real tests of life which try the moral and spiritual fiber of men. Its chief aim seems to be to equip the student to *get* something rather than to *be* something. The whole problem is so involved in man's moral and spiritual progress that it is difficult to see how thinking people, particularly our educators can fail to see where the weakness of the present system lies. Knowledge, or the cold facts regarding the externals of life in the various fields of human activity, have their most necessary place and function in society, but such knowledge never has, or never will, become a successful substitute for spiritual discernment, or wisdom.

I am among those who believe that life itself is the greatest school of all, and experience the greatest teacher, for that is where the soul is trained in its contact with material existence. A man's education begins with the cradle and ends only with the grave, and the classrooms of early life merely equip him with more or less imperfect tools to work out his real education and destiny in later years. In fact, life is nothing but a school through which the soul must pass to garner the fruits of experience for its growth, and if we view it in any other light we are merely taking the short range view and deluding ourselves. The terrific heat and strife of modern life are caused by those who have not the vision to stand aside and view the scene in its entirety. They cannot see the forest because of the trees. During the long history of mankind there have been a few who have been able to do so; poets, the great writers and artists, philosophers, and the founders of the great religions, and to them we are indebted for the cultural treasures and whatever of the spiritual bread of life we may possess. They are accessible to anyone who can read and understand almost any language, and who has the desire to do so, and there is little excuse why anyone of ordinary intelligence cannot continue his education all through life, or as long as his faculties remain unimpaired, and if Judge

Light will pardon me for saying so, I think he is an example worthy of emulation.

Probably the greatest obstacles to such a program are mental inertia, prejudice and dogmatism. I believe we should be big enough, whatever our philosophy of life may be, to accept truth wherever it is to be found and under whatever label, and to honestly and freely discard any previous concepts when we have found another of greater universal scope to replace it. Only in that way can we expand in consciousness and grow, and there is probably nothing more pathetic than the dogmatic mind that imagines it has the last word in human and divine wisdom. Robert G. Ingersoll, whose intellectual honesty and sincerity of purpose was never questioned, even by his opponents, in his lecture on truth said: "Every man should be true to himself — true to the inward light. Each man, in the laboratory of his own mind, and for himself alone, should test the so-called facts — the theories of all the world. Truth, *in accordance with his reason*, should be his guide and master."

I am not among those who believe that "all men are created equal," a subject mentioned by Mr. Cavanagh in his recent letter. I have always felt that Jefferson used this phrase only in connection with political rights, for that was his chief concern, and in that respect I agree; that no nation or class has the moral right to exploit another. Strictly speaking, men are not 'created' but evolve out of their own essential divinity which is a spark or vortex of divine consciousness. Neither are they 'equal' in development; spiritually, morally, or intellectually, although they are potentially so. In the schoolroom of life, as in any other, there are always advanced pupils and laggards, and we see men in all stages of evolution from savagery up. Those who are advanced are where they are because their efforts have put them there, the results of their thoughts and actions in this and previous incarnations, and the apparent inequalities and injustices of life can be explained in no other way with any degree of justice. Mother Nature is a beneficent but exacting schoolmistress, and we will be advanced no faster than we earn it. That is entirely our responsibility. Life is somewhat analogous to a game of solitaire. We have to play the cards as they come from the deck, the result of the previous shuffle, but we can determine how they

are to be played. In that degree our destiny is in our own hands.

We all make mistakes and overlook plays which should have been made, but that is no disgrace as long as we keep trying. But if we cheat, we are only fooling ourselves.

Neglected Fundamentals of Geometry

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

TWO famous problems which have been pronounced insoluble by the methods of ordinary geometry are the trisection of the angle and the squaring of the circle. The former requires that *any* angle, not some particular angle, shall be divided into three equal parts; the second demands that a square shall be constructed whose area is equal to that of a given circle. These problems have occupied, and still continue to occupy, the unwearied hours of those people whom De Morgan called 'Paradoxists,' who, ignorant both of mathematics and of the fact of their ignorance, experiment until they achieve some method of approximation, so close in the case of small angles as to escape detection by the protractor; or who seem to think that if the angle be small enough, the arc and the chord can be taken as equivalent. But this label cannot be affixed to the late Mr. Fred J. Dick, author of *Neglected Fundamentals of Geometry*.* Mr. Dick was a member of the Institute of Civil Engineers, and for many years a government surveyor for bridges and water-works in Ireland, and a very competent mathematician, as is proved both by the present work and by the many articles which he contributed to Theosophical magazines. *Neglected Fundamentals* treats of the two problems just mentioned; and the author shows that the question whether or not the problems can be solved by prescribed geometrical methods depends entirely upon what is understood by prescribed geometrical methods. In other words, he inquires into the validity

*Number 11 of the *Papers of the School of Antiquity*, 1920. Theosophical University Press.

of the *postulates* which have been assumed to be essential to legitimate geometry, and which, without sufficient warrant, have been ascribed to Euclid, or have been too indiscriminately fathered upon the ancient geometers in general. Have modern geometers, and *some* of the ancient ones, hampered themselves with restrictions, which render the solution impossible, but which are not sanctioned by respectable authority?

Two cases of such restrictions are considered in particular by Mr. Dick. The first is that which states that "movements in the plane have no place in elementary geometry." This he suggests has little basis in historical fact, or even in the implicit evidence afforded by the postulates, theorems, and problems of Euclid. Kinematics is also geometry. "The failure to recognise this fundamental principle of plane movement has led to much confusion of thought." Theoretical geometry should be preceded by a course in practical geometry; in this way, not only would a right understanding of theoretical geometry be facilitated, but the student, when he takes a course in physics, would not have to unlearn things. Mr. Dick then refers to various ancient geometers in support of his contention that this exclusion of the principle of plane movement has no historical justification.

The second case concerns the circle postulate of Euclid, and the conventional restriction to the use of the straight edge and compasses. Euclid's circle postulate says nothing about compasses; it merely says that a circle may be drawn with a given center and radius. Moreover the use of compasses involves movement outside the plane. If compasses were allowed, Euclid's second and third propositions would be needless. His fourth proposition shows that he allows movement in the plane, for how else could one triangle be applied to another, unless by lifting it out of the plane?

It is thus seen that movements in the plane were contemplated by Euclid at any rate. Mr. Dick then proceeds to describe an instrument which is equivalent to compasses lying in the plane, not extending outside it. This instrument is simply an ordinary pocket-rule with two arms and a hinge. In use, a pin at the end of one arm is fixed in the paper, and the end of the other arm is moved around. Justification for the utility of such an instrument is found

by its marvelous efficiency as forming an essential part of Amsler's planimeter.

By the use of this instrument, Mr. Dick then proceeds to give a construction by which any angle can be trisected. This construction can be studied by anyone with a knowledge of elementary geometry, and its validity confirmed. Mr. Dick does not give the proof, as being too easy, but the present writer is willing to supply it to anyone who may wish.

The trisection of the angle having been accomplished, the author is able to solve the problem of inscribing a regular heptagon in a circle, and the construction and proof of this is given in full in his paper. This problem was shown by Gauss to be insoluble, but he seems to have imagined that the circle postulate implied the use of compasses.

As to the squaring of the circle, it is obvious that, once we are allowed to move figures in the plane, we have merely to roll the circle along a straight line until the original point of contact again coincides, and then we shall have described a straight line equal in length to the circumference of the circle. A similar simple procedure, given in the paper, enables us to describe a square of equal area with the given circle.

Mr. Dick contends that the principle of the mutual rotation of coincident planes is fundamental in geometry, and is in fact the means by which accuracy is attained in practical geodetic and astronomical procedures; also that in mathematics we never pass beyond plane geometry, since, whether we deal with spherical trigonometry or with three co-ordinate planes and a fourth time-dimension as well, every relation is established in the first instance by plane geometry alone.



By trusting instinct to the end it shall ripen into truth and you shall know why you believe.

— EMERSON

EVOLUTION

*How Worlds Are Born and Reborn**

BORIS DE ZIRKOFF

ANALOGY is the great mystic and scientific key to the understanding of the structure of the Universe in which we live, and of which we are an integral and inseparable part. What is below, in the small and the infinitesimal, is also above, in the great and the cosmic. There is but One Law, One Pattern, One Universal Plan, underlying everything that is, guiding everything that unfolds and grows, and the same universal urge, impelling all growth and unfoldment, stimulates from within every evolving entity in the boundless infinitudes of Nature.

From Atom to Cosmos everything in Nature is for ever indissolubly bound together, holds together, evolves together, marches together along the silent paths of cosmic evolution. From Atom to Cosmos everything in Nature is endowed with a consciousness of its own, with a life of its own, and unfolds with a spiritual purpose, under the universal and ever-present sequence of Cause and Effect. This is a fundamental teaching of the Esoteric Philosophy. In this the student of Ancient Wisdom is in perfect accord with the most progressive scientists of the day. Sir James Jeans has said:

I incline to the idealistic theory that consciousness is fundamental, and that the material universe is derived from consciousness, not consciousness from the material universe. . . . The universe seems to me to be nearer to a great thought than to a great machine. It may well be, it seems to me, that each individual consciousness ought to be compared to a brain-cell in a universal mind. . . . — *The Observer*, January 4, 1931

Max Planck has said:

I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.

— *The Observer*, January 25, 1931

*Lecture delivered at Channing Hall, Los Angeles, Calif., on March 15, 1940; illustrated with astronomical lantern-slides loaned by Mount Wilson Observatory.

Thomas A. Edison has said:

I do not believe that Matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence.

This is the ground upon which Modern Science and the Ancient Wisdom meet and shake hands in a warm hand-clasp.

SEVENFOLD STRUCTURE OF THE UNIVERSE

The evolutionary development of Worlds or Systems of Worlds, such as our Solar System or the Galaxy to which it belongs, can be understood only against the background of the ancient teaching about the nature and structure of the inner or invisible Universe, of which the physical universe is but the outward shell, as it were. According to this ancient teaching, Nature is *Tenfold*. There are in it *Ten* distinct yet correlated planes, or spheres, or realms of substance and consciousness. Of these the uppermost Three are at present entirely beyond our comprehension; they pertain to the very roots of things that are; they are what is known in technical language as the *unmanifested* Planes of Being. The lower *Seven* planes, however, *can* be understood as to their nature and function; they are termed the *manifested* planes of the Universe.

Of these Planes only the Physical Plane, and this one only in its lowest levels, can be perceived with the aid of so-called physical senses of perception. What we see and know of the physical development of the Universe — let us say, of our Solar System, or of our Galaxy — pertains, therefore, to this one Plane only, while the Causes and the Spiritual Impulses behind all evolutionary urge lie hidden away in the superior Planes, and *flow out*, one might say, into material or physical form, in due course of time.

Everything comes out of the Spiritual Realms of Being, everything journeys through the evolutionary pilgrimage, cycling from one plane to the other, on its downward spiral of involution; everything re-ascends again, on its upward path of evolutionary unfoldment, and, at the end or consummation of the pilgrimage through the material spheres, is re-absorbed once more into the Spiritual Spheres of Being, where the Consciousness of the Universe dwells until the dawn of a new cycle of universal manifestation — the

Re-imbodiment of Itself. It is so with Planets; it is equally so with Solar Systems; it is so with Galaxies; it is the same with a human being who is born, lives, dies, rests for awhile, and is born anew; and it is equally so with the world of the infinitesimally small, as already hinted at by Science.

REIMBODIMENT OF A UNIVERSE

Every Planet, every Sun — which means every star we see in the deeps of the night sky — every solar system, every group of systems, every galaxy, and beyond — *is the re-imbodiment of a former Cosmic Entity*, the re-imbodiment of its own former Self, just as man is but the reincarnation of his own self, the same soul or ego come back for another series of experiences, building for itself a new form in which to manifest on the plane of physical life. So it is with a Cosmic Entity, the Spiritual Intelligence and Consciousness which inhabits a World and manifests through its complex structure as a system in evolution. Analogy, as said before, is the key to every mystery of Nature.

This view is corroborated by the famous Swedish astronomer Dr. Knut Lundmark, who recently wrote:

... We only understand a very, very tiny bit of what really happens when a star explodes. . . . Perhaps the stars are ensouled Super-Beings, whose soul-life we cannot even imagine. With our gross senses and our imperfect instruments we can only try to follow the external physical processes in that tremendous laboratory which the universe must be. In the hand of what Being or Beings does it lie? — *Göteborgs Handels och Sjöfarts Tidning*, October, 1936

After the dissolution of a World, or of a Solar System, the highest spiritual principles of that World retire into a supreme spiritual Nirvâna, for a period of rest, just as a human being enters after physical death into a condition of spiritual sleep, and the assimilation of the experience gained in the life just past; only that in the case of a Cosmic Entity these states are immensely superior to those of the human soul. Meanwhile, the *cosmic dust*, we might call it, resulting from the dissolution of that world, remains as it were in a state of quiescence, of slumber, scattered far and wide through the various planes formerly occupied by the World that was. The same takes place with the hosts of life-atoms of any one

human being, after the final dissolution we call physical death. The *dark nebulae* of modern astronomical research are a stage towards this condition of atomic dissociation.*

Very little is known at this time about the nature of these dark areas, as far as astronomy is concerned; but let me venture the thought that one of these days, through researches already on their way, Science will find out that the matter composing these dark nebulae is not matter as we know it here on earth. It obstructs the light coming from behind it, it is true, and yet it is not matter in our physical sense of the word. There are substances in Nature which pertain to other planes of being, to other rates of vibration, as it were, and Science is well on its way to the discovery of such superior grades of matter.

The 'Cosmic Soul' of a Universe or World, of any one of the myriads of Worlds scattered through Space, remains in its high state of Nirvânic rest until the *Divine Thirst* for active life re-arises in the Consciousness of that Cosmic Being; this urge for dynamic evolutionary experience is a cyclic process in itself and brings Cosmic Entities into manifestation again, just as it does the human soul, life after life, on our small scale of earthly experiences. Analogy once more! On this ground again Theosophy and Science meet as friends and collaborators. Professor E. A. Milne, the well-known scientist of Oxford, has said:

Our Universe is no passing thing. Creation was once, is always. Once started, the system goes on forever. Each constituent has a temporal existence, but the world as a whole knows no time history. . . . The World sows ever at its own frontier the seeds of its own future. Each individual nebula reaps the harvest of its own experiences, and passes to the winter of its decay. But . . . at the confines of the visible universe, at the world's inaccessible edge, the music of the spheres is the song of a new dawn, the dawn of the world's perpetual birthday.

The 'Soul' of a World or of a System is often spoken of in Theosophy as a *Cosmic Monad*; we might call it a god, one of the num-

*The following astronomical objects illustrate this point: (a) the dark S-shaped nebula, Barnard 72, in *Ophiuchus*; (b) the dark nebula, Barnard 86, in *Sagittarius*; (c) the dark nebula, Barnard 92, in *Sagittarius*; (d) the dark nebula, Barnard 133, in *Aquila*; (e) the famous 'Horse-head' dark nebula in *Orion*.

berless gods or godlike Beings who are the indwelling Spiritual Intelligences of any one World or Solar System — the Cosmic Mind suspected these days by outstanding scientists, such as Strömberg, Moulton, Swann, Eddington, Jeans, Lundmark and others. When its cyclic time has come, this Cosmic Intelligence or Being, through a gradual process of reïmbodiment, similar, as to pattern, to the reincarnation of a human ego, cycles downward, as it were, through the various planes below it, till it reaches the physical plane of the sevenfold structure of Nature. As it passes through these planes, slowly, through ages upon ages, it reassembles and reintegrates the widely scattered life-atoms which went to build its former structure. This process we might term an electro-magnetic one. Similarly does the human soul gather in reincarnation its former life-atoms. The Cosmic Monad or Soul awakens once more into action this sleeping, slumbering, quiescent matter in its state of atomic dissociation; it revivifies these life-atoms, recalls them into being out of a deep sleep, *re-illuminates them from within*, infuses into them its own spiritual life and light — and finally assumes the appearance of a Cosmic Nebula, a Galaxy.*

In this connexion Sir James Jeans upholds one of the basic teachings of the Ancient Wisdom, when he writes:

The type of conjecture which presents itself, somewhat insistently, is that the centres of the nebulae are of the nature of 'singular points' at which matter is poured into our universe from some other, and entirely extraneous, spatial dimension, so that, to a denizen of our universe, they appear as points at which matter is being continuously created.

This is a scientific presentation of the Theosophical doctrine regarding *Laya-centers*, which are focal points through which spiritual energies are flowing into the physical plane, and through which

*This is well illustrated by the following astronomical objects: (a) spiral nebula on edge, NGC 4594, in *Virgo*; (b) spiral nebula on edge in *Coma Berenices*; (c) spiral nebula on edge in *Andromeda*; (d) spiral nebula on edge, NGC 5746, in *Virgo*.

The first of these objects shows very plainly a ring of dark matter around it. This dark line is in the understanding of the student of the Ancient Wisdom some of the undifferentiated matter which has not yet awakened into renewed manifestation and vital activity.

they are again reabsorbed into the planes of spiritual life, at the end of cosmic manifestation.

When this Nebula attains the point of unfoldment or *involution* downwards into manifestation where the re embodying Soul of the former World that *was* has sufficiently entered into it, it begins to rotate by an energy inherent in itself, similar to electro-magnetism, and flowing forth from the invisible spheres of being, it becomes endowed with motion, both circular motion and motion through space.*

The Nebula drifts from the place where at first it became endowed with motion, the guiding impulse of its own Karman directing it here and there towards its appropriate place in the cosmic spaces, until it finds its cosmic 'home,' as it were. Through the cycling ages it gradually gives rise within its very substance to the individual suns and systems of suns, each one of which goes through a similar process — as to the general pattern of it — except that it is on a smaller scale; suns being cosmic intelligences, or Spiritual Entities of a smaller degree as compared with the Cosmic Being inhabiting a Galaxy as such. Thus it would be necessary to discriminate between a Nebula giving rise to a whole Home-Universe or Galaxy, and a Nebula giving rise but to one Solar System, out of the billions which form a Galaxy. The general pattern is the same; the scales of magnitude differ. Many Galaxies assemble in groups, forming Super-Galaxies. Can this process extend still further? Why not?

*In this connexion we have for our study a large number of extra-galactic nebulae in various stages of evolutionary unfoldment; their increasing rotation is evidenced by the progressively more and more flattened appearance of such nebulae, which gradually, from a spherical shape, assume the final shape of a lens with a thick middle portion tapering off at the edges.

The following sequence of astronomical objects illustrates some of the successive stages in the formation of a galaxy out of the primordial nebula. (a) Great Spiral Nebula, M 31, in *Andromeda*; (b) Spiral Nebula, M 94, in *Canes Venatici*; (c) Spiral Nebula in *Hercules*; (d) Spiral Nebula, M 63, in *Canes Venatici*; (e) Spiral Nebula, M 81, in *Ursa Major*; (f) Spiral Nebula, NGC 4536, in *Virgo*; (g) Spiral Nebula, M 99, in *Virgo*; (h) Spiral Nebula, NGC 5247; (i) the famous 'Whirlpool' Nebula, M 51, in *Canes Venatici*; (j) Spiral Nebula, M 33, in *Triangulum*; (k) Spiral Nebula, M 101, in *Ursa Major*.

In this again the Esoteric Philosophy meets Modern Science. In the words of Dr. Forest Ray Moulton, the permanent secretary of the American Association for the Advancement of Science, in his remarkable work *Consider the Heavens* (pp. 300, 330):

The essential units of which we are composed are molecules and chains of molecules. Our life processes are expressed in terms of their properties, our thoughts are conditioned by their interactions. But perhaps in the infinite series of cosmic units there are others which play the role of molecules, in living organisms. Sub-electrons of the hundredth order may be the molecules, so to speak, of conscious beings which live through a million generations in what to us is a second of time. And super galaxies of the hundredth order may similarly be the molecules of conscious beings whose life-cycles consume unimaginable intervals of time. . . . Let us, therefore, once more assume the existence of intelligent beings whose constituent elements—whose atoms, so to speak—are galaxies or super-galaxies of stars. Their life-cycles are measured in millions of billions of years, for such periods of time are required for important transformations of super-galaxies of the higher order, which are for these beings only the cells in their bodies or the corpuscles of the blood which circulates in their veins. . . . For these beings the galaxies which we know are only electrons or protons whose gravitational expansions and contractions and whose oscillations in form are expressed vaguely in wave packets. . . . For them the galaxies are the primary elementary units in a chaos out of which by statistical averages a considerable degree of order emerges in the super-galaxies.

Is this scientific imagination? No. It is a statement of actual esoteric reality, and merely voices in scientific terminology an age-old teaching of the Ancient Wisdom.

COMETS

What about comets?* Comets play a very important part in the Universe, a part hardly suspected by Science. They are worlds in the making, planets in the making; one of the first stages in their evolution or reïmbodiment. More accurately, some comets are planets in the making, and some others are solar systems in the making. Comets, after passing through many and various stages and grades of evolutionary growth in constantly increasing materi-

*Illustrated by any of the well-known photographs of comets, heads of comets, etc., made at the famous observatories throughout the world, particularly the fine pictures of Halley's comet of 1910.

ality, ultimately become the globes that fill the stellar spaces, suns and planets.

First a nebula appears — we are speaking now of the formation of a solar system or of a planet of a solar system, not of the nebula out of which a whole galaxy with billions of solar systems is formed — then this nebula begins to whirl, similarly to the nebulae which give rise to whole galaxies; ultimately this primary condensation of extremely ethereal substance rushes into the cosmic deeps, seeking its former home. It is attracted by one or another part of a galaxy, such as our galaxy, magnetically drawn to this or another sun, its former chief in a preceding embodiment.

Once caught in the gravitational field of the sun to which it karmically belongs, it gradually settles into a more or less regular orbital motion around it. Its developing vital fires act upon the cosmic dust — the darker matter — in that locality of cosmic space, aggregating it together, vitalizing it anew. The comet then passes through another state of nebular evolution.*

As the ages roll by, out of this nebular phase arises either the central Sun of a solar system with its planetary bodies, or a group of solar systems, according to the scale we may be considering. It will be seen, therefore, that while the Esoteric Philosophy agrees with much that modern astronomical research has established through painstaking labor, it nevertheless does not look upon the planets as having been thrown off by the condensing Sun, or as having been produced by accidental collisions or close approach of two stars; nor does it recognise the theory that the suns, stars, and certain nebulae are centers of tremendous heat, in our sense of this word. It looks upon all the processes of "creation" as taking place with grades of matter extremely more ethereal than anything we know of on Earth, involving electro-magnetic phenomena on a cosmic scale, which produce certain visual appearances to the observing eye.

It is thus, according to the ancient teachings of the Esoteric Philosophy, that great aggregations of solar systems are born,

*This stage in the formation of solar systems out of a nebula which itself is the resolving of a cosmic comet into nebular matter, is well illustrated by the nebulosities in the constellation of the *Pleiades*, and the Great Nebula in *Orion*.

evolved through untold ages out of an original nebula which is but the initial stage in the process of re-imbodiment of a Cosmic Entity. Myriads of solar systems, hosts of suns are evolved from the Cosmic Matrix of Being.*

And let us remember that each Sun, each Star, is but a cell — perhaps only an atom — in the complex structure of the Cosmic Organism to which it belongs. This thought alone establishes the infinite unity and correlation of everything that is, from the infinitesimally small to the infinitely great, from the electron to the galaxy and beyond.

FINAL DISSOLUTION OF A WORLD

And now there remain a few words to say regarding the final dissolution of a Sun or of a Solar System. The end of its evolutionary cycle of life is a moment when, its purpose and mission having been accomplished, its psycho-magnetic and spiritual energies are released, and its essence is withdrawn into the Cosmic Monad or Soul. Such is the end of man's incarnation at the moment of physical death. Such is also the end of a cosmic system at the moment of its physical dissolution.

It is the teaching of the Esoteric Philosophy that what is known to modern astronomy as a "Nova" — a star that suddenly flames up, reaches an apex of intense brilliancy, and gradually fades away, either entirely or partially — is the final explosion, we might say, of a cosmic system, at the end of its career on this physical plane of manifestation. Sometimes this process is sudden, sometimes more or less gradual. This teaching is well illustrated by successive pictures of the expanding nebulous ring around the "Nova" of 1918 in the constellation of *Aquila*. It shows the gradual resolving of a cosmic system, undoubtedly with planets of its own, into a nebulous mass which resembles the stages through which a system passes in the period of its gradual birth. It is also very remarkably illustrated by the famous "Crab" nebula in *Taurus*; this nebula has been iden-

*This stage is illustrated by galaxies such as our own and by the magnificent pictures of the so-called globular clusters on the outskirts of our Home Universe or galaxy, which gives an idea of the immense number of individual systems which are born and developed from the original nebula.

tified with a "Nova" noticed by Chinese astronomers as far back as 1054 A. D.; since that time it has been expanding at a considerable rate forming a widely spread nebulosity still in a process of expansion and diffusion.

We have also a large variety of so-called Planetary Nebulae which show a central star with a vast spherical luminous atmosphere surrounding it. The latter is supposed to have expanded to its present size, according to present-day views. Among these are the Planetary Nebula in *Andromeda* and the Ring Nebula in *Lyra*, which has certain peculiarities of its own. However, it is more than probable from the standpoint of the Esoteric Philosophy that the famous Planetary Nebulae, at least a few of them, might be stages in the gradual formation of a solar system, instead of stages of dissolution. Both possibilities should be kept in mind until more definite knowledge is at hand.

According to the ancient teachings, exploding stars are thus but a stage in the gradual re-absorption of a system into the inner spheres of being, the superior planes of that universe — in other words, the *dis-embodiment of a Cosmic Entity*, leaving behind it a mere physical structure in gradual disintegration, minus the spiritual invigorating Fires of its "Soul," that structure then returning into the state of undifferentiated matter, from which we started the outline of these teachings.

From Atom to Cosmos, from the world of the sub-atomic to the super-galaxies and beyond, the Universe is an endless Ladder of evolving Life. Everything unfolds, everything grows, everything changes constantly, cycling through the portals of renewed birth, and into the portals of seeming death, which is but a sleep and a rejuvenation. There is no Death, for Life is Universal and ever-enduring, and what men call Birth and Death, from an atom to a cosmos, are but two phases of Cosmic Being, tides which come and go on the shores of Cosmic Life.

As written by Dr. G. de Purucker, Leader of the Theosophical Society, in his important work *The Esoteric Tradition* (pp. 156-7):

. . . our physical World, including stars, suns, planets, etc., is but the outer shell or garment or veil of an inner, vital, intelligent aggregate of causes, which in their collectivity form or rather are the Kosmic Life. . . . The Kosmic Life

is in very truth the Ineffable Reality behind all that is, within all beings and things that are. . . . The World Universal, Space Universal, is full of gods, 'sparks of eternity,' links in an endless causative chain of cosmic intelligences that live and move and have their being in the vast spaces of Infinity, precisely as we do in our own Home-Universe on our own smaller scale.

Everything that is, lives in something greater than itself; and in its turn is the enfolding structure of smaller lives which make it up. The electron lives in the atom; the atom lives in the molecule; the molecule lives in the cell; the cell is but an integral part of the organ it helps to build; the organ lives in the body corporate of the evolving organism; the organism is but a part of the kingdom to which it belongs; the kingdom, such as the human kingdom, for instance, is an integral part of the planet upon which it lives; the planet is a member of a large family of planets and lives in the Solar System to which it belongs; and the Solar System is but one of a group of such systems; and the group is but a fraction of the Galaxy wherein it lives. Millions of galaxies form some still greater system, beyond the comprehension of even the greatest minds among men. And each unit, from the atom to the cosmos, is a conscious unit, evolving within the consciousness and the vital streams of the greater unit of which it is a part. And through this beginningless and endless hierarchical gradation of evolving Life there flows but One Cosmic Consciousness, there beats but One Cosmic Heart of Being. Man has within himself a droplet of that Cosmic Consciousness, and his heart beats in unison with the Heart of the Universe. The Fire of Cosmic Life courses through his being, and the music of the spheres resounds in the depths of his spiritual soul. Ally yourself in the silence with your spiritual self, the Starry Spirit dwelling in your heart of hearts; seek it — bring it out, and in due course of time, when awakened into fulness of manifestation, your consciousness and your understanding will outreach the most distant galaxies in the deeps of Space.



Trust thyself — every heart vibrates to that iron string. — EMERSON

Emerson, the Sage

JOHN P. VAN MATER

THE enumerating of Emerson's views of life as set forth in his essays might be compared to the setting forth of a whole philosophy. It is quite a task. For not only are his essays numerous, but they contain in almost every line of every page, ideas so conducive to long and thoughtful meditation, thoughts so cosmic in their scope, that indeed a complete carrying out of their chain of reasoning would be endless. Scattered throughout all his essays are those fundamental truths which underlie both Universe and Man, and which in any true philosophy form its background and at the same time its source of inspiration. It is a question of 'Seek and ye shall find'; but this for the sincere student constitutes his true delight. Here in this limited space we can merely point to some of Emerson's fundamental thoughts. These, it is hoped, will entice the interested reader to pursue the inquiry further.

Predominant in all his essays stands out the principle of essential unity. "Each particle is a microcosm, and faithfully renders the likeness of the world."¹ Man "learns that going down into the secrets of his own mind, he has descended into the secrets of all minds."² ". . . the Deity in me and in them derides and cancels the thick walls of individual character, relation, age, sex, circumstance, at which he usually connives, and now makes many one."³ To Emerson, as to every true Theosophist of any era, Brotherhood was a fact and not a belief. And this principle of Brotherhood was universal, extending throughout all, unifying everything whether great or small. For the Universe, and Nature, and Man, are of spiritual origin, and the divine manifests in each part, no matter how minute.

Because man is of divine origin, he is given a promise of new hopes, a new destiny. "Bid the invaders take the shoes from off their feet, for God is here within."⁴ "Life is a progress, and not a station."⁵ "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."⁶ Think of the infinite possibilities Emerson puts within the reach of man in the above quotations, when he states that the only real gain, the only real compensation in life, is an ever expanding consciousness. Think of the clearness of his vision of each part of the Universe, which yet perceives further the fundamental concept of the unity of all into a great organism, each part acting upon and felt by the whole, but still retaining its own individuality as a self-evolving entity.

And to Emerson each entity was not a tool with which the Almighty plays as he sees fit; but each one possesses within himself the power of expanding through the use of his will and through the operation of the law of Cause and Effect. "Cause and Effect, the chancellors of God. In the will work and acquire, and thou hast chained the wheel of Chance."⁷ "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."⁸ And how did Emerson explain the source of the divine in each of us? "There seems to be a necessity in spirit to manifest itself in material forms:"⁹ Hence, "Being passes into Appearance and Unity into Variety."¹⁰

To the average reader, the ideas expressed above are bewildering in their vast scope and revolutionary content. For Emerson was a cogent thinker, deeply mystical, and to one with no knowledge of occult truths it is necessary to use spiritual insight if he would penetrate to the heart of these teachings. But it is unfair to say that to the average reader he is incomprehensible. For Emerson himself has told of "the transcendental simplicity and energy of the Highest Law."¹¹ "Abide in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld again."¹² For intellectual attainment is not the primary object to be considered. The first and foremost thing is to live just as much of the Law as you understand. Therefore, it is the duty of those understanding more, to practice living to the full extent of their knowledge. Anyone then of a serious and unprejudiced mind may read Emerson, fill his cup of understanding to the brim; and if he lives up to the ideals he has gleaned, still more understanding will be his.

The distance between Emerson's thought and that of most men

of his time laid him open to charges of infidelity and obscurity; and his plea for the individual consciousness as against all historical creeds, bibles, and churches, brought about much controversy. But there was one stumbling block for all those taking opposition against him. This was the character and life of the man himself. Even those differing with his views, agreed on the point that in Emerson was a pure and lofty spiritual nature. Here was a man who practised what he preached, and no one was able to find fault with him in this respect. And inasmuch as his writings were concerned, Emerson was not given to defending his statements. He always remained serene and remote and never was drawn into discussion, thereby winning over many friends from the ranks of the opposition.

And what was there aside from his philosophy that could turn people against him? His character was fine and noble; he was everybody's friend and adviser, and he did not attempt to force his teachings on anyone, but merely made them accessible to all those wishing to partake of them. But there was this that was a source of irritation to many: his statements were piercing, and when, for example, he opposed the Church by taking its teachings at their true value Orthodoxy was disturbed. "No law can be sacred to me but that of my nature."¹³ "I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions."¹⁴ "All men's prayers are a disease of the will, so are their creeds a disease of the intellect."¹⁵ Emerson wanted men to think, and not to accept blindly traditional truths just because their forefathers had done so. He did not want the young American scholar to become a 'bookworm,' reading, and accepting what he read merely because it was stated to be true. "Books are the best of things, well used; abused, among the worst."¹⁶ Not that he wished men to become absolute non-conformists, but he wished each one to apply all of his faculties towards perceiving the truth before accepting any statement.

"The great difficulty is that men do not think enough of themselves, do not consider what it is that they are sacrificing when they follow in a herd, or when they cater for their establishment. They know not how divine is a Man. I know you say such a man thinks too much of himself. Alas! he is wholly ignorant. He yet

wanders in the outer darkness, in the skirts and shadows of himself, and has not seen his inner light."¹⁷

The above is the pith and marrow of his essay on "Self-Reliance." It is because Emerson recognised the possibilities of the inquisitive American mind, and voiced his support of their individuality in his oration, "The American Scholar," that he is said to have uttered "our intellectual Declaration of Independence."¹⁸

Truly, Emerson was a sage and a seer, and one who not only expounded universal truths, but lived them. To interpret Nature, not by the analysis of phenomena, but by detecting the higher, spiritual quality present in all physical things, was his keynote. His confidence in the "Oversoul," or the divine within every person, as a unifying agent, and his total magnanimity and trust of all those he knew, is proof that he put his teachings into practice. Many were the devoted friends of his life, and numerous have been the attributes ascribed to him. Let us, therefore, hark to his words:

"A life in harmony with Nature, the love of truth and of virtue, will purge the eyes to understand her text."¹⁹ "When in fortunate hours we ponder this miracle, the wise man doubts if at all other times he is not blind and deaf; for the universe becomes transparent, and the light of higher laws than its own shines through it."²⁰ "Let us be silent — so we may hear the whisper of the gods."²¹

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| 1. <i>Nature</i> , Part 5, "Discipline" | 11. <i>The Over-Soul</i> |
| 2. <i>The American Scholar</i> | 12. <i>Self-Reliance</i> |
| 3. <i>Friendship</i> | 13, 14, 15, Op. cit. |
| 4. <i>Self-Reliance</i> | 16. <i>The American Scholar</i> |
| 5. <i>Compensation</i> | 17. <i>Journals</i> |
| 6. <i>Nature</i> , Part 7, "Spirit" | 18. <i>Comment on Emerson</i> by Oliver
Wendell Holmes |
| 7. <i>Self-Reliance</i> | 19. <i>Nature</i> , Part 4, "Language" |
| 8. Op. cit. | 20. Op. cit. |
| 9. <i>Nature</i> , Part 4, "Languages" | 21. <i>Friendship</i> |
| 10. <i>The Poet</i> | |

Transactions of the Headquarters Lodge — XXII
 Comments by Dr. de Purucker at the close of
 the Sunday evening Lodge program

Studies in "The Mahatma Letters"

AVALOKITEŚVARA — THE DIVINE PRESENCE

(See Letter No. LIX, pages 343-345)

MAHĀYĀNA Buddhism, which is mainly the form studied in Tibet today, as it has been for centuries past, recognises three distinct entities or hierarchical Logoi in the Buddhists' hierarchy of spirit. They are the Buddha Amitâbha or the Buddha of Boundless Light, then Alaya, then Avalokiteśvara. Alaya means the spirit-source of all, the garment or clothing of the boundless light; matter cosmic or infinitesimal in nature. Out of it spring the multitudinous rays, as rays of light leave the sun for instance; and each ray is itself a being.

Avalokiteśvara does not mean "the Lord looking down," as Rhys Davids translates it, in direct violation of the elementary rules of Sanskrit grammar. *Ava* means 'down,' *lokita* is the past participle passive of the Sanskrit verbal root *lok*, 'to see,' hence meaning 'seen.' *Īswara* means 'Lord.' So Avalokiteśvara means, paraphrased somewhat, "the Lord who is beheld everywhere," the cosmic light, the cosmic spirit, in which we live and move and have our being, whose very essence, whose very light, thrills and burns in every human soul, the spark within every human being. It is the immanence or the constant presence of divinity around us, in everything, seen down here in all its works, pre-eminently for humans in man, the most evolved vehicle of this divine presence.

Compare this wonderful Buddhist triad of Tibet, which is likewise our own, with the Christian trinity, degenerated and grossly transmogrified as this latter is through centuries of theologic and scholastic mishandling because of misunderstanding. We find that Amitâbha, the Boundless Light, corresponds to the Father in the Christian Trinity, the Cosmic Father or Abstract Spirit, the Pytha-

gorean monad of monads, the source — in silence to us, and darkness to us — of all the monads emanating from it, streaming from it, born from it through the second logos, Alaya, the Spirit, which in original Christian teaching was feminine, the productive and generative power in nature, in spiritual matters as well as material, the mother of all, the fosterer of all, the preserver of all. And Avalokiteśvara corresponds to the original third Person of the Christian Trinity, the Son, the cosmic or Third Logos. In Brâhmanism the triad runs: Parabrahman or Brahman, Pradhâna or Mûlaprakriti, Mahat. When manifesting in individual monads such as a human being, the trinity is Amitâbha, Âtman; Alaya or Mahâkâsa, Buddhi; Avalokiteśvara, Manas; for Manas is a direct ray from the cosmic Alaya, and our Âtman, a direct ray from the Paramâtman, the cosmic Âtman, or Brahman or Parabrahman, or the Father.

Thus we have Father, Spirit or Holy Ghost, and Son — the original Christian trinity which the Latin Church finally succeeded in turning around into Father, Son, and Holy Ghost, making the Son or Logos precede the Mother from which it is born!

So, as the Masters pointed out in the last part of the letter we have been studying, Avalokiteśvara has its temple in the Universe around us. It is the creative Logos, the Third Logos, the one closest to us as it were, from which we all spring as rays from a cosmic sun, which is the divine presence in nature, which is the divine presence in the human mânasic part, emanating of course from Âtman or Amitâbha; for the Son, is he not the Son of his Father? Is not Manas through Buddhi the offspring of Âtman? Is not Mahat through Alaya or Mahâkâsa or Pradhâna — all names for the same thing — the offspring of Âdi-Buddha, or if you wish Paramâtman or Brahman or Parabrahman?

So Avalokiteśvara is the divine presence around us everywhere, which every sensitive human soul can feel continuously, day and night, even when we are in dreamland or when imbodyed on Earth. And that same divine presence is in the human breast, because the human breast, even the human body, is a microcosmical representation on this plane of the universe. No wonder the ancients had their Holy of Holies in every temple — originally a beautiful metaphor and a suggestive one when understood by those who came to

the temple to worship the divine in purity of heart and with utmost reverence — wherein as in the universe, the divine presence dwells. It was a symbol; so that when one approached the Holy of Holies, shoes were cast from the feet, the garments were wiped, the heart was raised, the mind was elevated; for the worshipers in their reverent raising of their own spirits upwards entered into the Presence, even the Presence Divine.

That Presence is Avalokiteśvara; and its ray in us through the *Ātman* is the Higher *Manas*, illuminated by *Buddhi*, *Buddhi* in its turn infilled with the divine light of *Ātman*. For the Father dwelleth in the Mother, and the Mother giveth birth to the Holy Son, and the three are one and yet three, each distinct from the other. Very simple to understand, but amazingly difficult to attain a deeper realization of that marvel! Yet it is wonderful to know and to strive upwards towards. Would that every man and woman realized that every human breast is such a Holy of Holies; for when the man, through his own self-discipline and cultivation of the highest within him by forgetting himself in service to all others, thus sinking the unit into the all, thus becoming even then relatively divine, becomes so overpowerfully strong that nothing less than It will ever satisfy, then he yearns upward, he opens the portals of his holier being, and the light streams in and fills the Holy of Holies within his breast. Then the man is transfigured, he is a Christ, he is a *Bodhisattva*, for the time being.

That was the effect of successful initiation, just that. Sometimes the aura of the event remained with the man for days, it may be weeks, and his very body at the time was surrounded with light. He was spoken of as being clothed with the solar splendor, the sun being a symbol of *Ātman*, as he is in his kingdom; and our own inner God being the sun, the inner God of our own divinity, our Father in Heaven, that ray from the cosmic *Avalokiteśvara*.

I think it is just here that we find the reason why the Tibetan esoterics and mystics, Initiates, and the common people — by that I mean the mass of the people, the hard working, kindly, good-natured, loving, aspiring men of the multitude — why they all look upon the *Bodhisattvas* with deeper reverence and a more fervent love than they do even upon the *Buddhas*. For the *Buddhas* have

achieved, they have left these spheres. Behind them remains their glory as a spiritual influence. But the Bodhisattvas are still men, not yet Buddhas, men whose life is consecrated to making Avalokiteśvara a living power in the world through themselves. This is why it is the Bodhisattvas that the multitudes love. They deeply revere the Buddhas as having gone on and shown the way, but they love with an exalted human devotion the Bodhisattvas who remain behind with arms outstretched to help in pity. No wonder they love the Bodhisattvas, for he who brings Avalokiteśvara to live in this Holy of Holies in the human breast, becomes more than man. No wonder he is loved and revered and trusted. I think these thoughts are beautiful beyond description. Their sublimity does not blind us, for it is like divinity clothing itself in human habiliments, in human apparel, and therefore becoming understandable to us humans. It is like seeing humanity clothed with divinity. The Bodhisattvas are not so abstract, so seemingly far away, as are the Buddhas.

So true is this psychology that to it is due, to it alone I believe, all the success of early Christianity, that it taught the very ancient doctrine which had become almost forgotten in the so-called pagan world, and it was this: that a man lived who had been infilled with divinity, and that he came amongst us and taught and showed the way and loved us all so greatly that he laid down his life and all that was in him so that others seeing might follow on the path — the typical Bodhisattva, the typical Christ. I think *that* one thing alone captured for Christianity those who joined the Christian Church.

But how very old is this doctrine of beauty and inspiration! The Christians received it from the Orient. It is far older than the so-called enduring mountains, for when they were still sea-slime, not yet having been raised, these doctrines were taught among men in other continents, in other ages, in other Root-Races, these same wondrous teachings of cosmic origin.

See the difference between the Christian theological idea of Avalokiteśvara as wrongly translated by Rhys Davids and others as being the "Lord who looks down," something "up there" and apart and away, as compared with the real meaning: The Lord here

amongst us, the Lord of pity, human and yet divine, the Divine Presence surrounding us everywhere, which makes the human breast recognising this the human Holy of Holies.

Christians too have that intuition. Let me close with a poem that illustrates the point and which I learned when I was a boy. I have several times recited it here. It was written many years ago by a Christian clergyman, and I think I quote accurately:

A Parish priest of austerity
 Climbed up in a high church steeple
 To be nearer God, so that he might
 Hand down God's word to his people.
 In sermon script he daily wrote
 What he thought was sent from heaven;
 And he cast this down on his peoples' heads
 Twice one day in seven.
 In his age God cried: "Come down and die."
 And he cried out from the steeple,
 "Where art thou, Lord?" And the Lord replied,
 "Down here among my people."

"The Skin of the Earth"

MARTYN WITTER

AS one looks back to the theosophical literature of the latter part of the nineteenth century one finds often very stimulating articles. One such appeared in *The Path* of October, 1889. It was called "The Skin of the Earth."* Its author without question must have seen the things he writes of, for his descriptions are too exact and philosophically accurate to be otherwise. In articles of such a character the author often revealed truths of his inner experiences that would never have appeared in such a dramatic form in mere articles on philosophy.

The manner and setting by which the author introduces his

*One of W. Q. Judge's stories written under the pseudonym Bryan Kinnavan.

subject is unimportant and may be even fictional. However the philosophical implications contained in his description of the Earth are most revealing.

As the story runs, he was gazing upon the revolving mass of the earth as from a distance. This globe in miniature was covered with hosts of small creatures whose encircling movements caused the sphere to revolve. Thus the author was evidently seeing the entities composing the life force of the earth, i. e. the prânic force of the earth. With the eye of a seer he could see that the whole globe was filled with these same creatures who were constantly coming from the surface and moving to the center along well-defined magnetic lines of force. No description of the actual direction and location of these lines was given, for this is reserved for esotericists. The beings which moved in these magnetic lines of force were of every color and form; some were like star-blossoms of the sea while others appeared to be similar to man himself. They all throbbed with an interior pulse of light while their pure tints waxed and waned. Here we see that they were developed entities with well-defined cycles in their auras. In their real essence they were centers of energy around which light condensed. Indeed, they were vehicles for the energy of the sun. There was a constant progression of type and form. Some were very primitive while others were well progressed and on the very verge of self-consciousness. The more progressed ones had larger orbits and many satellites circling about them.

Let us look for analogies in our own solar system. These systems all owed obedience to an interior Power which expressed itself by shedding rays upon all. Each of the systems composed of these little creatures existed for the service of the rest, thus complementing and sustaining each other as they worked in their labors of love and devotion. As mentioned before, they assisted the earth in its revolutions upon its axis, and in addition they guided it in its orbit. Also as they grew they stimulated the latent spark in the metals and assisted all the underworld growth as the flame awakens other flames.

The author goes on to say that the orbit of these docile and beautiful creatures made a passage to and fro through the Mystic

Wall of the earth. Thus their duties were *upon* the earth as well as *beneath* its surface, and in reward for the faithful fulfilment of their functions they were lifted continually into higher service and form.

Now not all was well with the beautiful workings of these faithful beings. There were other beings on this globe who built cities and waged wars. The thoughts of the two-legged creatures seemed for the most part like a dark mist full of noxious vapor which deadened while it chilled. *Verbum sapienti!* Many of our faithful beings were paralyzed and some even became servants of this baleful mist formed from the thoughts of men. This created a disturbance that checked the orbital revolutions but still the whole throng held together as some huge iridescent heart that went on throbbing in the gloom.

Certain locations upon the earth were worse than others. Where too many servants of the Law were stamped with the evil of men's minds they were no longer harmonious and became like an avenging host bringing plague and suffering to those responsible. Where whole continents became wicked the effect was so great that the circling globe was disturbed in its movement and moved off its axis. Then great sections of the earth were flooded and cleaned of their burdens. Sweet and fresh lands were left bare for those who were servants of the Law. Turbulent waters and sinking lands were left for those who had struggled, with their magic, to be little rulers of the Universe. This is the reward of those who strive to serve Nature and those who would be little rulers. No puny man can pit his will against the surges of Nature and long endure. Those beautiful rivers of lives, that so faithfully pass from the inner to the outer skin of the earth and back again in their whirling cycles, cannot for long be burdened by man. Let man sow seeds of hatred and strife for a long enough period and the surging lives of the invisible worlds will prove to be faithful guardians whose duties are to devour that which stands in their way. At such times, it is too late for men to fall to their knees and cry to the Gods for aid. Indeed, they who dare sow a whirlwind among the peaceful creatures of the Great Mother must reap the same.

BROADCASTS FROM SHANGHAI--VIII

GOOD EVENING, EVERYBODY:

Last Sunday the speaker explained the teaching of Reincarnation as it has been taught from immemorial times by our Elder Brothers, the Adepts, spiritual Teachers, or Initiates. This evening we must examine its twin-doctrine, Karman. As the speaker said last Sunday, Kar-

A synopsis of the Theosophical teaching of Karman, the Doctrine of Consequences: that man is responsible for what he is and for what comes to him. This was given by Miss Inga Sjöstedt last May 11th in the series of weekly Theosophical talks sponsored by herself and Miss Elsa-Brita Bergqvist, over station XQHB, Shanghai, China.

man is the law of cause and effect, of action and reaction. The word 'karman' is Sanskrit and means action, literally, but it is action which returns in the form of results to the actor. It is therefore the law of retribution, for Nature is essentially harmonious, and any disturbance of its equilibrium must be adjusted sooner or later. Therefore a man must always reap what he has sown, whether he like the harvest or not. According to the occult wisdom of the ages, nothing we think or do, nothing we feel or say, is lost, but forms the material out of which we build our future lives. The doctrine of Karman is a key to happiness, success and achievement. It gives us far greater responsibility than the Western idea of forgiveness of sins through prayer and repentance, which latter throws all responsibility on God — an illogical doctrine, if we give it any thought, for if a man, for instance, maims another man for life, or ruins him financially, or through some deliberate course of action causes him to commit suicide, not all the repentance in the world or the assumed forgiveness of God can undo these things. They have happened; they cannot be changed. Nature's law of harmony has been violated, and according to the Secret Doctrine the man responsible must restore the equilibrium in this or another life on earth.

Karman explains the seeming inequalities of life. We are born poor or rich, according to our merits — in a favored or suppressed nation, as we deserve and whither our affinities draw us. We are

born into the family, race, locality and age, to which we are psychomagnetically attracted through our sins and virtues of many previous lives. Every thought we think today affects our future incarnation, because thoughts are energies, and no energy can be lost in the spaces of the universe — it must go somewhere — and where more naturally than back to ourselves who first sent it forth?

The doctrine of Karman has been wrongly understood by many superficial students of Theosophy. Some people, for instance, say: "If all that happens to an individual is just, and all his sufferings and misfortunes are his own doing, I need not help those who are in distress, because it is, after all, the just laws of Nature working." Such a heartless attitude is unforgivable and also reveals an ignorance of natural law, because compassion is a divine attribute and permeates all nature, and also because all living creatures are interdependent. No creature can live by itself and unto itself alone. Man depends for his life on the different elements — air, water, earth, etc. He derives his nourishment from the earth, and all the comforts and conveniences of life are created by communities of men like himself, who build cities and ply different trades so that the members of the community must depend on each other. If, then, life depends on a constant give and take among all the different creatures and elements that make up the world, how wrong it is to say that human suffering should not concern us because it affects strangers and because it is the law of justice in operation! Each time we help someone in distress, each time we improve unfortunate conditions in the lives of people less fortunate than ourselves — our personal Karman adds to its store of good things for the future; but lest anyone think that there is merit in mere conventional duty, let me add that the most important element in a charitable act is the motive. As said before, thoughts are energies, and therefore motives are energies also, and as such they color our actions, making them noble and unselfish or cold and indifferent. Many a helpful gesture loses its potency for good because the motive is selfish and calculating — not generous and kind. The motive is of prime importance, and Karman acts accordingly.

Karman is not a special law governing human affairs only: it affects all creatures — atoms, elements, plants, animals, men, planets,

gods, and supergods — all according to their various development and state of consciousness. Even the life of a man is governed by different kinds of karman. For instance, a man may suffer evil physical karman because he abused his body in his former life; he may be afflicted with an unfortunate psychic karman because he did not attempt to control his passions and impulses in his former life; he may be quick-tempered and psychically unbalanced, always torn by conflicting emotions and moods, and we are told about such a man that he was born "with an unfortunate character" — only the Theosophist would add, "with an unfortunate *self-created* character." At the same time such a man may have an excellent mental karman, because in his previous incarnations he applied his intellectual powers to deep studies and was eager for knowledge. In the present life, therefore, this man would have an exceptional mind and be given many opportunities to use it for some useful purpose, such as science, literature or mathematics.

Karman acts on different ranges. There is such a thing as individual karman — that is, each individual is affected by his former thoughts and deeds in a purely personal way. Then there is family karman, where a certain group of individuals is brought together through affinity and former bonds, and these individuals are all affected by the karman of the family to which they belong. There is the karman of a city or a village; there is also national karman which affects the group of people which constitute a nation, and finally there is the karman of all humanity, which no man can escape as long as he forms part of our earth-humanity.

National karman is effected when the same individuals who lived in the same nation thousands of years ago are reborn together, and through certain characteristics in common form the so-called national or racial idiosyncracies. Others, who were not of the same race in their former life, may be reborn into the new race because their natural tendencies and character are like those of the new race. And so, because of what a nation as a unit does in one life, that race must atone for or be rewarded for the next time the identical individuals are reborn together. This constitutes national karman, and so wars, revolutions, famines, conquests and successes in legislation are but the results of that nation's former activities. A soldier

dying in the field of battle may not have a personal karman which pre-destined him to die before his time, but it was through his personal karman that he was born into the nation which was involved in a war, and because he formed part of this nation, his personal karman was overshadowed by the national karman which brought about his untimely death. And so it is with famines, commerce, different forms of government, and other things that affect a country, and through the country its individual inhabitants. Therefore, not only the thoughts of the individual, but the collective thoughts of a nation result in peace or war, wealth or poverty, for the country.

The doctrine of karman must not be mistaken for fatalism. There are certain things which are brought to us through our past actions, but we can neutralize evil karman through personal effort and by changing our attitude.

An understanding of this doctrine, while loading a greater responsibility on the individual than the dogma of repentance and forgiveness of sins, at the same time opens up to our inner vision a vista of possibilities ordinarily undreamed of, for we can make ourselves what we will — beings of spiritual power and wisdom, conquerors of circumstances and personal weaknesses, or, if we so will, we can degrade ourselves to the level of the beasts. Because there is a center of divinity in us, no heights are unreachable, and because we live not one life but hundreds of lives in human form, karman is the doctrine of 'another chance.'



Examine yourselves; realize that there is divinity within you, call it by what name you please. . . . Examine your own inner movements of consciousness, and you will know that these things of glory are in you. They are the working in you of your inner god, your spiritual inner sun.

This is the message of the great Sages and Seers of all the ages. . . .

The Theosophical Society has brought to you once again the same old doctrine. . . . of that living fire of consciousness within your breast which tells you of your oneness with all that is, and of your kinship with everything that is; for verily you are akin to the gods who are the rulers and counselors and governors of the Universe. — G. DE PURUCKER: *Questions We All Ask*

Who Are the Gods?

LEOLINE L. WRIGHT

A FRIEND who recently attended an open forum meeting in the Temple at Point Loma said to me afterwards: "I noticed that your speakers referred several times to what they called 'the gods.' It astonished me. What did they refer to? Surely Theosophists can't believe in Jupiter and his company of Olympic pagan deities?"

In giving an answer to this question one sees perhaps for the first time just how alien to the average Western mentality may be this idea of the beings who in the Ancient Wisdom are known as gods, or cosmic divinities. To many at first sight the idea may seem decidedly strange.

Yet there is little doubt that of all our teachings this of the existence of inner divine planes, builded of hierarchies or graded hosts of sublime spiritual beings, is one of the most beautiful and consoling. Because we are assured that our own inner spiritual natures are actually offsprings of these cosmic divinities. This is our spiritual heredity, in contrast to a so-called animal descent. Man is himself a god. He enshrines within himself a divine being who overshadows and guides and inspires its own child, the struggling developing human soul. And we, these human souls, when we shall have evolved out those divine powers and attributes now latent within us, shall then ourselves be full-fledged gods. It will become our privilege to shine upon and urge forward our own animal souls, which are our children and dependents.

After saying this, it is perhaps needless to add that these cosmic divinities of the Ancient Wisdom are not in any way to be confused with the popular conception of the Greek and Roman deities. These were originally but the personified forces of Nature, corrupted in time as are all spiritual ideas by the vagaries of mass psychology.

The Cosmic Divinities of the Ancient Wisdom are of varied ranges of being and power. There are the regents or guiding spirits of the stars and planets. Other grades in the divine hierarchy com-

prise the architects of our universe, and those grand celestial beings whose nature is to embody and cyclically to set in motion the spiritual potencies and karmic trends which hold our universe in harmonious coherence as it swings endlessly through the illimitable spaces of space.

We are told that our visible sun is the luminous body of a god. And through this thought we can picture what is, from our human viewpoint, the essential nature of a cosmic divinity. It is a being which like the sun gives itself inexhaustibly throughout the cosmic manvantara so that every creature, great and small, within the cosmic body, may be infilled and nourished, protected and urged forever forward on its evolutionary path.

Another characteristic of a cosmic divinity, such as those which are embodied in the suns, is that it has the power of self-renewal at the inner fount of its own being, where it contacts higher and deeper and more universal sources of life even than its own.

Naturally, as with all our sublime teachings, the aspect that interests us particularly is their relation to ourselves and our daily problems. If a man or woman can feel that in obeying the behest of his own karman, however difficult, he is in his humble way working hand in hand with the cosmic divinities, his daily existence will be lifted at once to a higher and serener plane. How different the morning to one whose day is thus inspired and sanctified. Petty drudgeries or monotonous routines take on gradually the tempo of the universal rhythm. As time goes on the soul moves confidently forward in unconscious harmony with the music of the spheres.

In the midst of change and turmoil let us often recall the shining Presences of the over-leaning gods. Let us lift up our hearts and minds daily to those deep inner spaces from which we may draw the breath of impersonal love, and thus become links between suffering humanity and the divine vitality of supernal order and peace.



Live with Men as if God saw you; converse with God as if Men heard you.

— ANON.

Books: Reviews and Comments

The views expressed or statements made by the reviewers of books in this Section are the reviewers' own, and neither the Editor nor the Editorial Staff is responsible for these.

Concluding Unscientific Postscript. By Søren Kierkegaard. Translated by David F. Swenson and Walter Lowrie. Princeton University Press. 1941. \$6.00.

WE welcome this able translation of Kierkegaard's final work, undertaken by David Swenson, and completed after his death by Walter Lowrie, both of them ardent students of the great Danish thinker. In speaking of S. K.'s writings, we must bear in mind that he wrote nearly a century ago, so that he may be considered a pioneer in the expression of views which today are very much to the fore. Only thus can we hope to do justice to his originality and power of untrammelled insight; for the atmosphere in which he lived was very different from that of our times. Then, what may be called the mechanistic and deterministic view of life was in its heyday; today its validity is everywhere being called in question. It was a bold man who, in the middle of the last century, voiced his foreknowledge of the catastrophe which this attitude of mind, if persisted in, was destined to bring upon mankind. To what extent his prophecy has already been vindicated, we of today can judge for ourselves.

The title selected for this translation is perhaps not very informative at first sight; but the meaning intended may be gathered from the prefatory matter. It seems that when S. K. used the words 'science,' 'scientific,' 'unscientific,' he was not confining himself to natural science, but was including under those terms every department of thought, religious, social, etc., which had come under the influence of the mechanization just alluded to. He saw that excessive engrossment with the study of matter was killing the spirit, that the kernel was being missed in analysis of the structure of

the husk, that in studying the accidents we were losing sight of the essence, the vision of reality disappearing under a cloud of appearances — nay, man himself vanishing and being replaced by a medley of organs and functions. The book might well have had some such title as 'My final protest against Mechanization.'

Religion is the principal topic used by the author in illustration of his thesis; but we find that he uses the word 'Christianity.' Here again we must observe historical perspective. Today when we speak of Christianity, we think of it rather as a particular religion among many; but in those days the study of comparative religion was not in vogue, and we feel that S. K., in speaking of Christianity, was using a term which in our day would be equivalent to the word 'religion,' and that he is not making out a particular case against Christianity as such.

He recognises in everything the subjective view and the objective view, insisting that truth and reality inhere in the subjective. This pair of terms might be replaced by 'unmanifest' and 'manifest,' or by 'spirit' and 'body,' the monad and its vehicles of expression, and so on. Theosophists and students of philosophy will understand the distinction. Kierkegaard accordingly discusses religion ('Christianity') under each of these aspects severally. The objective problem is based on evidences, such as Is the Bible true? Did the events described really take place? etc. The subjective problem is, How can I be a Christian? What does it mean to me? and the like. He shows how people get these two things mixed up in their minds, and argues that questions of historical authenticity, textual criticism, and so forth, are irrelevant to the believer whose faith is based in the subjective attitude. On the other hand, the believer who relies solely on the validity of such external evidence begins to lose all motive for being a Christian at all. The truth of this contention of the author's is well illustrated by common experience. No amount of argument can disturb the faith of the believer who is grounded in an interior perception of the truth of his faith. Those who can be influenced by the arguments are people who have either never had faith or who have begun to lose it, and who seek mental satisfaction and justification for their attitude. We pity the folly of

sciolists who try to disprove the truth of astrology by proposing to astrologers some 'scientific' test which of course cannot be passed. Is it likely that a believer will abandon his belief just because it cannot be docketed and pigeon-holed into conformity with a narrow and exclusive scientific category? Such an attitude of mind on the part of the critics is not one whit better than that of the man who seeks to disprove the existence of a soul by weighing the body before and after death.

The following passage is worthy of quotation both for the true prophecy and for its parallelism with a well-known statement of H. P. Blavatsky:

Almost everything that nowadays flourishes most conspicuously under the name of science (especially as natural science) is not really science but curiosity. *In the end all corruption will come about as a consequence of the natural sciences.* . . . Such a scientific method becomes especially dangerous and pernicious when it would encroach also upon the sphere of spirit. Let it deal with plants and animals and stars in that way; but to deal with the human spirit in that way is blasphemy, which only weakens ethical and religious passion.

Kierkegaard is against the vice of over-systematization and reducing everything to a formula; and we should therefore not expect him to create a system of his own; for which reason it may be better not to call him a philosopher. If his writings should seem somewhat formless, we find here sufficient reason. They are intended to stimulate the reader to think for himself, rather than to induce him to think any particular thing. Yet there have been those who have sought to erect these ideas into a philosophy, duly equipped with a name. But once they become an -ism, they have taken the first step down. We may find herein also a reason for not attempting to summarize the book. It is very long, and the writer is very prolix. Most people would find an attempt to read it through too much for them; but perhaps its writer never intended such a thing. Rather it is a book to have handy, and take down for a short study at any place where it chances to open.

— H. T. EDGE

The Psychology of Aristotle. By Clarence Shute. Columbia University Press. 1941. \$2.00.

THE word 'psychology' is of course not used in any of the loose senses popular today, but in its legitimate meaning of a study of the psyche, or conscious part of living beings, especially of man. Occidental thought, in all its divergent branches, stems back to Aristotle as to a common parent; so that it is easily explained why, as this author says, we still after two thousand years turn back to him as an unexcelled source in our investigations. He was the great systematizer, representing the function of the intellect or reasoning mind; and succeeding Plato, the representative of the intuitive faculty. Acknowledging Plato as his master, he plays the part of interpreter, seeking to elaborate in detail what Plato sketched in broad outline, much as some of the later Hindu philosophers acted in their elaborations of the teachings of their forerunners. Yet in certain points he takes issue with his master. Aristotle's method was what has sometimes been called 'scientific'; it aimed to induce general laws from the data provided by study of particular instances. This, in contrast with the Platonic method of enunciating general principles and interpreting phenomena thereby. Aristotle represents therefore a natural stage in the history of thought; not a unique or final change, for the human mind has often oscillated between the tendency to emphasize one or the other of these two phases. The Ancient Wisdom, which is Theosophy, finds scope for embracing both, without unduly emphasizing or belittling either.

This book is a study of the living being, especially man; and he is studied under the aspect of generation and growth. As the author points out, we have too often ignored the time factor in our vision of a living being; forgetting that no manifested being can exist at all unless it has at least some duration in time. Hence the study of man includes the study of his history. As the field suggested by the title would be too vast, Professor Shute limits himself to giving a picture of the fundamental pattern of Aristotle's psychology, leaving the details to be used as illustrative thereof.

His chapters are followed by a tabular summary of their contents, which adds greatly to the convenience of the student. Aristotle studies 'organisms'; and it is inevitable that, under his in-

ductive method, the underlying principles should take the form of abstractions, the organism being defined as a sum-total or synthesis, and the 'soul' or psyche being a group of manifestations.

It is his soul which constitutes his essential nature, and its analysis shows it to be the activity of the individual, considered as an organic whole.

Our limits do not permit of a more extended notice, or we should have wished to speak of soul and body, their interaction, of generation and growth, of things *empsychic* and *apsychic*, and many other interesting topics, which however we must leave to the reader, to whom we can heartily recommend this essay. — H. T. EDGE

Who Walk Alone. By PERRY BURGESS. Henry Holt and Company, N. Y. and San Francisco. \$2.75.

WHO WALK ALONE is a 1940 winner of the National Book Award. The author, Perry Burgess, is President and Executive officer of the Leonard Wood Memorial (American Leprosy Foundation) at Culion Island.

Here is a true story of grim tragedy turned to glory. An American volunteer, in the Spanish-American War, has made good in business following his discharge and return to his old home town. Almost upon the eve of his marriage he discovers 'spots' on his arm. His suspicions, confirmed by his physician, drive him to execute a ruse whereby his identity is completely obliterated except for his physician and a brother. He then sails as 'an outcast' to join fellow-victims at the Leprosarium on the island of Culion.

In his own words, Ned Langford sums up his terrific struggles with himself in facing his tragic situation, thus: "The inner man was insisting that I come to terms: an idea within me struggling towards awareness." That awareness he liquidated in terms of devotion to the well-being of others — his own fellow-victims. He organized several industries in the Colony which not only gave employment and paid dividends but re-established the self-respect and integrity of socially and pathologically condemned human beings.

At the end of his book, Mr. Burgess answers many questions relative to the subject of Leprosy and the advance Science has made

in 'arresting' the disease, besides the improvements in living conditions in the various established Leprosaria. Churches, scout movements for the youth, movies and radios have restored contact with civilization thus relieving much mental suffering caused by ostracism. In conclusion, it will give relief to many readers who may, in turn, spread the glad news that — to quote the author: "The disease and its victims are cursed by being labeled with a name which has come to mean that which the nature of the illness does not in any sense justify." — A. C.

The Mysterious "You". By Gerald B. Bryan. Truth Research Publications. Los Angeles. \$1.25.

AN interesting little volume of some 96 pages, written by one who has an examining eye upon man and his habits. Dr. Bryan, the author, has also written "Psychic Dictatorship in America," and a number of booklets along similar lines. — H. L.

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The Beginnings of Civilization in East Asia. BY CARL W. BISHOP.
Prehistoric Culture Waves from Asia to America. BY DIAMOND JENNESS.
Masked Medicine Societies of the Iroquois. BY WILLIAM N. FENTON.
The Botany and History of *Zizania Aquatica* L. ("WILD RICE")

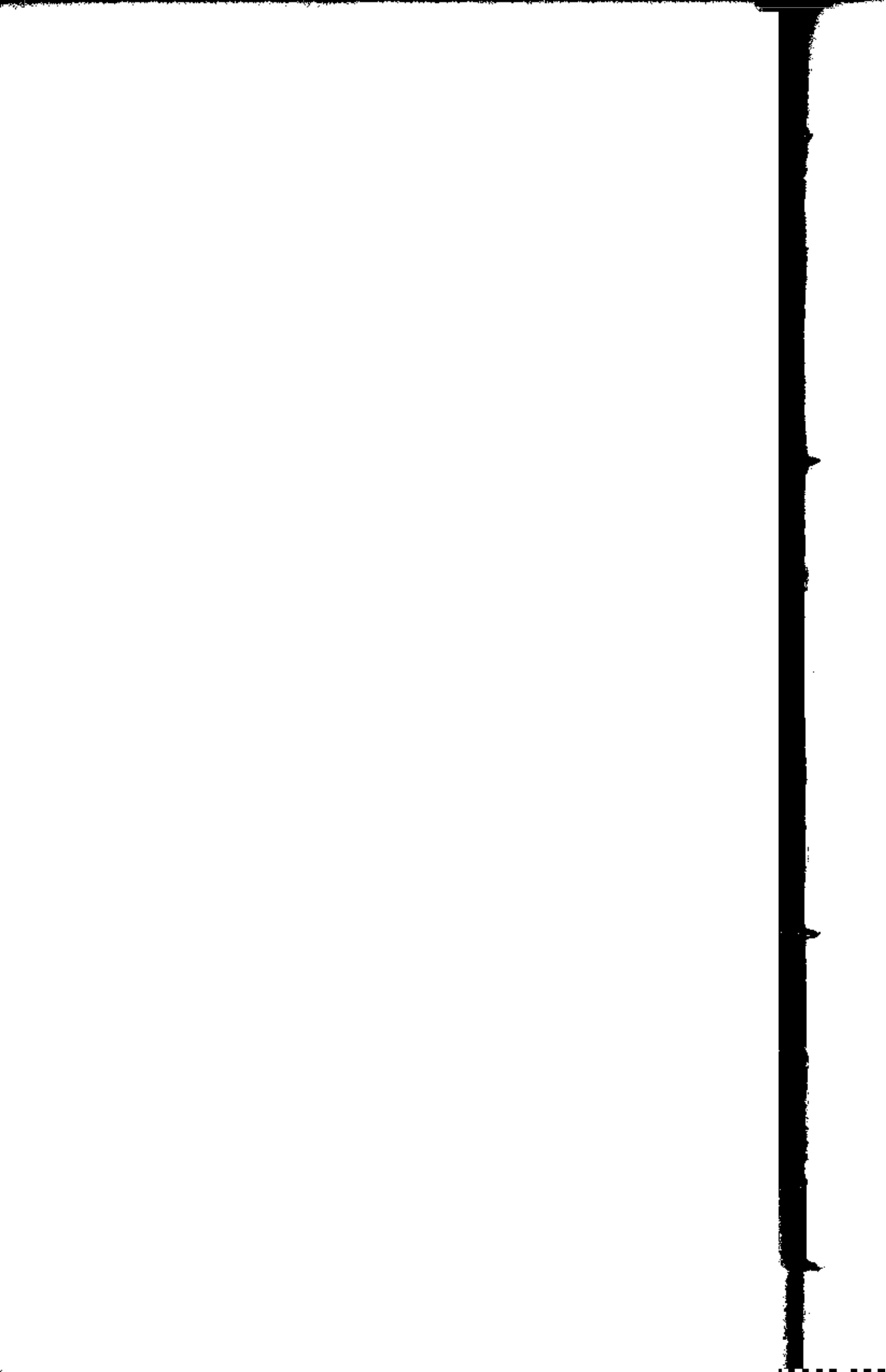
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Esoteric Hints on Cycles

G. DE PURUCKER

SOME days ago it was brought to my attention that a comment had been made by a new member of the T. S., to the effect that he could not easily understand from whom came our sacred rules of calculating cycles and time-periods, as for instance, the well-known and very difficult time-periods used by the Brâhmanas of India, and which are likewise ours.

So intricate is what I have to say that I hesitate, and yet will do my best. Intricate because of the manifold ramifications into which Nature herself runs or is divided; although her heart is simple, and the rules upon which these very ancient calculations are based are likewise simple.

KEY-NUMBERS OF THE SOLAR SYSTEM

These calculations upon which the Theosophical seer or prophet, as the ancients would have called him, may see the future if he is skilled and clever enough to do so, are not arbitrary. They were invented by nobody. They are based on Nature herself, and mostly on cosmical movements, specifically those of the planets. Here is

the key which I will now give you, and attempt to explain in some detail. The secret numbers of these Hindû Yugas, which have puzzled the brains especially of so many mathematical Theosophists, lie in a combination of the year of Saturn and the year of Jupiter expressed in Earth-years. There is your key.

The mistake constantly has been made by Theosophists of attempting to divide these numbers of the yugas by 7, and that is not possible, because the number 7 does not go into any of these key-numbers without leaving a remainder. 7 is the key-note of our Earth; 10 of the Solar System, and 12 of our Galaxy, which of course includes our Solar System, and the latter includes our Earth.

The key-numbers are these: The year of Jupiter expressed in Earth-years is 12, i. e., 12 of our years make one year of the planet Jupiter. The Saturn-year expressed in Earth-years, or our years, is approximately 30. There are your two key-numbers: 12 and 30. Multiply these by each other, you have 360. $30 \times 12 = 360$.

I want to call your attention to one important fact of Nature, suspected by the most intuitive astronomers, but none as yet has succeeded in proving his intuition. It is that our Solar System is an organic entity, an organism, in other words an individual, as much an organism as is a man's body. All the planets of the Solar System, with the sun and our moon and other moons, are enmeshed as it were, forming a celestial machine so that they move in rhythmical or harmonic sequences. It is obvious that if this were not so, there would be no sympathy and no symphony, no harmony, in the movements of the bodies of our Solar System; but these bodies would be moving helter skelter, hither and yon; and we know perfectly well that they are not.

Our Theosophical mathematicians who have not yet been given this key have all been thrown off the track because of the fact that while the years of every one of the planets of the Solar System clearly prove that all these planets move synchronously together, as if they were enmeshed, wheels in a machine; yet the orbit of every one of these planets is not a multiple of some other lower orbital revolution or year. In other words, there is always, as it were, a libration, or as the astronomers put it — and this will illustrate — the year of Jupiter is really 11 and I think $88/100$ of our Earth-

years, not quite 12. (You can see all these figures in any book on astronomy.) The year of Mars is not exactly two Earth-years, but 1.88, as I remember. (I may be a little off on these fractions but they are unimportant to the point we are going to discuss.)

Now here is what I want to point out: It is these fractions putting the orbital times of the planets off any exact accordance with each other, which is a proof of the theory; because this shows that while all the planets are enmeshed together as it were, working synchronously and harmonically as a machine does with wheels interlocked, yet each planet itself is an individual, and has a certain liberty of movement. Keeping in mind this essential liberty or freedom we can more clearly grasp the following points: first, that the Solar System is an animate organism guided by intelligence; and yet, second, that each one of the planets, although working together with all the others in harmonic rhythms and in co-ordinate times, has just a little movement of its own, as it were edging each year a little farther on; so that as time goes on, the pattern of the planets changes; and this introduces the varied fortunes and des-

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tinies not only of mankind and of the inhabitants of the other planets, but also brings about the karmic changes and modifications of the Solar System. I weigh heavily on this point, because it is most important.

I want to call your attention to a few facts to show you what I mean about the rhythms, to prove that all the planets by their annual orbital motions — in other words the lengths of the planetary years expressed in Earth-years — are organically connected together.

Let us take the Year of Jupiter: Jupiter-year = 12 Earth-years approximately. Now mark: the Planet Mercury in one Jupiter-year has 48 of its own years, approximately, of course. 48 is 4×12 . You get your 12 coming in here again. You remember that I spoke of the key-numbers as being 12 and 30 — or 6, if you like.*

Now Venus has 20 years (approximately) to one Jupiter-year. This 20 is not divisible by 12, but if you will take a longer cycle, say the cycle of 360 (18×20) years, then 12 goes into that 30 times, doesn't it? Yes. Note that 18 equals $12 + 6$ or half of 36, which is 3×12 , and 36 is $1/10$ of 360. I want you to see how these key-figures keep coming back, coming back. Every calculation you make in these interlocked planetary movements is divisible by 6 or 12, or 60 or 30 as factors.

The Earth of course has 12 of its years while Jupiter has one. The year of Saturn is 30 of our years. Now 12 goes into 30 $2\frac{1}{2}$ times. But that is not a very good figure, and we therefore see on working the thing out that we must take the larger cycle which includes both the Saturn-year and the Jupiter-year. This is the famous 60-year cycle known all over China, Mongolia, Tibet, Asia — all of Asia and of ancient Europe. What is this 60-year cycle? 5 years of Jupiter expressed in Earth-years. 5×12 is 60. Saturn-year, being 30 of our years, goes into 60 twice. So we then see that Jupiter makes 5 of its years while Saturn is making 2 of its years. The proportion or relation is 5 to 2, i. e., both enter 60 without leaving a remainder.

*"In all the old Sanskrit works — Vedic and Tantrik — you find the number 6 mentioned more often than the 7 — this last figure, the central point being implied, for it is the germ of the six and their matrix."

— *The Mahatma Letters*, p. 345.

THE IMPORTANT 5040 CYCLE

Now then, we come to "a very difficult point," as some of our friends are always saying! The ancients in my judgment knew of the planets Uranus and Neptune, but they did not include them in their astronomical works. We Theosophists know why. It would be extremely interesting, but it would take me a week to explain this why. I will merely add that all these astronomical ages — which is what these Hindû yugas are — all these astronomical cycles and key-figures, are based on the calculated key-numbers of Jupiter and Saturn, 12 and 30, as factors. Yet a very interesting fact comes forth. How many Jupiter-years does the planet Uranus contain? I mean, one year of Uranus comprehends or includes how many Jupiter-years? 7, practically exactly. How many Jupiter-years does the planet Neptune contain, in other words one Neptune-year? 14 Jupiter-years. If you are following these thoughts carefully, the conviction will grow upon you that the periodic times of all the planets are time-connected, connected by time-periods; and my own conviction is, although I never have had time to work this thing out, that some Theosophical mathematical sharp could go ahead and even find that the planets Uranus and Neptune would be included in still larger time-cycles.

One of the most important cycles mentioned even by Plato in his Dialog called *The Laws* is 5040 years. This figure is remarkable for several features, amongst which is that it is divisible by 54 different divisors among which are the key-numbers I have been speaking of this evening, to wit 5, 6, 12, 30, 60, and of course 36, 72, and 360; but what is noteworthy about this cycle of 5040 is that it is likewise divisible by 7, giving us the quotient 720 — in which we see the key-number 72 again, x 10.

Furthermore, this figure of 5040 is arrived at by multiplying by each other the simple arithmetical series of the first seven digits taken in order, to wit: $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$. This remarkable number or cycle, so specifically mentioned by Plato in another connexion, was of course known to the ancient astronomers, astrologers, and mathematicians; and by using this figure or cycle, we find that the year-period of every planet, whether the

7 sacred planets known to the ancients, or those including the others supposedly unknown to the ancients, to wit, Uranus, Neptune and Pluto, used as a divisor will divide into 5040 without remainder. In other words, 5040 is a cycle which contains the planetary years of all the planets in the Solar System, and thus links them up through having as one of its factors the number 7 — a most interesting fact, and one worthy of study.

THE FAMOUS BABYLONIAN CYCLE

I wish to call your attention once more to this 60. Remember that it is 5 times the Jupiter-year, Jupiter-year being 12 of our years, and two times the Saturn-year, the Saturn-year being 30 of our years approximately. It is 1/10 of the Babylonian Neros of 600 years; and take the square of 60 and you will have the famous Chaldean or Babylonian Saros, 3,600 years. This cycle of 60 years is of course the root-figure of the famous so-called Babylonian sexagesimal method of reckoning, to wit reckoning by 60s; but as we know from Berosus, as he is called by certain Greek writers who have written about him and who have left us fragments of these Chaldean writings, the sexagesimal system of reckoning or of counting was an integral part of the same system that we know to have been common in Hindûsthân since immemorial time. Berosus in the fragments left to us likewise informs us that the famous Hindû Yuga-figures, based on 4 3 2, were likewise as well known in Babylonia as in India. The sexagesimal root-figure of 60 is of course a factor of 4320 with various ciphers added according to the length of the cycle. One of the commonest time-periods known in Chinese writings is the mention of the cycle of 60 years: so many cycles of 60 years, and so-and-so lived and taught.

In connexion with the number 5, I would also remind you that the Latin lustrum was a period of 5 years observed by the Roman State and held very sacred indeed. They also knew of the cycle of 60 years, i. e., one Jupiter year times five.

Furthermore, in India, the cycle of 60 years is constantly used in mathematical, astronomical, astrological and other computations, as they also use 6 and 12.

When you look into these matters, the facts are so numerous,

so scattered all over the face of the earth, and among all races of people and in all times, that finally as you study you are brought to the conviction that what we Theosophists teach is true, that there was once a Universal Wisdom-Religion of mankind which was universal over the earth.

THE CIRCLE OF 360°

It is from Babylonia, but originally from India, that we of the West got our manner of dividing the circle into 360° — each degree consisting of 60', the latter of 60". Does anyone know the reason why the Babylonians chose the number 360? Why didn't they choose some other number? I will tell you: The number 360 arises from an old Theosophical teaching of the ancient God-Wisdom of mankind, to the effect that the true number of days in a year is 360, the cycle of the seasons. But as the ages passed, and due to the fact that the Earth is an individual with a will of its own, it does things at times, not exactly disobeying the mandates of the system in which it is enmeshed, not disobeying Father-Sun as the Lord and King of his realm, but determined, as are the other planets, to move a little on its own. So that as the ages pass along, the mean of 360 days in a year for our Earth, the daily rotation of the Earth making the day and night, quickens a little bit for a while, and the days become 361, and then 362, in a year, and then 363, 364, and now at the present time our year consists of 365 days and a fraction, $\frac{1}{4}$. Then this libration returns to the normal 360 days in a year; and then the Earth slows down its rotational period, so that for ages — how many ages is a question that does not enter into the picture here — any one of our Earth-years is less than 360 days: 359, 358, 357, 356, until it reaches the end of that libratory cycle. Then it begins to swing back; and thus the Earth continues to follow this libration.

That is why the Babylonian initiates, getting their ancient wisdom originally from India, divided the circle into 360 points or degrees; because in their Temple-crypts and Initiation-chambers they were taught that the true Earth-year consists of 360 units or days — and it actually does. Thus the circle became adopted in

mathematics as divided into 360 points, cogs, degrees — call them what you like. It is a wheel, a wheel of time, but applied to the Earth as it does actually.

DAWNS AND TWILIGHTS

But notice how the Earth-year divided into days is enmeshed again with the other planetary cycles: Jupiter-year 12 of our years, Saturn-year 30 of our years. 30×12 is 360. Marvelous that the number of days in our year is exactly the same as the Saturn-year and the Jupiter-year multiplied by each other. You know in the Jewish Bible there is a passage saying: "And thy year shall be threescore and ten" — 70. Well, actually this is an Oriental way — Jews were Orientals — of using a round figure for 72. You

YUGAS	DIVINE YEARS	SOLAR YEARS
Dawn	400	144,000
Krita-Yuga	4000	1,440,000
Twilight	400	144,000
	4800	1,728,000
Dawn	300	108,000
Tretâ-Yuga	3000	1,080,000
Twilight	300	108,000
	3600	1,296,000
Dawn	200	72,000
Dwâpara-Yuga	2000	720,000
Twilight	200	72,000
	2400	864,000
Dawn	100	36,000
Kali-Yuga	1000	360,000
Twilight	100	36,000
	1200	432,000

DIVINE YEARS: 12,000; SOLAR YEARS: 4,320,000

know how they make 72 out of 60, which is 5 Jupiter-years and two Saturn-years? What is $1/10$ of 60? 6. Put down 6 for the Dawn, another $1/10$ for the Twilight: $6 + 60 + 6 = 72$. In the same way you will see in the Diagram that there is a Dawn and a Twilight for every cosmic period; and the dawn and the twilight are in all cases of relative equal length, and in all cases are $1/10$ of the cycle period. $1/10$ of 4000 is 400 — the Dawn; $1/10$ of 4000 is 400 — the Twilight. In the Tretâ-Yuga there are 3000 *Divine* Years, please, not our Solar years: $1/10$ of 3000 is 300 — the Dawn; $1/10$ of 3000 is 300 — the Twilight. The next is Dwâpara-Yuga. It is 2000 *Divine* Years; $1/10$ of that is 200; $1/10$ of 2000 again is 200 — the Twilight. And so for the last of the Yugas, the Kali-Yuga, 1000 *Divine* Years in length; $1/10$ of it, 100 — the Dawn; another $1/10$ — 100, the Twilight. A shorter way, of course, is to take $2/10$ or $1/5$ to find the combined length of the Dawn and Twilight.

OTHER INTERESTING FACTORS

Now a further interesting thing about this 72: a human being is a child of the Universe, and being its child, its laws are his. Its life is his. Its pulsations are his. The rhythmic periods in Nature must therefore work through man. One of the greatest rhythmic pulsations in man is the pulse-beat. Do you know what the average pulse-beat for a human being is? 72. 72 beats of the human pulse every minute, or if you like, it is 60 pulse-beats plus the increment of beginning plus the increment of lapsing into the next pulse-beat. 60 plus 12; $5 \times 12 + 12$. You see how these numbers recur? 72 is twice 36. Well, now you remember 360 there, and 36 is 6×6 . You notice how the numbers thus keep coming, whatever you do. 6 goes 12 times into 72 human pulse-beats in a minute. 6×12 is 72.

Here is a very interesting factor. In enumerating the years of the different planets I intentionally did not speak of the Moon, for your minds are so enwrapped with the astronomical teachings of the West in which the Moon is not considered a true planet, that I did not want to confuse you. Yet so thoroughly does Nature work throughout, after the same laws, the same rhythms, the same

principles, the same pulsing, that do you realize that what the astronomers call the minor Saros, that is the eclipse-cycles, the cycle of years in which the eclipses begin again and repeat themselves nearly as they were before, is 18 years and some 10 or 11 days? We can here drop the days. 18 years: 6×3 , 12 plus 6, $\frac{1}{2}$ of 36. I want to call your attention to these key-figures, which keep coming to the fore. Furthermore, this is not all. Do you know how many is the average number of eclipses in this minor Saros of 18 years — Solar eclipses and the eclipses of the moon? The average number is 72.

Here is a very interesting fact. The sun-spots, according to modern astronomy, come, or the maximum is reached, every 11 years and a fraction, 11 and $\frac{1}{3}$ or something like that. But here again we must allow for librations; and taking everything together, all factors included, and the way the Solar System has all its bodies enmeshed together like the cogs of wheels, yet each having a little independent movement of its own, which in time changes the pattern — a very interesting fact is that the sunspots coincide with the perihelion of Jupiter. Now explain that if you like. In other words, Jupiter like all the other planets makes its annual tour or orbit of revolution around the sun, completing it in 12 of our years. But in doing so at one point of its orbit it is closer to the sun, closer than it is at any other point of its orbit. That is what they call perihelion, close to the sun. When the perihelion of Jupiter takes place, the sunspots reach their maximum, roughly every 12 years, between 11 and 12 years. And it is a remarkable thing — I would wager almost anything upon it — that if we could collect the statistical data we would find that outbreaks of disease and other afflictions of mankind will coincide with these 12-year periods, sunspot maxima or minima. I saw a calculation of that kind some time ago in which it was shown that epidemics of spinal meningitis broke out at every sunspot maximum. In other words when the planet Jupiter was closest to the sun, every 12 years or so.

Do you know in modern Western astrology it has been customary to speak of the planet Jupiter as the great benefic, and the planet Saturn as the great malefic. But I think that this is pretty near to being nonsense. I will give you one instance showing how

this idea is a distortion of facts. I read some time ago a very interesting statistical discovery made by a French writer who showed that whenever the planet Jupiter was in its nodes as the astronomer phrases it, crimes of violence increased enormously. Whenever the planet Saturn was in its nodes, crimes of violence were noticeably few. Now that is easily explained. Jupiter excites, urges people to do and to move. Saturn calms, brings balance and steadiness, the truth being that every planet has its good side and its bad, every planet can be a benefic or a malefic, according to its action. This is true astrology, and all that we have been talking about is true archaic astrology or Theosophical astrology.

THE DIVINE YEAR AND THE YUGAS

I want to call your attention to the Diagram again: a Divine year is the name given according to this system of archaic calculating of time-periods to 360 of our years or Solar years. Therefore 12,000 Divine years in Solar years are 4,320,000. Made up thus: the Kṛita-Yuga of 4000 Divine years — 1,440,000 Solar years, with the Dawn and Twilight thereof — a Kṛita-Yuga is 1,728,000, (and isn't 1728, the cube of 12?). The Tretâ-Yuga is 3000 Divine years. Multiply this by 360 to turn it into our ordinary Solar years, and you get 1,080,000 years. Add on the 2/10, the Dawn and Twilight, and you get 1,296,000 years.

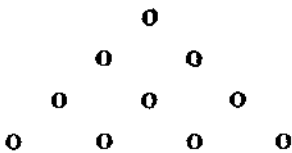
Here on the Diagram you get this series of 144, (the square of 12). Isn't it in *Revelation* of the Christian New Testament that it is said that the sealed unto the Lord, or the saved, shall be 144,000 in number? You see here again the mystical figure, 144, that is the main point. You can add and take off ciphers according to the time-period or cycle you are discussing. It is the head of the series of figures that is important — 144. The square of 12, twice 72, 4 x 36, and so forth. So we go down to the Dwâpara-Yuga: turn it into Solar Years, with a Dawn and a Twilight, and you have 864,000; then Kali-Yuga, the age we are in now called the Iron Age, adding to it its 2/10 for Dawn and Twilight, you have 432,000 years. This system, or mathematical calculation of adding an opening and a closing of every age-period or cycle which the Hindûs call the Dawn and Twilight, is an extremely archaic

method of calculating based on Nature herself, for she always introduces everything she does with a preparatory period, whether of time or phenomena, or both, or whatever you may be dealing with. All diseases come with the Dawn of preparation. Then there is the disease. Then there is the Twilight of the disease as it fades out. So to get the full time-period of the cycle you must know not only the length of the cycle itself, but its Dawn and its Twilight, its beginning and its end.

You see, Companions, there are just simply so many sides to a study like this, you could go on interminably talking just as long as your recollection will bring back to you facts which you have garnered from Nature.

THE PYTHAGOREAN TETRAKTYS

I want to point out to you what is called the Pythagorean Tetraktys. It was so holy amongst the ancient Pythagoreans that they swore oaths by it, and a Pythagorean would no more violate an oath sworn by the Holy Tetraktys than he would — it was an oath that simply could not be violated. Why did they think it so holy? They gave the answer: because it adds up to 10. It was 4 plus 3 plus 2 plus 1 = 10. What is 1/10 of 10? 1. Add 1 as a Dawn; add another 1/10 of 10 as a Twilight, and you will have 12. They sometimes figured the Pythagorean Tetraktys as thus, one sphere, then two spheres, then three spheres, then four spheres.



1 plus 2 = 3, + 3 = 6 + 4 = 10. Don't you see the Pythagorean Tetraktys, 4, 3, 2, 1, in the Yugas in their numerical order of the cycles? The same figures, the same system of counting, the same fundamental idea. No wonder the

Pythagorean philosopher swore by the Holy Tetraktys, because it was equivalent to saying, "I swear by Holy Zeus," as if he had said, "Father and Lord of Life, of whom my own life is a spark, truth of truth, and life of life, real of real," — it was an oath that no Pythagorean ever dared to violate. It was like swearing by one's own Higher Self.

OTHER CYCLES

Now, here is another thought. Have you been examining the night-sky for the last year or so? If so, you will have noticed that the planets Saturn and Jupiter have been in near conjunction for some time, and will soon begin to separate.* It was the conjunctions of Jupiter and Saturn which the ancients taught always began notable changes and events on our earth. (Elsewhere in the Solar System too, but we are more naturally interested in what is taking place on our Earth). Just when such a happening will come again, with the other planets as now they are, i. e., as they will be on May 11th, of this year 1941, would require intricate calculations. It may be thousands and thousands of years before the planets all return to the positions they *now* hold in the sky; but the two planets, Saturn and Jupiter, because 5 years of Jupiter equal 2 years of Saturn, will be, so far as those two planets are concerned, again passing each other in the same Zodiacal House, or in conjunction there, in 60 years: 5 years of Jupiter = 2 of Saturn: think it over, do not forget these key-numbers.

There are almost innumerable cycles of varying lengths, and of greatly differing importance, which were known to the ancients as well as to the few moderns acquainted with esoteric chronology and cyclical computation. As for instance, there is the cycle well-known in modern astronomy called the Precessional cycle of 25,920 years, divisible by many if not all of the factors or keys already alluded to, and which in its influence on the destiny of mankind is one of the most important.

Then, there is the so-called great Orphic cycle of 120,000 years, which of course is obviously $\frac{1}{3}$ of the still greater and immensely important cycle, because dealing with racial periods, to wit, 360,000.

THE KEY-NUMBER 72

With reference to the key-number 72, which itself of course is a cycle of varying length depending upon the ciphers added to it, the following series contains cycles, every item of which on the list

*Actual conjunction was on May 8-11, 1941. Note that this talk was given in March, 1941. Saturn and Jupiter are now, August, 1942, rather more than one sign apart. Saturn and Uranus are now in conjunction. — Eds.

is important and well worthy of study by those interested in chronological or cyclical matters: $72 \times 10 = 720$

$$720 \times 2 = 1440$$

$$720 \times 3 = 2160 \text{ — an extremely}$$

important cycle this because entering into the computations of the precessional cycle mentioned above, for there are 12 such cycles of 2160 in the Precessional cycle of 25,920.

$$720 \times 4 = 2880$$

$$720 \times 5 = 3600 \text{ — a cycle well}$$

known to historians and chronologers as the famous Babylonian Saros, which again multiplied by 100 or 10^2 equals the racial cycle mentioned above of 360,000.

$$720 \times 6 = 4320 \text{ — again a most}$$

famous cyclical key-number, well known in ancient Hindûsthân and in Babylonia and in the esoteric or occult schools of virtually all Asia and ancient Europe, a cycle which with zeros added is an even more important human racial cycle than is the 360,000 above mentioned.

$$720 \times 7 = 5040 \text{ — another ex-}$$

tremely useful, interesting, and important cyclical period, with or without extra ciphers to define shorter or longer periods, and mentioned even by Plato in his *Laws*, as already stated.

The ancient initiate-astrologer-astronomers rarely failed in their prophecies, for it was a relatively perfect knowledge of the inter-relations of planetary movements and of other cosmic time-periods, both great and small, which enabled them to predict with an accuracy of Nature herself events which they knew would take place because of their knowledge of what had taken place in other preceding cycles of time; and all cycles are repetitive, bringing more or less the same train of events or sequences as happened before, when these cycles begin anew. It should be noted that this is in no sense fatalism; for every cycle, although repeating itself constantly in time, due to what modern astronomy calls the irregularities in planetary and other celestial movements, is never precisely or exactly what the preceding cycle was; for every such cycle beginning anew its course always differs in less or greater degree from its former courses.

Responsibility and Karman

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

IT is not so easy to change the habits of thought in which we have grown up; and if you adopt the Theosophical teachings in a short time, it may take longer before you can get rid of these old habits of thought. You may unconsciously keep the old ideas and simply change their names. Thus some people speak of the law of Karman as though it were a supernatural agency which intervenes among the workings of natural law, in the same way as Providence was supposed to intervene by miraculous aid or special grace. You may hear people wondering whether a particular illness was due to heredity or errors in living *or* Karman. This seems to show that they regard Karman as a sort of supernatural influence which comes into play whenever natural influences are found insufficient. But *all* influences are karmic, whether or not we can point to proximate causes for the happenings; a disease may be due to intemperance, but all the same it is karmic.

Karman is a general law which acts through many lesser agencies; it may act through bad habits or through heredity or any other of various proximate causes. It has been wisely said that acts build habits, habits build character, and character makes destiny. Here we see the links in the chain. People often confine the use of the word Karman to those effects which they cannot trace to any cause; but there must always be a chain of causation leading from act to consequence, whether we can trace this chain or not. Doctors say that a person may carry about with him for most of his life the germs of tuberculosis, encysted and so made harmless; and that the cysts may burst late in life and bring on the disease. Is not this a good illustration of karmic action?

This error as to the meaning of Karman turns about the word 'responsibility.' Shall we try to evade our responsibility by shifting the burden onto some outside power — some Providence, some Chance, some Fate, some law of Karman? There are actually people who seem to think that the law of Karman excuses us, or

even prevents us, from fulfilling the promptings of love and sympathy towards our fellows, or from discharging the duties and services which we owe them. The fact that what they suffer is due to their own Karma is no concern of ours, and does not modify our duty towards them in the least; nor would anyone with a truly sympathetic heart stop to think about the matter at all. Besides, whether you help a fellow or abstain from helping him, you are equally engaging in action towards him; and if the law of Karma has any say in the matter, it is difficult to see why it should favor the one mode of conduct rather than the other. 'Inaction in a deed of mercy becomes an action in a deadly sin.'

The various philosophies and sciences have so accustomed us to believe in mysterious 'laws,' — laws of nature, laws of economics, laws of social evolution, and laws of this and that — that we have got into the habit of waiting passively for something to move us, instead of getting to work and acting on our own responsibility. If we could think less of the effect of our surroundings on our own fate, and more of the effect of our own actions on our surroundings, we should make a first step in learning the lesson of individual responsibility which Karma teaches.



Forum Comment

. . . A brief reference to the spirited letter by young Alex Wayman in the May FORUM. Of course not being a Theosophist he has not yet become aware of the true character of a Lodge meeting. He is obviously looking upon such as a debating or discussion group, while the Lodge meeting is on a higher rung. The atmosphere of the Lodge meeting has to be kept purer than can be allowed in an ordinary Discussion Group. If he was one of us he would know that mental sword-play is not unknown in the T. S. and that it is accomplished without the least rancour, but in the true spirit of Brotherhood and in the search for truth. I fully appreciate G. de P.'s reply, p. 74, February FORUM. It was enlightening. It is one thing knowing the truth; it is another knowing when to apply it in absolute form. Individual attitudes are always of interest. I keep fairly close to a non-flesh diet personally, but I cook meat for members of the family who do not agree with such diet. . .

— L. M. S., Liverpool, England.

The Beacon of the Unknown -- III

This series originally appeared in the French magazine *La Revue Théosophique*, 1889, under the title 'Le Phare de L'Inconnu.' One of H. P. Blavatsky's most brilliant articles, it presents a clear statement of the meaning of true Theosophy in theory and in practice. In this number the author shows her ability to cope with the many detractors of Theosophy existing in her day. Here we have H. P. B. not as the amanuensis of one of the Mahâtmans, but wielding her lively pen in her own right as a recognised literary artist, with all the skilled sword-play in which she delighted — so long as it was in defense of her beloved Theosophy. This series first appeared in translation in *The Theosophist*, Volume X.

H. P. BLAVATSKY

DO our amiable critics always know what it is they ridicule? Have they the least idea of the work that is being carried on in the world, and the mental changes that are being brought about by that Theosophy at which they smile? The progress already due to our literature is evident, and thanks to the untiring labors of a certain number of Theosophists, it is becoming recognised even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the law, if not the religion, of the future. The reactionaries, captivated by the *dolce far niente* of conservatism, feel all this, and from them come the hatred and persecution which call in criticism to their aid. But criticism has fallen away from its original standard as inaugurated by Aristotle. The ancient philosophers, those sublime ignoramuses according to modern civilization, when they criticised a system or a work, did so with impartiality, and with the sole object of bettering and making more perfect that which they were critically examining. First they studied the subject, and then they analysed it. This was a service rendered, and was recognised and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not.

Our judges of today are far below the level even of the philosophi-

cal criticism of Kant. Criticism based on unpopularity and prejudice has replaced that of 'pure reason,' and the result is that the critic tears to pieces everything he does not understand, and above all those things that he is not willing to understand. In the last century — the golden age of the goose quill — criticism was biting enough sometimes, but only in rendering justice. Caesar's wife might be suspected, but she was never condemned without being heard. In our century we give Montyon* prizes and erect public statues to him who invents the most murderous engine of war; today when the steel pen has replaced its more humble predecessor, the fangs of the Bengal tiger or the teeth of the terrible saurian of the Nile would make wounds less cruel and less deep than does the steel nib (*bec*) of the modern critic, who is almost always absolutely ignorant of that which he so savagely tears to shreds!

It is perhaps some consolation to know that the majority of our literary critics, trans-atlantic and continental, are ex-scribblers who have made a fiasco in literature and are revenging themselves now for their mediocrity upon everything they come across. Cheap, insipid and adulterated wine often turns into excellent vinegar. Unfortunately the press reporters in general — poor hungry devils whom we would be sorry to grudge the little they make, even at our own expense — are not our only or our most dangerous critics. The bigots and the materialists — the sheep and goats of religion — having placed us in turn in their *index expurgatorius*, our books are banished from their libraries, our journals are boycotted, and ourselves subjected to the most complete ostracism. One pious soul, who accepts literally the miracles of the Bible, following with emotion the ichthyographical investigations of Jonas in the whale's belly, or the trans-ethereal journey of Elijah flying like a salamander in his chariot of fire, nevertheless regards the Theosophists as wonder-mongers and cheats. Another, the devotee of Haeckel, while he displays a credulity as blind as that of the bigot in his belief in the evolution of man and the gorilla from a common ancestor (considering the total absence of every trace in nature of any connecting

*Prizes instituted in France during the last century by the Baron de Montyon for those who benefited others in various ways. — Ed.

link), nearly dies with laughter when he finds that his neighbor believes in occult phenomena and psychic manifestations. And yet for all that, neither the bigot nor the man of science, nor even the academician who has been admitted to the number of the 'Immortals,' can explain to us the smallest problem of existence. The metaphysicians who for centuries have studied the phenomena of Being in their first principles, and who smile pityingly when they listen to the wanderings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations — except reasoning, which faculty alone is suspended and paralysed — go on while we dream with as much activity and energy as when we are awake? The disciple of Herbert Spencer would send anyone who asks him the direct question, to the biologist. But he cannot satisfy us at all; for him digestion is the *alpha* and *omega* of every dream — just as hysteria, that great Proteus of a thousand forms, is the actor in every psychic phenomenon. Indigestion and hysteria are, in fact, twin sisters, two goddesses, to whom the modern psychologist has raised an altar at which he himself is the officiating priest. But that is entirely his own affair so long as he does not meddle with the gods of his neighbors.

From all this it follows that, since the Christian characterizes Theosophy as the 'accursed science' and forbidden fruit; since the man of science sees nothing in metaphysics but 'the domain of the crazy poet' (Tyndall); since the reporter touches it only with poisoned forceps; since the missionaries associate it with idolatry and 'the benighted Hindû' — it follows, we say, that poor *Theosophia* is as shamefully treated as she was when the ancients called her TRUTH and at the same time relegated her to the bottom of the well. Even the 'Christian' Kabbalists, who love so much to mirror themselves in the dark waters of this deep well, although they see nothing there but the reflexion of their own faces, which they mistake for that of Truth — even the Kabbalists make war upon us. Nevertheless, all this is no reason why Theosophy should not speak in its own defense; that it should cease to assert its right to be listened to, and that its faithful and loyal servants should neglect their duty and declare themselves beaten.

"The accursed science," you say, good Ultramontanes? You forget though, that the tree of knowledge is grafted on the tree of life; that the fruit which you declare 'forbidden,' and which you have proclaimed for sixteen centuries to be the cause of the original sin that brought death into the world—that this fruit, whose flower blossoms on an immortal stem, was nourished by that same trunk, and that therefore it is the only fruit which can insure us immortality. You also, good Kabbalists, ignore, or wish to ignore, the fact that the allegory of the earthly paradise is as old as the world, and that the tree, the fruit and the sin had once a far pro-founder and more philosophic significance than they have today when the secrets of initiation are lost.

Protestantism and Ultramontanism are opposed to Theosophy because they are opposed to everything not emanating from themselves; as Calvin opposed the replacing of its two fetishes, the Jewish Bible and the Sabbath, by the Gospel and the Christian Sunday; as Rome opposed secular education and Freemasonry. However, the Dead-letter and Theocracy have had their day. The world must move and advance under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the One Truth—which is the heart of the human system as evolution is the blood. Let the circulation stop for one moment and the heart cease also, and what becomes of the human machine!

And these are the servants of Christ who would kill or at least paralyse the Truth with blows from that club called: "*the letter that killeth!*" But their end is nigh. That which Coleridge said of political despotism applies also to religious. The Church, unless she withdraws her heavy hand, which weighs like a nightmare on the oppressed bosom of millions of believers—believers *volens volens*—whose reason remains paralysed in the clutch of superstition, the ritualistic Church is sentenced to yield its place to religion—and perish. Soon she will have but one choice. Because, once the people become enlightened concerning the truth which she hides with so much care, one of two things will happen: the Church will either perish *by* the people; or else, if the masses are left in ignorance and in slavery to the dead letter, she will perish *with* the

people. Will the servants of eternal Truth — out of which Truth they have made a squirrel turning in an ecclesiastical wheel — will they show themselves sufficiently *altruistic* to choose the first of these alternative necessities? Who knows?

I say it again: it is only Theosophy, well understood, that can save the world from despair, by reproducing the social and religious reforms once accomplished in history by Gautama the Buddha: a peaceful reform, without one drop of blood spilt, each one remaining in the faith of his fathers if he chose. To do this nothing is necessary but to reject the parasitical growths that have choked every religion and sect in the world. Let him accept but the essence, which is the same in all: that is to say, the spirit which gives life to man in whom it resides and renders him immortal. Let each man who is inclined towards well-doing find his ideal — a star before him to guide him. Let him follow it, without ever deviating from his path; and he is almost certain to reach the beacon-light of life — TRUTH: no matter whether he seeks for it in a manger or at the bottom of a well.



FROM LETTERS RECEIVED — XXV

We had a discussion on Wednesday last that was very interesting. I think that there can be only ONE REALITY which is TRUTH. Theosophy is not a mere collection of text books to be studied as one studies algebra or geometry, but is the very 'fabric' of Being itself. Accordingly, if we study it with all we have of heart and mind, we are becoming more and more conscious of that Infinity in which we live and move and have our Being. With that comes a wonderful serenity that is beyond words to describe. We identify ourselves with what we are studying, which is one reason why we cannot lose the Theosophy we have learned, from life to life. It has become part of our inner fabric of Being. In other words, in Theosophy we are not studying about Divine things, but are actually, in more or less degree, contacting them. Theosophy is that ONE REALITY, TRUTH.

— M. O., Melbourne, Australia.

This Month's Review Article

Experiment in Telepathy

CHARLES J. RYAN, M. A.

AT last we are given a detailed and fully documented account of an experiment in telepathy of the highest evidential value and of a unique character, whose publication in book form has been eagerly awaited.* The standing and reputation of the persons concerned and the unusual nature of the case prohibit any suggestion of exaggeration or collusion, and 'accidental' coincidence cannot possibly be strained to cover the mass of documented facts presented.

Sir Hubert Wilkins is the well known aviator and Arctic and Antarctic explorer who has taken part in ten Polar expeditions, commanding six of them; he holds the Military Cross of the British Empire and has been honored by leading scientific societies throughout the world. Mr. Harold M. Sherman is a successful author and scenario writer, now living at Hollywood. Both have long been interested in the possibilities of telepathy as a human faculty which might be developed in qualified persons and employed for human welfare.

Sir Hubert volunteered to conduct the perilous search by airplane during the winter of 1937-8 for the Russian aviators who were lost in their attempt to fly from Moscow to the United States across the Arctic Ocean. The story of his adventurous flights makes thrilling reading, but the main object of his portion of the book is to relate with scientific precision his efforts during the six months spent in the Arctic to report his doings by thought-transference to Mr. Sherman in New York. Mr. Sherman describes his experiences at the receiving end of the thought line, and the result is truly remarkable. A regular hour was set, three times a week, for Mr. Sherman to receive the communications, and it was religiously adhered to by him in spite of almost overwhelming difficulties, in-

**Thoughts Through Space.* By Sir Hubert Wilkins and Harold M. Sherman. Creative Age Press, New York. pp. 421. \$4.50.

cluding severe sickness at times. Communication with Sir Hubert was kept up by mail when possible, but Mr. Sherman very rarely knew by that method in what part of the immense Arctic territory Sir Hubert might be exploring, though he was usually able to follow his movements day by day through the telepathic communications.

Thoughts Through Space is divided into three parts, the first being by Sir Hubert Wilkins, introducing the subject and presenting his side of the telepathic experiment to prove the possibility of regular communication between two persons at great distances. His descriptions of the preparations in Alaska for the search and of the flights themselves are so detailed that the reader can see for himself that Mr. Sherman could not normally have guessed the minute technical details which he saw at times telepathically, still less the exact times when various events took place; he has never been to the Arctic and is not technically familiar with airplanes.

The second part of the book contains Mr. Sherman's story as receiver of the communications, and his profound analysis of telepathy in general and of his own experiences. The third part is a complete record in parallel columns of the messages and thoughts as sent by Sir Hubert and as received by Mr. Sherman.

Immediately upon receipt of a telepathic impression, Mr. Sherman mailed a record to Mr. Samuel Emery of the City Club of New York, and another to Dr. Gardner Murphy, psychologist of Columbia University, who filed them for future comparison with Sir Hubert's notes and recollections, each with its postmark.

Sir Hubert had arranged to communicate by radio with the *New York Times*, but as Mr. Reginald Iversen, chief operator for that paper, writes, from October 1937 to March 1938 the intended schedule was almost completely disrupted by magnetic and sunspot disturbances, and "Mr. Sherman had actually more accurate telepathic knowledge of what was happening to Wilkins in his search for the Russian fliers than I was able to gain in my ineffective attempts to keep in touch by short-wave radio." Only 13 successful radio contacts with the Arctic were made and Mr. Sherman did not hear of these until he had received and recorded his telepathic communications which always came first. We can leave it to the readers to study the detailed record with the assur-

ance that they will agree that telepathy is the only sensible way to explain the facts.

Mr. Sherman's comments are worth careful reading. At first he had healthy doubts about success, but being determined to put the matter to the most complete test he wrote down all the impressions, mental or pictorial, that he received, quite improbable as some of them seemed. This was fortunate, for otherwise much valuable evidence would have been lost.

When the first receptions were found by Sir Hubert to be accurate in the main, Mr. Sherman was puzzled by finding that he had not only received communications consciously directed to him from the Arctic but also information about other events that had happened to Sir Hubert during the day, and even the intensive thoughts about plans which only Sir Hubert knew. Writing to Mr. Sherman about this Sir Hubert says: ". . . You evidently have picked up quite a lot of *thought forms*. Strong thoughts emitted during the day, and some of which I would, if I had had time, have tried to pass on to you at night. . . . for I believe that *the thought form does not necessarily fade with its first 'spread,' but keeps revolving in our atmosphere so that a sensitive mind may pick up the form some hours or even years after it has been emitted.*"

This is precisely the explanation that H. P. Blavatsky gives of certain communications received or images seen (but not all) apparently coming from the spirits of the departed, but which are really 'hangovers' from strong thoughts or wishes thrown out *before* death. In connexion with the undirected thoughts received by Mr. Sherman he found that those with a strong emotional content were more likely to carry than cold-blooded numbers or symbols such as Dr. Rhine used in his experiments at Duke University, in which the preponderance of successes over failures was small, though sufficient to eliminate chance coincidence. Once when Sir Hubert Wilkins was flying under great tension Mr. Sherman actually *saw* an immense 'lead' in the ice field which the aviator was carefully studying because it was quite unexpected. At the moment when a house was burning at Point Barrow he received a vivid impression of the event, and on another occasion when Sir Hubert was having trouble with one of the propellers he recorded that there was a

difference between the pitch of the new propeller and that of the other though they ought to be the same. Sir Hubert remarks: "He saw the propeller in his mind's eye, and he might have recorded that fact alone — which in itself would have been remarkable — but he could not have seen the difference in the pitch of the propeller, because it was so slight that it could not have been noticed by the keenest eyesight. The difference in the pitch of the propellers could not be proved except by a delicate instrument or by a comparison of the fine markings on each, which were concealed beneath the hub. So to have known of my concern and discussion with the engineers about the pitch of the propellers, Sherman must have responded to the stimuli of either my thought or of our expressed words."

And Mr. Sherman was in New York while his friend was anxiously considering how to synchronize the motors of his two propellers at Atvalik, Alaska!

Still more paradoxical was the fact that on some occasions, again under conditions of anxiety or strain with Sir Hubert, Mr. Sherman had a 'preview' or prevision of an accident which was hanging over but had not yet been precipitated. On January 27th, 1938 he recorded an impression that a bad accident had happened to the crankcase of the plane. Sir Hubert reported later that on February 6th he had serious trouble with the crankcase, "main bearing of one engine ground to powder that day." On March 7th and 8th Mr. Sherman saw an accident to the tail of the plane when landing on a sharp ridge of hard snow, the detail being exactly *what was to occur several thousand miles away three days later* on March 11! Such incidents as these aroused many speculations about Time and the nature of human consciousness, and he asks if we can learn to contact marvelous realms of intelligence of which our normal consciousness is ignorant. Theosophy would certainly answer, yes, but as Mr. Sherman himself says only "after we learn how to delve into the almost frightening and certainly awe-inspiring depths of our own selves." He believes, truly, that this knowledge of man's inner self "will do more eventually to bring about the centuries-old dream of universal brotherhood than any other intelligent force." His telepathic experiences convinced him that man

possesses at least two forms of consciousness which he calls the 'conscious' and the 'subconscious' and that to obtain the best results the recipient must liberate the 'subconscious' (which conveys the information to the 'conscious mind') from extraneous impressions from the conscious mind. He must above all be free from hates, prejudices, fears and worries; and this applies to far higher matters than mere telepathic messages from another person. He speaks of "reinforcements" of strength and self-control arising from "the creative power within" when the destructive emotions have been overcome. He feels convinced that we are constantly creating our own future by the nature and character of our thought, projecting the inner self ahead of the conscious outer self, and attracting experiences which have lain in wait in response to our strong desires, ambitions or fears, and which transform themselves from a future possibility to a present fact. We might take this as a distinct reference to the law of karma under which we build the conditions of our future incarnations. On page 208 he speaks of the mind creating "in some mysterious way, the conditions and events with which the physical self is to become associated on this earthly plane, in future moments of time."

The addition of the strenuous work of controlling the restless mind to receive the communications — a technique he devised for himself — to the constant strain of an extremely active life with many anxieties, undermined Mr. Sherman's health so seriously that his life was threatened, and he warns all who do not possess a well-balanced nervous system against extensive experimentation in telepathy. He also mentions a peculiar and rather startling affection of his breathing during one of his reception periods which may serve as a corroboration of the warnings given to unprepared dabblers in the occult. All genuine Occult Teachers agree that ignorant interference with the subtil currents of *prāna* in the body by means of breath control is very dangerous and is not countenanced in the higher yoga, or spiritual discipline. In regard to the facility with which telepathic communication is conducted between an adept and his chelas we must not forget that the latter have to pass through a severe training under a spiritual Teacher to become worthy of such an attainment.

But it is a different matter to study the cases of spontaneous telepathy which occur both in sleeping and waking, usually in regard to deaths or accidents. Thousands of records are available and nearly everyone has had a personal experience or knows some one who has. We can very profitably employ this weapon for breaking down the barriers which mechanistic science has raised against anything savoring of the occult. Telepathy is free from many of the objections brought against other forms of psychic research and a book like *Thoughts Through Space* is admirably qualified to attract the attention of critical minds. Researchers in the better-known fields of psychic phenomena such as clairvoyance, materialization and alleged communication with spirits, have been sickened by a mass of charlatany and vulgar fraud that obscures the small nucleus of truth, but telepathy is by its very nature difficult to imitate and offers no financial reward to impostors. Judging by the animated controversy aroused by Dr. Rhine's academic experiments in telepathy at Duke University it may be that a sufficient number of scientists will insist before long that the official philosophers, psychologists, and physiologists in the universities take up its study as a duty, for they can hardly deny that an excellent *prima facie* case has been made out for it. Here is the open door into a field of study that may — the Theosophist would say, *will* — revolutionize the whole science of man, by proving the existence of uncharted human powers, astonishing in themselves and still more important because of the boundless prospect of spiritual evolution which they suggest. Dr. Rhine lately warned his scientific colleagues that telepathy must be faced as a fact in nature even though the (accepted scientific) heavens fall. His experiments (and of course thousands of observations by other persons) show that it obeys laws which are utterly unfamiliar and apparently impossible from our standpoint: perhaps we might say they border on the 'spiritual' to use an ambiguous term in default of a better. For instance, ordinary radiation like that of light from a source, spreads out and weakens in intensity as its distance increases according to the well known law of inverse squares. But Dr. Rhine's laboratory experiments and the experiences of thousands of persons who have had telepathic communication by vision, or

verbally, from friends about the time of death, show that the telepathic impressions are just as clear and strong at a thousand miles as they are at ten feet! Mr. Sherman saw many of the Alaskan events as vividly as though he were physically present, though only in flashes as a rule. In radio we use an amplifier to render the message audible, but it is not necessary in telepathy.

All this, of course, suggests that telepathy is on the borderland of subtil planes or states of being which we may properly call 'occult,' or inaccessible to normal sense perception; not 'supernatural,' which is a word without meaning. The occult has been accepted by the commonsense of the majority of mankind for thousands of years, but in modern times the scientists, believed by so many to be the arbiters of knowledge, have contemptuously ignored or condemned it without adequate study. On physical lines they gladly follow the smallest hint of new knowledge *within their self-drawn boundary*, and with incredible labor and marvelous devotion make world-shaking discoveries, but there they insist upon halting, oblivious of the fact that just beyond that borderline far more significant worlds are waiting to be conquered. Perhaps they feel a vague, indefinable dread that to win onward in that great quest they must "delve into the almost [?] frightening and certainly awe-inspiring depths of our own selves" as Mr. Sherman admirably expresses one of the profoundest teachings of the ancient God-Wisdom, Theosophy.

However that may be, this book, a dignified and sober presentation of a tentative approach toward things unseen but enduring, is well qualified to render first aid in serious cases of crude materialism.



"Broadcasts from Shanghai" by Elsa-Brita Bergqvist and Inga Sjöstedt, and the series by Clifton Meek on "Theosophy in the Daily Press," have been crowded out of this issue. They will continue in the October FORUM.

— Eds.

Theosophical News

and Activities

This issue of the FORUM was prepared in its entirety at the new International Theosophical Headquarters at Covina, California. That will show you that work in the offices, presses, and indeed all departments is in full swing and that we are ready for business all down the line. The August FORUM contained no news-items because copy for it was prepared early in May and was set up and printed at Point Loma before the dismantling of the presses there in readiness for their journey northward. Members and friends all over the world will be glad to know that this move, contemplated for so many months and very carefully planned, was carried out without hitch and with a minimum amount of effort. It was a big move, but it is now a *fait accompli* and should be entered in these pages for historic record as an undertaking stamped with success from beginning to end. Details and description of the site of the new Headquarters and its buildings were given in the July FORUM, but it might be interesting here to reprint a newspaper article which was published in various States in the Union, summarizing this information. The following appeared on July 14th in the *Norwalk Hour* (Connecticut):

Society Takes New Quarters: Theosophical Headquarters Now in Covina, Calif.; A 40-Acre Tract

After negotiations covering more than a year, Dr. G. de Purucker, leader of the Theosophical Society has announced the removal of its International Headquarters with its staff of nearly 100 resident workers from Point Loma, Calif., which has been the home of the society for the past 40 years, to Covina, situated in the San Gabriel valley about 22 miles east of Pasadena, and about the same distance from Los Angeles.

The new property, some 40 acres in extent, with eight main buildings including a fine auditorium, library and press accommodations, administration and other offices, dining hall and kitchen, and two residence halls, was formerly occupied by the California Preparatory School. The buildings, comparatively new, having been erected in 1926, are of mission architectural design, fireproof construction with red tile roofing, and are modern in every respect. The original investment in grounds and buildings was about \$400,000. . . .

It was in 1900 that Katherine Tingley, at that time Leader of the Theosophical Society, purchased about 300 acres, then an undeveloped wilderness on the promontory separating San Diego Bay from the Pacific Ocean, erecting suitable buildings, and moved the International Headquarters of the Theosophical Society

from its cramped quarters in Madison avenue, New York City, to its new home in California and established the Lomaland School to which students came from many parts of the world. It was here that the first open-air Greek theatre in America was built and a definite effort made to revive Grecian thought and culture.

Due to the fact that Point Loma is now in the danger zone of military activities, all school work has been abandoned for some months past.

Point Loma, with its many acres of beautiful grounds and the large, white temple dome which can be seen for many miles, has been one of the beauty spots and show places of southern California for many years.

The Sunday afternoon public lectures delivered by Dr. de Purucker and other members of the headquarter's staff attracted many people from San Diego and surrounding communities, and it is with no little regret, due to long and intimate association with these surroundings, that the necessary change was made. "We move from Point Loma to better things, because we have outgrown the relatively imperfect establishment of earlier days, and have found need for greater facilities for our expanding activities" states Dr. de Purucker.

Dr. de Purucker, it will be recalled, visited with local theosophists a few years ago while on a world tour and delivered several lectures on Theosophy while in Norwalk.

The Covina papers have been most friendly in their expressions of welcome to all Theosophists and have cordially opened their columns to carrying news of importance that we may wish to be given general dissemination. The following article appeared in the *Covina Citizen* of July 9th. For the sake of its general interest and historic value we reprint it:

General Survey of the Theosophical Society

BY MADELINE CLARK

THE Theosophists who have recently moved their Headquarters from Point Loma to the neighbourhood of Covina have a world-wide organization, with National Sections in many countries and a large membership all over the world. Besides the official duties connected with the administration of the Society, their work here will include intensive activities at home. The Theosophical Society will conduct public meetings every Sunday afternoon at 3.00 o'clock, in the Temple on the Headquarters grounds, and speakers will from time to time be sent out to address lodges and study-groups in the Los Angeles area, San Diego, and points along the coast.

There will also be cultural activities, including those centering in Theosophical University. Besides instruction in the Theosophical phi-

losophy, the University will offer courses in the Sanskrit language and literature, Hebrew, several modern languages, higher English, several branches of science, psychology, art, et cetera.

The present leader is Dr. Gottfried de Purucker, a native of Suffern, Rockland County, New York State. His father was a clergyman, and was for many years incumbent at the American Church in Geneva, Switzerland. His mother was of New England Mayflower stock. Dr. de Purucker is a Sanskrit and Hebrew scholar first and foremost, speaking from a scholastic standpoint, but he always had an aptitude for languages. He has a thorough knowledge of Anglo-Saxon, and in the course of his education acquired French, German, Italian and Spanish. At the age of fourteen he made his own translation from the Greek of the Four Gospels of the New Testament, and at 16 he translated from the Hebrew the Book of Genesis.

Dr. de Purucker became leader upon the death of Katherine Tingley, the former head of the Society, in July, 1929. Known to thousands as she was, Katherine Tingley has always been considered one of the most far-sighted leaders the Theosophical Movement has ever had.

"Spiritual common sense" is what Theosophy has been called, because its principles are natural and wholesome. A faithful obedience to the laws of one's own country is enjoined at all times, and moderation and a realistic outlook in all the affairs of life. The Society is unsectarian and non-political, and is international in its scope and work. The teachings that it promulgates have a universal application, and are not in conflict with the beliefs held sacred by the followers of any faith. Because of its broad principles, the Society embraces within its ranks people of all faiths. It has enrolled at the present time several clergymen who are carrying on their own work. During the past two or three years Dr. John Gayner Banks, Rector of St. Luke's Episcopal Church in San Diego, and a member of the Society, has given three courses of lectures before classes in Theosophical University — the first on Historical Christianity, the second on the Christian Sacred Scriptures, and the third entitled Studies in the Life of Jesus the Christ.

To quote from the general statement issued by the Society:

"From each Fellow the Society requires the same kindly, well-bred and thoughtful consideration for the beliefs of others which he expects others to show towards his own."

The main object of the Society is to promote an active Brotherhood among men. Its aims and purposes are wholly philosophical, religious, scientific and humanitarian. It is an integral part of a Movement which

has been active, whether publicly known or unrecognised, in all ages and in all countries, and whose doctrines form the root and source of all religions. These doctrines outline a spiritual evolution not only for mankind, but for all living beings, through a long series of reincarnations or re-embodiments for the purpose of gaining experience and ultimate wisdom. They hold each man responsible for his own acts, and by the law of cause and effect, each man has to meet the consequences of his acts, good or bad — “. . . whatsoever a man soweth, that shall he also reap.” — *Galatians*, vi, 7. They paint a picture of the sublime destiny of all beings after many lives, through the unfolding of the latent spiritual faculties which each one possesses, and thus give an incentive to effort along higher lines.

The first to bring these doctrines to the West in modern times was the famous Russian noblewoman, Helena Petrovna Blavatsky, who founded the Society in New York in 1875. Her two great works, “*Isis Unveiled*” (1877) and “*The Secret Doctrine*” (1888), embodying the Theosophical philosophy, are still “best sellers” after sixty years, showing how eagerly these teachings are sought after. Read in the light of modern scientific discoveries, these books have a special fascination, for in them are foreshadowed, and in fact clearly outlined, such principles as the atomic structure of matter, radioactivity, and many other conceptions which are now familiar to all thinking people.

Both of these monumental works (each makes two thick volumes) have been for years printed and published at the Theosophical University Press at the Headquarters. The Press is well equipped, and turns out printing and binding work of the highest quality, at one time in its history having won First Prize at a World’s Exhibition of Printing and allied arts. Books recently off the Press are G. de Purucker’s “*Man in Evolution*,” “*The Hill of Discernment*” by A. Trevor Barker, late President of the English Section of the Society, “*Sanskrit Keys to the Wisdom Religion*” by Judith Tyberg, Instructor in Sanskrit in Theosophical University, and an up-to-date edition of Ballantyne’s *Sanskrit Grammar* by Prof. L. A. Ware of the College of Engineering, State University of Iowa, who with Miss Judith Tyberg collaborated in the preparation of this excellent handbook. The standard Theosophical literature has been translated into many languages and is studied by many thousands over the world.

In normal times a constant exchange of literature and of correspondence is maintained between the International Headquarters and the various National Sections, but owing to present conditions this has been tem-

porarily hindered. However, a cable from Sweden has been received at the Headquarters, from the Theosophists in Convention assembled on the romantic island of Visingsö in Lake Vettern, which stated that the work there is progressing with the usual enthusiasm.

Men of world-wide fame have been enrolled as members of the Theosophical Society. Thomas A. Edison the inventor, Camille Flammarion the astronomer, Sir William Crookes the physicist, and General Abner Doubleday, the originator of baseball, were all members in their time, and the number of writers and students who have received their inspiration directly or indirectly from the teachings of Theosophy is rapidly increasing.

In 1879, H. P. Blavatsky, with Col. H. S. Olcott, a Civil War veteran, who was associated with her in the founding of the Society, and was its first President, left New York for India, where they eventually established the Headquarters at Adyar, Madras. Their work in India was along traditional Theosophical lines, and the results were soon seen in the rapid increase of membership and in the enthusiasm for Theosophical studies which their presence in that great country soon aroused. H. P. Blavatsky's famous magazine, "The Theosophist," was started at this time. During the later eighties H. P. Blavatsky lived and taught in London, England, where she died in 1891. So great was her influence that it is said of her by her friends: "Wherever H. P. B. is, there is the Theosophical Headquarters."

After H. P. Blavatsky's death, daughter-societies in the Theosophical Movement sprang up, both in Europe and America, according to the various types of teaching which their members chose to follow, or which engaged their interest. The Headquarters of the Society was continued at New York under the leadership of William Quan Judge, a pupil of H. P. Blavatsky, and in 1900 Katherine Tingley, who succeeded Mr. Judge as head of the Society, purchased the large estate at Point Loma and moved the Headquarters there.

The present change of Headquarters is considered by the Theosophists to mark a new era, an epoch in the history of the Society. To make Theosophy better known, to spread its teachings, will be the aim that will be followed here; and for those who are interested, the Sunday afternoon meetings at 3 o'clock at the Headquarters will give the best opportunity to discover just what these teachings are. The Theosophists express themselves as being gratified at the very warm welcome they have received on all sides here at Covina, and they look forward to a very favorable and mutually beneficial association for many years to come.

The Theosophical Society accepts in its fellowship all men and women of reputable character who accept the fundamental principle of Theosophical teaching, to wit, Universal Brotherhood without distinction of race, creed, caste or color.

Lucifer, July, 1942: We cannot praise too highly the enterprise as well as restraint of the Editor in getting out such a splendid issue, with reproduction of the Leader's photo, picture of the main buildings at Point Loma, and a large aerial view of the new International Headquarters at Covina, on which is indicated in clear lettering the disposition of the various offices, temple, administration building, kitchen, library, press, and living quarters; all of which is made more interesting by careful illustrative comment. The American Section is fortunate to have this special "Headquarters Number" for themselves and to give to friends. Requests for copies can still be filled either here at Theosophical University Press, Covina, or preferably at the American Section Offices of *Lucifer*, 30 Huntington Avenue, Boston, Massachusetts.

White Lotus Day: In commemoration of the passing of H. P. Blavatsky on May 8, 1891, Theosophists the world over hold annual gatherings. Despite war conditions, this year was no exception. At Point Loma W. Emmett Small spoke on "Who Was H. P. Blavatsky?", tracing on a map of the world her far-flung journeys, and giving an outline of her adventurous life, and a summary of the teachings of Theosophy of which she was the chosen mouthpiece for the Nineteenth-Twentieth century.

Melbourne Theosophical Societies in the spirit of fraternization inserted in *The Herald* of May 8, 1942, the following In Memoriam to Helena Petrovna Blavatsky: "A tribute of enduring gratitude to the lion-hearted Messenger who brought back to the West the ancient wisdom teachings of Theosophy. Mme. H. P. Blavatsky died on May 8, 1891, fifty-one years ago today." It is good news to note that as in other places of the globe the Adyar Lodge sent representatives to attend the White Lotus Day celebration of the Melbourne lodge, and the Vice-President of our Section attended their commemorative program.

From Dublin, Ireland, Mrs. George Hutton writes on May 10:

"We attended May 8th at Frederick St., the Lodge of the Adyar members . . . The room was very attractive with beautiful white flowers. The Adyar people read various pieces from Plato's *Republic*, *Voice of the Silence*, *Light of Asia*, *Bhagavad-Gîtâ*, *Revelation*, *The Secret Doctrine*, *three Fundamental Propositions*. Mr. Harry Norman then spoke for about fifteen minutes about H. P. B. as an historical character and emphasizing the stress she laid upon the forming of a Universal Brotherhood with no distinction of class, race, or creed. . ."

A very interesting gathering was held in London by Adyar members who invited members of the Point Loma T. S. to participate. The following article

entitled "White Lotus Day — May 8, 1942," is reprinted from *Theosophical News and Notes*, June, 1942, journal of the Theosophical Society (Adyar) in the British Isles:

White Lotus Day — May 8, 1942

"A representative gathering of different societies was present on White Lotus Day in Besant Hall to do honour to the memory of H. P. Blavatsky on the day of her passing.

"The General Secretary, who was in the chair, said that on this occasion he was happy to welcome a representative of the Point Loma Society, the Buddhist Lodge, and the Hermetic Society, on to a joint platform. He said he felt strongly that we should try to continue the work that Madame Blavatsky did for Universal Brotherhood, and should endeavour to get together in a brotherly fashion, particularly at this time. 'I speak,' he said, 'for the younger generation. My generation feels that it is more important that we should live and work together in a brotherly manner than worry too much about things which happened in the past, and H. P. B., I think, would have wished it. I feel she will be here in spirit; the same leader, urging us on to stand for Brotherhood.'

"Mrs. Ansell, of the Hermetic Society, gave an outline of the formation of that society by the great Irish poet 'A. E.', who was later succeeded by Capt. P. G. Bowen, a pupil of H. P. B. She said the Hermetic Society was doing a wonderful work with children, and it was hoped to graft into the young the ideals put forward in *The Secret Doctrine*. She hoped all young Theosophists would join youth groups and clubs, where leaders were urgently needed, and instil their ideas into the young.

"Mr. Humphreys, of the Buddhist Lodge, said that behind religions stands Religion. Religion throughout the ages has its Guardians, who send forth from time to time one or more of their number to teach some part of their immortal Wisdom. H. P. B. was chosen as Their instrument in the 19th century because of her great qualities of heart and mind. She taught Theosophy, and we know Theosophy through her alone. It is our privilege to lay before the West her teachings now in order to save civilization. In 1975, he said, a new Teacher would come, and we must prepare the way, and train ourselves by an understanding of the spiritual purpose of life which will show itself in our works. There are three great principles of life: (1) That life is one; (2) The doctrine of karma and rebirth; and (3) The middle way. Only by studying these principles and practising them, and so changing our sense of values, shall we be worthy of H. P. B.

"A reading by Mrs. Coats from *The Light of Asia* followed.

"The next speaker, Mr. Lewis, of the Point Loma Theosophical Society, spoke of the priceless legacy left by H. P. B., who tried to raise the spiritual beauty and powers in the soul of man into activity. She knew that if Theosophy could be made a living power, it would break down the barriers between

men and nations and Universal Brotherhood would become a living reality. Occult teaching, he said, must never be used for personal glorification, but always for the benefit of mankind. As the Masters said: 'Lead the life necessary for the acquisition of such knowledge and powers, and wisdom will come to you naturally.' It is our business to keep the spirit of H. P. B. alive and do our utmost to bring the theosophical teaching to humanity. We must be torch-bearers and pass on the light.

"Then followed a reading by Miss Cameron from *The Voice of the Silence*.

"Mrs. Ransom said that though few people living today had known Madame Blavatsky, we all live in her presence and revere her. As the Christ said: 'Where two or three are gathered together in my name, there am I,' so have the Masters said that where we are gathered they too will be with us. 'It has been my privilege,' she said, 'to edit the last edition of *The Secret Doctrine* — a very great privilege. One seemed to get into the stream of H. P. B.'s splendid endeavour, to touch the fringe of her consciousness, and one realized the immense sacrifices she made and the energy she put into it.' We also think of others, she said, who worked with H. P. B., and give them our gratitude. She spoke of the wonderful pioneer work done by Colonel Olcott in founding schools for Untouchables in India, a work which was a real expression of brotherhood. It was this brotherhood that we were commemorating no matter what pathway we follow. We gather together in strength behind H. P. B., a living entity, strong and vital.

"The General Secretary closed the meeting by thanking the speakers who had not only looked into the past but had brought H. P. B. into the present. She burst upon an astonished world some sixty years ago when the Society was founded, upon a hostile world unwilling to receive her and which caused her much suffering. We must follow her example, and give out to the world her message, and she herself will lead us into a glorious future.

"Mr. Keep then read a short passage from the *Bhagavad Gita*, after which the meeting stood for a few minutes' quiet homage to H. P. B."

European Notes. The following cablegram was sent from Visingsö, Sweden, June 24, 1942, to G. de Purucker, Covina, California: "SWEDISH MEMBERS GATHERED CONVENTION VISINGSÖ SEND THEIR AFFECTIONATE GREETINGS FOLLOWED BY SUPPORT FOR NEW START. (sgd.) CEDERBERG; HOLMGREN; SIRÉN."

From England we hear from the President, Mr. Herbert Lewis, that lectures continue and meet with interested response. Mr. H. D. Roderick writes of speaking to a group of young folk who kept him busy answering questions for two hours after he had addressed them for half an hour. And speaking of the great amount of Theosophical work to be done, he comments: "Many of us fail to realize that this is a Theosophical *Movement* not a Theosophical *station* where one *waits* eternally for the Car of Jove."

In Wales this year's quarterly Conventions have proved a definite success. Writes one who attended: "We had our second quarterly Convention on

April 19. It was great. It was the best we have had and that is saying something. Roddy (Mr. H. D. Roderick) made a great chairman and there was a fine atmosphere right from the first minute. . ." And Mr. Roderick writes: "A. E. Urquhart and all those who assisted him to arrange the Convention deserve high praise for their achievement in such times as these. The Convention was a taste of things to come. We thoroughly enjoyed our short arduous stay in Wales." Those who would share in the truly inspiring spirit of these gatherings and of the Welsh work generally should subscribe to *Y Fforwm Theosofaidd (The Welsh Theosophical Forum)*, sending 2 shillings or 50 cents to Mr. Albert B. Harding, Gwalia House, Fitzalan Rd., Cardiff, Wales, or to Theosophical University Press, Covina, California.

Mr. L. Ram, President of one of the two Liverpool lodges, gives this interesting summary of lodge-activity:

"Since about the close of the year 1940 our boys have been serving with the H. M. Forces; some men and girls have been evacuated from the city; some are devoting lots of overtime to their war-duties, etc., and some are handicapped in attending any meetings for one reason or another connected with war conditions. Consequently we have not held any meetings of the Lodge during the past year 1941. But to counteract the effects of this situation a very competent and efficient method of keeping alive the Theosophical interest of all the companions connected with our lodge, and of spreading Theosophy wherever possible, has been in operation. The method is that we have been issuing a lodge "Bulletin," or lodge "Circular Letter," every month since April 1941; and have been sending one copy of it to each companion with a separate note within asking him or her to ask any question or questions arising from the matter given in the Letter, or otherwise, and requesting him to pass on his copy to anyone else interested after he has quite finished with it. As a consequence, lots of questions have been pouring in and have been answered by me during the past year; and the copies sent have been read by our fellow brothers in various parts of England, Scotland, and Wales — our boys' army chums, etc. In short our "Monthly Bulletin," which we now call "Occasional Circular Letter," has been doing a far greater service to our blessed Theosophical mission than we could ever have done by holding our usual lodge meetings at the lodge-room during these war times. I can say with the fullest satisfaction and in the truest light that our Lodge activities have not been the least affected by the present war except that the Lodge has been functioning on postal lines or through correspondence rather than within its lodge premises in Liverpool, and with the personal presence of its members. . ."

Australia. "Altogether, in spite of the difficulties to be expected owing to war conditions, the T. S. activities of both Sydney and Melbourne were well maintained during the year," writes Mr. E. J. Dadd, Secretary General for the Australasian Section, giving a general survey of the work of the T. S. in the antipodes for the year 1941. A few more paragraphs which show the progress

of theosophical fraternization may be of general interest and worthy of historical record:

"Perhaps the most outstanding aspect of the work of the T. S. in the Australasian Section during the year 1941 lay in the generous spirit of fraternization which developed between the members of Lodges One and Two, and our brothers of Blavatsky Lodge (Adyar), of Bligh Street, Sydney. Cordial relations were established between both officials and members. The President, Miss MacDonald, and the Secretary, Mr. Clarke, made many opportunities for our members to visit their Lodge and take part in celebrations held at their headquarters during the year. The Librarian of Blavatsky Lodge, Miss Norah Bennett, was especially appreciative of the studies in Theosophy carried on at the weekly meetings of Lodge No. 2. Several others of the Bligh Street members frequently attended these gatherings.

"Lectures by the President, Lt.-Col. Prentice, and by Mrs. Frances Dadd, were given by invitation on Sunday evenings, at the Savoy Theatre, under the auspices of Blavatsky Lodge, resulting in pressing requests for future lectures.

"Very friendly relations were also established with Mrs. Helen Epton, a member of one of the Adyar Lodges in Perth, Western Australia. Correspondence was also continued with Mr. Harry Larner, Secretary of the Launceston (Adyar) Lodge, regarding the two volumes of *The Esoteric Tradition* which he and the president of the Lodge had been reading before placing the books in the Public Library. . ."

Attached to Mr. Dadd's general survey were excellent detailed reports from various officers of the Section: Mrs. Ada Bardsley, President of Lodge No. 1, Sydney; Mrs. A. M. Oliver, Secretary of Lodge No. 2, Sydney; Frank H. Walter, President of Lodge No. 3, Emerald, near Melbourne; Miss M. McKillop, President of Lodge No. 4, Melbourne; Miss Kate Nixon, National Treasurer; and very interesting summaries of ground covered by various study-classes such as those conducted in Melbourne by Mr. I. M. Oderberg and Mr. C. W. F. Bellgrove. Mrs. E. J. Dadd as Manager of the Theosophical Book Agency shows in her report the lively interest throughout the Section in purchasing Theosophical literature, as does Mr. Bellgrove's report of the Regional Theosophical Book Club, and the "Theosophical Book Lending Scheme."

In fact, despite the great pressure of work in war service demanded of the National President, Lt.-Col. J. M. Prentice, and Mr. and Mrs. Dadd's moving from Sydney to take up residence in Canberra (where they have started Theosophical work), and other general difficulties, the National Section reflects healthy progress and is in better condition than ever before.

Tenth Theosophical Fraternization Convention. This was held in Toronto, Canada, on May 30th and 31st, 1942, at the Royal York Hotel, and was well attended by over 200 members, mainly from Toronto, Canada, but also from other Canadian cities, and about 22 from the United States. From the report of

the Secretary, Mr. I. H. Lewis, sent us for our archives record, we learn that it was a splendid get-together of Theosophists, that the lectures were very interesting and helpful, and that the atmosphere was one of real theosophic fellowship; in other words that the Convention was a marked success. We extract the following paragraphs from his excellent summary:

Mr. Cecil Williams acted as Convention Chairman and gave the opening address "on the necessity of adapting the message of Theosophy to the needs of the times in order to inspire and guide the hearts and minds of men out of a period of chaos and destruction into a future of peace and co-operation along the highest lines of Brotherhood." A brief forum discussion on Theosophical Propaganda followed, which was participated in by Mr. Lewis, Mr. Richard Heineman and Major Hubert S. Turner. In the afternoon there was a forum discussion on "The Policy of the Convention." Mr. G. C. LeGros then addressed the Convention on the topic of "The Path to Discipleship," and in the evening Mrs. Nina Albright Noble spoke on "Simple Theosophy," substituting for Mr. Oliver Schoonmaker, unavoidably absent. The next morning was devoted to the Youth Session, Mr. George Hosler of Detroit acting as chairman. He first read a short paper by Miss Charlotte Braun of Point Loma on "The Ethical Portent of Technical Theosophy," and then himself spoke on "Man in Evolution," and was followed by Mr. Lawrence J. Smith of Toronto on "Clear Seeing," Mr. Dwight Bedell of Detroit on "Modern Science and Theosophy," and Mr. Cyril Toran of Toronto on "Theosophy and the New World." The Secretary commented that it was a "very interesting and even inspiring Youth Session." After a brief recess the Convention reassembled to take part in a general forum on the topic "The Occultism of Numbers." Mr. Beller was chairman of the session. Major Turner of Brooklyn opened with a short address. Mr. Haydon of Toronto, Mme. de Bidoli of Cleveland and Mr. Clapp of Boston participated in the discussion. After a short musical program Mr. Dudley Barr of Toronto gave a splendid address on "Theosophy, an Attitude Towards Life." The final meeting attracted an audience of about 300 who came to hear the symposium in which three speakers participated: Mr. F. St. G. Spendlove of Toronto expounding "The Message of Baha'i"; Miss Mary Stuart of Toronto presenting the "Message of Buddhism," and finally "The Message of Theosophy" being discussed by Major H. S. Turner.

Fuller reports of this Convention giving resolutions passed will be found in the June issue of *The Canadian Theosophist* and the June and July issues of *Lucifer*. Mr. O. J. Schoonmaker was elected Chairman for 1943.

As we go to press the following cable was received. It was addressed to Dr. de Purucker, August 4, 1942, from Liverpool, England, and signed by the President of one of our two active Lodges in that city: LOVE DEVOTION FROM ALL IN THEOSOPHICAL CONVENTION LIVERPOOL

—W. E. S.

IN MEMORIAM: T. W. Willans and W. A. Raboch

CABLE advice from Canberra, Australia, records the passing on July 17th of T. W. Willans, President Emeritus of the Australasian Section, T. S. The news was sent by E. J. Dadd, Secretary-General of the Section, and stated that Mr. Willans died on the anniversary of his wife's death just three years ago. It will be remembered that Mrs. Willans was for many years General Superintendent of Lotus Circles in Australia.

Mr. Willans' Theosophic record dates back over half a century as his diploma of membership is dated May 1889, while H. P. Blavatsky was still living. As early as this Mr. Willans was in general charge of the work in Australia, devoting his best energies to the dissemination of Theosophical teaching, and retaining the position of President of the Section until 1938. As he was then close to the ripe age of 90 he retired in favor of Lt. Col. J. M. Prentice, though he still retained his interest in all activities, and his influence was felt by all the Section members, to whom he was a much loved and respected figure. Mr. Willans was at Point Loma, California, in 1899, at the international Convention held there that year to which delegates traveled from the four quarters of the world. In 1896 he began and edited a magazine called *Magic*, which later became *The Australian Theosophist*. He was a staunch, loyal, and sometimes lonely figure in the antipodes during the difficult years of the first quarter of the century, until a new influx of members beginning with 1929 rallied to the standard he had protected so unfalteringly, and gave him the warm-hearted friendship and support he so well deserved. In them and their deeds for Theosophy his memory will live, and that is the best of tributes to give to one who has worked well in this world and is now born into the Devachan of blessed rest and peace.

Wenzel A. Raboch was another Theosophist whose membership dates back to early days, as his affiliation with the T. S. is of record as October 6, 1892, in New York, where he was recommended to membership by William Q. Judge. He died July 18th at Amityville, New York. He was a native of Vienna, Austria, but came

to this country as a young man. In 1896 he was of outstanding assistance to Katherine Tingley in her presentation of Aeschylus' drama "The Eumenides", for which he wrote special music for Greek dance and for choral work. Mr. Raboch lived at Point Loma for several years in the 1920s where he conducted the choral activities and gave personal instruction in all lines of music. His genial presence and atmosphere of wholehearted devotion to the best in music made him loved by all. The following interesting item appeared in the N. Y. Times of July 20, 1942:

Wenzel A. Raboch, former instructor in music, Romance languages and mathematics at City College, Fordham University and Manhattan College, died here last night at the home of his daughter. His age was 88.

Mr. Raboch, who retired twenty-two years ago, was graduated in 1873 from City College, where he was salutatorian of his class and was elected to Phi Beta Kappa. The letter of notification of his election was lost in the mails, however, and he was unaware of the honor until 1930, when a search of the records instituted by a classmate disclosed the mishap.

Mr. Raboch was a pianist and organist. Many years ago he was choir-master of Trinity Episcopal Church and the Church of St. Mary the Virgin, both in New York. He formerly had resided in California, where he was a Professor of Music at the Theosophical Institute at Point Loma.

Surviving are a son, Alfred, and two daughters, Mrs. George Kreeb and Mrs. John Brull.

—W. E. S.

Correspondence

THE EDITORS, THE THEOSOPHICAL FORUM:

Your article "Who Are the Gods" in the August 1942 issue of the FORUM touches a significant point on Theosophical contact with the public. But friends brought to Theosophical meetings may not be the only ones amazed at such terminology. A few quotations from *The Mahatma Letters* will illustrate:

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H.

We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal.

The word 'God' was invented to designate the unknown cause of those

effects which man has either admired or dreaded without understanding them, and since we claim and—are able to prove what we claim—i. e., the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them.

Now, I am not accusing you of contradicting *The Mahatma Letters*. Undoubtedly you are using the word "God" in a different sense from that employed by the Masters in their letters. But how is the friend brought to the meeting and how is the enquirer in Theosophy to know the difference? To them the word "God" probably means "The Supreme Being"—a famous character of the Bible, an omnipotent being in whose image man was supposed to have been made, and of whom some have learned the truth that "Man created God in *his* own image." Many people become dissatisfied with the religious story of creation of the world at the hands of a God and investigate the various philosophies for a rational description of the orderly processes which their reason forces them to believe must have been attendant upon the evolution of the Universe. Was it not for these people *The Secret Doctrine* was published? Then why frighten them away with "Gods" before they have even partially assimilated Theosophy?

The Secret Doctrine has the following to say on the subject:

The informing Intelligences, which animate these various centres of Being, are referred to indiscriminately by men beyond the Great Range as the Manus, the Rishis, the Pitris, the Prajapati, and so on; and as Dhyan Buddhas, the Chohans, Melhas (fire-gods), Bodhisattvas, and others, on this side. The truly ignorant call them gods; the learned profane, the one God; and the wise, the Initiates, honour in them only the Manvantaric manifestations of THAT which neither our Creators (the Dhyan Chohans) nor their creatures can ever discuss or know anything about.

It also seems to be a general Theosophical deduction that Man started out as a "God," then fell into matter, and now is slowly creeping out of the mire. Two quotations from *The Mahatma Letters* will shed some light on this theory:

I will not enter here on the details of mineral and vegetable evolution, but I will notice only man—or—*animal-man*. He starts downward as a simply spiritual entity—an unconscious seventh principle (a *Parabrahm* in contradistinction to *Para-parabrahm*)—with the germs of the other six principles lying latent and dormant in him.

Thus we have: *1st Round*.—An ethereal being—*non-intelligent*, but super-spiritual. In each of the subsequent races and sub-races and minor races of evolution he grows more and more into an encased or incarnate being, but

still preponderatingly ethereal. And like the animal and vegetable he develops monstrous bodies correspondential with his coarse surroundings.

Is this the being some people would call a "God"? If so, a reference to the dictionary should prove to them they are employing the term as a misnomer.

There is, however, a group of beings who would really be entitled, it might seem to some, to the designation of "Gods." They are those beings who have passed through the human stage and developed powers and attributes far beyond those of our Race. But do they not merit greater respect than is shown by applying to them a title which for centuries has been associated with the crudest anthropomorphic conceptions?

It is the quotations I have made from *The Mahatma Letters* and *The Secret Doctrine* that count. My comments are of little value by themselves, and it is only those quotations which are worth serious consideration. I have often wondered how the word "God" struck the mass of my fellow Theosophists.

Sincerely,
ALEX WAYMAN
Death Valley, Calif.

✽

Forum Comment

I was much interested in Dr. Groot's article in the July FORUM. There is one quotation from *The Secret Doctrine* which I've often referred to, since it is along the line of my life's vocation which has to do with electrical and X-ray apparatus for use in medical practice. Some forty years ago in demonstrating X-rays to a body of physicians, I used a device called a *Fluoroscopic Screen*, and you will note that H. P. B. uses the very word (screen) in the quotation I have referred to. She was describing the sun as the heart of the solar system and giving the analogy between the human heart and the solar heart; and it seemed almost as though she must have had a pre-view in the astral light of the examination of the heart with X-rays. I not only demonstrated the heart-beat to this body of physicians referred to, but could look down at the screen and observe thereon the shadow picture of my own heart beating, the screen being "illuminated" by the X-ray. I thought you might be interested in this experience of mine. H. P. B. wrote this passage some seven or eight years before the X-ray was discovered by Roentgen.

—J. E. C., Boston, Mass.

Books: Reviews and Comments

The views expressed or statements made by the reviewers of books in this Section are the reviewers' own, and neither the Editor nor the Editorial Staff is responsible for these.

The Arch Lectures. By CLAUDE BRAGDON. Creative Age Press, New York. \$2.00. 239 pp. With 8 illustrations.

THIS delightful book of short lectures delivered in 1940 by the well-known architect, free-lance student of Theosophy, and writer on Eastern philosophies, Claude Bragdon, ranges from such diverse matters as the potentialities of the Theater as a tremendous cultural and even spiritual force, and the place of "Art in this Machine Age," to "Yoga" and the "Gift of Asia," the latter being rightly defined as the discovery or recognition of the divine Self in every human being. He earnestly warns against taking up the practice of yoga for any personal end such as the attainment of "grace and poise," or as a cure of disease, or for power. It should be entered on very seriously, if at all, and only for the pure motive of "binding the personal self to the service of the All-Self." He believes it would help many at this crisis when we are questioning the very basis of our attainments and regarding with dismay the futility of so many of our props.

In a fascinating discussion of "The Magic and Mystery of Number" and especially the "magic squares," Mr. Bragdon claims that mathematics is a language for "conveyance of truths incapable of such clear expression in any other way," and, being fundamentally imbedded in the Cosmic Process, is essentially spiritual. We might add that music is a dialect of the same language, and in the chapter on "Harnessing the Rainbow" he treats of the efforts that have been made to produce *color music*, depending on the sensations aroused by the projection of colors on the screen. Little is known by non-specialists about the magic squares, which are far more than a mere

mathematical recreation, but the author, who is deeply versed in their astonishing numerical characteristics, does not seem to be aware that the most significant magic square (composed of the numbers up to nine) when developed, precisely indicates the pilgrimage of the human monad or ego through the Globes and Rounds of the Earth-Chain as stated in the teaching of *The Secret Doctrine!*

Mr. Bragdon has long been a student of the possibilities of the 'fourth dimension' hypothesis, and he makes excellent use of his researches in the chapter devoted to that subject which deals with the thinning of the veil between our normal consciousness and the perception of the invisible worlds around us. This, he says, is not psychism; but even ordinary psychism, becoming so prevalent nowadays, ought not to be mistreated as if simply pathological, but dealt with "as if it were the smoke from some spiritual fire which can be transcended by an increased intensity of spiritual life."

Many readers will find valuable suggestions in this book on problems of social improvement, preparation for peace, the improvement in the general attitude toward sex, and on methods of giving children spiritual instruction by games and toys. — C. J. RYAN

Poems of Cloister and Jungle. A Buddhist Anthology by MRS. RHYS DAVIDS, D. LITT., M. A. John Murray, London.

THIS delightful and informative little book is another of the twenty-eight volumes of translations for which we are indebted to that remarkable woman, the President of the Pali Text Society. They have each one proved "ambassadors of good-will and understanding between East and West, the old world of Thought, and the new of Action."

Poems of Cloister and Jungle contains Mrs. Rhys Davids's notes on such vital philosophical points as the causes which led to the desire of the recluse; the true devotion — that which is owing to the Self; the doctrines of Immortality or Amata (amṛita) and Nirvāna. There are chapters on Life in the Order in its various phases and finally a review of the birth and survival of the Sayings.

The text is interspersed with extracts collected from a gradually increasing treasury "of Sayings coming to birth in a bookless world, where writing was confined to the handicraft of a few, stippling with

indenting style on thin metal plates records of some transfer or barter of property" — a time when the spoken word was astutely appraised and revered when worthy of respect, preserved as it was repeated, and passed on, as it were, in a living library.

The Sayings themselves are very charming, very understandable and full of human appeal. With the profound insight of the eastern character, these men and women set the mainsprings of hope and aspiration a quiver, as against the background of Nature in all her aspects, they trace the Path of Devotion, Self-Conquest and transcendent Unity.

In her final pages Mrs. Rhys Davids says of them:

If, in this medley, we see matters all of which will have been hymned by the contemporaries of the founder of Buddhism, we shall, I believe, go much astray. If we see in the anthology a pot-pourri of fragrant survivals of a date of between three and four hundred years, we shall walk straighter. And if we learn to discern what is of the 'old rock' from what is younger, we shall, as we fare, get views over a landscape of the years. We shall not be ever saying: See! That is what the Buddha taught! We shall be wiser.

— IRENE R. PONSONBY

Language in Action. BY S. I. HAYAKAWA. Harcourt, Brace and Company. New York. \$2.00.

THE Greeks had an adjective, *semantikos*, which meant significant or 'sign-ful', 'meaning-ful'; and this word has served very well as a name for the modern science *semantics*. In many departments of life we run ahead of ourselves and then must invent a science to explain and regulate our actions. And so it is with language. Words have become with us something more than the mere verbalization of ideas. For one thing, different sets and classes of words have developed 'environments' whose *implications* are often more powerful than the meaning of the words themselves. We are continually bathed, as in a circumambient sea, with these word-auras, pulled hither and yon, caught up in futile eddies of argument, swept along by strong currents of propaganda, submerged in a welter of profitless babble.

The science of semantics provides a map of this hitherto uncharted sea. It is, in fact, not so much a science of words as a science of meanings; and it calls to its aid a host of other

sciences that are concerned with that never static and always surprising phenomenon, man — not least of these sciences being that of psychology.

Drawing the semantic principles outlined in his book mainly from Alfred Korzybski and other distinguished writers, the author of *Language in Action* contributes from his own genius an exceptional clarity as well as charm and originality in exposition. He never allows an abstract generalization to slip by without an accompanying apt and clever illustration written in terms familiar to everyone. So that he manages to be entertaining and instructive at every turn, and his book might well serve as a happy introduction to this new science, almost unheard of by many.

He warns us against taking a dictionary definition as a final judgment on the meaning of a word; for the dictionary-maker is an historian rather than a law-giver. All he can say is, "Up to such and such a date (i. e., the date of publication of the dictionary under preparation) we find that the best writers have used such and such a word thus and so." Words shift very greatly in meaning through the centuries. Under a 'hood,' says the author, we would expect to find in the fifteenth century a monk, now we expect to find a motorcar engine. And there is also a slight shift in meaning of words going on continuously as customs, ideologies, and settings change.

We are warned, too, against mistaking the symbol (the word) for the actuality it is naming. Of course we do not say with the little boy: "Pigs are called pigs because they are such dirty animals." But in less obvious ways nearly all of us are subject to the tyranny of words, sometimes almost endowing them with an entitative quality, and we then become slaves to a sort of 'word-magic.' — These and numerous other tricks of language — or rather we should say tricks of mind — are discussed with a persuasive lucidity chiefly for the purpose of developing our powers of awareness in both speaking ourselves and in listening to others speak, or reading what they have to say. And for the intelligent person this study can be more than just an armor of defense against those who would rule us with verbal hypnotics. Just because words are so potent they can be used towards bringing about a saner way of living.

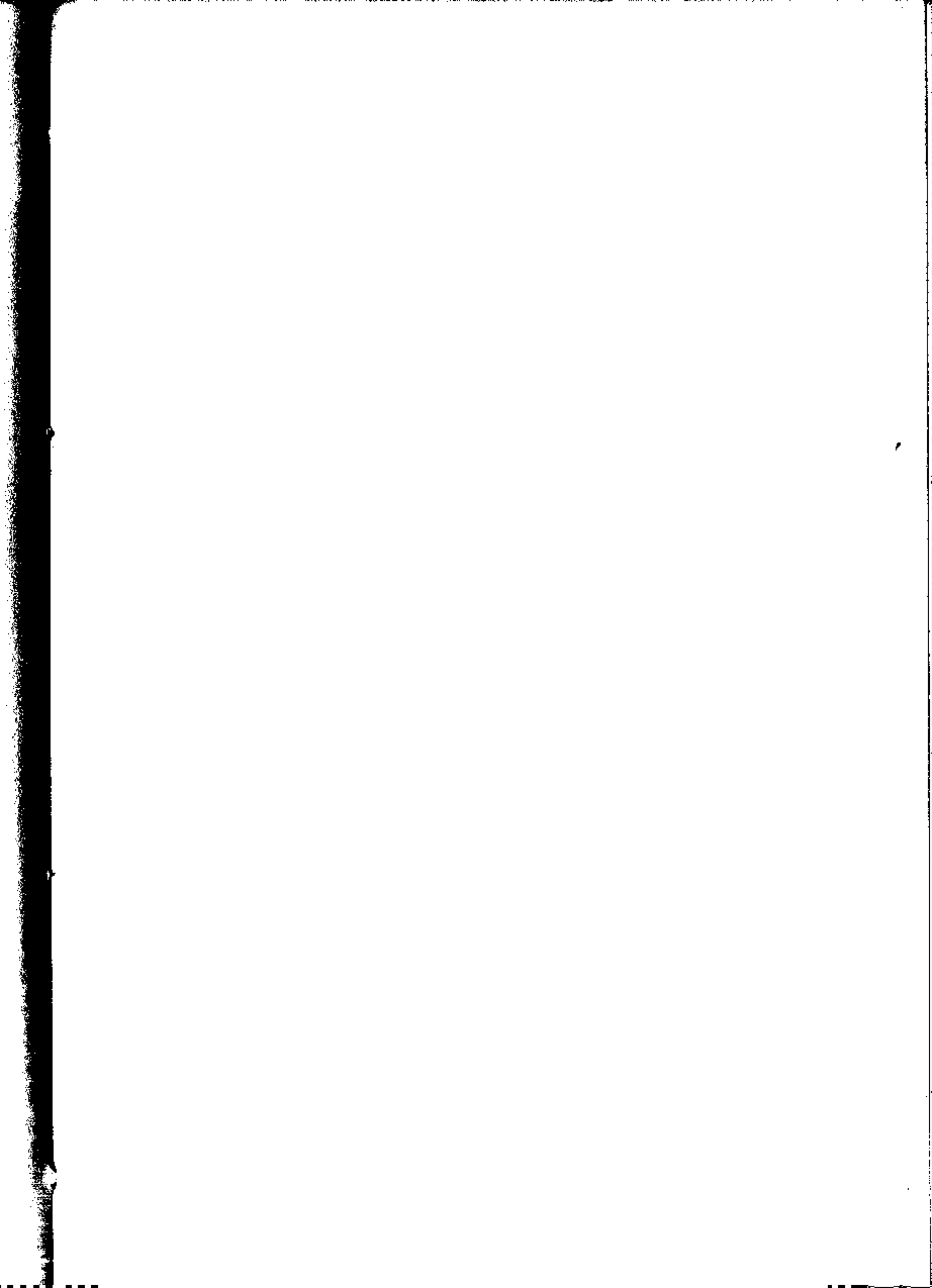
The very interesting Bibliography, serving in lieu of detailed documentation throughout the text, indicates that men have been thinking along these lines only for the last ten or fifteen years. The word *semantics* we find was first used in 1900, and we note one book "What is Meaning?" published as early as 1903. But it is the late twenties and the thirties of this century that have witnessed the issuing of scores of books on the subject. The present one under review, as well as many others, is recommended especially to radio-fans who submit themselves to a daily barrage of 'loaded' and 'slanted' words from politicians, advertizers, and promoters in general, often with the result that the listeners' powers of independent thinking are threatened with atrophy. — H. S.

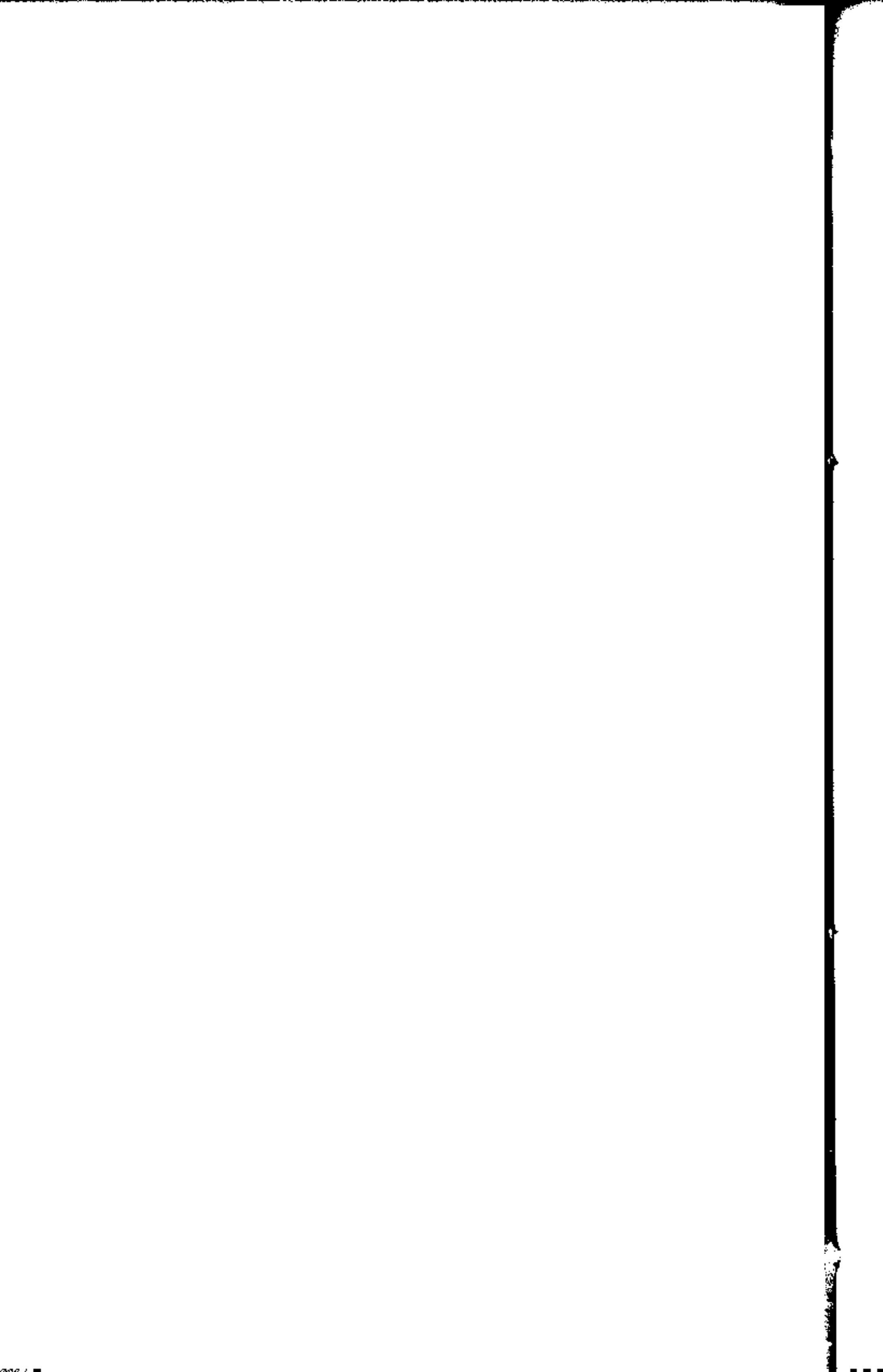
About the Hundred Members Club — VI

WHO said that Reincarnation is a myth? The spirit of Point Loma has now completely reimbodied in Covina. Having just been there myself I know whereof I speak. But the physical impediments of unusually high taxes and bonded indebtedness of the old Headquarters have been left behind, thanks to the support of members of this Club, and the generosity and kindness of a friend of the Society. Because of this devotion we can now all look forward to a new cycle of theosophical progress and growth. Thus, for instance all of the funds given to the Headquarters by the HMC will henceforth be used, not to overcome a deficit, but to carry on constructive theosophical work, which will attract new members. This is a real milestone and should be a source of real gratification to all of us.

Let us not overlook the fact, however, that the war has eliminated all flow of funds to Headquarters from Europe. And that was the main reason why the HMC was formed: to provide a dependable monthly income to take the place of the funds which Europe formerly provided. This gap in income to Headquarters has been partly filled in by memberships which have already been taken out in the Club. Thus by taking out a membership in this Club you are helping to enable Headquarters to carry on its theosophical activities as fully as they did prior to the war.

We invite all who can to join this Club. You can do so by writing to the Treasurer, Mr. F. P. Spinks, at 2400 Webster St. in San Francisco.





THE THEOSOPHICAL FORUM

Founded by William Q. Judge in 1889

G. DE PURUCKER, EDITOR

Associate Editors: M. M. Tyberg, H. Savage, W. E. Small

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Man in a Just and Ordered Universe

G. DE PURUCKER

THERE is no chance anywhere in Infinitude. Now just apply your reasoning faculty to that statement, and see how far afield it will carry you. The first deduction is this: *There being no chance anywhere, therefore no fortuity, everything that happens is a link in a chain of causation—cause, effect—the effect immediately becoming a new cause, producing its effect, which in turn becomes a new cause, producing its effect. This is what we call Karman.*

Everything that happens is therefore caused by law, which is just another word for cosmic vitality plus intelligence, plus what we call *the ethical instinct, order*; and these things are precisely what our studies of the universe show that it exhibits to our inquiring gaze. Everywhere we see order, law, procedures acting according to causational and effectual relations. If there were chance in but one atom of Infinitude, there would be chance throughout, for then Infinitude were not Infinitude, but an atom short of Infinitude, which is an absurdity.

Now with all you know of the teaching of modern science, and all you know of our beloved God-wisdom, carry your thought on

logically a step farther: since whatever happens is causative and effectual, it is therefore justified in Infinitude.

We discern, in our investigations or researches into Nature, two things: an all-embracing, all-encompassing orderliness, or what we call the laws of Nature; and within this, embraced by this universal law, an infinitude of individuals or individualities, each one an entity, working under the mandate, as it were, of cosmic law — no entity can do otherwise. We have therefore unity, divine unity, working through virtually infinite multiplicity. Among these multiplicities are we human beings. There are also the gods, angels or Dhyâni-Chohans, the plants, the animals, the atoms, etc., etc. They are all individuals working in and under, and as it were, subject to the mandate of this fundamental background of cosmic orderliness. You see how these thoughts are rigidly logical, carrying us step by step from point to point, until we reach not only new conclusions, but conclusions that are always in accord with everything that we know of universal nature. The point is to apply these to our lives, which means likewise to our thoughts and our feelings.

When a man realizes that there is no chance in the universe, that he is but one unit in a hierarchy and that these hierarchies are virtually infinite in number, and that so far as we human beings know they are endless, like the bodies in space, children of the Infinite Life as we are — when a man realizes all this, several things happen to him. When he thinks these thoughts and becomes through reflexion upon them convinced of their inevitable force, first he loses all fear of death. He realizes secondly that he is responsible for what he does, which means for what he thinks and for what he feels, and that there is no escape from the result of his thinking and feeling and acting; and that just in that impossibility of escaping the retribution or the reward of cosmic law lies mankind's highest and noblest hope.

To phrase the thought popularly, in the old-fashioned language of the Christian, he can escape neither heaven nor hell. He cannot escape reward, that will come unto him somewhen, somewhere, for the good that he has done in the world. It will seek him out wherever he may be, and brighten and cheer his life and give him

renewed hope and renewed courage. And for the evil that he has wrought, the injustices, the crimes, the unfairnesses that he has committed, equally will these consequences in the chain of causation seek him out; and though he hide in the cleft of the mountain or the deep of the bottomless abyss, he cannot escape a just retribution, for eternal and universal nature is on his track.

There is no chance in Infinitude. See the immense weight of these thoughts as moral motors upon us. We see the reason for all the ethical, all the moral teaching of the greatest sages that the human race has ever produced, and we see the reason why their teaching is the greatest hope that mankind has.

And a third reflexion: We on this little earth of ours, so big to us, so small when compared with the giants of even our own solar system, should remember that each one of us, as an inseparable part of the cosmic structure, is equally weighty in importance to the cosmic law, so to speak, as is the mightiest giant of the

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stellar host. The Christian New Testament alludes to this in its teaching, strange to so many: Know ye not that the hairs of your head are counted? And that no sparrow droppeth unless it be in accordance with Divine Law? There is the same thought: that we are not merely the children of the gods, but embryo-gods ourselves, for we are the very offsprings of the divine life, the divine stuff in the universe. Otherwise what are we? Can you deny it, and say, "We are not; we don't belong to the universe, we are not in it; we don't come forth from it"? That is absurd.

And our divine origin makes us kin with every thing and every being that is. For not only are all mankind kin, but all beings and things that are, are our other selves. All spring from the same universal ocean which holds us around forever — the Mother Eternal, the Father-Mother. It is a wonderful thought.

The next time you pluck a flower, remember you are touching a younger brother; and that perhaps in the way we look upon these buds of beauty, young embryo-souls as it were, or monads in a young state on this plane, expressing their life and beauty and fragrance to us, so do the higher gods look upon us. I have often wondered how often do the gods pluck us because mayhap in their spheres we shed beauty and fragrance and they love us: Those whom the gods love die young. A whole mystery lies just behind that one thought. Death is no accident. Birth none. And yet never think for a moment that this chain of causation is the old scientific dead soulless determinism of the days of our grandfathers, when the idea was that everything moved just like a soulless machine, and never stopped. Did they not forget that to have a machine there had to be a machinist to build it and run it? They just used words then and were happy. It is not of that soulless determinism that I speak. But it is the structure of the universe arising in imbodyed hierarchies of consciousnesses providing the cosmic variety, and the innumerable families of beings, and all enclosed in the encompassing, sheltering, protecting, aye, guiding and guarding, vastly great Hierarchy, of whom we in common with all other things are the children — that Hierarchy, which is not different from our inner self, but we, as it were sparks from it, the Central Flame of our Universe.

Progressive Incarnation

HELEN SAVAGE

BIRTH is the beginning of the process of incarnation — but *only* the beginning. Incarnation continues through the entire length of a human life, through birth, childhood, adolescence, full manhood, ripe maturity and on into old age. This is a revolutionary idea, running counter to present scientific theory, but on the basis of the Ancient Wisdom-Teaching we say that it is the missing key in the science of psychology. This is not an empty assertion. It can be tested. Study any course of descriptive psychology and then apply, as an interpretation of the mass of factual material gathered, the principle that there is an inner source of energy, the motivating, selecting, building factor working from within outwards, pushing towards outer expression in the body and the brain, in successive tides of ever increasing power. The student who is willing to follow this theme through in a logical course of study will no longer be content with anything less to explain the mystery of the physical, mental and moral growth of a tiny human seed into a man who towers above the mere animal world.

Leaving aside entirely the biologic view that the body *is* the man, and that psychological growth to adulthood is merely a building up of continually more complex reflexes — leaving this fantastic view aside, we still find unsatisfactory the generally accepted idea that a soul, God-given and newly made, enters the body at birth or at some vague point thereafter. What is this soul they speak of? What relation has it, if any, to the psychological and *so-called hereditary traits that so soon begin to manifest in the child?* Does this soul play a major or only a minor part in the formation of character? How is its influence exerted throughout the life? The student of true psychology will want answers to these questions. He does not want to abandon the idea of a soul in man, but he asks that its nature and functions be consistent with the observed phenomena of the various stages of human life. He would be even better pleased if he found that the existence of this soul explained

more reasonably than any other theory these same observed facts.

Now the Theosophical philosophy, far from denying the existence of a soul in man, says that there is not only one but many. It describes man as a sevenfold being, his many parts ranging from pure spirit to physical matter. H. P. Blavatsky's *Key to Theosophy* (pp. 90-92) gives an excellent explanatory Table of what is known in Theosophy as the seven principles in man; and with a preliminary study of this Table the diagram used by Dr. de Purucker in his *Fundamentals of the Esoteric Philosophy*, ch. XVIII, will be intelligible. The author here shows that each consciousness-center can be divided into an ego-aspect and a soul-aspect, the soul in each case being the carrier of its corresponding ego-self.

Below is appended a simplified Table listing these egos and souls. It is drawn from the more complicated diagram in *Fundamentals*, but it should not be taken dogmatically, since no diagram tells all the truth but rather suggests some viewpoint to be studied. It is introduced here because useful to illustrate the present theme.

DIVINE EGO	Divine Soul or Monadic Envelope
SPIRITUAL EGO	Spiritual Soul, Buddhi Fruit and Seed of Manas
HUMAN EGO	Higher Human Soul Lower Buddhi and Higher Manas
PERSONAL EGO	Human Soul or Man Manas, Kâma, and Prâna
BEAST EGO	Vital Astral Soul Kâma and Prâna
BODY	Physical Soul or Body Sthûla-śarîra and Prâna and Linga-śarîra

Now it is obvious, if we accept the doctrine of reincarnation, that all these ego-souls have been associated in a previous earth-existence. Death is a dissolution of these factors. Reincarnation is the process of their reassembling. Is it any wonder then that

the new-born infant is unable immediately to entertain this august assemblage in its entirety? Is it any wonder that Incarnation must be progressive, each ego awaiting its appointed time to manifest its powers in the growing child?

But here we cannot help but ask the question: Is man then one or many? The answer is, He is both, just as the solar universe is one and yet many. The Divine Self is a central sun that gives light and life to his whole kingdom, this light shining progressively less and less brightly as we come down the scale of 'selves' to the physical body. This is not to say that the lowest in the scale are heavier with 'sin' or are of their *inherent nature evil*. It indicates rather a logical provision of nature, namely that Divinity can contact the outer world of matter only by means of a ladder of life, each rung of this ladder being composed of living creatures in a descending scale. Thus these ladders are all channels of communication. Man is such a ladder of life, and it is by means of this descending or ascending scale that he is able to touch the fringe of divine things. Ultimately also it will be the means by which the spirit can become incarnate here on earth.

Now I have spoken of reincarnation as a reassembling; but it would be more accurate to say, following the idea set forth in our Table, that reincarnation is a reissuing of a chain of selves, each of which builds its own soul-vehicle by a process of *reassembling* that vehicle's former life-atoms; and death is then the ingathering of this chain of selves and a *dissolution* of the life-atoms which formed their bodies. The self in each case is the center or knot of consciousness, and an indivisible; the soul or carrier is in each case a composite, its atoms stamped with the attributes, high or low, that formed the character of the individual in his former life. These attributes are not dimmed nor worn away by death. Each atom bears its indelible stamp like an imprint in stone.

When the child's body is born we can say that the first step of incarnation has been taken, the first step in the 'enfleshing' of an invisible entity. To be sure the body is not an ego, but it is listed on the ego-side in our Table because the diffuse life of its purely physical atoms cohere about some vague center which suggests the first glimmer of a consciousness-center. Is it then merely this vague

body-ego — a congeries of conscious and cohering atoms — which takes the first step in incarnation? In one sense, perhaps, yes. But it must be remembered that there is, running through and threading together all these selves of man, what is sometimes called the Sûtrâtman or Thread-Self. It is this Ray from the Divine Self which energises all the centers and marshalls them into co-ordinating activity in earth-life, so that even in the new-born body, gasping to catch its first breath of life, there is the finger of Divinity.

One often feels around very small children an impalpable radiance. It is the light from the Divine Ray; for heaven does lie about us in our infancy. Traherne, the mystic of the seventeenth century, even recalls that as he lay in his cradle he seemed to himself to be "an inward sphere of light, a vital sun." He tells us how he lost all memory of this during his childhood and youth, but found it again as a young man when in a state of rapt meditation.

However, this radiance from above-within is more like a reflexion in the child than as yet an actuality. Shades of the prison-house begin to close only too soon; and the actual incarnation of this Divine Ray comes only as the consummation of a fully developed human life.

Almost immediately, albeit imperceptibly as day follows day, we see before our eyes the marvel of the growing infant-body. But it is more than a body, for already from within a second center is stirring — the Beast-Ego we must call it if we are to follow our Table above. It is in any case an elemental being that has been ushered in, a being which knows with unerring instinct how to build with symmetry and beauty. Unless stamped too heavily with an unfortunate past physical karman, it exhibits the charm and comeliness of all Nature's new-born creatures.

The small child, let us say until the age of seven, entertaining as yet only this elemental Beast-Ego, nevertheless shadows forth the possibilities of the egoic center next higher in the scale. Yet so far its reactions are chiefly instinctual, as are those of an animal. While it does not as yet show forth some of the less noble traits that the personal ego later brings in, when its time to incarnate comes (bringing with it its karmic load from the past), neither, on the other hand, does it yet exhibit deep intellectual power, altruistic

impulses, profound emotions, compassion and pity. It is artless, trusting, guileless, without thought or care; its troubles are soon forgotten; its emotions but of the moment.

The reactions of the small child have been studied exhaustively by the psychologist, who often bases the entire superstructure of the unfolding life upon these first years, considering them of vital importance, since they determine, he thinks, almost entirely the trends and biases, the habits and inhibitions of the mature man.

The Theosophist also considers these years important, but for a very different reason. He does not ignore the antics, pretty or otherwise, of this elemental being, and he recognises how deeply impressions may be stamped into its plastic soul-substance. But more than this, he recognises these early years as a time of preparation in which a vessel is in building ready to receive the Personal and later the Higher Human Ego. He knows that as each Ego works through the one below it in the scale, any harms done, any habits formed of an unfortunate nature, will inhibit the action of the next incarnating entity. But however many impediments are put in the way, it is also the teaching, and one which psychologists would find useful, that the Ego can override these stumbling blocks and often does, through the power of the spiritual will; for that will is always there to be called upon, an inexhaustible reservoir of strength and power.

It is obvious that the earliest years of the child's life are the easiest to understand. Differentiation and complexity belong to a later period. Aldous Huxley remarks in his *Ends and Means* that there has been evolved during the past twenty-five years an excellent system of nursery training, but that the educational methods beyond the nursery have not followed suit. This suggests that the psychologist and child-trainer have mastered the technique of handling the elemental child, but have not yet the clue to the mystery of a further step in incarnation, when the Personal Ego, overshadowed by the true Human Ego, and laden with its freightage of past lives, begins to take possession of the inner citadel.

The Personal Ego, we learn, is dissolved at death; that is, its soul-aspect is dissipated into its component atomic particles, all of which are stamped with their own particular characteristics, called

skandhas. The kernel of the egoic center itself is indrawn at death into its parent, the Higher Human Ego. Now at that point in the reincarnation when the body is sufficiently developed for the incoming of this Personal Ego, there are drawn to this focal point of energy all the skandhas of the last life, or possibly lives. Little by little these are inbudded into the invisible center, like living building bricks gradually shaping as the lower psychological nature. It is usually between the ages of seven and fourteen that we see traits of character suggested — at least those lesser traits that characterize what we often speak of as 'just human nature.' To the Theosophist these years are of great importance, since it is at this time that a first check can be put upon those tendencies and weaknesses of character which, if allowed to wax too strong and take too great a hold of the inner constitution, can become a dominant factor in a man's life.

The Personal Ego is not in itself evil, but it is primarily self-centered, and out of its interest in self are likely to arise all the faults which are so unreservedly recognised as undesirable: self-indulgence, deceit, hatred, anger, jealousy, and the like. It is no wonder that the adolescent is not understood today. The child himself does not know whence comes flooding in upon him this new tide of temporarily unassimilable forces. He does not know that he inherits *from himself*, and that the things he finds cropping up in his nature at this time, that seem to invade his inner stronghold like unbidden guests, are actually members of his own household perhaps returning from some long forgotten past. Unfortunately, too, his parents are no more aware than he is of what is taking place in their child. How often one hears parents speak almost in awe of the masterful creature, who but recently they had known as their 'little son,' now passing entirely out of their limited range of understanding — theirs no longer.

Behind the Personal Ego is the Human Ego, as said. With its incoming are ushered in the first higher mental faculties which bring in their wake responsibility, the power of choice, the will to create, and all the concomitant dangers, joys and sorrows. It is often said that this Self begins to incarnate at about the fourteenth year. But here one must again emphasise the word *begin*. Each step in incarnation is progressively more complex than the last.

The body is most easily brought into being because the physical plane is its natural home; but the invisible entities in man have each to provide for themselves channels of communication with the outer world. They are not native here. They must send out tentacles, as it were, to make contact with a plane more material than their natural habitat. Time is needed in the process. So the incarnation of the Human Ego is a gradual process which continues — or should continue — through the remainder of the life. And rarely, even when the full span of life is run, is this wholly successful.

It is with the ushering in of the Human Ego that the truly higher human qualities begin to manifest. Chief among these is altruism. And though it is the mark of the highest type of mature human being, it is not too soon to begin to stimulate an admiration and love for *this quality in the young person just growing out of adolescence*. To speak of it as merely 'enlightened selfishness' is to deny, or at least to confess one's ignorance of, the existence of a spiritual nature in man. Perhaps the most alarming result of the last century of materialistic thinking is this pernicious teaching, in which altruism is explained as having its first beginnings in the pleasant physical sensations of the babe-in-arms, who wants to bring about or prolong such pleasurable moments. Step by step, however, as he grows he is supposed to learn by a series of associative experiences that sometimes temporary sacrifice of a wished-for thing is desirable, so that, thereby gaining the good will of others, in the long run he may obtain their favors.* Ostensibly, they say, he learns to look for no immediate reward for his good works, but tucked away in his 'subconscious' is the awareness that he is really bettering himself!

The fact is there is no relation at all between the gratifications of sensations of the small child and the selfless actions of the mature man who brings happiness and peace to others regardless of the suffering it may cause himself. Evolution, whether of the race or of the individual, follows one law: It proceeds, not from below up, nor yet simply from above downwards. It is a twofold process. Involution and evolution take place co-incidentally. We see the body

*See, for instance, *The Psychology of Abnormal People*, by John J. B. Morgan, Ph. D., Longmans, Green and Co., 1937, pp. 252-4.

building up from below, to be sure; but it can only do this because invisible spiritual factors are involving in matter at the same time. The body would not exist were it not for those same inner powers. These misconceptions as to the nature of altruism and the like, all spring from a training in materialistic evolution which looks for the origin of all things ultimately in the mire.

In the normal human being the Human Ego should have relatively fully evolved by the time one reaches the prime of life. The higher skandhas should by this time have been drawn back magnetically to their originator, holding within themselves what might be called residual experience — all that was implicit in them from former lives. One reaches the peak of attainment at this time. His character is established, his capacities have flowered. It is almost as though up to this time had been a sort of recapitulation of the achievements of the past, and that from now on new ground must be broken. It is a time when men ask: What next? I have arrived. Is there anything further? Theosophy answers: WHAT ABOUT THE SPIRITUAL EGO?

It has often been said that the latter half of life is the richer half; that here we have ripened judgment, a seasoned sympathy for the frailties of human character, a benignity and a serenity as though, having pierced life's illusions and found them bubbles, we have arrived at a juster sense of values. But how seldom is this the case! As the powers of the physical and lower personal man begin to wane, as the flesh becomes more refined and the clamor for sensation is stilled, often there is an emptiness and a sense of futility, and at best man finds himself slipping into a sort of automatic repetition of what he already has done and been, and as the years pass he sees this mechanism imperceptibly slackening until by the age of three score years and ten he becomes but a feeble echo of his former self. At worst he finds this sense of futility too much for him and he simply 'cracks up'.*

*Gerald Heard quotes Jung in his *Man the Master* who states that a large number of his patients are drawn from men over forty, who are restless and dissatisfied in spite of their achievements. These he calls second adolescents who, if they are able to attain a second adulthood, will emerge as a new type whose greater evolutionary growth will mark them as natural leaders of the race.

But middle life need not be an *impasse*. The spiritual resources as yet hardly tapped are inexhaustible. Physical energy has to be replaced by the energy of the spiritual will. More truly than at any other time may we say that all the life up to this point has been a preparation. The ideal state is where the body, emotions and mind have been trained in a healthy discipline, having been recognised as handmaidens of the spirit. In proportion as this has been done, to that extent is the way open for the incarnation of the Spiritual Ego. This is the supreme goal of our humanhood. We are, as a matter of fact, not yet fully humanized. But we cannot expect to accomplish this complete humanization in a few short lives nor yet in many. Probably some of our reincarnations are merely times when we automatically go through the round of birth, growth, maturity, old age and death, carried along in the grooves of a long-established habit, little realizing that our purpose is to prepare for the incarnation of a god, the god within our own being. It is not enough that this god is free and active on its own high plane. Of what avail is that to the lower struggling elements in the human constitution? Here on this earth the Incarnation must take place, and not until the race as a whole has accomplished this, will our perpetual round of earth-lives cease. So we can count as lost that imbodiment that does not leave a record of some effort made to prepare for this sublime event.

We cannot always judge where the leap ahead is being taken. A man of successful well-balanced life that flowers to his complete satisfaction in middle age may not have gone as far as one who has seen the god-like vision within, and leaping too high in trying to make it his own has failed and suffered defeat. His effort is not lost and will return in another life as a larger increment of the will to succeed, while the former successful one may find himself saddled in another life with a strange inertia which he cannot shake off.

It would be a study in itself to discuss how this effort can be made. The Wise Ones of all lands have shown us the way, but their words often seem too simple to bother with. They are the *pioneers of the race who will not let humanity rest until it awakens to a realization of its inevitable divine destiny.*

The Beacon of the Unknown -- IV

This series of articles is one of H. P. Blavatsky's most brilliant writings, presenting a clear statement of the meaning of true Theosophy in theory and in practice. In this fourth number the author continues, with her own consummate skill, her championing of the cause of the universal Wisdom-Religion -- that Truth which can be found by the earnest seeker under a thousand guises, hidden in a thousand symbols and under many names. H. P. B. in her trenchant writing is herself like a beacon lighting the way of discovery. The series originally appeared in the French magazine *La Revue Théosophique*, 1889, under the title 'Le Phare de L'Inconnu.' Its translation was first published in *The Theosophist*, Volume X.

H. P. BLAVATSKY

LAUGH, then, at the science of sciences without knowing the first word of it! We will be told, perhaps, that such is the literary right of our critics. By all means. If people always talked about what they understood, they would tell nothing but the truth, and that would not always be so pleasant. When I read the criticisms now written on Theosophy, the platitudes and the stupid ridicule employed against the most grandiose and sublime philosophy in the world, of which only one aspect is found in the noble ethics of the Philalethes, I ask myself whether the Academies of any country have understood the Theosophy of the Alexandrian philosophers any better than they understand us now. What do they know, what can they know, of Universal Theosophy, without having studied under the Masters of Wisdom? And understanding so little of Iamblichus, Plotinus, and even Proclus, i. e., of the Theosophy of the third and fourth centuries, they yet pride themselves on delivering judgment on the New Theosophy of the nineteenth.

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblichus and even the mysteries of ancient Egypt. Do not Homer and Herodotus practically tell us that the ancient Egyptians were the "Ethiopians of the East," who, according to their descriptions, came from Lanka or Ceylon?

For it is generally acknowledged that the people whom these two classical writers call *Ethiopians of the East* were but a colony of very dark skinned Aryans, the Dravidians of Southern India, who took an already-existing civilization with them to Egypt. This migration occurred during the prehistoric ages which Baron Bunsen calls pre-Menite (before Menes), but which have a history of their own in the ancient annals of Kaluka-Batta. Besides, apart from the esoteric teachings which are not divulged to a mocking public, the historical researches of Colonel Vans Kennedy, the great rival of Dr. Wilson as a Sanskritist in India, show us that pre-Assyrian Babylonia was the home of Brahmanism, and of Sanskrit as the sacerdotal language. We know also, if *Exodus* is to be believed, that long before the time of Moses — i. e., before the XIX Dynasty — Egypt had its diviners, its hierophants and its magicians. Finally, Brugsch Bey sees in many of the gods of Egypt, immigrants from beyond the Red Sea and the great waters of the Indian Ocean.

Whether all this be so or not, Theosophy descends in a direct line from the universal GNOSIS, a tree whose luxuriant branches, spreading over the earth like a great canopy, gave shelter to all the temples and to all the nations of the earth at an epoch which Biblical chronology is pleased to call 'antediluvian.' That *Gnosis* represents the aggregate of all the sciences, the accumulated wisdom of all the gods and demi-gods incarnated in former times upon the earth. There are some who would like to see in these beings fallen angels and the enemy of mankind: sons of God who, seeing that the daughters of men were beautiful, took them for wives, and imparted to them all the secrets of heaven and earth. Let them think as they please. We believe in Avatars and in divine dynasties, in the age when there really were "giants upon the earth," and we absolutely repudiate the idea of "fallen angels" and of Satan and his army.

"What then is your religion or belief?" we are asked. "What is your favorite study?"

"The TRUTH," we reply. The truth wherever we can find it; for like Ammonius Saccas, our greatest ambition is to reconcile the different religious systems, to help each one to find the truth in his own belief and at the same time oblige him to recognise it in

the belief of his neighbor. What does the name matter if the thing itself is essentially the same? Plotinus, Iamblichus and Apollonius of Tyana had, all three, it is said, the wonderful gifts of prophecy, of clairvoyance, and of healing, although they belonged to three different schools. Prophecy was an art that was cultivated equally by the Essenes and the *B'ni Nebin* among the Jews, as by the priests of the pagan oracles. The disciples of Plotinus attributed miraculous powers to him; Philostratus has claimed the same for Apollonius, while Iamblichus had the reputation of surpassing all the other Eclectics in Theosophic theurgy. Ammonius declared that all moral and practical WISDOM was contained in the books of Thoth or Hermes Trismegistus. But Thoth means a 'college,' school or assembly, and the works of that name, according to *Theo-didaktos*, were identical with the doctrines of the sages of the extreme East. If Pythagoras acquired his knowledge in India (where even today he is mentioned in old manuscripts under the name of Yavanacharya,¹¹ the Greek Master), Plato gained his learning from the books of Thoth-Hermes. How it happened that the younger Hermes, the god of the shepherds, surnamed "the good shepherd," who presided over divination and clairvoyance, became identical with Thoth (or Thot), the deified sage and the author of the *Book of the Dead*, only the esoteric doctrine can reveal to the Orientalists.

Every country has had its saviors. He who dissipates the darkness of ignorance by the help of the torch of science, thus revealing to us the truth, deserves that title as a mark of our gratitude quite as much as he who saves us from death by healing our bodies. Such a one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame hitherto absent, and he has the right to our grateful worship, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true? Whether the concrete symbol bears one title or another, whether the savior in whom we believe has for an earthly name Krishna, Buddha, Jesus, or Aesculapius, surnamed "the Savior God," we have but to remember one thing: symbols of divine truths were

11. A term which comes from the words *Yavana* or "the Ionian," and *acharya*, "professor or master."

not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

As Theosophy is the way that leads to Truth, in every religion as in every science, so occultism, so to say, is the touchstone and universal solvent. It is the Ariadne's thread given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, for ever the enigma of the Sphinx. But the light thrown by this torch can be discerned only by the eye of the awakened soul — by our spiritual senses; it blinds the eye of the materialists as the sun blinds that of the owl.

Having neither dogma nor ritual — these two being but the fetters, the material form which stifles the soul — we do not employ the "ceremonial magic" of the Western Kabbalists; we know its dangers *too well to have anything to do with it*. In the T. S. every fellow is free to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic*, the sorcery against which Éliphas Lévi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Those who devote themselves alone to their practice, run the risk of becoming insane; and those who study them would do well to unite in little groups of from three to seven. These groups ought to be uneven in numbers in order to have more power; a group, however little cohesion it possesses at first, by forming a single united body, whereby the senses and perceptions of those who work together complement and mutually help each other, one member supplying to another the quality in which he is wanting — such a group will always end by becoming a perfect and invincible body. "Union is strength." The moral of the fable of the old man bequeathing to his sons a bundle of sticks which were never to be separated is a truth which will forever remain axiomatic.



As speech is the echo of the thought in the soul, so thought in the soul is an echo from the higher sphere. — PLOTINUS

Prisoner of the Clouds

G. CARDINAL LEGROS

Within the deep eternal sweep
Of mountain-peaks and sky,
I stand alone with wind and stone
And watch the clouds rush by.

The morning light is wild and bright
With Autumn-flame uncurled
And all my dreams, like mountain-streams,
Cascading down the world!

IT is said that men who dwell for long on high mountain-ranges suffer great discomfort in acclimating themselves to lower altitudes. The mystic who has learned to live in the higher aspects of his being likewise suffers if he permits his center of active self-consciousness to descend into those lower aspects of life which he has resolved to abandon. The life above the world's life is forever sweet and clean: the winds of eternity blow there, and multitudinous clouds of iridescent hue weave the poetry of paradise.

But the true mystic is not one lost in a selfish dream. Always upon him is the pressure of a great duty: that of striving to acquaint all men with the knowledge of a grander world: where truth abides in fulness, and compassion reigns, and the unfolding perfection of all things is a constant reality. But to fulfill his duty he must breathe that larger air; he must hear the symphonies of heaven while he teaches; his heart must beat in harmony with the divine heart. He dares not forsake the higher altitudes of consciousness which, once attained, make him alien to the life below.

How grave and solemn are the steps by which we climb from the desert to the mountain-peak. How bitterly die our human dreams when once the ascent is begun. How desperate and cunningly beseeching are the myriad voices of the world's life around us when we mount. But what are they all compared to the Voice of Splendor speaking from the mountain-top? — "Lo! I have prepared a place for you where you will be with Me forever." Only we who forsake the world's life are happy! Only we who are prisoners of the clouds are free!

Transactions of the Headquarters Lodge — XXIII
 Comments by Dr. de Purucker at the close of
 the Sunday evening Lodge program

Studies in "The Mahatma Letters"

(See Letter No. XV, pages 97-9)

ELEMENTALS AND ELEMENTARIES

I WOULD like to make a comment upon the statement quoted from *The Mahatma Letters* concerning the Teacher's observation that there are elementals which never become men. This tells us two things: (1) that elementals become men, and (2), that there is a certain class of elementals in our manvantara which will not have the time to become men during the remainder of the course of this manvantara. They won't have the time to run up the ladder of evolution through the different kingdoms until the human kingdom is reached. They will become men in the next manvantara or perhaps in the manvantara after that. Sometime they will be men. All elementals become men. Man as a kingdom is a goal which all kingdoms below the human look up to and aspire toward; and during the course of evolution every monad beneath the human stage is aspiring to evolve, is unfolding itself finally to become a human.

In connexion with this I want to issue a word of warning; it may have struck most of you, perhaps not all. It is with regard to the word elementary and the apparent almost identity of meaning which H. P. B. or the Masters occasionally give to the two words 'elemental' and 'elementary.' The reason was this: in the early days — and remember we are going back now to the very early days of the Theosophical Society — our vocabulary had not yet been sufficiently defined nor was it sufficiently extensive. During those early days words were used which were later dropped, such as the word 'rings' in connexion with the rounds and races. The word 'rings' finally passed out of theosophical use.

Now the word 'elementary' was taken in those early days by our theosophical writers, the Masters and H. P. B. pre-eminently, from the writings of the Kabbalists and also from the imperfect writings of Éliphas Lévi, the French Abbé and Kabbalist. These Kabbalists meant by 'elementary' several things, but generally what we Theosophists now today call 'elemental.' An elemental soul they called an elementary soul, or simply elementary for short. So therefore you will sometimes find the two words used indiscriminately. Words which were then used almost synonymously we nowadays do not use in that way.

Later on, I think it was mainly due to H. P. B.'s work, 'elementary' was set aside and given a specific technical meaning of its own which we now all understand. There is a peculiar meaning which we could even yet use in the word elementary — and by the way, in H. P. B.'s *Theosophical Glossary* if you will look under this word you will see what she has to say about just this point — there is a certain deeply significant and occult meaning which we could give to 'elementary' quite apart from its technical meaning that we now give to it as a rule. We have to go back to the early Fire Philosophers who said that the elements of nature were filled with inhabitants. In other words, to phrase it as we would today, every cosmic plane has its own inhabitants fit for that cosmic plane, utterly unfit for any other cosmic plane; precisely as we men could not live under water as the fishes do or as the whale does. We are not fit for that milieu, that medium, that cosmic plane so to say.

So by going back to this original meaning of the Fire Philosophers, which is quite a true meaning, we still today could say that an elementary in this other sense means an elemental soul, thus specifically described because defining it as climbing up the rungs of the ladder of life step by step upwards. At every step upwards it is a master, relatively at least, of what it has left below it, an elementary as to what is above it. That was really the way the Kabbalists and Éliphas Lévi and the original Fire Philosophers spoke of what we now call the elementals or the beings or creatures or inhabitants of the seven fundamental cosmic elements, all of them on their way to become men, on their way as we are now to become super-men, and then gods, and then higher still. In this

sense we are elementaries so far as the gods are concerned. They are elementaries so far as the super-gods are concerned.

A great deal of confusion has arisen, I think, in the minds of some readers of this wonderful book that we are studying here, from not remembering these little facts of history, and that in those days the distinctions we now give to those two words, 'elementals' and 'elementaries,' had not yet been established.

KÂMA-RÛPAS — THEIR FUTURE

If you contrast the kâma-rûpa, which is our astral body after death, with our physical body, which is our physical body during this earth-life, you will realize that both are vehicles, both are enlivened by monads, or a center of consciousness, both disintegrate shortly after death. But the group of qualities which make my body, my physical me, are my physical skandhas. So my skandhas physically are my physical body as that body is. Just so with regard to the skandhas of the kâma-rûpa. The kâma-rûpa is its own skandhas. Subtract those skandhas, which means qualities, attributes, the life-atoms thereof, and what have you? You have not anything. It is the grouping together of these skandhas and the life-atoms through which they work, which form on the one hand the physical body in life or the corpse after death; and similarly the astral skandhas and others which inhere in the kâma-rûpa after death, form the kâma-rûpa.

Now then, is it not obvious that just as the life-atoms which made our physical bodies in a former life will return to us when we return to physical imbodiment, similarly and perhaps exactly is it with the kâma-rûpa. The Dweller on the Threshold is a kâma-rûpa so dense and heavy with matter that it lasts from one death over to the next rebirth of the entity coming back, and haunts the new, new-old man, the ego coming back to earth. That is an extreme case. But outside of extreme cases the life-atoms which form the kâma-rûpa are picked up by the human ego or monad as it approaches our earth, and the family into which it is to be born; and those kâma-rûpa life-atoms are gradually ingathered by the attraction of the ego over them, and them over it, until finally at

some indefinite time, it may be in boyhood, it may not be until the boy becomes a man, it may not be even until quite late in life, the old kâma-rûpa life-atoms, and therefore the skandhas, have been re-absorbed by the new body, the new kâma-rûpa of the ego after it has come back after death.

If you will reflect, you must realize that even our physical body — and the same goes for the kâma-rûpa — could not hold together as a unit, in other words it could not be an entity, unless there were some holding power there. In other words there is even a monad of the physical body, and exactly so there is a monad of the kâma-rûpa. Remember, the kâma-rûpa is not a shell until it becomes a shell. Very shortly after death, the kâma-rûpa which has been built up during the life-time of the man, separates from the dead physical, and thereafter it begins its course in the astral light or in the kâma-loka. And the monad is in that kâma-rûpa until the second death. Then the kâma-rûpa begins to fall apart because the soul so to speak has withdrawn itself, as the physical body begins to decay from the moment of physical death. And as long as the monad is in the physical body the latter is not a corpse.

THE DEATH OF A SUN

The Sun, or rather the period of its life referred to by the speaker quoting from the book, refers to the end of a Solar manvantara, or the opening drama of the Solar pralaya or dissolution time. After premonitory symptoms of decay which the Sun and those planets still surviving will experience, symptoms which it would be easy enough to describe to a certain extent if it were worth while — after certain premonitory symptoms of decay which may last for millions of years, the time will come when the Sun has reached its last instant of life. And then, like a shadow passing over the wall, like a flick of an eye-lid, the extinction of an electric light, the Sun is dead.

In exactly the same way a man dies. He may be slowly dying for years before he actually dies, but the moment of death is instant, quick as a snap of the fingers. The man may be on a sick bed for forty years, he may be dying during the last two or three years.

Premonitory symptoms are there that any capable doctor can recognise. But when death comes — gone! It is the same with the globe, or in fact anything as far as I know. It is a very wise and pitiful provision of our great Parent, because dying is a very solemn thing, and by solemn I do not mean anything arousing a sense of the ludicrous in us. It is a very important thing, so important that a weighty warning is issued by one of the Masters somewhere, I do not remember just at the moment where he tells us: * in a chamber of death to be as quiet as possible, for the mind of the dying man is collecting its consciousness, is passing inwards from all over the body, the brain and the heart and other organs, and that process should not be interrupted by noise. No weeping, no moving if possible, the utmost reverence and quiet. Death itself is peaceful. But of an evil person one cannot say the same; death can be hard to one whose whole affection, interest, love and yearning have been knitted into the physical life. And it is hard then simply because the snapping of the psychic bonds of attachment takes time and causes psychic and mental pain. But even then, death comes quickly when it does come.

So it is with the Sun, although the premonitory symptoms may last for millions of years. Furthermore in this same wonderful book, † the Master K. H. also answers in reply to the same question: Do the planets enter the Sun at the end of the Solar manvantara? He side-steps a bit because that is an esoteric doctrine which cannot be told openly, but says this: Yes, you may call the Sun the vertex of all the planets if you wish. The meaning is very clear.

The point is here that the Sun, being as it is not only the heart but the mind of the Solar System as long as this Solar System remains a coherent unity, is therefore the governor of all the life-forces in that Solar-System—governor and controller, as well as source and final focus. Now as long as the Solar System lasts, the various planetary chains in the Solar System live and die, and are disimbodyed and have their Nirvânic rest and then come back again for a new term, and do this several times; but their dead bodies remain

**The Mahatma Letters*, p. 171.

†*Op. cit.*, pp. 148, 176.

for a while as moons in the Solar spaces, each moon really following its former orbit, although a dead chain; but when the Sun reaches its final term in the Saurya or Solar manvantara, then the Sun draws into itself all the members of the Solar System, i. e., the various planetary chains, which however, before they enter the Sun, have died. The process is an analog of the manner in which a dying man for instance gathers together all the vital forces inwards and upwards before the moment of physical death supervenes and it is this ingathering of all the vital forces which brings about the phenomenon which we may call the death of our bodies.



Words to Hide Truth

MOLDING public opinion by appealing to popular prejudices held by the unthinking majority has not been a difficult task, while the great bulk of those who do think have been given largely to emotional, to crooked or to oblique thinking. Much of such thinking has been induced by outside influences. As a man thinks so is he. Individual opinions which, in the aggregate, become public opinion, have been deliberately twisted away from the truth, often if not always by the use of what might well be called weasel words; words with emotional meanings and appeal. Every scurvy politician and shyster lawyer makes the most of such words. His aim is to divert or to distort his hearers' view of the particular truth immediately concerned by arousing their emotions, well knowing that by so doing these will unfailingly obscure the issue and prevent any real, straight thinking. Nor are such words a total stranger to the pulpit; witness the successful efforts of the religious revivalist who, through the use of an armamentarium of such words, so plays upon his hearers' hopes and fears that he is thus able to induce a regular bathos of emotion. But we all use such words, to a greater or lesser extent. Most people live in their emotions, and think in a vocabulary that evokes them. It is an astonishingly common dwelling place, this residence, where the rent is apparently cheap. But is it? Think. Think of such an abode rather as a trap for the unwary, and not at all rent free to the tenant, as might be supposed. A sojourn here can but entail another one of the many fiddler bills that have to be met, whether incurred individually or collectively.

— M. G. G.

A Tribute and a Review

"Wayfarer's Words"*

IRENE R. PONSONBY

WHILE volume two of *Wayfarer's Words* was under review, news of the death in England, early in July, of Caroline A. F. Rhys Davids was received. Since this book is, in all probability, the last to be edited by the author, and since it contains some of her latest articles and lectures, each of which has received her personal revision and the benefit of the results of her continued study and ripened judgment, it serves admirably as the basis for this tribute to the work of an exceptionally gifted scholar and a very distinguished woman.

The eighty-four years of Mrs. Rhys Davids' life have been full ones. She was active in the work for women's welfare and woman suffrage, but it is her work in connexion with the Pali Texts with which her name will be long associated. A brief sketch of how the Pali Texts became available to Western culture is permissible here, if only as perspective for the effort linked with the name Rhys Davids.

The first record of an English translation is that of a complete edition of the text of the *Mahāvansa*, the "Great Chronicle" of Ceylon, published in 1837 in India by George Turnour, head of the Ceylon Civil Service, who had the assistance of several learned and competent members of his official staff.

Turnour's initiative perished with his passing, and it was not until 1852 that palm-leaf manuscripts of Pali texts began to reach Europe. From these, Professor Vincent Fausböll of Copenhagen translated the *Dhammapada* into Latin which he published in 1855 together with the text and copious extracts from the Pali commentaries thereon. But still no authoritative grammar or dictionary

**Wayfarer's Words*. BY MRS. RHYS DAVIDS, M. A. Vol. II. Luzac and Co., London. 715 pp. 3s.

was available, and once again a hiatus occurred. Then in 1870 and in 1873 Robert C. Childers, another member of the Ceylon Civil service, brought out a two volume Dictionary.

This last work paved the way for the efforts of Herman Oldenburg of Germany and T. W. Rhys Davids and others, and led to the founding of the Pali Text Society in 1881 by Rhys Davids. Under the Presidency of its founder this society undertook the organized translating and editing of the Pali Canon and its chief Commentary, with the result that in 1923 Mrs. Rhys Davids who had become President upon the death of her husband was able to announce the completion of the seven books of the *Abhidhamma Pitaka* and the three books of Commentaries thereon ascribed to Buddhaghosa. Among the list of translators in this achievement the name of Mrs. Rhys Davids appears five times.

Turning from a study of economic psychology to what was to become her life work, Mrs. Rhys Davids found that a little first-hand knowledge of Indian Philosophy disclosed first the differences beneath the seeming similarities, and she whimsically remarks: "All sheep's faces are to you alike, but the shepherd will know the different look in each." Then later came a broader vision: she came to know "the likeness which lies beneath the differences; the perception that the differences were mainly a matter of externals, of contingent conditions, or differences in race, place, time and language. . ."

Caroline Rhys Davids was a scholar of exceptional intellectual integrity. She allowed no scruple of reputation or charge of inconsistency to prevent her acknowledgment of error: she was ever ready to reconsider her opinions and neither insisted on nor expected the recognition of her findings, but rather anticipated and hoped for further evidence to clarify the many vexed issues involved in a work where available material is so limited. These qualities are exemplified in both volumes of *Wayfarer's Words*, for they contain her collected lectures and scattered articles, all of which are complementary study to her score or so of books on such subjects as *The Birth of Indian Psychology*, *Indian Religion and Survival*, *Buddhist Psychology*, *A Manual of Buddhism*, *Old Creeds and New Needs*, *Gotama the Man*, and *What Was the Original Gospel of Buddhism?*, to mention only a handful.

For Mrs. Rhys Davids the central problem in the study of comparative religions hinged on the query: Can we show a deeper likeness when the materials for comparison are so restricted, where many are not all documented?

It is here that the student of Theosophy is so fortunate. His sources lie ready to his hand in what H. P. Blavatsky called "The Esoteric Doctrine, the 'thread-doctrine,' . . . which passes through and strings together all the ancient philosophical, religious systems, and reconciles and explains them all." It supplies not only the equation of comparison but in it all the great religions become one in origin and essence.

It is possible that in her sometimes radical discrimination between the original teachings of the Lord Buddha — which Mrs. Rhys Davids likes to call Sakya, the teaching of the sons of the Sakyan, Gotama, as distinct from Buddhism, or the later vintage — her failure to recognise the fact that every great Teacher had an esoteric doctrine, has caused her to spill some of the sacred oil when she trims the wick. Naturally this doctrine would not appear in the early texts though it would later when the doctrines became exoteric.

But this in no way lessens the indebtedness of the west to Mrs. Rhys Davids for her elucidation and tireless exposition of the sublime doctrines given to the world by Gotama Śākyamuni. This is especially true of the teaching of 'Becoming,' that

radiant morning-message of hope for Everyman, that he was no fixed immutable "Being," incapable of ever attaining to a Godhead far too wonderful to be adequately conceived, . . . but that he was a mutable, growing "becoming," bound as such ultimately to attain to THAT.

This comprehensive aspect of Buddhism runs like a connecting link through every contribution she made, written or spoken.

Mrs. Rhys Davids has spoken her last words and fared forth. Her work will endure as a lamp to guide the steps of other seekers for truth, seekers who will find as she did

in war or peace life is always difficult, always arduous, often thwarting, yet always worth while as training, more worth while than any life that is not training, calling for growth in will, growth in becoming, showing us that there's here, hereafter too, no rest, no halt for us spiritually. That we are each and all of us Further-farers in the life divine.

Theosophy in the Daily Press - VII

God and Man

CLIFTON MEEK

AS the appalling flood-tide of spiritual insanity — and it is nothing but that — sweeps over the world with increasing fury, there probably are many like “Inquiring Mortal” who experience a feeling verging on hopeless futility. The brutality of our age is shocking to the finer sensibilities of those who have any regard for spiritual values, and rightly so, and if the present tragedy can shock a few more human beings into an inquiring state of mind, and cause them to seek a definite pattern and spiritual purpose in life beneath the ugly shell of externals, it cannot be considered wholly an unmitigated evil. In fact, it is this very pressure of the external illusions of life which man himself has created, bearing so heavily upon his soul, causing suffering and pain, that really awakens him spiritually.

However, and with due respect for the writer’s religious views and whatever concept of God she may hold, it is man alone, and not God, who can remedy the situation. I am not implying that Divine Intelligence is not a factor, and a very important one, but it must come through the spiritual nature of man himself — an awakened conscience. The mass of mankind, at our present stage of evolution, are what Plato called the “living dead,” meaning that they are not spiritually awakened, because their desires and aspirations do not gravitate toward spiritual things, but towards the material.

Outstanding in getting Theosophy into the daily press is Clifton Meek of Norwalk, Connecticut. This is a work which merits wider recognition and which should receive our utmost help. Those who read our own Theosophical periodicals are few compared to the great reading public who can be reached through the daily paper. In this present series are reprinted articles of Clifton Meek which have appeared from time to time during 1941-42 in *The Norwalk Hour*. Mr. Meek’s eminent success should inspire Theosophists throughout the world to emulate him in this endeavor all too little recognised as a means of disseminating the Ancient Wisdom.

Their faith is anchored to things of matter, and in the selfish struggle they become the creators of evil. The medieval concept that God, apart and separate from man and nature is responsible for good, and his eternal adversary the devil, as the creator of evil, is merely shifting the burden of responsibility, a theological crutch, which, instead of aiding man, has made him a spiritual cripple, incapable of standing on his own feet. With its aid he has been wading deeper and deeper into the mire of spiritual irresponsibility until he is now up to his neck. And there is no supernatural or miraculous agency that is going to extract him for the reason that Universal Nature is governed by immutable laws which no amount of wishful thinking, or even prayer, however sincere, and frequently selfish and spiritually unwise, is going to set aside, and the sooner he learns it the better. Whenever men have lifted themselves to a higher spiritual status, it has been through their own efforts. They have become "great souls" because they no longer allow the selfish animal nature to dominate their lives, thus permitting the Divine Intelligence with which every human being is inherently endowed, to function more fully. In this simple truth, of which orthodox religion has made such a mystery, and around which it has built up an elaborate theological system under the pretext of saving men, lies the answer to the vexing problem of good and evil.

If every religious dogma and creed were suddenly blotted from human memory and man retained the one basic truth which is the heart and vitality of all religion, namely, that "the Father and the kingdom of heaven are within," the way to happiness and peace on earth would yet be found. Our present civilization is one of externals, and even religion has become materialized to the extent that man has been taught to look outwardly for God, rather than within, and it is little wonder that the mass of mankind is today wandering in the murk and miasmatic fog of a crass, materialistic world with the spiritual 'blind staggers.'

When the present wave of destruction, which is but the natural reaction to causes which have been building up for centuries, has run its course, it is my opinion that we are going to find a much different world to live in — and a better one. There are going to be, among other things, different concepts of life and spiritual values

to guide men. The impersonal and immutable laws of nature are no respecters of individuals, institutions, or civilizations, so-called, and when they become decadent and no longer serve their intended purposes, she has her own method of cleaning house. When the great Mystery Schools of ancient Greece, which were the heart and soul of her glorious civilization for many centuries, became decadent and no longer shed the light of Truth, they were closed, and a great cycle of civilization and culture closed. It was an age of philosophy, which gave way to one of religion, to be followed by the scientific era through which we are now passing, which is the serial order followed by civilization as the cosmic clock records the passing of every age. The one to follow will be philosophical, when men will think, rather than follow blindly. In any event, there is no reason to despair, although the birth of every new age is painful. The world will go on until the Sons of God have run the race, and through the suffering which they themselves create through ignorance of the higher law, shall have learned the last lesson in this school-room of life. But they must learn it — God is not going to do it for them nor push them in a wheel chair to the goal of perfection. Otherwise, life would have no purpose.



PAINTINGS FOR SALE

Theosophical University offers for sale a number of paintings by Maurice Braun, Reginald Machell, Edith White, Leonard Lester, Grace Betts, Henry W. Watson, Carl Grauman, and others. Further particulars will be given in the November Forum. In the meantime if you are interested please address, the Secretary, Theosophical University, Covina, California.

BROADCASTS FROM SHANGHAI -- IX

GOOD EVENING, EVERYBODY:

The speaker last week gave an explanation of the doctrine of Karman, Nature's law of perpetual readjustment of harmony wherever this has been in any way disturbed. It is a habit of Nature, which amounts to a natural law, because it never fails to balance causes and effects with perfect exactness.

From Shanghai, China, over station XQHB, a series of Theosophical radio broadcasts was given last year by Miss Elsa-Brita Bergqvist and Miss Inga Sjöstedt, in which they outlined the fundamental tenets of Theosophy. This talk, given last May 18th by Miss Bergqvist, deals with the subject of Swabhâva, the essential characteristic of a thing.

But Karman is more than this. In a perfectly true sense we are our own Karman. It is not something that happens to us independently of ourselves, but rather is it the qualities in ourselves that attract the circumstances from which we derive joy or sorrow. To illustrate this, may I point out that people in favorable circumstances are often not as happy as some less fortunate people who yet retain a serene contentment in the face of great difficulties. The important thing is not so much what fate has in store for us, but rather what qualities we have acquired to deal with that fate. At each moment we change these qualities, and so our lives and fates are perpetually changing. Nothing in the universe ever stands still, for life is synonymous with change. For anything ever to remain the same for even an instant of time is incompatible with life, and as everything is alive, it is an inconceivable abstraction. We change all the time, and at any given moment we are not the same as we were the previous moment in mind or body. Our thoughts change and with them the qualities that compose our minds and characters. Through all these changes we are nevertheless conscious of being one and the same entity. That is, our individuality does not perceptibly alter, but little by little we grow by adding to our egoic center those qualities of our lower nature which by our efforts we

have raised to the level of our higher selves. This is a slow process of development, and we may live thousands of lives on earth before our personal lower nature has become fully absorbed into the divine center within us, and we shall function consciously on the spiritual planes, just as now we function in the emotional and lower mental states of consciousness. It is this petty emotional everyday nature, which has little by little to raise itself to the level of our Spirit and in so doing to become absorbed in the Spirit — that is to say in our true self.

As we know, there are no two things exactly alike, no two leaves, as the saying goes, with identical markings, and this holds true of all the spheres of nature. There are no two people with the same qualities in equal proportion. As we grow and evolve we are continually altering all the complex parts of our constitution, incorporating in ourselves attributes and thoughts that we contact, and exchanging with other entities the atoms of our physical, mental, vital and emotional vehicles. We develop in ourselves those qualities with which we are most closely related. Just as a child will try to emulate the object of his hero-worship, we all seek to acquire the qualities we admire in others. As we continually give and take thought-entities and develop the attributes that appeal to us, so we change ourselves and our attitude to our surroundings. The circumstances we encounter are to us either pleasant or unpleasant according to the reaction of our own natures, and so it is that each of us is his own Karman, for it is the self-developed qualities in each man that determine his attitude to the trials and triumphs he meets, and whether he profit or lose by his experiences on the earth.

It is also these qualities, which the Theosophist would call collectively by the Sanskrit word Swabhâva, meaning innate characteristics. It is the swabhâva then, or the collection of peculiar characteristics of an entity, that determine his Karman. As all entities are at different points on the ladder of evolution, they all have different lessons to learn, different experiences to pass through, and the unerring justice of Karman places them in the setting perfectly adapted to the gaining of the experience necessary for the next step. For instance, it is the swabhâva of a man that causes

him to be a man, for with his particular qualities he could be nothing else, just as it is the swabhâva of a rose to be a rose. It could not be any other entity, for its peculiarities are those which go to make up a rose. If you planted an acorn, you would not expect to see a maple tree grow, neither would a sheep be expected to produce kittens. Each entity imbodyes in the form suited to its inner qualities, which is the same as saying to its state of development. These facts quoted from nature are so obvious and we have been accustomed to take them so much for granted, yet it would be well to consider for awhile, why it is that a seed—take for instance a strawberry achene, which itself bears no resemblance to the finished plant, would invariably produce a strawberry plant, even though it be planted in a bed of nasturtiums or cauliflowers. There is something in that achene which is typical. It contains latent in itself the potentialities of a strawberry plant, but not anything else, yet there is no visible indication of what it will produce.

As an entity progresses and garners experience, its swabhâva constantly changes and grows better or worse, and when the entity by means of accumulated experience and consequent change of qualities, has exhausted the stock of knowledge to be gained in one bodily form, then that entity will incorporate in, assume the body of, a more highly evolved form of life. This does not mean that the physical forms change for that reason—they do, as a result of climatic and other changes—but rather that the soul inhabiting a form of life is promoted to inhabit a body more suited to its growing capacities for self-expression. We could not as human beings find sufficient freedom to express our abilities in any form lower than the human. Neither are we sufficiently wise and experienced to imbody in the form of for instance a planet. Our swabhâvas are those of men and women, and these characteristics are changing all the time. We possess in our will and mind the ability to make of ourselves anything we wish, and it is our immediate duty to grow into conscious spiritual entities, for which fitting vehicles will be furnished when we have attained to our goal, as perfected humanity.

Now please remember that we are constantly changing, that our thoughts and emotions are in a constant state of flux, and that we

are continually weaving into the fabric of our being new qualities, and it is the aggregate of our characteristics at any given moment which is this same swabhâva. Our swabhâva, therefore, is never the same from one instant to the next, because as the atoms composing our minds and bodies change, so the aggregate, of which they are the component parts, changes in proportion, and it is this aggregate which at any particular instant is our swabhâva or character or state of evolution. Evolution means the unfolding or bringing forth of that which is within. Man, as an integral part of the Universe, contains within himself in latency all that the universe contains, and can unfold whatever qualities he desires from within himself. Our swabhâva, therefore, is the sum-total of what we have to date evolved from our innate potentialities through the experiences encountered during our many lives on earth.

At the beginning of this talk, I mentioned that the Higher Self or individuality, as distinct from the lower personality, does not perceptibly alter, and then proceeded to explain how everything in the universe is constantly changing. Lest anyone should have found these statements contradictory, it would be as well to explain more fully. The individuality, or Higher Self or Reincarnating Ego, does not perceptibly alter — perceptibly to us, that is, because our perception does not function on its plane. It is our higher mind and Spirit which are meant, and these parts of us are unfortunately not much in evidence in our everyday lives. We live for the most part in the personal, emotional, selfish principles of our nature and take but little heed of the still, small voice of our Higher Self. This Higher Self is a ray emanating direct from our Universal Spirit, the *to us* highest conceivable Divinity, and could we but communicate with this Divine Center in us we should see the higher egos as growing evolving entities, but on a higher rung of the evolutionary ladder than the personalities we inhabit for a life.

It is our aim and the Karmic law that we shall help evolve the personalities and incorporate into our individualities all that can be garnered from the chaff of these evanescent forms. For our emotions and lower mental qualities are, as said in a former talk, merely the garments of the true self, and disintegrate on the death of the physical vehicle, while the ego passes through the experiences

it has prepared for itself during life and in due course of time returns to earth, where it gathers up the fruits of which its former personality contained the seeds to build itself a new personality for the future life on earth. We are thus responsible for every one of our qualities of character. We have builded for ourselves the residences of our egos, and if these be not to our liking it is entirely our own fault.



INTERMISSION

The day is sweet, clover is on the hills,
And slanting down the meadow, sunlight spills
A cup of gold, and where the shade has set
A seal of duskiness the ground is wet
From summer showers. Let us make a bed
Soft under moss, and pillowing her head
Of copper sheen against the warmth of ground,
Leave her with this new stillness she has found.
For she has need of rest for this brief hour,
This prescient day for recreating power
To breathe again. No clod of heavy earth
Can hamper the hard muscles of rebirth,
Their will for growing. See the body's need
Pushing to ripe fulfilment in the seed
That we have planted here. The day is sweet,
And we can almost hear the running feet
Of one we love rushing to life again
Under the quick insistency of rain.
Give her, therefore, this respite, for tomorrow
There will be farther roads for her to follow.

— MARGUERITE JANVRIN ADAMS

Correspondence

[The following correspondence is published with the permission of the authors. *My India, My America*, by Krishnalal Shridharani was published in 1941 by Duell, Sloan and Pearce, New York. It is a significant and welcome contribution to that growing list of books which indicate the present trend towards a greater understanding between East and West. — Eps.]

KRISHNALAL SHRIDHARANI,
c/o DUELL, SLOAN AND PEARCE,
NEW YORK CITY.

My dear Mr. Shridharani:

It may appear carping to you that I should point out a flaw in "My India, My America," and send it to you who are so many miles away. To me it is a really great book, in its deep and noble feeling. It is honest, lucid, generous, keen, humorous, and through its agency surely "The twain shall meet."

But — I am moved to challenge a statement of Mr. Bromfield's in his Introduction, in which he includes Madame Blavatsky among those who have exploited India. The East India Company, Katherine Mayo — yes, and shamefully. But not H. P. Blavatsky, as research into her activities and writings can prove.

That there have been and are crack-pots among professed Theosophists cannot be denied, and it seems probable that Mr. Bromfield has encountered some of them. But where are there not foolish and unbalanced folk, in or out of organizations? It has been said that a tree may be known by its fruit, but there is more to be said on the subject. Excessive and long-continued heat in this part of the country has been known actually to cook apples on a tree, but such freakish weather does not invalidate the intrinsic worth of the unfortunate tree.

One of the objects of the Theosophical Society which H. P. Blavatsky founded in 1875 in New York City was the study of comparative religions. When she went to India a few years later, one of her

purposes in doing so was to awaken the Hindus to the great spiritual heritage that was theirs, their ancient arts and sciences. She it was who thundered against the outrages committed by so-called "Christian" missionaries. She who in her voluminous writings endeavored to explain India to the West and thus overcome Western ignorance and prejudice against a land she loved and revered. To thousands and thousands she introduced the Upanishads, the Vedas, "Mahabharata," "Bhagavad-Gita." I venture to say that the "Gita" is a cherished possession of nearly all her true followers, to which they turn for spiritual guidance and strength. So do many of us use the "Gayatri" in our daily life — even it may be hourly or momentarily.

No, H. P. Blavatsky did not "exploit" India.

With sincere appreciation and gratitude for "My India, My America,"

I am cordially yours,

(Mrs.) MARY PEYTON
Bristol, Tenn.

JULY 18TH, 1942

Dear Mrs. Peyton:

You object to a statement of Mr. Bromfield's wherein he groups Madame Blavatsky with those who have exploited India.

Objection sustained!

For personally I believe that most Theosophists have rendered good service to India, and especially Madame Blavatsky.

One may not agree with all the different emphases of Theosophy, but that's about all.

I am glad you spoke up, and I hope you will convey my best greetings to other Theosophists.

With best regards,

Sincerely,
(sgd.) SHRIDHARANI

Books: Reviews and Comments

The views expressed or statements made by the reviewers of books in this Section are the reviewers' own, and neither the Editor nor the Editorial Staff is responsible for these.

The Road I Know. BY STEWART EDWARD WHITE. E. P. Dutton & Co. New York. 253 pp. \$2.50

THIS is the fourth of the "Betty Book" series of communications from the Unseen, and like the others is far superior to the ordinary run of so-called 'spiritual' messages. So far as they go the teachings are on similar lines to those given to Stainton Moses by "Imperator" and mentioned with approval in *The Mahatma Letters to A. P. Sinnett*. *The Road I Know* covers the course of about twenty years' instruction received by "Betty" (the late Mrs. Stewart Edward White) from inner sources which she called the 'Invisibles.' The process by which the communications gradually became free from fanciful, misleading, and absolutely false information is instructive, and the account is useful as a warning against taking anything from the lower astral plane at its face value. Finally the 'Invisibles' cleared away the psychic interferences and began to train their pupil in the first steps to an understanding of the Cosmic Consciousness. Their point of view is illustrated by the fact that, although "Betty" was naturally psychic, no encouragement was given her to cultivate the "lower Iddhis" (psychic powers) which are dangerous to beginners, as we learn from H. P. Blavatsky's *The Voice of the Silence*. At first she took certain instruction about leaving the physical body and traveling in space literally, but she soon found that it really meant a widening of vision, a withdrawing of attention from the body, and that 'space' does not imply distance but "degrees of perception, and 'distance' is only slowness in getting there." The understanding of space "depends upon who is looking at it." It would seem as if the 'Invisibles'

have been watching (or perhaps inspiring) Ouspensky's studies in space and time, or that they have assimilated Krishna's mystical statement in the *Dnyaneshvari*:

Whether one would set out to the bloom of the East or come to the chambers of the West, *without moving*, oh! holder of the bow! is the traveling in this road. In this path, to whatever place one would go, *that place one's own self becomes!* How shall I easily describe this? Thou thyself shalt experience it.

On higher lines the 'Invisibles' attach great importance to such fundamental teachings of Theosophy as the discovery and recognition of the "inner fortress in the 'heart,' the abode of emotional security, spiritual order and demonstrable strength," man's individual portion of reality which is part and parcel of the Infinite Reality. This is emphasized on the last page as follows:

Until there is worship in the heart, a development of intense perception of something vastly superior to the sovereignty of the brain, until there is a recognition of your sun — until that is activating, all else is but an intellectual concept. Unless that warmth is within you, a living flame ever ready for action, it will be better for you to wait without the gate.

This is excellent Theosophy, but the Great Ones would add that the true basis of spiritual illumination — the attainment of the Cosmic Consciousness if you prefer — can only be found in pure unselfishness or impersonality, love for all that breathes, and self-forgetfulness in the interest of our 'other selves.'

Although the "Betty Books" undoubtedly imply conscious communication between embodied and disembodied intelligences, their philosophical content would hardly appeal to those who demand glowing descriptions of the "Summerland" or alleged messages from Aunt Jane or Grandfather. Their colloquial style may become rather tiresome to more critical readers — although the touches of humor and freedom from pedantry are welcome — yet they offer a remarkable field which the student of man's spiritual and psychical complex cannot ignore without loss. We understand that they are attracting wide attention, even from scientists of many different varieties. Although we know that the astral world is able to present the most amazing illusions "which would almost deceive the very elect," yet the nature of this case makes it absurd to believe that

the continued flow of these teachings and advice for twenty years was the product of "Betty's" 'subconsciousness,' and that after her passing Mr. White's subconscious mind carried on the delusion; or that they are the product of some psychic entity masquerading in "Betty's" name. How much of the real "Betty" is responsible for the communications received since her passing, if any, could only be distinguished by a high Adept thoroughly acquainted with the complexities of the seven principles of man. — C. J. RYAN

Dead Men Do Tell Tales. BY COUNT BYRON DE PROROK. Creative Age Press, Inc., New York. \$3.50, pp. 328.

COUNT Byron de Prorok has written an account of one of his expeditions in Africa which took him into the heart of Ethiopia just before the Italians made their invasion. It is a sequel to a former book *In Quest of Lost Worlds*, reviewed in these pages in July, 1936. In this latest book Prorok's enthusiasm and easy style again carries the reader through the exciting adventures of the personnel while exploring in the lands between the Blue Nile and the Red Sea. Full scientific data of observations are treated elsewhere but references to these are of great interest to Theosophical students. Prorok is a man with the courage of his convictions and one of these is the theory of the existence of the lost continent of Atlantis. His research in Mexico and Northern Africa and Europe has consistently added evidence supporting this theory.

The long trek of the expedition took them from Alexandria over ancient caravan trails to Cairo, trails once used by Pharaohs, Alexander, Hannibal, and Roman legions. Traveling up the Nile by boat to the British Sudan they stopped for side trips to such points as the Fayuum, and the once great Ethiopian outpost in the Nubian Desert, the dead city of Meroe, where "The magnificence of the ruins . . . gave visible proof of the wealth and power of the ancient Ethiopian builders." From the Sudan they explored on foot across Ethiopia to French Somaliland on the Red Sea. The whole trip was marked by a veritable series of so-called Sacred Mountains or Mountains of the Dead containing great hills of tombs, one above the other, filled with mummies and decorations,

and often marked by caves and rock carvings all of which tell tales of ancient civilizations which when thoroughly studied Prorok fully expects will bring forth new chapters in history.

In the Forbidden Land of the Blue Nile Country in Western Ethiopia they found a series of cyclopean dolmens similar to those of Britain. In the province of Eastern Beni Shengal they followed an ancient worn trail which led through a country of great wealth in gold and precious stones which is possibly the mythical "King Solomon's Mines," source of Egyptian gold. Emeralds were found here identical with those in the tomb of King Tut-ankh-amen. In this country are ruined cities showing evidence of several epochs of civilization. There are circular temples, inscriptions in a language unknown today, and Sanskrit Swastikas. Further along they found obsidian implements of workmanship identical with that in Mexico and Guatemala supporting the theory of Atlantean civilization.

It is in French Somaliland that Prorok believes he has found the "Lost Empire of the Queen of Sheba." Here again was evidence of many stages of civilization including relics of Paleolithic man of which the author writes:

Here were links with the best type of North and South Africans, South Arabian, Egyptian, and Palestinian culture. They seemed to indicate that there had been a bridge of land here at some early time linking Asia with Africa.

This theory is of particular interest in view of the recent discovery of a sunken continent under the Indian Ocean.

Prorok is as much interested in the African man of today as in his Paleolithic forebears, and a great part of this book is given to his observations of the many different types which together form Ethiopia. These tribes are of unusually great interest ethnologically for they vary from remarkably high types to the wildest and lowest. In the British Sudan are the peaceful Shillocks of Nubian and Ethiopian blood, an ancient aristocratic people both ethically and physically superior. Then there are the animalistic peoples of the state of Beni Shengal ruled by the "Mad Sultan Ghogoli." The account of these people, especially their rites of virtually black magic, is too frightful and hideous to be good reading. Some of

these practices are far more sinister than ordinary Voodoo ceremonies and orgies. It is very unfortunate and unnecessary that the author has chosen to sketch them in such a crudely vivid manner so that one cannot recommend portions of the book except to people of scientific leaning. It has been known from classical times that certain parts of Ethiopia were centers of sinister forces, the worst kind of black magic. One can see how powerfully influences must go out from here into the world and play some part in holding down civilization.

— CHARLOTTE L. BRAUN

New Tradewinds for the Seven Seas. BY ALARIC J. ROBERTS. The J. F. Rowney Press, Santa Barbara, California.

THIS is an unusual adventure story, featuring the amazing discovery of large colonizations, deep within the earth, from prehistoric Lemuria and Atlantis. The plot contains, besides, a slice of almost everything. There are trips in a *de luxe* airplane — 'The Oceana,' ship-wrecks, maroonings on strange islands, assorted love affairs, tragedy and constant surprises, with an attractive economic program for post war reconstruction; all woven into an exciting and brightly colored narrative.

Every Theosophist will enjoy this tale, if only to compare the author's very interesting picture of Atlantean and Lemurian civilizations with the somewhat different picture suggested in *The Secret Doctrine*. The writer's own philosophy has shadowy leanings towards Theosophy, as may be gathered from the words of his hero: "I believe that group environment affects evolving conditions, for instance, the human equation of worldly intercourse between nations. This is not a predestined course, but one where the human element progresses under social environment in conformity to mathematical patterns that are the basic laws of nature. If a person can comprehend these laws he becomes an adept, and a guiding pillar to righteousness; if he understands them only partially, he inherits its psychic tendencies."

This very original story is a welcome contribution to the all too scanty stock of occult fiction.

— L. L. W.

Vocational Guidance by Astrology. BY CHARLES E. LUNTZ. David McKay Co. Philadelphia. 204 pp. \$2.50.

THIS is not just 'another' of the numerous books on astrology that have recently appeared in answer to the demand which has increased for books on mystical subjects because of the questionings and anxieties aroused by the tremendous changes and insecurities of these times. This textbook of the method of finding one's natural aptitudes for success in life is more exhaustive than any we have previously seen, and if Mr. Luntz can really "show how to accomplish this supremely important end," as he promises, and if a sufficient number of persons would accept astrological guidance, many of our economic troubles would be cleared up, as he suggests.

Mr. Luntz was formerly a determined disbeliever in astrology and openly denounced it, although, as he writes, he knew nothing about it at first hand! We have met many such. However, a careful study of the subject entirely changed his views and he has published many books on astrology and other occult subjects. His experience brings to mind the change of attitude that Dr. Bart J. Bok, of Harvard Observatory, one of our leading American astronomers, has seemingly undergone and which may presage a more respectful treatment of astrology in future by scientists.

About a year ago Dr. Bok helped to establish an aggressive group of science students who would work to destroy astrology, root and branch, and, as recently as November, 1941, he publicly announced in New York that the unanimous condemnation of astrology by astronomers and the fact that they had no faith in astrological prediction of any sort should be widely proclaimed. It is now equally publicly announced that Dr. Bok has modified his condemnation after a study of 'statistical astrology,' the astrology of groups, saying that this is truly a scientific method and should be encouraged. Furthermore, he declares that the tremendous growth in interest in astrology during this century would itself call for a thorough scientific examination of its claims, and he proposes the establishment of a joint committee of six astronomers and six astrologers to formulate a program of research! Let us hope that this committee will also suggest some efficient way of driving the

horde of quacks and moneychangers out of the desecrated temple of astrology without placing legal restrictions on serious students. Statistical astrology has been studied in France with remarkable results by impartial scholars. It was pointed out in *THE THEOSOPHICAL FORUM*, August, 1941, that a direct attack on astrology such as that proposed by the group of scientists already mentioned would do far more good than harm to astrology, for in an open discussion before a scientific audience in which the evidence in its support was properly stated, some unprejudiced minds would certainly be impressed.

Mr. Luntz gives careful instructions for reading the natal chart in search for the most advantageous vocations and all matters in connexion therewith; and to illustrate the principles he analyses the horoscopes of nine outstanding world figures, each being typical of a different line of endeavor. It would be interesting to hear Dr. Bok's reaction to Mr. Luntz's challenging book.

— C. J. RYAN

Pray for a Tomorrow. BY ANNE PARRISH. Harper & Brothers, New York and London. 282 pp. \$2.50.

A STUDY of a state of consciousness, a moving tale of human hearts in their most poignant moments, is this odd and original story.

Did the spirit of Saint Peter roam the earth, does it roam the earth to this day, driven by remorse for having thrice denied its Master, to minister to the unfortunate in expiation of its sin?

This is the waking dream of a simple Cornish fisher-lad, Andrew, who is himself suffering a similar remorse for having denied a friend.

Sombre though the theme may appear, it is lightened by brighter elements in the book: the bewitching artistry of the telling, the descriptions of the little-known life of the Cornish folk of the isles, the refreshing quaintness of Andrew's remarks and cogitations.

The "Tomorrow" that is prayed for is the better world that is even now being born out of the old.

Note: It might be interesting here to mention that there is more

than a hint in the teachings of Theosophy that the strange and inexplicable story of Peter is an allegory taken from the Mysteries, and is a symbolic rendering of Mystery-teaching.

— MADELINE CLARK

The Ethics of Tolerance Applied to Religious Groups in America. By IRA EISENSTEIN. King's Crown Press, A Division of Columbia University Press, New York. \$1.50

IF any clergyman, priest or rabbi—yes, if any layman wants to know the reason why the church of any denomination is concerned over the loss of membership, Mr. Eisenstein's book can furnish an honest, unprejudiced, and logical answer.

He magnanimously inserts into his own fact-findings on the subject called in all ages, "religious intolerance," paragraphs from twenty-five unbiased and authentic books relating to his chosen subject.

Ethics of Tolerance, Applied to Religious Groups in America, contains by implication a universal code for harmonious action with-in or without the church, i. e., "Stop calling names." — A. C.

Theosophical Correspondence Class

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, THEOSOPHICAL SOCIETY
COVINA, CALIFORNIA

Theosophical News and Activities

Public Lectures at International Headquarters. Commencing with July 14th, public lectures on Theosophy have been regularly given in the temple at the International Headquarters at Covina, and attendance from neighboring cities in the Los Angeles area has gradually been increasing. The speakers in July and their subjects were: John Van Mater: What is Theosophy?; Helen Savage: Why do We Live Again?; W. Emmett Small: Ancient Psychology—The Seven Principles of Man. In August: Grace Frances Knoche: The Wheel of Destiny; Clarence Q. Wesner: Apes, Men, and Angels; Judith Tyberg: The Secret of Human Conflict; Lawrence Merkel: The Law of Consequences—Friend and Teacher; Lolita W. Hart: The Power of Theosophy. And in September: Irene R. Ponsonby: Heavens and Hells; Iverson L. Harris: 'The Three Awakening Sights'; Lester A. Todd: Is Man a Child of God?; Boris de Zirkoff: The Golden Era of Theosophy. At the conclusion of these lectures Dr. de Purucker spoke to the audience elucidating and throwing further light on the topic.

From the Secretary General's Office. A few extracts from a letter from Mr. John Van Mater, Secretary General, to Presidents of Sections, dated August 1, 1942, may be of interest to all F. T. S.:

"In regard to our work in San Diego now that our Headquarters is removed from there, you will be glad to know that our lodges in that area together with the Regional Vice-President, Mr. Harold Dempster, hold well-attended union public meetings each Sunday afternoon. Each lodge takes turn in conducting the meetings so that responsibilities are divided amongst them all, and every lodge supports each meeting. This spirit of co-operation is truly beautiful—and practical, let me add. Brother Hal Dempster likewise has done commendable work in establishing what he calls 'Theosophical Postal Lodge' by means of which the members-at-large in the Western District keep in touch with each other. He issues a Quarterly Bulletin of dignified appearance and proportions full of interesting comments from various members and from himself and other officials of the Section. . . .

"Now that we are more or less settled in our new Headquarters we are concentrating more than ever on ways and means of increasing our membership, and we are depending upon each member of the T. S. in so far as he is able to do so to play his own important part in these endeavors. Hand in hand with spreading our work and promulgating the Theosophical teachings goes the widespread distribution of our literature. Our work and our Theosophical literature are inseparable, and really are one. We must push them both. Every

F. T. S. is a torch-bearer, has a message to give and a contribution to make. And as the Master says in *The Mahatma Letters* when speaking of the great Orphan, Humanity, ' . . . it is the duty of every man who is capable of an unselfish impulse, to do something, however little, for its welfare.' We ask members of lodges to support in every way open to them their lodge, so that it may grow in strength and number, and therefore in Theosophical influence in their community. And all members, whether at-large or of lodges, are urged to gather their friends together for informal study-talks on Theosophy, there to acquaint them with our doctrines and work, and with our literature where these are set forth. If they feel they are not equipped to hold such a class, they may apply for help and training to our Correspondence Class, which is conducted from our offices here free of all charges save that of postage. If there are other members in their vicinity, they are urged to contact them for combined work. If they are alone in the field, they may advertize in their daily paper, or donate magazines or books to their library, inserting their name and address as donor, and in various ways like these make Theosophy known where they live. . . .

"Speaking about our archives let me add that we are in the process of making what we call a 'documentary history' of the T. S. All important letters, circulars, books, magazines, etc., from H. P. B.'s time to the present will find a place there. Photographs, likewise, of Conventions, important members, etc., will be filed. Newspaper reports from early days to current times are being bound up into uniform books to be included. We were puzzled at first to find a way of filing these items so they will be of easy access, but have decided upon a chronological method. Although everything will be filed according to years, it will be thoroughly indexed as to title, subject matter, related matter, etc. The advantage of a 'documentary history' is that we shall have the history of the T. S. in *documents*, not merely in words and opinions. Anything considered important to T. S. history will find a place in our archives, where we have a wealth of material in the form of original letters, documents, circulars, from H. P. B.'s time, through W. Q. J., Katherine Tingley and now to G. de P.'s years as Leader."

Welsh Third Quarterly Convention for 1942. From *Y Fforwm Theossoffaid* (*The Welsh Theosophical Forum*) we note that this third convention of the year was held on Sunday, July 19th, at Gwalia House, 3 Fitzalan Road, Cardiff, Wales, the sessions being from 11.30 a.m. to 1 p.m., and from 2.15 p.m. to 4.30 p.m. The program of subjects to be studied and discussed included: (1) Is the intellectual teaching of Theosophy really necessary? (2) What do we mean by the word Soul? (3) What do we mean by the words Spirit and Spiritual? (4) What is the Hierarchy of Compassion? (5) What is the nature of good and evil, and how is that nature expressed in the religious symbol of the Cross? Members and friends who were prevented from attending were invited to share in the Convention by preparing and sending in five-minute

papers on these subjects. Word has not yet been received of the definite holding of this convention, but judging from earlier ones and by the wonderful spirit of self-sacrifice and devotion that marks the hearts of our Welsh members, this one too was surely crowned with success.

Australia. Quarterly Review of the Melbourne Lotus-Circle, has been received at this office, from which we quote the following quarterly survey written by the Acting Superintendent, Mrs. A. I. James:

"The Teachings of Theosophy include a knowledge of ourselves, and it is this aspect which has been more particularly stressed to the children during the past Quarter.

"They have been for some time familiar with the idea of a Lower and a Higher *Self*, with an Intermediate part — the Mind — which chooses which Self it shall follow.

"I have now gone a little further, and very briefly as yet touched on the Seven Principles of Man as they are given in Theosophy.

"This knowledge is given to them, not as something to be learned as they learn lessons at school, but as something which is REAL, which is a part of themselves, and which will help them in their daily lives. By an understanding of themselves they learn something of the power of their own Higher Natures, the Inner God; and they learn that when they give up their selfish desires to do something for another, they are unfolding their own Higher Self.

"Therefore this knowledge of themselves, together with some understanding of Karma, Evolution, and Hierarchies, shows them their own responsibility and gives them a good ground-work on which to build for the future.

"We should be pleased to welcome more children to share in this knowledge which Theosophy has to give."

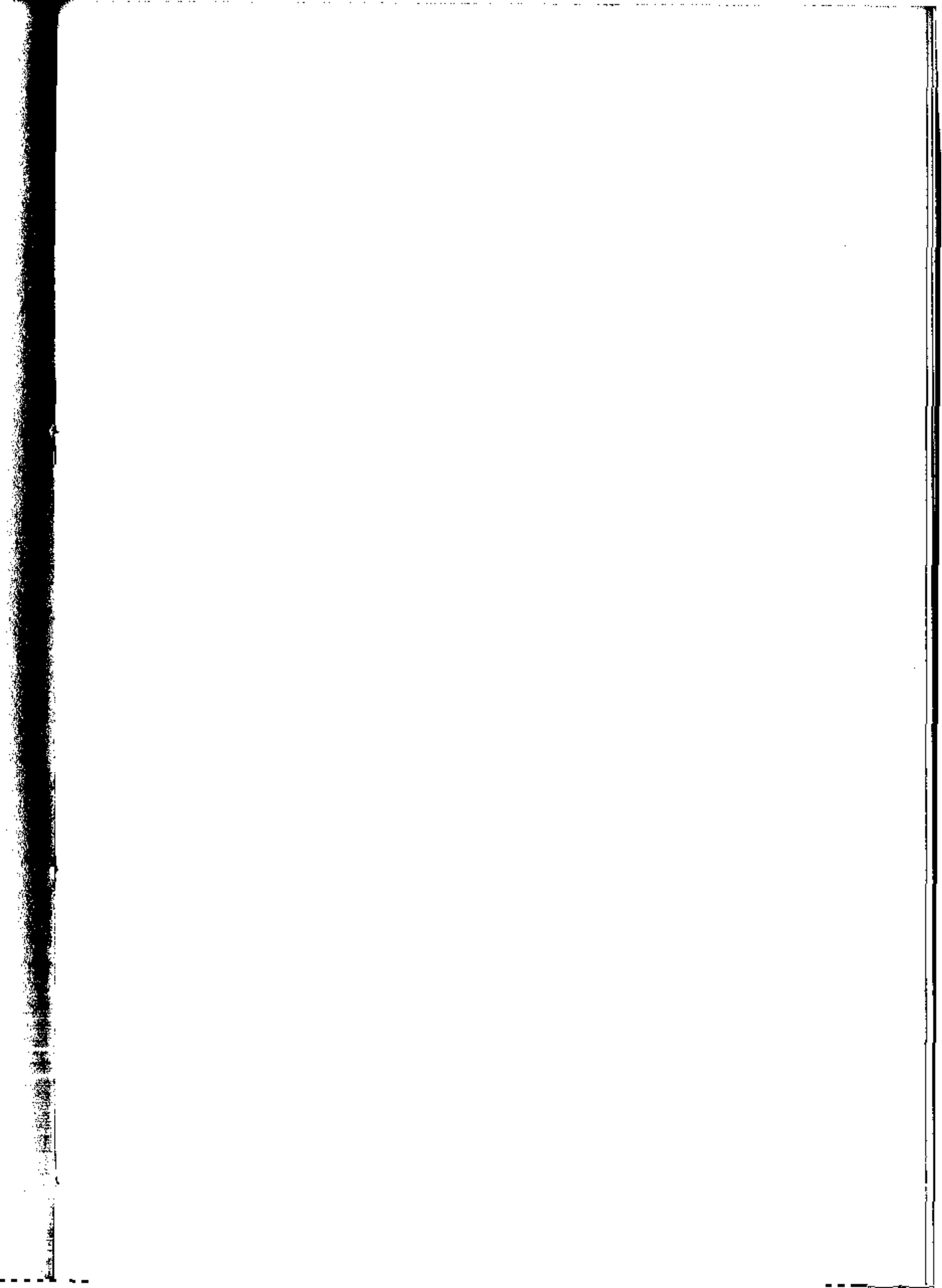
Melbourne Lotus-Circle meetings on Saturday mornings at 10.45 in Room 11, 5th Floor, Capitol House, Swanston St., Melbourne. — W. E. S.

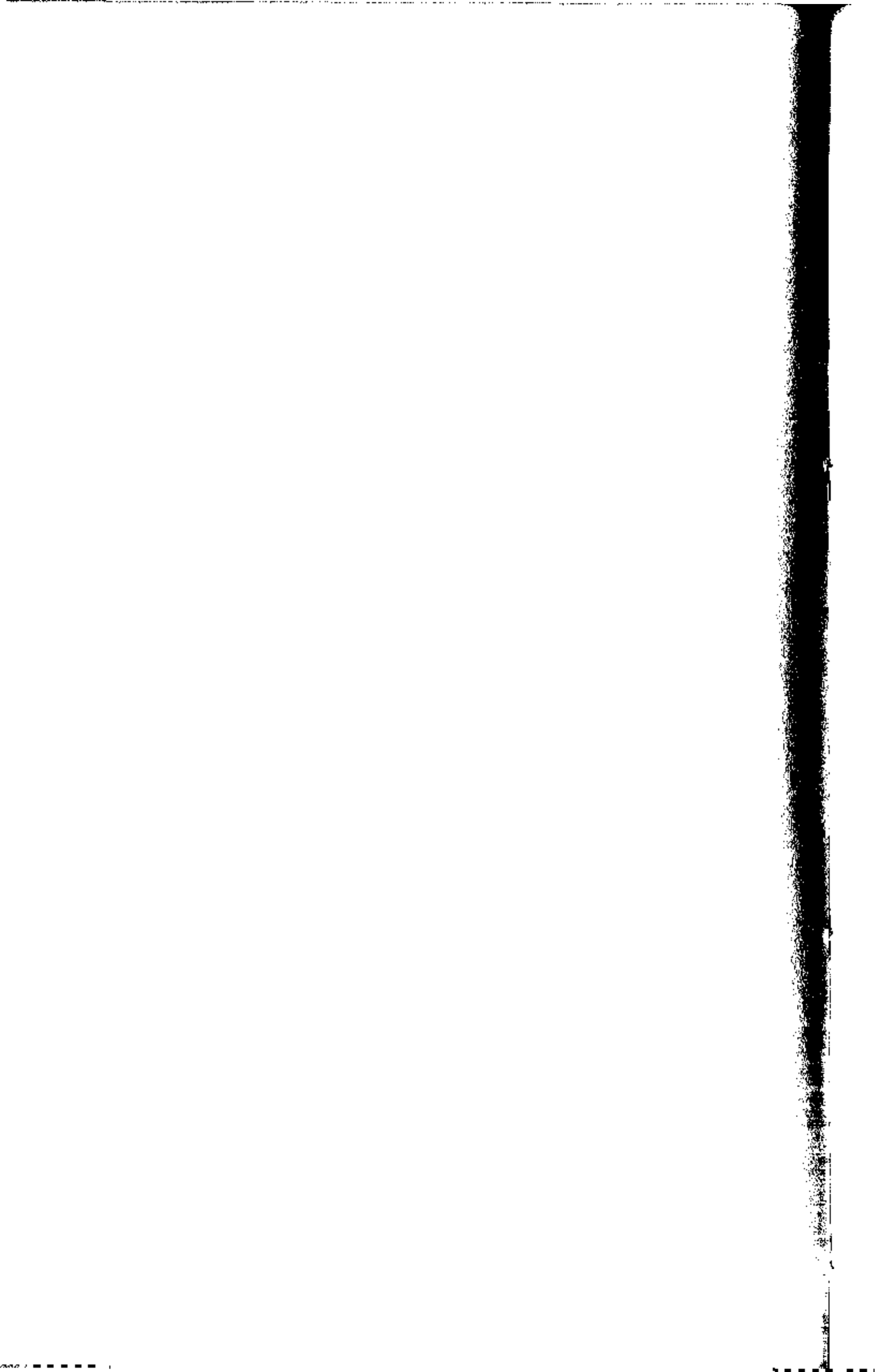
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THE THEOSOPHICAL FORUM

FORMERLY EDITED BY G. DE PURUCKER

Editors: Marjorie M. Tyberg, Helen Savage, W. Emmett Small

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NOVEMBER, 1942

Aham Asmi Parabrahma

Dr. de Purucker's last public address given in the Temple at the International Theosophical Headquarters, Covina, California, on September 20, 1942, at the time of the Autumnal Equinox, known to Theosophists as the sacred season of the Great Passing.

BRILLIANCE like the almighty wings of love knows no barriers, and can and does penetrate everywhere; and this thought was born in my mind this afternoon as I hearkened to our speaker giving us excerpts of great beauty, of great depth, from the archaic Wisdom-teachings of mankind, teachings which belong to no race, to no age, and which, since they are essential truth, must be taught in spheres not earthly but divine, as they are taught here on earth to us men. For it struck me that the burthen of his brilliant address was this: that we men, we human beings, as indeed all other things and entities everywhere, are but parts of one vast cosmic whole, intimately united together, despite our failings and our stumblings, in the working out of our common destiny. And therefore in proportion to our own individual understandings, we respond to that cosmic source which the Christian calls God, and which I prefer to call the Divine, from which we came, inseparable from which we are

and always shall be, and into which again we are now returning on our ages' long pilgrimage. Oh, just that one thought, if we men could keep it alive in our hearts and allow it to stimulate our minds from day to day, how would it not soften the asperities of human life, how would it not teach us men to treat our brothers like brothers instead of bitter foes!

Don't you see, Brothers and Friends, that this teaching is brilliant because it is a teaching of a genius? It contains everything within it, all the Law and all the Prophets. And what is this teaching? Succinctly phrased it is simply this: that the cosmic life is a cosmic drama in which each entity, be it super-god or god, or demi-god, or man, or beast, or monad or atom, plays his or its proportionate part; and that all these dramatic presentations are welded together, leading up to one vast cosmic climax — to which, by the way, there is no anticlimax. So that with every even human day we are coming closer to that time in the immensely distant future when we all shall, once more re-united, enter into the deep womb of utter cosmic being — call it God, call it Divinity, call it Spirit, call it what you wish. The drama then will have ended. The curtain will fall, and what we Theosophists call Pralaya will begin, the rest-period. But just as in human affairs, when night is over there comes the day, so when the night of pralaya ends, the manvantara, the cosmic day, dawns again. The curtain on the cosmic stage once more rises. Each entity, each being, then begins its cosmic play, its rôle, exactly at the metaphysical and mathematical point where it stopped when the bells of pralaya rang down that cosmic curtain on the manvantara or world-period just ended. Everything begins anew precisely like a clock or watch, which, when it has stopped and is rewound, begins to run again at the exact point at which the fingers themselves stopped.

Why, this single conception of human identity with the cosmos, together with all the religious and philosophical and scientific and moral implications which it embodies, is older than thinking man. We are one and yet we know it not, we recognise it not; so that in the drama of life we commit all the follies on the stage, and tragedy becomes comedy and comedy, alas, through our own fault becomes tragedy.

I want to quote to you something that I love and have loved from

boyhood. I learned it when I was a child and found it again once more in *The Secret Doctrine* of H. P. B., when in after life as a young man I joined the T. S. It is this: the picture is that of the Hindû guru or teacher. A pupil stands or sits before him, and he is testing the knowledge of this pupil regarding the teaching that this pupil has received, and he says: "Chela, Child, dost thou discern in the lives of those around thee anything different from the life that runs in thy veins?" "There is no difference, O Gurudeva. Their life is the same as my life." "O Child, raise thy head and look at the violet dome of night. Consider those wonderful stars, those beings radiating, irradiating, from the cosmic splendor above our heads. Seest thou that cosmic fire which burns in all things, and shines supremely bright in this and that and that and that yonder brilliant orb? Child, dost thou discern any difference in that cosmic light, in that cosmic life, from that which shines forth from our own day-star, or from that which burns in thine own heart both day and night?" And the child says, "O Gurudeva, I see no difference between life and life, and light and light, and power and

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power, and mind and mind, except in degrees. The light that burns in my heart is the same as the light that burns in the hearts of all others." "Thou seest well, Child. Now listen to the heart of all this teaching: AHAM ASMI PARABRAHMA." And the child, who has been taught Sanskrit, the Vedic Sanskrit, understands and bows his head, "*Prâñjali.*" The meaning is: "I am the Boundless, I myself am Parabrahma, for the life that pulses in me and gives me existence is the life of the divinest of the divine." No wonder the child has understood. Am I a child of God? Essentially it is the only thing I am, and if I fail to realize it, it is not the Divine's fault but mine.

I believe, Friends and Brothers, that you will find this sublime teaching with its innumerable deductions — and you will feel bound logically to make deductions for yourselves as you understand it — I believe that you will find this teaching of Divinity in every one of the great systems to which the genius of mankind has given birth. Religion is it; Philosophy was born from it; Science is now aspiring towards it, and is beginning to get feeble adumbrations of what it means. Think even in our own small human affairs — small when compared with the vast cosmic majesty which holds us around in its sheltering care — think, if every man and woman on earth were thoroughly convinced of the utter reality of this cosmic truth! Never again would the hand of man be raised against man. Always it would be the extended hands of succor and brotherhood. For I am my brother — in our inmost we are one. And if we are separate it is because of the smallnesses that make us each one an atom as it were, instead of the spiritual monad which for each one of us is our source. That monad is of the very stuff of divinity. As Jesus the Avatâra phrased it in his wonderful saying, "I and my Father are one" — the Father and the divine spark, the spark of divinity which is identic with the cosmic life, with the universal ocean of life, to use another metaphor. This idea of the cosmic ocean of life, of which we are all droplets in our inmost and in our highest, was in the mind of Gautama the Lord Buddha when he spoke of that ultimate end of all beings and things; for, as he said, all beings and things are in their essence Buddha, and some day shall become Buddha themselves, when, as phrased so beautifully by Edwin Arnold, the dewdrop slips into the Shining Sea. CONSUMMATUM EST.

G. de Purucker: Leader and Teacher

IN MEMORIAM

G. DE PURUCKER, Leader of the Theosophical Society, Editor of this magazine, and Teacher and Friend to thousands scattered over this globe, died very suddenly Sunday morning, September 27th, shortly before nine o'clock. A letter printed in this issue from his private secretary, Miss Elsie V. Savage, gives more intimate details of his passing; and the short biography at the end of the magazine sketches his life, outwardly on the whole so quiet, yet inwardly, so full, every moment of which was crowded with study and labor that would redound to the security and future welfare of the Theosophical Movement.

Dr. de Purucker believed so truly in the beauty of death, in the further adventures it brings to the pilgrim-soul of man as it journeys from planet to planet in that true rebirth which follows when the travail of earth-life is over, that he would not have our thoughts marred by personal lamentation or grief. In this, we know, all his students concur. And the public likewise will respect the attitude of Theosophists toward death, and later perhaps come to understand it, when they see, as many have already seen, how the knowledge of its majestic processes brightens and strengthens their lives and gives them power that will sustain in sorrow, support in difficulty, and inspire in daily living.

Nobly to live, grandly to die! I recall the words — often on his lips when speaking of the ancients and their conception of life and death. But eulogy would be abhorrent to Dr. de Purucker in these pages, and we shall make none. But let these two main facts be stated. They rush to meet us as we look back on the life just ended. G. de P. took office as Leader of the T. S. in 1929 at a critical time. The Society needed revitalizing. He revitalized it. It needed new blood. He gave it new blood. And it was literally this transfusion of energy from himself as the intellectual-spiritual channel for the Masters into the bloodstream of the T. S. that

saved the T. S.; and he continued pumping this stream of psycho-intellectual-spiritual force into it until the very last moment of his life. He poured out teaching. He elucidated H. P. B.'s abstruse *Secret Doctrine*. He added to it, and much of what he gave, as he occasionally reminded his hearers, had not for thousands of years left the sanctuaries of the Mysteries. The time was ripe for him to teach, and he taught. It is stating the truth with reserve when we say that through his extensive lectures and numerous writings he made what he always liked to call 'technical' Theosophy understandable for hundreds, and in so doing wonderfully transformed their lives. That is the first point: recognition of the wealth he gave of spiritual instruction, coupled with his utter fidelity to the Masters and to H. P. B. in doing this. And the second point — almost as remarkable to those who throughout the years personally witnessed its gradual accomplishment — is that by almost superhuman efforts, along material and organizational lines, he succeeded in freeing the Society from debt, so that for the first time perhaps in its history it stands today on a firm foundation of financial security. And coupled with this, as his last act, he moved the Headquarters from Point Loma and the uncertain conditions prevailing there, owing to its geographical situation and the present war, to the safer and more practical environment of Covina, in Los Angeles County, where, being nearer to the great metropolitan areas of the southwest, greater opportunity is offered for the practical work of disseminating the teachings of Theosophy.

Very heavy are the duties of Theosophical leadership. Few would wish to bear them. They were indeed very heavy for Dr. de Purucker. But as we all look back on his thirteen years of leadership, can anyone of us doubt but that his labors were crowned with success — success in spiritual accomplishment, success in material achievement?

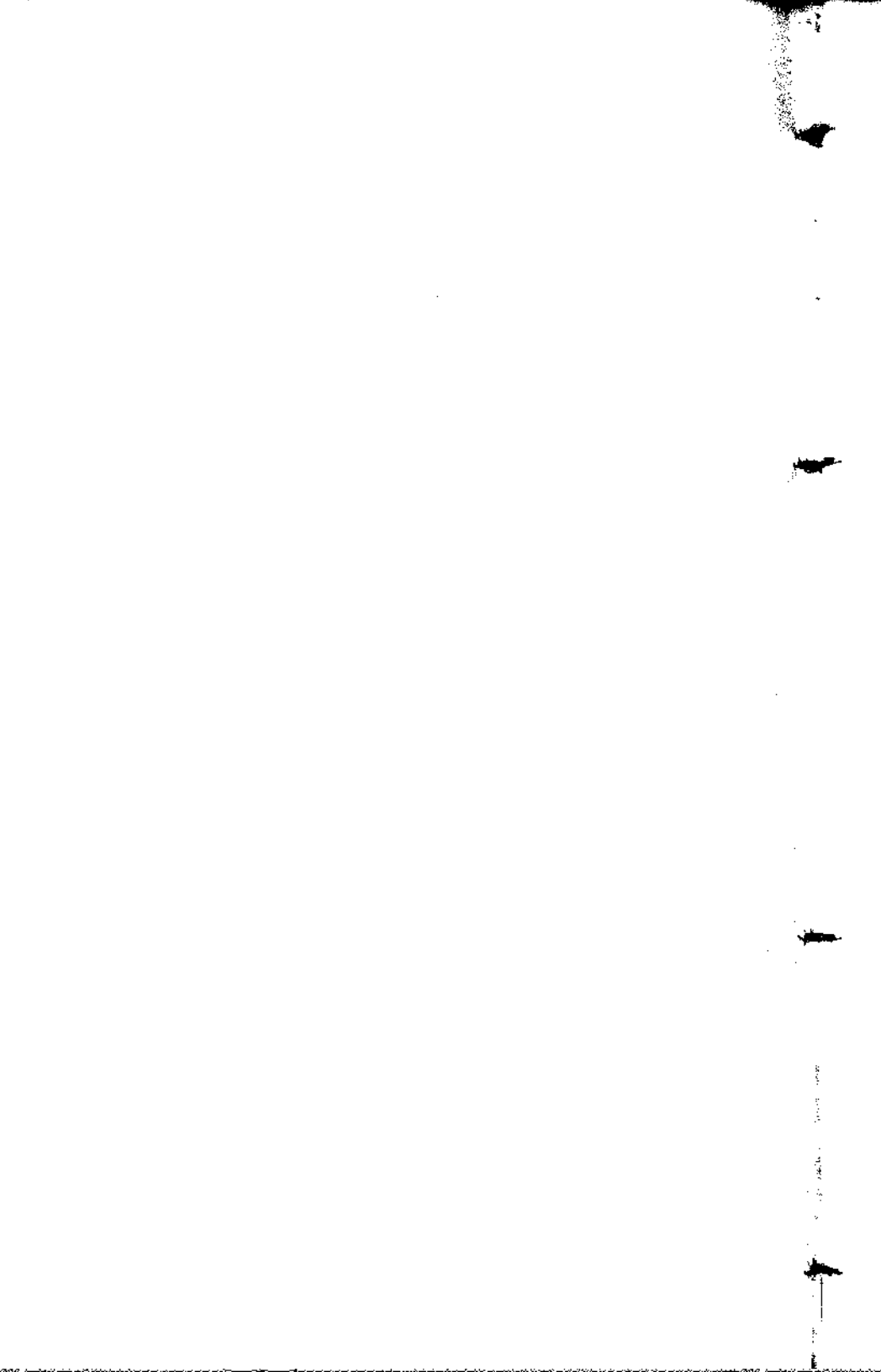
For the rest, turn to his writings. There, if you wish, you will find the story of a life wholly dedicated to Truth, to its dissemination and — as a particular trust to be fulfilled in this incarnation, coming first and foremost — utter devotion to the welfare of the T. S. as its loyal Servant and Leader.

To his own words then the Editors have turned in preparing



DR. G. DE PURUCKER

WHEN HE ASSUMED THE LEADERSHIP OF THE T. S., JULY, 1929



this special memorial issue, and with care have chosen from unpublished letters, talks, and lectures, teaching which shows the strength, the majesty, the beauty, and the appealing commonsense of Theosophy, and reveals the remarkable range and genius of G. de P.'s exposition, pointing as ever it does to the existence of that central source and storehouse of Ancient Wisdom from which all the illuminated draw.

Your particular attention is called to the opening article, "Aham Asmi Parabrahma," an almost prophetic utterance, read in the light of his death so soon afterwards. There in simple understandable English we have a summary of the Secret Doctrine, the fundamental propositions of the Ancient Wisdom. It is a condensation in living, forceful form of all our many Theosophical doctrines, for all aspects of the Ancient Wisdom are but a ringing of the changes on the one sublime idea of Universal Brotherhood as a fact of Nature. And the facts of Nature are revealed to us through the Theosophical teachings of Hierarchies, of Inner Rounds and Outer Rounds, of Karman and Reimbodiment, of the genesis of Solar Systems and Universal Solar Systems. The more we learn of the carpentry and geography of universal being, and indeed of the mysteries of our inner nature, the more we find that the essence and root of all teaching is that we and all beings and things — ALL BEINGS AND THINGS — are rooted in the Kosmic Heart, the Divine. How truly and beautifully is this expressed in G. de P.'s last public message above referred to! *Aham Asmi Parabrahma. I am the Boundless, the Divine.*

On other pages of this issue you will also note with particular care, no doubt, the letter from the Cabinet of the T. S., as well as the interview given to a reporter from the *Covina Citizen* by Mr. Iverson L. Harris, Chairman of the Cabinet. By this you will know that the work of the T. S. is protected; that the Leader of the T. S. in his passing left no details uncared for; that the Cabinet stands united in the carrying out of his instructions, and counts on the strength and loyalty of each and all F. T. S.

In the December FORUM cables conveying sympathy and loyal support to the Cabinet from England, Sweden, South Africa, Australia, together with messages from all over the United States and from

Canada, will be recorded, showing the present unanimity of feeling throughout the length and breadth of the Society. And in that issue the Editors plan to include articles describing G. de P.'s literary output, his work for fraternization among Theosophists, his European lecture-tours, and perhaps giving other intimate glimpses of his years of leadership of the T. S.

But for this issue we have his own words. Let them speak. In them let us hear his resonant and inspiring voice again. Let us meditate on them in the spirit of high impersonal love he urged us so continually to strive for. Of the one who died, so often we heard him say: *Gaudet in astris, dormit in pace*. Now it is he who has left us. And now we say — with what inner meaning! — he sleeps in peace; he rejoices in the stars. But his message, and the eternal message of Truth from the living Lodge of Light, the message of H. P. B. and all great Teachers of Humanity, lives. We pledge our selves to our Inner Selves that that truth shall not die.

— W. E. S.

A Letter from the Cabinet

OCTOBER 8, 1942

TO FELLOWS OF THE THEOSOPHICAL SOCIETY
THROUGHOUT THE WORLD.

DEAR COMPANIONS:

We, the members of the Cabinet of the T. S., take this our first opportunity of thanking you on behalf of all the members of the Headquarters' Staff for the many cablegrams, telegrams, and letters which have poured into your international headquarters here near Covina since the sudden passing of our beloved G. de P. on Sunday morning, September 27th. We want you all to know how fully we concur in your expressions of reverence and gratitude to him. We are strengthened and upheld by your messages of whole-hearted loyalty to, and support of, the Cabinet; for in our

hands, by the authority of the Constitution of the T. S. and of G. de P.'s definite written instructions, dated Jan. 25, 1935, the duties of his high office now rest.

Be assured that we shall perform these duties to the very best of our united abilities, that we may successfully carry on the work which dear G. de P. brought to such a high state of material, intellectual, and spiritual ripening before he went Home to his well-earned rest. The members of the Cabinet are firm in their determination to carry on harmoniously and efficiently, until such time as the new Leader appears.

In this way we shall all be ready to welcome from far or near one whom we cannot fail spontaneously to recognise as bearing the *insignia majestatis* which G. de P., by his own life and his written words, has taught us to look for in the true spiritual Leader of the Theosophical Society.

Once again thanking you for your messages of sympathy, understanding, and support, we are, with steadfast loyalty and devotion to the Masters' Cause,

The Members of the Cabinet of the Theosophical Society:

IVERSON L. HARRIS, Chairman

GERTRUDE W. VAN PELT

JOHN R. BEAVER

ETHEL LAMBERT

LORIN F. WOOD

HAZEL S. MINOT

ELSIE V. SAVAGE

LOLITA W. HART

A. STUDLEY HART

JOHN P. VAN MATER

R. K. VAN MATER

W. E. SMALL, Secretary

H. T. EDGE, Member of the Council of Elders

The T. S. and the Lost Cause of Materialism

Last words of Dr. de Purucker to the members of the International Headquarters Lodge, spoken at the close of their regular study-meeting, held September 13, 1942.

THE origin of the Theosophical Movement began not in arbitrary decisions by the powers that be, but because of conditions of cyclic necessity. Thus, when H. P. B. came, she came because of a need to keep alive in men their spiritual intuitions, and by so keeping them alive, prevent men from falling under the sway of a world ruled by brute force, in which might was considered right and in which the only justice was the booty of the strongest. She knew that the will of brutal power would govern mankind unless checked and stayed by those innate rules of right residing in the souls of men.

How came about this situation in our world? Because of two things: A religion which had become thoroughly materialistic, thoroughly; so much so that men no longer believed that this universe was run by spiritual powers enforcing the rule of right; and therefore that men could act pretty much as they pleased if they but rendered lip-homage to an ecclesiastical set-up. This idea coming from the religious side of man's knowledge, education, and social contacts, was more than strengthened by an equivalently evil power emanating from the ranks of modern scientists. And this latter power had incomparably more influence on men's minds than the former, the dicta of the Church and its Hierarchy. Why? Because men had begun to believe that the noble research into nature undertaken by science gave us truth; and men were justified in so believing, for that is the real work of scientists: the investigation of facts and the collating of them into a comprehensive philosophic mold. And a great many scientists do work most earnestly and with energy and most praiseworthy perseverance to that noble end. But it is a very different thing when men who themselves had already lost all belief in a spiritual control of the universe, began to theorize and lay

down laws of theoretic speculation regarding the origin of the universe and the origin of man, the working of the universe and the continuation of man therein, and the future of the universe and man's future in it. These were not scientific facts discovered by research. They were theories only, speculations only, hypotheses only, derived from the imagination of men who had lost a belief in a spiritual control of the universe. Sincere efforts these were, of course, but they were based on no spiritual belief, and therefore these scientists could not render into a comprehensive whole, a philosophic whole, the facts in nature which they had discovered.

Thus, examine those early days of complete materialism beginning about the time of Voltaire and others. I use Voltaire as an example, not because he was the originator of this era; but he was one of its earliest products and one of its noblest. He was a fighter against dogmatism of any kind. More glory to him! But his work likewise destroyed belief in a spiritual universe.

Thus, then, what were these scientific theories on the one hand and religious theories on the other hand? That this universe runs itself, that there is no spiritual power in it controlling it or guiding it, and that things happen by chance not by law. This was uttered out of one side of the mouth and out of the other side of the mouth of scientists came the equally fervent statement: the universe is caused by the laws of nature. With one side of the mouth they preached fortuity and chance and with the other side they preached laws. It never seemed to strike them that these two preachments were mutually destructive.

What were, then, the factors that Darwin stated made evolution, or what were the conditions under which evolution took place, or again what caused evolution? — phrase it as you wish. It was a struggle — it was a struggle in which the fittest survived, not the best, not the noblest, but the strongest. This was thought of as a law of nature. There was not a word in Darwin or in Lamarck or in Haeckel or in Huxley, or in any of these great men so called, of fifty or eighty years ago, about this world's being ruled by intrinsic moral sanctions, not a hint of it. It was a rule of brute force in which the strongest survived, a struggle in which the fittest survived, and the fittest meant the most brutally strong, not the best. Thus, as I have

often pointed out, a man and a shark in the ocean — which is the more fit to survive in case a conflict should arise between them? The shark will survive because it is in its element. He is the fitter in that element and he will kill the man. Yet the man is the nobler creature, the better, the more evolved.

That is what Darwinism is: chance action by nature in a desperate struggle to survive, in which the weak are eaten or go to the wall and brutal strength only is the cause of victory. These ideas are destructive of the soul-life of mankind, whether they are born from theology or science. Get these facts clear, and examine, as we Theosophists have for all these years, the lapses from logic in our scientific works, the lapses in the reasoning of our scientists.

It was into a world governed by a belief in brutality as nature's sole way of functioning that came the God-Wisdom through H. P. B., and, as she proclaimed, her first work was to keep alive in man his spiritual intuitions, so that he would react against this 'rule' so called and mis-called, this 'accident' in nature, this rule of brutal force. Look at the actions of the peoples of the earth during the last hundred years or more — no, the last three or four hundred years. Look at the world today. The result of soul-loss, of the stifling of the spiritual instincts of the human being. Indeed we Theosophists have reacted with power against these teachings, whether from the theologic or the scientific side. We have faced the scorn and the ridicule of a day when even to speak of the human soul meant loss of caste.

Look what H. P. B. did. Almost alone and single-handed she challenged the thought-life of the world and brought about by her courage and her teachings the founding of the Theosophical Society, proclaiming aloud and to all and sundry that the world was ruled by moral law and that he who infringed that law whether under the hypocritical guise of virtue or whether openly and desperately as the criminal does — *that he who breaks that law shall pay*. Today the world no longer believes that. It believes that the only way to make what they think is a criminal pay is to use greater brutal power than anyone else does. They no longer believe in the rule of spiritual law. They no longer believe that this universe of ours is governed by moral sanctions. They take the law into their own hands.

Is this the truth? Is this religion? Is this philosophy? Is this science? It is not religion, it is not philosophy, it is not science. All these three in their essence proclaim the rule of law in nature; that this law is spiritual and therefore moral; that there is cause and there is effect emanating from that cause, and that these effects are ineluctable and cannot ever be avoided: they should, can, and will haunt your footsteps as the cart follows the foot of the ox which draws it — a magnificent old Buddhist statement of the *Dhammapada* written in a day when men believed that the universe was ruled by spiritual and moral sanctions.

Do an evil deed and, sure as the cart follows the foot of the ox which draws it, that evil deed will haunt you and find you out in this life or in a future one. This is religion, this is philosophy, this is science; especially science, teaching as this last does its doctrine of cause and effect, its doctrine that effect follows cause and is alike unto its parent cause. The world no longer believes in these things. The peoples no longer believe in them. Only those fine spirits whose intuition flames brighter than in the majority of our fellow human beings have disbelief in these teachings of materialism now dying: dying in religion, dying in philosophy, dying in science, but whose maleficent consequences afflict us like Atlantean karman even today weighing heavily upon us.

So it is important to support in the science of our time all those elements which uphold the belief in a spiritual governance of the world. It is important for us as Theosophists to support in philosophy those elements, those philosophic elements, which teach that the universe is controlled by intrinsically moral sanctions. It is important for us Theosophists to support with deepest sympathy and understanding those elements in religion which, casting aside the materialism of the last 1800 years more or less, teach that divinity filleth all vessels, whether vessels of honor or vessels of dishonor; for to divinity neither the one nor the other is dishonorable. That divinity is the spirit universal out of the womb of which come all beings and things, and back into which celestial haven in due course of the revolving ages all things and all beings shall one day return.

I think, dear Brothers and Companions, that the most needed thing today for us Theosophists is this: to do our utmost to bring

about a renaissance, a rebirth, in the minds of men of the truth that this universe of ours is under the most strict cosmical moral law, in other words of harmony; for what in the universe is harmony, in the human soul we call the ethical instinct. Remember that the man who is sincerely convinced that his thoughts and feelings are going to result in action and that he is responsible for this action, will take thought and long and searching thought before he acts. There you are. There is the secret of the whole thing. Just that simple law, a belief by us men that this universe of ours is not the product of chance; that it is infilled with moral power and that this moral force resides in the human soul and that this moral force in the human soul should be our guide in our daily conduct. If men followed just that simple rule our life here on earth would be a heaven when compared with what it now is. All too long has thinking man been under the illusion of *mâyâ* that he could take nature's laws into his own hands and in his feeble manner with his weak and shaky intellect attempt to administer cosmic justice.

How the gods must laugh at us! And if they weep, as some say they do, how at times their celestial eyes must be filled with the tears of divine pity for man!



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. Mock at the phantom of 'death'—mock at the old hideous specter which the fearful imagination of ignorance wove in the hearts and minds of men. Mock at that specter, that evil thing of the imagination! Cast it out! Remember that you are well taken care of. . . . Ye are gods feebly manifesting your transcendent divine powers through bodies of flesh. Live accordingly, and receive the guerdon of the gods when ye die. Be not afraid.

—G. DE PURUCKER, *Questions We All Ask*

Strength and Balance in Occultism

Short address given to his students by G. de P., June 13, 1937, in the Temple, at Point Loma, California, at the conclusion of the usual lodge study-program.

THE holy mysteries are never publicized: never, never, never. You have to earn them and fit yourselves for them. It is obvious that if you are not fit to receive them, they never come to you. It would be a crime to attempt to do otherwise. It is the easiest thing in the world for a man or a woman to incur loss of the soul by following any other method of occult training than that of the Masters, taught as they themselves in their turn are by the Dhyâni-Chohans, the bright and blessed gods. I mean it. If you want truth you must come to the Temple for it, and you must come in the proper spirit; you must work upon yourself so that you will train yourself to be fit to learn, to be receptive. Otherwise you just can't receive it. You won't take it in. You can't take it in until you make an opening in which to put it — to use very plain, simple language. If your mind is set against it, like a closed door, it does not open to receive. You must train yourselves first. But if you do train yourselves, and, as we say, live the life, there is absolutely no barrier which can or will prevent your going indefinitely forwards. It is exactly like a growing child. He cannot take in the world's wisdom even, even the wisdom of this world, until his mind has developed to the point where it can receive it and retain it; until it is trained to do it. Simple! It is exactly the same thing with occultism, with esotericism, with the mysteries. They are indeed in the Theosophical Movement, both the Greater and the Less. They can be had by anyone, but such a one must prepare himself, train himself, must be in deadly earnest. Then he can receive them.

The chief or fundamental rule of this training or discipline is the becoming receptive to the inner and higher part of one's own constitution, whose whisperings of truth and intimations of cosmic verities find no lodgment in minds wilfully or ignorantly closed

against their entrance. There is the whole, or at least the fundamental, rule of occult teaching and learning in a nutshell, and the reason for all the safeguards that have been thrown around it. I have myself known hapless students of Theosophy who have literally gone crazy, temporarily at least, but nevertheless have gone crazy, have been crazed, from an unwise and unguided study of some of the more recondite teachings. It is pathetic; for the pathos lies in their yearning to learn and to become greater than their lower selves. The pathos likewise lies in the fact that they tried to scale the peaks before they had disciplined themselves to traverse the foothills of morals, of learning and self-control. It is one of the perils that the Masters and H. P. B. and the Theosophical Leaders have had to watch out for, and to contend with. It is a very difficult situation. I have known men and women barely escaping the loss of health in merely brain-mind overstudy without the healing, saving power of selfless devotion: a most beautiful thing in a way; one's heart warms to them in admiration for their courage, for their insistence on getting truth; but it has been unwisely done. That is why we insist upon the all-round, balanced growth, a wise, shapely growing into knowledge and wisdom, instead of the distortions and ungainly malformations, mentally and even psychically, that come from unwise study of occult things.

It is for this reason that in our own T. S. the inner, the secret, the occult, the esoteric, is so very carefully guarded and watched over and *never* publicized. Our Masters have no desire to have their students incur risks of soul-loss, or mind-loss, or even of physical deterioration, or any other human tragedy. But otherwise, having stated these things, just remember how beautiful and simple the rules of occultism are. Nothing in our deeper and more occult studies will ever interfere with your family duties, never; for those duties are duties; and it is one of the first obligations of a Theosophist to fulfil every duty. He is no occultist if he neglects one, no matter what his temptations are. No matter if he tries to grasp the sun, if he neglects a duty he is a coward by that much. Being a coward and a weakling, he is no occultist. No injury should ever be done to another. If you do it you are beginning to descend, and you may walk into black magic. But there is a way and a chance

to rescue yourself and to return to the strait and beautiful path. For it is a truly glorious path, and it brings a sense of the realization that man is akin to the gods and that the gods are present amongst us. Yes, I mean it: the gods even now walk the earth. But few are the sons of men who have trained themselves to realize it.

Now, the gods will associate with us, self-consciously to us, when we shall have learned first to know that they are there; then to make their approach to us mutually desirable. Let it, however, suffice for the main thought to carry home that the gods walk amongst us even now, as they did in far past ages, in the childhood of man, when he was still innocent and not so sophisticated that he thought he contained all the knowledge of the universe in his puny, little brain.

Let us, then, make ourselves presentable, and let us make our lives so attractive and interesting to the divinities, that they in their turn may be glad and happy to associate with us, self-consciously. I will go this far and then stop: There is a place, a geographical place on this earth, where not only is it common for the highest men that the race has produced to associate with the gods companionably, freely, friendly; but where the same relations of teachers and taught exist between gods and men, that exist today in our schools of learning. I wonder if you grasp what that means.

And at the heart — like this omphalos, or navel, or center, in the Temple, this little pillar in the center of this auditorium — in the holiest place there, what we call the *sanctum sanctorum*, there is an invisible presence, the highest spiritual presence of this earth. Make of it what you can.



It is an old saying, proved by the ancients, that a man may talk till the crack of doom and make no impression even on the least obdurate material if his words come not from a heart filled with the inspiration of reality; and contrariwise, he who himself vibrates with that interior sense of truth, of reality, will carry conviction even unto those whose minds are clothed against him.

—G. DE P.

Our Work in the Present and the Future

During the thirteen years of Dr. de Purucker's leadership of the T. S. an enormous mass of correspondence passed through his office. Perhaps it is not so well known throughout our Society, however, how much of important instruction, practical and helpful in daily living and organizational conduct, was given out in this way to students and T. S. officials in all parts of the world. With this thought in mind the Editors have asked Miss Elsie V. Savage, G. de P.'s private secretary since 1929, to select from such letters and instructions a few extracts which stress more significantly some of the duties and needs that lie before us today. These excerpts follow.

Ways of Disseminating Theosophy

I know there are many ways of disseminating Theosophy, of casting forth the holy seed into the minds and hearts of men. To me all ways are good *if they are successful*, but in each we must be able to find the God-Wisdom which we are here to teach. If we do not teach it we are negligent of our holiest trust. Greater than showing people how broadminded Theosophists are, greater far than this, although that is most excellent and good in its way, greater still is to give men hope, to instill comfort into weary hearts, courage into their lives, and to give them vision. 'Without a vision the people perish,' and if it is not a good vision, so great is the hunger of human hearts for reality, alas, all too often it is replaced by an evil vision. Evil takes the place of good. And yet so wonderful is the web of nature, and so mighty the power of the spirit, that even in an evil web we will find woven through the mesh like golden threads the light of the spirit.

No, while all ways of disseminating seeds of truth are excellent, *provided the seeds be disseminated or sown*, I myself can find no grander way than that of following the traditional Theosophical habits of thought and of teaching and of living which are, first: the setting the example in your own Self of the truth that is living and burning within you; next, calling our brothers ignorant of Theosophy to the spiritual and intellectual banquet. Those who are

searching for light and know not whither to turn, call them to the Master's table! And the food is set forth in our standard Theosophical books, and in all the great literatures of all the ages.

I think our best way of teaching our own God-Wisdom — I say 'ours'; it is ours only because we are blessed in having received it, it is not ours in any other sense, it is humanity's priceless heritage — the best way is to show its existence in all the ages in the great books that have come down to us, in our standard Theosophical books, and by teaching it technically; for there is no other way of teaching it properly.

Learn to Think in Centuries

I look to the future, and as dear H. P. B. used to say, a phrase often humorously quoted by K. T.: "I sit by the sea and watch the future through the weather." We must learn to think in centuries, not merely in lustra of five years each; for in this way we obtain a mundial or world-picture, and build intelligently for the future, instead of having our attention absorbed by merely the present or immediately coming events. Don't allow all your thought to be swallowed up in the events and problems of the immediate present. I think it is imperatively necessary to learn to think in centuries. It is likewise extremely comforting and absolutely kills all such things as discouragement, downheartedness, pessimism, etc., etc. Indeed we have much, very much, to be thankful for, and I bless the Masters and the gods for that immensely strong yet always outwardly invisible help which daily I can feel or sense or intuit, and which will be ours as long as we prove worthy, and therefore receptive vessels of its benign influence.

Guard your Thought - Processes

I have observed my own processes of thought many and many a time, and I notice that many and many a time I have been saved from drawing a false conclusion by being reluctant to accept that conclusion until I have examined it. That is an excellent rule that we all try to follow. But I likewise have observed that if I am cowardly or lazy, and refuse to face a thought or a problem squarely,

nobody suffers but me. I am the loser. So I have learned to think, and try to think clearly, to be afraid of thinking no thought whatsoever, but always to strive to see that the thoughts that pass through my mind as the instruments of cogitation shall be high ones; not to give in to snap-judgments, not led astray by emotional volcanic outpourings, nor what is worse I think, led into judging others with injustice. This is an exercise the Hindûs would call Yoga. It is an exercise I recommend to anyone who wants to improve himself. Watch your thoughts. Watch your processes as you think those thoughts. Discard the thoughts you do not like. But be careful in so doing lest you refuse to receive a divinity knocking at the door of your heart when you are at first too blind to perceive its divine character.

The Injunction of Pythagoras

Do you remember the rule laid down by Pythagoras, a very beautiful one I think. It runs something as follows, often quoted by me; but it is worth quoting again and again. It loses none of its beauty and profundity by repetition:

“Let not the setting sun reach the western horizon, nor close thine eyes in sleep, before thou hast gone over all the events of the day just past, and hast asked thyself this question: What have I done today that has been done amiss? What have I done today that has been done aright? Have I injured anyone? Have I failed in my duty? Let not the setting sun reach the western rim of space, nor let thine eyelids close in sleep ere thou hast asked thyself these questions.”

If only men and women would follow that simple rule, ninety percent of the world's trouble, heartache, sin, anxiety, would be non-existent, would never happen. And the reason is simple. The world's troubles are from our weaknesses, not from our strength; and if we can increase our strength, do away with our weaknesses, every human being thereafter in proportion to his inner evolution or growth would become a power for good in the world. And you see what that would mean. It cuts at the tap-root of most of the thoughts and feelings and acts that bring misery amongst us.

Our Work in the Present and the Future

In these exceedingly difficult times for all men, one's heart of necessity often aches for the common sorrow and grief, and for the heavy burthen that so many are now carrying; so there is a certain gravity or sobriety of spirit that must of necessity weigh upon us Theosophists also. Yet it is one of our first, indeed one of our elementary Theosophical tenets that it is precisely in times of difficulty and stress that men's hearts open perhaps more than ever before to the reception of spiritual ideas; and it is by means of our Theosophical gatherings, whether great or small, that we can bring a large measure of hope and comfort to weary and stricken souls. You will feel yourselves as members of a great body-corporate of other men and women the world over, who are all united, spiritually and intellectually as well as by the impulses of the heart, in our blessed Theosophic propaganda-work, in order that the Masters' teachings may reach an ever-widening circle of hungry hearts and eager minds, seeking for comfort and the sense that the great realities of life govern men and are behind all things, in spite of the turbulence and storm of human existence.

Let us never forget that mighty and strong minds are behind the spiritual government of our world, indeed of our globe; and that sooner or later karma adjusts all things to its majestic purposes, and in the spirit of universal brotherhood, peace on earth, and good will to all men.

I repeat, that in my judgment it is precisely in times of difficulty and stress, as has indeed been said by the Masters is the case of kali-yuga, that spiritual progress is more easy to achieve than in other and more quiet times; and a spiritual effort such as that in which the Theosophical Society is engaged is far more likely to be received by human minds and hearts now than in other days when the steady comforts of life and the sense of regular security, fine as these are, often blind men's minds to the reception of higher things.

Continue, then, your noble Theosophical Work with unflinching courage, and with the assurance that not only G. de P., but thousands of members all over the world, are with you in spirit; for amongst us Theosophists, national or even local, Theosophical efforts have back of them the tremendous force of united minds, strong intellects, and devoted hearts.

The Guardian Angel

One of the last addresses given by Dr. de Purucker in the Temple at Point Loma, shortly before removal of the Headquarters to Covina, California.

I ASK your very reverent attention to a profound and beautiful fact of nature. To me this thought is one of the most beautiful of our Theosophical doctrines. It is that of the 'angels' guarding us, or what the Christians call the 'Guardian Angels'; but this wonderful doctrine, which is such a comfort and help to men in time of stress and trouble, is no longer understood by the Christians of this day, because they have lost the original meaning of it. They seem to think that it is an angel outside of oneself deputed by Almighty God to be a kind of protecting parent over the child; and some Christians seem to think that when the child attains adulthood the Guardian Angel departs. This doctrine of protective and guiding spiritual influences in the world is a very old doctrine of the Wisdom-Religion. It was taught in Persia, India, Egypt, amongst the Druids, in fact, as far as I know, everywhere.

It is simply this: that there is in and over man a spirit or power guiding him, instilling hope and comfort and peace and righteousness into his mind and heart; and that he who is ready to receive this and does receive it will guide himself by the inner mandates, and do so openly. He will be more or less conscious of the companionship of the Guardian Angel, be conscious of this companionship as a helper, with him day and night, never failing, always guiding, teaching him to save himself. But the mind and heart must be ready to receive, otherwise the brain does not catch the guidance and the inspiration.

What is this Guardian Angel? You may call it a Dhyâni-Chohan. Our own particular technical name for it is the Sanskrit word: Chitkara: thought-worker. You remember it was stated of the great Greek philosopher, Socrates, that he was guided by his inner daimon, his constant companion, which in his case strangely enough never told him what to do, but always warned him what not to do.

It is stated of him frequently when he was undecided as to what course to pursue, he would go apart and close his eyes and remain quiet, trying to free his mind from all the débris, claptrap, and noise and hurly burly of tramping thought, in other words cleansing and emptying the brain so that the Guardian Angel inside could penetrate into the brain-stuff. Such in his case was the Guardian Angel.

Now what is this Guardian Angel? Is it outside of man? It is a part of man's spirit, pertinent to his pneumatology; not the human part but a part of his spiritual being. You can call it the Higher Self, but I prefer to call it the Spiritual Self, because the phrase 'Higher Self' in Theosophy has a meaning containing certain restricted ideas. Thus, man's inmost entity, the Guardian Angel, this spiritual self, is like a god compared with the man of flesh, the man of this brain. Compared with his knowledge it has omniscience; compared with his vision it has vision of the past, the present and the future, which three really are but one eternal now in the ever present.

This Guardian Angel will always strive and is incessantly striving to guide its wilful errant child, the man of flesh. There is the whole thing in a nutshell, and if you can make your mind pervious to this inner monitor, and follow its mandates, your life will be safe and happy and prosperous. Of course, you have to go through whatever your karman has for you, that is, whatever you have wrought in the past; it will have to work itself out. If you put your finger in the fire, it will be burned. If you catch your foot in the machine it will be crushed. But the inner warrior, the Guardian Angel, once you come into its fellowship, in time will prevent your putting your finger into the fire, or placing your foot where it could be crushed. As for myself, my own life has been saved six times by this, and I know whereof I speak. And I only blame myself for not having begun sooner as a younger man to try to cultivate and to try to bring about an even closer consciousness or self-realization of this wonderful guide, this divine spark, this spiritual self in me: the very stuff of divinity. Compared to me my Guardian is an angel, a god.

The only difference between the ordinary man on the one hand

and the Christ-man and the Buddha-man on the other is this: that we ordinary men have not succeeded in becoming absolutely at one with the Guardian Angel within, and the Buddhas and the Christs have. The Buddha or Christ is one who has made himself, his whole being, his heart, so pervious to the entrance of the Guardian Angel within him that that Guardian Angel within him has actually imbodyed himself, so that the lower man is scarcely any longer there: it is then the Guardian Angel that speaks with the lips of flesh, it is the Bodhisattva, the inner Christ.

These are some of the forgotten values in human life, and I know no values greater than these two things. First: you are one with the universe, one with divinity, inseparable from it. Then it does not much matter what happens to you. Whatever comes is a part of the universal destiny. You become filled with courage and hope and peace. And the other forgotten value is what I have just called the Chitkara. Let that Guardian Angel live in you, and speak through you, and as soon as may be. I speak what I know, not only with regard to saving from trouble and from peril, but from dangers of all kinds. It will instil peace and comfort and happiness and wisdom and love, for all these are its nature. These things are especially needed in the world today by poor mankind, most of humanity feeling today that all the trouble in the world has happened by chance, that there is no way out except by a lucky fluke of fate. That is all tommyrot. This world is a world of law and order, and if we break these rules of law and order we suffer.

Oh, that man would realize these simple verities of Universal Nature! They are so helpful. They give meaning to life and inject a marvelous purpose into it. They give incentive to do our jobs and to do them like men. They make us love our fellow-men, and that is ennobling for us, an ennobling feeling in anyone; for it is obvious that the man who loves none but himself is constricting his consciousness into a little knot, and there is no expansion or grandeur in him; whereas the man who loves his fellowmen and thereby begins to love all things, both great and small — his consciousness goes out, begins to embrace, comprehend, to take in all. It becomes finally universal feeling, universal sympathy, universal understanding. This is grand, and this is godlike.

Studies in "The Mahatma Letters"

The following very important contribution to this series of Studies in THE MAHATMA LETTERS has been chosen from among several as yet unpublished comments made by Dr. de Purucker at the close of the Sunday evening Lodge programs. On this occasion, the meeting of September 28, 1941, he opened his remarks with some very interesting teaching about the polar magnetism of the earth; but as including this would make the present article too long, the Editors have reserved that portion of the talk for a future issue. The following remarks cover a discussion of Questions 11 and 12, page 146 of THE MAHATMA LETTERS and the Master's comments thereon to be found on pages 167-8. It is significant perhaps that this address fell on the Sunday evening exactly a year before Dr. de Purucker's passing. This and subsequent numbers of this series which may appear in the future in the FORUM had not been edited by Dr. de Purucker.

UNFORTUNATELY this question about Jupiter and the Râja-Sun is not one that can be answered outside of esoteric teachings, and I am being perfectly frank about it. I think it would be a shame to deceive any honest and thoughtful student by side-stepping. The explanation of this matter is esoteric and wholly so. Therefore it cannot be touched upon in a gathering of this kind.

Let us continue then to the subject of heat and cold on Jupiter. If our dear people would use the vast Theosophical learning which they have — and I am not speaking sarcastically — and apply it to this matter of planetary heat and cold, there would be no question or difficulty about it. They would not question, for instance, whether Jupiter is hotter than the earth or colder. Actually it is enormously hotter than our earth, and the modern scientific theory of its being a thousand or several thousand miles of block ice is simply based on the theory that, being so much farther from the sun than the earth is, it gets a great deal less heat from the sun and therefore *de facto* must be in a state of arctic chill. But you

see our teaching is that the planets do not get their heat from the sun, or very little indeed.

The sun is the great beating heart and brain of our system, the ultimate fountain and source of all the energy in the solar system as a whole. But with regard to this particular matter of heat and cold, it is the planets which keep themselves warm by their own vitality just as the human body does. It is not the sun which gives me my vital heat. The body creates its own vital heat. Of course if I go out in the sun and I feel the sun's rays pouring on my bare head, my head will be heated just as a plant will or a stone or anything else that is exposed to the sun's rays. But this is not heat coming from the sun, or very little in any case, perhaps twenty-five percent.

What is actually taking place is that an enormous efflux of electric and magnetic power flows from the sun and sets in vibration whatever this electric power falls upon. It is just exactly as every electrician knows: if you pass an electric current through a length of wire filament you create an ohmage, that is a resistance, which makes the particles in the wire through which the electric current passes, and which possesses this high resisting power, to glow with heat. It is not the electricity which carries heat and deposits it there. Electricity is neither hot nor cold. It is the power of the electricity meeting this resistance, which throws the molecules and atoms of this resisting medium into intense vibration, more rapid than that of billions and quadrillions of vibrations in a human second, and therefore heats it. Electricity is not itself hot. Just so with the sun. The sun is neither hot nor cold as we understand heat and cold. It is an enormous body of force, forces, which include electricity and magnetism and consciousness and life and intelligence and other things.

No, what makes Jupiter so hot is its own vital power. What produces this vital power in a heated body? You could ask the same question about our earth. What makes the earth warm or cold? The vital power of the earth — call it magnetism if you wish — interacting and reacting with the magnetic continent above our heads: give and take, electric, electro-magnetic or magnetic action and interaction. Just so does my own vital heat make my own body

warm. If we had to trust to exterior heat to keep us alive and had no interior natural native vital heat of our own, if we went twenty feet from a fire we would freeze up in half an hour or in quarter of an hour. But such things do not occur.

So it is with Jupiter. When planets are young, very young, they are enormously hotter than when they grow old. So it is even with the human being in a small degree. The hottest little dynamo that I have ever known is a baby. When boyhood is reached, your heat diminishes. When you reach manhood it grows still less: you are not then burning up in a constant fevered heat as a baby is. The teaching in the book shows us clearly. The Master says: Imagine if all our oceans were turned into ice and all our atmospheric fluids were turned into liquids; then, he says, just imagine the reverse process, and you will have some idea of what it is like on Jupiter, which means, so hot there that what would be our oceans are turned to gases and what we call metals, stones and such things are turned to fluids. Just the reverse process. And it is strange enough that that was originally the idea of science.

The part played by the meteoric veils over every continent which is not in obscuration, as Mars is in obscuration — the part played by these meteoric continents is enormous. Some people don't like to accept this idea, although it is true, because they think it diminishes the dignity of our glorious Father Sun. It does not diminish his dignity. Because I have some vital heat of my own, that does not diminish the dignity of my teacher. Why should he be blamed or praised because I was born with vital heat? It is not a derogation of the dignity of the sun to say that the planets are living bodies also, living organisms.

Now Mars is in obscuration, consequently the meteoric veil surrounding Globe D of the Mars-chain is very thin. When the life-waves begin to come into Mars again, as they will before many millions of years have passed, Mars also will begin again to be re-covered with what scientists call heavy clouds, which are really veils of meteoric dust. Attracted psycho-vital-magnetically by the tremendously vital power of the planets which they surround, these meteoric continents perform somewhat the same function with regard to the planets that the human aura does for us. The meteoric

veils are composed of dust, the effluvia rising up from the earth partly, but mainly and more largely from interplanetary and interstellar cosmic dust: the refuse, the sweat, the detritus, of other manvantaras, karmically drawn back, as life-atoms are drawn back to the reincarnating man.

Then there is the matter of the sun's north and south poles spoken of in this letter. Now there is one point here that needs clearing. I do not remember the Master's exact words, but it is much to the effect that the sun does not take anything from anything else, nor does it give away anything of its own. A perfectly true statement when it is understood. But do not forget this other perfectly true statement, infinitely more important: that nothing exists unto itself alone. Everything helps everything else. Everything lives for everything else. No accident anywhere. And this is a cosmic statement of what we Theosophists call our beautiful doctrine of Universal Brotherhood. The Master means this: that the sun is not vampirized — in the sense that the word vampirize has. Nor is it a spendthrift, wasting and dissipating its vital power by pouring it out needlessly through ages, as our modern science teaches it does, to be wasted in the abysmal deeps of pluperfectly frigid spaces.

The solar system is a closed system in the sense that a human body is a closed system. Agreed that every human body is builded by life-atoms from all other human bodies; but so far as itself goes it is an entity, an individual with its own vital power, feeding itself, having naught to spare to give of vital power to other bodies unless given as a gift. And likewise not vampirizing, in the normal cases, other bodies. Vampirizing and giving of gifts happen, but these are not the normal state of things. Every atom is a closed system in that sense. Yet every atom is connected with every other atom in infinite space, feeding infinite space and infinite space feeding it.

So then, the sun does not vampirize other suns, nor has it any vitality to spare for other suns. It has all it can do to feed its own orbs, the planets and other bodies within its kingdom. Just so my heart feeds my body and its organs and its molecules. It has nothing to spare for feeding other bodies — unless giving as a gift. Nor does my body vampirize other bodies. It does not steal vitality

from other bodies, although in abnormal cases any human body can become vampirized; but we are not talking of exceptions and special cases; we are talking of the norm, the rule.

Therefore, what happens is this: the sun follows the same cosmic law that every planet does. It is the heart of its kingdom and likewise the brain of its kingdom. If you look upon it as the heart for an instant, it receives the influxes of the rivers of lives, the circulations of the solar system, in its north pole. They pass through the heart of the sun, are cleansed and washed and leave at the south pole of the sun. Precisely as our earth and every other planet have each its receptor at the north pole, and its ejector or vent at the south pole.

Why, even the ancient Greeks taught this. Do you remember Eolus and the cave of the winds? The cave of the winds was the earth, and the winds were the winds of the spirit, the circulations of the universe figured as winds: a cave of which the north gate was made of horn through which the gods descend — and through which they ascend also, but mainly descend. And the south gate of the earth, or of the cave of the winds, was made of ivory, signifying the elephants of the south, as the horn does the tusks of the animals of the north. And out of the south gate go the ~~hordes~~ ^{of} men. So said the ancients. Why, the occult teaching is simply expressed here without a veil.

In other words, the earth feeds itself physically, magnetically, psychically, spiritually, through the north pole. The currents sweep through the earth — every word here is worth a volume — and leave by the south pole. So it is with the sun. That is the way the sun feeds its family: just as the heart feeds the body. It sends out its blood through the south pole, as it were, and after the circulation around the body has taken place, it receives it in again at the north pole. Fascinating subject!

So be careful how you read and construe. Don't let a single statement given by the Master as an answer to a very limited and specific question cover all the horizon of your thought regarding other things. In other words use your common sense.

So now, Companions, let me close my own remarks on an expression of pleasure that I always feel after hearkening to the words

of those who make really wonderful addresses from the platform and the equally wonderful contributions from the auditorium. It just warms every cockle of my heart to see the progress that you dear fellow-students have made. I think it is beautiful, and it fills me with reverence. I think you deserve to know what I feel about these things.

Remember this, and then I go: All the laws of nature, so called, are but the play of conscious and semi-conscious forces. Therefore by their utter consistency and invariability they are called by us the laws of nature. These forces of nature are fluids emanating from great cosmic hearts beating, hearts sending the life blood, each one of its own especial and particular essence, force, spirit, to the farthest reaches that it can contain. We live not only in the presence of divinities, but are in very truth their children. We are builded of them and from them. Human parents are away, far away and distant when compared with the utterly infinite, infinitely intimate because identical relations and ties that exist between these great parents and us their children. Electricity, or magnetism, its alter ego, for instance, is but the fluid efflux from a cosmic entity, a being — of our own solar system in our case, because we are in this solar system. Heat likewise; all the real forces of nature are such. What is gravity? Just the same. We call it love. Some day when science will have learned that gravity is bi-polar as electricity and magnetism are, we may perhaps see returning the wisdom of the old Greek Empedocles who taught in his day that the universe is held in its courses and in its plans of beauty and harmony because of the two great cosmic powers, love and hate as they translate it. It is not a good translation. Attraction and repulsion: better but not good. You might perhaps say love and repulsion; hate is not a good word. Marvelous thoughts! — Good night, Companions!



All the emotions of your soul, all the movements of your intellect, on a cosmic scale and in spiritual qualities, exist in the gods. — G. DE P.

Questions and Answers

TYPES OF DEVACHANS

In *The Key to Theosophy* H. P. B. says that after death the Methodist will be a Methodist, the Mohammedan a Mohammedan, at least for some time, in a perfect fool's Paradise of each man's creation and making. Will this be in Kâma-loka or Devachan? I say the latter, as there is no consciousness in the Kâma-loka, and H. P. B. herself has described Devachan as a fool's Paradise. *The Mahatma Letters* (page 103) speaks of "the pleasures realized by a Red Indian in his 'happy hunting grounds' in that Land of Dreams." — M. J.

G. de P. — The answer to this question is in general a Yes, an affirmative. H. P. B. certainly meant mainly the devachan, since it is a mere reflexion of the spiritual vision, imperfect and poor as it is, of the man who has just died; whatever that man was in a spiritual way he will continue to be in the devachan afterwards. Thus the imperfect vision, when compared with a Buddha, for instance, of a Methodist or a Roman Catholic or a Mohammedan, being a lack of *complete* inner vision, inner spiritual growth, will continue in the devachan in a sublimated sort of way in the "fool's Paradise," so that the Methodist will be a Methodist, but an improved Methodist, the Roman Catholic ditto, the Mohammedan ditto, and so forth. So much for this part of the question.

Yet it is obvious that the kâma-loka, being the stage preceding the devachan, will not change the character of the man who has just died; and if he has died filled with the thoughts of Mohammedanism, or of Methodism, or of the Baptist, or of the Roman Catholic, he will still be this or that in the quasi-consciousness of the kâma-loka. So we can say he will still remain a Methodist, or a Roman Catholic, or a Mohammedan, through the purging process of the kâma-loka; and then the finest part of the man will enter the devachan, the "fool's Paradise," in which he will still have his dreams of a glorified Methodism or Roman Catholicism or Mohammedanism, or Judaism, or whatever his quasi-spiritual thoughts on earth were. So there is a certain truth, when this is understood, in the other statement also, that even in the kâma-loka the man's character is not changed.

Looking over the above, I might add that of course an ego is not cleared of *all impurities* thus becoming perfect before entering the devachan, as he would then be of the status of a Buddha. Nor do I mean that it is necessarily an "impurity to be cleared away" to be a Methodist or any other religionist. Of course when a man becomes through evolution so spiritually evolved that he is a Bodhi-sattva on earth, or a Buddha, then he will just pass through the kâma-loka and devachanic states almost unconsciously, for the man is above them, and he enters a lower or higher Nirvâna according to his development. And Nirvâna means a vision of Reality.

CAN WE HELP THE KÂMA-LOKIC ENTITY?

Is it possible for the living to give help to the human kâma-lokic entity in its struggle to free itself at the time of the second death? Would a living person be likely to feel the influence from that struggle on the part of one who in life had been closely connected with him, especially on inner lines?

—N. N.

G. de P. — Nature is too merciful to allow but the merest fragments of psychic or emotional contact between the living and those in kâma-loka. If it were otherwise, our lives would be a hell.

The entities in kâma-loka as a rule are semi-conscious or unconscious. It is only the very evil sorcerers, black magicians, or the grossest kind of beings while in body, who have a consciousness which we would call awake-consciousness when they reach the kâma-loka. Consequently, all the kâma-lokic processes, except in the cases of the few mentioned above, take place automatically and as it were unconsciously or as in a dream, perhaps a nightmare, perhaps perfect unconsciousness in the case of the average person; but a real hell of feeling in the cases of the sorcerer and the tremendously heavily gross person. But, after all, these last are few.

It is of course true that a spiritual love on the part of the survivors can reach even to the devachan after the kâma-loka is ended; yes, and even as it were help the interim Bardo-period in the kâma-loka. But it must be a spiritual love, and the effect itself is to bring an atmosphere of more peace to the kâma-rûpas in kâma-loka; and the same thing after those in kâma-loka have shaken off the kâma-rûpa and have entered the devachan state. Yes, a spiri-

tual love, not an emotional one, does help the entities in kâma-loka to a certain degree, especially if those entities are nice clean decent average people, and are not sorcerers or gross materialists.

The main point to remember is that those in kâma-loka should be left absolutely alone. Nature is infinitely the kindest. The kâma-loka experiences for average people are dreamlike or even pure unconsciousness. They are just as it were in unconscious sleep; and any attempt to touch them, even with emotional love or emotional thought, can at times, if the thought and magnetic impulse is strong enough, give them a fictitious temporary awakening, and then they feel unhappy, for they are half awake and surrounded by atmospheres they do not understand, and they feel as if they were in a bad dream.

So it is much better to leave the kâma-loka entities strictly alone, even if they are our dearest friends. Of course a gentle warm current of impersonal friendship does no harm, and as explained above, may even do a little good in helping to purify the atmosphere around the kâma-lokîs, if I may invent a term.

CATAclysms AS WAYS OF ESTABLISHING BALANCE

In *The Secret Doctrine, Volume II*, at the end of the first part, H. P. Blavatsky gives us a description of the terrible catastrophes which will take place during the transition-period from the Fifth to the Sixth Root-Races. It seems to me that Nature works in a rather hard way. Is it not possible for the great spiritual Leaders of evolution on this planet — if not to prevent — at any rate to mitigate the effects of these terrible disasters, during which millions of human beings and animals perish? Is this due not only to cosmic but also to individual karman?

— P. R.

G. de P. — Yes, to both, to both kinds of karman; and also to racial karman, and planetary karman. The questioner is a highly intelligent man, but there lurks throughout his question the old feeling that 'Nature is not just as I think she ought to be.' Presumably the idea is that if someone else had had the shaping or founding of natural law, of natural being, it would have been more shapely and kindly done. I wonder! Nature's heart is compassion absolute, because that compassion is absolute harmony. Nature moves on a cosmic scale, and in comparison therewith our ordinary

brain-minds are microcosmic, with small reaches of understanding of the great cosmic issues involved, and, so far as the racial karma is concerned, of any Root-Race or Sub-Race, with small understanding of her sweeping away in catastrophic or cataclysmic activities millions of animals and millions of men.

How about the millions of men and millions of animals that die daily, and, yea, that are sometimes, perhaps not in their millions, but in their hundreds and thousands, killed, murdered, wantonly slaughtered? All these things, all these catastrophes and cataclysms, are one of Nature's ways of re-establishing balance, equilibrium; just as disease in a human body is a purgation, a purging the system of poison. Just so, Nature's ways in its own purgations are these cataclysms and catastrophes.

The so-called 'Leaders of evolution,' of which this querent writes, do indeed strive continuously through the ages to mitigate the sorrow and pain, to stem the heavy hand of destiny, if it is possible, or at least as much as it is possible to stem the tide of intellectual and psychical disintegration. But they never work contrary to Nature's laws. They cannot. They are in very truth the servants of the Law, and therein lies their enormous power.

Cataclysms and catastrophes are occurring constantly. How about this horrible war? How many millions have perished so far from direct or indirect causes? Look at the beasts who die daily in almost countless numbers all over the earth — some of them wantonly slain; others slain by accident.

The world is full of misery and pain brought about by ignorance and by distorted mental views and by unbridled passion; and the time finally comes when these accumulate so greatly that Nature can tolerate no more; and then the crash comes. Is it not so all through natural being? A human body will stand so much abuse, so much strain, and then it gives way. Nature acts likewise on the greater scales. All of it is karmic. Yet the entities which are swept off the face of the earth, so to speak, which pass out, within an hour, or a day, or a week, or a month, or a thousand years, or ten thousand years, learn by it — learn the karmic lessons.

Then pause and look at the other side of the picture. Look at the beauty, look at the sublimity, of the Sons of Light who work

through the ages and whose strong hands hold back the accumulated karma from its crushing humanity at one blow; they form the 'Guardian Wall' around humanity. Consider that carefully.

Consider the light side of Nature as well as its automatic retributive or so-called dark side. Nature is divided into two parts, into two phases, so to say, and these two phases or parts are filled on the one hand with the Sons of Light, and on the other hand with the Brothers of the Shadow: one is the realms of spirit, and the other is the realms of matter.

OUR RELATION TO OUR ATOMS

How is it possible that we, who were rulers of a solar system, i.e., in the time when the atoms were our dwelling houses, cannot rule the composing beings of our body today? We are developed from the atoms and we will rule a solar system in the macro-cosmos in the future. Is our state of consciousness lower now than in the time of our atom-life? — W. K.

G. de P. — The reason that we human beings find it difficult in this stage of our evolutionary pilgrimage to control the lower elements, including the atoms, electrons, etc., of our bodies, is that we are at the mid-point in our evolutionary journey, because we are sunken in the material worlds, although we are now beginning to rise towards Spirit again. This situation means that the matter-parts of our being, including the atoms, of course, are more in their own sphere, and therefore have greater individual power than they have in the higher spheres; and consequently they act more strongly in their own individual ways than they do when they are again in Spirit, or in the spiritual worlds, and more under the divine influence of being in the spiritual worlds. Thus the sun, the divinity in and behind the sun, can control the lower elements and lower atoms much better than we can, because this divinity, being so much ahead of us, attracts more spiritual types of atoms than we do, because we are naturally much less spiritually evolved than is the solar divinity.

Thus it is that in the future we shall be able to control perfectly not only our own matter-elements, but the very atoms, etc., which compose these matter-elements of us, because we shall in time gain in spiritual power; and even these matter-elements of us will

have risen more towards Spirit, and we and our companion lower elements and atoms then will have become more alike, both more spiritual, than now we are. Hence there will be more harmony, greater ease, in what we may call brotherly co-operation, in our journey back to Spirit.

I hope this answer gives the gist of what I desire to say. The main idea can be grasped by stating that the Mahâtman can control their lower elements and atoms much more easily than we can, and this is because of the two main reasons I have just stated: In evolution the Mahâtman are beyond us, and therefore stronger than we are; and they attract to themselves for their bodies, etc., more spiritualized atoms than we do. Hence there is greater harmony there between the higher and the lower than there is with us.

KARMAN AND IDIOCY

Would it be possible for an average man to be 'punished' by an incarnation as a complete idiot, and in the following life to take up afresh from the status he had before the 'idiotic' life?

In *The Esoteric Tradition* (p. 974) a footnote states that there may be cases of a lesion or injury, before birth or after, which may cause this state of idiocy. Even in this case his condition must be the result of karman, or it could not have happened? One would think that if a man is his karman such an entity must have had an attraction downwards, from which he will have to work upwards again, or go still farther down and become a lost soul. Is it possible for one who had been very cruel to an idiot to be punished by experiencing that condition himself? Hardly, I imagine, as his intermediate nature being absent, no impression could be made on it, and that life would be punishment pure and simple, and not a lesson learned.

—M. J.

G. de P. — Certainly the result of karman in all cases. Furthermore, while it is abstractly possible for a thoroughly normal human being to have to undergo an unpaid karmic debt such as idiocy in the next following life, it is so extremely unlikely that the degree of improbability almost reaches certainty.

The reasoning is this: that karman is not haphazard on the one hand, nor are its parts divorced from the general karmic frame or set-up; so that an idiotic incarnation almost certainly is preceded by shadows casting their images before, a general weakness of character, a more or less obvious degeneration, producing finally its cul-

mination in the idiotic state. But of course, while this is logically the rule, and is clearly seen to be such by any thinking person, I would not go so far as to say that a thoroughly normal person could not possibly have a karman, as yet unworked-out from some distant life, which would produce relative simple-mindedness or idiocy. It is possible, but so extremely unlikely that it is almost a certainty that normality is not followed by abnormality. The whole situation depends on the fact that a man *is* his karman, as the questioner states.

As regards the latter part of the question: If I understand the question correctly I would answer in this wise: We must remember that karman is not just brute mechanics. The moral principles back of karman are essentially spiritual. Keeping this in mind we can see how karman might work in the case of one who is cruel to animals, who are relatively mindless when compared with men (which does not mean that they have no mind, however), or in the case of a man who is cruel to an idiot because he despises the poor idiot's lack of mind. We can see that with the spiritual and moral causes of karman back of and working in the constitution of the cruel individual, this very cruelty will *slowly* close the gates of intellectual and spiritual inspiration in that cruel man; so that little by little the very fact of his having lack of sympathy for the beasts or for the idiot, will tend to make the cruel man himself slowly through incarnations become less and less "minded" as it were, having less and less of the seeing, penetrating mânasic faculty. Thus in a sense a man is punished by the way he injures or is cruel to others. But these things do not come suddenly. They are a process of degeneration. Cruelty continued through a life, or two or three, is a degenerative process, a breaking down of the moral fiber, and of spiritual and intellectual insight. And what does this mean but a slow and gradual loss of the mind through indulging in persistent cruelty?

So reasoning thus, we can say that after a long time — two, four, six lives, heaven knows how many — one who despises another for being an idiot, or who is cruel to the relatively mindless beasts, slowly brings about incipient idiocy in himself; and we are thus punished by the backwash of the very energies we originally set

in motion. This is what is meant by the saying that the man who takes up the sword will perish by the sword. The man who is cruel will perish by his own cruelty, and others will be cruel to him. The learning of the lesson takes place during the process. Of course it is obvious that a complete idiot cannot learn lessons as a man endowed with mind can. But the process of approaching idiocy enables the soul to gather the lessons of suffering and repentance, which may even save the man from final idiocy, if he is sufficiently evolved to take warning in time. Then if he changes his cruelty to kindness and gentleness, and opens the channels above once more, his suffering and the danger he sees ahead of him, will have been his karmic retribution, what the questioner calls the "punishment," and he may suffer horribly during this process, bringing about a moral and intellectual regeneration.

The Luminous Portal of Death

THERE is no death, if by that term we mean a perfect and complete, an utter and absolute, cessation of all that is. Death is change, even as birth through reincarnation which is death to the soul, is change; there is no difference between death, so-called, and life, so-called, for they are one. The change is into another *phase of life*. Death is a phase of life even as life is a phase of death. It is not something to be feared. . . .

Death is as natural, death is as simple, death itself is as painless, death itself is as beautiful, as the growth of a lovely flower. It is the portal through which the pilgrim enters the stage higher.

— G. DE PURUCKER, *Golden Precepts of Esotericism*

Letters Concerning the Leader's Passing

The following two letters, from Miss Elsie Savage, Private Secretary to Dr. de Purucker, and from Mr. John Van Mater, Secretary General of the T. S., concerning the passing of our Leader and Teacher, Dr. G. de Purucker, were sent on Sunday, September 27, 1942, to Presidents of National Sections of the T. S. throughout the world.

DEAR FRIENDS:

This letter will take the place of my usual News-Letter which I was planning to dictate in a day or two. I am directing this especially to the three National Presidents of those Sections of which I am Liaison-Officer. Mr. John Van Mater, our Secretary General, also will be writing to you briefly and will enclose his letter under this cover.

By now you will probably have received cablegraphic word from Headquarters of the passing of our beloved G. de P. This came as suddenly to us as it will to you.

G. de P. had accomplished a marvelous task in removing the Headquarters to this beautiful new property which is so much more fitted for a Headquarters for the Theosophical Society. He was happy in the change. People said that he had never looked so well, and his days as usual were busy. On Friday night, during the night he had a sudden and sharp attack of indigestion which left him the following day, Saturday, very weak; but he continued all his regular duties, attended to a large amount of correspondence, held meetings, etc. You know, he always did most of his correspondence during his breakfast hour. He did not go to our dining-room for his meals, but merely took them at a side table in his own office so that he did not have to interrupt the current of his work. This last Saturday morning, as he did not feel like eating breakfast, merely over a cup of tea he dictated four or five long letters, corrected and edited the transcriptions of one or two of his lectures, attended to business, gave instructions to be transmitted to various department-heads here; and continued the rest of the day full of activity, attending committee meetings, holding other gatherings, etc., etc.

When he retired he seemed so rested and in such good spirits. In fact, there seemed to be a peculiar sweetness and gentleness about him. He arose as usual Sunday morning and said he felt perfectly well. He

took his regular constitutional walk before his breakfast, stopped to joke with Studley Hart who was mowing the lawn, and continued on his walk with his usual vigor and swinging stride. He had just greeted Dr. Edge who was passing, when he suddenly staggered and fell; and by the time help was summoned and the resident physician arrived, it was found that his passing had been instantaneous. It was as though he had received a Call and had instantly responded. So he did not suffer at all. He was immediately taken to our Infirmary, and then, according to his own wishes, and as he has instructed us should always be done, he was left completely alone for an hour with incense burning in the room. Later he was escorted back to his own home by the full Cabinet of the Theosophical Society.

At ten o'clock this morning a Cabinet meeting was summoned by the Chairman of the Cabinet, Mr. Iverson L. Harris, who read the instructions and followed them out which G. de P. had left for such an emergency. The Secretary General will acquaint you more in detail with the present governance of the Society. As it is Sunday, we held a short meeting at the usual time for our public gathering, at three o'clock, at which there were many of the new friends we have made since coming up here, when the announcement of our great loss was made. Then, after a few moments' silent tribute to our Teacher, the meeting adjourned, postponing the regular lecture. But we all felt that for the evening, G. de P. would wish us to carry on as usual, and so we did, continuing the study of his book "Man in Evolution." At the end of the meeting, instead of the usual inspiring and instructive talk he always has given us, beautiful passages from his own writings were read.

I thought that you and your members would appreciate having a little intimate glimpse of just the last hours of our beloved G. de P. We here all feel that he has not really left us. His spirit if anything seems more all-pervading; and now it is up to us, both members here at Headquarters and in all our Sections, to carry on as he would wish us to, and with renewed vigor and intensity during these days when the world needs more than ever what we have to give, and what G. de P. throughout his life was such a marvelous expression of. He has certainly left us a heritage of doctrinal teaching which will give us food for study and progress and evolution for years and years to come.

I know that you will all be touched to hear that one of the last things G. de P. was engaged in was in giving instructions for proper photographs of this place to be taken so that our members throughout the world might really see for themselves the beauty and dignity of "their Headquarters," as G. de P. always loved to call it. In walking around the grounds just

in the last day or two, he would stop at a certain point and say: "Do tell the photographer to take one just from here. This is a view the members will love."

In thinking of G. de P.'s passing, I felt impelled to quote again something he himself wrote about the Theosophical ideal for our approach to the last days that we spend here. He himself was such an imbodiment of his own words. He was certainly in the plenitude of all his inner and even his outer powers. In fact, I never could imagine his growing old and feeble or unable to take care of the duties of his office. But here are his own words:

"Mere physical old age is by no means something to long for. When you think what the old age of so many millions of human beings is, it is pitiful — the loss of intellectual power, the loss of spirituality, the loss of course of the physical power, the loss of the psychological insights, and the loss of the mind to a large extent; and yet they live on because the physical vitality is so strong. Who wants that? But the ideal old age which we can strive for even now, and gain in proportion to our effort, is to face death when it comes with joy for it is the beginning of a marvelous adventure; but until that time comes so to live, and from birth until the time of its coming, so to think and so to feel and so to aspire, that while the body inevitably will become more or less enfeebled as old age comes upon us, the mind remains unimpaired, spirituality grows and glorifies what is so inadequately called the sunset years. This is the Theosophical ideal of old age: a man increasing in inner power, in inner vision, in mind power, in intellect, in spirituality; so that up to even a few hours of his death, he is with every advancing day a bigger man than he was the day before or the year before. It is no impossible ideal. Live aright. The guerdon is such."

The Memorial Services will be held on Wednesday morning at 11.00 o'clock, but they will be exceedingly simple. G. de P. said not only is it the correct Theosophical attitude, but his own personal inclination, that there should be no panoply or display in connexion with death. He thought everything should be as simple and quiet as possible. In fact I remember his referring several times to the beautiful story of the Buddha as told by Edward Thompson in his book, "The Youngest Disciple." When the Buddha was asked what he wished done for his funeral services, he answered in effect: "That is no concern of mine as I shall not be there!"

I am sending this letter by airmail to each of the National Presidents — that is, in England, Wales, and Australia (though John Van Mater has asked if he may also enclose it in the letters he is writing to the other

National Presidents) — and then, following my usual custom and in order to make things easier for you during these emergency times, I shall send my usual number of this same letter to the same addressees as I generally send each month.

Yours very sincerely,

(Miss) **ELSIE V. SAVAGE**

DEAR SIR AND BROTHER:

It is my sad duty to write you this letter to confirm the information you have already received by cable message. This morning our dear Teacher and Leader, G. de P., passed away suddenly while on his usual morning walk before his breakfast. He had seemed in perfect health up to that time, except for a slight indisposition the night before, and his passing, so unexpected, came as a paralyzing shock to us all.

Our dear Leader left definite instructions in writing as to the carrying on of our T. S. work by his Cabinet in the event of his passing. Therefore, under the provisions of the Constitution (Article VII, Section 7) and according to these instructions just mentioned, the Cabinet of the T. S. is now functioning as the governing body of the T. S. to perform the duties of the Leader "until the Successor to the Leader shall take possession thereof" — [i. e. of the office]. The names of the members of the Cabinet are given below. They are twelve in number, all resident at Headquarters, and are those holding office by appointment of the Leader at the time of his passing.

Mr. Iverson L. Harris,
Chairman

Dr. Gertrude van Pelt

Captain John R. Beaver,
Vice-Chairman

Mrs. Ethel W. Lambert

Dr. Lorin F. Wood

Mrs. Hazel S. Minot

Miss Elsie V. Savage,
Assistant Secretary

Mr. W. Emmett Small,
Secretary

Mrs. Lolita W. Hart

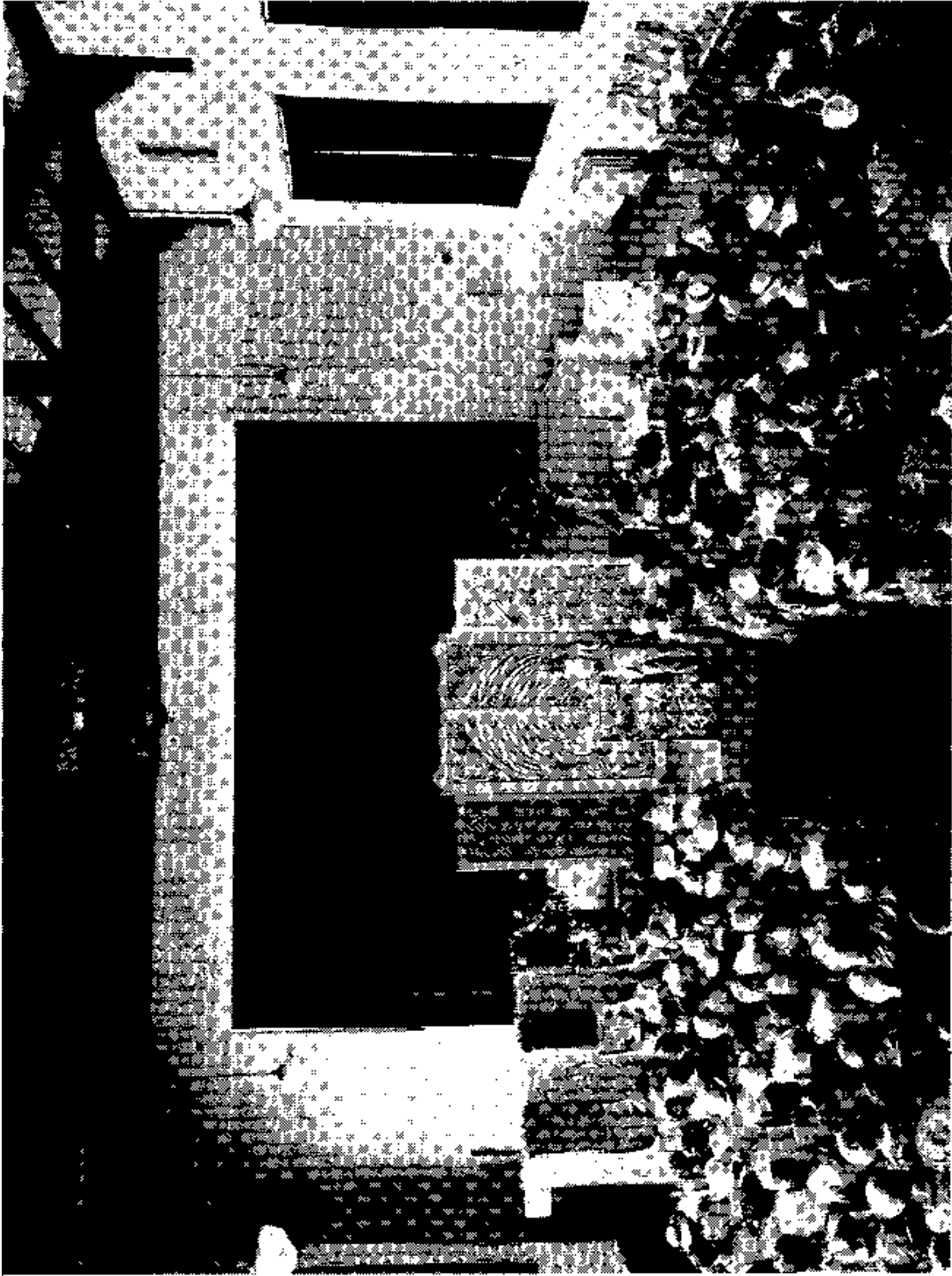
Mr. A. Studley Hart

Mr. John P. Van Mater

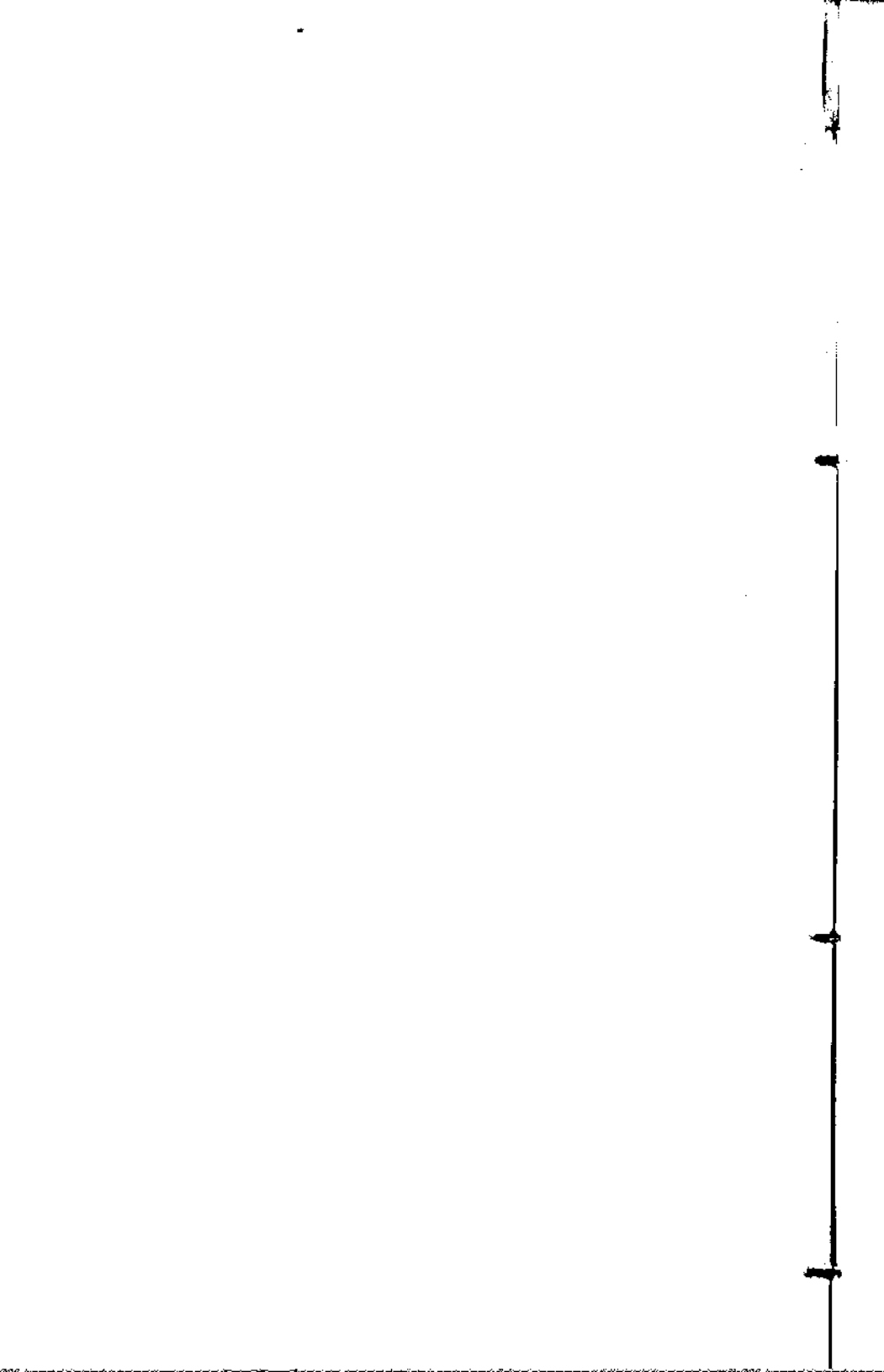
Mr. R. K. Van Mater

The Council of Elders (see Article VII, Section 8) are the following:
Professor Osvald Sirén Mr. J. Emory Clapp Dr. Henry T. Edge

It was our Leader's wish in the event of his passing that the work of the T. S. be carried on along the lines he set down, which are the lines set down by H. P. B. under the Masters' direction. In this hour of crisis let us keep warm in our hearts the presence of our late Teacher and the Great Ones whose Messenger he was, remembering always that our



G. DE P. AT THE FIRST PUBLIC MEETING IN THE TEMPLE, INTERNATIONAL HEADQUARTERS, COVINA, JULY 12, 1942



Work shall go on as he directed, to increase in power and influence as it is destined to do.

We cannot put into words at this time our mutual deep feelings. Perhaps it is better so. Let us as never before by our energetic devotion and work sound a call that will be a spiritual magnet to bring us wisdom and guidance from above and will serve likewise to increase our work in the world. It is the Cabinet's unanimous feeling that we should sound this call from our hearts in all strength and in all sincerity at this time. We must illustrate by our work, by our lives, the training we have received, and carry on in unity and harmony and enthusiasm this work that it is our privilege and responsibility to be engaged in. In tribute to G. de P., our Teacher, Leader, and Friend, let us go forward as never before.

Please pass on to all whom you can reach the text of this letter, and if that is not possible, then at least the message that it contains.

On behalf of the Cabinet and all here at your Headquarters, love and brotherly greetings to you and all our members in your Section, and the assurance our hearts here tell us is true, that all is working out according to law and plan, but that as never before the future of Masters' work rests upon the shoulders of each and every one of us as loyal and devoted
F. T. S.

Yours fraternally and faithfully,

JOHN P. VAN MATER

Secretary General, T. S.

Newspaper Notices

These notices, which first appeared in the Covina papers and later, in part, in Associated Press dispatches throughout the country, are the only official statements concerning the death of Dr. de Purucker issued from the International Headquarters and with the authorization of the Cabinet of the T. S.

DR. G. DE PURUCKER, Leader of the Theosophical Society, which recently moved its international headquarters from Point Loma to near Covina, passed away suddenly Sunday morning from a heart attack which overcame him as he was taking his usual morning constitutional. Dr. Emma D. Wilcox, resident physician at the Society's headquarters, was immediately summoned, and Dr. Charles A. McDowell of Covina was called

into consultation. Both physicians declared that death had been instantaneous.

Dr. de Purucker has been the Leader of the Theosophical Society since the passing of Katherine Tingley on July 11, 1929. He was apparently in excellent health although he suffered some indisposition the previous day. He was born at Suffern, Rockland County, New York, on January 15, 1874, and has been actively engaged in Theosophical work since the early nineties. He was educated mainly in Geneva, Switzerland, where his father was pastor of the American Anglican Church. He was a master of Sanskrit and Hebrew, besides speaking several other ancient and modern tongues. He was widely known and loved throughout many parts of the world for his Theosophical writings and lectures. Among his works, which are used as standard text-books by thousands of Theosophical students are "Fundamentals of the Esoteric Philosophy," "Golden Precepts of Esotericism," "The Esoteric Tradition," and "Man in Evolution." He was editor of "The Theosophical Forum," the official organ of the Theosophical Society, and regularly taught public and private gatherings at the society's international headquarters, not only during his own tenure of office, but for years before the passing of his predecessor.

Dr. de Purucker never married. He is survived by two sisters in Geneva and one in the United States. Private memorial services for members of the Theosophical Society were held in the Theosophical Temple near Covina at eleven o'clock Wednesday morning.

According to the Constitution of the Theosophical Society and in pursuance of written instructions left by Dr. de Purucker, the Cabinet of the Society has assumed all the Leader's functions.

— *Covina Citizen*, Oct. 1, 1942

NUMEROUS inquiries coming to *The Citizen* from Covina residents asking regarding the plans of the Theosophical Society as a result of the death of Dr. de Purucker, a reporter interviewed Iverson L. Harris, chairman of the cabinet at the International Headquarters southeast of Covina.

Mr. Harris, who is a permanent resident at the Headquarters and has been active in its management for many years, was very cordial in explaining the operation of the many departments of the organization, all of which are under the direct supervision of the official cabinet. . . .

"The Theosophical Society, ever since its foundation," Mr. Harris

said, "has been under the direction of an uninterrupted succession of Leaders; and the present situation, of its being in charge of the members of the late Leader's Cabinet, is merely temporary and is the normal procedure during the interval between the passing of one Leader and the succession of the next.

"Dr. de Purucker has left the most full and detailed instructions to his Cabinet as to the carrying out of his wishes in the event of his decease. These instructions are now being carried out, with the full approval and confidence of the members of the Society, both at Headquarters and elsewhere; and we are in daily receipt of numerous letters, telegrams, and cablegrams expressing entire confidence in the Cabinet as being competent to follow Dr. de Purucker's wishes, and assuring us of a resolve to aid the Cabinet by loyal seconding of its endeavors.

"It is without the least wish to underestimate the qualities of our late Leader, that I point out that his Cabinet consists of a very able and experienced body of members, some of whom have been active workers in the Society for a half century and more; and great as our loss is, the work will continue to be carried on with full vigor and competence upon the lines laid down by Dr. de Purucker.

"Our Leaders have never been dictators, arbitrarily governing a body of yes-men. They have never interfered with the free will of any member, but on the contrary have always appealed to the convictions of members. The consequence of this policy has been that the entire membership is self-reliant, its loyalty based on personal conviction, and its readiness and ability insured to manage the work of the Organization unimpaired by the departure of a Leader whose influence still lives and works in all their hearts."

Continuing his praise of Dr. de Purucker and the high regard in which he was held throughout the world, Mr. Harris continued:

"Though we may miss his personal presence, and no longer are able to hear his inspiring voice, yet his inspiration still dwells among us, and his noble teachings, and those of his predecessors will continue to be the guide of our lives and our work. The public may rest assured, that, until the time when we welcome a new Leader, the work of the Theosophical Society will be carried on, both at Covina and in other parts of the world, as aforesaid."

— *Covina Citizen*, Oct. 8, 1942

Memorial Services

MEMORIAL SERVICES for G. de P. were held in the Temple at the International Headquarters, on Wednesday morning at 11 o'clock, September 30th. An atmosphere of beauty and peace pervaded the gathering of members and friends from Los Angeles, Pasadena, Pomona, San Diego, and Headquarters—an atmosphere in harmony with and emphasized by the opening words of the Chairman, Mr. Iverson L. Harris, who said that our tribute of love and devotion to our Teacher and Leader who has passed on is mainly in the silence, and that therefore it would be in simplicity and silence that the services would be conducted, this being in harmony also with G. de P.'s often expressed wishes.

The program follows:

1. Gong, seven strokes
2. Opening words by the Chairman, Mr. Harris
3. Reading of G. de P.'s words on "Altruism" by Dr. H. T. Edge
(See inside cover this issue)
4. Reading of extracts from unpublished letters of G. de P. by John P. Van Mater (see page 498 this issue)
5. Music: "In Stiller Nacht" and "Wiegenlied" by Brahms, played by Ingrid Fick
6. Reading of G. de P.'s last public address by W. Emmett Small
(See opening article this issue)
7. Silent standing tribute, two minutes
8. Gong, seven strokes
9. Gâyatrî
10. Music while leaving: "Song of the Athenians" by Grieg

Cremation took place Thursday morning, October 1st, the body being accompanied to the crematory in silence by Mr. E. W. Lambert, Mr. A. Studley Hart, and Miss Elsie V. Savage. The ashes were later scattered in silent ceremony on the grounds of the International Headquarters by the intimate members of G. de P.'s staff at dusk on October 4th.

Biographical Sketch

The following sketch prepared for various factual cyclopedias, such as WHO'S WHO, WHO'S WHO IN AMERICA, PAN-PACIFIC WHO'S WHO, give the main facts of Dr. de Purucker's life; and we reprint it here for the benefit of those who may require this information for ready reference.

PURUCKER, (HOBART LORENZ) GOTTFRIED VON, Theosophical Leader; b. Suffern, N. Y., Jan. 15, 1874; s. Gustaf Adolf Heinrich Edmund Friedrich and Juliana (Smyth) von P; educated in Geneva, Switzerland, where his father was for some years chaplain of the American Church in that city and for a time likewise chaplain of the American Church in Rome, Italy, and at the time of his death was English chaplain in Strasburg; his mother, née Juliana Smyth, was born in Philadelphia of Anglo-Irish stock of historic *Mayflower* "Pilgrim" ancestry; attended various schools in Geneva, such as the Collège de Genève; specialized under private tutors in ancient and modern languages: Latin, Greek, Hebrew, Anglo-Saxon, Sanskrit, English, French, German, Italian, Spanish, Portuguese; when 18 years of age went to U. S. A., settling for several years in California, spending a certain time for experience on different ranches; passed two or more years in San Diego, where in 1894 he met William Quan Judge, then Leader of the Theosophical Society, successor to H. P. Blavatsky, and predecessor of Katherine Tingley; in 1895 returned to Geneva where he first met Katherine Tingley in September 1896, then on her first world-tour; in 1897-98 traveled extensively in South America; returned to New York early in 1899, thence to Geneva; spent several years in Paris, where in 1899-1900 he was associated with Ralph Lane (later Sir Norman Angell, M. P.) on the editorial staff of *Galignani's Messenger*, then called the *Daily Messenger*; again went to U. S. A. in 1903, and after some weeks of travel took up permanent residence at the International Theosophical Headquarters at Point Loma, California; accompanied Katherine Tingley on her second world-tour (1903-4); 1908 again accompanied Katherine Tingley to Europe, similarly in 1912, making an extended stay in Italy; professor of Sanskrit and Hebrew, Theosophical University, Point Loma 1919; D. Litt. 1921; on July 11, 1929, succeeded Katherine Tingley as leader of the Theosophical Society, and immediately began an expansion of the Theosophical Society on

lines previously elaborated and agreed upon between Katherine Tingley and himself; in 1930 inaugurated world-wide Theosophical Fraternization-Movement, with the object of bringing all Theosophical groups into closer friendly relationship; lecture-tours, 1931, U. S. A., England, Holland, Sweden, Finland, Germany, Switzerland; 1932-3, with official and secretarial staff, established temporary International Theosophical Headquarters, for a year at Oakley House, Bromley Common, Kent, England, returning with staff to Point Loma, California in Oct. 1933; under his administration, inaugurated in 1929, the Theosophical Society has grown steadily both in numbers and international influence, and at the present time has National Sections with national administration and officials in many countries of the world, and has both Full and Associate Fellows in almost every civilized country; unmarried; Leader Theosophical Society; editor-in-chief *The Theosophical Forum* (with which, beginning 1936, were combined *The Theosophical Path* and *Lucifer*).

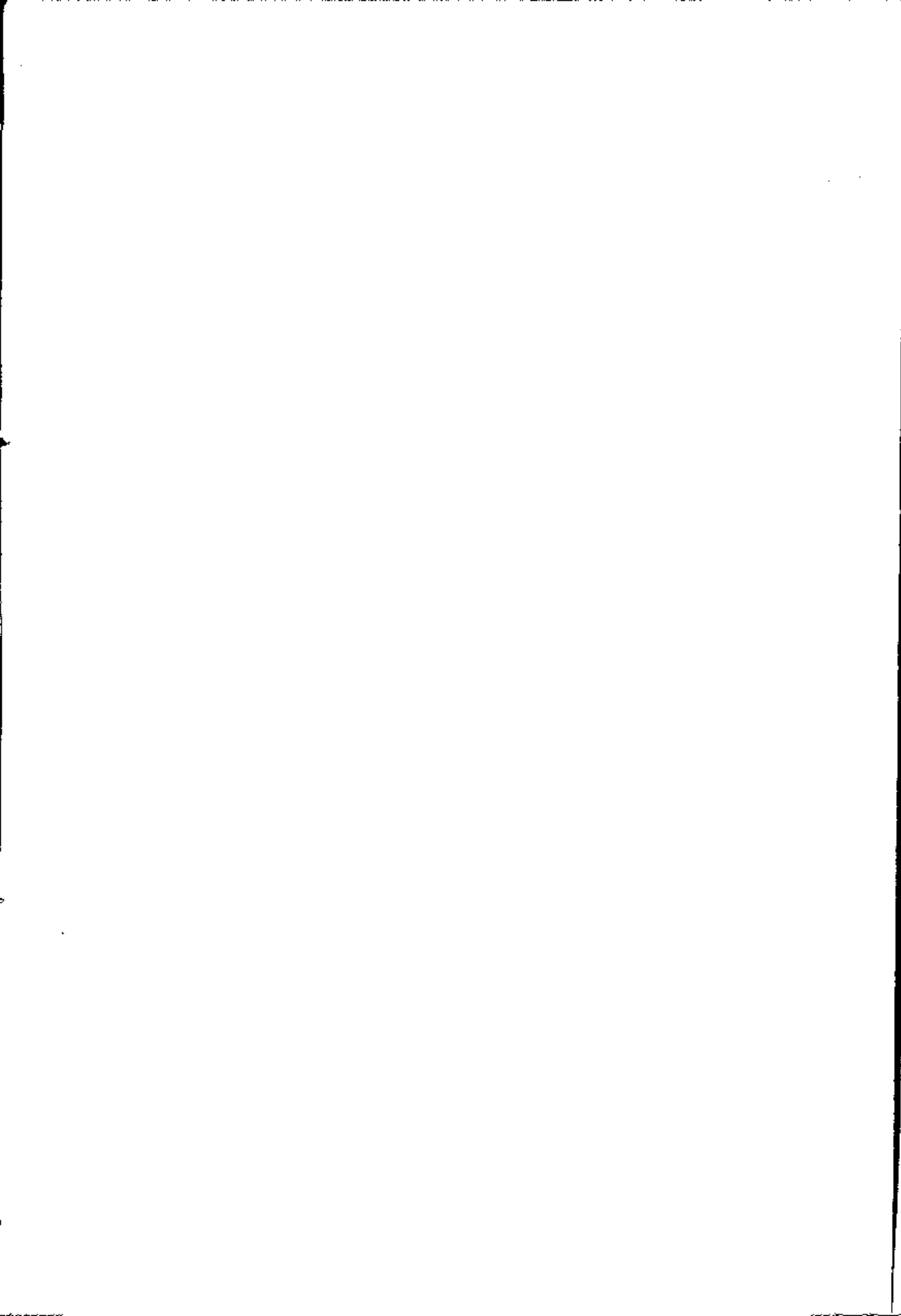
AUTHOR: *Theosophy and Modern Science*, 1929 (revised as *Man in Evolution*, 1941); *Questions We All Ask* (2 vols.), 1930; *Golden Precepts of Esotericism*, 1931; *Fundamentals of the Esoteric Philosophy*, 1932; *Occult Glossary, Compendium of Oriental and Theosophical Terms*, 1933; *The Esoteric Tradition* (2 vols.), 1935.

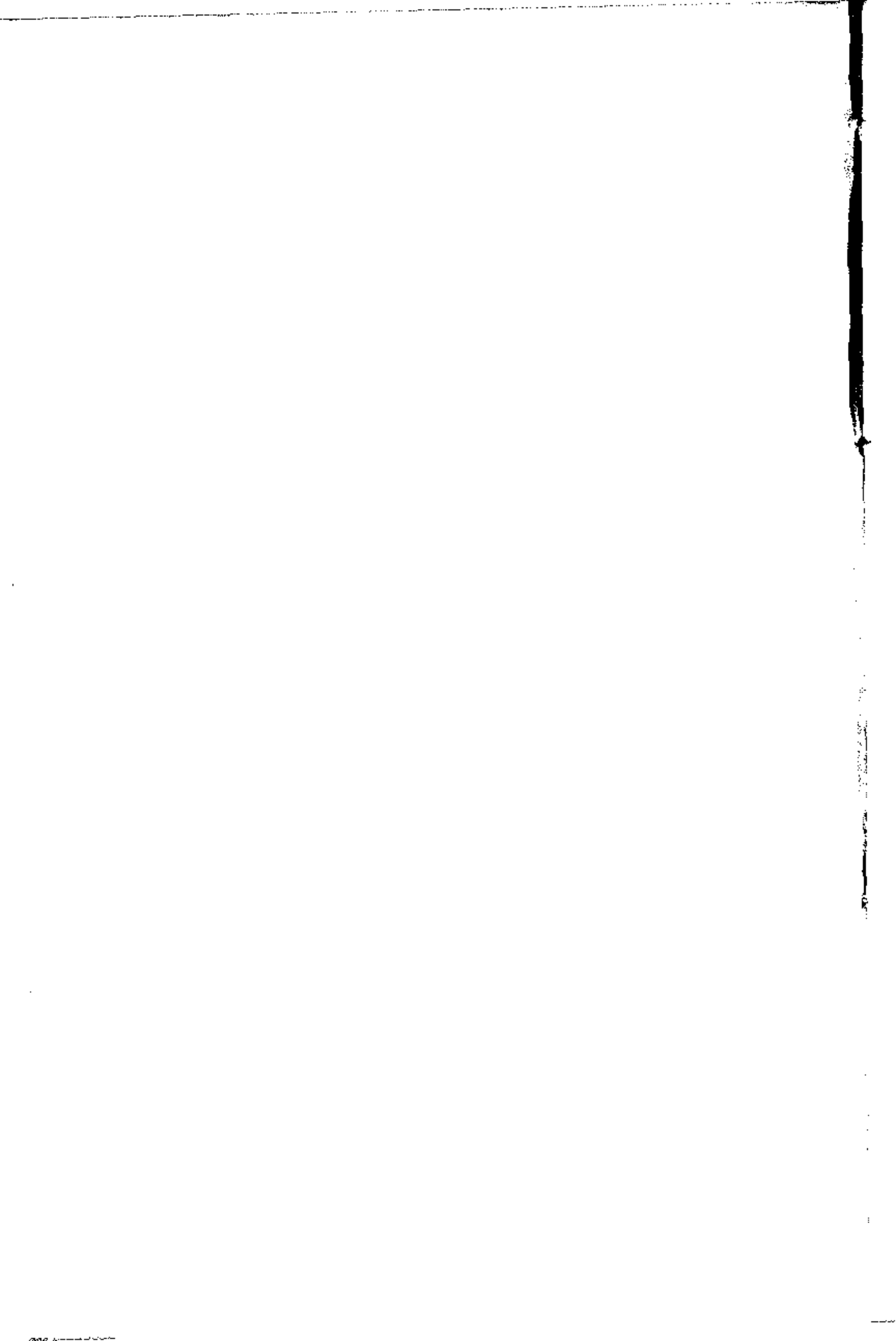
Hundred Members Club

THE HUNDRED MEMBERS CLUB was fostered and encouraged by G. de P. as a means of securing regular support for the activities of the International Headquarters. Now by unanimous vote of the Cabinet of the T. S. donations to the H M C will hereafter be regarded as a memorial to G. de P.

Similarly, the Cabinet has voted to refer to the Leader's Pence hereafter as "The Leader's Memorial Pence."

Any who wish to express their gratitude and appreciation along tangible financial lines, and who are in a position to do so, are invited to write for particulars to Mr. F. Pierce Spinks, Treasurer, Hundred Members Club, 2400 Webster St., San Francisco, California.





THE THEOSOPHICAL FORUM

FORMERLY EDITED BY G. DE PURUCKER

Editors: Marjorie M. Tyberg, Helen Savage, W. Emmett Small

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document. Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editors will be held accountable.

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DECEMBER, 1942

The Secret of Human Conflict

G. DE PURUCKER

I FIND it wholly consonant with fact, not only in human life but in the wondrous nature around us, that the secret of conflict not only amongst men, but even in the universe, is in the existing various degrees of ignorance, selfishness, and lack of what we humans call altruism, the last named being the noblest emotion that can possibly enter the human heart. It is only in altruism, in thinking of others, in putting others before ourselves, that we forget, each one of us, himself, and in the forgetting lose the pains and the sorrows and the little happinesses that we hug so close to us and call our selves.

Don't you see that the only pathway to wisdom and universal peace and utter happiness, is putting the whole before the insignificant, the many before yourself; and therefore living in the universal life instead of living only in your own small compass of vital comprehension? There is the secret of it all; and it is precisely this secret that the modern world, especially in the Occident, has utterly forgotten. It has forgotten that in self-forgetfulness is greatness, is peace, and is happiness; that our lack of peace and

our unhappinesses come from hugging our little pettinesses and worries close to us; for these anxieties and hatreds gnaw the very fiber of our inner being, and then we suffer, we are hurt, and we raise our eyes to divinity or to the gods and exclaim: Why has this happened unto me, unto us? What have I done? What have we done? Yet the merest cognisance of spiritual and natural law should tell us that everything that happens in the great and in the small — because the small is included in the great — everything that happens, happens according to Law divine; and that misery and unhappiness and conflict and wretchedness and poverty and all the array of accompanying facts, arise out of human negligence to obey the cosmic law. It is just as simple as that.

Do you know, the great lost chord of modern civilization is forgetfulness of the fact in nature of universal brotherhood, which means not merely a sentimental or political brotherhood at all; it means that we are all of one common cosmic or spiritual origin, and that what affects one affects all, and therefore that the interests of the unit are insignificant as compared with the interests of the multitudes. But forget not that the multitude is composed of units, so that you cannot be unjust or cruel or do wrong even to a single unit without offending the whole. These are simple laws that have been hammered into the consciousness of mankind from time out of mind, from an age preceding ours so far back in the remote past that what we now call the eternal mountains were not even yet dreamed of and were sleeping in the ooze of archaean slime.

Now this lost chord, this forgotten truth, the forgetfulness of human brotherhood, can be expressed otherwise: the loss of the conviction that nature is fundamentally spiritual, and therefore is ruled by law, and therefore has compensation for meritorious conduct, and retribution for unmeritorious; and that these twain, the compensation and the retribution, are as infallible as is that cosmic law itself, for they are but the expressions of it. When a man allows these wondrous and yet so simple thoughts to sink into his consciousness, so that they become a part of the very fiber of his being and of his feeling, no longer would he wilfully injure another. He cannot. It is no longer his character. He has drawn himself out of the mud, and seen

the golden sunshine. He then recognises that fundamentally all is one, and that all beings are one, and that the unit is just as important as the whole, and that the whole is just as important as the unit; and that the unit within the whole is infinitely more important than the unit, single, alone. By the units themselves thinking in this way, the cosmic rule of harmony is preserved unto infinity.

That is what we have lost in the Occident: the conviction that we shall meet compensation or retribution for our thoughts and for our feelings; that good will infallibly come to us if we sow good and do good and think good, and feel right, and sow seeds of justice and honor and probity and decency in our conduct towards all other men — *all* other men, not merely 'my' friends, *all*. For the cosmos is a unity and knows no divisions or human separations. That is our sin. That is where we fail. That is the secret of all human conflict.

Now mind you, this thought, because of the very complex and stupid character of modern civilization, and because of this fact only, raises a bewildering series of embarrassing questions. But any man

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with a heart in the right place, can solve any such question because he is illuminated by the god within him, if he will allow his heart to speak. Then his judgment is virtually infallible. And when I say the heart, I do not mean emotion. I mean the man's instinct of upright honor and inner moral and spiritual cleanliness. The fact is, we of the Occident have been cowards entirely too long, always wanting to put the fault on someone else, because we cannot find a sufficient multitude to damn. So in the Occident we have erected a pure figment of our imagination, and we speak of it as Christ Jesus, and on his shoulders lay all our sins; and at the end we shall be washed white in the blood of the lamb if only we believe it. Ay, but how about those who have suffered under my evil doing? *Because I am saved, does that help them? How about those whom I in my stupid, ignorant, and evil past, perhaps have given a shove downwards instead of the brotherly helping upward lift? How about them? Don't you see that those ideas are the complete reversion of a cosmic philosophy? Don't you see that it is all wrong? That it is not so important what happens to the unit; the greater thing is what happens to all others, the endless, toiling, hoping, working, suffering multitudes. That is important, and every weakened unit knows it and feels it.*

Now this inevitability of retribution, or of lovely compensation, is what we call the doctrine of consequences, the doctrine of karman: that what you sow you shall reap, either now or at a later date, and that there is no escape. You know it perfectly well in the ordinary things of life. It does not require any argument. If you put your hand in a flame, or touch a live wire, *the fire is not going to not burn you because you are stupid and ignorant, and the electricity will not refrain from burning you or perhaps killing you because you don't know the laws of electricity, because you are stupid or ignorant.*

Fortunately there is another and beautiful side to this. Our most wondrous teacher, the greatest friend we poor men have, is our sorrow. At first blush it sounds like a terrible thing to say, but if you just analyse it: what is it that trains the child to become aware and to become prudent and careful and thoughtful, and to avoid dangers in the future? Experience: the suffering of the burnt finger, or the

stubbed toe, or the fall from the bough of the tree, or what not. What is it that softens a man's heart so that he can understand the suffering of others and feel with others? Sympathy, feeling together. It is when we suffer ourselves that we grow. Nothing softens the heart like one's own suffering. Strange and beautiful paradox, it puts steel into our character likewise. It makes us stronger. The man who has never suffered is without feeling, is a very 'involved' person indeed.

Who is the great man? The man who has never suffered, who does not know what suffering is? Or the man whose sufferings have given him strength, inner power, vision, who knows what suffering is, and because of his own recollection of that suffering, never will bring suffering upon others? With him the heart has begun to awaken. Consciousness is once more aroused to these simple cosmic verities.

You see then how wonderfully the universe is constructed, so that although we are stupid and ignorant, and lack the noblest feeling possible to human beings, which is altruism, love, and feeling for others, yet by our very sufferings and stupidities and ignorance we learn the better way, and with each step in learning we grow, we grow greater; and after a long period of this very slow and wholesome and painful evolutionary journey, we come to the point when we shall say to ourselves: No more of that. I have had enough. From now on I shall take myself in my own hands, and govern my life by self-directed evolution. Hereafter I shall choose my path. Naught shall sway my will to this side or that. There is the goal, and that goal is a cosmic one. No longer shall I be a slave of fell circumstance. From now on I rule my own pathway. I choose my own destiny. I have seen the Law.

So the secret of human suffering is simply that, I think: the loss of the feeling of human responsibility towards others. And see how this affects our conduct. Who is the better citizen of two men, the one who knows that if he is a true man he will obey the laws of his country and do so gladly even if in his knowledge he may know that some of those laws are unfair, or the man who sets up a conflict in his heart against his own country? The latter is choosing

precisely the wrong path, and is himself becoming a worker, not with the multitude of his fellow human beings, but in opposition to them, and in strife and conflict with them.

It is a strange paradox that once the soul begins to awaken and the eyes to open, because of the very complex and really I think disastrous state of modern life, the man who is earnestly trying to do his job, to do his duty in life, to live manly, uprightly, meets a thousand times more difficulties than the man who just goes along because, *like the animals, he is too stupid to think*. But would you be a mere human animal, not thinking, not reflecting, not having the godlike feeling of choosing your own way in life? Would you? The answer is simple.

It is, then, my conviction, and I do believe I am right because I have found myself corroborated by all the greatest thinkers whose teachings I have given a lifetime to study — I believe I am right in saying this: that human conflicts would end, and fairly rapidly too, if all men, which means you and me, which means everyone, were to realize his individual responsibility towards his fellow men. I think that just that one rule would run through all the fabric of human life from the highest to the lowest: our solidarity as units in a human hierarchy, so that what affects one affects all, whether *for good or for ill*.

I have often wondered how many men may think of these things in the silent hours of night, or when they are puzzled and anxious as to what course to follow, and are afraid to follow because the multitude does not follow. The multitude likes to follow what it thinks is enlightened selfishness. I cannot conceive a more diabolic or satanic notion than what is covered by that phrase, 'enlightened selfishness.' It is a deliberate obscuring of every noble intuition of the human soul. Just ask yourselves. Do they do a thing because the thing is beautiful and because it is right and because it is just, and because it will bring happiness and security and peace to all men? No, these men of enlightened selfishness say "If I do it, it ultimately will be good for me and mine." Now suppose men in different parts of the world followed that gospel, what would you see? What you see today. And it can all be stopped, all human

conflict. And mind you, I don't mean stopping differences of opinion, which is one of the most beautiful things about us humans. Differences of opinion, if honestly and courteously and altruistically cultivated, lend spice and enchantment to life, lend charm and beauty. The French have a wonderful proverb which you often hear me quote: *Du choc des idées jaillit la lumière.* — From the shock of ideas exchanged among men springs forth light. That is the principle of congresses and parliaments and unions and reunions of men: to exchange ideas and to skim off the best.

So I don't refer to differences of ideas. These are natural. I mean conflicts, hatreds, lack of respect for the other man, lack of seeing in him something which is as wonderful as what he can see in you. Have you ever tried just this little simple rule, looking into the eyes of some other man when you are talking with him; not trying to force your idea into his head as we all do; not trying to persuade him and make him believe as you do; but just looking into the eyes of that man. Do you know, you can see marvels, a world of hitherto unexpressed and unknown beauty there. That whole man's soul, if you just give him a chance, is ready to come out and meet you. But of course he may be just as much scared of you as you are scared of him, and just as much afraid of being a man as you are afraid of being a man.

I assure you that if men would trust each other, and expect decency from each other, they would get it. I have never known it to fail. I will tell you frankly I have never been betrayed in a trust I have given, because I have given my trust always without stint and as an appeal. It works, and it is the principle upon which modern business, the highest type, is based: mutual trust, mutual confidence, mutual honor; and when a man does not live up to these things, he very soon gets a rap. Isn't that so? You know it, just as well as I do.

Now, there is the whole thing in a nut-shell. I have actually heard it said that it is good for the human race to be in continuous conflict because it makes men strong. Yes, I have heard of pugilists, but I have never known any of them who have been especially famous for genius or for setting the world on fire with their brains or for

changing the course of destiny or of history. Pachydermatous human beings, thick-skinned human beings, have their value, but they are not exactly the type that we choose when we want a man to handle some very difficult, delicately balanced, and intricate negotiation. We always there need a man not only of brains but a man of heart, because the man of brains who has no heart cannot understand the other man who may have just enough of a heart-touch to give him a very heavy advantage over the heartless man. The man without heart is only half-built in psychology; he is at an enormous disadvantage. The other man will put it all over him. Heart and brain working together make the complete man, because there is the understanding of both the song of the heart and the philosophy of the mind.

Shall we continue these interminable conflicts? I think they will pass away. I think that beauty and respect are in the offing even now; and I think the way to begin is with ourselves. I with myself, you with yourself. First I shall be a good citizen to my country, no matter what happens, strictly obeying its laws. I shall be a true follower of the wisdom-religion of the gods, which is man's noblest heritage and his greatest aspiration. Life then becomes too full of interest, too packed with incident, too wonderful, for anything else to satisfy.

The above was one of the last lectures given at a public meeting by Dr. de Purucker shortly after the removal of the Headquarters of the T. S. from Point Loma to Covina, California. Those who heard this and other of his talks, both public and private, during the last year of his life, and especially those who were privileged to be his regular students, had ample opportunity to note that he remained to the very last day full of strength and vigor, despite the burdens of his office, and all his words carry this atmosphere of inner vitality. In an unforgettable way especially in these last months he seemed definitely to take up one profound teaching after another and bring it to the peak of elucidation in masterly exposition. As all that he said at the Headquarters meetings was taken down in shorthand, there is yet a wealth of material from which to draw for these pages, and it is the hope of the editorial staff to be able regularly to share one or more of these most valuable articles each month with FORUM readers.

The Writings of G. de Purucker

HELEN SAVAGE*

THOSE who are Teachers of universal truth are not to be judged by the criteria of modern critical thought but according to the rules of the School from which they are sent. Faithful to the traditions of spiritual teaching, they do not ask that you shall accept on their authority what they have to give. They offer impersonally that which they have been entrusted with. Their work stands or falls *for each student* according to his own intuitional development. They never profess to have said the last word on any doctrine. They give out whatever the people of any time stand ready to receive. So it was with H. P. Blavatsky, and so it has been with Dr. de Purucker. He claimed no monopoly of truth, nor took to himself any special merit for fulfilling his duty in passing on that which he had learned. Openly expressed or tacitly understood was always the ancient motto: *Iti mayâ śrutam. Thus have I heard.*

Yet while the literary works of Dr. de Purucker are utterly consistent with the message of H. P. Blavatsky — and therefore utterly consistent with the recorded wisdom of all ages — they are not a mere copy of what has gone before. There are no confines to truth. It is a living thing; and what nature proclaims as true by a thousand signs on every hand, cannot be cast aside merely because those of limited experience had not heard it before, or seen it written within the pages of a book. The marks of genuineness are unmistakable.

In the Preface to *The Esoteric Tradition* Dr. de Purucker quotes the famous passage from *The Mahatma Letters* (pp. 23-4) in which the Master K. H. speaks of those "universal ideas" which alone can give to man an understanding of his origin and ultimate destiny; those ideas which, in an irresistible tide, are destined to sweep over humanity, carrying before them tottering institutions, suffocating dogmas, and the wall of hatred and prejudice built by ignorance

*Literary Secretary to Dr. G. de Purucker since 1929.

and shutting men away from each other; those ideas which, thus implanted on clean places, will help to bring about "a genuine practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind."

G. de P. in all his teaching, and in his literary work which was primarily an outcome of that teaching, always held before his students this grand ideal. Theosophists who had the privilege of studying under him during the past thirteen years were challenged to think in universals, to take the grand view of things, continually to expand in comprehension, and to refuse to let thought crystallize into dogma. To the extent that we have answered this challenge we have the touchstone by which we can test any teaching in the years to come, discerning what is dross and what is gold, and thus safeguarding the precious ore of the Ancient Wisdom for the future.

All G. de P.'s books are based on this principle which is never lost sight of even when he is engaged in the elaboration of recondite aspects of the doctrine or in giving lucid expositions of metaphysical thought. Yet while the principle is the same in all, each book serves its own purpose and has its quite individual character.

In reviewing his literary output during the span of years 1929-1942, one thinks first of the collection of eighty-four lectures given in the Temple at Point Loma from June 1929 to April 1931, under the title *Questions We All Ask*. These were published first in pamphlet form under the auspices of the Theosophical Club, and later prepared in two bound volumes with index. Those who have copies of these volumes (now out of print) value them as a record of those early years. But it is the pamphlets themselves which indicate the original purpose of the lectures. Full as these lectures were with the living fire of spiritual force, their almost immediate publication from week to week and their dissemination throughout the T. S. served to carry that first vital message as it were almost from the lips of the speaker.

G. de P. must have answered several hundreds of questions in the course of these talks, and on almost every conceivable branch of Theosophic thought; but the message which runs through them all and with which he closed virtually every one of his talks was,

in his own words: "Ally yourselves self-consciously with the shining god at the core of your being" — thus voicing the first of those great universal ideas: that men, as all beings, are inherently divine and therefore that in our ultimate roots of being we are ONE.*

Fundamentals of the Esoteric Philosophy, published by Rider & Co., London, 1932, and edited by A. Trevor Barker, was originally a series of lectures delivered to the members of the Esoteric Section of the T. S. during the years 1924 to 1927. The book serves first of all as a Commentary on H. P. B.'s *Secret Doctrine*; but in this case commentary becomes illumination and we see the door to the deeper teachings opened wider than had been done for thousands of years. The book bears the stamp of one whose knowledge is not merely academic, but is based on training and experience. The teachings therein center particularly around the fact of the spiritual governance of the Universe: the Hierarchy of Light, the Wondrous Being of our Planetary Chain, the Planetary Silent Watchers, the Buddhas and Bodhisattvas, the Masters of Wisdom, their chelas; and all this not divorced from the lives of ordinary men, for throughout, running like an Ariadne's thread to guide him who aspires, is instruction on how to tread the Path that leads upward to the lofty assemblage of these Great Ones.

Two smaller books might here be mentioned: *Occult Glossary*: a Compendium of Oriental and Philosophical terms, and *Golden Precepts of Esotericism*. The former was published by Rider & Co., London, in 1933. Its three hundred or more terms are discussed in an informal and entirely comprehensible manner, and serve particularly as a useful handbook to the larger work, *Fundamentals*. *Golden Precepts* is a compilation, chiefly from esoteric instruction, of certain extracts suitable for general publication. It is G. de P.'s special contribution to the Theosophical literature on devotional

*At this time of the year, as we approach the Winter Solstice, the subject of the Great Teachers is to many particularly significant; and readers who are interested are referred especially to the two booklets, *The Story of Jesus*, and *The Masters and the Path of Occultism*, which were compiled chiefly from the teachings given by Dr. de Purucker during the course of his lectures, *Questions We All Ask*, as well as from scattered lectures, answers to questions, etc.

and ethical lines serving as daily guidance for disciples. It is meant especially to appeal to Western minds, and its ready acceptance among students shows how successfully certain teachings from the Secret Books have been translated into an idiom that is understandable to Western seekers for truth. Perhaps it should be mentioned also that the book was originally published in 1931 in the form of a dialog between Guru and Chela; but in the second edition (1935) this form was abandoned under the author's instruction, and the sound, practical and inspired teaching allowed to stand unadorned.

Man in Evolution stands in a class by itself, since it takes up as its main theme, a specific scientific subject: a contrast of the Theosophic picture of man's evolutionary pathway and his grandiose destiny with the modern materialistic theories which start man in the lowliest of beginnings and have nothing to say of his future except dreary speculation. Under the title *Theosophy and Modern Science* Dr. de Purucker first delivered this material as a series of radio-broadcasts which were published in 1929 in two volumes as an unedited record of the lectures; and only recently (1941) were these revised and condensed into a one volume continuous narrative, which marshals the author's array of occult and scientific facts into a cogent and convincing whole.

The Esoteric Tradition, G. de P.'s largest and, as he sometimes said, his favorite work, first appeared in 1935; and a second edition in 1940, which latter is a virtual reprint of the first edition, with, however, a number of small emendations made and a few errors corrected by the author himself. The literary archives here at the Headquarters hold a statement signed by the author of the book to the effect that this second edition by his instruction shall be the copy for future editions.

This work is dedicated with reverence and devotion "To those who have bestowed the Priceless, and to their Sublime Cause"; and the earnest student cannot help but catch in its pages the atmosphere of loving care with which every theme is handled, the painstaking thought in exposition, and the meticulous thoroughness with which abstruse doctrines are explained. This, set alongside

the author's brilliant scholarship, his wealth of allusion to Oriental and classical works, his power to interpret Christian symbology, and above all his capacity to create the living picture rather than merely to labor the didactic point — all this places the book among the great contributions to Theosophical literature. But above and beyond all this even, is the ring of genuineness, the conviction that there is fidelity here, in general plan and in minutest detail, in spirit and in letter, to the esoteric tradition which is so preciously guarded by the Brotherhood of Teachers.

The chapters in the second volume of this work, on Death and the after-death states are favorites with many students. With a master-hand G. de P. draws a word-picture of what happens to each principle of the human sevenfold being in its peregrinations after it leaves this earth, from the transmigrations of the life-atoms to the planetary and solar journeyings of the Spiritual Ego. Here in its fulness we have a description of the Circulations of the Cosmos: a teaching which makes the whole universe — not just this small earth — our home, and renders again familiar to us the oft-traversed celestial highways, which we in our earth-dream have forgotten. Thus by the very force of his technical but illumined teaching, the beauty of our universal home is revealed to us and death becomes a natural and beautiful thing. Just this one point illustrates his often repeated assertion that the recondite and lofty teachings, far from complicating and obscuring our thought, illumine it and dissolve our fears born of ignorance.

Dr. de Purucker did not live to see the publication of the voluminous Encyclopedic Glossary of Theosophical Terms which had been in preparation at the Theosophical Headquarters under his direction. But it is well to have on record that his own labor of editing and adding to the articles by the various compilers was completed before his passing, and he had turned over the MSS to the editorial office for final checking. It was his desire that the work should be published by Rider & Co. of London. Meanwhile the MSS will remain in safe keeping at the International Headquarters here at Covina, California, awaiting the time when the world is again at peace and publication can resume its normal course.

The title of the work indicates its scope. It is estimated that it will contain some 4000 terms carefully chosen from all the standard Theosophical works, and comprising naturally, therefore, philosophical, scientific, and occult terms representative of the cultures of every age and country; for Theosophy, as has so often been said, is of universal scope, belonging to all ages and peoples, and its footprint is to be found wherever men have walked, whether openly or in secret, with the gods.

A record of G. de P.'s writings would not be complete without mention of the literally hundreds of editorials, answers to questions, letters to National Sections and Conventions, reported lectures, comments at Lodge meetings, and shorter pieces, which have appeared regularly in the FORUM. His editorship of the magazine now comes to a close, but for some time to come it will contain reports of those lectures yet unpublished, which the present staff deem advisable to print without the benefit of his own editing and revision. Naturally with one who was a gifted teacher even in the ordinary sense of the word — as well as one equipped to Teach — practically everything he uttered whether at public or at private meetings, contained valuable suggestions, hints or instruction; and if it is not possible to have a published record of all this wealth, Theosophical students, one feels sure, will recognise that there is in the published works of Dr. de Purucker, enough for study and contemplation for many lives to come.

Great books live for those who are themselves spiritually alive. It is only those who are small in comprehension who remain unstirred and see in the written word nothing but verbiage. For behind words are ideas and we grasp ideas with something more than the ordinary mind. Across the pages of all G. de P.'s books march the great universal ideas of the Ancient Wisdom, with the cosmic spaces for backdrop and eternities for time-sequences. You cannot think small thoughts when you read his books. To know them is to come close to one for whom the whole universe breathed with divine and spiritual life, for whom Divinity spoke, not remotely in some far off heaven, but here at hand within the hearts of men.

Christmas Greeting from the Cabinet

TO OUR FELLOW MEMBERS AND ALL READERS OF *The Theosophical Forum*:

We shall all miss from these pages this year the customary Christmas greeting or appropriate message from the Leader; but we, the members of the Cabinet which he appointed to represent him so far as in us lies, in ready response to the wishes of the editorial staff welcome the opportunity thus afforded us to express our thoughts and feelings, and to send you a message which we know will find an echo in all your hearts.

Now that we no longer enjoy the personal presence of our Leader, we must feel that upon each and all of us devolves an added responsibility for keeping alive the spirit which he infused. Now that we no longer have that mighty staff whereon to lean, we know that we must evoke from our own deepest selves the strength which may in some degree replace the loss.

And Christmas time is peculiarly appropriate for renewed endeavor; for it is the season of the rebirth of the Sun, when the returning tide of universal Nature will bring to due fruition every good seed of our sowing. The birth of a new year is celebrated in all lands, among all peoples as the season of renewed hopes, faiths, and resolves.

Living here, as is our privilege under Karmic law, at the focus of Theosophical activity, whither converge all the currents of thought and feeling from members in all parts, we are more keenly aware than are the members elsewhere of the potent effect which the consecrated and strenuous labors of our late Leader have set in motion. Daily we are brought in touch with that spirit of renewed confidence and trust which his passing has evoked from all. This feeling we wish to share with all whom these pages may reach, that they may all be animated with the same spirit. We may conclude appropriately with the words of another Teacher, often quoted by our own:

“Where two or three are gathered together in my name,
there am I in the midst of them.”

THE CABINET OF THE THEOSOPHICAL SOCIETY

The Beacon of the Unknown -- V

With our next issue this series demonstrating H. P. Blavatsky's brilliant sword-play in defence of Theosophy comes to an end. In the present number she shows how Theosophy towers above physical science, and yet is not mere metaphysics, but a universal transcendentalism which rejects any testimony not based on the evidence of the highest principles in man — the sixth and seventh. Originally appearing in the French magazine, *La Revue Théosophique*, 1889, under the title 'Le Phare de L'Inconnu,' the series was first published in translation in *The Theosophist*, Volume X.

H. P. BLAVATSKY

The disciples (lanoos) of the law of the Diamond Heart (magic) will always help each other in their studies. The grammarian will be at the service of him who looks for the soul of the metals (chemist).

— *Catechism of the Gupta-Vidyâ*

THE profane would smile if we told them that in the occult sciences the alchemist could be of use to the philologist, and *vice versa*. They would understand better perhaps, if they were told that by this word grammarian or philologist we mean one who makes a study of the universal language of corresponding symbols; although only the members of the Esoteric Section of the Theosophical Society can understand clearly what the term 'philologist' means in this sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense Theosophy is the white ray from which are born the seven colors of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows, then, that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary sheaf of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group, should be left to an expert — to an initiate in the science of occult rays.

But we are here upon dangerous ground, where the Sphinx of

Esotericism risks being accused of mystification. Yet official Science itself furnishes us the proof of what we say, and we find corroboration in physical and materialistic astronomy. The sun is one; its light shines for all the world; it warms the ignorant as well as the astronomical adept. As to the hypotheses concerning our day-star, its constitution and nature — their name is legion. Not one of these hypotheses contains the whole truth, or even an approximation to it. Frequently they are only fictions soon to be replaced by others. For it is to scientific theories more than to anything else in this world here below that the lines of Malherbe apply:

. . . . Et Rose, elle a vécu ce que vivent les roses,
L'espace d'un matin.

Nevertheless, whether or not they adorn the altar of Science, each of these theories may contain a fragment of truth. Tested, compared, analysed, pieced together, these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This does not mean at all that we accept as a portion of truth every axiom recognised as such by the Academies. For instance, in the evolution and phantasmagorical transformations of the sun-spots — Nasmyth's theory of the moment — Sir William Herschel began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. Sir John Herschel, observing a prudent silence concerning these celestial salamanders, shared the opinion of the elder Herschel that the solar globe was nothing but a beautiful metaphor, a *maya* — thus announcing an occult axiom. The Sun-spots have found a Darwin in the person of every astronomer of any eminence. They have been taken successively for planetary spirits, solar mortals, columns of volcanic smoke (probably issuing from their own academic brains!), opaque clouds, and finally for shadows in the form of willow leaves. At the present time the god Sol is degraded. It is said to be nothing more than a gigantic coal, still glowing, but quite prepared to be extinguished upon the hearth of our little system.

Then there are speculations put forward by some of the members of the Theosophical Society, who, although belonging to the

Society have never studied the esoteric teachings. These speculations can never be other than hypotheses, no more than colored with a ray of truth; enveloped in a chaos of fancy and often of unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting some philosophic truth from these ideas. For, let it be well understood, Theosophy has this in common with ordinary science, that it examines the reverse side of every apparent truth. It tests and analyses every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its researches where the materialists finish theirs.

"Then it is metaphysics you offer us? Why did you not say so before?" object the critics.

No, it is not metaphysics, as that term is generally understood, although it plays a part sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help but think that Dame Metaphysics is introducing herself at the masked ball of the Academic Sciences adorned with a false nose! The metaphysics of Kant and of Leibnitz — as proved by his *Monads* — is as far above the metaphysics of our days, as a balloon in the clouds is above a pumpkin in the field below. Nevertheless the balloon, however much better it may be than the pumpkin, is too artificial to serve as the vehicle for the truth of the occult sciences. The latter is a goddess perhaps a little too *décolletée* to suit the taste of our extremely modest scientists. The metaphysics of Kant taught its author, without the help of the present methods or perfected instruments, the identity of the constitution and essence of the sun and the planets; and Kant *affirmed*, when the best astronomers, even during the first half of this century, still *denied*. But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics, notwithstanding its noisy hypotheses, to discover the true nature of that essence.

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be allowed to use the double terms, meta-metaphysics, meta-geometry, etc. — a universal transcendentalism. Theosophy utterly rejects the testimony of the physical senses, if the latter have not spiritual and psychic perception as a basis. Even in the case of the most highly developed clairvoyance and clairaudience, the *final* testimony of both must be rejected, unless by those terms is meant the *photos* of Iamblichus, or the *ecstatic illumination* of Plotinus and of Porphyry. The same holds good for the physical sciences; the evidence of reason on the terrestrial plane like that of our five senses should receive the imprimatur of the sixth and seventh senses of the divine ego before a fact can be accepted by the true occultist.

Official Science hears what we say and laughs. We read its reports, we behold the apotheoses of its *soi-disant* progress, its great discoveries — of which more than one, enriching the wealthy few, has plunged millions of the poor into still more horrible misery — and we leave it to its own devices. But, finding that physical science has not made a step towards the knowledge of the real nature and constitution of matter since the days of Anaximenes and the Ionian School, we laugh in our turn.

In that direction the best work has been done and the most valuable scientific discoveries of this century have, without a doubt, been made by the great chemist William Crookes.¹² In this particular case a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine have helped him much in his discovery of radiant matter, or in his researches into *protyle* or primordial matter.¹³

12. Member of the Executive Council of the London Lodge of the Theosophical Society.

13. The homogeneous element, non-differentiated, called *meta-element*.

Truth and Symbol in the Christmas Story*

JOHN GAYNER BANKS, M. A., LITT. D.

WHAT we call the Festival of Christmas or the Nativity of Jesus the Christ is not merely a date in history — actually an historical event — but it is also a Symbol of profound Reality and the focal point of a sublime truth, significant to all mankind.

A symbol has a chief meaning, and then various subsidiary meanings. For instance, the Sun is the symbol of the Logos; that is its chief or primary significance. But it is also an objective fact in the external world, capable of scientific observation and deduction by so-called Physical Science. It also stands for an incarnation of the LOGOS, or for any of the great Messengers who represent Him for the time, as an ambassador represents his King. High Initiates who are sent on special missions to incarnate among men and live with them for a time as Rulers or Teachers, would be designated by the symbol of the sun; for though it is not their symbol in an individual sense, it is theirs in virtue of their office.

The Sun is the physical shadow, or body, as it may be called, of the LOGOS; hence its yearly course in nature reflects His activity, in the partial way in which a shadow represents the activity of the object that casts it. The LOGOS, 'the Son of God,' descending into matter, has as shadow the annual course of the sun, and the Sun-Myth tells it. Hence, again, an incarnation of the LOGOS, or one of his high ambassadors, will also represent that activity, shadow-like, in His body as a man. Christmas, properly understood, is such a manifestation — both exoterically and esoterically. It is our privilege and duty to understand both these aspects. The Christian Sacred Writings in the New Testament give us the exoteric story and some slight indication of the esoteric meaning.

Alfred de Vigny has said that legend is frequently more true

*Condensed from the fourth of a series of lectures delivered by Dr. Banks at Theosophical University, during 1941-2, under the general title "Studies in the Life of Jesus Christ." Dr. Banks is Rector of St. Luke's Episcopal Church, San Diego, California, and is also an active Fellow of the Theosophical Society.

than history, because legend recounts not acts which are often incomplete and abortive, but the genius itself of great men and great nations. It is pre-eminently to the Gospel that this beautiful thought is applicable, for the Gospel is not merely the narration of what has been; it is the sublime narration of what is and what always will be. Ever will the Savior of the world be adored by kings of intelligence, represented by the Magi; ever will He multiply the eucharistic Bread to nourish and comfort our souls; ever, when we invoke him in the night and the tempest, will He come to us walking on the waters, will He stretch forth His hand and make us pass over the crests of the billows; ever will He cure our distempers and give back light to our eyes; ever will He appear to His faithful, luminous and transfigured upon Mount Tabor, interpreting the Law of Moses and moderating the zeal of Elijah.*

This deep insight of the meaning of Christian symbols is reflected in some of our greatest poets. Many examples may be found in the *Oxford Book of English Mystical Verse* (published by the Oxford University Press, New York). Francis Thompson's "The Kingdom of God" is an exceptionally fine sample.

The broad outlines of the story of the Sun-God are very clear and agree in essential detail with the story of the coming of Jesus as a baby at the first Christmas. He is always born at the winter solstice, after the shortest day in the year, at the midnight of the 24th of December, when the constellation Virgo is rising; born as this constellation is rising, he is born always of a Virgin, and she remains a virgin after she has given birth to the Sun-Child, as the celestial Virgo remains unchanged and unsullied when the Sun comes forth from her in the heavens. Weak, feeble as an infant is he, born when the days are shortest and the nights are longest, surrounded with perils in his infancy. But He lives through all the threatening dangers, and the day lengthens towards the spring equinox, till the time comes for the crossing over, the crucifixion, the date varying with each year.

Isis of Egypt like Mary of Bethlehem was our Immaculate Lady, Star of the Sea (*Stella Maris*), Queen of Heaven, Mother

*See *The Mysteries of Magic*, by Éliphas Lévi, p. 48.

of God. We see her in pictures standing on the crescent moon, star-crowned; she nurses her child Horus, and the cross appears on the back of the seat in which he sits on his mother's knee. The Virgo of the Zodiac is represented in ancient drawings as a woman suckling a child — a type of all future Madonnas with their Divine Babes, showing the origin of the symbol.

The relation of the winter solstice to Jesus is also significant. The birth of Mithras was celebrated in the winter solstice with great rejoicings, and Horus was also then born.

His birth is one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of the temples. He was the child of Deity. At Christmas time, or that answering to our festival, his image was brought out of the sanctuary with peculiar ceremonies, as the image of the infant Bambino is still brought out and exhibited at Rome.*

On the fixing of the 25th of December as the birthday of Jesus, Williamson gives us the following data:

All Christians know that the 25th of December is *now* the recognised festival of the Birth of Jesus, but few are aware that this has not always been so. There have been, it is said, 136 different dates fixed on by different sects. Lightfoot gives it as 15th September, others as in February or August. Epiphanius mentioned two sects, one celebrating it in June, the other in July. The matter was finally settled by Pope Julius I, in 337 A. D., and St. Chrysostom, writing in 390 says: "On this day (i. e. 25th Dec.) also the birth of Christ was lately fixed at Rome, in order that while the heathen were busy with their ceremonies the Christians might perform their rites undisturbed." Gibbon, in his *Decline and Fall of the Roman Empire* writes: "The (Christian) Romans, as ignorant as their brethren of the real date of Christ's birth, fixed the solemn festival to the 25th December, the Brumalia or winter solstice, when the Pagans annually celebrated the birth of the Sun." King, in his work, *Gnostics and their Remains*, also says: "The ancient festival held on the 25th of December in honor of the birthday of the Invincible One (Natalis Solis Invicti — the birthday of the Invincible Sun), and celebrated by the great games at the

*Bonwick, *Egyptian Belief* — quoted in *The Great Law* by Williamson, p. 26.

Circus, was afterwards transferred to the commemoration of the birth of Christ, the precise date of which many of the Fathers confess was then unknown." Even Dean Farrar (author of the celebrated *Life of Christ*) writes that "all attempts to discover the month and day of the nativity are useless. No data whatever exist to enable us to determine them with even approximate accuracy." From the foregoing it is apparent that the great festival of the winter solstice has been celebrated during past ages, and in widely separated lands, in honor of the birth of a God, who is almost invariably alluded to as a 'Savior,' and whose mother is referred to as a pure virgin. To quote Annie Besant in *Esoteric Christianity*:

Rightly considered, the Christmas festival should take on new elements of rejoicing and of sacredness, when the lovers of Christ see in it the repetition of an ancient solemnity, see it stretching all the world over, and far, far back into dim antiquity; so that the Christmas bells are ringing throughout human history, and musically out of the far-off night of time.

Christ came then to His own flesh and blood because the world of men drew Him and the love of the Father impelled Him. He came to give to life a purpose and fulfilment, and to indicate to us The Way: He came to give to us an example, so that we could be galvanized by the hope that "maketh not ashamed" (*Romans*, v, 5), to press toward the mark for "the prize of our high calling." (*Phil.* iii, 14). The words of Phillips Brooks, express this idea most clearly. Let me quote from his book *The Light of the World*:

Christ when he comes, finds the soul of the world really existent, really having within itself its holiest capabilities, really moving, though dimly and darkly, in spite of all its hindrances, in its true direction. And what he does for it is to quicken it through and through; to sound the bugle of its true life in its ears; to make it feel the nobleness of movements which have seemed to it ignoble, the hopefulness of impulses which have seemed hopeless, to bid it be itself. . . . The worthless becomes full of worth, the insignificant becomes full of meaning. . . . They faintly catch the feeble reflection of His life Who is the true Light of the World, the real illumination and inspiration of humanity. . . . The truth is that every higher life to which man comes, and especially the highest life in Christ, is in the true line of man's humanity. There is the quickening and fulfilling of what man, by the very essence of his nature, is. The more man becomes irradiated with Divinity the more, not the less, truly he is man.

We are told in the Gospel story that the Virgin Mary, with her husband Joseph and bearing within herself the Christ Child, went up from Nazareth in Galilee to Bethlehem. Sometimes, through a study of the significance of the names in the Bible and in tradition, we can throw much light on the episode itself and unveil some of its hidden meaning. Thus we find that Nazareth means "that which is consecrated" or set apart. "Galilee" means "the turning of the wheel," the wheel of life and death which turns continuously, carrying us with it and keeping us upon the "wheel of existence" as the Buddhists call it, until we have learned life's lessons.

The long journey of existence lies behind the Christ, and He with his Mother, journeys the last part of the way. Consecrated from past aeons to this very work of world salvation, He has first of all to submit Himself to the ordinary processes of birth and childhood. Christ came forth from Nazareth, the place of consecration, and went up to Bethlehem, the House of Bread, where in a peculiar way He Himself was to become "The Bread of Life" to a hungry world. He was set apart, or set Himself apart (as do all awakened sons of God) for the work of redemption. He came to feed the hungry, and in this connexion two verses in the Bible convey light upon His task in its preparation. Isaiah tells us that "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." (*John*, xii, 24). This was the destiny awaiting Him when He came to the Birth in Bethlehem. Then he entered upon the career which eventually "bruised" Him and led Him to His death.

The name Mary (according to Cruden's Concordance) means "the exalted of the Lord" (See her Magnificat — especially *Luke*, i, 52). Joseph's name means "he who shall add"; he was a builder, a carpenter, a worker in the building trade, one who adds stone to stone, or beam to beam. He is the symbol of the building-creative aspect of God the Father. In these three people, Joseph, the infant Jesus, and Mary, we have the divine Triplicity symbolized and represented — God the Father, God the Son, and God the Holy Spirit, or matter informed by Deity, and therefore typified for us in the Virgin Mary.

Today the masses are on a journey. Today the teaching of the Path and of the Way to God is engrossing the attention of the aspirants in the world. We are on the Path of return to the individual and to the racial Bethlehem. We are now on the point of entering the Cave wherein the new birth can take place, and therefore one stage of life's long journey is nearly completed. This symbolism is truer perhaps, than we care to think it is. The world problem today is *bread*, and our anxieties, our bewilderments, our wars and our struggles are based upon the economic problems of how to feed the peoples. Because most of us here in these United States are reasonably well fed, we hardly realize how urgent and pathetic is the need for bread (for food) in the greater part of the world outside of this continent. Today the whole world is occupied with the Bethlehem idea, with bread. In this subtle implication there surely comes to us a guarantee that as He came before to the House of Bread so will He again fulfill His word and fulfill Himself and return. The cave, a place of darkness and of discomfort, was for Mary the place of pain and weariness. This cave or stable story of the New Testament is perhaps as full of symbolism as any to be found in the Bible. The long and trying journey ended in the dark cave. The long and weary journey of humanity has brought us today to just such a hard and uninviting place. The life of the individual disciple, prior to taking initiation and passing through the experience of the New Birth, is ever one of the utmost difficulty and hardness. But in the dark, and through difficulty, Christ is to be found, the Christ life can flower forth and we can stand face to face before Him as the Initiator.

The Scottish poet, George Macdonald, sensed this when he wrote the beautiful words which have brought comfort to so many:

Challenge the darkness, whatsoever it be,
Sorrow's thick darkness, or strange mystery
Of prayer or providence. Persist intent,
And thou shalt find love's veiled sacrament.
Some secret revelation, sweetness, light,
Waits to waylay the wrestler in the night.
In the thick darkness, at its very heart,
Christ meets, transfigured, souls He calls apart.

In this cave of initiation, all the four kingdoms of nature can be seen unmistakably symbolized for us. In the rocky structure of the cave the mineral kingdom appears. The fodder and the hay, naturally there, symbolize the vegetable kingdom. The ox and the ass represent the animal nature, but they represent also far more than that. The ox stood for that form of worship which should have been passing off the earth at the time Christ came. There were still many to be found who worshipped the bull, which was the worship prevalent in the age when our Sun was passing through the sign of Taurus, the Bull, and which was preserved at that time in the mysteries of Mithras and Egypt. The sign immediately preceding the Christian era was that of Aries, the Ram or Lamb, and this is symbolized for us in the sheepfolds which surrounded Bethlehem — also in the prophecy that the Messiah was to be “The Lamb of God which taketh away the sin of the world.”

We find the human kingdom represented in Mary and Joseph, with the human unity plus the duality which are so essential to existence itself. In the newborn Babe divinity expresses itself. St. Luke describes the Babe (in its divine aspect) as through the words of an Angel:

The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that *Holy Thing* which shall be born of thee shall be called the Son of God. (*Luke*, i, 35)

Thus in that little cave the whole cosmos is represented.

Regenerated men and women claim to share this Divine Sonship with Jesus the Christ. The expression of our divinity will bring to an end the hatred rampant on earth and break down all the separating walls which divide man from man, group from group, nation from nation, religion from religion. Where there is good will there must be peace; there must be organized activity and a recognition of the Divine Plan, for that Plan is synthesis, that Plan is fusion; that Plan is unity and at-one-ment. Thus Christ will be all in all and the Father will be glorified. The *Purpose*, the *Plan* and the *Power* are all there. But we must appreciate them; otherwise this Christmas will mean very little to us — as the first Christmas meant very little to the men and women of the First Century.

Studies in "The Mahatma Letters"

This series of talks was given by Dr. de Parucker at the close of the Lodge meetings, mainly in 1941, when Headquarters Lodge was studying *The Mahatma Letters*. Stenographic reports of several more of these are in the hands of the editors and will be transcribed and published in issues of the FORUM early in 1943.

COMETS AND METEORS

I WOULD never state that meteorites are fragments of disintegrated comets, nor indeed that they are cometary material at all. When you reflect that comets or cometary material are but one stage or degree less ethereal than is a nebula, you will realize that the fundamental idea here is wrong. It is perfectly true, however, that comets gather unto themselves in their peregrinations through cosmic and solar space, the waste-material of the universe. They accrete these to themselves by attraction, and often lose them because when they pass by a sun, the solar attraction for such material things is heavy, much stronger than the very weak attraction that the comets exercise.

Reflect that any comet, even the largest known comets, are composed of material so exceedingly fine, so ethereal, that Halley's comet, for instance, one of the largest ever known perhaps, could be packed in a hand-bag and the hand-bag would not be filled; and yet some of these comets stretch for millions and millions and millions of miles, if you include the head and the tail.

Returning to meteorites: what then are these bodies? They are the waste-material, the ejecta, of former suns; and hereby hangs another wonderful tale which would take me several hours even to sketch if it were only to make that statement fully comprehensible. Perhaps I should remark that while a sun in its life-time is extremely ethereal, at its heart even spiritual, as it approaches its end, it becomes much more concrete, thick, heavy, dense, and as we Theosophists say, material, until, just before the last flicker of solar life passes out, and the sun dies or becomes extinct, all that remains is a relatively heavy body. Then with the last flicker of the solar life

it passes like a shadow over a sunlighted wall, and the living center is dead: "The Sun is dead. Long live the Sun!" At death it leaves behind a body which immediately bursts into innumerable fragments, some atomic and some much larger; and these ejecta are scattered through solar and stellar space to be swept up in later aeons not only by the reembodiment of the sun which has just died, but by other suns, and even other planets, as well as occasionally by comets. These meteorites contain many materials found also in our earth: iron, nickel, traces of copper, carbon, oxygen, hydrogen, and what not.

You will remember that H. P. B. has a passage not only in her beautiful *Voice of the Silence*, but in one of her wonderful articles, stating that every planet was once a glorious sun which became a planet in due course of time; and that before it dies this planet once a sun will become a sun again. You have a key here to a wonderful teaching. I wish I could say more about this, but I have neither the time nor is this the place — except indeed to add that every planetary nebula becoming a planetary comet passes through a sun-phase before becoming sufficiently materialized to be a planet or planetary chain. In other words I mean to say that every planet is for a time a small sun when, just before leaving the cometary stage, it passes through a temporary sun-phase before materialized enough or concreted or gross enough to be a planet. Again, I may add that each reembodiment of a planet or rather of a planetary chain passes again or anew through these various phases, to wit: planetary nebula, planetary comet, planetary sun, and planet.

What we call the Milky Way is already prepared world-stuff, both the luminous nebulae as well as the dark: different phases of already prepared world-stuff. You have an analogy in the human body, but of course this is not a lecture-hall on physiology, so I cannot go into that very easily.

Now then, when the time comes for a solar system to re embody itself in the same way as a man reincarnates, a certain portion of this world-stuff which has ended its pralaya, or rather the pralaya of the former sun, detaches itself from the Milky Way and begins to pursue at first a slow and later a rapid peregrination as a comet

into many portions of the galaxy, finally to reach its own destined home in space. Always keep in mind that it does this because drawn by attractions, which is really gravitation: psychic, spiritual, intellectual attractions. This nebula moves slowly at first, but gathers speed. It picks up material as it wanders through the galaxy, traversing the different solar systems: and if it is fortunate and escapes being drawn into the stomach of one or another of the always very hungry suns (strange way to speak of imbodyed divinities!) then it finds its place in space, and its movement of translation stops. It has other movements in common with all galactic bodies; but its cometary wanderings, the cometary wanderings of the 'long-haired radical' as H. P. B. calls the comet, stops because it has found its home, its locus. It then settles and is now much more concrete, much less spiritual, much less astral, as we say, than it was as a nebula, because time has passed, ages have passed during which it was a comet: and furthermore it has been gathering material, the 'refuse of the mother,' the detritus of the cosmic dust, her breath, her refuse, which it has been feeding on and taking into itself. Strange paradox that in all the rûpa-worlds entities feed — not so in the arûpa. There their food is intellectual ambrosia or nectar, as the Greeks said of their Olympian divinities.

Now when it has thus settled in the place which is the locus of the solar system reimbodied, the solar system that was, and more or less in that same place (karman you see), the nebula or comet has become a vast lens or disk-shaped body of astral stuff — call it nebular matter, call it cometary matter if you will — with laya-centers here and there scattered through it, like organs in a body. We may call these laya-centers by the more common name in science and say that they are the nuclei. In the center is the largest such nucleus which grows or develops or evolves into becoming a sun. The smaller nuclei around it in this nebular comet or cometary nebula grow to be the beginnings of the planets, and this is the beginning of the solar system. In the commencement of its beginning, as it were, the sun is voracious and attempts to swallow his younger brothers the planets, until the laws of nature come into operation, and attraction and repulsion come into play, of which science today

knows only one: attraction, and calls it gravity or gravitation, although it seems to me repulsion is just as active in the universe as gravity. To me this gravity-theory is one-sided. If you will consider the behavior of the comets which come into the solar system, and how the tail of the comet always points away from the sun, you will see repulsion at work. Scientists think the repulsion is due to the action of light on the very small particles of molecules in the cometary tail. If you like. It is repulsion. As the comet approaches the sun, the head goes first, and tail afterwards; then as it sweeps around, the tail is always heading away from the sun, and when it leaves the sun after circuiting it, the tail precedes and the head follows.

Now the solar system is thus brought into being and finally becomes that solar system as we see it with our eyes. That means a lot, that phrase, *with our eyes*; and soon the solar system begins its career as a now formed entity. The planets slowly become more material and less ethereal. The divine laws of the celestial mechanism we call the solar system are established as now we see them working.

Now we pass over ages and we come to the ending of the life of the sun, which means the ending of the life of the solar system, for the sun is King in his kingdom. The sun feeds on the refuse of inter-planetary and inter-solar stuffs which it sucks in with its immense force and rejects as we humans do. This is the body of the sun I am talking about. This refuse, this matter in cosmic space, is the detritus of former dead suns, as you will see in a moment. Now we are approaching the end of the life of the sun. The sun's powers begin to weaken. Actually what is happening is that his manvantara is ending, his pralaya is almost beginning. His life on inner planes is opening, and that takes vitality from this plane. Therefore we say the sun is weakening in his power. That is all it means, and that is all death is: the transference from this plane to interior planes of a large part of the vitality existing on this plane when the body is at full strength.

Finally the sun dies. But long before this all the planets have died and have disappeared. I cannot tell you where here, it would

take too long. Sufficient to say that the sun knows. The sun when the moment of its death comes bursts, explodes, into simply innumerable fragments of various sizes, sun-stuff, which originally were almost as ethereal as spirit; but as the sun grew older became more and more compacted, more and more materialized, concreted, until when the sun is dying, practically dead, it is not a solid body yet but on the way to becoming solid. But it explodes; there is a tremendous — words just lack to explain this — not flash, a tremendous volume or outburst of light and power spreading throughout our solar system, and far beyond its confines. Every now and then astronomers today will discover what they call novae, a Latin word meaning "new stars." But what they see is just the opposite: a death of a star; and they will see some of these novae expand and then actually dim, some very quickly, some requiring years and years.

Now then, all these fragments which were once sun-stuff grow constantly more material. Finally they become the meteors and meteorites of interstellar spaces. Originally spirit-stuff, *Mûlaprakriti*, they are now some of the most solid portions of *prakriti*, iron, nickel, carbon, and all the other things that our scientists have found in the meteorites which have reached this earth. These meteorites wander through space for ages and ages until the imbodiment of the solar system comes again. Thus the cometary nebula picks up uncounted numbers of these meteorites, thus bringing back as it were its life-atoms of the former body of the solar system into its new body, just as we humans do. But it takes ages and ages for the solar system to gather up all these meteorites; and as a matter of fact all the meteorites that traverse our solar system are not due to the explosion of our former sun. Multitudes and multitudes of them are, but multitudes are not, but are the explosions of other suns in interstellar space which have wandered far and have become caught by our sun in its former state, or by our planets in their former state.

And one final thing: We have thus seen what a sun-comet is, or a comet which becomes a sun in the solar system. But a comet may be the pre-birth state either of a sun or of a planet. During the lifetime of a solar system, every one of our planetary chains has its

periods of manvantara and pralaya, in other words every planetary chain dies and is imbodyed again, and dies and is imbodyed again in our system before the solar system and the sun in that system reach the time of their pralaya. In other words, our planetary chains re embody themselves many many times during the lifetime or manvantara of our solar system. How is this done? The chains die, their inner principles begin their peregrinations along the circulations of the universe, exactly as a man's ego dies and returns. Remember I am just giving the barest outline, just a touch here and a touch there, leaving out 99 percent of what should and could be said. How does each such planetary chain-ego, as it were, come back to our solar system? By detaching itself where it was resting as part of the already prepared world-stuff of the Milky Way exactly as the sun-comet or cometary sun did when the solar system was re embodying. In this instance the comet is a planetary comet which wanders through space, comes back to our solar system, is attracted here, becomes a small sun, and dying of this state because of materializing, becomes a full planetary chain, settles in life as what we call the planet and begins its new Day of Brahmâ.



Birth into a Greater Life

EVERY new spiritual birth takes place through the pangs of coming into a new type of life; and these new births of the chela, of the disciple, take place at constantly recurring and indeed at cyclical intervals. The disciple is a fore-runner of the race; he is a pioneer and hews his way through the jungle of human life, making a Way not for himself alone — although indeed his own face is set towards those mountains of the Mystic East — but for the poor and for the less strong who follow after him. Verily, of such stuff are disciples made; and as the chela hews his way along his own self-chosen path, the time comes when he finally achieves the grade or status of spiritual mastery, and then he becomes a Master of Life and of Wisdom. The glory of the Hierarchy of Compassion begins to pour through his being and even shows itself in his body, so that his very presence among his fellows is like a benediction, and brings quiet and peace, and evokes wisdom and love. — G. DE PURUCKER: *The Esoteric Tradition*, II, 1075

Since the Passing of G. de P.

THE following are the official cables and telegrams sent on the occasion of the passing of Dr. de Purucker:

Telegram sent to Col. A. L. Conger, President American Section, T. S., on September 27, 1942, and signed by the Chairman of the Cabinet, the Secretary General, and G. de P.'s Private Secretary:

BELOVED LEADER G. DE P. PASSED VERY SUDDENLY PEACEFULLY THIS MORNING. CABINET FOLLOWING HIS WRITTEN INSTRUCTIONS TAKES OFFICIAL CHARGE. PLEASE NOTIFY MEMBERS.

— HARRIS VANMATER SAVAGE

The following cablegram was sent to Presidents of National Sections T. S. abroad, that can still be reached despite war conditions: to Professor Osvald Sirén, President Scandinavian Section; Mr. Herbert Lewis, President English Section; Mr. Alex E. Urquhart, President Welsh Section; Lt. Col. John M. Prentice, President Australasian Section; and Mrs. A. P. Barrett, President South African Section:

BELOVED TEACHER G. DE P. DIED PEACEFULLY TODAY *stop* ACCORDING HIS INSTRUCTIONS CABINET ASSUMES OFFICIAL CHARGE.

— IVERSON HARRIS, JOHN VANMATER, ELSIE SAVAGE

The following official replies were received:

DEEPEST SYMPATHY TO YOU AND ALL COMRADES IN OUR GREAT LOSS.

— A. L. CONGER (*American Section*)

OUR GRIEF ASSUAGED BY JOY AT LEADER'S RELEASE FROM BURDENS HIS PASSING A CHALLENGE TO INCREASED EFFORT AND GREATER DEVOTION.

— J. EMORY CLAPP (*American Section*)

SWEDISH COMRADES STUNNED INESTIMABLE LOSS BUT TRUSTING GREAT LAW AND CABINET. MEMORIAL SERVICES HELD YESTERDAY DEEPEST SYMPATHY YOU ALL.

— OSVALD SIREN (*Scandinavian Section*)

DEEPLY MOVED BELOVED LEADER'S PASSING. PLEDGE LOYALTY DEVOTION TO CAUSE. WARMEST SYMPATHY TO ALL.

— HERBERT LEWIS (*English Section*)

WE WILL ALWAYS REMEMBER HIM WITH GRATITUDE AND AFFECTION.

— A. B. HARDING (*Welsh Section*)

DEEPLY MOVED BY BELOVED TEACHER'S DEATH. WE MOURN A GREAT SOUL.

— JOHN PRENTICE (*Australasian Section*)

THANKS CABLE. JOINT MEETING TONIGHT LOVING MEMORY G. DE P. ALL'S WELL.

— ROSE BARRETT (*South African Section*)

SOUTH AFRICAN SECTION SENDS DEVOTION TO G. DE P., CABINET, AND MASTER'S CAUSE.

— KARL STRUVE (*South African Section*)

Literally scores of letters have been received at Headquarters since the passing of our beloved G. de P., all echoing in a most remarkable way the feelings of undying gratitude to our Teacher, loyalty to the Cabinet left in charge of the T. S., and unswerving devotion to carry on the work to which he, H. P. B., W. Q. Judge, and Katherine Tingley, devoted their lives in outstanding degree. A wave of new strength seems to have circled round the Society, uniting it in closer bonds of harmony.

In the manner in which the T. S. membership has thus received the news of its Leader's passing has the greatest of all tributes been paid to G. de P. Though this came as a tremendous shock, and in many cases as an overwhelming personal loss, the first thought has been for the safeguarding and preservation of the work for which he lived, the will to forge ahead, the spiritual determination to succeed. In no grander way could the membership reflect the sound esoteric training given them for thirteen years by G. de P. For gratitude here is not expressed in words, but in the spontaneous action of their lives. No more royal tribute could be given than this. And so because the glowing message of rededication is the burden of the letters above referred to, we quote from a number of them, so that, reading them, members and friends in all parts of the world will be heartened and strengthened as we have been.

"Devotion and loyalty to a Great Passing, and deep inward rejoicing for a Messenger's return Home."

"I was overwhelmed by the telegram announcing the Leader's passing. Words are inadequate to describe my feelings. The greatest privilege I have had in this life has been that of serving under his guidance. All of our Leaders have been outstanding, but there was something about G. de P. which bound our heart-strings very closely to him. We have consolation in the fact that he is now resting and no longer

has to bear the heavy load which had rested on his shoulders for so many years. We now have the opportunity to show our appreciation of his Leadership by working in a spirit of unity and harmony with every faculty and energy in full use."

"We feel his passing, as I am sure all who have had the privilege of knowing him do, is a signal to carry on with the Work stronger than ever, to follow his inestimable example as exemplified in his life of unceasing effort, service, sacrifice and love. And how grateful we are for all of this and for his inspiration in thought, word and deed and the vast literature he has left for our edification and guidance. May we not fail him now but show our love and appreciation by keeping the Work strong and pure along the lines he has organized and suggested, and so make the T. S. an even more fitting channel for our new Leader and Teacher, whoever he may be and whenever he may come."

"The highest tribute any of us can pay his memory is to work with ever unflinching effort to carry the torch of truth forward as he would have us do."

"I cannot express the shock to us all on learning of the passing of our beloved Leader and friend and spiritual Teacher. I have been in a daze ever since. But one thing is clear: he would wish us all to carry his work on, which I will do with redoubled efforts to the best of my ability."

"We share with you and all our Theosophical Comrades the sadness of the great loss we have all sustained in the passing of our beloved G. de P. We shall always cherish his memory as a great Teacher and friend, a wise and gentle Leader. He has given us so much light and help in his writings, added to and completed the picture given us by H. P. B., that Theosophy has become much wider in scope and much more understandable than it was before. We know that the only real appreciation we can give is a resolve to continue the spreading of Theosophy for which he labored so hard, and this we shall do to the best of our ability."

"There are no words in which to express the sorrow that I feel over the loss of our dear G. de P. I send my love and sympathy to all the companions at Headquarters and throughout the world. . . We feel challenged to do all that is possible in assisting the Theosophical Cause."

"In our devotion to the Work he endured so much to preserve, and in the daily living of the Theosophical principles which he made such a vital, living power in his own life, can we best pay tribute to our great Leader, whose memory will always be treasured in our hearts. To have known him and to have been blessed by his teachings and his life we shall always consider the greatest privilege of our lives."

"Our love and deepest sympathy to all our dear companions at Headquarters, and to the members of the Cabinet we give assurances of our continued loyalty and support and utmost co-operation while carrying on the responsibilities of the Leader."

"No man ever labored so hard against such overwhelming odds while leaving such a rich inheritance of spiritual and intellectual accomplishment. Blessed by his work, we have much to do to fill in the gap, and propose working harder than ever, believing this the tribute he would want."

"Our task is to show our gratitude by spreading the teachings of Theosophy to those who need them and long for them."

"We believe that we can best show our gratitude for the Light we have been privileged to receive from our departed Leader by here and now pledging ourselves to do our utmost to spread among men the teachings of Theosophy and the spirit of Universal Brotherhood."

"We realize full well that those in authority and all other companions at Covina are well qualified to carry on our wonderful T. S. and I wish to pledge to you my continued support, devotion, and love."

"Our work now in the future will be great, our responsibilities must not fall alone on the Chairman of the Cabinet and the Cabinet members, but on all of us, no matter where we live. Let us then be strong together, brotherly, working in peace, and remembering always 'to love and forgive.'"

"'The Law is working,' as our dear G. de P. so often told us, and how true we know this to be; so you as the Cabinet and we your loyal supporters have a wonderful opportunity in guiding this Great Work for humanity. . . To all our dear companions of many years, now at Covina, we send our deepest love, courage and loyal support."

"From my heart I ask you to count on me at all times, in any event, in any emergency. I am pledged to stand by, and that is sacred to me."

It will be my effort to make my life increasingly more productive for Theosophy."

"A great responsibility has been given by the Leader to you who are left in charge of the work of the Theosophical Society during his absence. The fact that it has been given to you by the Leader proves that you are worthy and capable of the undertaking. Lodges and members throughout the world will be turning to you for assistance in their various problems. You will not fail them. Be assured that you have the loyal support and fidelity of us all. May the Masters protect and sustain you!"

"I believe that our dear G. de P.'s passing has done something toward cementing us together into a more spiritual and harmonious whole. And it is surely a tremendous challenge to us all to give our best in thought, word and deed for our beloved Theosophy."

"Ulysses has gone upon his wanderings and there is none left in Ithaca can bend his mighty bow.' My heart overflowed with sadness when I read your letter announcing the passing into the inner world of our beloved Leader. But I am aware that sadness is selfish, born of the realization of, not only my loss, but the loss of every Theosophist on this mundane sphere. . . We Theosophists know that 'Death is a stage in human progress to be passed as we would pass from childhood to youth, or from youth to manhood, and with the same consciousness of an everlasting nature.' . . . For us who are still here and just waiting 'until the shadows are a little longer grown,' the best tribute we can pay to him is to buckle our armor on a little more securely and work and strive just a bit more earnestly and bring a little nearer to full fruition the work he and we so dearly love."

In addition to the extracts given above, we include here appreciations received from officers of the Adyar Theosophical Society, for whose fraternal gesture and words of sympathy in our great loss we are deeply grateful. Also included are tributes from leaders and prominent thinkers of the Church, which likewise indicate how the idea of fraternization between the T. S. and other religious bodies has taken firm hold.

Cable received from Mr. John Coats, General Secretary of the Theosophical Society (Adyar), in England:

DESIRE EXPRESS SINCERE SYMPATHY ON BEHALF OF THE THEOSOPHICAL SOCIETY IN ENGLAND ON PASSING OF YOUR LEADER.

From Mr. Albert E. S. Smythe, General Secretary, The Theosophical Society in Canada (Adyar), October 5, 1942:

"At the meeting of our General Executive meeting on Sunday afternoon, after announcing the death of your Leader, I submitted the resolution which follows, which was adopted unanimously on the motion of Mr. Felix A. Belcher and Lt.-Col. E. L. Thomson:

"The General Executive of the Theosophical Society in Canada desires to record its sympathy with its Fellow Theosophists of the Theosophical Society (Covina) on their loss in the death of Dr. Gottfried de Purucker, whose consistent support of the teachings of H. P. Blavatsky and the traditions of the Secret Doctrine in general has been notable in a period when these ideals are too often lost to sight."

From Mrs. R. H. Griffith, Secretary, Wayfarer's Lodge, T. S., (Adyar), Winnipeg, Canada:

"The members of Wayfarer's Lodge asked me to send you their sympathy in the loss of your great Leader, Dr. de Purucker. It seems specially hard at a time like this, even though we realize it must be for the best. We send you our sincere good wishes for your future work."

From Mr. Cecil Williams, Hamilton, Ontario, October 3rd. Mr. Williams was the convenor of the First Fraternalization Convention in 1930:

"I have just heard from Mr. Smythe of the passing of your Leader and hasten to extend to you and to all associated with him my sincere condolences. It was, I am sure, a great shock to you all, and I sympathize with you in your great loss."

From Dr. Sheldon Shepard, Los Angeles, California. Dr. Shepard, formerly Minister of the First Universalist Church of Los Angeles, is now engaged in independent work for the Cause of Brotherhood and Fellowship in the San Fernando Valley:

"The whole world of fellowship and understanding is poorer for the loss of Dr. de Purucker's genial spirit and steady faith in active expression among us.

"But none will know better than those who were close to him that his service and leadership are not ended. We should all be able to take as much inspiration and courage from his spirit now as he ever gave us. Certainly he would have it so."

And from the Reverend Bertrand M. Hause, Rector of Holy Trinity Episcopal Church at Covina, California:

"Your loved Leader was a man of rare mental achievement, divinely guided instincts, and insights so deep and penetrating that even on first meeting one felt drawn to him as one who speaks with authority and one whose love is so all inclusive as to take in at once those who do not see the truth as he saw it, or those who never have known truth. I only saw him twice but I would consider him among my real friends."

And finally, an extract from a letter from Mr. F. Pierce Spinks, President of Lodge No. 11 in San Francisco. A week after the Leader's death Mr. Spinks visited the Covina Headquarters on business connected with the Society. We think his words, written to Mr. A. Studley Hart, Assistant Manager, will add emphasis to the note of reassurance that all is well cared for in the T. S., in which feeling, it is evident, the whole membership already shares:

"I left San Francisco a bit uneasy about the future of our beloved T. S. due of course to the passing of our 'Teacher and Friend,' as he once expressed it to me; but after leaving Covina Monday I felt so definitely reassured by reason of the real theosophic spirit which pervaded you all, that I feel certain that our future is assured for years and years to come.

"Everything is in strong, devoted, and capable hands, and this fact should be a most encouraging one to all the members.

"What a wonderful heritage we have! I for one feel that G. de P.'s passing is a compliment to us, in a way, as I feel certain he would not have left had he felt that we were unable to carry on."

The important articles planned for this issue on G. de P. and his work for Theosophical Fraternization, as well as the work accomplished by him on his European lecture-tours, which the Editors asked respectively the Secretary General's office and Miss Elsie Savage to prepare, have had to be held over to the January, 1943, number. Intervening years may have dulled for some the vivid memory of certain events in the Theosophical Movement just after G. de P. took office in 1929, and many may not know, or may now be glad to have recalled to them, the swift tempo of things that crowded the theosophical stage at that critical period. The re-chronicling of these past happenings, in the articles above mentioned, will, we feel, give us all appreciative perspective of what we may rightly regard as some of the most stirring pages in the history of the Movement.

Letter from Headquarters

The following letter was written by Miss Elsie V. Savage in her capacity of Liaison Officer between the British Sections of the T. S. and the International Headquarters; but as it deals mainly with the details of the last days that Dr. de Purucker spent with us this life it seems that a wider circulation of it would be appreciated by our readers. We know too that our members will be grateful to have shared with them those little human touches here sketched that draw even the great more intimately to our hearts. Historically speaking, likewise, such a record is valuable because so often after a public character is dead, fantastic or distorted or even totally wrong stories are built up around him, and to posterity is forfeited the gift of a true and unbiased picture. So it is good to have these factual details from one who was so closely associated with G. de P. for so many years as his private secretary.

5TH OCTOBER, 1942

DEAR FELLOW-MEMBERS:

After my short letter to you, written on 27th September, I have felt impelled to write to you at greater length, and to do so while the marvellous spirit that G. de P. left behind him is still so strongly prevalent. As a matter of fact, I already had my October News Letter planned for you and even discussed several of the items with G. de P. He was always so interested, and I used to sit and read what I had written to him before I sent the letters off. But that planned letter will have to wait until November.

We had the Memorial Services for G. de P. on Wednesday morning, at 11.00, the 30th of September. These Services, as I told you, were made as simple as possible, and yet we wanted to give to the many new members and friends who attended, something that they could carry with them always. In fact, two or three of our new friends from Pomona told us that if anything were needed to make them realize what Theosophy was, it was the way we had all taken the passing of our Leader. . . .

The Services opened with seven strokes of the Gong, and then Mr. Harris who was Chairman briefly explained G. de P.'s love of simplicity with everything concerning death and the Great Passing. He also told how while we were conducting our Services here, there would be others in other parts of the land conducted at the same time. We all decided

that no greater tribute could be paid to G. de P. than readings from his own writings. Nothing that any one of us might have said would have carried quite the same import.

We had three different readings: a splendid one on Altruism was read by Dr. Edge. John Van Mater read excerpts which we had taken from letters G. de P. had written and talks he had given which had not yet been published, more particularly giving guidance to his students and pointers for the carrying on of Theosophical work. One young woman at a Western University was so impressed that she later wrote to us saying that she would like to start a study-group at the University, and asked that at her opening meeting she be allowed to read these excerpts.

Then there was music: some of G. de P.'s favorite pieces played by Ingrid Fick. One of the most touching parts of the program was when Emmett Small read the transcript of the very last address G. de P. had given in the Temple, the Sunday before his passing, on 20th September, at the time of the Autumnal Equinox, the Holy Season of the Great Passing. It was one of the most magnificent addresses G. de P. had ever given. He generally used to start his addresses with a few preliminary words of compliment to the speaker, possibly a joke or two, and then get to the theme of the afternoon. But this time his opening words were as follows:

"Brilliance like the almighty wings of love knows no barriers, and can and does penetrate everywhere. . . ."

and he ended by quoting the beautiful simile of Edwin Arnold:

"The dewdrop slips into the Shining Sea" — and his last words were: "Consummatum est."

It was a much shorter address than he usually gave, but at the time we all felt that there was something particularly significant about it. It was of course very poignant to hear those words just a week and a half later. The Services were ended with two minutes' standing in silent tribute, and then with the seven strokes of the Gong and the recitation of G. de P.'s paraphrase of the Gâyatri we all left.

G. de P. had asked that his body be kept for 96 hours after his passing, and every member here took his or her turn standing vigil day and night. Everybody had finished performing this last service for him just one hour before the body was removed. The last hour was left for his personal staff to perform the last services. Four of our young men, Studley Hart, John and Kirby Van Mater, and Stanley Zurek, carried the casket out of the house. Larry Merkel was in attendance

also. Just as it left his office, the beautiful Chinese gong which he loved so much was struck three times. Then the ladies of his staff followed the casket, carrying the beautiful floral tributes that had been brought for him, and placed them on the casket.

He was taken to the Rose Hills Memorial Crematorium at Whittier, about twenty miles from here, accompanied by Mr. Studley Hart, Mr. Edwin Lambert, and myself. The body was taken directly to the furnace where the cremation was witnessed by us three. The ashes were later scattered on the grounds here at a spot that he loved.

In my last letter I told you of what a busy day G. de P. had had on Saturday, just the day before he left us. There was something peculiar about the activities of that day. For instance, G. de P.'s custom during his breakfast was to dictate his letters, then they would be typewritten during the day and brought to him for reading and his signature the next morning. On this particular Saturday he dictated several very important letters. There was an extra amount of business gone through that morning, and as he left his breakfast table he asked me if I could bring the shorthand notes of two of these important letters in to read to the T. S. Office staff when he called them over to his office in about an hour and a half. Some impulse made me decide that instead of bringing in the shorthand notes, I would drop everything else and get these letters typewritten. I felt such an urgency about it that I sat with one eye on the clock while I was doing it. The result was that when I brought them in to him he read them to the staff, and signed them immediately. Otherwise they never would have gotten his signature on them, as on that Sunday morning he never returned to his office for work.

Then there was another curious coincidence. A year or two ago at Point Loma in the Temple he had given us a magnificent talk on the very difficult subject of how animals enter the human kingdom, what the animals on the Moon-Chain became on the Earth-Chain, what step forward the human monads on the Moon-Chain took on the Earth-Chain, etc., etc. So difficult was the subject of this talk that there were many questions and discussions after the meeting, so that G. de P. gave us a further talk at our next Lodge-meeting. These notes had not yet been transcribed. But on his way downstairs that Saturday morning after the Friday night when he had been so ill, he came into my office and asked me if I could get those shorthand notes and read them to him while he was having his cup of tea.

So after he finished answering his correspondence, I read the first set

of notes, and as I read he corrected them and edited them. By this time it was getting very late, and he had other pressing duties. So he said: "Let's leave the second one until Monday." But there seemed to be a note of hesitancy in his voice, so I looked up, and he said: "Would you mind just beginning the second one?" I no sooner had begun reading from my shorthand notes than I realized that unless I went on to the end, the thread of his thought on this difficult theme would be broken, and it would be hard for him to pick it up again Monday. So I tried to do my best to read fluently, and we got through the whole thing, he again editing and correcting. I remember noting at the time that when I finished he turned to me and said: "I am very grateful that this is done." And I remember thinking at the time that it was unusual for him to have quite so much gratitude in his voice as I was merely doing my routine duty.

You see, here again if he had not corrected these notes that morning, they could never have been published, because I would not have wanted to take the responsibility, on such a technical subject, to have had them appear in print without his revision. Now they can be published and probably will be in an early edition of the FORUM. Those of you who make a more profound study of Theosophy will be exceedingly interested in them.

So much work was done that day that I remember his saying to me in the afternoon, half jokingly: "What on earth is giving you all this energy today?" And in my turn I jokingly said: "Oh, I am taking an all-fruit diet, and it has made my mind very clear." As a matter of fact, what really was happening was that there was so much vital force going out from G. de P. that those who associated with him could not help but receive it.

Two of the outstanding lessons I have learned from G. de P. as his Secretary were first: Never to procrastinate in doing a thing; and second: never to take anything for granted. On G. de P.'s desk after he had left there was not one unanswered letter, not one bit of business that had not been attended to. Everything was up to date in his office. . .

In the days that followed, we have been touched over and over again as three times a day when we have assembled in the dining-room, letters, telegrams, and cables of sympathy and of loyalty to the Cabinet, and expressions of determination to carry on the work to still greater victory as G. de P. would have wished, have come in from all parts of the world.

In trying to give a general picture of G. de P., it is hard to know from what angle to approach it. Apart from his great spiritual attainments, he was such a marvelous scholar and thinker, as one of the letters expressed it.

I have rarely known him ever asked a question that he did not immediately know the answer to, whether scientific, something going back into the ages of history, or merely some matter-of-fact question about anything under the sun. And yet with it all he was the *imbodiment of modesty*. He never demanded anything for himself. He always wanted to share everything with others that he got.

He would come into a meeting so quietly and slip into his seat, and yet with his stately bearing anybody who glanced at him turned for a second glance. *One of the signs of his true greatness was that no matter how inexperienced we speakers might be who took the platform, or how ill fitted we felt for our task, we never felt nervous or embarrassed in his presence; and we always knew that his kindly and encouraging smile would meet us if we looked in his direction.*

I spoke in the beginning of this letter of the fact that I always used to read to him my News Letters before I sent them to you, and sometimes perhaps when he was walking around the grounds, or sitting in his office, and something would come up, he would say: "Oh, do tell the members about that. They would be interested." I remember a humorous incident. I told him that I thought I would mention in my next letter that we were all becoming devotees of dandelions, and as lunch time approaches each day, you could see people wandering about the lawns picking dandelion leaves (I am afraid they are not lawns that any English person would boast of!) to take in and eat with our salads. When I told G. de P. that I thought I would mention this, he said: "Oh, don't. The members will think we are too poor. They might think that we really have not enough food to eat." And I said: "Oh, no, I will tell them that we do it for our health."

Later during the same conversation I said that I was going to mention another incident. When Doctor von Koerber, who is Professor of Tibetan, Chinese, and Asiatic History, at the University of Southern California, in Los Angeles, and is one of our members, was visiting us recently, he was admiring some of the beautiful art-objects which G. de P. has placed around in our different halls, and he came across one vase which he said was a priceless Ming. I told G. de P. that I thought you would be interested in that. And he said: "Oh, don't tell them that. They will think we are extremely wealthy, and they have been having such a hard time these last years." So I told him: "Well, I will put the dandelions and the Ming vase in adjacent paragraphs, and they will balance each other."

We send our love and sympathy to you in the same full measure

that yours has been coming in to us, and we assure you that just as you have pledged yourselves to continue in increased activity, and even more determined enthusiasm, so are we doing the same here at Headquarters.

With affectionate greetings to all, I am,

Yours very sincerely,

ELSIE V. SAVAGE

Financial Statement from Headquarters

Remarks made at a meeting of Los Angeles, Pasadena, and Headquarters Members of the T. S., in the Temple at Covina, Calif., October 18, 1942, by Iverson L. Harris, Chairman of the Cabinet of the T. S. Mr. Harris had been asked by a questioner what was the present financial situation of the Headquarters.

It is not customary, I believe, to give a financial report extemporaneously; but what I am going to say, I believe I can say without breach of any Committee's confidence.

Outside of the splendid spiritual heritage which G. de P. left us, outside of the intellectual stimulus which his presence and his writings and his teachings will be to us and those who come after us for centuries to come, and looking at his career from a purely pragmatismal and economic standpoint, I think he achieved marvels. Finance, business, was alien to the basic character of that modest student and spiritual teacher; and yet in 1929 he took hold of a situation due to world conditions—you all remember what happened in October, 1929—and to circumstances for which he was not responsible, he took hold of an economic situation that able financiers and attorneys said was absolutely hopeless. He was advised by one of his ablest legal counselors: 'Give up the whole thing. Start all over again on a new basis. Nothing can be done with the present set-up.' And yet by his foresight, by his hard thinking, and most of all by the complete confidence which his own integrity and ability aroused, as well as by his example of economy and far-sightedness and wisdom, he elicited the full-hearted and generous co-operation of members and friends throughout the world and even of creditors. So G. de P. actually carried this enormous financial burden upon his shoulders, aided by such labor and ability as those of us around him could render, almost to the day of his death, but not quite.

He has not left any such burden for us to carry. You will be pleased to know that this property here at Covina, due to the generosity particularly of one member of the Cabinet, but also aided naturally by others here and abroad and elsewhere, now stands free and clear of all encumbrances whatsoever. (Applause).

Moreover, we are practically out of debt. Due to the generosity of another member of the Cabinet here, certain imperative obligations that were facing us only a month ago, have been assumed by this generous member of the Cabinet, and the method of repaying that Companion for the loan which he has made to us without any interest whatsoever, was also arranged by G. de P. before he passed on.

The Point Loma property is now under Contract of Sale, and is no longer a burden to us; the taxes and upkeep and insurance have been assumed by the prospective purchaser, and if he lives up to his obligations, the generous member of the Cabinet who tided us over this recent difficulty will be repaid by the monthly payments which we hope to get from the Point Loma property; and when that debt is paid, then another far-sighted financial scheme of our blessed G. de P. will come into operation.

Only a few days before he died, he was glad to find that the State of California had approved the forming of a new non-profit corporation called Theosophical Endowment Corporation, the directors and members of which are the Cabinet-Officers of the Theosophical Society. One of G. de P.'s great aims along economic lines was that before he died there should be an endowment fund, a reserve fund, which should yield a certain amount of interest, which would carry the main Headquarters expenses, so that we should not have to be calling on our members and lodges to support Headquarters in future, but that their donations could be used largely for constructive Theosophical work. He did not live long enough to have such an endowment fund available, but he had formed the astral mold for it. We have the Theosophical Endowment Corporation which will be free from income tax, and donations to it will, within the limits prescribed by law, be deductible from income tax returns on the part of those who donate to it.

So you see not only have we been living in the sunlight of a spiritual teacher and an intellectual genius, but we have also been blessed by the far-sighted economic policies of a scholar and teacher turned by the calls of duty into a hardheaded business man. So we have cause for enormous gratitude to G. de P. along every line of his activity during the past 13 years.

The Significance of International Headquarters

AN OPEN LETTER TO FELLOW-MEMBERS EVERYWHERE:

Once again the Theosophical Society is facing a period in its history through which it has to carry on in the absence of the physical presence of a Leader. This does not mean of course that at any time the Society is left without guidance! As we know, explicit and detailed instructions have been given for the continuance of the Work and the procedures to be followed. How imperative at this time is a close co-operation between all units of the Society, whether these be individual members, Sections or groups.

That the place of International Headquarters of the Society is a pivotal one is easily understood. How important that place is, is perhaps nowhere as clearly defined as in a letter dictated by the Leader shortly before his passing — to be exact in one of the very last letters signed by him. With the authorization to repeat the statements in that letter "to anyone," it would seem only fitting at this time that some of those statements be shared with all. The following therefore is quoted from the Leader's letter, dated September 26th, 1942:

"... THE INTERNATIONAL HEADQUARTERS ARE THE VERY HEART AND SOUL AND LIFE OF THE WHOLE T. S., AND IT IS AT HEADQUARTERS THAT BEATS NOT ONLY THE OFFICIAL HEART BUT THE OCCULT HEART OF OUR BELOVED T. S. IN ALL ITS SECTIONS. INTERNATIONAL HEADQUARTERS UNDER K. T. WAS ENVISAGED AS NOT ONLY THE CENTER AND HEART OF THE T. S., BUT AS A TRAINING SCHOOL FOR CERTAIN ONES WHO IN TIME WOULD BECOME ABSOLUTELY WHOLE-TIME WORKERS FOR THE T. S.; AND THESE IDEALS AND PRINCIPLES WE HAVE CONTINUED TO THE PRESENT DAY, FOR THEY ARE PRECISELY WHAT H. P. B. AND JUDGE ALSO WANTED."

With this letter before us, does it not seem that our responsibility is squarely outlined? Whatever the loss of our Leader may mean to one and all of us, let us not forget that his departure also is a challenge! No *one* may be able to compensate for the absence of the unifying influence of the personal presence of a Leader. But what we as members everywhere *can* do is to give our unswerving loyalty and support to the Work and to those now placed in charge of it — that is: by allying ourselves as closely as possible with the Center and Heart of the Society! Thus shall we carry on in strength and unity that our Call may be heard — and the Forces of Light may conquer Darkness!

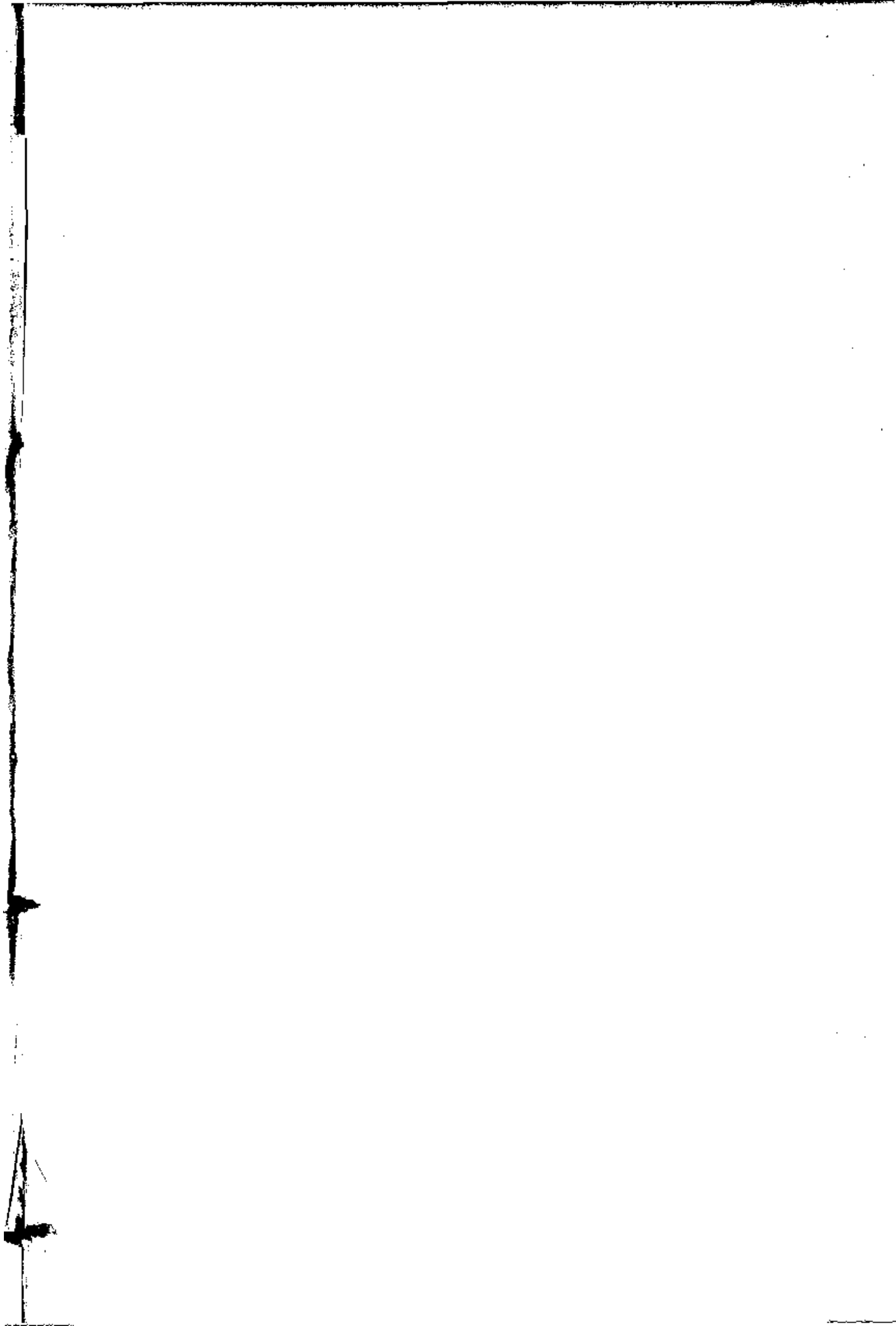
DR. J. W. A. CROISSET VAN UCHELEN
MRS. IRENE CROISSET VAN UCHELEN

Theosophical News and Activities

Conventions Held Abroad. The enthusiasm of members in all parts of the world where it is possible still to carry on openly our Theosophic work, is undaunted despite, in many instances, overwhelming difficulties that would quench the ardor of the less devoted. Witness to this have been the conventions held quarterly by the members of the Welsh Section, at Cardiff, and the annual gathering at Visingsö, Sweden, attended by members from all over the country at the time of the Summer Solstice. And the latest was the convention at Liverpool, England, in which members of the Liverpool, Manchester and Southport Lodges of the T. S. participated. This Convention was held on August 1st, 2nd and 3rd, and was convened by the President of one of the Liverpool Lodges, Mrs. Harry Berman. Writes Mrs. Berman of this: "The Convention more than exceeded my highest expectations. . . We all felt a sort of rebirth, a reawakening of hope and aspiration and an urgent feeling that we had to get ourselves ready for something big in the future. A spirit of harmony prevailed, and from the opening of the first session and the reading of the Leader's letter I had an overwhelming feeling that the Gods had blessed our effort. . ." The program included addresses and discussion on the following subjects: "Theosophy and the Birth of a New Age"; "Universal Brotherhood"; "How Theosophy can Influence Modern Thought"; and "Theosophy and Education." Among those taking part were the Section President, Mr. Herbert Lewis, Mrs. Lewis, Mr. Ben Koske, Mr. and Mrs. Harry Berman, Mrs. L. Rainford, Mr. Peter Stoddard (who acted also as Convention Secretary), Mr. L. Ram, Mr. A. Johnson, Mr. John Lucas and Mr. John Tierney. In conclusion Mrs. Berman comments: "I have never sensed such a feeling of glad enthusiasm. Nearly all of us had had a dreadful time and had come through some drear experiences, and to be able to meet in this beautiful way in spite of all the difficulties, made us all feel bubbling over with thankfulness and gratitude."

Hundred Members Club. By unanimous vote of the Cabinet of the T. S. donations to the H. M. C. will hereafter be regarded as a memorial to G. de P. For particulars address Mr. F. Pierce Spinks, Treasurer, Hundred Members Club, 2400 Webster St., San Francisco, California.

Book Reviews, unavoidably crowded out of the November and this issue of the FORUM, will be included in the January 1943 number. Likewise the articles by Clifton Meek, appearing under the series "Theosophy in the Daily Press," and the radio talks by Elsa-Brita Bergqvist and Inga Sjöstedt, entitled "Broadcasts from Shanghai," will then be resumed.



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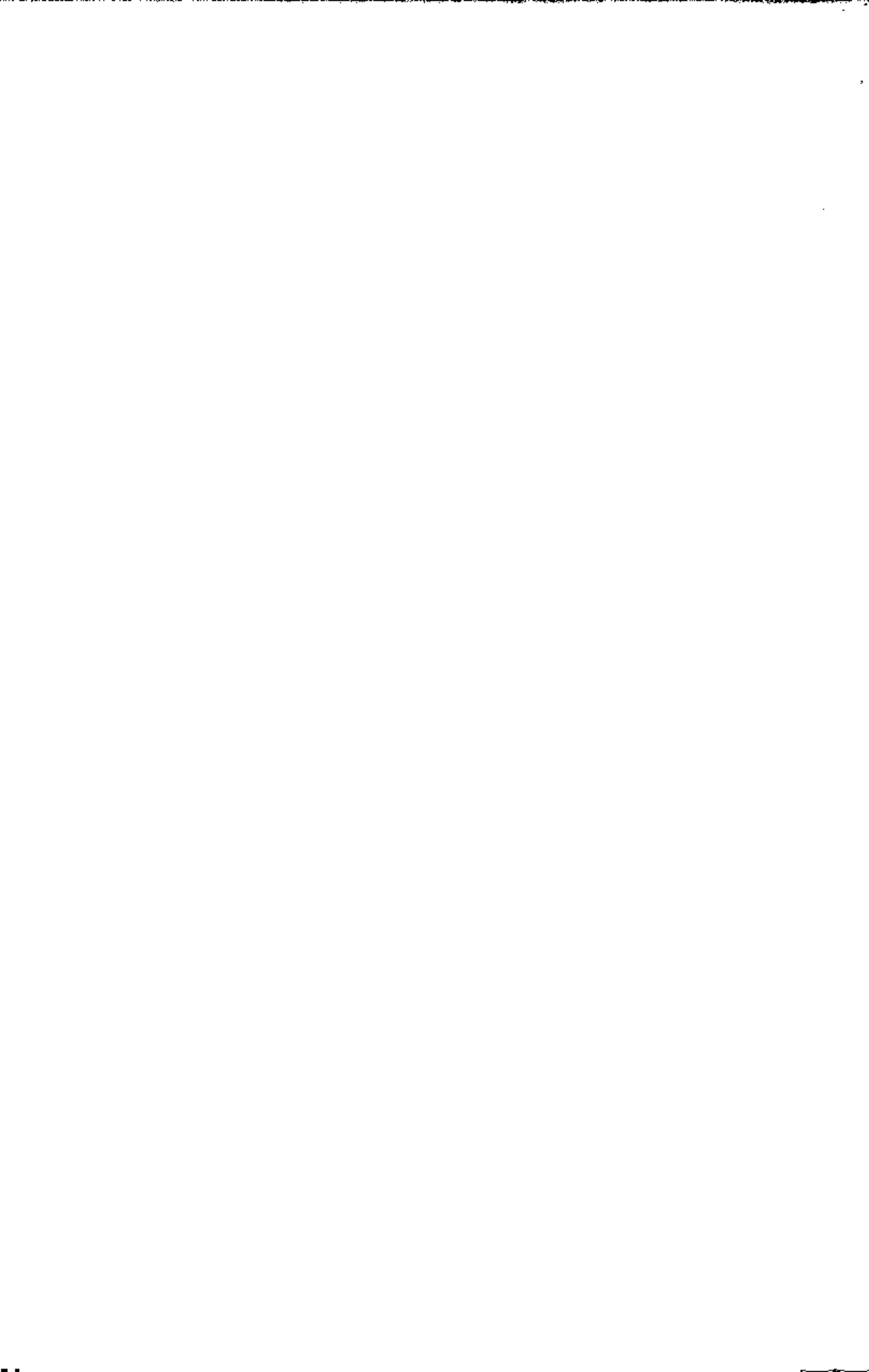
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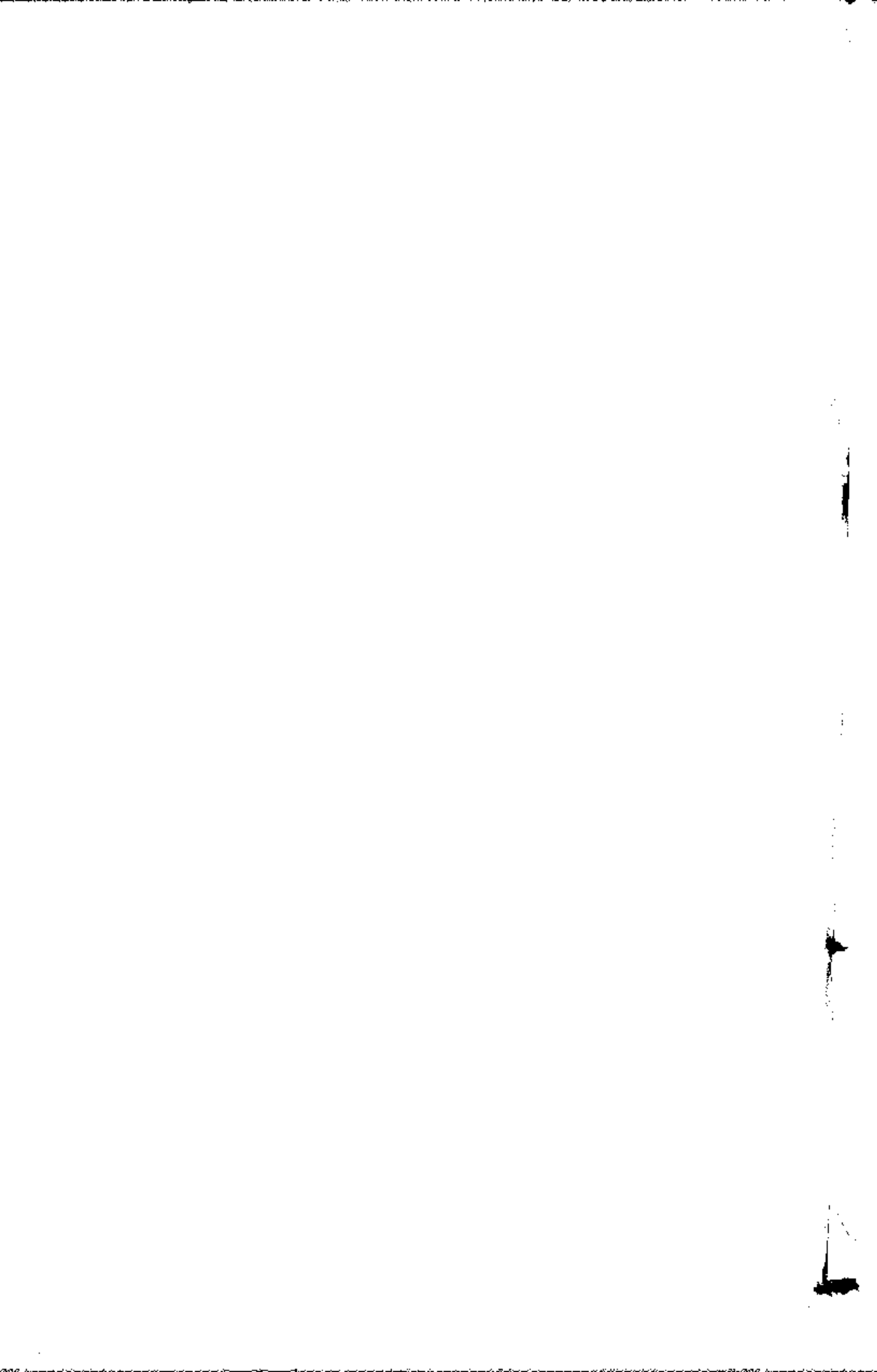
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