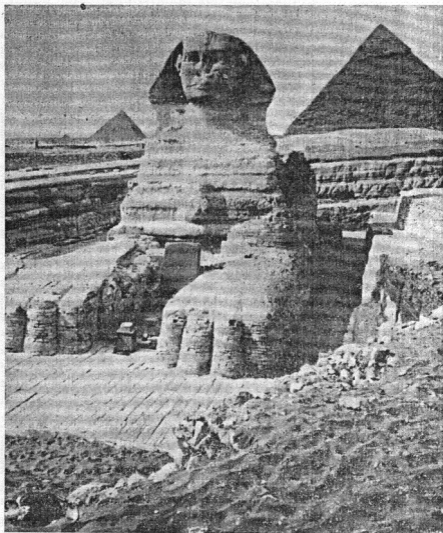


THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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THEOSOPHIA

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To uphold and promote the Original Principles of the modern Theosophical Movement, and to disseminate the teachings of the Esoteric Philosophy as set forth by H. P. Blavatsky and her Teachers

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THOUGHTS TO REMEMBER

" No people on earth can be held—as a people—to be an enemy, for all humanity shares the common hunger for peace and fellowship and justice No nation's security and well-being can be lastingly achieved in isolation, but only in effective co-operation with fellow-nations Any nation's right to a form of government and an economic system of its own choosing is inalienable Any nation's attempt to dictate to other nations their form of government is indefensible A nation's hope of lasting peace cannot be firmly based upon any race in armaments, but rather upon just relations and honest understanding with all other nations Every gun that is made, every warship launched, every rocket fired signifies—in the final sense—a theft from those who *hunger and are not fed, those who are cold and are not clothed.* This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children.

"The cost of one modern heavy bomber is this: A modern brick school in more than 30 cities.

"It is: Two electric power plants, each serving a town of 60,000 population.

"It is: Two fine, fully equipped hospitals.

"It is: Some 50 miles of concrete highway.

"We pay for a single fighter plane with a half million bushels of wheat.

"We pay for a single destroyer with new homes that could have housed more than 8,000 people.

"This—I repeat—is the best way of life to be found on the road the world has been taking.

"This is not a way of life at all, in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron"

—President Eisenhower, April 16, 1953.

WANTED: A HIGHER SENSE OF ETHICS

When the historian of the future appraises the era we live in today, it is more than likely that he will set down its main characteristics to have been a widespread downfall of ethics, emotional instability, and a loss of reliable ethical standards, resulting in mental and emotional confusion.

We live through a period of great transition, when ideas prevalent but a few years ago have lost their power over us, and new ideas, while known and unfolding, have not yet acquired sufficient momentum to provide a new and sure foundation for life.

Outmoded theologies have no restraining hold any longer, as they have been shown to be based on mere superstitions.

Mechanistic science, engaged in the development of bigger and better means for human destruction, can hardly provide any spiritual motive or objective for right living.

Philosophy is as yet too closely wedded to a mechanistic conception of life and struggles to free itself from outworn traditional moulds of both a mediaeval theological kind, and a materialistic type.

Political expediency, dedicated to love of power, exploitation and destructive competition, is equally unable to enforce any ethical precepts of conduct upon the people.

Yet, noble, spiritually-motivated and lofty ethics nevertheless exist in the world of today. They exist both in the ageless though neglected message of the Seers and Sages, the Prophets and Messengers of Light, and in the lives and sayings of lesser men and women whose presence can at times

be felt and recognized in almost any phase of life—the progressive movements within organized religion, within the halls of science, the fields of philosophy, and even, upon rare occasions, in the turmoil of political strife.

These nobler characters are few; when openly active, they are usually hounded by their opponents and driven from pillar to post in a vain attempt to silence them; when expressing their nobler ideas, these are misrepresented and they are made to appear quite different from what they really are—precursors of a greater age, heralders of a New Era in human thought. They work mainly as a leaven active within the mind of the race. The ideas which they promulgate are an integral part of that ancient universal tradition of mankind which has been known throughout history by many names, and which should be regarded as synonymous with the Theosophical Movement, not so much in its organizational aspect, but rather in its spiritual counterpart and fountain-head.

It is from this fountain-head of universal spiritual tradition that must come the new conception of Ethics which the world is in need of. Ethics as distinct from mere morals which are human temporary concepts of mere behaviorism. Ethics as rooted in the very structure of the Universe, and as providing those foundation stones of right conduct which can support the structure of an enduring civilization dedicated to universal peace and mutual good-will among all men.

It is only these ancient concepts of

truth that can ever re-vitalize true religion, spiritualize science, organize our shreds of philosophical thought, and transform in due course of time mere politics into enlightened statesmanship, a part of the spiritual government of the world.

In order that this be possible, the teachings of the Ancient Wisdom would have to be spread broadcast. Men and women on a very large scale would have to become aware of the basic ideas underlying the philosophy of this Wisdom: Karma or Causation, Reincarnation, the indwelling Divinity of every man, the inseparable Unity of all that lives, the road to self-knowledge through self-mastery, the substantial nature of thought and its power-aspect, ethical responsibility for one's thoughts, emotions and actions, the cyclic pattern of all evolution, the existence of perfected men as advanced products of that evolution, the common source of all religious and philosophical knowledge the world over, and a few other thoughts and concepts of a unifying and integrating kind.

If we were to teach these ideas to the rising generation on a wide scale, the change in our social order would be tremendous within a short time. If our young people would leave their institutions of learning or their immediate family circles, to become integral parts of the life of the world, imbued with these ideas, the change in our orientation would be startling.

It is therefore essential and imperative that we contact the younger generation with the ageless wisdom of mankind, in whatever language or phraseology we may be able to do so.

Then and only then will we have

a chance to alter our foolish and ignorant behavior as nations and peoples, and strike a new chord in our mutual relations the world over.

Consider our peculiar way of life! Ask yourself a few questions, however embarrassing they may be and often unwelcome!

In a world of Science, a world which swears by Science and almost worships it, confused and bewildered men attempt to lead the most unscientific life anyone could possibly imagine—a life of continuous and un-interrupted warfare!

In a world which that same Science has conclusively shown to be constructed throughout of the same constituent parts, the same atomic and electronic particles and forces, ethically blind men attempt to commit racial suicide by means of scientifically developed gadgets, gadgets and weapons whose very function and operation is based upon the latest discoveries of atomic and electronic forces.

In a world which Science again has proved to be a world of utter unity and wholeness, and which it has covered with a network of inter-communication, men attempt to erect and perpetuate mutual barriers dividing from each other parts and portions which cannot live without each other.

What would an inhabitant from some other planet think of this state of affairs? Would he look upon us as sane?

The brighter side of the picture consists mainly of the fact that the teachings of the Ancient Wisdom, the concepts and precepts of the Theosophical Movement, are spreading, and that more and more people in all walks of

life are becoming progressively more and more aware of the existence of certain laws which must be recognized and followed.

Their number may yet be small, but their influence is beginning to be felt, as it is cumulative in its effect. Voices are being raised here and there which proclaim the imperative need of higher ethics, of a sense of spiritual responsibility, and of world-wide soli-

darity among men of all races and creeds.

It is only by means of a return to sound ethics and to a vital sense of ethical responsibility that we can ever hope to build a civilization worthy of spiritual man, worthy of his divine birthright as a thinker, worthy of the undreamt of possibilities which Nature contains everywhere.

IS SUICIDE A CRIME?

H. P. BLAVATSKY

[Originally published in *The Theosophist*, Vol. IV, No. 38, November, 1882, pp. 31-32. The rather long but thoughtful letter from an Inquirer is followed by serial answers from the pen of H.P.B. They are as timely today as they were when first published. "Fragments of Occult Truth" refers to a series of articles written for *The Theosophist* by Allan O. Hume on the basis of teachings received from the Adepts.]

The writer in the London *Spiritualist* for November, who calls the "Fragments of Occult Truth" speculation spinning, can hardly, I think, apply that epithet to *Fragment* No. 3, so cautiously is the hypothesis concerning suicide advanced therein. Viewed in its general aspect, the hypothesis seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as with those we have derived from science. The inference drawn from the two cases cited, viz., that of the selfish suicide on the one hand, and of the unselfish suicide on the other, is that, although the after-states may vary, the result is invariably bad, the variation consisting only in the degree of punishment. It appears to me that, in arriving at this conclusion, the writer could not have had in his mind's eye all the possible cases of suicide, which do or may occur. For I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad. I will put one case, perhaps the rarest of all rare cases, but not necessarily on that account a purely hypothetical one, for I KNOW at least one man, in whom I am interested, who is actuated with feelings, not dissimilar to these I shall now describe, and who would be deeply thankful for any additional light that could be thrown on this darkly mysterious subject (See *Editor's Note* 1).

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes

his own worthlessness as a sentient human being, and that by continuing a life of worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away. He tries to be useful, but—miserably and deplorably fails. What then is his remedy? Remember there is here “no sea of troubles” to “take arm against,” no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which therefore fails of its own primary purpose. Is his act justifiable? Or must he also be the victim of that transformation into *spook* and *pisacha*, against which *Fragment No. 3* utters its dread warning? (2)

Perhaps, M. may secure at the next birth more favorable conditions, and thus be better able to work out the purpose of Being. Well, he can scarcely be worse; for, in addition to his being inspired by a laudable motive to make way for one who might be more serviceable, he has not, in this particular case, been guilty of any moral turpitude (3).

But I have not done. I go a step further and say that M. is not only useless, but positively mischievous. To his incapacity to do good, he finds he adds a somewhat restless disposition which is perpetually urging him on to *make an effort* to do good. M. makes the effort—he would be unutterly unworthy the name of man if he did not make it—and discovers that his incapacity most generally leads him into errors which convert the possible good into actual evil; that, on account of his nature, birth, and education, a very large number of men become involved in the effects of his mistaken zeal, and that the world at large suffers more from his existence than otherwise. Now, if after arriving at such results, M. seeks to carry out their logical conclusion, *viz.*, that being morally bound to diminish the woes to which sentient beings on earth are subject, he should destroy himself, and by that means do the only good he is capable of; is there, I ask, any moral guilt involved in the act of anticipating death in such a case? I, for one, should certainly say not. Nay, more, I maintain, subject of course to correction by superior knowledge, that M. is not only justified in making away with himself, but that he would be a villain if he did not, at once and unhesitatingly, put an end to a life, not only useless, but positively pernicious (4).

M. may be in error; but supposing he dies cherishing the happy delusion that in death is all the good, in life all the evil he is capable of, are there in his case no extenuating circumstances to plead strongly in his favour, and help to avert a fall into that horrible abyss with which your readers have been frightened? (5)

M.'s, I repeat, is no hypothetical case. History teems with instances of worthless and pernicious lives, carried on to the bitter end to the ruin of nations. Look at the authors of the French Revolution, burning with as ardent a love for their fellowmen as ever fired the human breast; look at them crimson with innocent blood, bringing unutterable disasters on their country in Liberty's sacred name! apparently how strong! in reality how

pitifully weak! What a woeful result of incapacity has been theirs? Could they but have seen with M.'s eyes, would they not have been his prototypes? Blessed, indeed, had it been for France, if they had anticipated M.

Again, look at George III of England, a well-meaning, yet an incapable Sovereign, who, after reigning for a number of years, left his country distracted and impoverished by foreign wars, torn by internal dissensions, and separated from a kindred race across the Atlantic, with the liberties of his subjects trampled under foot, and virtue prostituted in the Cabinet, in Parliament and on the Hustings. His correspondence with Lord North and others abundantly proves that to his self-sufficiency, well-meaning though it be, must be traced the calamities of Great Britain and Ireland, calamities from the effects of which the United Kingdom has not yet fully recovered. Happy had it been for England if this ruler had, like M., seen the uselessness of his life, and nipped it, as M. might do, in the bud of its pernicious career!

AN INQUIRER.

EDITOR'S NOTES

(1) "Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual—who affirms that any man, under whatsoever circumstances, is called to put an end to his life—is guilty of as great an offense and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of *Avidya* mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of *Fragments* arrived at his conclusions only because he failed to keep before his mind's eye all the possible cases of suicide. The result, in one sense, is certainly invariable; and there is but one general law or rule for all suicides. But, it is just because "the 'after-states' vary *ad-infinitum*, that it is erroneous to infer that this variation consists only in the degree of punishment. If the result will be in every case the necessity of living out the appointed period of sentient existence, we do not see whence "Inquirer" has derived his notion that "the result is invariably bad." The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD if life was sacrificed to save other lives and that there was no other alternative for it. Let him read para. 7, page 313, in the September *Theosophist*, and reflect. Of course, the question is simply generalised by the writer. To treat exhaustively of all and every case of suicide and their after-states would require a shelf of volumes from the British Museum's Library, not our *Fragments*.

(2) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their

families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death with warlike honours, their old men and women. The instance chosen by "Inquirer" is not a happy one. There is a vast difference between the man who parts with his life in sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-man by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that *will* not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and nurse who stir not from the bed-side of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and *knows* he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother that throws herself before the wild beast, that attacks her, children, to screen and give them the time to fly; all these *are not suicides*. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these *will* have to live in the *Kama Loka* their appointed life term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. Not so, surely in the case of the man instanced by "Inquirer." Notwithstanding his assertion that "there is no moral cowardice whatever involved" in such *self-sacrifice*—we call it decidedly "moral cowardice" and refuse it the name of sacrifice.

(3 and 4) There is far more courage to live than to die in most cases. If "M." feels that he is "positively mischievous," let him retire to a jungle, a desert island; or what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to any one, work, in one way or the other, for the poor, the starving, the afflicted. If he does that, no one can "become involved in the effects of his mistaken zeal," whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude as can be commanded under the circumstances. Anything is better—even being called a *crazy philanthropist*—than committing *suicide*, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to, in a fit of insanity.

(5) "Inquirer" asks whether his "M." must also be victim of that transformation into *spook* and *pisacha*! Judging by the delineation given of his character, by his friend, we should say that, of all suicides, he is the most likely to become a *séance-room spook*. Guiltless "of any moral turpitude," he may well be. But, since he is afflicted with a "restless disposition which

is perpetually urging him on *to make an effort to do good*"—here, on earth, there is no reason we know of, why he should lose that unfortunate disposition (unfortunate because of the constant failure)—in the *Kama Loka*. A "mistaken zeal" is sure to lead him on toward various mediums. Attracted by the strong magnetic desire of sensitives and spiritualists, "M." will probably feel "morally bound to diminish the woes to which sentient beings [mediums and believers] on earth are subject," and shall once more *destroy*, not only himself, but his "affinities," the mediums.

MAN IS A COMPOSITE BEING

THE SEVENFOLD AND TENFOLD STRUCTURE OF THE MANIFESTED UNIVERSE

BORIS DE ZIRKOFF

The Universe is worked and *guided from within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action.

—H. P. Blavatsky, *The Secret Doctrine*, I, 274.

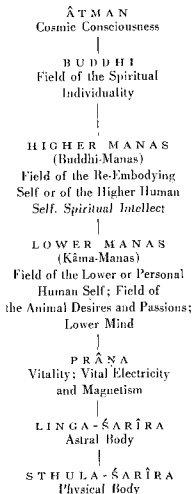
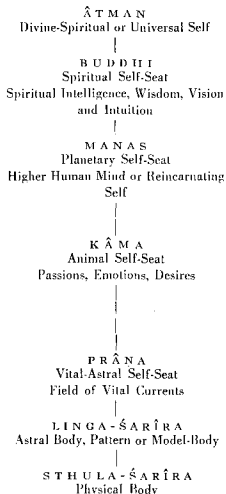
One of the basic teachings of Theosophy, the Esoteric Philosophy, is that the Universe with everything in it is *tenfold* in structure, ranging from the Divine realms of being, through the various intermediate spheres, down to the physical sphere familiar to us through our imperfect senses of perception. Of this tenfold pattern, the three uppermost or inmost realms are entirely beyond our present comprehension. The remaining *seven* spheres of being constitute what is known in the Ancient Wisdom as the *manifested* Universe of which we can gain at least a partial understanding. This teaching can be traced from the remotest antiquity through the Scriptures and the tradition of the great religio-philosophical schools of thought. It has taken various forms and has been expressed in changing phraseology, but its main postulates have remained the same throughout the ages, as it deals with basic facts regarding the nature and constitution of the Universe.

As every human being, whatever his degree of evolutionary growth, is an integral part of Nature, and is rooted in the spiritual substance of the Cosmos, his inner constitution must of necessity reflect the general pattern upon which the Universe itself is built. For man is like a spiritual atom of the vast Cosmic Organism in which he lives: life of its life, consciousness of its consciousness, substance of its substance, and derives all he has, all he *is*, from the respective Elements of the Universe in manifestation. From this it follows that Man himself is *tenfold* or *sevenfold* in his structure, and must be a faithful replica of the Cosmic prototype. The teachings regarding the sevenfold constitution of Man are, therefore, the application to Man of the more universal teachings regarding the sevenfold structure of the Cosmos in which he unfolds. Both aspects of this teaching must be studied together, if we are to grasp the general outline of the universal scheme of things.

It is of incalculable value constantly to bear in mind the all-important fact that *Man is a composite being*, having within himself every kind of substance and every degree of consciousness that the Universe contains, though obviously much of it is as yet unexpressed in Man; yet, gradually, through the ages, coming to be unfolded or expressed, as his evolutionary growth proceeds from incarnation to incarnation. This paramount fact of the *composite nature of Man* should be the cornerstone of spiritual psychology,

without which no true understanding can be attained concerning Man, his past, present, and future destinies, and the manner in which he is to become a spiritually awakened being.

According to the teachings of the Ancient Wisdom, as first given out in an integrated outline in the present age by H. P. Blavatsky, in the last quarter of the 19th century, the constitution of Man can be outlined in the following two co-related tables, the Sanskrit being those adopted at present in theosophical terminology:



It might be said that Man, as a child of the Universe, and as its replica in miniature, functions on, and responds to, seven distinct yet co-related *wave-lengths*, represented by the above enumerated seats of consciousness, through all of which flows the One Cosmic Life-Consciousness, binding and permeating everything.

The physical or material body (Sthūla-śarīra, "coarse" or "gross" form or "vehicle") functions as the common "carrier" of the inner constitution of the human being during any one life-time on Earth. As is well known, it is composed of innumerable cells, each endowed with its own life and cellular consciousness. Every cell is made up of smaller life-elements. From the standpoint of Science, these are molecular structures with their atomic and electronic constituents. From the standpoint of Theosophy, these smaller life-elements are the so-called *life-atoms*, which are, as it were, the souls of the physical atoms, the building-bricks of all matter. The physical body, therefore is a vast aggregate of living beings of varied grades, and is constructed on the principle of ascending hierarchies, just as the Cosmic Universe itself.

The Astral Body (Līṅga-śarīra, "model-form") is composed of a finer grade of substance than physical matter and is the astral model or framework around which the physical body is builded, atom for atom, and from which, in a sense, the physical body flows forth or develops as growth proceeds. It is like a pattern into which the ever-changing material atoms come for a time, then pass out of. The Astral Body functions as a link between the physical body and the mind; it plays

the part of a transformer that can "step down" the higher vibrations or energies to their lower equivalents. Its very nature is *plasticity* and extreme *sensitivity*, and it responds instantly to thoughts and emotions. It transmits these to the physical body upon which they can produce visible effects. The Astral Body is formed before birth, and its nature and characteristics are strictly determined by causes set up in motion by the Ego in past incarnations. The physical body slavishly duplicates the structure and tendencies of the astral pattern. The term "astral body" is often very loosely used by quasi-occult writers and lecturers in Occidental countries; it is made to apply to many distinct divisions of the semi-physical inner bodies, which results in considerable confusion.

Vitality (Prāṇa, conveying the meaning of "breath of life") is the electro-magnetic "field," to use a scientific term, manifesting in the human entity as "life" or "vital currents." It is Cosmic Life in one of its manifestations, specialized, so to speak, during the physical life-span of man, and acting through the formative parts of his constitution. Every physical and every astral life-atom has its own prāṇa or "life," and yet all of them are as it were bathed in vital currents which issue from the Inner Man and return after physical death to the great reservoir of Nature.

The Animal Self-seat (Kāma, "desire") is the center or organ of the vital psycho-electric impulses, desires, passions, aspirations, considered in their energetic aspects; it is therefore the elemental or driving force in the human constitution. The desire-element is universal and active on all planes.

Therefore there is a divine and spiritual *kâma* as well as a merely grossly emotional *kâma*, with all the intermediate stages or steps. The spiritual field of *kâma* is where reside our aspirations and yearnings upward. In its lower aspects it forms in man the *Kâma-rûpa*, or "body of desire," which is gradually built throughout a lifetime by means of our emotional and passionate thoughts and impulses. Man shares *kâma* with the beast kingdom, but in him the passionate instincts are intensified by the power of imagination—the image-producing faculty. The lower energies of *kâma* constitute the lower nature of man; uncontrolled by the Higher, it is instinctual, self-centered, and remains attached to the sensuous life; controlled by the Inner Self, it becomes a powerful force which can be directed towards constructive spiritual purposes. In its highest human aspect, *kâma* manifests itself as unselfish devotion to spiritual ideals; in its lowest, when centered on the personal self, it degrades man below the beast. That which in the beast is simple and natural because of the absence of the awakened self-conscious Mind, is debasement in Man.

The Mind (*Manas*, the "thinker") is the center or organ of the Ego-consciousness in Man, his self-consciousness, and is the seat of the realization of "I am I." Intrinsically colorless as regards good or evil, it has the power of choice, exercised by the use of the Will. Its chief characteristic is *Duality*. Everyone of us is aware of an intermediate self-conscious personality which is being continuously pulled in opposite directions, and constantly oscillates between higher and lower forces or cen-

ters of attraction *within ourselves*. This everyday conflict is one of the outstanding facts in life. The problem of the *Higher and Lower Manas* is a very interesting one in Theosophy; it is probably the most vital one from the ethical standpoint. *Manas* is the link between the animal in man and the Inner God. When illumined by the light of the Spiritual Individuality above it, *Manas* is what might be termed the Higher Human Ego, the Spiritual Intellect, the seat or field of the Re-embodiment Self. When under the controlling influence of the animal impulses in man, it is the lower personal self, the field of the lower brain-mentality. *Manas* is the battleground within each one of us, upon which our future is decided. It is the center of foresight, deliberate reasoning choice, judgment, association of ideas, and is the creative center of consciousness in Man—a part of the Cosmic Mind.

The highest two centers in Man might for the present be considered together. *Atman* is pure Cosmic Consciousness *per se*, the Divine-Spiritual or Universal Self in Man, the Universal Essence in which resides the knowledge or sentient consciousness of pure *Selfhood* (not to be confused with the Ego). It is the seat of the "I am" consciousness—sheer being. *Buddhi* is the field of the Spiritual Individuality; it is that center in Man which manifests itself as Intuition, Spiritual Vision and Discrimination, Wisdom, direct perception of Realities; it is the inseparable veil or garment of the *Atman*. *Atman-Buddhi* is the Inner God of every Man. The nature of these two seats of consciousness cannot easily be understood by

our finite mind; their influence is as a glorious radiance of spiritual illumination gradually penetrating the purified Manas. This state, when at-

tained, transcends all the limitations of the everyday self, and makes of man a god incarnate in human form.

(To be continued)

PREJUDICE

WALDO A. PEREZ

There are two very good reasons why we naturally consider the possibility of being judged as something not to be desired. The average person who might undertake the task, we feel, is not sufficiently well informed or unbiased—or else why would he be wanting to judge us? The second and less palatable alternative is that someone who was really capable should undertake the task.

Our every action is based on what we have garnered from past experience. That "experience" can consist of our early environment, education, and family life. Whatever these factors might have been, we assimilated from them only that which we now call "ours." It is not the use of past experience in interpreting new events that is in any way limiting, but rather the use that we make of a specific person or circumstance that figured in that experience which we now identify with some person or circumstance involved in the present situation.

How adept are we in judging character? Some of us think that we possess that keen insight which allows us to read the life and motives of a stranger after only a few minutes conversation. Undoubtedly this would be a very valuable asset, for it would enable us to place everyone we met

in either the "friend," "enemy," or "suspense" file. Files are an efficient asset to any office, but only when used properly. The letter which we glance at cursorily, and file under what we decided was the main subject, may be lost to us for a long time. It is much better to hold back our volume, and file each paper only after it has been read thoroughly and we are certain that the subject is understood? This will require a great deal of cross-referencing, very few papers will be discarded as absolutely worthless and—our suspense file will always be full of unfinished business.

The overflowing suspense file might not be as terrible as it sounds, however, if we consider that when we use our prejudices to classify and dispose of a man or an idea, we also stand in danger of disposing of a friend that at some time did not agree with us and of discarding that man or idea into the "dead" file.

If we base our future decisions exclusively on past experience we unnecessarily restrict the future by the past. Eventually we will accumulate such a heterogeneous mass of contradictory experiences that we will be entirely closed off from all—and thus find that we are mighty poor company for ourselves.

A PLATFORM WORTHY OF THEOSOPHISTS

[For almost a year now, an unaffiliated group of Theosophists have held public Sunday afternoon lectures in one of the halls of the Unitarian Church in San Diego, California. Excellent talks have been given by a variety of speakers and the attendance has steadily increased. Unconcerned about any organizational differences, the promoters of this unsectarian and broad-minded activity have limited their own administrative set-up to a bare minimum, and have stressed points of mutual agreement among all students of Theosophy. The overall title of this series of lectures is "Theosophy and Contemporary Thought," and the *Platform* of this effort has been stated with lucidity and courage, and in the genuine spirit of our age-old tradition, in the following declaration from the pen of W. Emmett Small, which we reproduce here for the benefit of all students, hoping that it will strike a responsive note in many hearts. It may be that some of them will be moved to emulate this effort in their own cities where the Light of Theosophy should be kindled anew. If anyone wishes to do so, let them communicate with our co-workers in San Diego (3022 Ibsen St., San Diego 6, Calif., U.S.A.) who will, we are sure, let them have all necessary information.—Editor, *Theosophia*.]

OUR PLATFORM

W. EMMETT SMALL

A few words are fitting in explanation of the purposes of these meetings and our overall program.

There are here in San Diego a number of individuals who have been for years interested in basic concepts of life: concepts which deal primarily with man, the intricate pattern of his nature, his far distant origin, the destiny towards which he gropes; concepts which deal likewise with the universe, the cosmos, with the birth of its uncounted suns, the constitution of its multimyriad galaxies; and above all, interested in the definite relationship between this microcosmic world of little Man and the macrocosmic Universe of infinite time and space.

Knowledge of these ideas has been always in existence, but new impetus and clarified vision have been given to them through the titanic genius of one of the world's great figures, H. P. Blavatsky, in her exposition of the

Secret Doctrine, known also today as the Ancient Wisdom, God-Wisdom, Theosophy. These individuals, above referred to, have been for the most part for many years members of the Theosophical Society, but because of present internal dissensions in the organizational framework of that Society, they now find their best channel of activity freed from those loyalties and restrictions. They are interested in presenting and forwarding the ideals and basic elements of this ancient wisdom, the source of enlightenment of the world's Sages and Saviors. To draw illumination from a study and application of the teachings emanating from this Source, and to share this vision and understanding, and the warmth and courage and hope gained from friendly association, is the object of these gatherings. It is not an effort to win people away from associations to which they already belong and

where they feel at home with fellow-students. But it is an effort to create a center, an atmosphere shall we call it, where individuals from many and even widely diversified groups, who yet have the basic love of humanity as their motivating interest, may come, feel heartened, and periodically take back to their organizations what they here may have felt and learned.

Such work as this is fundamentally, of course, non-sectarian and undenominational. It has no leader, but is composed of individuals who are earnest in their desire to further the objects of understanding and sympathy among men, to work toward basic universal brotherhood, to seek to understand the science and religion and philosophy inherent in the very fabric of being, to recognize law and order in the universe, to become more and more cognizant of these universal operations of nature, and therefore likewise to know more of man's own inner being; in other words, to bring, through the expression of such a vital philosophy, more of light and joy to others, as well as a growing assurance and clarity to oneself of the basic purposes of life, which purposes, we may add, grow or deepen in accordance with our own expanding understanding and strength. "Light for the mind, love for the heart, understanding for the intellect: all three must be satisfied in every man before he has real peace."

We believe that the Esoteric Philosophy, the Wisdom of the Divine, can help each of you to greater light, greater love, and greater understanding. To this end, therefore, this platform is open to all original thinkers dedicated to high ideals. Letters explaining our purposes have been sent

to Associates of the United Lodge of Theosophists in this city, to the Annie Besant Lodge of the Adyar Theosophical Society, and to the Philosophical Association of San Diego. We hope they will join us in this work and that you may personally hear from them. Invitations have also been addressed to local members of the Pasadena Theosophical Society. And we hereby offer the hand of fellowship to members of the Masonic Fraternity, to members and groups belonging to various Churches, to scientific, religious and philosophical associations. They are sincerely welcome. Common interest in the great issues of life, in the purposes and destiny of the human race, constitute the firm ground on which we meet.

But it should be made clear that this platform is not one consisting of a mere collection of lowest common denominators of the beliefs of varying religious and scientific groups, in a desire merely to please or placate; but it rests on a recognition of a living Root-Philosophy, based on the Workings of Nature, which is the Mother-Source and Fountain, the *fons et origo*, of all Ideative Thought, and from which the various great religions have emerged and flowered.

Pointing to this Source, we must be free from dogmatic assertion. For dogma kills, but inquiry into the sources of Truth gives life. The tyrant, the charlatan, as well as the fool, thrive where dogma, with its contempt for reasoned thought, commands. But philosopher, statesman, and child alike may breathe and dare to think and dream and aspire where flows un hindered the sunlight of unobstructed Truth. And the wise man knows that

his own understanding is subject to the revelation a greater light may give, and so is but a reverent lifting of a corner of the farflung veil of Truth.

What is here said is said with genuine interest in the work of all individuals and groups, their welfare, their problems, and their successes. *From nothing less than Truth* can they all derive the unfailing inspiration they seek. Accept nothing, however, merely because an individual says it. Weigh, consider. Then reject what repels; seize

and make your own what you find to be good and true. It is a golden rule. Thus alone may you gain that Freedom of the Spirit that comes first from complete honesty with yourself, and is nurtured and sustained by a growing Vision of Truth.

On the basis of the platform thus briefly outlined we welcome you as fellow-travelers on the age-old path, the "still small path," that leads to the Heart of Universal Being.

UPWARD AND ONWARD

LEO P. DE LAVALLADE

Why is the world in its present state of confusion, is primarily a relative question, the answer to which is bound up in the knowledge of Universal Truths as far as we know them. These truths must have their foundation in a belief in the existence of a Being with powers beyond the complete understanding of man as we know him, and having dominion over all things.

There is much even of material evidence to convince the instinctive nature and rational mind, that *that* is true. And with this recognition comes simultaneously an awareness that man is in some mysterious way a part of that great truth.

The seeming confusion in our present-day world is due therefore to the mystery of man's inception and of his ultimate goal.

• Avatâras, Prophets, Holy Scriptures and Wise Men have handed down the clues by which those who seek enlightenment in these truths may find it. Slowly but surely—according to natural laws—these clues have so expanded into the consciousness of mankind, that man stands today on the threshold of a great spiritual awakening into a new world of greater truths, in his evolution upward into the unknown, which constantly beckons him onward.

It has also been pointed out by the Prophets that there are powerful invisible forces—in the sense that we do not fully understand them—which seek to retard if not to prevent this awakening.

Thus we see in our lives the existence of two opposing sets of forces, one of which would discourage us, combating by confusion that which would enlighten or free us.

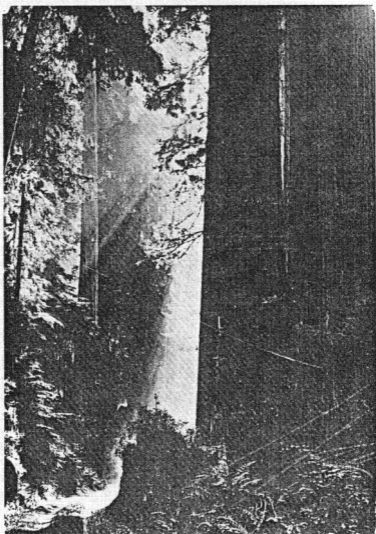
Let us then attempt to recognize this enemy of our freedom which lies mainly within us, and spiritually subdue, if not crush it, so that we may conserve our strength for the cracking of the material shell of dark ignorance which encloses us. For we are now stirring into a new life-phase of evolution for which man was intended, and for which, lest we perish, we must build new strength, *unconfused*, with which to break through the eggshell into the light of a new world just Beyond.

THEOSOPHIA

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A THOUGHT TO REMEMBER.....

You say you are a seeker, that you are looking for something to believe in. Perhaps that goal may best be achieved by searching yourself for the answer to *why* you want to believe.

Perhaps it is because of a vague feeling that there is a magnificent plan that works ceaselessly and methodically throughout aeons of time; or perhaps you have marvelled at nature, bursting forth from a winter's slumber—vital, eager and gloriously attired—quiver with life for a season and then silently and at times imperceptibly retreat again to the earth's bosom; and the thought stirred within your brain that there is a silent timepiece whose striking is unheard but ever heeded; or once you saw the death of an ugly caterpillar and the birth of a lovely butterfly, and for a fleeting moment you *knew* that what you were, what you had been, and what you will become was no longer a miracle, but a natural transformation—that to *become* is as inevitable as the passing of the seasons.

Only *you* know what led you to this threshold, what awakened within you the yearning for a deeper understanding of yourself and your place in this plan. There are greater men who can teach you the workings of this plan; can lead you by the light of their own enlightenment and offer for your consideration the ageless doctrines and traditions, and beckon to you when your step is faltering. They have a great compassion, for they too are on the path. In your desire to know, you have taken the first step. No one can teach you a technique, for there is no special formula; others can give you the ingredients but only you can know the proportions. That there is a plan and pattern to the universe, the purpose of which is too grand for our human, finite minds to grasp, will become clearer and clearer, until it is such an integral part of your thinking that your life will take on a more purposeful and stimulating aspect, and you will belong from that time forward to all of mankind.

—Anonymous.

YOUTH CAN DO IT

BORIS DE ZIRKOFF

Universal Life, in all its multi-myriad forms and aspects, is in constant flux. Unalterable in its underlying essence, it is in perpetual outward change. As soon as any one of its temporary manifestations becomes rigid, decay sets in, which is but another aspect of Life, breaking up the outworn form, in order to build a new and more adequate one.

Wherever there is flexibility, optimism, dynamic interest, vision, the search for the Unknown, the urge to grow and to become, the enthusiasm which scales new heights and attempts the seemingly impossible — there is youth and hope and the broad highway to all future yet unborn.

Wherever there is rigidity, pessimism, indifference, fear of the Unknown, frustration and mental fatigue, doubt, anxiety and lack of vision, attachment to established routines and well-worn grooves of thought, crystallization of methods, and cherished traditions obscuring the distant horizons of the future—there is old age, decay, senility, and the loss of the vital fires which are essential to all becoming and all growth.

It is so with the Theosophical Movement as well. Its essential Life must constantly rebuild its temporary forms, brush aside useless traditions, revitalize its manifold channels, keep flexible its vehicles and molds, seek out new ways of manifestation, untried methods of growth, unplumbed depths of experience, and reach out constantly towards greater and broader horizons where are marshalled in letters of fire the noblest hopes and

dreams of the human race. Unless these conditions are fulfilled, at least in part, the Theosophical Movement in its present form will have to yield to other currents, other movements of consciousness, emanating from the same ageless source of all Life on this planet, the fountain of its perennial youth, whence issue the life-giving streams of the Spirit nourishing the spiritual organism of Humanity.

In the work we are engaged in the world over, we need the help of those who are young — young in body as well as in heart and mind. Without them, the Movement becomes moribund, set, sectarian and crystallized. With them, it keeps its resiliency, its flexibility, its required momentum of thought and emotion. Let us never forget that when the present-day Theosophical Society was launched by the original Founders, H. P. Blavatsky was 44, Col. Henry Steel Olcott was 43, and William Quan Judge was a mere 24 years of age!

The younger generation of the present day is vitally interested in the developments of Science. The latter, in many of its departments, moves with every day closer and closer to the viewpoint of the Ancient Wisdom. Everywhere bridges are built between the two. Young people interested in Science and having leanings toward a more spiritual outlook on life are a bridge in themselves. But their minds cannot be attracted to Theosophy unless they realize that the Ancient Wisdom teachings are strictly scientific and explain those domains of natural fact which Science has failed as yet to

explore. The young generation will not investigate the principles and precepts of Theosophy if it finds them to be church-like, sanctimonious or hopelessly abstruse, bearing no vital relation to the surrounding facts of existence. Therefore Theosophy should be made practical, dynamic, scientific in presentation, ethically sound, simple in wording but profound in implications, usable yet idealistic, applicable to the daily problems of a very complex era, yet with objectives and goals far reaching and distant, suggesting endless fields of growth and research.

The world-era now in formation is being built by the youth of the day. The older generation has had its chance and, very obviously, has almost wrecked its own historical era. The example to behold is not very encouraging, and the lessons learned are mainly negative ones: *how not to do things*, and *how not to behave*. It is high time that the youth of the day

should be given a greater chance and a more important part in the world-drama! They have untried ideas in their minds, and untapped resources in their hearts. To be sure, they are neither saints nor exemplars nor paragons of virtue, and frankly, would we need such at all? They are eager to experiment and to venture; they are not afraid to make mistakes and to learn thereby. And a genius, according to Leibnitz, is a man who is not afraid of making a mistake, and, curiously enough, makes fewer than those whose potential actions are shackled by the ever-present fear of possible consequences. The latter end in the grave of cynicism and ice-cold frustration, choked by their own fears and buried under the ashes of their own decay. The former, young in spirit and fearless, eventually bring to birth the hidden potentialities of a nobler era, with brighter flames upon the altars and warmer winds upon the restless deeps of the Ocean of Life.

''PRECIPITATION''

H. P. BLAVATSKY

[This explanatory statement—one of the very few on this subject—was published by H. P. Blavatsky in *The Theosophist* (Vol. V, December-January, 1883-84, p. 64) at a time when considerable controversy was raging in connection with letters phenomenally produced. It deserves careful study.—Editor.]

Of all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in *The Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:

" . . . bear in mind that these my letters are not written, but *impressed*, or precipitated, and then all mistakes corrected. . . . I have to think it over, to photograph every word and sentence carefully in my brain, before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to read. For the present, it is *all* I can tell you." (6th Amer. ed., pp. 143-44.)

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion. The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends toward the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *âkâs* (permeating every atom of the sensuous universe), by an occult process, out of place here to describe, and permanent marks are left. . . .

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message

transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation. Such inaccuracies, in fact, do very often arise as may be gathered from what the Mahatma says in the above extract. "Bear in mind," says He, "that these my letters are not written, but *impressed*, or precipitated, and then *all mistakes corrected*." To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed above to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine

"Who not once their foul deformity perceive,"

but would trample down Ulysses for seeking to restore them their lost manhood.

WHO ARE THE TODAS?

ARTHUR LOUIS JOQUEL II

In searching for records and remnants of Atlantis, and of the great Atlantean empire which thousands of years ago stretched completely around the world, some of the most valuable information is found to come from areas far removed from the primary cultural center on the island of Poseidonis, which is now lost beneath the waves of the Atlantic Ocean.

That Atlantean colonists and priest-scientists circumnavigated the earth and accurately knew its size and shape is evidenced by the fact that they erected pyramids—the sacred structure peculiarly identified with Atlantis—in a great globe-girdling pattern that is still largely extant at the present day.* Regarding the extent of their empire, Ignatius Donnelly wrote in his *Atlantis, the Antediluvian World*:

*"The Pyramids of Atlantis," in *Theosophia*, November-December, 1951.

"During the vast period of their duration . . . they spread out in colonies east and west to the ends of the earth. This was not the work of a few years, but of many centuries . . . An empire which reached from the Andes to Hindostan, if not to China, must have been magnificent indeed . . ." (pp. 475-478).

During the several million years in which the Atlanteans were dominant on the Earth, there was of course ample time for many such empires to have arisen, even with the destructions caused by severe geological changes which several times occurred. Many details about these early ages are to be found in the esoteric chronicles, which are still far removed from the ken of materialistic science.

The Atlanteans were not a single homogenous race, but were composed of seven subraces, which differed in ethnic type, language, temperament and other details. The descendants of several of these subraces may still be found in those parts of the world where they were most prominent during the Atlantean period.

In the sequential development of root-races on our planet, the Atlantean race was the fourth. It was preceded by the third race, the Lemurian. And at about the time that the fifth subrace of the Atlanteans came into prominence, the first subrace of the fifth, or Aryan, root-race, also began to develop. According to some authorities, its evolution began about 1,000,000 years ago.

The birthplace of the Aryan race was located in Central Asia, which had for a long period been favored with a temperate climate. Great forests existed there, and the wasteland now known as the Gobi or Shamo Desert was a large inland sea. After evolving and developing in this clement territory

for thousands of years, a great series of migrations began, through which representatives of the Aryan root-race were gradually dispersed throughout the world, to replace the Atlanteans as one cycle of man's evolution ended and another commenced.

In the book entitled *Man: Fragments of Forgotten History*, by Mohini M. Chatterji and Mrs. Laura C. Holloway (*Two Chelas in the Theosophical Society*), is the following comment:

"It is from this dispersion that the true history of the Aryan race dates, for then began its larger growth, its greater development, its progress in arts and industries, which we mistakenly suppose are new to our day and evolved by our needs . . . What led to the dispersion of the Aryan people and the breaking-up of their ancestral home?"

"The immediate cause was over-production, for when the pressure became great the people began to separate and to seek new homes, and finally this once united people ultimately scattered themselves over the face of the earth." (p. 91.)

Professor Edmund Bordeaux Szekely, after leading several expeditions in search of data on early man, presented in his book *Cosmos, Man and Society* a list of some eighteen separate migrations originating in Central Asia, and which spread out from there in every direction across land and sea alike. He also declared that, due to the harmonious vibrations and radiations which existed in the Central Asian area, and the nearly perfect diet which could be found there, the early representatives of this race were both longer lived and more sensitive to the forces of nature than they were after the commencement of the migrations when they gradually fell into less pure ways of life.

Corroboration of this is to be found in Theosophical writings as well:

"... this breaking-up of the ancestral life-habits . . . ultimately resulted in its ruin . . . Even in its early periods Aryan life was mostly pastoral; it is erroneous to conclude that our early ancestors lived by hunting . . . Physically the Aryan of the period . . . was superior to his present representative. His body was free from disease, and not subject to untimely death; while the natural term of his life was a great deal longer than it is now . . ." (*Man: Fragments of Forgotten History*, pp. 93-94).

The first subrace of the Aryan root-race was composed of the people which we now know as the Indian Aryans, who, while attaining a high standard of materialistic development, retained much of the same type of spiritual consciousness which had characterized the Lemurian third race. When they migrated into India, however, they came into conflict with the Atlantean colonists who had been long established there. H. P. Blavatsky says:

"... from the first appearance of the Aryan race, when the Pliocene portions of the once great Atlantis began gradually sinking and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis, the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was the Mahabharatean war so famous in Indian History." (*The Secret Doctrine*, Vol. II, p. 395).

An even more detailed and graphic account is presented in *Man: Fragments of Forgotten History*:

"During the first period of Aryan settlement in India, the new-comers had constant warfare with the Atlanteans whom they found in possession. At a much later epoch, of which a pretty full account is to be found in the Ramayana, the Atlanteans were scattered far and wide over the face of the country. Incursions by them on the Aryan settlements were few and far between, and it was only in the less populous tracts that the Aryan heroes had to encounter, with almost invincible success, the struggling Atlantean tribes. But there was a very powerful Atlantean empire extending over a number of islands in the Indian seas, and its Emperor Ravana, in spite of many sym-

bolic legends clustering around him, was an historical character to whom many of the Aryan principalities on the mainland were forced to pay tribute . . . The subversion of his empire by Rama, the Aryan hero, marked the extinction of Atlantean supremacy in that part of the world, although, here and there, rich and powerful Atlantean colonies struggled for existence for a very long time." (pp. 82-83.)

It has been long ages since these fabulous wars took place between the invaders of the mainland of India and the Atlantean empire of Lankâ, a remnant of which is the present-day island of Ceylon. But in southern India, in that section of the Coimbatore Range known as the Nilgiris, or "Blue Mountains," there may still be found a small group of highly unusual people whose customs and traditions seem to be a direct link with this aspect of the past.

They are a race which has resisted assimilation into—or even close contact with—the Indo-Aryans or any of the other ethnic groups which inhabit the Indian subcontinent. These people are known as the Todas, or Todds. With their total population numbering less than one thousand, they have been consistently and uniformly uncommunicative with scientists, missionaries, hunters and traders alike. Since they were first revealed to the outside world in 1818 A.D., they have been the cause of a vast amount of speculation, most of which is entirely worthless because of the refusal of the Todas to divulge information about themselves to prying investigators and ecclesiastics.

Ronald B. Dixon, in his book *The Racial History of Man*, describes the Todas as being taller than medium stature, having a light skin and wavy hair. But he confesses himself baffled

as to their exact origin, and the means by which they preserved their identity for so long in the midst of such a racial melting-pot as Southern India.

In the year 1883, during the course of her world travels, H. P. Blavatsky visited the district in which the Todas live, and spent some three months in gathering information about them. In *Isis Unveiled* she described them thus:

"They are giants in stature, white as Europeans, with tremendously long and generally brown, wavy hair, and beard, which no razor ever touched from birth. [They are] handsome as a statue of Phidias or Praxiteles . . ." (Vol. II, p. 614.)

She also wrote a series of articles in the Russian monthly, *Russkiy Vestnik* (Dec., 1884-Apr., 1885), later published in English in book-form—*The People of the Blue Mountains*—dealing with what was known of the Todas, and her own experience with them. She told of her visit to a Toda settlement, guided by some British friends, and there meeting an elderly hermit, who amazed her with his imposing mien, handsome appearance, and bodily strength, health and vitality. White-haired and with silver showing in his beard, he still stood straight and proud, so much that she compared him to a king dressed in rags. Some of the Toda women she depicted as being quite beautiful.

In one chapter Madame Blavatsky quotes a description given in *The Tribes of the Nilgherry Hills* by one Colonel Khennessy:

" . . . the Todds resemble the gods of mythology, as they were pictured by the ancient Greeks. Amongst the several hundred 'fine men' of these tribes, I have not yet seen one who would be under six and one-quarter feet in height. They are beautifully formed and their cast of face is of classic purity . . ." (*The People of the Blue Mountains*, p. 78.)

Residing in the same territory as the Todas are two other tribes—the Badagas and the Kouroumbis. The Badagas are Bráhmaṇas by religion, and it is this which arouses much interest when it becomes known that they venerate the Todas and honor them as gods. While looking with scorn upon all other people, including the English, the Badagas serve the Todas in every possible way, considering no work beneath their dignity if it is done to serve the masters which they have voluntarily chosen.

When asked the reason that they attend the Todas in such fashion, and without remuneration, the Badagas say that their remote ancestors, the Kanarasians, were among the allies of the god Râma when his armies warred against the king Râvana of Lankâ. And when the Badagas came to the Nilgiris—at a time which is uncertain, but at least hundreds and possibly thousands of years ago—they entered into the service of the Todas because of the association which their predecessors had had with these divinities of ancient time.

(Students of ethnology will observe here an interesting parallel between the relationship of the Todas and the Badagas, and that of the Watusi tribe of the Belgian Congo of Africa, who are waited upon by the Buhutus. The Watusi—who stand nearly seven feet tall, and have facial features resembling those carved upon ancient Egyptian monuments—live in lordly indolence, while the Buhutus perform magnificent dances for the pleasure of their masters, tend their cattle, erect their buildings, and act as their porters and body-servants.)

The Kouroumbis—of which there

are several tribes, the Moulou-Kouroumbis being the largest—are, on the other hand, described as dwarfs of the most repulsive type, who, unless restrained by the presence of a Toda, often engage in deadly magic, lycanthropy, and other assorted villainies. The Kouroumbis also declare that they entered the service of the Todas ages ago, at the time of the great wars, with the understanding that their descendants would always remain "under the eyes of the Todds."

Because of their notorious wickedness, the Badagas say that if it were not for the Todas, the Kouroumbis would soon kill everything and everyone on the earth except themselves. And the Kouroumbis do not dispute this, but rather are proud of their reputation and power for evil.

One of the extraordinary powers of the Todas is demonstrated in the fact that no animal will ever attack them, although they never go armed in any way, in a country that abounds with tigers, serpents, and other beasts and predators. And it is the power which has a practical manifestation in this manner that inspires both the veneration and the terror in which the Todas are held by other tribes.

"The Badagas adore them—the Moniekouroumbis tremble before them. On beholding a Todd—who goes serenely on his way, holding in his hand a simple little cane, which is inoffensive and innocent—the Kouroumbi is terror-stricken, while the Badaga, with knees bent, waits in silence for his salutation and his blessing. And the Badaga is very happy, when his Deva, scarcely touching his head with a bare foot, traces an incomprehensible sign in the air and then slowly goes his way . . ." (*The People of the Blue Mountains*, p. 193).

(To be concluded)

MAN IS A COMPOSITE BEING

THE SEVENFOLD AND TENFOLD STRUCTURE OF THE MANIFESTED UNIVERSE

BORIS DE ZIRKOFF

(Concluded from previous issue)

MONADS

From what precedes we see that Man—or any other entity—is builded of elements or "stuffs" drawn from the Cosmic reservoir; the "materials," of which the composite nature of Man is formed, are the same as those which go to build the Universe; for the smaller is but the child or progeny of the greater. Yet Man is not a mere "bundle" of Cosmic substances and energies; he is an intimately co-related series of consciousness-centers, from the highest to the lowest. These consciousness-centers are termed *Monads* in Theosophy. As explained by

Dr. G. de Purucker in *The Esoteric Tradition* (pp. 848-49):

The Monad is a breath of pure spirit; it is essentially a consciousness-center, eternal by nature. . . . It is a focus, a center, a point, of pure spirit, of homogeneous substance. . . . The Monad is the ultimate source . . . of all that we as individuals are. Each one of us is essentially his own essential or Spiritual Monad. Everything that we are as individuals derives from the Monad. Everything that we are as individuals derives from the Monad. . . . The Monad is like a spiritual sun at the root of, or in the essence of, our being, constantly, continuously, incessantly, always, . . . pouring forth streams or flows of intelligence and life-substance.

which produce by their interacting and interwoven energies, the various "knots" or foci of consciousness . . . and which thus are the offspring or the children, so to say, of the Parent-Monad.

In the light of this teaching, we can now represent the constitution of Man by the following table:

SPIRITUAL-DIVINE MONAD

Spiritual Monad

Intellectual Monad

Psychic Monad

Animal or Beast Monad

Vital-Astral Monad

Physical Encasement

Each one of these Monadic centers of consciousness is a ray, as it were, from the one which is superior to it, and all of them, ultimately, derive from the One Supreme Monadic Essence—the Root and Fountain-Head of all that Man is (See *Occult Glossary*, pp. 117-118). The Monads in Man work and function in and through the seven cosmic "stuffs" outlined in the previous pages. Yet it should not be imagined that they are disjunct from them. It should be thoroughly understood that *the higher part of each element or "stuff" is its consciousness-side, while the lower part of each is its body-side or substance-
aspect*; in other words that through which its own consciousness expresses itself. Thus every Monad is itself seven-fold, builded of the seven "stuffs" of the Universe. Everything has all in it. As it is described in *The Esoteric Tradition* (p. 956):

A simple illustration drawn from Nature's material sphere may perhaps aid in making this thought clear. As the student of Esotericism knows, the mystic

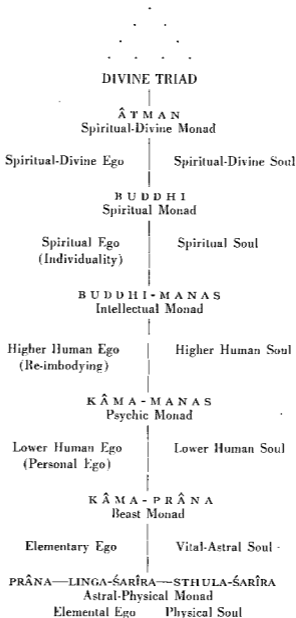
or inmost "heart" of our Sun is a Divinity manifesting through various inner ethereal vehicles all working together through their common "carrier," the solar physical vehicle . . . which we commonly call the Sun. The sun emits rays. . . . Let us single out one of these rays for our illustration. A ray of light enters a darkened room which we may call the material world. It has its source in its Inner God, which is Father Sun. In a darkened room it appears as a beam of light. Pass this light through a prism and you get the seven prismatic rays. Each one of these rays actually is a light of its own color; yet the seven unite to form the constitution of the solar beam. Each one of these prismatic colored rays has its origin in its own solar monad, just as in man's constitution . . . there are the various monads . . . all working together to make the constitution of man. . . .

SOULS AND EGOS

It is at this point that the Esoteric Philosophy throws a flood of light upon the real meaning of the terms "soul" and "ego" regarding which there exists such a confusion in Occidental thought. The various centers of consciousness and the seven "stuffs" or elements through and in which they function, are not separated from each other like layers in a cake. They interblend; they merge into each other; and it is these merging-points which are called in the Ancient Wisdom "souls" and "egos." "Soul" carries in Theosophy a technical meaning; it signifies a vestment, a vehicle, a sheath of the indwelling spiritual life. It is applicable to various spheres of being and is therefore a generic term. As already mentioned, every sphere of consciousness and substance in Man (and the Universe) is *dual*; it is *bi-polar* in nature and structure. Each

has its substantial or matter-aspect or pole; and each has its energetic or consciousness or spirit-aspect or pole. The substance-aspect is termed *soul*,

and the energetic aspect is termed *ego*. Bearing this in mind, we can represent Man's entire or tenfold constitution in the following manner:



The next tables show the relation between the classification of Theosophy and the division employed by St. Paul; and also how certain popu-

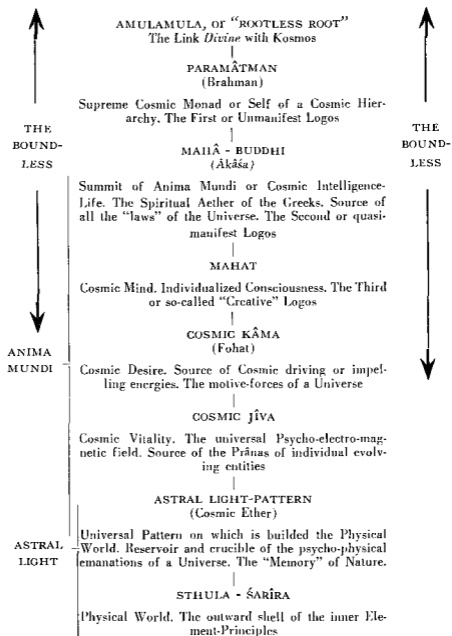
lar expressions regarding the selves in Man stand to the more technical terms of the Esoteric Philosophy.

ÂTMAN	SPIRIT <i>soma pneumatikon</i> of St. Paul (I Cor. xv, 44)	ÂTMAN	INNER GOD
BUDDHI		BUDDHI	
MANAS (Dual)	SOUL Intermediate nature or Psychological apparatus; <i>soma psy- chikon</i> of St. Paul	MANAS	HIGHER SELF
KÂMA		KÂMA	
PRÂNA	BODY	PRÂNA	ANIMAL SELF
LINGA- ŚARÎRA		LINGA- ŚARÎRA	
STHULA- ŚARÎRA		STHULA- ŚARÎRA	
			PERISHABLE QUATERNARY

As was pointed out before, every one of the centers of consciousness in Man has a Cosmic counterpart, or, more accurately, every one of them is the counterpart of a Cosmic Element or Sphere of Consciousness. The following table presents a general outline of this wide-reaching correspondence between the Microcosm and the Macrocosm. The student is recommended, in studying it, to fasten his attention, not so much upon techni-

cal Sanskrit terms—important though they may be—but rather on the ideas and forces which they represent, and to trace for himself the correspondence which exists, for instance, between the seat of Desires in Man and the *Cosmic Kâma*, or again between Manas and the *Cosmic Mind (Mahat)*, and so through the entire “ladder” of human or Cosmic spheres of being (Consult *The Esoteric Tradition*, chapters xxxii & xxxiii).

← THE BOUNDLESS →



DARWINISM AND THE ANCIENT WISDOM

Evolution is an age-old concept of the Archaic Wisdom. Theosophists are therefore Evolutionists, in the original meaning of this word (Latin *evolvere*, "to unfold," "to unroll," "to bring forth"). To quote from the *Occult Glossary* (pp. 57-58):

As the word is used in Theosophy it means the "unwrapping," unfolding, "rolling out" of latent powers and faculties native to and inherent in the entity itself, its own essential characteristics, or more generally speaking, the powers and faculties of its own character . . . evolution is the bringing forth of what is within; and, furthermore, what we call the surrounding *milieu*, circumstances—Nature, to use the popular word—is merely the field of action on and in which these inherent qualities function, upon which they act and from which they receive the corresponding reaction, which action and reaction invariably become a stimulus or spur to further manifestations of energy on the part of the evolving entity.

Scientific evolution, on the other hand, to quote Dr. Henry T. Edge (Theosophical Manual No. VI, "Evolution", chap. ii):

. . . is the theory that the various types of animals and plants have developed by descent with modification from other pre-existing types; and man is included in the animal kingdom and regarded as having been developed in this way from lower types in the animal kingdom. . . . The attempt is to be able to trace the chain of evolving types back . . . to a unicellular organism . . . what is known as Darwinism has been defined as the theory which maintains that organisms tend to produce offspring varying slightly from their parents, and that the process of *natural selection* tends to favor the survival of individuals whose peculiarities render them best adapted to their surroundings. This is the doctrine of the *survival of the fittest*.

. . . The theory does not give us any idea of the cause behind this process of evolution, nor of its purpose, or its goal. It shows us a mechanical process going on, started we know not how or by whom, and reaching out towards an unknown destiny. In short it represents life as a mechanical process, devoid of soul and mind, end and purpose. . . .

This process of "transformism" is not denied by Theosophists. They simply consider it as only part of the complete picture. They view the panorama of evolutionary unfoldment in the light of a spiritual perspective. Man and the Universe are One. Everything that the Universe contains is in Man, latent or active. The core of every organic entity is a Spiritual-Divine Monad, expressing its faculties and powers, through the cycles, in ever more and more perfected forms of imbodiment. Evolution is a two-fold process . . . spirit *involving* into matter, and matter evolving after the pattern of spirit. Mind, therefore, has not been evolving parallel with material forms; it first *involved* into the realm of matter. Confusion on this point results in viewing the intelligence of Man as evolved from the intelligence of beasts, which is wrong. *Man is the product of three lines of evolution coalescing:* a) an evolution of material vehicles of increasing complexity; b) a Spiritual evolution (rather *in-volution*, relating to the *Monad* within; c) the evolution of the self-conscious *Manas* or Mind. Man is a Spiritual Being from higher spheres, passing through material stages of his evolutionary pilgrimage. He is not a "monkey shaved," nor has he ever inhabited in this cycle of evolution animal forms. Intrinsically, he is a god-like being, and his destiny is to be-

come self-consciously aware of his Divinity. This is accomplished by raising his consciousness to the level of his Spiritual Self, by uniting his *manasic* consciousness with the Inner God, the Monad, thereby becoming heir to his divine heritage. Once this inner union permanently established, he becomes a Master of Life, and his destinies

take him into the semi-divine kingdoms beyond the human. The whole of the human race someday will reach this high estate. At present only rare individuals attain to it. The road to it lies within each one of us. The best time to start the journey is Now. Theosophy shows how to find the road and how best to travel it in safety.

A MOST WORTHWHILE EFFORT—

The Editor of *Theosophia* had the great privilege of attending for a few days this summer the Theosophical Summer Camp on Orcas Island, in the Puget Sound, in the State of Washington. It was a memorable experience. A large number of Theosophists from various Western States and Canada were gathered together in the midst of a glorious natural setting, and in the spirit of true comradeship and spiritual aspirations. Our friends and co-workers, Fritz L. Kuntz and Dora Kuntz, spark-plugged the gathering and provided much of the motivating power behind this effort; they were ably seconded by a number of other students, many of whom had had years of experience in the Work. A large number of young people from various cities proved that Theosophy, when presented on practical scientific lines, has a definite appeal to the rising generation. The Editor of the present journal met with a warm hospitality and genuine kindness, and had an opportunity of learning many interesting points in connection with new methods of spreading the teachings broadcast. The gathering and its activities were permeated with the spirit of high devotion to the Cause, impersonality of approach, and universality of outlook, and singularly lacked any crystallizations or psychological barriers—a splendid sign for future growth. It was of special interest to witness the able manner in which Fritz L. Kuntz presented the subject of Science and Theosophy to his listeners, young and old. His work is one of bridge-building between the world of modern research and the age-old fields of the Esoteric Philosophy, and is based upon a thorough understanding of H. P. Blavatsky's *Secret Doctrine*. He is the Editor of *Main Currents*, a journal which deserves close attention on the part of thinking people, as a link between the viewpoint of science and the approach of genuine metaphysics. We hope the Orcas Island Foundation will continue to enlarge its activities in service to the Cause of Truth.

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A LIVING PHILOSOPHY FOR HUMANITY

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A THOUGHT TO REMEMBER

THE SILENT SEER

The world is weary of words and song,
Lip-worn and faded, lifeless art;
For the flaming souls of men belong
To the torrents of fire in Earth's deep heart,
And their robes are glittering rainbow hues
Woven of starlight and fiery dews.

That soul, recalling the far-off time
When it walked the way of the stars and knew
Their mighty melodies, heard the chime
Of the clanging colors that sparkle and strew
Space with worlds and the life they hold,
Has hearing for naught but the magic of old.

And he who has come to his own again
Though he speak no word, and sing no song,
Himself is a Voice to the hearts of men:
For the silent Seer, the swift, the strong,
Has touched the radiant vesture spun
By the starry Gods for the Only One.

—ARETAS.

WITH UNDIMMED VISION

To keep the Vision undimmed, the purpose unshaken, and the will steady and strong—is no easy task for any student in the disturbed times we live in. Yet it is our primary task, and we cannot relax our effort for one moment.

Whatever the opening year may bring forth, and whatever circumstances may arise in our own lives, our earlier dedications and heart-resolves lay upon us the stern duty to remain faithful to the often unspoken Ideals of the Soul, and unaffected by the raging storms of emotion which attempt, from time to time, to becloud the Vision, uproot the established purpose, and weaken the will bent upon the performance of duty.

A thousand failures are like nothing if each one of them is followed by a stronger effort to achieve and succeed.

The achievement itself is not so much in the condition achieved, as rather in the constant, uninterrupted, steady *becoming*, in the state of consciousness which is bent upon achieving, upon growth, upon ultimate success.

Through the hell-fires of abject suffering, moral misery, and mental confusion, the world at large is rapidly moving towards the recognition of two main *fallacies of thought*:

That the vaunted *practical* side of life consists of "down-to-earth" cunning, self-assertion, competition, mutual exploitation, accumulation of material possessions, and one or another form of organized effort whereby one man or a group of men rises superior over others; and that the psychological as well as material problems of worldly life can be solved through the exercise of sheer power, divorced from any ethics, just as long as this power can be made irresistible enough to instill a sufficiently strong fear in the heart of the opponent.

We witness the initial stages in the downfall of this mistaken concept, born of crass selfishness, overweening ambition, and profound ignorance.

Let it be stated without ambiguity: the most *practical* way of life, individually or collectively, is one based upon dreams yet unrealized, visions yet unattained, goals seemingly too distant to achieve. It is to our poets, prophets, philosophers and artists; it is to some of our "dreamers" that we should turn, and attempt to embody in our lives at least a fragment of their dreams. Whatever is good today, whatever we truly cherish in these our days of confusion, was once upon a time the "dream" of some "impractical" man or woman, buffeted by the winds of ridicule, criticism and persecution. Their dreams proved to be stronger!

Standing at the open gate of the New Year, our dream remains unchanged: a united mankind, a family of brother-nations, integrated into a social order based upon justice to all, unlimited opportunities of growth for all men, inexhaustible abundance of natural resources all used for the welfare of every human being the world over, and a mutual understanding strong enough to guarantee a peaceful settlement of temporary differences by means of arbitration, friendly discussion and mutual sacrifice for the common good.

SHADOW AND SUBSTANCE

MANY are the voices that entreat and warn those who would live the life of the Magi. It is well they should speak. They are voices of the wise. But after having listened and pondered, oh, that someone would arise and shout into our souls how much more fatal it is to refrain. For we miss to hear the fairy tale of time, the æonian chant radiant with light and color which the spirit prolongs. The warnings are not for those who stay at home, but for those who adventure abroad. They constitute an invitation to enter the mysteries. We study and think these things were well in the happy prime and will be again in the years to come. But not yesterday only or to-morrow—to-day, to-day burns in the heart the fire which made mighty the heroes of old. And in what future will be born the powers which are not quick in the present? It will never be a matter of greater ease to enter the path, though we may well have the stimulus of greater despair. For this and that there are times and seasons, but for the highest it is always the hour. The eternal beauty does not pale because its shadow trails over slime and corruption. It is always present beneath the faded mould whereon our lives are spent. Still the old mysterious glimmer from mountain and cave allures, and the golden gleams divide and descend on us from the haunts of the Gods.

The dark age is our darkness and not the darkness of life. It is not well for us who in the beginning came forth with the wonder-light about us, that it should have turned in us to darkness, the song of life be dumb. We close our eyes from the many-colored mirage of day, and are alone soundless and sightless in the unilluminated cell of the brain. But there are thoughts that shine, impulses born of fire. Still there are moments when the prison world reels away a distant shadow, and the inner chamber of clay fills full with fiery visions. We choose from the traditions of the past some symbol of our greatness, and seem again the Titans or Morning Stars of the prime. In this self-conception lies the secret of life, the way of escape and return. We have imagined ourselves into forgetfulness, into darkness, into feebleness. From this strange and pitiful dream of life, oh, that we may awaken and know ourselves once again.

But the student too often turns to books, to the words sent back to him, forgetful that the best of scriptures do no more than stand as symbols. We hear too much of study, as if the wisdom of life and ethics could be learned like a ritual, and of their application to this and that ephemeral pursuit. But from the Golden One, the child of the divine, comes a voice to its shadow. It is stranger to our world, aloof from our ambitions, with a destiny not here to be fulfilled. It says: "You are of dust while I am robed in opalescent airs. You dwell in houses of clay, I in a temple not made by hands. I will not go with thee, but thou must come with me." And not alone is the form of the divine aloof but the spirit behind the form. It is called the Goal truly, but it has no ending. It is the Comforter, but it waves away our joys and hopes like the angel with the flaming sword. Though it is the Resting-place,

it stirs to all heroic strife, to outgoing, to conquest. It is the Friend indeed, but it will not yield to our desires. Is it this strange, unfathomable self we think to know, and awaken to, by what is written, or by study of it as so many planes of consciousness. But in vain we store the upper chambers of the mind with such quaint furniture of thought. No archangel makes his abode therein. They abide only in the shining. How different from academic psychology of the past, with its dry enumeration of faculties, reason, cognition and so forth, is the burning thing we know. We revolted from that, but we must take care lest we teach in another way a catalogue of things equally unliving to us. The plain truth is, that after having learned what is taught about the hierarchies and various spheres, many of us are still in this world exactly where we were before. If we speak our laboriously-acquired information we are listened to in amazement. It sounds so learned, so intellectual, there must needs be applause. But by-and-bye someone comes with quiet voice, who without pretence speaks of the "soul" and uses familiar words, and the listeners drink deep, and pay the applause of silence and long remembrance and sustained after-endeavor. Our failure lies in this, we would use the powers of soul and we have not yet become the soul. None but the wise one himself could bend the bow of Ulysses. We cannot communicate more of the true than we ourselves *know*. It is better to have a little knowledge and know that little than to have only hearsay of myriads of Gods. So I say, lay down your books for a while and try the magic of thought. "What a man thinks, that he is; that is the old secret." I utter, I know, but a partial voice of the soul with many needs. But I say, forget for a while that you are student, forget your name and time. Think of yourself within as the Titan, the Demigod, the flaming hero with the form of beauty, the heart of love. And of those divine spheres forget the nomenclature; think rather of them as the places of a great childhood you now return to, these homes no longer ours. In some moment of more complete imagination the thought-born may go forth and look on the olden Beauty. So it was in the mysteries long ago and may well be to-day. The poor dead shadow was laid to sleep in forgotten darkness, as the fiery power, mounting from heart to head, went forth in radiance. Not then did it rest, nor ought we. The dim worlds dropped behind it, the lights of earth disappeared as it neared the heights of the Immortals. There was One seated on a throne, One dark and bright with ethereal glory. It arose in greeting. The radiant figure laid its head against the breast which grew suddenly golden, and father and son vanished in that which has no place nor name.

APHORISMS ON KARMA

[Reprinted from *Lucifer*, London, Vol. XII, March, 1893, pp. 63-65.

Published also in *The Path* of New York]

[The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.—WILLIAM Q. JUDGE]

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested Universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedant to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an enquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the

combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) 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 are defective, errant, and impure.

(22) Karma may be of three sorts: (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a Sage or true Seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.

Today all mankind is bewildered and fearful because every man's world is slipping away from him. His social order is upset. He is uncertain about everything except taxes and death.

Out of his social order comes the laws to which man must submit, the taxes he must pay, the debts he must assume, the wars he must fight, the kings, priests and politicians he must endure, the customs to which he is chained, the gods he must acknowledge, the thoughts he must cherish. *All the good and evil, the joys and sorrows of life, are wrapped up in man's social order.*

To question the rules and regulations comprised in his social order sets one apart from his fellows. He is marked as a non-conformist; one who dares be different. He is ostracised because he is peddling new thoughts. These are dangerous to those who have vested interests in the social order.

Man's social order is *mind stuff*. It is a mixture of the minds of those who have lived in the past. The social order always faces backward. New thoughts are the only force that push the social order out of the past into the present. Those who generate or manufacture new thoughts are "the salt of the earth." Upon them rests the mantle of human progress.

—C. G. Patterson, Editor, *Free Mind*.

WHO ARE THE TODAS?

ARTHUR LOUIS JOQUEL II

(Continued from previous issue)

The many curious and intriguing facts noted about the Todas by everyone who has come into contact with them have naturally resulted in an intense curiosity about their past. From whence did their remote ancestors come to the "Blue Mountains" of Southern India? When did this event take place? And what is the source of the very evident power which they wield alike over animals and other tribes?

Regarding the ancient history of the Todas, Colonel Khennessy writes:

"The only information which it was possible for us to obtain after so many years is the following: the Todds affirm that they have inhabited these mountains since the day when the 'King of the Orient' presented them to them; that they have never left them; never did they descend from their heights. But at what historical period did this unknown 'King of the Orient' live? We are told that 197 generations of Todds have inhabited the 'Blue Mountains.' If we count three generations for one hundred years (though we see that the Todds live to a very old age), it seems—if we believe their affirmations—that they settled on these mountains about 7,000 years ago. They insist on the fact that their ancestors resided on the Isle of Lanka . . . These grandfathers served the 'ancestors of King Ravana,' mythical monarch-demon, conquered by the not less legendary Rama, about twenty-five generations before—i.e., by adding a thousand years to the first figure, which would constitute a genealogical tree the roots of which touch a past of 8,000 years . . ." (quoted in *The People of the Blue Mountains*, pp. 96-99.)

Although the Todas disdain to relate anything of their history to strangers, they have in the past told the

story to their servants, the Nilguirian Badagas, the elder priests of which continue to transmit it to each of their successors. And it was from a Badaga anchorite that Madame Blavatsky obtained the tale of those events which transpired during the time of the great wars which followed the kidnapping of Rama's wife, Sita, by the villainous Atlantean ruler Ravana, the chronicles of which have been termed "the *Iliad of the Orient*."

She found that the Todas had an exact possession of the narratives set down in the *Ramayana* and elsewhere. The most pertinent story is that of Ravana Vibhishana and his four ministers. Vibhishana, brother of the ruler of Lanka, fled from the island in a great winged flying machine, and presented himself before Rama with the following speech:

"I am the younger brother of Ravana the cruel. I have earned his enmity because I gave him good counsel—to return to thee Sir, thy wife. With my four comrades, men whose strength is without measure and who are named Anala, Kharr, Sampati and Prakshasha, I left Lanka, my estates, my friends, and have come to implore thy sanctuary. O Prince whose magnanimity repels no living creature . . . I offer myself as an ally to thee, O hero of great wisdom . . ." (*The Ramayana*.)

Madame Blavatsky writes:

"Let us now compare this quotation with the Todds' tradition:

"It was at the time when the King of the Orient . . . was about to kill Ravana, the powerful but unrighteous demon, King of Lanka . . . The Todds were then at their twenty-third generation on the Island of Lanka. The King Ravana was at heart a Kouroumb (that is to say, a wicked

sorcerer); he . . . had two brothers: Kounda . . . and Vibia the kindhearted, loved by all the Rakshis."

"Is it not evident that the 'Kounda' and 'Vibia' of the Todds' tradition are but the Kumbhakarna and Vibhishana of the *Ramayana*? . . . Vibia crossed the sea with his four faithful servants and helped Rama to recover his queen. That is why the King of the Orient named Vibia king of Lanka.

"It is word for word the history of Vibhishana, the ally of Rama, and of his four ministers, the rakshis.

"The Todds reveal afterwards that these ministers were four anchoret terallis (priests) . . . They did not consent to fight against demon-brothers, even cruel ones. Therefore, after the end of the war, during which they did not cease to pray the gods for the victory of Vibia, they asked to be relieved of their duties. Accompanied by seven other anchorites and one hundred lay rakshis with their wives and children, they left Lanka forever. Wishing to reward them, the King of the Orient (Rama) created, upon a barren land, the 'Blue Mountains' and made a present of them to the rakshis and their descendants for eternal enjoyment . . ." (*The People of the Blue Mountains*, pp. 170-173.)

That magic and sorcery were rampant in Atlantis during its latter days, and were in all probability one of the major causes of its destruction is agreed by students of the arcane tradition. In *Isis Unveiled*, Madame

Blavatsky thus describes the way in which this came to pass:

" . . . the class of hierophants was divided into two distinct categories, those who were initiated in the divine doctrine of pure revelation, and others who . . . were, perhaps, what we would now term 'natural-born mediums,' who neither struggled nor suffered to obtain their knowledge, nor did they acquire it at the price of any sacrifice. Therefore, while the former walked in the path of their divine instructors, and acquiring their knowledge by degrees, learned at the same time to discern the evil from the good, the born adepts of the Atlantis blindly followed the insinuations of the great and invisible 'Dragon,' the King *Theretat* (the Serpent of *Genesis*?) . . . Thus . . . the Atlantis-race became a nation of wicked magicians. In consequence of this, war was declared . . . The conflict came to an end by the submersion of the Atlantis . . ." (Vol. I, pp. 592-593.)

The largest amount of study on the matter of Atlantean proficiency in the magical arts has, of course, been concentrated on the territory closely contiguous to the Atlantic Ocean, beneath which the final island of Poseidonis sank in 9564 B.C. The Egyptians and the Mayas both are believed to have derived their knowledge in astrology, alchemy, the mantic arts, and other related fields from the sages of the island described by Plato.

(To be concluded)

LAW—

A law is in reality the effect of the life of a greater entity as it encloses a lesser within its living processes. It embodies that formative purpose or organized will of an enfolding life, against which the expressed purpose or determined will of that which is enfolded is entirely helpless.

VEXING TEXTS AND THE HEART'S PEACE

EILEEN MARGARET WALKER

"You use texts to fight with, and I use them to get peace of heart!" was the poignant cry of St. John Divine's "Lady of the Chimney-Corner" to the budding theologian who had been her son, and no remark is so eloquent of the contrast between sectarian dogmatizing and the religion that is of and for the human soul. What is it in the mind of man which induces him to make of religion a lethal weapon, a sharp sword, a stealthy dagger, or a common club? Why is every spiritual affirmation of a Jesus seized upon by lesser men as their prerogative for the moral government of some other person—or a whole congregation? Why, so far from using texts for peace in our own heart, do we use them to destroy another's peace as well?

Perhaps we may think that above and beyond all so-called Christian duties, and basic to the oft-invoked "law of love," is an attitude toward religion that few are able to take and maintain. The "Philadelphia lawyer" is too recent in origin to rate a parable in the New Testament, but it is perhaps significant that it is Satan, and not Christ, who has the services of an "Advocate." A truly pious scorn is felt by the nimble-tongued for those of slow and gentle speech, and a soft heart is sometimes believed to weaken the brain. Yet cleverness has a hollow sound, and words which, though brilliant, give no *light* will often turn back upon their speaker to mock him in his own dark hour.

Can it be that we have mistaken the very purpose of religion? Is it conceivable that the coveted "salvation"

retreats faster with every new division among the followers of Christ? Is the path to Buddha lengthened by each theological conflict among those who take his name in vain? Does the Taoist deny Laotse also when he denies even a *follower* of Confucius, let alone that other Chinese teacher himself? Is it possible to understand Plato with the same mind that belittles Gandhi? Or—to bring ourselves into the picture—can we serve our own country by reviling someone else's? Do we promote the general welfare at home by destroying it abroad? Is our family circle sweeter because we spend our bitterness on outsiders?

Religion may be said to be that which sets forth the duties of a human being considered as an ethical counter in the game of Life. Religion is that moral science of application by means of which brotherhood becomes a practical art, and altruism a way of living. Religion is not to be passed on, nor inherited, nor discovered all at once. It is neither in a book nor in a place, nor in an outside person, whether man or God. Religion *grows* within man; under no circumstance can it be transplanted, whole, from some other garden.

A man ought no more to cease enlarging his religion than he would think of breathing enough air all in one day to give his lungs a year's vacation! When a man thinks he has "finished" his religious quest, he begins battling with texts. He denies to his own heart the refreshment that comes with modest searching for more light on life's enigmas, and there-

fore misses also the exhilaration accompanying each minor discovery--an exhilaration as necessary to the soul as sunshine is to the plant. For peace of heart, like religion, is found not once for all, but over and over again, as new questions trouble our thoughts and new possibilities in human events suggest themselves to our understanding.

If, as has been said, we are enriched by those whom we are permitted to love, it must be equally true that we are benefited by every mystery toward which we reverently move, and that each attempt to render our will good for others' sake brings its own reward in terms of inner harmony. "Texts" will always be fighting tools, so long as they point outside, to someone else's problems and difficulties; aphorisms of wisdom can never meet our own inner needs, until we take them "home" and fit our minds to keep them company. In nothing so much as in matters of religion is it clear that the mind's interrogating fingers can only grasp what the heart is bound upon receiving.

One who searches out principles for self-guidance, not caring how wrong he may have been so long as he can understand and learn more; neither regretful, remorseful nor over-anxious, but earnestly desiring a firmer basis for decision and action--will happen upon messages of cheer and counsel in likely and unlikely places, and he may often feel that all around him contribute most generously and remarkably to his enlightenment.

How different the case of the hapless Self-Disourager! His road is stony and his heart is lead; his should-

er-chips are definitely *up*, but his spirits irretrievably depressed. Every countenance that meets his eye belongs to a fellow-despairer--or else to a person too heedless or too foolish to be sad. Each circumstance of the daily round confirms his dismal view of the waywardness of fate, the hopelessness of life, and the orneriness of all other human beings.

It is the rare individual who would refuse comfort and aid to his brother man if such help required only 'a certain amount' of time and effort. But human beings are bewilderingly complex. A conversation which restores one person to genuine self-contentment would only confirm another person in his worst suspicions about the injustice of his situation. A little thoughtful act will seem to one to be overflowing with undeserved kindness, yet be completely unnoticed or tragically misinterpreted by the next person. Some wilfully repulse and cunningly thwart overtures of peace and friendliness for days or weeks, taking a kind of perverse pleasure in their own misery. Still others may appear willing but completely unable to part with their cares and gloom. In fine, the proportion of our friends and acquaintances whose peace of heart can be affected in the least by our sincerest efforts or our dearest wishes--is cruelly small. By and large, humankind is solitary and unapproachable at the very times when communion and companionship are most needed.

Yet the manifold difficulties we encounter in the practice of altruism, kindness, and consideration for others

may indicate that we are overlooking another way to bring about the consummation so devoutly to be wished: what if our greatest contribution to the happiness of others consisted in the steadfast maintenance of *our own* peace of mind? What if we, instead

of anxiously concerning ourselves over the woes of others which we can neither turn aside nor overcome, were simply to hold our own keel even, allowing peace and contentment to radiate in their own fashion from our inner store?

WISDOM

HAROLD W. DEMPSTER

The search for Wisdom is probably the most potent and exhilarating of all human endeavors, and doubtless the most satisfying.

Perhaps the pursuit of happiness—so called—is the same thing, only the seeker does not always recognize it as being synonymous.

The very fact that one is seeking must bring a result. When we are dissatisfied with the dullness of our present state, it is because we have not set up the causes that would bring into being a better life.

Wisdom is like a lovely flower. It is beautiful because there was something innately fine in the seed from which the flower came; in other words, the quality of the seed is the cause and the beauty of the flower is the result.

Many of the seeds that we plant by our own thinking and desiring produce a result that we are not satisfied with, and we are therefore unhappy. But, when there is a high degree of wisdom and care in what we sow, we do not have to worry about the harvest.

Wisdom implies good judgment and proper motive. It also requires an awareness of the learning that we have

brought with us from out of a long and varied past, as well as an ability to tap that storehouse when needed. Frequently, we make this contact automatically; at other times, it is well to deliberate and reflect, in order to bring more of the experience of the past into our present situations.

Just imagine for a moment the vast number of difficulties we may have been through, in past incarnations and in the earlier years of our present one. When we can remember the lessons learned previously, at the time when we need to draw upon them, we begin to realize more fully the practical value of wisdom. This often points out the learning that stems from poor judgment in the past, showing that wisdom can come from ignorance as well as from knowledge. In fact, it is generally the case, that we learn more from our mistakes than from our so-called successes.

But, this does not mean that we should run out and make a lot of mistakes in order to learn more wisdom. It must be assumed that each individual does the best he can under any set of circumstances. Subsequently, however, we look back upon the circumstances wherein we acted

unwisely, and wonder how it happened that we failed to do the things that we would now do under similar conditions.

But, as human entities, we are very complex and our consciousness fluctuates according to our moods and aspirations. When we are feeling good and compassion for the human race wells up from deep down inside of us, we make decisions and set into action some very wonderful qualities that make us feel we are directly related to the *wisdom and harmony* that emanate from the Heart of the Universe. We feel joy unspeakable. But it does not last continuously from that time on into the infinite future.

When we are in a lower state, we act in accordance with the condition of our consciousness and our feelings that exist then, and it is doubtful if *wisdom comes at all into our minds*.

Therefore, there are certain cycles of time in which wisdom is conspicuous by its absence, as well as other cycles when we can honestly admit that we are related to the Gods, because we instinctively feel that the God-like state and Wisdom go together.

The fact that we do not show more intelligence and better judgment by our actions at our present stage of evolution, should not be discouraging. We are actually wiser than we know. *We are also working out some of the Karma* that we have ignorantly generated in previous incarnations; and this is wise and good. We have a conscious kinship with Higher Beings at times, and the more this increases, the wiser we become.

Another important factor showing

our present degree of wisdom is this: we have found what we often call the Wisdom of the Ancients, who are ourselves. We are by gradual or sudden degrees re-acquiring a wisdom that we had lost. Our very interest in this type of Philosophy is concrete evidence of the relative degree of understanding we now possess, and which we know is bound to increase by the application of the principles we are convinced are true. The Wisdom of the Gods — Theosophy — is no idle phrase, and the fact that we have contacted it and have known authentic Teachers of it, is another glowing proof that we are not without that degree of illumination which we have earned.

The further fact that we see an absolute need for a dissemination of this Knowledge, amongst all those who are ready, is another expression of the wise thing to do, in order to enable humanity to deal with the basic causes of its present difficulties and improve the condition of all mankind.

Again, if you imagine yourself suddenly deprived of this Knowledge, and the consolation and satisfaction that it brings, which you would not want to happen—does that not create a realization that relative Wisdom is with us right now in our everyday lives? How could you have found this profound explanation of the structure, operations and destiny of the Universe, without having already within yourself that quality of Wisdom and Harmony that has revealed it to you?

We might also ask ourselves what are we doing to help along the cause of disseminating this Philosophy for the benefit of others, or of helping

those who are actively engaged in that very work? Could we do more? Can we do it wisely? Can we do it consistently? Do we belong to the class that says that if they only knew more they would help more? Suppose your present incarnation were to end suddenly and unexpectedly, would you belatedly wish you had done more when you had the chance? Are we effective in what we do? Can we help impersonally and silently, disinterested in recognition or reward?

When we go into secret aspirational yearning in our consciousness, to be

more at one with all that is, to feel with an understanding heart for the suffering and misfortunes that our fellows may be experiencing, to desire deeper knowledge for the value of the wise action that it inevitably gives birth to; when we learn how to live more wisely than we live now; when we act with more unselfish motive, when we learn gracefully how to give and receive, surely the flower of wisdom will bloom more beautifully in our garden and a new joy and inspiration will speak to those who pass by . . . on their own way to the Gods.

WHO IS MY BROTHER?

SUDARA

The Great Teachers throughout the ages have ever held before our hearts and minds the ideal of Brotherhood. The world has translated the idea, or should I say mis-translated, into very narrow meanings. He is my brother who thinks as I think; he is my brother who belongs to the same place of worship as myself; he is my brother who is of my race and my color; he is my brother because I 'like' him: beyond those narrow circles are those who are *not* my brothers!

. . . . East is East and West is West,

And never the twain shall meet . . . we are so fond of quoting. But, do we not remember that Kipling's thought went farther:

But there is neither East nor West,
Border, nor Breed, nor Birth,

When two strong men stand face
to face,

Though they come from the ends
of the earth.

There are so many 'twains' that we do not allow to meet, because we place borders and cannot see beyond.

My Brother: the Savage, who lives primitively in the jungles, knows nothing of the 'conveniences' or 'curses' of civilization, who cannot read my books, but knows the song of Nature in his heart.

My Brother: the Man behind bars, for crimes committed. He too, my Brother? Could it be otherwise? Where and how have I learned the lesson that he is still learning? Through pain and suffering during many days in the School of Life, helped by Those who climbed their way up, out of the valleys of error and mistake. Can we not also reach a helping hand, even though we may be far away from the Mountain top?

My Brother: the Selfish Man, for although he has drawn around him a very narrow circle, shutting me out,

is he not enclosed in my circle if I wish to make Brotherhood a Living Power in my Life?

My Brother: the Wise Man, who counsels me as a younger brother, perhaps very much younger and much in need of his wise help.

My Brother: the Enemy, who will destroy me on sight! He too, even though he may be a difficult brother; I stand in danger of his un-brotherliness, for to him I spell darkness and he think I wish for his destruction. When I have learned the lessons taught by my Wise Brother, I shall be able to break through this darkness and help my Brother Enemy to recognize me for his brother and he will, in turn, open his being to the language of the Soul.

My Brother . . . where shall I stop?

All the Earth, the Whole Universe, is my Brother!

The smallest grain of sand, the farthest star, the lowest of the low, and the highest of the High, my Brothers! All, vital parts of That, the Source of our Being, born of the *same* Light, created and creating through the same Fire, in our long Journey through Life returning to the same Goal, once more

to start our Journey, cycle upon cycle, widening our Circle of Brotherhood!

Thus came our Brothers, the Great Wise Teachers of mankind, to be so Wise that they could come among us and teach us that which we need so much, that which in our Heart of Hearts we *know*, but have forgotten. Like our Brother behind bars, we have drawn our circle too close around us until it became a wall, so dense, that we could not look through it and forgot what was 'on the other side.'

Those who find the True Light, can not keep it to themselves. They share it with all they meet. It is only the false lights one wishes to keep for himself and use for his own advancement and glorification. The True Light can not be kept for self, but shines for the Self of All.

I, one Ray from That Light; all else, Rays from That Light; ALL expressions from, manifestations of that Light. It "shines in all, but in all it does not shine forth." Ours the task to make it shine forth.

Clear then, *my* Brothers, your windows, look out and recognize *your* Brothers!

PROMOTION FUND—

We deeply appreciate the donations which our good friends have sent to our Promotion Fund. We trust they will continue to keep us in mind. The following amounts have come in between April 1st and December 31, 1953:

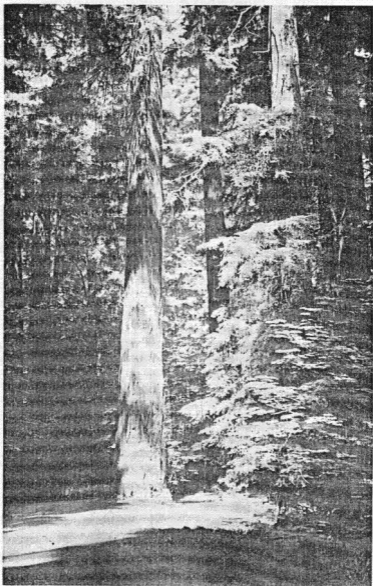
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THOUGHTS TO REMEMBER

" The time has come when the veil of illusion is to be pulled aside entirely, not merely playfully, as hitherto done. For if mere members of the theosophical body have nothing to risk, except, perhaps, an occasional friendly stare and laugh at those who, without any special necessity, as believed, pollute the immaculate whiteness of their respectable society skirts by joining an unpopular movement, real theosophists ought to look truth and fact right in the face. To become a true theosophist—i.e., one thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help his neighbor to carry the burden of life — is to become instantaneously transformed into a public target. It is to make oneself a ready thing for heavy 'Mrs. Grundy' to sit upon: to become the object of ridicule, slander, and vilification, which will not stop even before an occasional criminal charge. For some theosophists, every move in the *true theosophical direction*, is a forlorn-hope enterprise. All this notwithstanding, the ranks of the 'unpopular' society are steadily, if slowly increasing.

"For what does slander and ridicule really matter? When have fools ever been slandered, or rich and influential men and women ostracised, however black and soiled in their hearts, or in their secret lives? Who ever heard of a Reformer's or an orator's course of life running smoothly? Who of them escaped from being pelted with dirt by his enemies?

"Gautama Buddha, the great Hindu Reformer, was charged by the Brahmins with being a demon, whose form was taken by Vishnu, to encourage men to despise the Vedas, deny the gods, and thus effect their own destruction."

—H. P. Blavatsky, *Lucifer*, Vol. 1, pp. 71-72.

"There is one notable difference . . . between the Christian Churches and our Society, and it is this: Whereas every baptised child or adult is called a *Christian*, we have always drawn a clear and broad line between a *Theosophist* and a simple member of the T. S. A Theosophist, with us, is *one who makes Theosophy a living power in his life.*"

—H. P. Blavatsky, *Lucifer*, Vol. V, p. 252.

UNIVERSAL BROTHERHOOD

BORIS DE ZIRKOFF

It can never be too often repeated, nor too strongly emphasized, that the pivotal point of the modern Theosophical Movement is the formation of a nucleus of Universal Brotherhood.

This nucleus of human solidarity is to be formed irrespective of, and completely above, all the irrelevant distinctions and the temporary differences which exist in the purely personal make up of human beings. Above these distinctions and beyond these differences, there exists a spiritual unity of being which is the root from which all of us have sprung. Upon the basis of this spiritual oneness can be erected a solid structure if the common origin of all men is never lost sight of.

Needless to say, Universal Brotherhood, as envisioned by Theosophists, has no relation whatsoever to sectarian or political schemes using sometimes the same expression to achieve temporary worldly advantages at the expense of human credulity or passivity. As students of the Ancient Wisdom cannot hold any monopoly on Universal Brotherhood, as an expression or term, the misuse of it in our present-day world of confused thinking is almost to be expected, and the true nature of this idea must be constantly re-explained and clarified.

Universal Brotherhood is not to be imagined as being an attempt to resolve all human beings the world over into some sort of indistinguishable and homogeneous mass of humanity, wherein everyone is supposed to be

practically identical with everybody else, along spiritual lines, even though differing widely in their outward aspect. To say that all human beings are one, spiritually speaking, is by no means synonymous with saying that they have no marked spiritual and intellectual differences which distinguish them, sometimes very sharply, one from the other. The spiritual Oneness Theosophists speak of has to do with the fact that all human beings, as well as other kingdoms of evolving life, ultimately come from the same source and can trace their origin to higher worlds of being where their Selfhood has its native home.

The student of the Ancient Wisdom, while acting towards all men as if they were his brothers, and rising in his relations to others above the separative distinctions of creed, sex, color or ethnic grouping, does not fail to recognize the obvious fact that humanity is divided, as a result of ages of complex evolution, into certain types, groupings, natural divisions or classifications, usually somewhat overlapping, in which certain distinct forms or aspects of consciousness predominate one over the other, without in the least denying the fact of the common spiritual origin of all men.

A student who, on the ground of his Universal Brotherhood conception, would disregard the intrinsic differences of consciousness, and the mental and emotional biases, such as exist between, let us say, the Negroes, the Mongolians, and the so-called Whites,

would run the risk of becoming willfully blind to certain very definite facts of Nature, which owe their origin to a varied evolutionary past. But the man who, on the other hand, would psychologize his mind with these varied facets of consciousness, and forget the greater fact that they represent merely different modifications of one *underlying stream of Spiritual Consciousness*, would never be able to understand the Idea which Theosophists of all ages have termed Universal Brotherhood.

Might we put it in a rather quaint form? The many kinds of dogs are all united in their common "Doghood." The thousands of different grasses are all one in their common "Grasshood." The many different types of men and women are equally one in their common "Humanhood." And let us not forget the paramount fact that the dogs, and the grasses, and the men and women, as well as the stones, and the atoms, and the planets and the stars, are all intimately united in their common spiritual "Selfhood," above and beyond the almost bewildering divergencies and categories by means of which they manifest for purposes of evolutionary growth.

No lasting social order can ever be built in this world until and unless men and women everywhere realize, with sufficient inner strength of realization, that the only way to "get together" and to "stay together" is by recognizing our common kinship, our points of similarity, our mutual inter-relatedness, and the many ties which bind us together as human beings. As long as we allow our leaders, representatives, spokesmen, and the

like, to dwell upon our mutual differences, our conflicting interests, our divergent goals, our unequal advantages and opportunities, and to flood the world's airwaves with the pompous verbiage of the conference room, our mutual relations will retain their strained character. As long as we, a people and nations, insist upon the *validity of our mutual suspicions, our deeply-rooted hatreds, and our self-righteous conceit*, we will continue to have wars of all kinds, and exploitation and moral disgrace.

There are a number of distinguished visitors which must be admitted to our World Conferences, and be seated at the round table of our momentous discussions, and they are, among others, mutual sympathy for the souls of men, self-sacrifice, magnanimity of action, forgiveness of past wrongs, charity, humility before the greatness of Life as such and the majesty of Cosmic Law, a sense of human dignity, integrity of purpose, the strength and power of a keen sense of ethics, the recognition of our common rights to justice and fair-play, and of our duty to help and serve others, and a genuine love for one's brothers, however deluded, confused, and ignorant they may be. Until these missing guests of honor are admitted, with full rights, duties and privileges of partnership, into the Halls of the People, where the affairs of the nations are being discussed, and their future planned and blue-printed, we shall have but a sickening "smog" of emotional confusion, a pall of frustration, and the never-ending stream of verbose nonsense from which all noble Ideals have taken flight as the swallows of last spring.

HOW A "CHELA" FOUND HIS "GURU"

(Being Extracts from a private letter to Damodar K. Mavalankar,
Joint-Recording Secretary of the Theosophical Society.)

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... When we met last at Bombay I told you what had happened to me at Tinnevely. My health having been disturbed by official work and worry, I applied for leave on medical certificate and it was duly granted. One day in September last, while I was reading in my room, I was ordered by the audible voice of my blessed Guru, M. Maharsi, to leave all and proceed immediately to Bombay, whence I had to go in search of Madame Blavatsky wherever I could find her and follow her wherever she went. Without losing a moment I closed up all my affairs and left the station. For the tones of that voice are to me the divinest sound in nature; its commands imperative. I traveled in my ascetic robes. Arrived at Bombay, I found Madame Blavatsky gone, and learned through you that she had left a few days before; that she was very ill; and that, beyond the fact that she had left the place very suddenly with a *Chela*, you knew nothing of her whereabouts. And now, I must tell you what happened to me after I had left you.

Really not knowing whither I had best go, I took a through ticket to Calcutta; but, on reaching Allahabad I heard the same well-known voice directing me to go to Berhampore. At Azimgunge, in the train, I met, most *providentially* I may say, with some Babus (I did not know they were also Theosophists since I had never seen any of them), who were also in search of Madame Blavatsky. Some had traced her to Dinapore, but lost her track and went back to Berhampore. They knew, they said, she was going to Tibet and wanted to throw themselves at the feet of the Mahatmas to permit them to accompany her. At last, as I was told, they received from her a note, informing them to come if they so desired it, but that she herself was prohibited from going to Tibet just now. She was to remain, she said, in the vicinity of Darjeeling and would see the BROTHERS on the Sikkhim Territory, where they would not be allowed to follow her. ... Brother Nobin, the President of the Adhi Bhontic Bhratru Theosophical Society, would not tell me where Madame Blavatsky was, or perhaps did not then know it himself. Yet he and others had risked all in the hope of seeing the Mahatmas. On the 23rd at last, I was brought by Nobin Babu from Calcutta to Chandernagore where I found Madame Blavatsky, ready to start, five minutes after, with the train. A tall, dark-looking hairy *Chela* (not Chunder Cusho), but a Tibetan I suppose by his dress, whom I met after I had crossed the river with her in a boat, told me that I had come too late, that Madame Blavatsky had already seen the Mahatmas and that he had brought her back. He would not listen to my supplications to take me with him, saying he had no other orders than what he had already executed, namely--to take her

about 25 miles, beyond a certain place he named to me and that he was now going to see her safe to the station, and return. The Bengalee brother-Theosophists had also traced and followed her, arriving at the station half an hour later. They crossed the river from Chandernagore to a small railway station on the opposite side. When the train arrived, she got into the carriage, upon entering which I found the *Chela*! And, before even her own things could be placed in the van, the train, against all regulations and before the bell was rung—started off, leaving Nobin Babu, the Bengalees and her servant, behind. Only one Babu and the wife and daughter of another—all Theosophists and candidates for *Chelaship*—had time to get in. I myself had barely the time to jump in, into the last carriage. All her things—with the exception of her box containing the Theosophical correspondence—were left behind together with her servant. Yet, even the persons that went by the same train with her, did not reach Darjeeling. Babu Nobin Banerjee, with the servant, arrived five days later; and they who had time to take their seats, were left five or six stations behind, owing to another unforeseen accident (?) at another further place, reaching Darjeeling also a few days later! It requires no great stretch of imagination to know that Madame Blavatsky had been or was, perhaps, being taken to the BROTHERS, who, for some good reasons best known to them, did not want us to be following and watching her. Two of the Mahatmas, I had learned for a certainty, were in the neighborhood of British territory; and one of them was seen and recognised—by a person I need not name here—as a high *Chutuktu* of Tibet.

The first days of her arrival Madame Blavatsky was living at the house of a Bengalee gentleman, a Theosophist; was refusing to see any one; and preparing, as I thought, to go again somewhere on the borders of Tibet. To all our importunities we could get only this answer from her: that we had no business *to stick to and follow her*, that she did not want us, and that she had no right to disturb the Mahatmas, with all sorts of questions that concerned only the questioners, for they knew their own business best. In despair, *I determined, come what might,** to cross the frontier which is about a dozen miles from here, and find the Mahatmas, or—DIE. I never stopped to think that what I was going to undertake would be regarded as a rash act of a lunatic. I neither spoke nor did I understand one word of either Bengalee, Urdu, or Nepanlese,

*I call the especial attention of certain of my anxious correspondents to this expression, and in fact to Mr. Ramaswamier's whole adventure. It will show the many grumblers and sceptics who have been complaining to me so bitterly that the Brothers have given them no sign of their existence, what sort of spirit it is which draws the Adepts to an aspirant. The too common notions, that the mere joining of our Society gives any *right* to occult instruction, and that an inert sentimental desire for light should be rewarded, arise from the lamentable ignorance which now prevails with respect to the laws of mystical training. Gurus there are now, as there have always been in the past; and now as heretofore, the true *Chela* can find among them one who will take him under his care, if like our Tinnévelly Brother he has determined "to find the Mahatmas or—die!"

nor of the Bhootan, or Tibetan languages. I had no permission, no "pass" from the Sikkhim Rajah, and yet was decided to penetrate into the heart of an independent State where, if anything happened, the Anglo-Indian officials would not—if even they could—protect me, since I would have crossed over without their permission. But I never even gave that a thought, but was bent upon one engrossing *idea*—to find and see my Guru. Without breathing a word of my intentions to any one, one morning, namely, October 5, I set out in search of the Mahatma. I had an umbrella, and a pilgrim's staff for sole weapons, with a few rupees in my purse. I wore the yellow garb and cap. Whenever I was tired on the road, my costume easily procured for me for a small sum a pony to ride. The same afternoon I reached the banks of the Rungit River, which forms the boundary between the British and Sikkhim territories. I tried to cross it by the aerial suspension bridge constructed of canes, but it swayed to and fro to such an extent that I, who have never known in my life, what hardship was could not stand it. I crossed the river by the ferry-boat and this even not without much danger and difficulty. That whole afternoon I traveled on foot, penetrating further and further into the heart of the Sikkhim territory, along a narrow footpath. I cannot now say how many miles I traveled before dusk, but I am sure it was not less than twenty or twenty-five miles. Throughout, I saw nothing but impenetrable jungles and forests on all sides of me, relieved at very long intervals by solitary huts belonging to the mountain population. At dusk I began to search around me for a place to rest in at night. I met on the road, in the afternoon, a leopard and a wild cat: and I am astonished now to think how I should have felt no fear then nor tried to run away. Throughout, some secret influence supported me. Fear or anxiety never once entered my mind. Perhaps in my heart there was room for no other feeling but an intense anxiety to find my *Guru*. When it was just getting dark, I espied a solitary hut a few yards from the roadside. To it I directed my steps in the hope of finding a lodging. The rude door was locked. The cabin was untenanted at the time. I examined it on all sides and found an aperture on the western side. It was small indeed, but sufficient for me to jump through. It had a small shutter and a wooden bolt. By a strange coincidence of circumstances the hillman had forgotten to fasten it on the inside when he locked the door! Of course, after what has subsequently transpired I now, through the eye of faith, see the protecting hand of my *Guru* everywhere around me. Upon getting inside I found the room communicated, by a small doorway, with another apartment, the two occupying the whole space of this sylvan mansion. I lay down, concentrating my every thought upon my *Guru* as usual, and soon fell into a profound sleep. Before I went to rest, I had secured the door of the other room and the single window. It may have been between ten and eleven, or perhaps a little later, that I awoke and heard sounds of footsteps in the adjoining room. I could plainly distinguish two or three people talking together in a dialect that to me was no better than gibberish. Now, I cannot recall the same without a shudder. At any moment they might have entered from the other room and murdered me for my money. Had they mistaken me for a burglar the same fate awaited

me. These and similar thoughts crowded into my brain in an inconceivably short period. But my heart did not palpitate with fear, nor did I for one moment think of the possibly tragical chances of the thing! I know not what secret influence held me fast, but nothing could put me out or make me fear; I was perfectly calm. Although I lay awake and staring into darkness for upwards of two hours, and even paced the room softly and slowly, without making any noise, to see if I could make my escape, in case of need, back to the forest, by the same way I had effected my entrance into the hut—no fear, I repeat, or any such feeling ever entered my heart. I recomposed myself to rest. After a sound sleep, undisturbed by any dream, I woke and found it was just dawning. Then I hastily put on my boots, and cautiously got out of the hut through the same window. I could hear the snoring of the owners of the hut in the other room. But I lost no time and gained the path to Sikkhim (the city) and held on my way with unflagged zeal. From the inmost recesses of my heart I thanked my revered *Guru* for the protection he had vouchsafed me during the night. What prevented the owners of the hut from penetrating to the second room? What kept me in the same serene and calm spirit, as if I were in a room of my own house? What could possibly make me sleep so soundly under such circumstances,—enormous dark forests on all sides abounding in wild beasts, and a party of cut-throats—as most of the Sikkhimese are said to be—in the next room with an easy and rude door between them and me?

When it became quite light, I wended my way on through hills and dales. Riding or walking, the paths I followed are not a pleasant journey for any man, unless he be, I suppose, as deeply engrossed in thought as I was then myself, and quite oblivious to anything affecting the body. I have cultivated the power of mental concentration to such a degree of late that, on many an occasion, I have been able to make myself quite oblivious of anything around me when my mind was wholly bent upon the one object of my life, as several of my friends will testify; but never to such an extent as in this instance.

It was, I think, between eight and nine A. M. and I was following the road to the town of Sikkhim whence, I was assured by the people I met on the road, I could cross over to Tibet easily in my pilgrim's garb, when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From his tall stature and the expert way he managed the animal, I thought he was some military officer of the Sikkhim Rajah. Now, I thought, am I caught! He will ask me for my pass and what business I have on the independent territory of Sikkhim, and, perhaps, have me arrested and—sent back, if not worse. But—as he approached me, he reined the steed. I looked at and recognised him instantly . . . I was in the awful presence of him, of the same Mahatma, my own revered *Guru* whom I had seen before in his astral body, on the balcony of the Theosophical Headquarters!* It was he, the "Himalayan Brother"

*I refer the reader to Mr. Ramaswamiar's letter in *Hints on Esoteric Theosophy*, pp. 72 and 73, for a clearer comprehension of the highly important circumstance he refers to.

—D. K. M.

of the ever memorable night of December last, who had so kindly dropped a letter in answer to one I had given in a sealed envelope to Madame Blavatsky—whom I had never for one moment during the interval lost sight of—but an hour or so before! The very same instant saw me prostrated on the ground at his feet. I arose at his command and, leisurely looking into his face, I forgot myself entirely in the contemplation of the image I knew so well, having seen his portrait (the one in Colonel Olcott's possession) a number of times. I knew not what to say: joy and reverence tied my tongue. The majesty of his countenance, which seemed to me to be the *impersonation* of power and thought, held me rapt in awe. I was at last face to face with "the Mahatma of the Himavat" and he was no myth, no "creation of the imagination of a *medium*," as some sceptics suggested. It was no night dream; it is between nine and ten o'clock of the forenoon. There is the sun shining and silently witnessing the scene from above. I see HIM before me in flesh and blood; and he speaks to me in accents of kindness and gentleness. What more do I want? My excess of happiness made me dumb. Nor was it until a few moments later that I was drawn to utter a few words, encouraged by his gentle tone and speech. His complexion is not as fair as that of Mahatma Koot Hoomi; but never have I seen a countenance so handsome, a stature so tall and so majestic. As in his portrait, he wears a short black beard, and long black hair hanging down to his breast; only his dress was different. Instead of a white, loose robe he wore a yellow mantle lined with fur, and, on his head, instead of a *pagri*, a yellow Tibetan cap, as I have seen some Bhootanese wear in this country. When the first moments of rapture and surprise were over and I calmly comprehended the situation, I had a long talk with him. He told me to go no further, for I would come to grief. He said I should wait patiently if I wanted to become an accepted *Chela*; that many were those who offered themselves as candidates, but that only a very few were found worthy; none were rejected—but all of them tried, and most found to fail signally, especially—and— . Some, instead of being accepted and pledged this year, were now thrown off for a year. . . . The Mahatma, I found, speaks very little English—or at least it so seemed to me—and *spoke to me in my mother-tongue—Tamil*. He told me that if the *Chohan* permitted Mdne. B. to go to Pari-jong next year, then I could come with her. . . . The Bengalee Theosophists who followed the "Upasika" (Madame Blavatsky) would see that she was right in trying to dissuade them from following her now. I asked the blessed Mahatma whether I could tell what I saw and heard to others. He replied in the affirmative, and that moreover I would do well to write to you and describe all

I must impress upon your mind the whole situation and ask you to keep well in view that what I *saw* was not the mere "appearance" only, the astral body of the Mahatma, as we saw him at Bombay, but the *living man, in his own physical body*. He was pleased to say when I offered my farewell *namaskarams* (prostration) that he approached the British Territory to see the Upasika. . . . Before he left me, two more men came on horseback, his attendants

I suppose, probably *Chelas*, for they were dressed like *luma-gylongs*, and both, like himself, with long hair streaming down their backs. They followed the Mahatma, as he left, at a gentle trot. For over an hour I stood gazing at the place that he had just quitted, and then, I slowly retraced my steps. Now it was that I found for the first time that my long boots had pinched me in my leg in several places, that I had eaten nothing since the day before, and that I was too weak to walk further. My whole body was aching in every limb. At a little distance I saw petty traders with country ponies, taking burden. I hired one of these animals. In the afternoon I came to the Rungit River and crossed it. A bath in its cool waters renovated me. I purchased some fruits in the only bazar there and ate them heartily. I took another horse immediately and reached Darjeeling late in the evening. I could neither eat, nor sit, nor stand. Every part of my body was aching. My absence had seemingly alarmed Madame Blavatsky. She scolded me for my rash and mad attempt to try to go to Tibet after this fashion. When I entered the house I found Madame Blavatsky, Babu Parbati Churn Roy, Deputy Collector of Settlements, and Superintendent of Dearah Survey, and his Assistant, Babu Kanty Bhushan Sen, both members of our Society. At their prayer and Madame Blavatsky's command, I recounted all that had happened to me, reserving of course my private conversation with the Mahatma. . . They were all, to say the least, astonished!. . . After all, she will not go this year to Tibet; for which I am sure she does not care, since she saw our Masters, thus effecting her only object. But we, unfortunate people! We lose our only chance of going and offering our worship to the "Himalayan Brothers" who—I *know*—will not soon cross over to British Territory, if ever again.

I write to you this letter, my dearest Brother, in order to show how right we were in protesting against "H. X's" letter in the THEOSOPHIST. The ways of the Mahatmas may appear, to our limited vision, strange and unjust, even cruel—as in the case of our Brothers here, the Bengalee Babus, some of whom are laid up with cold and fever and perhaps murmuring against the BROTHERS, forgetting that they never asked or personally permitted them to come, but that they had themselves acted very rashly. . . .

And now that I have seen the Mahatma in the flesh, and heard his living voice, let no one dare say to me that the BROTHERS *do not* exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies; for what I know, I Know!

You will please show this to Colonel Olcott who first opened my eyes to the *Jñana Marga*, and who will be happy to hear of the success (more than I deserve) that has attended me. I shall give him details in person.

S. RAMASWAMIER, F. T. S.

Darjeeling, October 7, 1882.



MAHATMA "—————" (MORYA)

From a drawing presented to my father.

The original bears the following:—"To Rama B. Yogi, my faithful ——— [word undecipherable] in commemoration of the event of 5th, 6th, and 7th October, 1882, in the jungles of Sikkim."

S. Ramaswamier was a Brāhmana of high caste whose real name or sarman was Ramabathra. At the time he joined the Theosophical Society, in September 1881, he was District Registrar of Assurances at Tinnevely, Southern India. He soon became a Probationary Chela of the Masters and received about a dozen brief letters and notes from them, mainly from Master M. He died in 1893, devoted as ever to the Cause. In December 1894, K. R. Sitaraman, who was his son, published these letters in a pamphlet entitled *Isis FURTHER Unveiled* and containing an attack on the integrity of H. P. B. and the genuineness of the letters received by his father, whom he considered to have fallen victim to a "hoax." It is not known what became of the original letters, which may have been destroyed by Ramaswamier's son. The same pamphlet contained a sketch of Master M. with a few lines of text under it, both of which are reproduced herewith. Sitaraman's pamphlet is very scarce nowadays, and the sketch, to our best knowledge, has never been reproduced anywhere since its original publication. The letters which Ramaswamier received have been republished by C. Jinā-rājadāsa in *Letters from the Masters of the Wisdom*, Second Series, Adyar, 1925.

WHO ARE THE TODAS?

Arthur Louis Joquel II

(Concluded from previous issue)

Traditions relating to the practice of magic in Atlantis may be found among the Kabyles of North Africa, who assert that it was because of a war between rival factions of Poseidonis that the forces were released which caused the sinking of the island. The Navajo Indians of the South-western United States, as well, present remarkable evidences of abilities to control the workings of nature, which were in all probability originally derived from the teachings of the Atlantean ages.

However, the most likely identification of the branch of theurgy practiced by the progenitors of the Todas—the four anchorite companions of Vibhishana—seems to be with that found in the British Isles under the old Celtic tradition. This connection of the Todas with the magicians of Atlantis who settled in Britain is emphasized by several unique correspondances between these groups which existed separated by almost half a world.

The first resemblance is in their buildings which are set apart for purposes now unknown. William E. Marshall, in his book *A Phrenologist Among the Todas* (which unfortunately contains many misrepresentations and errors, as Madame Blavatsky has pointed out) describes these structures as follows:

"The appearance of the building is . . . a conical thatched roof on a circular wall of very stout planking. The whole edifice some fourteen or fifteen cubits [slightly over twenty feet] tall and six cubits [about nine feet] in diameter . . . The apex of the cone is crowned with a

large stone . . . The door of the temple . . . faces almost due south. . ." (pp. 164-165).

This may be compared with the information presented in *The Celtic Druids* by Godfrey Higgins:

"Throughout Scotland and Ireland there are scattered great numbers of Round Towers which have hitherto puzzled all antiquarians . . . [The tower at Brechin, in Scotland] consists of sixty regular courses of hewn stone. . . It is 85 feet high to the cornice, whence rises a low spiral-pointed roof of stone. . . The height of these towers varies in different places. Many in Ireland vary from 35 to 100 feet high."

The Round Towers of Ireland, by Henry O'Brien, also describes these edifices:

"These venerable piles vary in their elevation from fifty to one hundred and fifty feet. At some distance from the summit there springs out a sort of covering which . . . terminates above in a sort of sugar-loaf crown, concave on the inside and convex on the outside." (p. 511.)

It hardly seems possible to doubt that these constructions are the descendants in style and in use from the wizard's towers of antiquity, where the sages performed their rites, consulted the stars, and gave instruction to their neophytes. In countries where pyramids were common, these structures were used for such purposes. But O'Brien notes that the round towers are called *clagad*, which, he says, "literally signifies a 'pyramid.'"

In Ireland and Scotland, the round towers have not been used for their original purposes for such a long time that researchers have engaged in serious dispute as to the reasons for which they were built. But in India,

the Todas apparently still carry on the rituals in which their ancestors were so proficient. Madame Blavatsky writes, concerning the major building—called a *tiriri*—in a group constructed by these people:

"This room must be the temple of the Todas, their Sanctum Sanctorum, where the mysterious ceremonies take place, known to no one. . . No woman or married Todd is allowed to enter there. . . Only the 'Terallis,' the officiating priests, have free access to the interior *tiriri*." (*The People of the Blue Mountains*, p.133.)

Another important factor which connects the Todas, most particularly with the old Celtic sorcerers, but also with members of this fraternity the world over, is in their use of the magical staff. The eminent folklorist and atlantologist, Lewis Spence, says in his work *The Magic Arts in Celtic Britain*:

"The magic wand wielded by the Druid magicians is a constant factor in Celtic tale. . . Dr. MacBain, writing on the subject of the magic wand of the Celts, remarks: 'The Druidic wand plays an important part, a blow from it causing transformation and spells. . . ' There is an allusion to a magic wand in Welsh tradition." (p. 27.)

Madame Blavatsky refers to the use of the rod by the Todas in several places:

"In their hand they carry a stick with fantastic ornaments. . . When I became aware of the mystic significance and the faith in magic power of those who possess it, this little bamboo cane two and a half feet long worried me more than once." (*The People of the Blue Mountains*, pp. 78-79; quoting Colonel Khennessy.)

"The Todas use no weapons; they only carry a little bamboo cane which never leaves their right hand." (*Ibid.* p. 89; quoting *The States in India*.)

"Whatever a Kouroumb is doing—and

he is rarely occupied in doing good things—when he sees a Todd approaching, the latter does not even have to touch him but simply to direct toward him his bamboo cane, and the Moulou-Kouroumb flees as fast as he can. But he sometimes falls down like dead and remains in a kind of dead trance until the Todd has gone. . ." (*Ibid.* p. 190; quoting *Reminiscences of Life Among the Todas*, by Metz.)

From what has been said of it, the staff of the Todas would appear to be a most potent example of the magical wand—even more so than another instrument which is still in use at the present day, the deadly "pointing-stick" of the Australian aborigines, which must be specially prepared on each occasion of its use.

Because of an inability to satisfactorily classify the Todas, or to elicit from them more conventional explanations of their origin, technologists and scientists in related fields relegate the accounts given by the Badagues as to the prehistory of themselves, the Todas, and the Kouroumb, into the class of creative imaginings. But it would seem that they have a vital bearing on the question of Atlantis, its civilization and its colonies. Madame Blavatsky says:

"When I think of the *Ramayana*, I confess that I have never understood the motive constraining the historians to place on such different levels this work and the poems of Homer. For, according to me, their character is almost identical. . . But our scientists who accept, almost without hesitation, as historical personages, all such characters as Achilles, Hector, Ulysses, Helen and Paris—why do they relegate to the rank of empty 'myths' the figures of Rama, of Lakshmana, of Sita, of Hanuman, of Hanuman, and even of the King of Oudh? . . . Schliemann has found in the Trojades

obvious proofs of the existence of Troy and of its characters. The antique Lanka (Ceylon) and other places mentioned in the *Ramayana* could be found in the same way if the trouble were taken to look for them..." (*The People of the Blue Mountains*, p. 165.)

Since these words were written, some steps have been taken in this direction. One of the most recent and authoritative works on the early history of India admits that the story of Rama, divested of what the authors consider to be its romantic and unbelievable incrustations, actually refers to a real personage who was instrumental in spreading Irano-aryan culture over a large territory.

The time has not yet arrived when scientists and scholars are willing to admit that the story of Atlantis, as depicted in legends, myths, and ancient chronicles, and corroborated by new discoveries in many fields of research, is as real as the more thoroughly documented events of more recent times. But it is from such sources as the Todas, who have preserved almost intact the accounts of the deeds of their ancestors long removed in those wars of ancient time, that it may some day be possible to recreate many vital phases of this fascinating and significant period in the evolution of mankind.

WHERE IS THE SOUL?

L. B.

This is not an easy question to answer for several reasons, chief of which is that there is but a vague general concept of what is meant by "Soul," and what is its relation, form and function as the intermediary between Body and Spirit; the same difficulty applies also to the spheres between the physical and those greatly superior to it.

Perhaps a clarified understanding of the complex nature of any answer may be arrived at by the following: there must be a center in which Consciousness inheres; Consciousness for humans implies thought and relative understanding of the subject of thought; Thought may be connected with external matters and low feelings, sensations and desires; it may be of a higher type related to welfare and constructive action; still higher, it may be of an idealistic and aspira-

tional nature. If it is the same "soul" which experiences all these instances there must be many differences in the quality of energies which activate or produce results on the various strata in which they vibrate, including the physical.

Where, then, is the Soul in the gamut of these vibrations? Undoubtedly it is in what we term the Astral plane; but the Astral plane itself must have divisions corresponding to the major rates of vibration. This suggests that the "soul" is both an experiencer and also a transformer of energy, stimulated and enlightened from a higher source, and working out its evolution and destiny in the so-called Astral which is the medium by and through which all contacts are made, lower and higher, objective and subjective.

This concept tends to explain both

the position of the evolving entity with regard to its functions and its complexity, its degrees and centers of consciousness. Consciousness and individual self-consciousness have the same basis. The first is universal and shows itself in all reactions—it is automatic; while self-consciousness is an awareness of the center with regard to its relationships on the particular planes, and to the particular degrees of development and evolution to which the center has arrived through *recognition* — which implies the use of Mind and Thought.

All these activities in and through a specific center imply that it is *not* a permanent form but rather a point of high dynamic vitality. Whatever current of energy makes an impact upon it, it does not come within the self-conscious awareness of the range of vibrations which denote the human stage except in a very limited degree. Yet these cohere by their attractions, in the sense that they occupy a definite field in the range of Astral conditions between the gross physical and the *formless* subjective. This suggests that the "soul" center of vitality has its limitations in the kind and

quality of its dominant being—the result of its experiences in thought, ideation, and action while alive on earth. In other words, it is in itself a field of the vibrating rates within the human gamut, which are *positive* when the entity is awake and alive, and *negative* when the entity is asleep or disembodied.

It must necessarily be "in the bosom of the Spirit—or the MONAD" because it functions by reflex action and lower rates of vibration; but there is a distinction and a great difference between the *permanent human gamut* and that of the *reincarnating portion* of the HUMAN MONAD, which is the energizing and building factor by means of which the Human Monad absorbs the *essences* of earth-experience; it is also the source of all vital impulses.

The "Soul", therefore, may be considered as the storehouse and expression of Life during a minor phase or series of incarnations, while the HUMAN SOUL, centered in the HUMAN MONAD is the permanent gamut and field of vibration belonging to the whole Cycle of Necessity during this planetary Life-period.

COLLECTED WRITINGS OF H. P. BLAVATSKY—

Arrangements are now under way to proceed shortly with the publication of another Volume of the "Collected Writings of H. P. Blavatsky." This Volume will cover the period of 1884 and 1885, and will be in direct continuation of the Volume published in 1950, which contained her writings for 1883. The new Volume—the VIth in the entire chronological Series of H.P.B.'s "Collected Writings"—will be published in a Limited Edition. As soon as arrangements are completed, our subscribers and friends will receive detailed information concerning this Volume, its Contents, price, etc.

Editor, "Theosophia."

A MENTAL DETERGENT!

A. D. B.

Nothing is easy! Anything worthwhile requires a seed of thought, a plan, hard work to progress, and finally we reap our rewards. This is true throughout nature—it is a law of nature. We make mistakes so that we may learn from them. Obstacles are thrown into our paths and we receive knowledge in overcoming them. The knowledge is our reward. To have something worthwhile we must work for it.

Today we live in a world of speed—everything is automatic, and unfortunately we are forgetting the actual joy of working and enjoying whatever work we do. Many people think an automatic world is a great advantage, and these people are not to be censured for such thought; some of the products of this machine age are great achievements. The great fault in a world of speed and automatic living is the laziness it has created in our minds and bodies. It is so much easier to let a piece of machinery do our work or to find another person to do our thinking, than to put forth the effort ourselves.

When our great American West was being settled, we didn't have the modern conveniences we now have, and yet we achieved great progress against terrific odds. The pioneers tapped the resources inside of themselves—their

physical and spiritual strength, combined with initiative, carried them on to their goal. We of the Theosophical Societies are pioneers in a wilderness of thought confusion, but there are a great number of us who do not have the spirit of these early Americans. Many of us are not willing to work. If a few would blaze the trail spiritually and physically, the rest would follow willingly, but there are not too many fired with initiative. We should feel fortunate to be pioneers in a spiritual wilderness—we have a great opportunity to bring truth into virgin territory and this cannot be done by sitting back and pushing buttons. We must work together.

Our modern world of speed has cluttered our minds. We think we do not have time for many worthwhile things because we are too busy keeping up with our radio serials, television programs, neighborhood gossip, or running around like madmen spending our hard-to-get money on unnecessary trifles. Such activities are enslaving our minds and creating a mental and physical lethargy. There are great important spiritual strides to be made and we can accomplish them, not only as Theosophists, but as world citizens. We can begin by cleansing ourselves from mental clutter.

Do you need a mental detergent?

Be what you love. Strive after what you find beautiful and high, and let the rest go. Harmony, Sacrifice, Devotion: take these for key-notes; express them everywhere and in the highest possible way.

William Q. Judge.