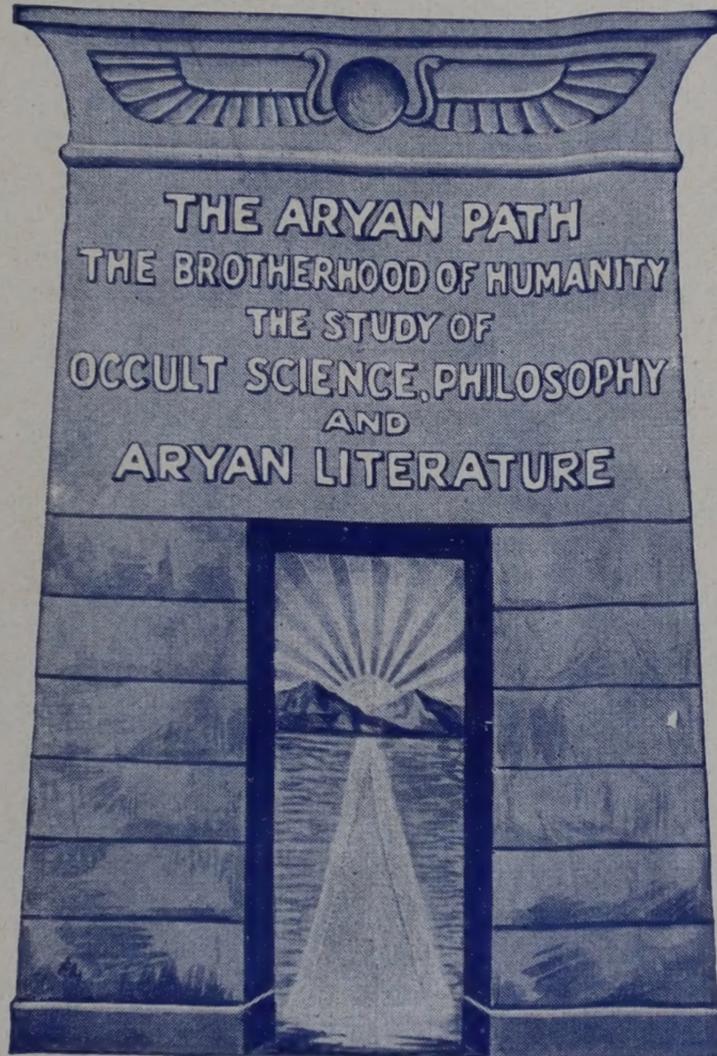




THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XIII No. 7

May 17, 1943

“Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. Whenever you are able to attune your consciousness to any of the seven chords of ‘Universal Consciousness,’ those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly ‘the music of the Spheres,’ then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of being and non-being to those unable to see the hidden meaning of Apollo’s HEPTA-CHORD—the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral body of the Kosmos, whose shell only has now fallen into the hands of Modern Science Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others. . . . for such is the fate of every truth with which men are, as yet, unfamiliar.”—FROM A MASTER’S LETTER, S. D. I, 167.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th May 1943.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1943.

VOL. XIII. No. 7

“LEAD THE LIFE NECESSARY AND...”

The Buddhist world will celebrate during this month the triple festival of Gautama, the Enlightened One, the festival of His birth, of His reaching Nirvana, and of His casting off of His mortal coil. Six centuries before the modern era He taught the practice of the grand doctrines of Theosophy—the immortality of the Spirit who is man, its unfoldment and perfection, and the loving service of all souls in full recognition of the truth of Universal Brotherhood. The entire world gained from His life-mission. Today His profound philosophy is neither fully nor correctly understood, though His sublime ethics command recognition by their inherent power and purity. These moral principles are recognized but not practised because His philosophical and metaphysical fundamentals are not comprehended. In this country of India His spiritual reforms received a set-back many centuries ago because the old hag Orthodoxy fought them and succeeded in subverting them. India is suffering from the ill effects of that even today.

One of the Theosophical missions of H. P. B. was to point to the pure Teachings of the Great Buddha, of Krishna who came to open the great cycle of Kali-Yuga, of Jesus who came in a descending cycle, as well as of other Teachers of Theosophy. She, as They all, came to assert the truth of the immanence of the One Spirit and therefore of the solidarity of all Humanity.

Today, as ever before, the greatest obstacle in the way of Theosophy is religious orthodoxy; and next to that is the disbelief in the propositions of Occult Science which that very orthodoxy has engendered. The second group—of sceptics—is not very difficult to deal with; unfortunately, however, it is not inclined calmly to consider

and face facts. Disgusted with orthodoxy and enamoured of Occidental ways—as useless and injurious to health as tobacco, one of their symbols—the young Indian lives an unscientific sensuous existence. He considers himself emancipated, not perceiving that he is bound hand and foot by his own lusts and longings, and is a slave to his crass appetites. Even when he sees that his way is not wise or good he has not the intellectual courage to part company with them and to seek new friends who endeavour to live rationally.

The orthodox religionist claims to think and act spiritually and when the truths of Theosophy are presented to him he glibly says, “But this is the same as my old religion: why should I give up the old gold for the sake of this new?” He does not see that he is not living—and that generations of his co-religionists before him have not lived—the truths of his faith. Has the orthodox Hindu *lived* according to the teachings of his *Gita*? Has the orthodox Muslim lived according to the Sayings of Mahommed? Has the orthodox Zoroastrian practised good thoughts, good words, good deeds in daily living? All of them are as false to their faiths as the Christian who says he cannot live according to the Sermon on the Mount.

But any of them may turn round and accost the student of Theosophy—“But do you live according to *The Voice of the Silence* and *Light on the Path*? Do you practise the *Gita* teachings or the *New Testament* Beatitudes?”

Between no effort and some effort, sincere and sustained, there is a difference. The orthodox man has a wrong concept of religious life; the sceptical materialist does not desire to live

according to spiritual principles. All the same, the student of Theosophy owes it not only to himself but to his Movement to set an example in Theosophical living. Accuracy in thinking and acting; punctuality in observing his discipline of study and meditation; methodical habits which help the lives of his own personal constitution and facilitate the lives of others with whose Karma his own is joined; regular, persevering support in time, money and work to the U. L. T.;—these are but the outer and visible signs of the inner and spiritual power gathered by right study and cultivation of right attitude.

The programme of practical living advocated by H. P. B. is the same as that of the Buddha in inner mental and moral exercises, but there is a difference in outer observances. H. P. B. did not establish a Sangha, an Order of Monks and Nuns, but recommended the living of the Higher Life—control of the senses and the mind; opening to the world of understanding the windows of the heart; doing deeds of right charity in the spirit of sacrifice, as many of them as possible; reverencing Nature as a Living and Unified Whole and serving her instead of robbing her, as is the wont of modern civilization.

Practice without study and understanding is impossible; but mere study and intellectual understanding without proper application is in the long run not only futile but also dangerous.

What the world has always needed is practice of Theosophy—the One Religion of Life, the One Science of Conduct, the One Art which creates harmony and beauty in the Kingdom of Man.

MANTRAMS

Under the caption "Words in Vogue: Words of Power" (*The Quarterly Review*, January 1943), Mr. Eric Partridge brings a layman's corroboration to the Theosophical teaching on the power of words. Too many words, he finds, have been allowed "to become self-important and arrogantly autonomous."

War heightens the effect of all words and phrases that possess, or seem to possess, an extrinsic power in addition to an intrinsic magic: and war makes, of fashionable words that would in peace-time die a natural and unmourned death, words of power.

Such catch phrases as *time is on our side* have become "dangerously symbolic, powerful and soporific." "Time," he points out, "will still be on our side when we are dead."

There is indeed power in what Mr. Judge names "those living messengers called words." There are words and phrases which have a natural mantram quality, by reason of the sounds of which they are composed. "There are words which have a destructive quality in their very syllables, as though objective things." (*Isis Unveiled*, II. 411) Again, many words owe much of their potency to their connotation, strengthened by usage. The utterance of any sound invokes appropriate invisible powers, beneficent or maleficent. The repetition of that sound attracts those powers again. And, as Mr. Judge writes in his dialogue on "Mantrams" (*The Theosophical Movement*, XII. 52), the greater the "number of persons affected by the idea involved, the larger, deeper and wider the result."

Mr. Partridge analyzes many "vogue-words." The political group comprises such as *proletariat*, *bourgeois*, *New Order*, *total war* and *power politics*, "a mirage-presentment of the cynically Germanic axiom that 'might is right.'"

The perversion of the word *Aryan* has done obvious mischief. We agree that "as a synonym of *German* it is farcical." But Max Müller did not invent the expression, as alleged. He only despoiled the Hindu Brahmans of their birthright, as the Nazis did later on a larger scale. The very name of ancient Northern India was "Aryavarta."

Mr. Partridge brings out well how such "a delightful phrase" as *wishful thinking* has served the sceptic as a most effective bludgeon. Too many believers in something beyond matter, lacking the courage of their convictions, have been cowed into silence by the imputation of *wishful thinking*. There is no computing how many incipient stirrings of the spirit may have been done to death by this one phrase!

A kindred expression, undoubtedly an accessory in many of these crimes, is the *scientific attitude*, which has so "bluffed its way into general acceptance that some people would not dream of questioning its validity." Its claims to sufficiency, Mr. Partridge adds, are inevitably rejected by the individualist with "an adequate sense of *spiritual values*." This last phrase, and *spirit*, he finds of great importance,

for they reflect the spiritual renaissance shown by the growing belief of all thinking persons in the necessity of a general re-attention to *spiritual values* and of a generally renewed fostering of the *spirit*.

MUTE RECORDS OF A MIGHTY PAST

America is older than Europe. It was peopled during the palmy days of Atlantis, the traditions of whose high civilisation the American settlers would most naturally have brought with them. It is not surprising, therefore, that the surviving antiquities of the American continents far surpass in grandeur and in extent the early European records that have come down to us. We plan to reprint in successive issues a striking article by H. P. B. on the antiquities of America. "A Land of Mystery" first appeared in several instalments in the first volume of *The Theosophist*, but the forgotten civilisations of which it treats are hardly less of a mystery today than they were in 1880.

As in other parts of the world, civilisation in America followed the universal cyclic law of rise and fall. When the conquering Spaniards came in the sixteenth century they found a civilisation long past its zenith. Remarkable as were the surviving glories of the ruling Incas in Peru, for example, Inca history was only five hundred years old when the Spaniards came. The Incas themselves were without a written language and had only traditions of their unknown predecessors whose hieroglyphic inscriptions were as illegible to themselves as to the Spanish conquerors.

No less remarkable than the Peruvian remains were those found among the Mayas of Central America, also already decadent in the sixteenth century. The Mayas in their heyday had built magnificent cities. Major J. C. Saunders wrote in *The Grace Log* (November-December 1933):—

We find them with city planning, highly developed architecture, and an accurate scientific outlook at the time when our European ancestors were still painting their naked bodies and dancing around fires in the moonlight.

An intensely religious people, the Mayas had great scientific achievements also to their credit, especially in mathematics and astronomy. They, like the Peruvians, had their architectural remains, so impressive in their resemblance to monuments in other parts of the world. And they also had their hieroglyphics, almost identical with those of the Egyptians. H. P. B. predicted in "A Land of Mystery" that the hieroglyphics of Peru and

Central America would "most probably remain for ever as dead a letter to our cryptographers as they were to the Incas."

Scholars have, however, been busy with the hieroglyphs since H. P. B.'s day, though progress has been necessarily very slow. The *Annual Report of the Smithsonian Institution, 1941*, printed an article by the late B. L. Whorf on "Decipherment of the Linguistic Portion of the Maya Hieroglyphs," which makes it quite plain why research has had to move at a snail's pace. The linguistic value of a single sign can be established only with tremendous difficulty, as he brings out. A major triumph is the deciphering of a sentence. He gives one such sentence, a caption explaining a picture of a God of the Mayas making a fire by drilling. Intense one-pointedness and the ignoring of all irrelevancies, however interesting, are the price of advance in this field, he brings out.

The linguistic scholar... is not primarily interested in the subject matter of the text, either as history, folklore, religion, astronomy, or what not, but in its linguistic form, which to him is the supreme interest of interests.

The turn of more "esthethicohuman" research will come when the linguist has done his work, and the world will await with great interest the revealing of further details about

A LAND OF MYSTERY

[Reprinted from *The Theosophist*, Vol. I, p. 159, for March 1880.—EDS.]

Whether one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizé; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we

also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet under-ground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystallized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller, and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his *History of America*, Dr. Robertson goes so far as to inform his reader that houses of the ancient Mexicans were "mere huts,

built with turf, or mud, or the branches of trees, like those of the rudest Indians¹;" and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the Conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archæology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoveries. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But, after him came Stephens, Catherwood, and Squier; and, in Peru, D'Orbigny and Dr. Tschuddi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite and silicated sandstones. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, every thing is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom

¹ See Stephens' *Central America*.

whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors: thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Inca history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions unknown in 1021; others, also, or conjecture, at five centuries after the Biblical "flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and "infallibility," are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Sûryavansa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth, to teach them, his two children, Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labour. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and

housekeeping. It is from this celestial pair that Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land: in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence*; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthan, and down to the but just abolished custom of Sutti. Taking all this

into consideration, the archæologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendancy among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want to learn is how came these nations, so antipodal to each other as India, Egypt, and America to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archæologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas, (U. S. A.) thinks that "long before Manco Capac, the Andes had been the dwelling-place of races, whose beginning must have been coëval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt." Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the

Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of South Latitude." To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his caciques, in Mexico, with the aboriginal monuments, is fatal to archæology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano* (*huano*), that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now well-known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the

granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he states, *that the accumulation of the preceding 300 years, since the Conquest, had formed only a few lines in thickness.* How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the Peruvian Antiquities.¹ "Buried 62 feet under the ground, on the Chinca islands, stone-idols and water-pots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds, and birds' eggs, gold and silver ornaments were taken.* On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He—who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted—can give you an idea of the antiquity of these relics."

If we confine ourselves to a strictly arithmetical calculation, then allowing twelve lines to an inch, and twelve inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings,—equalled, and in some things certainly surpassed, our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and

deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth", and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth. "The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday—"occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation.* It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species are ever to be unravelled, we have to trust to archæological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole cyclopædia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing *is not* than to know what *it is*, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved.

¹ A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry*, Nov., 1878.

Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

(To be continued)

CONSIDERATIONS ON MAGIC

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We hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and of the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult Science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who, convinced of its existence as a science, are, or are to become, investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic" and "white magic," and those who follow these studies are designated as followers of the "*left hand path*," or the "*right hand path*." It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached a place

where two roads meet, or where the common path divides, and the awful voice from the silence, heard only in the recesses of the individual soul utters the stern command: "*Choose ye this day whom ye will serve.*" Instead of black and white magic, read black and white *motive*.

The student of occultism is rushing on to his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which, with warp and woof will presently clothe him as with a garment without a seam.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism. Throughout this vast universe the good will seek the good, and the evil the evil; each will be unconsciously drawn to its own kind.

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer; *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow man, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them." To labour with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can, nevertheless, deceive to their ruin the ignorant, the curious and the unwary, and it is for such as these that these lines are penned; and the worst of it is, that these poor deluded souls are led to believe that no such danger exists, and this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities, unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the "*second death*."

The purpose of Theosophy is to eradicate these evil tendencies of man, so that whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

"Man's inhumanity to man
Makes countless thousands mourn."

The Christs of all ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be charged to the Spiritualists, for these unseen forces had revealed themselves in the fullness of time, and many millions had become convinced, many

against their wills, of the reality of the unseen universe. These things *are here*, and neither crimination or recrimination is of any use. The responsibility, therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap*. By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils of the Most High. He fell through pride, and dragged downward in his fall all who worshipped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and re-enacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's play, as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theosophical Society remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all*. Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark, conscience, we are ready to forget self, to forego pride, and labour for the well-being of man, then may the upright man face this destiny, follow this guide and fear no evil. Otherwise it were better that a millstone were hung about his neck, and he were cast into the depths of the sea.

PYTHAGORAS

KING LEAR

A STUDY IN KARMA

"The Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number."

Echoes from the Orient, by WM. Q. JUDGE.

Adepts' use of drama for Their purposes is a long story. In the ancient Mysteries—which were Schools of Wisdom, Science and Philosophy—teachers and students enacted events that represented some of the basic facts of Nature and of Man. The facts and the Enactments were viewed with religious reverence, and were indeed profound occult realities, though they were often protected by a veil of myth or fable. For the pupil the Enactments were initiations into phases of Adeptship. He learned to universalize his consciousness, to enter through self-experience into those degrees or states of the World-Soul which the events symbolized. His knowledge was thus greatly increased of other planes of being. By living through them he came to understand the operations of the principles of Man and of Nature; and thus aided by the Enactments, he grew to be a "knower" of the Kosmic principles and then a "knower" of Atman. This is proof of how superior in spirituality were the Enactments in the Mysteries to even the most kosmic dramas of Aeschylus, the initiate who ventured to create exoteric presentations, the actors of which were probably not students of the Mysteries.

After Aeschylus drama thus existed as an art, quite apart from the Mystery Enactments. Using the living body and mind as its medium of expression, its appeal is most immediate. Through this fact the Adepts may have seen in it special possibilities of service for the uplift of men. If so, They would encourage impersonally all who were connected with dramatic creation. The ethical intention in the Makers of the Mysteries and that of the Adepts who inspired Shakespeare was the same. From their viewpoint of human betterment, the drama of Shakespeare was only a particular repetition, adapted to sixteenth-century England and its future expansions, of Their ancient purpose and perennial effort. Therefore the occult link is evident between the great

tragedies of Shakespeare and the great tragedies of Greece. They are companion activities.

In nothing is the spirit of the Englishman's finer tragedies more like the Greek than in the clear proof they afford of the law that to each man comes back what he has given. The higher logic of a situation is not shambled. Understanding of what the Greek called Nemesis and the theosophist calls Karma was an important aim in the Enactments of the Mysteries. Hence the evidence of karmic law in both the Greek and the English tragic dramas is only natural.

King Lear is especially strong in its karmic values. It is Greek-like too in the affinities the personages feel between themselves and the powers in Nature; and like the ancients, they call these powers gods—not God. The theme of this drama concerns the relations of parents and children. It appears in two main lines, at first seeming unconnected.

The cause of the tragedy in the one line is indicated unmistakably in the first few words, in which the Earl of Gloster reveals to the Earl of Kent his family secret,—the son Edmund, there present, whose "breeding has been at Gloster's charge," at whose acknowledgement he has often "blushed" but now is "brazed," whose "mother was fair" and "made good sport," who has "been out nine years and shall away again," yet who is as dear to Gloster as the "son by order of law, some year elder than this." Gloster's breezy way of recounting his past fault with its resulting unhappiness for wife and elder son, does not blind an observer to his cruel disregard, past and present, of the son Edmund's feelings of injustice, as with bitter resentment he listens to his father in silence and thinks "base, base, why base?" The whole miserable situation of a bastard son—a situation in which the selfish licence of the husband and father does irreparable injury to everyone concerned, including at last himself,

is laid bare in these few lines. Gloster's light manner, Kent's praise of Edmund's fine personality, and Edmund's reserved answers, hint at the mixed and dark colours given to the drama by the Gloster story.

The other branch of the twofold theme is shown in the first scene by the arrival of Lear and his court for business of state. Just as Gloster is accountable for a broken family life in the past and is to meet the results, so Lear is now about to do deeds which break his own family life, and meet the results. As types the two stories and the personalities reflect and intensify each other.

An apotheosis of self—self-will, self-power, self-domination,—these are Lear. For scores of years he has seen in himself only THE KING.—The reverence of feudalism for the one at the pinnacle of its giddy social scale, for the Overmost of the overlords; the reverence of theology for its supreme Regent of God on Earth; combining with the age-long tradition of absolutism from such Single-Willed oriental empires as those of Darius and Xerxes, pictured so graphically in the Biblical story of *Esther*,—these built up in the West and in minds such as Lear's "that divinity which doth hedge a king."

A very different idea of the divinity in a king had been held in those far-preceding Golden and Silver Ages of Man when great spiritual Beings, who by their own persistent efforts had in earlier manvantaras raised their lower selves into harmony and identification with the Divine Self of All,—when these incarnated among men in order to give them the teachings of the Ancient Wisdom, and to rule over them in mildness and in observance of Nature's laws: thus inculcating and illustrating by both doctrine and practice the divine and the kingly in man.

But as evolution proceeded down into our Iron Age, that noble idea gradually came to be personalized, debased. The King-Being ceased to embody a godlike principle involving duties and responsibilities. Instead, the "king" became only a foisting up of the psychic passionate *persona*, ethically the mere lower cover and false concealer of the neglected inner Spirit. The precedence which in the true condition had been based on spiritual development, came to be exchanged for

the precedence based on mere externals of costume, subserviency and primogeniture. The exaltation of the *persona*, decked out with most elaborate trappings, believed in and revered with doctrines and conventionalities worked over and matter-clouded from the teachings and customs properly belonging to the earlier pure faiths and ceremonies—this *mockery* became the absolutism and the absolute monarch, as recorded in Graeco-Persian and in succeeding European periods and kingdoms. Such a monarch was in some cases nothing less than a bestial corruption in himself and a debaucher of others,—though he claimed and used the power of life and death over his subjects. His family affections were bent almost wholly toward gilding and perpetuating his own greatness. Hence, similar in sources to the absolutism of king was the absolutism of father.

Lear in the first scene is an exhibition of a mind accustomed to absolute irresponsible rule both as king and as father. After the first scene, when he has given away his powers and made himself a pensioner on his daughters, the play is a complicated presentment of karmic reaction, unfolding from the action of both Lear and Gloster. Lear is then a psychological picture of an absolutist forced out of his former habits and facing life from an opposite position. The change is so sudden and violent, and what it involves is so little understood by Lear, that for a time his mind becomes unbalanced.

In that pregnant first scene as he gives their shares of his kingdom to his two elder daughters, he makes a pompous display of his grandeur. Flattery is poured upon him by them, to which he pays little attention; and knowing full well the young Cordelia's love for him always, he tenderly and half jestingly demands: "And now, our joy, what can *you* say?" He expects even more from her—not of flattery, but such an outwelling and display of affection as he would be proud and glad to have his court witness. Quintessence of fatherly pride and self-satisfaction he expects to enjoy. But Cordelia, knowing her treacherous sisters and despising flattery, is disgusted with what she has just heard. She is hurt at the thought of affection being measured in a contest.

Not openly demonstrative by nature, she shrinks from making of herself a public display. She trusts her father's knowing of her love and tries to make him see her sisters' falsity; but, not fully weighing the situation or foreseeing its outcome, she blunders by persisting too far in her reserved answers; till Lear, utterly astonished, furious, feeling himself disgraced in public instead of honoured, bursts into a blind violence that piles mistake on mistake, never to be undone;—such an insanity of wrath as may easily befall an absolutist.

From this point Lear's mind is in a state of tumultuous confusion, dying down at times to almost quiet, as with the Fool; at other times mounting again to the heights of rage. How these feelings repeat themselves! Beginning with shocking intensity toward Cordelia, they rise through the terrible curse on Goneril, and still higher into the more terrible because more pitiful appeal to the heavens: "If you do love old men, make it *your* cause." Again they obsess him when Regan asks concerning his personal retinue, "What need (even one follower) in a house where so many have a command to tend you?" To this he can only exclaim: "O, reason not the need. . . . O Fool, I shall go mad!" And he dashes away weeping in self-pity for the bitter injustice done him. Dazed and frantic, he rushes out into the terrific storm in Nature, "and bids what will take all,"—that storm which is an exact parallel in the physical world to the fierce turmoil in Lear's mental world, a precise balancing of action and reaction. The roaring tumults of his fury in those imprecations on each of his daughters have been fierce destructive malevolence,—extraordinary forceful volumes of it he has sent forth. It must create its own correspondence, must bring an exact return—just such as that cyclonic outburst of lightning, thunder and rain which breaks upon him and all who are unsheltered. The fact that he recovers after such psychic and moral ravage proves the strength of that convulsed mind when normal, and the karmic merit in him as a Soul.

In Gloster selfism has never been so rampant as in Lear. He has never been so high but that he had to admit superiors and equals immediately

around him. But his good sense is hardly greater. Foolishly trusting Edmund, his illegal, almost stranger son, to the point of cruelly exiling in anger his lawful and familiar son Edgar, he soon finds himself heartlessly betrayed by Edmund, who is working to get estate and name. Thus the seeming greatness of both Lear and Gloster is overthrown. Both grow morally through the process of their suffering. Lear takes simple lessons in such self-control as he never exercised while he was king. Seeing his hastiness with Cordelia, he says of his other daughters: "I will be patient. . . . I will endure." And in the cold of the storm he learns pity for the beggars and unclad wretches who in his pomp as king would have been to him an offence. Thus his excessive grandeur and haughtiness gradually disappear through the extreme lowness he reaches; humility and fellowship arise in his wandering mind. The insanity of self-grandeur had afflicted him while he was called sane. Now, through the stages of his mental unbalance, his regeneration proceeds.

Gloster's loyalty to Lear, and to Cordelia's French army coming to reinstate Lear by war, the other sisters punish by having his eyes torn out. Yet this result is not unsymbolical of the soul-blindness Gloster was in when young. With Gloster the shock of his downfall and torture does not unseat his reason. It remains more on the outer planes. Yet the moral lessons it can give he sees and takes to heart. He learns much through his agony. Most patient he grows and most humble. And the finest karmic retribution is his when the son he had exiled becomes his nurse and protector, and at last explains it all to the tired old father; so rousing mingled joy and grief that the soul slips away out of the poor mutilated body.

The teachings of Theosophy declare that intense selfishness in some form is a prime cause of insanity. The essence of selfishness is the constant direction of thought and feeling to the lower desires or fears and to the lower principles as active with these. Through the strength of the desires and the attention given them, or through some great shock to them, a loosening or an actual disconnection occurs between one or more of the principles and the rest. Anger or terror,

for example, may cause a partial displacement without destroying the mental balance; but a further degree of disconnection creates that completer unbalance known as insanity. Adepts by Their knowledge and power to act directly on man's inner and higher planes and principles, can heal insanity. Sometimes a suffering individual helps himself,¹ through moral changes; especially if he succeeds in lessening his selfishness by giving kindly attention to other men. In that way he may bring about his own cure. This is precisely what Lear does. Shakespeare through him embodied the Adept teaching on the subject. Then comes, too, the healing sleep. In this deep sleep Lear's harassed mind regains its poise and control over the lower self. His previously hidden higher nature, with its lovingness and wisdom, is freed enough to act on and through his outer life. When he awakens before Cordelia, the blatant king-self and domineering father are forever gone, his sanity is recovered.

The two elder daughters, having seized on all, are united only in their secret quarrel for the other's share and in their love of Edmund; their very characters being thus the heaviest Karma their souls could have—that lustful jealous love the highest humanness they can reach, and their greed in it so fierce that it leads to their quick deaths. Yet for Edmund this love is in part redemptive. The compassion infused into the soul of Shakespeare could perceive some good in even such love as theirs.

Edmund, in the last few minutes of his life obeys the better nature he had before rejected. Faced by his present death, and by the proof of his treachery to each of the two sisters, he admits the justice that has fallen on him as on the father. When Edgar says of the father:

"The dark and vicious place where thee he got
Cost him his eyes,"

Edmund places himself in the guilty group:

"Thou hast spoken right, 'tis true;
The wheel is come full circle; I am here."

The deeper import of his reply Edmund could scarcely have seen, but a theosophist knows that if Edmund had not from a past life deserved to be

born a bastard son, he never would have been so. As Edgar continues with the touching story of their father's passing, Edmund, much moved, struggles with himself; but when he sees by their deaths the force of the love for him borne by the two unhappy women, he lets the bonds of his selfishness melt away:

"I pant for life:—some good I mean to do
Despite of mine own nature."

The one good he can do—the release of Lear and Cordelia, whose execution he had himself ordered,—he urges and hastens to do. That his release comes too late cannot fully destroy its karmic value to the soul of Edmund. He dies in peace with himself, with his family, and with those he had wronged. Sinned against and stigmatized all his life, this inner redemption at the close is the best retribution he could meet. Though he gives little, it yet balances some of the heavy past Karma and prepares for a future in which his experience of this life will not again be needed.

Shakespeare pictures other bastard sons and their revengeful hate, but in no other play does he represent the life of such a man so fully, revealing his sufferings, the hardening of his nature, his tiger-like spitting back at everybody because of the constant injustices shown him, and his final redemption by obeying the impulses that came from his own better self. There can scarcely be a question that this phase of family life, so full of selfish sin, was one that the Adept Inspirers were glad to see thus treated, with such prominence and compassion as to be truly instructional.

For Edgar, "whose nature is so far from doing harms that he suspects none," Karma operates in the way he most truly would have desired. Though it puts him into the depths as apparently a crazy beggar, yet it permits him thereby to become his father's defender. In his beggarly state he is tempted to self-pity, but with independent unselfishness resists that. Immediately after, he meets his father, now sightless. Again resisting a tide of wondering anger, he quietly takes his duty as a guide, which the blind father himself, psychically perceiving the bond between them, lays upon him. Thus Edgar wins the spiritual victory that redeems his whole family. For it is really Edmund who has been the cause of his

¹ Cf. C. W. BEERS, *A Mind That Found Itself*.

father's terrible punishment. Edmund is thus the karmic agent in Gloster's account. Yet, though necessarily so, he must also meet the Karma of his own treachery. Who can be the next karmic agent in this complicated family record but Edgar, the lawful son and harmless brother, when after convincing evidences of his own goodness, he at last by a successful knightly challenge of Edmund as a traitor, wipes off before the world the stains that Gloster had put upon the lives of them all.

The Earl of Kent is one of the rare souls that in feudal days were occasionally evolved by the system of vassalage that led a man to bind himself in body and mind to his overlord. Such a vassal considered no service too high, no task too menial, if done for that lord;—just as Kent disguised "followed his enemy king and did him service improper for a slave." But the bond of vassalage, being personal, frequently included error. This relation, when it thus became religious, may be regarded as a transfer and perversion of the relation in the East between disciple and teacher. Such souls are likely ere long to find their way to those who know how to cherish their devotion, remove it from personal attachments, and guide it to its proper aim in the Cause of uplifting humanity.

The most recondite phases of Karma are those connected with the deaths of Lear and Cordelia. Often spectators have felt that these deaths, especially hers, are pitifully unjust, unnecessary, and are only the dramatist's way of rounding off his story. But dramatic conventions are not based on mere fancy or convenience. They have inner reasons, consonant with the grandeur of this and other great dramas. Besides, Adept Influence would not lead to disregard of dramatic laws. Rather, it would inspire obedience to deeper conditions of mind or soul expressible through such laws and productive of values for soul-growth, even more at times than writers themselves realize. In reality, the end of great plays is the completion of groups of karmic causes,—it is a natural end, not artificial, since the causes in the story are developed to some equilibrium.

The ideal close of man's life comes when he has gained such moral balance as tends to harmonize it with the equilibrium in Nature. The

physical limit of Lear's life is about reached. But though his last grief and suffering are far higher in quality than his former selfish feelings, he has not yet earned a peaceful end; for that he has not balanced enough of his Karma. His past violences demand that he be stricken again and even more poignantly. In the last passages one beholds the poignancy. He is bent down under it.

But something else should not be overlooked. In studying Shakespeare's chief personages, one can hardly afford to forget that they have once been actual men on earth; just as the Greek tragedies are founded on deeds of actual beings. In neither case are the figures simulacra of fancy. *The source-stories may have been much modified, yet the basic essence of them was preserved and made evident in their final transcendent forms.*

Therefore in studying the Greek or the English tragic persons, one is as justified in using all possible insight to detect their inner experiences as he is to perceive those of men recently gone. Hence he may properly consider by intuition that swift vision of the closing life,—incidents, cause and results,—which a soul has at the last moments before complete death. That period of vision is the most intensely living portion of the whole life. The fact of such death-vision has often been attested by men rescued from drowning. The teachings of Theosophy record the fact as a universal experience. In a Letter from one of the Masters occurs the following:—

The dying brain dislodges memory with a strong supreme impulse; and memory restores faithfully every impression that has been entrusted to it...that impression and thought which was the strongest, naturally becomes the most vivid, and survives all the rest.¹

During the last hour Lear's mind is fixed on Cordelia, he is most intimately near to her. Therefore his life and hers he sees in the solemn final review in the egoic way, as incidents in a continuous life; he understands her present death as it really was—less a passive or unwilling sacrifice than a beneficent yielding of her life; beneficent to his soul, and thus to her own, by bringing them both into more harmony with the equilibrium of Nature. Though there was brutal-

¹ U. L. T. Pamphlet No. 25, p. 1

ity and violence with her going, yet her death is not punitive to her. Even in that violence she met some of the Karma of her family,—this, rather than her own. She left France to right the family wrongs by succouring her father, knowing that death for them both was possible. She was no doubt willing to die before him if she could thereby serve him. More living, for Cordelia, would mean less than her realization that she has done all she could, that perhaps even her death was not defeat but a help to him who was closer to her than any other being. "We should know", said Robert Crosbie, "that Karma does not castigate, it simply affords the opportunity for adjustment." But whether or not Shakespeare knew the deeper nature of death-visions, he yet obeyed the profound perception that longer life for Lear or for Cordelia would mean a disregard of the subtler demands of Karma, and so would truly be a weakness in his work.

The story and problems of Lear and his daughters apply to mankind high and low, and are seen not infrequently. The retention by the old of property which the young may be too eager to get, unfair divisions or even disinheritances, and in general the moral and economic debts of parents to children, of children to parents—these are familiar subjects important in human development and in karmic adjustment. Shakespeare shows the tragedy that may spring out of these questions, and he suggests by reversal wiser answers than many families reach. Because of its universal applicability and highly instructional quality, perhaps he put into this drama special effort to detect and display motives and results in order still further to intensify and extend its appeal.

DOWSING

Among the abnormal powers of men is dowsing, or water divining. It is sometimes of the greatest importance. The ability of the Anzac expedition to hold the Gallipoli peninsula in the last war has been attributed partly to an Australian with a "divining rod." He located water in

a region where neither Turks nor Allies knew of its existence. Dowsing is prominent among the methods of "Water-Finding" described by Shri N. G. Apte, B. AG., M. SC., F. G. M. S., in the recently received December issue of *Indian Farming*. He explains divining as popularly understood as

an innate intuitive ability to locate water by some feeling which the diviner is not generally able to explain... Such persons when passing over currents or pockets of water feel its presence.

Shri Apte himself possesses this power experiencing "a feeling in the calf when passing over a spring or a slight pain when passing through river beds." He remarks that "he gets this feeling on rainy days also."

It was seven years after Shri Apte began using an automatic water-finding machine that he found himself forced by cumulative evidence to the realisation that he was a natural dowser. Repeatedly the readings showed the best water supply to be where Shri Apte experienced the pain, but his "scientific" leanings made him slow to recognise the obvious.

Shri Apte rightly repudiates the supernatural, explaining the power as "the susceptibility of the person to certain influences." This is in harmony with the suggestion in an unsigned review in *The Theosophist* (Vol. VI, p. 168) that the preponderance of the watery element in particular individual constitutions may lead to a more perceptible effect on the rod in their hands.

But many diviners, as Shri Apte mentions, do not use any instruments; "they simply feel the presence of water." He recalled a search for water in the Satara district. Half a dozen sites had been scientifically tested when a beggar girl asked curiously what the machine was for. When they told her, she pointed out another site which on testing gave better results. She could give no explanation except that she had a feeling that there was water there. A paragraph in *Theosophy* (Vol. XVI, p. 87) declares that the "divining rod" is never necessary except

to arouse the confidence of the inner psychic man. The work is done through the perceptive affinities of the unseen—not Higher-Self, with the powers and substances of Nature.

IN THE LIGHT OF THEOSOPHY

Gandhiji laid down the unimpeachable criterion for missionaries (and the rest of us) when he asked whether they "spread the perfume of their lives." All he wanted Christian missionaries to do, he said, was "to live Christian lives, not to annotate them." Shri K. Natarajan goes so far as to pronounce proselytising missions "the greatest obstacle, as they will some day realise, in the way of the spread of Christian ideals." (*The Indian Social Reformer*, 3rd April 1943). Some years ago his friend, the late Shri O. Kandaswami Chetti, a Hindu profoundly impressed by Jesus' teachings, had proposed forming an association. It was to be open to all "who held Jesus Christ in reverence and tried to shape their lives according to his precepts." An insuperable obstacle was pointed out in the existence of proselytising missions, which would have laid such an association open to the suspicion of ulterior motives.

Shri Natarajan refers commendingly to Dr. William Miller, long Principal of the Madras Christian College. He thought that Christian missionaries should confine their efforts to proclaiming the message of Christ and trying their best to practise it.

Dr. Miller also deprecated propaganda comparing ideal Christianity with the least reputable actuals of other religions. In a memorable lecture Dr. Miller further pointed out that Hinduism had made great contributions to spiritual life and Christianity should assimilate them in order to be of maximum service to the Indian people.

Shri Natarajan's remarks are just:—

Truth and Justice are not the monopoly of any religion. Indeed, there is less of them amongst Christian nations than among others. Jesus' teachings are superfluous in India where the people are imbued with the Christian virtues of meekness and submission to a degree unknown in any Christian country.... What the Indian people want is a doctrine which will rouse in them the spirit of resistance to injustice and oppression and they can get this from their own scriptures.

Mr. Ralph Richard Keithahn, in "Torn from the Soil" (*The Rural India*, April 1943) brings home the lesson that exploitation of nature brings its inevitable reaction. He illustrates it with the

evolution of the "Dust-Bowl" in a formerly fertile area in the U. S. A. Cupidity and ignorance prompted the razing of the trees which had regulated soil moisture and served as wind-breaks. Then greed for profits prompted ploughing under the miles of buffalo grass, nutritious and drought-resisting, which had anchored the surface soil and furnished fodder for great droves of cattle and sheep, so that wheat could be grown on a large scale. Then the dry years came, and the grasshoppers, and the winds lifted the fertile top-soil and drove it across the plains in terrible dust-storms and piled it high in useless drifts. And the farmers who had wanted money and more money, this comfort and that luxury, land and more land, had to pack up their belongings and take the road in quest of work and food. Destruction had followed on the heels of exploitation.

Mr. Keithahn warns India against similar folly. The love of money, which Timothy describes as "the root of all evil" has struck its poisonfangs even into Indian village life. A more abundant life none should begrudge the Indian farmer, but multiplying gadgets is not enriching life. Indian farmers who have given up staple food crops to grow money crops like tobacco and sugar-cane, are beginning to feel the pinch of famine, and the rest of us as well. Mr. Keithahn writes:—

India has learned many, many solid truths in its centuries of existence. Gandhiji and others have been helping us to recapture those truths in the light of the needs of today.

And among those truths, surely, is that the soil is holy and has much to give in building character. Rob the soil and rob yourself; as we take from Nature's bounties, we must also repay her.

It is the old lesson preached by Krishna in the *Gita*:—

Nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity... He who enjoyeth what has been given unto him by them, and offereth not a portion unto them, is even as a thief... Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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