

AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1937.

VOL. VIII. No. 2.

## GURUS AND GURUS

Indian people cherish the institution of the Guru, though the status and function of the teacher have undergone a change for the worse. To-day in the orthodox Hindu home the family priest is honoured as Guru. But people seek the aid of a guru for purposes other than the performance of religious ceremonies.

Men and women are continuously impressed by living in an atmosphere of tradition centuries old. It awakens in them a desire for spiritual instruction and guidance. They readily go to some one, almost to any one, of the thousands of faquirs, sadhus and sanyasis. They come to grief in one or another way for most of these mendicants are not proficient, even when they are mentally pure, while many among them are men of evil habits. Those who possess knowledge and are pure in character are very few and rare to contact.

The views, beliefs and psychic practices of most faquirs, sadhus and sanyasis bar their way to the Real. They are well-meaning and earnest, often sincere, but inherit wrong views, accept false beliefs, and undertake questionable and dangerous practices. Psychic atmosphere of India is most complex; the Astral Light tempts people, unconsciously to themselves, to magic rites which are impure and degrading; such a current is weak, even when it shadows other continents.

On the other hand, in India the pure divine Astral Light or Akasha is as strong as it is magnificent; it is more powerful in its beauty and lofty in its influence than anywhere else. It is difficult to contact and only rare individuals succeed in putting themselves under its influence. Of them Mahatma K. H. wrote:—

If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog—a moral meteor—the odic emanation from her vicious social state. Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again,

these scattered sparks must be combined to make its flame.

One of the missions of Theosophy is to rescue and reëlevate the chair of the Guru to its noble height. It is most likely that immediately after her arrival in India, H.P.B. publicly spoke of the existence of the Great Gurus for the purpose of drawing a distinction between the Teachers of Universal Divine Wisdom pointing to the Path of Real Renunciation and those many others who taught numberless ways to personal emancipation or mukti. The ordinary sanyasi of to-day calls himself a renouncer, for he has an aversion—call it a noble aversion if you like!—for the sense-life and has renounced the world with a view to winning for himself mukti or liberation. But he is not a real renouncer, for in truth he is desiring to possess something—Nirvana.

The bond between Chela and Guru of the true *Gupta Vidya*, the Secret Science, is a purely spiritual one. Neither in the Hall of Ignorance, this Earth, the pleasure-ground of senses; nor in the Psychic Realm, where a thousand sweet-tongued voices allure the mind, can the Guru be found. In the Psychic World hundreds of practitioners are caught up by the glamorous working of the Astral Light, just as millions are caught up in the web of sensuous fascinations of physical life. Beyond the physical and the psychic worlds is the spiritual world, the Hall of Wisdom, and there only the Guru of soul-life awaits the aspiring Chela.

In the ordinary world the credulous and the gullible fall prey to false gurus who are not only ignorant men but often even frauds and charlatans. On the other hand the sceptical, laughing at the folly of false claims, etc., reject the very idea of a Guru and laugh at the teachings of the Sacred and Secret Science. Similarly, among Theosophical students there are those who desire to meet Masters on earth—face to face; while there are others, who, awed by the grandeur of the Ideal, cannot bring themselves to seriously attempt realizing that ideal



as fact. Both err; but they can free themselves from their misconceptions without much difficulty. The student, however, who is psychically afflicted, is in a more critical, almost perilous state; though even he can by tact and patience repair the mischief done to his constitution.

We must learn to seek the Guru in the Hall of Wisdom "Wherein all shadows are unknown, and where the light of truth shines with unfading glory".

In every sincere, earnest and devoted student of Theosophy the Seed of Chelaship exists; by making the skandhaic deposit suitable manure with which to feed the soil of mind in which the seed resides; by watering it with the Esoteric Philosophy; and by nourishing it with the sunshine of right application; we bring the fructification of the seed. This seed is the "uncreate" which abides in us—the impersonal Ray of the Master-Spirit. That "uncreate" also abides in the Hall of Wisdom—but not as seed. The blending referred to in *The Voice of the Silence* is the process of Chelaship.

Chelaship may be described as a process of the training of the soul which freeing itself from the earthly impress-deposits of many past lives, is born again, like a butterfly from a chrysalis.

This Theosophical teaching is identical with the ancient and now forgotten doctrine of Hindu faith about Gurus. In old texts we come upon some clear-cut instruction, numerous hints, and numberless tales and allegories which clearly show what a different status the Gurus of old occupied, and how differently Their Nature was understood. The first link of Guruparampara, the chain of Gurus, is in the World of Spirit and its last here on earth—mortal educators of religious and mystical lore. We use the terms, Guru and Chela, in a specific sense: the Chela is the Esotericist and learner of *Gupta Vidya*, the Secret Science, who has undertaken to be tested by life and Karma. The Guru is the invisible Spiritual Teacher who can be really contacted in the Hall of Wisdom.

In *Bhagavata* occur several important statements of practical value to the neophyte. Uddhava, the friend of Krishna, utters as His ambassador two teachings which bear on the subject we are considering. Uddhava was deputed by Krishna to visit the village of his boyhood life and to convey his greetings and affection to His foster-parents and his playmates—Cowherds and Milkmaids.

To Nanda and Yasodha, almost despairing at the continued absence of Krishna, Uddhava says:—

Do not feel pained. You shall see Krishna by your side. Like fire within the wood, He is within the heart of all beings.

Krishna is in each human being as fire is in the wood, but unless that wood is dry even the heavenly lightning will not draw out the fire. So many are eager to see the Master physically or psychically and that is why they fail. Here is a prescription—make yourself dry of the moisture of personal and human feelings and then the wood will catch fire. Within the heart the Guru is to be found.

Another point: the lifting and sending of the thinking mind to the Image of Krishna, whose memory is burnt into the very consciousness of man. When the Gopis lament that besides Krishna's parents there is nothing to remind them of the Lord, Uddhava quotes some words of the Great Guru—

By making your mind completely absorbed in Me, you shall reach Me soon.

Not by crossing the mountain-passes into Tibet can the Masters be found; nor by erudition in learning and preaching; nor by repeating "Master, Master"; nor by acts of service here and words of kindness there. By freeing the mind from personal feelings, by raising it to the plane of the impersonal with the aid of Wisdom, by creating in that liberated and elevated consciousness the Image of the Guru and becoming absorbed therein, can the aspiring Chela feel the Presence of the ever-watching Guru. How does the Guru respond? The reader's attention is drawn to "The Gracious Guru" in the August number of THE THEOSOPHICAL MOVEMENT.

---

"From earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth....

This chain of influence is called the *Guruparampara chain*."—W. Q. Judge.



## THE HISTORY OF A PLANET

[This article was first printed by H. P. B. in *Lucifer* for September 1887, Vol. I, p. 15.—Eds.]

No star, among the countless myriads that twinkle over the sidereal fields of the night sky, shines so dazzlingly as the planet Venus—not even Sirius-Sothis, the dog-star, beloved by Isis. Venus is the queen among our planets, the crown jewel of our solar system. She is the inspirer of the poet, the guardian and companion of the lonely shepherd, the lovely morning and the evening star. For,

“Stars teach as well as shine.”

although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are “a beauty and a mystery,” verily. But “where there is a mystery, it is generally supposed that there must also be evil,” says Byron. Evil, therefore, was detected by evilly-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether. Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on Earth below, so in the heavens above, and Venus, the sister planet of our Earth,\* was sacrificed to the ambition of our little globe to show the latter the “chosen” planet of the Lord. She became the scapegoat, the *Azazel* of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family—the clergy—who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies black at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofty position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents—the ancient gods of poetical paganism—the sun, the moon, the elements, and the entire host of incalculable worlds—those at least which happened to be known to the Church Fathers—shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology—built on and constructed out of old pagan materials—the only right

and holy one, and all those which preceded or followed it utterly wrong. Sun and stars, the very air itself, we are asked to believe, became pure and “redeemed” from original sin and the Satanic element of heathenism, only after the year I, A. D. Scholastics and scholiasts, the spirit of whom “spurned laborious investigation and slow induction,” had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan—a poor compliment to God—before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Aryan gods into Semitic devils, and finally into “divine attributes of the *seven eyes* of the Lord,” is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

This story shall now be told for the benefit of those who may have neglected their astral mythology.

Venus, characterised by Pythagoras as the *sol alter*, a second Sun, on account of her magnificent radiance—equalled by none other—was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in pre-Hesiodic theogony as Eosphoros (or Phosphoros) and Hesperos, the children of the dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers—Eosphoros (the *Lucifer* of the Latins) the morning, and Hesperos, the evening star. They are the children of Astræos and Eos, the starry heaven and the dawn, as also of Kephalos and Eos (*Theog* : 381, *Hyg* : *Poet* : *Astron* : II, 42). Preller, quoted by Decharme, shows Phaeton identical with Phosphoros or Lucifer (*Griech* : *Mythol* : 1. 365). And on the authority of Hesiod he also makes Phaeton the son of the latter two divinities—Kephalos and Eos.

Now Phaeton or Phosphoros, the “luminous morning orb,” is carried away in his early youth by Aphrodite (Venus) who makes of him the night

\* “Venus is a second Earth,” says Renaud, in *Terre et Ciel* (p. 74), “so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world... They seem on the sky, like two sisters. Similar in conformation, these two worlds are also similar in the character assigned to them in the Universe.”



guardian of her sanctuary (*Theog* : 987-991). He is the "beautiful morning star" (*Vide* St. John's *Revelation* XXII. 16) loved for its radiant light by the Goddess of the Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros "issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light". (*Iliad*, XXIII. 226; *Odyss* : XIII. 93; *Virg* : *Æneid*, VIII. 589; *Mythol* : *de la Grèce Antique*. 247). He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, "the most splendid of the stars that shine on the celestial vault" (*Iliad*, XXII. 317). He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient *epithalami* (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads the nuptial *cortège* and delivers the bride into the arms of the bridegroom. (*Carmen Nuptiale*. See *Mythol* : *de la Grèce Antique*, Decharme.)

So far, there seems to be no possible *rapprochement*, no analogy to be discovered between this poetical personification of a star, a purely astronomical myth, and the *Satanism* of Christian theology. True, the close connection between the planet as Hesperos, the evening star, and the Greek Garden of Eden with its Dragon and the golden apples may, with a certain stretch of imagination, suggest some painful comparisons with the third chapter of Genesis. But this is insufficient to justify the building of a theological wall of defence against paganism made up of slander and misrepresentations.

But of all the Greek *euhemerisations*, Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-Anadyomene, the foam-born Goddess, the "Divine Mother," and one with the Phœnician Astarte, or the Jewish Astaroth. They were all called "The Morning Star," and the Virgins of the Sea, or *Mar* (whence Mary), the great Deep, titles now given by the Roman Church to their Virgin Mary. They were all connected with the moon and the crescent, with the Dragon and the planet Venus, as the mother of Christ has been made connected with all these attributes. If the Phœnician mariners carried, fixed on the prow of their ships, the image of the goddess Astarte (or Aphrodite, Venus Erycina)

and looked upon the evening and the morning star as *their* guiding star, "the eye of their Goddess mother," so do the Roman Catholic sailors the same to this day. They fix a Madonna on the prows of their vessels, and the blessed Virgin Mary is called the "Virgin of the Sea." The accepted patroness of Christian sailors, their star, "*Stella Del Mar*," etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the "Queen of Heaven," and the "Morning Star" just as they were.

Whether this can explain anything, is left to the reader's sagacity. Meanwhile, Lucifer-Venus has nought to do with darkness, and everything with light. When called *Lucifer*, it is the "light bringer," the first radiant beam which destroys the lethal darkness of night. When named Venus, the planet-star becomes the symbol of dawn, the chaste Aurora. Professor Max Müller rightly conjectures that Aphrodite, born of the sea, is a personification of the Dawn of Day, and the most lovely of all the sights in Nature ("Science of Language") for, before her naturalisation by the Greeks, Aphrodite was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to Venus by Lucretius, quoted by Decharme. She is *divine* Nature in her entirety, *Aditi-Prakriti* before she becomes Lakshmi. She is that Nature before whose majestic and fair face, "the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile," (Lucretius). When referred to as the Syrian goddess Astarte, the Astaroth of Hieropolis, the radiant planet was personified as a majestic woman, holding in one outstretched hand a torch, in the other, a crooked staff in the form of a cross. (*Vide* Lucian's *De Dea Syrië*, and Cicero's *De Nat : Deorum* 3 c. 23). Finally, the planet is represented astronomically, as a globe *poised above the cross*—a symbol no devil would like to associate with—while the planet Earth is a globe with a cross *over it*.

But then, these crosses are not the symbols of Christianity, but the Egyptian *crux ansata*, the attribute of Isis (who is Venus, and Aphrodite, Nature, also) ♀ or ♀ the planet; the fact that the Earth has the *crux ansata* reversed, ♂ having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the "dreadful association." The Church believes in the devil, of course, and could not afford to lose him. "*The Devil is the chief pillar of the Church*" confesses unblushingly an advocate \* of the

\* Thus saith Des Mousseaux. "Mœurs et Pratiques des Demons." p. X.—and he is corroborated in this by Cardinal de Ventura. The Devil, he says, "is one of the great personages *whose life is closely allied to that of the Church*; and without him . . . the fall of man could not have taken place. If it were not for him (the Devil), the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross an insult to good sense." And if so, then we should feel thankful to the poor Devil,



*Ecclesia Militans*. "All the Alexandrian Gnostics speak to us of the fall of the Æons and their Pleroma, and all attribute that fall to the desire to know," writes another volunteer in the same army, slandering the Gnostics as usual and identifying the desire to know or occultism, magic, with Satanism.\* And then, forthwith, he quotes from Schlegel's *Philosophie de l'Histoire* to show that the seven rector (planets) of Pymander, "commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,† came to admire themselves with such intensity that owing to this proud self-adulation they finally fell."

Perversity having thus found its way amongst the angels, the most beautiful creature of God "revolted against its Maker." That creature is in theological fancy Venus-Lucifer, or rather the informing Spirit or Regent of that planet. This teaching is based on the following speculation. The three principal heroes of the great sidereal catastrophe mentioned in *Revelation* are, according to the testimony of the Church fathers—"the Verbum, Lucifer his usurper and the grand Archangel who conquered him," and whose "palaces" (the "houses" astrology calls them) are in the Sun, Venus-Lucifer and Mercury. This is quite evident, since the position of these orbs in the Solar system corresponds in their hierarchical order to that of the "heroes" in Chapter xii of *Revelation* "their names and destinies(?) being closely connected in the theological (exoteric) system with these three great metaphysical names." (De Mirville's *Memoir to the Academy of France, on the rapping Spirits and the Demons*).

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan before his apostacy. Called upon to reconcile this statement with that other fact, that the metaphor of "the morning star," is applied to both Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the "stars" of the seven planetary spirits worshipped by the Roman Catholics‡ under new

names, the defenders of the Latin dogmas and beliefs answer as follows :—

"Lucifer, the jealous neighbour of the Sun (Christ) said to himself in his great pride : 'I will rise as high as he !' He was thwarted in his design by Mercury, though the brightness of the latter (who is St. Michael) was as much lost in the blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun."—(*Ibid.*)

Guards of "dishonour" now rather, if the teachings of *theological* Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian legends, between the fable about Mercury and Venus, and the *historical truths* told of St. Michael—the "angel of the face,"—the terrestrial double, or *ferouer* of Christ. He points them out saying : "like Mercury, the archangel Michael is the friend of the Sun, his Mitra, perhaps, for Michael is a *psychopompic* genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the *well-known adversary of the demons*." This is demonstrated by the book of the *Nabatheans* recently discovered (by Chwolson), in which the Zoroastrian Mitra is called the "grand enemy of the planet Venus,"§ (*ibid.* p. 160.)

There is something in this. A candid confession, for once, of perfect identity of celestial personages and of *borrowing* from every pagan source. It is curious, if unblushing. While in the oldest Mazdean allegories, Mitra conquers the planet Venus, in Christian tradition Michael defeats Lucifer, and both receive, as war spoils, the planet of the vanquished deity.

"Mitra", says Dollinger, "possessed, in days of old, the star of Mercury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified

\* De Mirville. "No Devil, no Christ," he exclaims.

† This is only another version of Narcissus, the Greek victim of his own fair looks.

‡ The famous temple dedicated to the Seven Angels at Rome, and built by Michael-Angelo in 1561, is still there, now called the "Church of St. Mary of the Angels." In the old Roman Missals printed in 1563—one or two of which may still be seen in Palazzo Barberini—one may find the religious service (*officio*) of the seven angels, and their *old* and occult names. That the "angels" are the pagan Rectors, under different names—the Jewish having replaced the Greek and Latin names—of the seven planets is proven by what Pope Pius V. said in his Bull to the Spanish Clergy, permitting and encouraging the worship of the said seven spirits of the stars. "One cannot exalt too much these *seven rector*s of the world, figured by the seven planets, as it is consoling to our century to witness by the grace of God the cult of these *seven ardent lights*, and of these *seven stars* reassuming all its lustre in the Christian republic." (*Les Sept Esprits et l'Histoire de leur Culte* ; De Mirville's 2nd memoir addressed to the Academy. Vol. II, p. 358.)

§ Herodotus showing the identity of Mitra and Venus, the sentence in the *Nabathean Agriculture* is evidently misunderstood.



with Venus," (*"Judaisme and Paganisme," Vol. II., p. 109, French transl.*)

"In the Christian tradition," adds the learned Marquis, "St. Michael is apportioned in Heaven the throne and the palace of the foe he has vanquished. Moreover, like Mercury, during the palmy days of paganism, which made sacred to this demon-god all the promontories of the earth, the Archangel is the patron of the same in our religion." This means, if it does mean anything, that now, at any rate, Lucifer-Venus is a sacred planet, and no synonym of Satan, since St. Michael has become his legal heir?

The above remarks conclude with this cool reflection :

"It is evident that paganism has utilised beforehand and most marvellously, all the features and characteristics of the prince of the face of the Lord (Michael) in applying them to that Mercury, to the Egyptian Hermes Anubis, and the Hermes Christos of the Gnostics. Each of these was represented as the first among the divine councillors, and the god nearest to the sun, *quis ut Deus*."

Which title, with all its attributes, became that of Michael. The good fathers, the Master Masons of the temple of Church Christianity, knew indeed how to utilize pagan material for their new dogmas.

The fact is, that it is sufficient to examine certain Egyptian *cartouches*, pointed out by Rosellini (*Egypte*, Vol. I., p. 289), to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words "*sole*" and "*solis custode, sostegnon dei dominantis, e forte grande dei vigilantis*," "watchman of the sun, sustainer of dominions, and the strongest of all the vigilants." All these titles and attributes are now those of the Archangel Michael, who has inherited them from the demons of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known Christian symbols. Mystics boast of it. They find "in his lion's head, and the eagle's wings, those of the courageous Seraph, the master of space (Michael); in his caduceus, the spear, in the two serpents coiled round the body, the struggle of the good and bad principles, and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, *astra cludit et recludit*." (*Mem* : p. 162)

To sum up, the aforesaid shows that the theological romance of Lucifer was built upon the various myths and allegories of the pagan world, and that it is no revealed dogma, but simply one invented to uphold superstition. Mercury being one of the Sun's assessors, or the *cynocephali* of the Egyptians and the watch-dogs of the Sun, literally, the other was Eosphoros, the most brilliant of the planets, "*qui mane oriebaris*," the early rising, or the Greek ὀρθρινός. It was identical with the Amoon-ra, the light-bearer of Egypt, and called by all nations "the second born of light" (the first being Mercury), the beginning of his (the Sun's) ways of wisdom, the Archangel Michael being also referred to as the *principium viarum Domini*.

Thus a purely astronomical personification, built upon an occult meaning which no one has hitherto seemed to unriddle outside the Eastern wisdom, has now become a dogma, part and parcel of Christian revelation. A clumsy transference of characters is unequal to the task of making thinking people accept in one and the same trinitarian group, the "Word" or Jesus, God and Michael (with the Virgin occasionally to complete it) on the one hand, and Mitra, Satan and Apollo-Abaddon on the other; the whole at the whim and pleasure of Roman Catholic Scholiasts. If Mercury and Venus (Lucifer) are (astronomically in their revolution around the Sun) the symbols of God the Father, the Son, and of their Vicar, Michael, the "Dragon-Conqueror," in Christian legend, why should they when called Apollo-Abaddon, the "King of the Abyss," Lucifer, Satan, or Venus—become forthwith devils and demons? If we are told that the "conqueror," or "Mercury-Sun," or again St. Michael of the *Revelation*, was given the spoils of the conquered angel, namely, his planet, why should opprobrium be any longer attached to a constellation so purified? Lucifer is now the "Angel of the Face of the Lord," \* because "that face is mirrored in it." We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus : the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbolical aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which gives to the crescent of this planet the appearance of a cut-off horn is rank nonsense. But to connect this with the horns of the "The Mystic Dragon" in *Revelation*—"one of

\* "Both in Biblical and pagan theologies," says de Mirville, "the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Crimuzd, its planet Mercury (Mitra) and its Lucifer, Venus (or Ahriman), taken away from its ancient master, and now given to its conqueror." (p. 164) Therefore Lucifer-Venus is quite holy now.



which was broken"—as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century—is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is a purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The "horns" were, in pagan symbolism, an emblem of divine power and creation, and of fertility in nature. Hence the ram's horns of Ammon, of Bacchus, and of Moses on ancient medals, and the cow's horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself. For Habakkuk gives the evidence that this symbolism was accepted by the "chosen people" as much as by the Gentiles. In Chapter III, that prophet speaks of the "Holy One from Mount Paran", of the Lord God who "comes from Teman, and whose brightness was as the light", and who had "horns coming out of his hand".

When, one reads, moreover, the Hebrew text of Isaiah, and finds that no Lucifer is mentioned at all in Chapter XIV, v. 12 but simply *Hillel*, "a bright star," one can hardly refrain from wondering that *educated* people should be still ignorant enough at the close of our century to associate a radiant planet—or anything else in nature for the matter of that—with the DEVIL! †

H.P.B.

## AN ALLEGORY

[Reprinted from *The Path*, Vol. VIII, 214, October 1893.]

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done: now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth", he replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?" he asked.

"And then—"

"Then the whole world will surely accept it."

"Nay," replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect," said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth", said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but—the rifts are so few! Art strong enough to forego the praise and make of thyself a heart centre of pure impersonal force?"

The pupil sighed, for it was a sore question.

HIERONYMUM

\* In Revelation there is no "horn broken," but it is simply said in Chapter XIII., 3. that John saw "one of his heads, as it were, wounded to death." John knew naught in his generation of "a horned" devil.

† The literal words used, and their translation, are: "*Aik Naphelta Mi-Shamayim Hillel Ben-Shachar Neg-dangta La-Aretz Cholesch El-Goum*," or "How are thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations." Here the word, translated "Lucifer," is Hillel, and its meaning is "shining brightly or gloriously." It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb *hillel* may be made to mean "to howl," hence, by an easy derivation, *hillel* may be constructed into "howler," or a devil, a creature, however, one hears rarely, if ever, "howling." In his Lexicon, Art. Parkhurst says: "The Syriac translation of this passage renders it 'howl'; and even Jerome observes that it literally means 'to howl.' Michaelis translates it, 'Howl, Son of the Morning.' But at this rate, Hillel, the great Jewish sage and reformer, might also be called a "howler," and connected with the devil!



## ON SPEECH

"Words are mighty, words are living, serpents with their venomous stings,  
Or bright angels crowding round us with heaven's light upon their wings.  
Every word has its own spirit true or false that never dies,  
Every word man's lips have uttered echoes in God's skies."

—ADELAIDE A. PROCTOR

"Think twice before you speak, my son; and it will do no harm if you keep on thinking while you speak."

"For Heaven's sake, do not be a talebearer," advises Mr. Judge. We are apt to forget the precept. We like to be in the know, to give the first news, to keep the company lively. We have a horror of being regarded as lacking in etiquette; and so we must always be talking; chatter, chatter, chatter like magpies. Such talk soon degenerates; we begin to talk of other people's affairs and thus cruel gossip results. "Whispering tongues can poison truths," and Emerson says "the hearing ear is always found close to the speaking tongue." Why do we indulge in mischief either of tongue or ear? Not because we are wicked but because we are thoughtless.

The physician looks at the tongue of his patient on which internal disturbance makes its mark; a philosopher also observes the movement of the tongue to discern the disease of the mind.

There is an occult basis to the story of the Three Sieves—the Golden Sieve of Truth, the Silver Sieve of Kindness, the Iron Sieve of necessity. Let us make sure that our talk passes through these three sieves. Is the tale true? Is it kind? Is there any need to tell it? As to others: let us have the courage to check the talebearer, reminding ourselves that between our ears and our desiring mind there is a connection. What we hear stirs our feelings and desires and penetrating inwards colours our thoughts and even becomes the basis for new lines of Kama-Manasic activities. Theosophy regards the power of speech as very sacred and looks upon words as living entities endowed with a mighty potency; they act as living messengers. Writes H.P.B. (*Isis Unveiled*, II, 411):—

There are words which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect.

Speech is the daughter of Mind and inherits from her father his power to create. When she follows her father she is radiant with truth, bedecked in virtue, and spreads bliss, delight and inspiration by her beauty. This is so in the spiritual world. But in the human kingdom mind enslaved by desires has lost its purity and one result is that speech has assumed priority and so generally man thinks, if at all, after speaking.

The spirit-being creates by mind pure forms of speech which are expressions of ideation. The Guru uses this pure speech to instruct His chela and therefore such instruction can begin only when the chela has freed his thinking from lower emotions. This is achieved, to a considerable extent, by purification of speech.

In a damning analysis of Swinburne's character under the title, "A Study in Sadism", a well-known psychiatrist, the Rev. Dr. T. V. Moore of the Catholic University of America (*Character and Personality*, September 1937), writes:—

When one fails in the moral conflict there are several ways of reacting to the failure. The honest and wholesome reaction is, first of all, a candid admission of the fact: the frank statement—"I did wrong," and then the resolution, "But I will do right"—followed by the effort, painful and laborious perhaps, to establish oneself on the stable foundation of a virtuous life.

But there are those who shrink from facing themselves as they really are, and so in one way or another they attempt to excuse and justify themselves. Some say: "I am bad, but I cannot help it"; others: "I am bad, but I don't care." The Swinburne reaction is more extreme: "I am bad, but what the common run of men call vice is the highest virtue"; and so he rationalized his vices and reinterpreted them, regarding himself as a connoisseur who prefers a bitter pungent liqueur to an insipid mixture of sugar and water. . . . And, so, when his own conscience spoke to him, he silenced it by a process of rationalization which made it forever impossible for him to see himself as he was.

This judgment, substantiated by too gruesome quotations from the English poet to allow much discount for clerical prejudice, sheds light upon H.P.B.'s terrible warning to those who wilfully betray their spiritual aspirations and thus lose the power to distinguish "right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart—resulting in:—

'Depth ever deepening, darkness darkening still;  
Folly for wisdom, guilt for innocence;  
Anguish for rapture, and for hope despair.'

"And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire." (*Raja-Yoga*, pp. 36-37)

Hence the stress which Theosophy lays upon regular self-examination in the light of Theosophical Teachings. There is no other way to self-knowledge, in which man's only safety lies.



# ISLAMIC ETHICS

## A COMPARATIVE STUDY WITH BUDDHIST PARAMITAS

Some requests have been received for the publication in these columns of the ethical precepts of Muslim mystics and Sufis. This has been asked for for two reasons : First, Theosophical students are more familiar with Brahmanical and Buddhist ethical codes and their knowledge of Islamic lore is limited ; secondly, it has been said by some that Islamic ethics are not as high and lofty as others—which is not quite accurate.

Taking advantage of a recent publication (*Maxims of Ali*, Humphrey Milford, Oxford University Press, Rs. 1/8) we have culled some sayings, which will be published in three instalments—each a comparative study.

“Ali Ben Abu Talib” was born at Mecca about the year A. D. 600. He was adopted by Mahomet, educated by him, was his son-in-law, and became one of his first adherents. A brave and faithful soldier of the Prophet, he assumed the title of caliph after the murder of Othman. The sword of a Muslim fanatic, who regarded Ali as the author of disastrous feuds among the Faithful, put an end to the life of a bold, noble and generous man.

The question of Ali's right to succeed to the caliphate divided the Mahomedan world into two great sects. The Turks, who are Sunnites, deny his right, and hold his memory in abhorrence, whereas the Persians (who are generally Shiites) venerate him as second only to the Prophet, call him the “Lion of God” (Sher-I-khuda) and celebrate the anniversary of his martyrdom.

### I. *Dana, the key of charity and love immortal.*

Give to a poor man before he asks : for if you place him under the necessity of stretching out his hand, you take from his self-respect more than the value of your alms.

The better part of generosity is speedy giving.

It will give you a more enduring satisfaction to give a robe to another, than to wear it yourself.

Whoever practises benevolence, will see rigours sweetened.

Put thine own self in the balance between thyself and others, loving for them whatsoever thou lovest for thyself, and hating for them what thou hatest for thyself. Do the good thou lovest should be done to thyself, and oppress not, since thou lovest not to be oppressed,

Be good to animals ; neither ill-treat them, nor place on them loads beyond their strength to bear.

Forgiveness is the crown of great qualities.

### II. *Shila, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.*

The knowledge the most useful is what one puts into practice.

The best speaking is that which fits the deed.

If an orator's thought and speech are in accord, the auditory will accept his utterance ; otherwise no effect will be produced.

Speak, that you may make yourself known ; for a man is hidden beneath his tongue.

Guide yourself by the lamp of the counsels of those who practise what they counsel.

A hypocrite's tongue is clean, but there is sickness hidden in his heart.

One reaps as one sows, and one is rewarded according to what one has done.

Whoever plants the tree of goodness, gathers the sweetest fruit.

It is a great virtue never to make in secret a plan that you would blush to disclose.

How ugly is Mr. Facing-both-ways.

### III. *Kshanti, patience sweet, that nought can ruffle.*

He triumphs who has learnt to wait.

Of bitter patience is the fruit success.

Time has two days ; one is for you ; the other against. Be not puffed up by success, and be patient in adversity.

Assuredly, misfortune is not unlimited ; it will end. Have patience, then, until the end comes.

If you are not a patient man, then appear as if you were. It is seldom that one imitates men without growing to resemble them.

### IV. *Viraga, indifference to pleasure and to pain, illusion conquered, truth alone perceived.*

The world is but the shadow of a cloud, and the dream of a sleep ; joy and sadness mingled ; honey and poison.

The world is like a serpent ; its touch soft, but its bite mortal.

Whosoever attaches himself strongly to life, exposes himself as a target for misfortune and the vicissitudes of fate.



Think of its end in the instant itself of pleasure, and while enjoying any good thing, remember its transitoriness.

No earthly joy but is followed by tears.

The sweetness of pleasure is not worth the bitterness of hardships.

Whoever chases a mirage, draws out his suffering, and increases his thirst.

V. *Virya, the dauntless energy that fights its way to the supernal TRUTH out of the mire of lies terrestrial.*

The blessing of heaven falls upon whosoever restores truth, kills falsehood, brings tyranny low, and elevates justice.

The chief of the virtues is to curb the passions.

The wise man relies upon his labour; the ignorant trusts in illusions.

"Manly bravery" is a general term embracing all other qualities.

If you are able to discriminate, it will be a certainty for you that bravery and truth are always found together, and falsehood and cowardice.

The strongest man is he who can fight against himself.

The strongest man is whoever can make his reason conquer his passions.

VI. *Dhyana, whose golden gate once opened, leads the Narjol toward the realm of Sat eternal, and its ceaseless contemplation.*

A wise man needs each day an hour set apart in which to examine his conscience, and measure what he has gained or lost.

The heart is the source of wisdom, with the ear as its channel.

Philosophy is a tree growing in the heart, and bearing its fruit on the tongue.

Whoever has the power of reflection draws a lesson from everything.

A man's reflection is the mirror that shows him his good and bad deeds.

Matters obscure become clear on reflection.

Act only after reflection, and all your affairs will work out well.

Reflect before you speak; you will so avoid error.

Silence is the garden of meditation.

VII. *Prajna, the key to which makes of a man a God, creating him a Boddhisattva, son of the Dhyanis.*

The sage seeks perfection, the ignoramus wealth.

Perfection is not of this world.

Who know the world, live alone.

## A NOTE ON ARYAN HISTORY

The Hon. Ruaraidh Erskine of Marr, who contributes an article on "The Celtic Branch of the Aryans and India" to *The Aryan Path* for December, refers to the veil which does indeed obscure the faint and remote past "from the eye of modern knowledge". This veil, however, does not represent an impenetrable barrier for one having access to the ancient esoteric records of the East. To the latter's knowledge—based on documentary records from which hypothesis is excluded—the history of his own and of other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a landmark of the commencement of *its* history.

The Secret Doctrine...confronts the purely speculative hypotheses of modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans call their "History," the Old Science says to use: Listen, now, to my version of the memoirs of Humanity. (*The Secret Doctrine*. II. 443)

Space limitations forbid more than the barest outline of the history of our Fifth Race, which, though generally called Aryan, is not entirely so, as it was ever largely mixed up with races to which ethnology gives other names. Even that little cannot be understood without a glance at the background, for continuity in natural processes is never broken. The Aryans, no less than the earlier settlers in Europe, were the descendants of the preceding race, the gigantic Atlanteans, whose civilization, greater even than that of the Egyptians, had reached its height when only a few portions of Europe had yet risen from the waters. The cyclic rise and fall of civilizations is a fundamental tenet of the esoteric doctrine, as is the fact that savages and civilized nations have existed side by side on earth for millions of years.

Our Fifth Root-Race (named the Aryan) has already been in existence—as a race *sui generis* and quite free from its parent stem—about one million years.

The Aryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia... There entire new races were born: there they lived and died until the separation of the nations. But this "separation" did not take place either in the localities assigned for it by modern science, nor in the way the Aryans are shown to have divided and separated by Mr. Max Müller and other *Aryanists*. Nearly two-thirds of one million years have elapsed since that period. (*Ibid.* II. 768, 425)



The two most ancient peoples of the Fifth Root-Race are the Hindu Aryans and the Egyptians.

But what light does esoteric anthropology throw on European origins? We cull the following from the published teachings :—

The earliest Palæolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known... were of pure Atlantean and "Africo"-Atlantean stocks... Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so... The pure Atlantean stocks—of which the tall quaternary cave-men were, in part, the direct descendants—immigrated into Europe long prior to the Glacial Period... As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. Finally, Palæolithic man makes room for his successor—and disappears almost entirely from the scene, (*Ibid.* II. 740-1)

The relic of artistic merit here *re-appearing* in the Chipped Stone-Age men, is traceable to their *Atlantean* ancestry. Neolithic man was a fore-runner of the great *Aryan* invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. (The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the Neolithic Period in Europe,—but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it.) (*Ibid.* II. 716, footnote)

What was "that once glorious nation" from which Plato declared that the Greeks had descended?

The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early subraces of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races—the remnants of the Atlanteans—"yellow and red, brown and black", began to invade the new continent. There were wars in which the new comers were defeated; and they fled, some to Africa, others to remote countries. (*Ibid.* II. 743)

Elsewhere it is stated that the Pelasgians were certainly one of the root-races of future Greece and were a remnant of a sub-race of Atlantis.

The evidence of archæology no less than of ethnology has been misinterpreted by Western authorities, led astray by their efforts to telescope the

vast periods of time involved into a more convenient compass. Most, for instance, of the supposed early *neolithic* caves, colossal pyramidal and conical *menhirs* in Brittany, the Danish tumuli and the "giant tombs" of Sardinia "are the works of the first settlers on the newly-born continent and isles of Europe, the—'some yellow, some brown and black, and some red'—races that remained after the submersion of the last Atlantean continents and islands (850,000 years ago), with the exception of Plato's Atlantean island, and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East." (*Ibid.* II. 352)

The Hon. Mr. Erskine does well to see analogies between Druidism and the religions of the East.

They (the Druids) were connected, in their esoteric teachings, with the universal Wisdom Religion... Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians. (*Ibid.* II. 756)

But "the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain... symbolic records of the World's history... are *not* Druidical but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and—'magicians', both good and bad." (*Ibid.* II. 754)

Like the Hindus, the Greeks and Romans (we speak of the Initiates), the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven "creations" (of new continents) and transformations of the face of the earth. (*Ibid.* II. 756)

The Druids never entrusted their sacred verses and scriptures to writing, but, again like the Brahmans of old, committed them to memory; a feat which, according to Cæsar, took twenty years. The Celtic religion considered it blasphemy to represent any god, even of a minor character, under a human figure. Its three chief commandments were "Obedience to divine laws; concern for the welfare of mankind; and suffering with fortitude all the evils of life," all virtues stressed in the old Eastern scriptures. Like the Brahmans, too, the Druids of the Celts practiced magic in the silent crypts of their deep caverns. As Madame Blavatsky wrote in *Isis Unveiled*, I. 18:—

On the dead soil of the long by-gone past stand their sacred oaks, now dried up and stripped of their spiritual meaning by the venomous breath of materialism. But for the student of occult learning, their vegetation is still as verdant and luxuriant, and as full of deep and sacred truths, as at that hour when the arch-druid performed his magical cures, and waving the branch of mistletoe, severed with his golden sickle the green bough from its mother oak-tree.



## GERALD HEARD ON KARMA

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known.—H.P.B., *Isis Unveiled*. I, 38.

Mr. Gerald Heard's *The Third Morality* will rejoice students of Theosophy. He devotes several pages to the doctrine of Karma, a tenet accepted by millions in the East. The twin laws of Karma and Reincarnation, and other important philosophical propositions ridiculed when H. P. B. brought them to the notice of the Occident are being gradually accepted by its thinking minds. This is due to the spread of spiritual ideas set in motion by Madame Blavatsky and kept circulating by her students—as in the monthly journal *The Aryan Path*.

Mr. Heard believes that life has a purpose :

All life then like ourselves, is attempting to achieve awareness and, with that awareness, co-operation with all other life....The picture, the plan of action with which, then, we are now given to work—the blueprint of life—is that we and all life are involved in an immense process and transition involving this life (with, it seems we must assume, some particular development of consciousness alone to be achieved in this life-incarnate) but itself, the life process and our career in it, extending far beyond this life, far beyond this individual physical experience. (p. 176)

This is but an echo of the teaching that "every atom in the Universe has the potentiality of self-consciousness in it". (*The Secret Doctrine*. I. 107)

The purpose fulfills itself through the process of unfoldment or evolution. This process takes place not fortuitously but lawfully—inherent effect growing out of the seed of cause. This is the Law of Karma—which the *Gita* (viii. 3) describes as "the emanation which causes the existence and reproduction of creatures". Mr. Judge explains this : "Karma here is, so to say, the action of the Supreme which is seen in manifestation throughout the evolution of the objective worlds". Metaphysically considered, this idea is thus explained by H. P. B :—

At the first flutter of nascent life, Svabhavat, "the mutable radiance of the Immutable Darkness unconscious in Eternity" passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity : that it differentiates, and then begins its work through that differentiation. This work is KARMA. (*The Secret Doctrine*. I. 634-5).

Therefore Karma is not an individual Law. It has a wider sweep of action when the sum-total of individual Karma becomes that of the family, the nation and the race. This is the natural corollary of human interdependence. This concept is well emphasised by Mr. Heard :—

In the light of our new psychology, individualism is a phase. I cannot say to the deformed beggar : "So you earned and so you are". Neither he nor I have ever been, are now, or will ever be, absolute individuals. We earn for each other both evil and good, and are earned for. My thought and feeling is not mine but came from others, and I can give to others....The higher, then, can raise the lower ; the richer pay the poorer's debt....Conversely, as we are all tied together, perhaps none of us may attain absolute enlightenment until all the rest have arrived. The last may be first and the first last, because in the end we shall all be equal, attaining our common fulfilment simultaneously. (pp. 179-180)

If Interdependence be a reality every tendency towards separateness is an evil from the universal standpoint.

Evil, when it is really present....evil, when it is positive, is that vitality become, in its energy, somehow cut off, strangled, only able to realize its life as something alien and hostile to all other lives, to the whole life (p. 176)

How true an echo is this of the ancient Theosophical definition of good and evil :—

We Theosophists...say that "God" and "Harmony," and "Evil" and "Disharmony," are synonymous. Further we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony, is selfishness in some form or another. (*The Key to Theosophy*, p. 172)

But in dealing with the wider sweep of Karmic action the author does not lose sight of Karma as the immutable law of justice and mercy which gives to each individual exactly what he deserves. On the subject of Reincarnation, however, Mr. Heard hardly touches. He merely mentions it as an attractive theory which "probably solves more difficulties than it raises", but whether it is true he cannot say. To one who endeavours to understand and explain Karma, Reincarnation is not only necessary but indispensable. Leaving aside present Karma which often remains unexpended till the end of life, the simple fundamental Law that each one reaps what he has sown, gives no explanation of the conditions, inner and outer, of the new-born babe, unless we admit the Law of Rebirth.

We might say that Mr. Heard must imply Reincarnation when, considering the relation of the individual to the whole he writes :—

As long as it is in any way a separate entity, so long it must repay what it has had to borrow. (p. 180)  
In the deepest reality perhaps absolute gifts are not made—only loans. The final step into complete



union may perhaps be possible only for the Soul which has 'paid the uttermost farthing' of every debt, every loan it contracted through its entire process. (p. 180)

What is this process? Evolution of the Soul through Reincarnation, through successive lives on earth?

Important as are the ideas quoted from *The Third Morality* they are in no sense original, since they are but the echoes of the teachings of the Wisdom-Religion, recorded by Madame Blavatsky over fifty years ago. The subject has been elaborately dealt with. In *The Key to Theosophy* H. P. B. calls Karma *the* most difficult tenet but adds that though itself unknowable its action is perceivable. Some aspects of its working are given us in *The Ocean of Theosophy* and *U. L. T. Pamphlet No. 6*. Karma is Universal but it operates in many ways, since it always "adjusts wisely, intelligently and equitably each effect to its cause". Below man Karma operates as the simple Law of Cause and Effect. In the human kingdom it becomes the Moral Law of Compensation. Each receives the effect of his actions in terms of his mental and moral unfoldment. From the Spiritual point of view, thought is more potent and powerful than physical action—nay more—the effect of the former is more intense than the result of the latter. "It is a law of occult dynamics that 'a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.'"

The unerring justice of Karma is more easily recognized than its equally important aspect of mercy. To the average Westerner justice and mercy seem contradictory. Not so for Mr. Heard, who apparently finds no difficulty in accepting the truth that Karma is both merciful and just.

Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant and impure. (*U. L. T. Pamphlet No. 21*, Aphorism 21).

Nor does he accept individual unhappiness as always punishment for evil but sometimes as discipline undertaken by the Ego for eliminating defects and acquiring fortitude and sympathy. In both cases Karma presents an opportunity for growth. He says:—

The Karmic hypothesis proposes that not merely is lack of virtue the individual's fault but that lack of rank, possessions, and even the sedative comfort of health can be his opportunity. Those who have physical gifts may too easily be overweighted by them. These gifts can themselves be opportunities, but only to supreme

natures. The wise spirit may have chosen insignificance, poverty, and even disease because, so freed from the dangers of addictiveness, possessiveness, and pretentiousness it might healthily outgrow its present limiting personality and self-love." (p. 178)

This recalls the ancient definition of good and bad Karma. "Good Karma is that which is pleasing to Ishwara and bad that which is displeasing to Ishwara." (*U. L. T. Pamphlet No. 6*, p. 14) Theosophy explains this by stating that any effect, pleasant or unpleasant, which forwards the evolution of the Soul is good Karma and *vice versa*.

The freedom of the will is a most important Theosophical proposition. Exertion is greater than destiny. The doctrine of predestination has played havoc in the life of many and has ever acted as a barrier to self-examination, self-energization, self-improvement leading to Self-Knowledge. Mr. Heard refers to this idea:—

As soon as you wish...you can start undoing the Karmic coil of deeds and cancelling them. It is slow, because they are many—habit has as many coats as good lacquer. But it is sure—they can all be stripped away and we be released because we are creators.

Past Karma cannot be wiped out for the effect is within the cause; Karma merely brings to fruition what already exists. But past Karma can be counteracted. "The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another." (*U. L. T. Pamphlet No. 21*, Aphorism 13) Karma from previous incarnations manifests till reason dawns and choices are made and carried out. From that time onward the Soul begins to generate fresh Karma which becomes so interblended with the past that it is impossible to disentangle them. Thus no condition in later life can be attributed wholly to the Karma of a preceding incarnation.

Present responsibility is one important ethical application which emerges. To place the blame for present wrongs on some distant past is confusing and somewhat cowardly.

Receiving any Karmic harvest with the right inner attitude is another. If it is possible to magnify a minor ill, a philosophical attitude towards any form of suffering decreases its intensity. To understand that suffering for the personality is a needed lesson for the Soul is difficult, but often dispassionate reflection brings home this truth to ourselves. More difficult is it to perceive its working in the lives of those dear to us. Their suffering affects us—their anguish maddens us—anxiety and fear for their welfare ruffles the quiet of our heart. Such is the blinding power even of good feeling. To receive not only our own Karma but the pain which proceeds from the suffer-



ing of others in the right way is another practical lesson. The sufferer before us is also a Soul—and advancing through his pain. Why grudge him the lesson? Not hardness of heart but understanding sympathy is the outcome of that attitude.

The transmutation of Karma is perhaps the least understood Karmic proposition. Says Mr. Judge, "An entity enters incarnation with Karmic energy from past existences... This... passes into manifestation in harmony with the basic nature of the act". (*U. L. T. Pamphlet No. 6*, p. 5) This implies that nothing we receive is preordained—be it bodily suffering, mental pain, moral anguish or unpleasant circumstances. These are the four fields of Karma. When and how past actions will unfold on any of these depends on us now and here. For "Karma to exert itself it is necessary that there should be the basis of the act engendering that Karma in which it can inhere and operate... Karma is, therefore, as dependent upon the present personality for its fulfilment as it was upon the former for the first initial act". (*U. L. T. Pamphlet No. 6* pp. 5, 3) Karma consists of a definite amount of Energy, our heirloom from the past, which will manifest on whatever plane a "fire" or centre of attraction is set up. Thus a sensualist will experience Karma on the bodily plane, while the man who has to any extent raised his consciousness above the bodily level may experience mental pain, though these should not be taken as hard and fast divisions.

Further, Karma enables the Soul to acquire whatever knowledge or capacity it lacks. If an individual has misused his brain he may be born mentally defective in order that the Soul may learn the value of such an important instrument. An angry individual will be surrounded by irritating conditions through which he can obtain the quality of patience. Thus kind Mother Nature provides us with opportunities of perceiving and overcoming weaknesses.

Knowledge and capacity are, however, not two separate processes. We develop the one as we acquire the other. By concentrating our minds and centering our hearts on the highest within we can draw the necessary energy for fulfilling our highest aspiration.

For every weakness Nature provides the resistance of her strength, for every vice the attraction of her virtue.

Man opposes Nature to conquer her ;  
Nature responds with Love and achieves final conquest.

## IS FOETICIDE A CRIME ?

Theosophy in general answers : "At no age as under no circumstances whatever is murder justifiable!" and occult Theosophy adds : "yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being... foeticide is a crime against nature.

H. P. B.

---

"The enemies which rise within the body,  
Hard to be overcome—the evil passions—  
Should manfully be fought ; *who conquers these*  
*Is equal to the conqueror of worlds.*"



## IN THE LIGHT OF THEOSOPHY

Writing in the December *Aryan Path*, Dr. Dorothy Turner brings out how far science has left behind the mechanistic and materialistic theories of the nineteenth century, and its new readiness to admit ignorance upon fundamentals. Her reference, however, to the cosmogonical "speculations" of the *Upanishads* is a mistake. The *Upanishads* do not contain speculations. They are "the echo of the primeval Wisdom-Religion", "the mirror of the eternal wisdom." Writes H. P. B. (*U. L. T. Pamphlet No. 2—What Theosophy Is*)

"The *Upanishads* are to the Vedas what the Kabala is to the Jewish Bible. They treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of the metaphysical connection of mind and matter. In a few words: They contain *the beginning and the end of all human knowledge, but they have now ceased to reveal it*".

The very word *Upanishad* means "the conquest of ignorance by the revelation of *secret, spiritual knowledge*", but the *Upanishads* require now a Master-key to enable the student to understand them fully.

Smallpox epidemics recur in the city of Bombay though vaccination of the infant is compulsory. Now an effort (one such failed a few years ago) is being made to impose re-vaccination upon children. The medical profession, generally speaking, remain blind to the fact that hygiene and sanitation constitute the real means for eradicating not only smallpox but other diseases as well. Even if vaccination were an ideal remedy—it is no real remedy at all—it is very costly. Our Bombay Health Minister, Dr. Gilder, should not allow himself to be unduly influenced by the propaganda carried on by vested interests in foreign countries. Compulsory vaccination has been abolished in numerous Western territories; its failure has been recognized and the results need to be broadcasted. The propaganda of the anti-vaccinationists is not as extensive and well organized as that of the vested interests involved in the production, distribution and consumption of vaccines and serums. One very grave danger is the persuading, if not the forcing, of ignorant people who do not know that their children need not be re-vaccinated; Indian anti-vivisectionists and anti-vaccinationists should organize themselves and expose the fallacy of the methods of treatment which are dirty and cruel. Thanks of the Bombay public must go to the British National Anti-Vaccination League for issuing in circular form a letter it

has sent to H. E. The Governor of Bombay. But it is not sufficient; the Indian public needs to be educated about the folly of vaccination and the crime of vivisection.

Prof. J. H. Muirhead, in an able article, "Where Is Philosophy Going?" (*Philosophy*, October 1937) takes up the cudgels against the new school of logical positivism which would reduce philosophy to a mere logical discipline, unrelated to life. He attacks their position that "there can be no rational discourse as to anything that cannot be verified as given fact" and that therefore there can be no "accurate thinking as to what it is right to do or to feel about things, situations or ideas".

Professor Muirhead quotes with approval "Plato's great saying...to the effect that 'it would surely be absurd to exert ourselves to attain accuracy with regard to things of little worth while denying that the greatest things are those that are susceptible of the greatest accuracy'". He rightly contends that

Behind the emotional expression there is always the sleepless sense of a being who has to be *satisfied* with what he does and feels, as well as with what he thinks, and who in the end can be satisfied with nothing which does not correspond to a criterion of what is in itself the best.

Professor Muirhead quotes Mr. Bertrand Russell's pertinent warning:—

All that is needed is that men should not be so intoxicated by new power as to forget the truths that were familiar to every previous generation. Not all wisdom is new, nor is all folly out of date.

Students of Theosophy, who are convinced that philosophy and metaphysics are of value primarily for the light which they throw on life and how to live it, will echo Professor Muirhead's conclusion:

I believe that there is nothing more important at the present time than to keep philosophy on these broad and hopeful lines, instead of seeking to evacuate it of all reference to the meaning of our lives here and to questions of what makes them worth living, and turn it into a merely logical discipline.

The latter would seem to merit the same condemnation which H. P. B. bestowed on another group of

...profitless and empty speculations, which, though they seem to fill our hearts with a glow of enthusiasm and to enlarge our mental and spiritual grasp, do but in reality cause a factitious stimulation, and blind us more and more to our ignorance not only of the world we inhabit, but even of the infinitude contained within ourselves. (*The Secret Doctrine*, II, 703)

Urged by a correspondent to share with the public the story of his personal experiences, the



veteran editor of *The Indian Social Reformer* writes in his issue of the 23rd October :

I am not a great believer in personality. It is only when one becomes the vehicle of some fragment or phase of the Universal that his personality acquires any significance. . . verily, the wind bloweth where it listeth.

Of greater practical significance is Mr. Natarajan's first sentence—a statement which every earnest Theosophical student must echo. "Personality is the synonym for limitation", one of the Masters wrote, and He defined the Masters' object thus :—

We seek to bring men to sacrifice their personality—a passing flash—for the welfare of the whole humanity, hence for their own *immortal* Egos, a part of the latter.

Hence the insistence of the United Lodge of Theosophists upon impersonality, that none may thrust his shadow between the students and the Light of Truth, and also that each in his own life may overcome as far as possible the sense of personal separateness and rise in thought, feeling and action to the point where he perceives himself as but the instrument of the Divine in him.

Dr. F. Otto Schrader of Kiel University, a valued early contributor to *The Aryan Path*, has an interesting study of "The Place of the Siddhis in Brahmanism and Buddhism" in *The Kalyana Kalpataru* for November. Neither religion excludes the siddhis or supernormal faculties from its purview, but they are not exalted as ends in themselves. Dr. Schrader makes the point that a man possessing siddhis "is not necessarily a holy man, but may, on the contrary, be a rascal", which is true if the reference is to the lower of the two groups of Siddhis defined in the first footnote in *The Voice of the Silence*, but not true of the highest clairvoyance, which comes only to those who are pure, devoted and firm. The higher siddhis are the natural concomitants of true wisdom and, like it, come only to him who leads the life necessary. Dr. Schrader refers, for instance, to the Buddha having spoken "with a note of esteem of Mahāmoggallāna as the 'first among those possessing siddhis' [the Pali equivalent for siddhis], of Anuruddha as 'first in clairvoyance', and of Panthaka as 'first in self-multiplication'". But the Buddha also

severely rebuked Piṇḍola Bharadvāja for having, on the request of a layman, risen into the air, and himself always declined to make use of his abnormal powers, even when asked to do so for the sake of religion. His reason was that this was an unworthy means of converting people and always liable to raise a suspicion of ordinary magic. There is in the Vinaya (code of discipline) a prescript forbidding the monks to display before the laity their supernormal powers.

The statement of the Buddha to King Prasenajit may be quoted also in this connection :

... Great King, I do not teach the law to my pupils, telling them "Go, ye saints, and before the eyes of Brahmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform". I tell them, when I teach them the law, "Live, ye saints, hiding your good works, and showing your sins".

*The Lecture Recorder* for October reports an interesting address by Mr. Maxwell Armfield on "Symbolism and Allegory", which was delivered on June 18th to the Artworkers' Guild, London. He translated from Oswald Wirth's *Le Symbolisme Hermétique* :—

A symbol can always be studied from an infinite number of points of view; and each thinker has the right to discover in the symbol a new meaning. Symbols are precisely intended to awaken ideas sleeping in our consciousness. . . . In order that symbols may speak, it is essential that we should have in ourselves the germs of the ideas, the revelation of which constitutes the mission of symbols.

Mr. Wirth is right in his implication of a symbol yielding more than one meaning but the number of possible true meanings is not infinite. H. P. B. wrote : "Every symbol must yield three fundamental truths and four implied ones, otherwise the symbol is false."

In regard to the latter part of his statement, Mr. Armfield would prefer to say "that symbolism awakens us to perceive or remember ideas : it is we who seem to sleep, not the ideas", which is nearer the Theosophical position. The ineffaceable impress made by the Sons of the Fire Mist upon the plastic minds of infant humanity does exist still as inherent ideas, to the recognition of which each has to awaken, soon or late. Graphic symbols were adopted as an outer means of preserving those ancient truths in a form beyond the peradventure of language changes and suited to reawaken the men of later generations to those eternal verities.

Since the symbolic formula attempts to characterise that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance. (*The Secret Doctrine*, I. 473)

Mr. Armfield continued :—

Most concrete symbols come to us from a past so remote that we do not know their original use, but they have maintained their vitality in an amazing way and more recently invented symbols rarely persist. . . . We do not quite realize the implication of all symbolism—that nothing can reveal beauty unless it is in line with truth.

H. P. B. declared :—

There are no ancient symbols, without a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity.



## U. L. T. PAMPHLET SERIES

1. *Is Theosophy a Religion?* . . . H. P. BLAVATSKY
2. *What Theosophy Is* . . . H. P. BLAVATSKY
3. *Universal Applications of Doctrine and The Synthesis of Occult Science* . . . W. Q. JUDGE
4. *Castes in India* . . . D. K. MAVALANKAR
5. *Theosophy Generally Stated* . . . W. Q. JUDGE
6. *Karma* . . . W. Q. JUDGE
7. *Ormuzd and Ahriman* . . . H. P. BLAVATSKY
8. *Reincarnation in Western Religions* . . . W. Q. JUDGE
9. *Reincarnation, Memory, Heredity* . . . { H. P. BLAVATSKY  
W. Q. JUDGE
10. *Reincarnation* . . . { H. P. BLAVATSKY  
W. Q. JUDGE
11. *Dreams* . . . { H. P. BLAVATSKY  
W. Q. JUDGE
12. *Mind-Control* . . . { D. K. MAVALANKAR  
W. Q. JUDGE
13. *Mediatorship* . . . H. P. BLAVATSKY
14. *H. P. Blavatsky* . . . W. Q. JUDGE
15. *On The Secret Doctrine* . . . { H. P. BLAVATSKY  
W. Q. JUDGE
16. *The Secret Doctrine Instructions* . . . { W. Q. JUDGE  
and others
17. *Truth in Modern Life* . . . H. P. BLAVATSKY
18. *Culture of Concentration* . . . W. Q. JUDGE
19. *Hypnotism* . . . H. P. BLAVATSKY
20. *Kosmic Mind* . . . H. P. BLAVATSKY
21. *Overcoming Karma* . . . W. Q. JUDGE
22. { *What Are the Theosophists?* . . . H. P. BLAVATSKY  
    *Some Words on Daily Life* . . . A MASTER OF WISDOM
23. *Christmas* . . . H. P. BLAVATSKY
24. *Cyclic Impression and Return* . . . W. Q. JUDGE
25. *Memory in the Dying* . . . H. P. BLAVATSKY
26. *The Origin of Evil* . . . H. P. BLAVATSKY
27. *The Fall of Ideals* . . . H. P. BLAVATSKY
28. *On the New Year* . . . H. P. BLAVATSKY
29. *A Master's Letter* . . .
30. *Karma—The Compensator* . . . W. Q. JUDGE
31. *"Let Every Man Prove His Own Work"* . . . H. P. BLAVATSKY
32. { *Who Possess Knowledge?* . . .  
    *The Dual Aspect of Wisdom* . . . H. P. BLAVATSKY
33. *The Great Master's Letter* . . .
34. *Living the Higher Life* . . . W. Q. JUDGE

*Texts for Theosophical Meetings*

## BOOKS

By H. P. BLAVATSKY

*Isis Unveiled*

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

*The Secret Doctrine*

A photographic reprint of the original edition of 1888. Two volumes bound in one.

*The Theosophical Glossary*

A photographic reprint of the original edition of 1892.

*Transactions of the Blavatsky Lodge*

*The Key to Theosophy*

*Raja-Yoga or Occultism*

*The Voice of the Silence*

*Five Messages to Theosophists*

By W. Q. JUDGE

*The Ocean of Theosophy*

*Letters That Have Helped Me*

*Echoes from the Orient*

*The Bhagavad-Gita*

*Notes on the Bhagavad-Gita*

*The Yoga Aphorisms of Patanjali*

*An Epitome of Theosophy*

By ROBERT CROSBIE

*The Friendly Philosopher*

### OTHER BOOKS

*Light on the Path.*

## MAGAZINES

<i>Theosophy</i> (English)—Los Angeles	XXVIth volume
<i>Théosophie</i> (French)—Paris	XIIIth "
<i>De Theosoof</i> (Dutch)—Amsterdam	IXth "
<i>The Aryan Path</i> (English)—Bombay	VIIIth "
<i>The Theosophical Movement</i> —Bombay	VIIIth "

Prices may be had on application to the United Lodge of Theosophists.



# 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.

Correspondence should be addressed to

**The United Lodge of Theosophists**

51, ESPLANADE ROAD, BOMBAY, INDIA.

## OTHER LODGES

LOS ANGELES .....	Theosophy Hall, 245 W. 33rd Street
SAN FRANCISCO, CALIFORNIA.....	Pacific Bldg., 4th and Market Streets
NEW YORK CITY.....	24 East Sixtieth Street
SANTA MONICA, CALIFORNIA.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA.....	607 Electric Building, 6th and E Streets
PHOENIX, ARIZONA .....	32 North Central Ave.
PHILADELPHIA, PA. ....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
WASHINGTON, D. C.....	709 Hill Building, 17th and Eye Streets
LONDON, ENGLAND .....	17 Great Cumberland Place, London W. I.
PARIS, FRANCE .....	14 rue de l'Abbé de l'Epée 5e
AMSTERDAM, HOLLAND .....	24 Vondelstraat
PAPEETE, TAHITI .....	Rue du Docteur Fernand Cassiau