

DIVINE . LIFE

DEVOTED TO

The Sacred Science

OF THE



Self-Evolution
Of Man

NOVEMBER, 1914.

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THE DIVINE LIFE

The Pioneer Magazine of the Sixth Race

Whose Invisible Editor is the Conqueror on the white horse—the new Initiate in his solar body.

The CONQUEROR—to him I shall award to eat (the fruit) of the tree of life which is in the middle of the Garden of the God.

The award to the CONQUEROR, is the Eternal Memory : he shall eat the fruit of the tree of life (the fruitage of the life cycle) in the God's own abiding place, the mystical paradise or state of ineffable bliss.

The award to the CONQUEROR is conscious Immortality ; he is to wear the crown of life, and nothing that originates in the soul-consciousness shall pass into the oblivion of the second death.

THE CONQUEROR—to him I shall award to eat a share of the hidden manna ; and I shall award to him a white voting-pebble, and on the voting pebble (will be) a new name engraved, which no one knows but he who receives it.

THE CONQUEROR—he shall be clothed in white garments, and I shall not at all erase his name from the book of life, but I shall acknowledge his name before my Father and before his Divinities.

THE CONQUEROR shall not at all be punished by the second death. He who has an ear to hear, let him hear.

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of spiritual knowledge.

The self-restrained Sage having with his heart renounced all actions, dwells at rest in the 9 gate city of his abode, neither acting nor causing to act.

Therefore, perform thou that which thou hast to do at all times unmindful of the event.

—Bhagavad Gita.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor and Publisher*

All unsigned articles are by the Editor

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What is Theosophy ?

By H. P. Blavatsky.

Copied from "THE THEOSOPHIST" Vol. I Page 2, October, 1879.



HIS question has been so often asked, and misconception so widely prevails, that the Editors of a Journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with it's readers. But our heading involves two further queries : What is the Theosophical Society ; and what are Theosophists ? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words—*theos*, "god," and *sophos*, "wise". So far correct. But the explanations that follow are far from giving a clear idea of Theosophy. Web-

ster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by physical processes, as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus—shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktai",—god-taught—a purpose to develop their psychological spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those, in whose mouths the Rev. James Martineau places the following boast; "matter is all we want, give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says "is one who gives you a theory of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasties of the Ptolemies ; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom, but history shows it to be revived by Ammonius Saccas the founder of the Neo-Platonic School ; He and his disciples called themselves "Philalethians"—lovers of truth—while others termed them "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul.

It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme, Eternal, Unknown and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries ; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother ; to purify the ancient religions, by degrees obstructed and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhist, Vedantic and Magian, or Zoroastrian systems were

taught in the Eclectic Theosophical School along with all the philosophies of Greece, hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons ; a fraternal affection for the whole human race ; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced on people the duty to live according to the laws of their respective countries ; to exalt their minds by research and contemplation of the one Absolute Truth ; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the Archaic **Wisdom Religion**, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the Divine Principle ; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Troth of Memphis, the Hermes of Greece ; in the appellations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic **Sophia**, and finally—the Vedas—from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavart, the Theodidakttoi of Greece, included all things occult and essentially Divine. The **Mer-eavah** of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the out-

ward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria ; the Egyptian and Grecian hierophants had their *aporrheta*, or secret discourses, during which the *Mysta* became an **Epopta**, a Seer.

The central idea of the Eclectic Theosophy was that of a single supreme Essence, Unknown and **Unknowable**—for, “How could one know the Knower?” as enquires BRIHADARANPAKA UPANISHAD. Their system was characterised by three distinct features : the theory of the above named Essence ; the doctrine of the human soul—an emanation from the latter, hence of the same nature ; and its theurgy. It is this last science which had led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word “Magh,” signifying a wise, or learned man, and—derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or telegraph. The ridiculed and the “infidels” of one generation generally become the wise men and saints of the next.

As regards the Divine essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular DIU of the Aryan nations was identical with the IAO of the Caldeans, and even with the Jupiter of the less learned and philosophical among the Romans ; and it was just as identical with the

JAHVE of the Samaritans, the TIU or "Tiusco" of the Northmen, the Duw of the Britains, and the Zeus of the Thracians. As to the Absolute Essence, the One and all—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query: "Who, then, can comprehend It, since It is formless and Non-existent?"—or, remembering that magnificent hymn from the Rig-Veda (Hymn 129th, 10th) enquire:

"Who knows from whence this great creation sprang?
Whether his will created or was mute
He knows it—or perchance *even He knows not.*"

Or, again, accepts the Vedantic conception of Brahma, who in the Upanishads is represented as "without life, without mind, pure," *unconscious*, for—Brahma is "Absolute Consciousness." Or, even finally, siding with the Svabhavat of Nepaul, maintains that nothing exists but "Svabhavat" (substance or nature) which exists by *itself* without any creator—any one of the above conceptions can lead but to pure and absolute Theosophy. That Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian philosophers and speculate upon the One Substance—the Deity,

the **Divine All** proceeding from the Divine Wisdom—incomprehensible, unknown and **unnamed**—by any ancient or modern religious philosophy, with the exception of Christianity and Mahommedanism. Every Theosophist, then, holding to a theory of the Deity “which has not revelation, but an inspiration of its own for its basis,” may accept any of the above definitions or belong to any of those religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the Infinite that cannot be comprehended or known, the universe alone revealing IT, or, as some prefer it, HIM, thus giving a sex to that, to anthropomorphise which is *blasphemy*. True Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things, is but a Ray containing in itself the generative and conceptive power, which in its turn, produces that which the Greeks called MACROCOSM, the Kabalists TIKKUN or Adam Kadmon—the archetypal man, and the Aryans, PURUSHA, the manifested Brahm, or the Divine Male. Theosophy believes also in the ANASTASIS or continued existence, and in transmigration (evolution) or a series of changes in the soul * which can be defined and explained on strict philosophical principles; and only by making a distinction between PARAMATMA (transcendental, supreme soul) and JIVAMATMA (animal, or conscious soul) of the Vedantins.

* In a series of articles entitled "The World's Great Theosophists," we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers and theosophists—David Hume, and Shelly, the English poet—the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul; however unelaborated the system of the Spiritists may fairly be regarded.

To fully define Theosophy, we must consider it under all its aspects. The *interior* world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by THEOSOPHIA—or God-knowledge, which carried the mind from the world of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the "Samadhi" or DYAN Yog SAMADHI of the Hindu ascetics; the "Daimon-photi," or spiritual illumination of the Neo-Platonists; the "Sidereal confabulation of soul," of the Rosicrucians or Fire-philosophers; and even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man's diviner "self" so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity,—each people giving it another name. Thus Plato and Plotinus call "Noetic work" that which the Yogas and the Shrotiya term VIDYA. "By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness and beauty—that is the VISION

OF GOD—this is the *epopteia* ” said the Greeks. “To unite one’s soul to the Universal Soul ” says Porphyry, “acquires but a perfectly pure mind. Through self contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight.”

Swami Dayanund Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his VEDA BHASHYA (opasna prakaru ank. 9)—“To obtain DIKSH (highest initiations) and YOG, one has to practice according to the rules.... The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a DICSHIT or initiate) (can thus **acquire a power of seeing and hearing at great distances.** “Finally, Alfred R. Wallace, F. R. S., a spiritualist and yet a confessed great naturalist, says, with brave candor. “It is spirit” that alone feels and perceives and thinks—that acquires knowledge, reasons and aspires....there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can perhaps, wholly or partially, quit the body for a time and return to it again....the spirit... communicates with spirit easier than with matter.”

We can now see how, after thousands of years have intervened between the age of the Gymnosophists* and our own highly civilized era, notwithstanding, or perhaps, just because of such an enlightenment which pours its radiant

light upon the psychological as well as upon the physical realms of nature.

*The reality of the Yog-power was affirmed by many Greek and Roman writers, who call the Yogins, Indian Gymnosophists ; by Strabo, Lucan, Plutarch, and Cicero, (Tusculum)—PLINY. (VII. 2) etc.

Over twenty millions of people to-day believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independent of his body, through the ATMAN—"self" or "soul" ; and the old Greek went in search of ATMU—the Hidden one, or the God-soul of man, with the symbolical mirror of the Thesmophorian mysteries ; so the spiritualists of to-day believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirits—the real **self**—are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities ; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned soul ; and according to spiritualists, through mediumship—such an union between

embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis and following in their steps Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united with God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Ishwara "face to face"; this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek philosophers, for the last two claimants to "God-seeing" within these last three hundred years—Jacob Boehme and Swedenborg—this pretention would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other

peoples, according to the esoteric *hyponia* or undermeaning. "The gods exist, but they are not what the *hoi-polloi* the uneducated multitude, think them to be", says Epicurus, "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fasten on these gods the opinions of the multitude". In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles".

Plotinus, the pupil of the "God-taught" Ammonius, tells us, that the secret *gnosis* or the knowledge of Theosophy, has three degrees—opinion, Science, and illumination. The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, Intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known". "Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in a man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they are, and finally, "becomes recipient of the Soul of the world", to use one of the finest expressions of Emerson. "I, the imperfect, adore my own perfect"—he says in his superb essay on the OVERSOUL. Besides this psychological, or soul state, Theosophy cultivated every branch of sciences and arts. It was thoroughly famil-

iar with what is commonly known as mesmerism. Practical theurgy or "ceremonial magic", so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the theosophists. It was Jamblichus alone who transcended the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *goetia* (or black magic, sorcery). Yet, neither white, nor black magic are what popular superstition understand by the terms. The possibility of "raising spirit" according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teaching of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy it has its votaries among the moderns; but until late in our days its disciples were few in num-

bers, and of the most varied sects and opinions. " Entirely speculative, and founding schools, they have still exercised a silent influence upon philosophy ; and no doubt when the time arrives, many ideas thus silently propounded may yet give new directions to human thought "—remarks Mr. Kenneth R. Mackenzie . . . himself a mystic and Theosophist, in his large and valuable work, *The Royal Masonic Cyclopaedia* (articles Theosophical Society of New York and Theosophy. pp. 731). * Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant.

* *The Royal Masonic Cyclopaedia of History, Rites, Symbolism, and Biography.* Edited by Kenneth R. H. Mackenzie IX (Cryptonymus) Hon. Member of the Cannongate Kilwinning Lodge, No. 2, Scotland. 1877 Pub. N. Y. J. W. Bolton.

The statistics show that, during a period of 150 years, about 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain alone, from A. D., 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the " Devil. " It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, U. S. A., an association which is now widely known as the Theosophical Society.

And now, having explained what is Theosophy, we will in a separate article, explain what is the nature of the Theosophical Society, which is also called the "Universal Brotherhood of Humanity".

—*To be Continued.*

"THE 'NEO-THEOSOPHIST' CATECHISM"

(For use in Lodges of the Theosophical Society founded by
H. P. Blavatsky, "Messenger" of the Masters of Wisdom.)

(*Continued from the October issue*)

TO give you an example : Mr. Leadbeater was asked to tell where Marcus Aurelius was at the present time ; was he incarnated and if so, who is he now. His answer was "I do not myself know anything with regard to Marcus Aurelius."

Now Marcus Aurelius was an individual who played no small part in the world's events, and was certainly far above the average man in spirituality, hence he would probably stand out from the average man on the upper planes. If you read "The Mystic Chord" chapter (Inner Life, p 138 vol 9) you will find Mr. Leadbeater saying, "Questions have often been asked as to the method by which a person at a distance of some thousands of miles *can be instantly found by a trained clairvoyant,*" going on to explain the *modus operandi* and showing that it is an easy matter indeed to one of Mr. Leadbeater's ability to find anyone in the skies above or the earth below. His ability apparently was at fault in the case of M. Aurelius,

just as it was in the cases of Annie Besant's suit against Krishnamurti's father, and the suits for libel.

The normal man cannot understand why a man like C. W. L. who can go back thousands of years and resurrect the various lives (Rents of Time) of dozens of individualities with details such as having a stale loaf of bread in his sash around his waist, giving details of time-periods, etc., cannot see ahead for a paltry two or three months and predict the outcome of A. B's lawsuits. Our Sixth Avenue "clairvoyant" can do better than that, at the small cost of fifty cents or one dollar.

Some three or four years ago, a "Vision" seen by an American lady was published in the "Theosophist". This vision was full of the weirdest kind of incidents, hair-raising and terrible. C. W. L. gave a solution of this vision, going into details, telling the reader that the entities seen were thought-forms worked from the rear by nature-spirits and dead men. (It is worth anyone's while to read it, if only to show what vivid imaginations some people possess.) C. W. L. can do all this (and more) but apparently cannot go back to the incarnation of "Jesus" previous to the Gospel narrative and so give information that would be welcomed by students of all kinds!

You should now be in a position to rate C. W. L. with his "clairvoyance" at his proper value.

You can apply the criterion given before, to Annie Besant also, for she, too, claims to be "clairvoyant"; she claims too, knowledge of Buddhic and other exalted planes. She claims that C. W. L. is an INITIATE !!! just as she

herself is an INITIATE!!! Birds of a feather flock together. If they are Initiates, they are Initiates of something it would be wise to keep away from. If they have "powers" of any kind, it would be wise to keep away from such "powers" until you have developed your solar body at the second birth, and so be in a position where you will not need those "powers". You cannot find your Master (your Higher Self) in the mayavic regions of the astral.

If you turn to the "introduction" of "Inner Life" by C. W. Leadbeater you will find the following:—(p. 3) "I wish I could help my American readers to realize the conditions under which this book has been produced.... in the evening we all gather upon the roof ... *All that I said was taken down in shorthand, and this book is the result, of those notes.*"

About 6 or 7 years ago, in my search for knowledge, I wrote to the Theosophic Messenger (the pages are undated so I cannot give the exact year) asking "To what karmic causes are due the oppression by the conquering English, the poverty and general lack of prosperity of the Irish nation in their native Erin?" also "I am informed (by Annie Besant in 1906) that the Irish are a part of the old Atlantean stock. To which sub-race do they belong, or from which do they descend? These were published in the Query Department, the answers being given by C. W. L.

Those answers can be found quoted *verbatim* on p. 264 Inner Life vol 2 under the title of The Irish Race, starting with, "The Irish are not of Atlantean stock, etc." (con-

tradicting A. B. by the way) the two answers from the Messenger being made into one article in Inner Life !

Later on I asked another question, to wit : "To what Karmic causes are due the "Ishmaelite" 'fate' of the Jewish nation?" With the exception of minor changes of words (so as to connect the paragraphs etc.) the Messenger answer will be found *verbatim* (on p. 269 Inner Life of vol. 2) under the title of "The Spanish Race" continuing on to "The Jewish Race" ending with "what he wanted". Then comes a new paragraph, after which the Messenger answer is continued with "The karma of that rejection etc." until "I cannot definitely say", continuing with an additional three paragraphs.

Having noticed this particular repetition of Messenger answers in Inner Life, I was curious to know if they were isolated cases ; on looking over other Messengers and other Theosophical magazines such as Vahan, Theosophy in New Zealand etc., I discovered that a great part of Inner Life was merely reprints of those answers, in most cases practically *verbatim* !

Compare with C. W. L.'s statement in the Introduction (which he repeats in vol. 2) then ask yourself if his statement coincides with the facts. Those 'facts' can be very easily verified by anyone who has the time and curiosity to look through the old numbers of the various magazines.

Compare the attitude of C. W. L. (in making such a statement) with the attitude absolutely necessary for a would-be disciple, one of the qualifications in fact. So that we may not be charged with bias, we quote from "The

Path of Discipleship ” by Annie Besant, the Co-Initiate of C. W. Leadbeater :

“ And then again he will take truth in his morning meditation ; he will think of truth, its value in the world, its value in society, its value in his own character ; and when he goes out into the world of men he will never commit an action that will give a false impression, he will never speak a word that conveys a false idea. Not only will he not lie, but he will not even be inaccurate, because that also is speaking a falsehood.” pp. 68.

“ Moral and mental qualities are the qualifications that are demanded, not powers as they are called, not abnormal psychic development, not the Siddhis A man may have gained some of the Siddhis and yet not be fit for initiation ; but he must have the moral qualifications. These are demanded with a rigidity that nothing can change—with a rigidity, let me say in passing, that is the result of experience They (the great Gurus) know well enough that the qualification for true discipleship must be found in the mind and in the moral character and not in the development of the psychic nature ” (p. 88).

(4 lectures delivered at Adyar, 1895) A. B. and C. W. L. might do worse than meditate over these two paragraphs) or perhaps “ Initiates ” are beyond such trivial considerations ?

In the first volume of Inner Life is found the remarkable statement :—“ First of all then, to be a pupil of a Master means that one must look upon life as the Master looks upon it, The pupil must be prepared *absolutely* to forget himself, to sink his personality *entirely*, and he

must understand that this is *not* a mere poetical figure or a fashion of speech, but that it means just what it says, How many of us are there who are whole-heartedly willing to take even this first step towards accepting discipleship" (*Italics in the original*).

As the above would mean becoming an automaton, a giving up of one's inalienable right to think for himself, a becoming a nonentity, a nincompoop (of which there are too many in the world already), it is fervently to be hoped that not many will be found (in America, at least) who will be willing to give up **all that makes for individual Mastership** to become a disciple of any Master (?) who would demand such acquiescence. C. W. L. may be satisfied to give up his individuality to such a master, but Americans should beware of such teaching, which is but another phase of the system of the Roman Catholic Church with its Pope and his "infallibility".

Q. Can you tell me anything of Mrs. Russak ?

A. Yes, I can give you some little incidents which will strike you as humorous and give you at the same time, a line on her alleged "knowledge" of upper planes.

The dear lady in a lecture at the Berkeley Theatre, New York City, speaking of the condition of the drunkard after death, said, that in a case which she knew of, the drunkard (now on the astral) grabbed a bottle of whiskey and attempted to drink the contents. When he found that he couldn't assimilate the whiskey, **he threw the bottle down, smashing it**. As the same assertion had been reported from one of her lectures by the *Vahan* (the English monthly) I took occasion to point out to the members

of my Lodge that in "Inner Life" vol. 2., C. W. Leadbeater said it was impossible for an astral entity to move a physical object by moving its astral counterpart. Mrs. Russak was considerably put out on hearing of my criticism, and a short time afterwards, at a meeting of my Lodge, told me she thought it would have been kinder if I had written a letter calling her attention to the slip, for she said, "You know I meant a 'thought-form' when I said 'bottle' ". I reminded her that she had not once used the term 'thought-form' during the whole of her lecture, and that she was talking to an audience composed not of T. S. students but just ordinary people, some of whom had never probably heard of "thought-forms" and so naturally they would understand her as meaning a physical bottle. She retorted with some heat that *I knew as well as she did* that an astral entity could *not* move physical objects. I did not have the heart to tell her—she was angry enough as it was—that *I knew better than that*, and as she could verify for herself by reading the last 30 years literature of the Spiritualists, viz : that astral entities not only *can* but *have* (thousands of times) not only *moved* but *conveyed* physical objects from one place to another, sometimes miles away !

Indeed, she need not go to spiritualistic literature for this information ; she can get it in "Old Diary Leaves" and other writings of Col. Olcott, or from Sir Wm. Crookes (a scientist) or from Rochas, Richet and other scientists who have examined these phenomena. The dear lady who assumes to teach the hoi polloi the Wisdom Religion apparently does not know the A. B. C. of astral plane phe-

nomena and which any novice in spiritualistic circles could tell her.

This is the Mrs. Russak who is now a power for **disintegration** in the Theosophical Society, for she is doing her level best to foist the worship of "Lords of the Inner Life" (whoever they may be! On examination, they probably will be found to be elementals, or deva-denzens of the astral plane) and worship of "Hierarchies" on the members of the T. S. The reading of an "Invocation," to these Lords having actually been allowed at a T. S. Convention! When you consider that the T. S. is an incorporated Society of an absolutely unsectarian... character" (to quote from the Constitution) and "To form a nucleus of the United Brotherhood of Humanity, without distinction of.....creed" is the basis of membership, you can see how DISHONEST the attitude is of any person or persons who announce their allegiance to the T. S. "Declaration of Principles" and at the same time attempt to foist on the T. S. a **creed** which calls for worship of a lot of astral entities. H. P. B. who—as founder of the T. S.—should know something of such matters, distinctly says in Secret Doctrine, Vol. 1, p. 300.

.. "The Demiurge is... the Logos... (and) is no *personal* deity... but only the aggregate of the Dhyān Chohans and the other forces... therefore, neither the collective Host (Demiurge nor any of the working powers individually, are proper subjects for divine honours or worship" (3 & 4 paras, p. 300, S. D. Vol., 1)

"The Occultists have been accused of worshipping Gods or Devils! We deny this. (p. 387, S. D. Vol., II)

"...Man is himself his own Saviour and his own destroyer." (S. D., Vol., 1, p. 706).

This is the lady who saw the Master K. H. or M. at the deathbed of Col. Olcott and who (so she says) said that Annie Besant was to be the next President of the Theosophical Society !

This is the lady who delivered a lecture entitled "Life as Seen by the Dead" (or some such title) which is simply a lot of information (?) written down by a fellow-worker from what a Western clairvoyant told him. The gentleman who acted as reporter gave out most of that material to his Lodge but warned the members that personally he would put faith in the assertions only to the extent of perhaps one-tenth—So much for the dear lady's knowledge (?).

She attempted to get back at me by attending the Executive Committee meeting, and although she said she had no right in the matter, advised the Committee to ask me to make my resignation from my Lodge a voluntary one ! A 'friendly' letter was written (by another dear lady—a cat's-paw) asking me to resign and it was thereupon signed by the present President and Ex. Com. as 'approved'. This lady (Mrs. Russak) is the exponent of "harmony"along her lines, do not forget. Mrs. Russak is A. B's representative in this country. Her methods may be taken as a sample of the dictum of Annie Besant, "that the Theosophical Society is free for all opinions and expression of all opinions". Mrs. Russak "claims"—I believe—to be a disciple of the Master Hilarion who gave through M. C., *Light on the Path*, which advises to "Kill

out ambition" and "Kill out all sense of separateness." This disciple (?) claims to be working for the betterment of humanity and to publish the "tidings of Great Joy"! One would imagine she would jump at the chance of converting me (I am open to conviction) but no! her answer to criticism is "Rauss mit him"—"Kick him out". This latter-day "Neo-Theosophy" is evidently different from the Theosophy of 'Jesus' who said "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you".... "if his son ask bread, will he give a stone"? I am inclined to think Mrs. Russak did not get the name of her Master correctly; it may have sounded like "Hilarion", but. . .I hae me doots!

Again, you may judge the tree by its fruit. If you desire to know where to place Mrs. Russak in the Theosophical (?) firmament, take the above as your guide. You cannot serve both God and Mammon; you cannot be spiritual and false at the same time; you cannot subscribe to an unsectarian Society and at the same time preach the desirability of offering worship to the Lords, Gods or Goddesses; you cannot blow hot and cold with the same breath and be considered honorable and upright and conscientious, can you? And what may be your opinion of the General Secretary American Section and the other officials of the Section who not only allow such a breaking of the Constitution of the T. S. but actually do not object to it, favor it in fact! And these are the people who prate glibly of "spirituality" and they are actually breaking the fundamental principles and law of the very Society they assume to represent! And further, the members

who know of this—or should know by this time, they have been told often enough—haven't the gumption to get up in their meetings to protest. Verily, old Tummas Carlyle's distum re: the people of England being "mostly fools" will apply to our members of the T. S.

Do you think it honest to tell intending members that the T. S. is an unsectarian Society, that there is no teaching, no dogma and no creed to which they must subscribe, and then, when they have become members, to ask them to stand up and listen to a dogma and a creed in the shape of an "invocation" to some Lords or other delivered officially by officials of the T. S. from the platform of a T. S. Lodge? That is a question Mrs. Russak might take as the basis for a lecture to expound thereon; it would be something she knows about, which is more than can be said of her knowledge of real Theosophy.

If the people who do these things were *really* working in the **Real Theosophical Cause**, their actions would not place them in the position where such criticism as mine could be levelled at them.

—John O' Neill.

"...When Convention was over, the great fundamental brotherhood remained unmarred, unbroken, the great current of the Society's brotherhood undisturbed. It seemed as if the Society had at last attained unto its goal of being a channel for the buddhic consciousness, and enough of it flowed through to hold the true Society." (!!!)

—The Messenger, October, 1914.

AN OPEN LETTER TO MY FELLOW-MEMBERS IN
THE THEOSOPHICAL SOCIETY

DEAR COMRADE :—The Theosophical Society as it was originally projected in 1875 was a democratic organization, but frankly, I for one, have become more and more disgusted every day with the policy of the Annie Besant section of the Theosophical Society. In all directions I see piffle, barren and sterile forms with the life of truth gone from them ; almost every activity masquerading in our midst calculated to lead the members away from that presentation of truth as given by our founders. Let us look at the movement as it now presents itself.

First of all then, I believe C. W. Leadbeater to be obsessed by an influence opposed to Truth and human evolution ; an influence which casts webs of glamour, futile and worthless, thicker and thicker around him. Hardly a ray of truth pierces the abyssmal slime of psychic illusions in which he dwells. There he stands submerged under the dark sea of error and proclaims delusion after delusion and the blind sheep led by this blind shepherd follow him into even deeper darkness.

Secondly,—Annie Besant one of the noblest and truest women the earth has ever seen, for years filled with earnest zeal for human welfare, who came into the society

charged with an enthusiasm for truth, but ignorant of the dangers of the occult, allowing herself to be hypnotized by Mr. Leadbeater, has become shadow and mouth-piece for his poisoned psychic visions. She appears to be no longer able to see the difference between truth and error, but to be merely the medium for any forces wishing to use her at any time, and particularly the tool for that dark brotherhood who continually oppose human progress.

Thirdly,—I see an outer organization governed by this same dark influence, steeped in poisonous effluvia of psychism, masking themselves under the sacred name of Rose Cross Temple, practicing sorcery and left-hand magic in every direction, absorbing the positive magnetism of those whom they attract to their toils, binding in chains the mind and will of their victims, and giving in exchange an emotional mushiness which their poor deluded dupes call a spiritual uplift. They use the Theosophical Society as their slaughter pens from which they lead the sheep to sacrifice. I have been a worker in the movement for some years now, and I must confess that these days I almost feel a party to a crime by asking anyone to join the Theosophical Society. The instance he joins such a devilish attack is sure to be made upon him by these nominal and accepted leaders, lecturers and writers, put in this position for doing evil by Annie Besant and C. W. Leadbeater.

Fourthly,—By hook or by Bishop's crook, by direct or by indirect means, by pseudo esoteric piffle, by anti-this and anti-that, humbug activities, by appeals for "practical" and less studious efforts, the eyes of the new mem-

bers are turned away from the work of H. P. B. and the work of the White Lodge, through that great adept, is being nullified and rendered of no avail. In direct violation to her warning the members are made to associate Theosophy with cant, and cheap devotionness to Astral Gurus, and shadows of Masters, as well as, unfortunately, shadows from quite other sources. In a late number of *American Theosophist*, the Editor allows to be published, without a comment or protest, a simply damnable statement that the "Voice of the Silence" is merely a poetical effusion and is "not to be taken literally". Naturally the powers of falsehood and glamour do not want the members of the society to take it literally. It is too scathing a denunciation of the forces the one who answered that question serves so well.

Fifthly,—What has all this external building of another church and binding creeds to do with the Theosophical Society? Surely if the Divine Lover did come again the last thing He would want is a continuing edifice of hypocrisy and cant such as the exoteric religions of the world all represent. We can be fairly sure unless He has changed a good deal in the last two thousand years, that the last place he would appear is in *The Star of the East* organization, or any other club with the motto "Lo Here" above its portal. It appears to be only another attempt on the part of the ever abiding and very modern Pharisees, whom Jesus denounced, to build an exoteric God onto the superstition of the creed, and by raising a figure for external worship, a false God called Alcyone, they think to continue the fraud.

I have written this article without compromise, because I believe the time has now come for plain speaking, and because I truly believe that the present policy is evil and pernicious.

Yours very sincerely,

Charles Lazenby.

LIGHT, MORE LIGHT

The following letter throws a lime-light upon the origin of Co-Masonry, The Temple of the Rosy Cross and the Order of the Star in the East, and has been in my possession since April, 1913.

DEAR FRIEND :—

At the end of last month's lesson a few words were said about men and women practicing Mystic Masonry, and it might appear to some as if we endorse Co-Masonry, but this is emphatically not the case. While we do not upon principle speak disparagingly of any legitimate movement, we have always warned our students against the Eastern religion as dangerous to the Western World, though perfectly suited to the East. Co-Masonry is the outgrowth of a Society promulgating Hinduism, which in its literature ridicules our Christian religion in a most sacrilegious manner. In the winter of 1899-1900, the present leader of that Society was in Rome, and one of her lieutenants accidentally (?) found the Masonic rites in the Vatican library; these she copied without permission, and gave them to her superior, who took upon herself to write an extra degree. **These are now the rites of Co-Masonry.**

The foregoing statements are facts that we can prove, and we leave our students to form their own conclusion of the character of the abstractor ; of the leader who uses what has been obtained in such a manner, and who adds to the rites. Also, of the ethical efficiency and powers of soul-building possessed by a movement based upon such "supposedly" sacred (?) rites. Besides, though we know positively that the rites came from Rome, we doubt that the abstractor eluded the vigilant watchers there. We believe that she unconsciously played into the hands of the Vatican, which is only too glad to aid in establishing a movement to fight Freemasonry ; thus Co-Masonry is both Hindu and Catholic in its origin. It is not recognized by the regular Masonic bodies, no matter what its founders claim.

Further, to appear genuinely "Masonic," they have started a replica of the "Eastern Star" which they call "The Order of the Star in the East" This movement centers around a Hindu boy, who is Christ, according to their claim. But, in so doing, they have sown a seed which is fast disrupting the Society ; thus demonstrating that "Though the mills of the Gods grind slowly, they grind exceedingly fine." They are beginning to reap what they have sown.

In the closing lesson on Freemasonry and Catholicism, we summed up the points concerning their cosmic relation, to draw out the essence of the teaching ; now for a closing word—the quintessence of our argument.

Freemason is derived from the *preë messen* "Children of Light" They were originally builders of the Temple of

God—the human soul.

Catholic means “universal” and was originally applied to differentiate the all-embracing World Religion : Christianity, from race religions like Hinduism.

The blood is the vehicle of the Spirit ; under the regime of Jehava and the Lucifer Spirits it became contaminated with egoism. Both Freemasonry and Catholicism aim to cleanse the blood and foster altruism.

Freemasonry teaches the candidate to work out his own salvation ; Catholicism leaves him dependent on the blood of Jesus. Those who use the positive method naturally become the strongest souls, therefore, Freemasonry should be fostered rather than Catholicism.

Yours in Fellowship,

“ THE PRICE OF NEO-THEOSOPHIC INITIATION ”

TO SHOW the true inwardness of the Esoteric Section, we will quote Chapter II. of F. T. Brook’s book,—
“THE PRICE OF (NEO-THEOSOPHIC) INITIATION.”

C Jinarajadasa’s Esoteric Touting for Mrs. Besant’s Autocracy (*via California*) in 1908

Jewel No. 2

3. Another important point refers to the working of the E. S. as an organization. It is a School of Occultism, and as such the method of its working is different from what people in the west, and especially in America are

familiar with. *The Occult Hierarchy is an absolute monarchy where the Chief is truly a Divine King ; and no Adept or pupil would ever dream of questioning an order or suggestion of a superior.* They know that the superior is far wiser than they can understand and His motives and plans are based on a vision of things not yet open to them. Orders are rarely given. It is a great PRIVILEGE to *be given an order*, and you may be sure that *those that are wide awake carry it out instantly, without a moment's hesitation.* There is this instant obedience because of the absolute realization of the wisdom and judgment of the superior. A suggestion made or hint offered is quite enough. There is of course no penalty for disobedience—except that *you will not be given an order again.*

Now in the E. S., occult principles are to be taught to members. Its Inner Head is a Master. *Its Outer Head is not wholly infallible nor perfect, and her subordinates are less so.* The Inner Head is not personally directing every move in the E. S., nor is the Outer Head able to be in all countries at all times to see to its working herself. But behind the Outer Head stands the Inner Head, and *He takes the responsibility for anything that may be amiss through the lack of experience of His subordinate.* Similar is the relation between the Outer Head and her representatives, that between those representatives of hers and their subordinates. *The superior stands behind the inferior and links go right up to the Master.* Each individual link has a great deal of initiative, and by the nature of things has much freedom in the working out of details. It is through this that the subordinate learns and advances.

5. Now if one of us is an officer in the E. S. his duties are clear enough and I need say nothing about them, but when we are merely members under an officer, as most of us are, we have to realize that a *criticism of that officer's methods* is NOT OUR DUTY. True criticism is only possible to a few, and most criticism is unfair. Still, criticism is as natural in daily life as that two bodies colliding should generate heat. But what was natural in daily life may nevertheless have great consequences when we take up with Occultism. In an occult organization all the members stand close together, and the links of karma made between each other, for good or for bad, are far more powerful than would be the case if the members affected each other outside that organization. Now often the warden or sub-warden may know but little more than we, but that is not our business. Our business is that he is the warden appointed, and so long as the appointment holds good, a *certain loyalty—more than mere co-operation—becomes our duty*. The loyalty is not to the person especially, but *to the officer*, for that officer is the representative for the time being to us of the Inner Head, and as it were *holds His commission*. The wardens have to learn as much as we, but it is not our business to teach them by criticism. They will get their criticism, all in good time, from their superior, from whom alone it should come. *Our business is to refrain from criticism*. When we are dissatisfied we need not continually go over it in our minds, or discuss it with any other member. We cannot perhaps forget it all together, but we can put it away in a pigeon-hole in our memory and there let it get dusty.

6. If, as may happen, our officer does not give us our just dues, it is not our business to complain ; we have to learn to suffer without complaining. *The Inner Head knows what is happening*—of that we may be sure, and He, who can, will give us our just dues, and that is all that matters.

7. It is also advisable that when we come into a meeting we leave our personalities outside the door. What I mean I can make clear only from an illustration from university athletics. In the college life of study and social intercourse we have our names, Jones or Smith ; we are rich or poor, handsome or ugly ; but when such of us as are learning, say, for instance, rowing, go down to the boat-house, we enter upon a new world. The moment the boating flannels are put on and we are sitting in the boat, we have lost our personalities ; we become items in the boat, bearing labels—five, six, seven, stroke or cox. We are merely units, and the chief thing in our consciousness is not our separateness as a unit but our being a unit bearing a relation to a whole. The coach gives orders to the coxswain ; he gives that order to the crew, who must obey him to the letter. It is the business of the cox to criticise certain points in the rowing ; the coach criticises all the men, cox included, everything about them. Sometimes, it may be, the coach, in a fit of temper, is quite unjust in his criticism, but the person criticised does not answer back, nor even justify himself. He keeps his mouth shut, as he must. If he talks back, there is no punishment, but his name will not be down again to form a part of the crew. Someone else will fill the place and

carry the label of which we have proved ourselves unworthy, by showing that we have not yet learnt what it is to be sportsman. But all that is happening during the hours of rowing, both the temper and the enthusiasm, has an impersonal element in it ; during that time what is important is not ourselves, but the excellency of the crew as a whole, representing the club. When rowing is over we put on again our extra-athletic personalities, and revert to our personal social idiosyncrasies.

8. Similarly when we come to a group meeting, we must forget we are men or women, young or old, rich or poor, learned or unlearned, devotional or intellectual, irritable or serene. We become units, students of Occultism, aspirants for service. Among such there is neither high or low, first or last. In a real true group, all have their parts, and all are necessary. All do not have the same part, nor does each direct. In rowing, the stroke sets the speed by his rowing, and the seven men behind him follow his lead ; the coxwain does the steering, and the instant he gives the order to stop rowing, all must stop. The work of all the nine men is necessary, though the stroke and cox have the greatest responsibility. So too in a group. Let us get into our consciousness the sense of pulling together as a group, forgetting quite what each one of us as an individual is going to gain. Though we may dislike each other's peculiarities as we move about in the outer world, or even in Theosophical branches, yet the moment we come into the E. S. meeting we must realise that we are not now dealing with Mr. A. or Mrs. B., with those peculiarities, but with a student whose peculi-

arities are not our business but only that of the warden.

9. Finally, we must remember that one fundamental quality is needed in us, without which we shall achieve little, and that is an inner courtesy, a politeness of the heart, that realization of the worth of another's soul that makes us fully respect his opinions and the value he sets by them. Occultists—I mean the real ones—are most strenuous workers, students and aspirants, but they are also ladies and gentlemen; not so much in their correctness of speech, or agreeable social qualities, or outward mannerisms, but in that quality of heart and mind that shows the inner courtesy, which marks the soul sufficiently advanced to have stepped out of the ranks. If we do not know what this inner courtesy means, let us learn it, for without it the path will be full of barriers of our own making. The Masters are spiritual Teachers, nay more, Lords of Light and Life, but they are also the noblest of men—ideals to us of the everyday virtues of graciousness, kindness, honor, courtesy, tact, valor and heroism. As we imitate Them in these things we shall be treading the path they have trodden, and shall soon learn how not only to be glad to gladden, but also PROUD TO OBEY.

C. J.

CHAPTER II.

A Few Remarks on Jewel No. 2.

Para 1.—The E. S. under H. P. Blavatsky was intended to be a body of earnest students who volunteered for such training as would bring their minds and characters into harmony with the Higher Ranks of Life, and would fit them, in their varying degrees, to be bearers to the Mod-

ern World of a broad Theosophic Message of Universal Light and Life. This is what H. P. Blavatsky—at least the *better part* of her—meant when she spoke of having formed the E. S. to “save” the T. S. (from drift and disintegration through *lack of earnestness*). She (‘H. P. B. never intended the T. S. or E. S., to do any more specialised work—nor does any true Master or Masters’ Master intend it to do any more specialised work to-day. This is what Mrs. Besant repeats publicly even now, while she *privately* endorses the very different message so persuasively set forth by Mr. Jinarajadasa here :—That the T. S. was formed “in connexion with” “certain work” which “the two Masters (under whose direction the T. S., was formed) have planned for the future,” which “They mean to carry out in the world,” on which “They are already hard at work” though “yet thousands of years must pass before the plan will be fully realised,” and for which THEY *urgently* require (see para 2) *subordinates*. “To make trained *subordinates* [who like stars in the *Light of Asia* shall be willing to ‘sweep and question not’] of some of us is *also* the aim of the E. S. ”

Note the skilful avoidance of the real topic : *obedience to Annie Besant*. It is “the two Masters” already accepted as heirlooms from H. P. B. that we are to obey, and, further on, the E. S. hierarchy in general as earthly prolongation of Their Occult Kingdom, Annie Besant’s name is not even once explicitly brought in. Yet the whole suggestion tends to concentrate power *in her hands, and nowhere else*. See the change in—Jewel No. 3—and my remarks thereon.

Note also that there is, at this stage, *no Coming Christ*. Young Krishnamurti's mediumistic saviourship is yet a whole year deep in the capacious womb of time. The "work" of the Masters for which Mrs. Annie Besant thus cautiously canvasses *urgent subordination to HERSELF* is the formation of the Sixth Sub-Race and ultimately the Sixth Root Race, which will take thousands of years.

No wonder the response was tepid and something more immediately concrete and stimulating had to be devised. Mr. Jinarajadasa in 1908 (Jewel No. 2) must be carefully compared with Mr. Jinarajadasa in 1910 (Jewel No. 3) *after* the discovery of young J. Krishnamurti by Mr. Leadbeater. Thus a wonderful shifting of the scenes takes place in 1909, the *one aim* which remains unremitting, relentless, unflinching, being **to secure instant subordination to MRS. ANNIE BESANT** under some pretext or other. If the remote SIXTH RACE EUGENIC CALIFORNIA COLONY won't do, something more sensational, personal and immediate must obviously be provided.

—*To be Continued.*

“Master's Land”

NOTES : From the General Secretary's Report—
The Messenger, September, 1914.

“IF we can only maintain and perfect our service, thereby consecrating Krotana to the service of mankind, we shall feel that we are becoming worthy of the title given to Krotana in a letter from Mrs. Besant, that of ‘Master's Land’

Chicago, November
1914

THE DIVINE LIFE

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"I do not feel personally that Krotona can be justly entitled to Mrs. Besant's designation, however, until the land is absolutely paid for. There still remains a balance of approximately \$ 50,000.00

"It should be clearly understood that Krotona is the property of the E. S. and is therefore under the control and complete direction of Mrs. Besant. This does not mean in the slightest that the Theosophical Society has no connection with Krotona ; for we all know that the E. S. exists but to serve the Society and the world ; therefore, I feel that all members of the Theosophical Society, and not only those who belong to the E. S. are vitally interested in Krotona, and I ask that they help, if possible, in the effort to throw off the debt. If each of our members paid only slightly over \$ 10.00, the whole of the debt could immediately be cleared away. I hope that this may be done before our President visits us next summer, so that we may make a bonfire of the mortgage in her presence and truly present to her Krotona as the Master's Land". . .

"The Krotona Fund, which is intended for the upbuilding and developing of Krotona *as an E. S. Sectional Center.*"

The old saying, "Murder will out" is curiously verified in the way that the Truth crops out once in a while in regard to the monopoly of the E. S. over all of the affairs of the T. S. ; verily, the T. S. has become only an outer cloak to hide the unscrupulous schemes of the Head of the E. S. and her pledged devotees.

QUERY : Why should the members of the *Theosophical Society* be asked to pay for property owned exclusively by the Esoteric Section, in which they have no part or share ?

Why should they pay for property which is owned by, and "under the control and complete direction of Mrs. Besant ?

If there are any T. S. members at Krotona (who are not members of the E. S.) we should think that they would move out immediately,—unless they are only hirelings and servants—they surely cannot feel at home, or feel an interest, in that which they, as members of the T. S. can have no recognition, and no share ! They must feel that even in the 'Master's Land' !! there is a distinct line drawn between the T. S. and the E. S. members, and that the Master of 'Master's Land' must be a respecter of persons !

"The Preparation Fund, to be used directly in preparation for the coming of the (Great) Teacher has been discontinued. "

Evidently, they have received word, perhaps by cable, that the 'Christ' is not coming as soon as scheduled !!! The children of the Order of the Star in the East can wrap their badges in tissue paper and lay them away as they will not need them very soon ; "not until He comes" and His coming is indefinitely postponed !!!

A letter from England states, that news has come from India to the effect that there is a serious breach between Annie Besant and Mr. C. W. Leadbeater, who is in Australia where he is giving out the statement that he has been especially appointed to select young aspirants and train them for the Master's service" !; regarding the trouble between him and A. B., it is said that C. W. L. wanted to bring another boy to Adyar and that A. B. would not permit him to do so. I suppose that she has discovered

lifting of the veil

if for members in the
with if know how friends used

Reed
& Veda

pass on

Hecht

of our best
members

and
members

that she can't afford to risk any more scandals. She has bought *The Madras Standard*, a daily paper, and is going in for politics. Meanwhile, Alcyone and his cult seem to be receding into the background" !

We also note from the *October Messenger*, 1914, that *The American Theosophist* has been discontinued, the October-November issue to be the last number.]

HOW LONG are we to see in, *The Herald of the Star*, this glaring falsehood, the advertisement of :

TWO NOTABLE BOOKS

By

The Editor of this Magazine (J. Krishnamurti).

AT THE FEET OF THE MASTER

" A little book, the first written by a younger brother, young in body verily, but not in Soul. The teachings contained in it were given to him by his Master in preparing him for Initiation—*Annie Besant in the Preface.*"

EDUCATION AS SERVICE

" A most Valuable Book for Teachers and lovers of Children."

We request that Mr. Arundale, Secretary to the Head of the Order of the Star in the East, either state the truth in regard to the authorship of " At the Feet of the Master" as it is known to him, that Krishnamurti (Alcyone) did not write the book, or, remove the advertisement.

THE "CHRIST"

According to the Teaching of

ANNIE BESANT, P. T. S.,

and

H. P. BLAVATSKY

Pamphlet 26 Pages

—By John O' Neill.

"THE 'NEO-THEOSOPHIST' CATECHISM"

(For use in Lodges of the Theosophical Society founded by

H. P. Blavatsky, "Messenger" of the Masters of Wisdom.)

Pamphlet 48 Pages

—By John O' Neill.

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