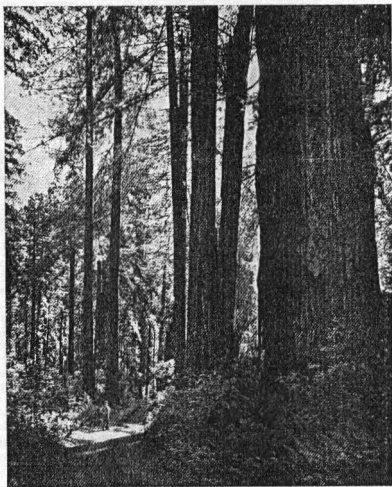


THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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Objectives:

- To disseminate the teachings of the Ancient Wisdom.
- To uphold and promote the Original Principles of the modern Theosophical movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form.
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation.

EDITOR: Boris de Zirkoff.

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The Editors are responsible for unsigned articles only.*

A THOUGHT TO REMEMBER

"The concept of the linkage between all men has to grow within the individual. It cannot be imposed. The sense of brotherhood is not merely a technique of knowing and thinking; it is a matter of feeling, of sharing in and becoming a part of the emotions of others . . .

"To promote brotherhood in today's fiercely competitive society involves the immense task of moving in all directions to enter the common experience of people. Unless any so-called 'brotherhood' organization addresses itself unremittingly to this task it is likely to fall short of its professed goals. For in today's world brotherhood cannot be made to live merely by paying abstract tribute to it as an ideal. Brotherhood must grow—can only grow—out of the behavior and social arrangements of our time.

"The first imperative, therefore, is to melt the glacier of hate and prejudice which has been moving down inexorably on the human community during the modern era. This great wall of ice spreads over much of the world . . .

"Opposing this glacier is the human reaching for decency—for neighborliness and the idealization of human ideals. All these also are the living realities. If the world is to survive they must be harnessed for action and utilized in a program of practical brotherhood.

"How, it may be asked, is this to be done? From the standpoint of organizations whose aim is to promote brotherhood the job must be approached dynamically. It cannot consist merely of pulpit preaching. It cannot be accomplished with slogans or appeals for 'peace', 'understanding', and 'tolerance'. These are end-products, not prime movers. These come as the result of brotherhood.

"Brotherhood grows out of the shared experiences of men. It grows out of religious feelings. It grows out of common struggles for decency and opportunity. Those are brothers who have worked together in a common cause, who have overcome hardships together, who together have improved their common plight, who have suffered together, who have experienced pleasure together. 'Togetherness' is the key word of brotherhood."

—*New Outlook*, April, 1951, pp. 32-33.

THE ETHICS OF SURVIVAL

BORIS DE ZIRKOFF

The challenge of the present day is one of emotions against reason, of uncontrolled feelings against cool judgment, of blind fanaticism against deep-seated conviction. The world of tomorrow depends upon which of the two states of consciousness will win in the world of today.

This is an age-old conflict in which nothing is new but the stage setting. It has been fought under other climes and under even more sinister skies.

Stripped of its outward trappings, it is the same old conflict between the animal consciousness in man, and the awakening consciousness of true manhood; between the man of flesh and the man of spirit; between the beast in him, and the god in his heart. And whoever attempts to parade this conflict in the peacock feathers of some attractive "ism", is either a selfish demagogue or an ignorant fool.

It is easy to befuddle the mentality of people with high-sounding platitudes, and when its elemental urges and selfish propensities are somewhat understood and played upon, to stir the mob to emotional frenzy. It is equally easy to blind people's vision with skilful word-weaving and promises of the good life, of peace and wealth. It is far more difficult, however, to make people *think for themselves*, to arouse in them the slumbering desire to *know*, and to teach them to help themselves and to become inwardly strong. The demagogue, whether of the political or the psychic kind, is unable to do this, and his alluring promises of knowledge and power, of prosperity and contentment, are of no avail in that field.

From East to West, and all over the world, the disparity which exists between our pretensions and our practices, both as individuals and as a collective whole, is accentuated today and emphasized in bold relief.

While vociferous orators and editors of yellow journalism are warning the people of impending catastrophes, and are pointing to the terrible dangers from

outward enemies, corruption of public morals, and the steady degeneration of ethical integrity go on unabated, from one end of the earth to the other, undermining the very foundations of society and bringing the badly moth-eaten fabric of the State to the very brink of total ruin.

The survival of what we have come to call "civilization" is at stake; but not from the presence in our midst of atomic bombs or nuclear fission in general; rather on account of the sad fact that the ethical fabric of human relations has been allowed to deteriorate beyond the point of safety.

The era of divided nationalities, tribes, or ethnic groups is over. History, with its unchallenged logic, has brought an end to that. The world is moving with the rapidity of a cataclysm towards a unification and a wholeness which recorded history (an insignificant section of total history) has never witnessed before. Life on separate continents, or in segregated nations and groups, has become an utter impossibility in an age when peoples' thoughts, ideas, actions, and hopes, are sent with the velocity of light to all parts of this ever-shrinking world.

To think in terms of a nation, even to cogitate in terms of one continent, is today old-fashioned and puerile. It discloses a limited vision which has not become attuned to the meaning of the moment we live in, and has refused to broaden to the requirement of a karmic necessity that is imperative and beyond human control. It depicts a man who is afraid of the future, and is hiding himself in the old, comfortable mental rut, which, if deepened enough, will assuredly become his final grave.

To become a Citizen of the World—and no national citizenship will suffice today—it is necessary to integrate love for one's own country in the pattern of a greater love—the love of the world as a whole.

To become an intelligent denizen of the World of Tomorrow—for which the chaotic World of Today is but an en-

trance hall—it is imperative to broaden and expand one's sympathies, until they include the whole of mankind, and to loosen one's mental shackles until they allow the mind to escape into realms of speculation and hope, of vision and aspiration, where no narrow nationalism, or constricting sectarianism, can affect it any longer.

We are in urgent need of men and women who can picture to themselves the whole world as their home, and the entire globe as their field of action. We require individuals whose sense of the fitness of things, and whose intense moral values, make them think, feel and act as integrated humans, whose range of vision and sphere of consciousness includes all men.

That such men and women are with us — and in ever-increasing number — there can be no doubt whatsoever. It is only a question as to how much weight their ideas may have at the present moment to counter-balance, and in due time to silence, the mad-house of chaotic thinking which has temporarily eclipsed the sane judgment of so many people the world over.

While it is foolish to imagine that mass psychology can ever accept in our age and time the more technical teachings of the Ancient Wisdom, it is conceivable that the twin doctrines of reincarnation and karma may well become vastly more popular and better understood than they have been to date. There are indications of this all over the Occidental world.

Needless to say that if these teachings,

in their most rudimentary form, could once become rooted in the minds of progressive thinkers who have the eye and ear of the populace, and are called upon to rule and guide various segments of mankind, a totally different order of society would be the outcome; and such a change of structure, far from being a dream for a distant golden age, could be accomplished within a relatively short time. This for two main reasons: one is that modern science gives us the opportunity and the know-how to reach the masses overnight, and the other, that all human beings have within themselves spiritual potentialities, which, when presented to their thinking by means which appeal to their imagination and stir their higher emotions into action, they often recognize.

From the depths beneath the confused thinking of the race, and from the distant and remote background of human mentality, there arises today a new Continent of Thought, whose dim outlines can even now be discerned on the horizon of the collective mentality of the people. Upon that Continent there will be reared a new type of mankind, whose minds will think in terms of an integrated Humanity, and whose hearts, dedicated to peace and knowledge, will wipe the poisonous weeds of war and strife from the face of the Earth.

Each one of us *can* be a Builder of that new Temple. Its deep foundations are being laid today. And a call has gone out for masons and carpenters and tool-makers, to speed the global task. Are you among the Builders?

"The heretic has always been the glowing point in society. When he is repressed by force, society stagnates. A virile society follows its true prophets and has better ways of dealing with error than the club, the noose or the stake . . . The capacity of just plain folks for dissent is important. It is today an expression of the kind of courage upon which the very life of democracy depends . . . Our danger is not from the honest dissenter but from the passions of the mob and those who manipulate it in the struggle for profit and power . . . Our democracy is in desperate need of intelligent and constructive dissenters."

—Norman Thomas.

HYPNOTISM

And its Relations to Other Modes of Fascination

H. P. BLAVATSKY

(Originally published in *Lucifer*, London, Vol. VII, No. 40, December, 1890, pp. 295-301)

We are asked by "H.C." and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for 'materialistic') Science, as may clash with esoteric teachings.

Q. What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?

ANS. Hypnotism is the new scientific name for the old ignorant 'superstition' variously called 'fascination' and 'enchantment.' It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that Hypnotism is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis*, or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, &c., &c. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i.e.*, the fixing of the eyes on some bright spot, a metal or a crystal. It becomes 'animal magnetism' (or mesmerism), when it is achieved by 'mesmeric' passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (*i.e.*, equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be 'animal magnetism' or that so much derided term 'mesmerism'. For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic*, not *molecular*—produced by that act of energy called *Will* in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i.e.*, 'suggestion,' etc.) is induced. For those which we call 'will-vibrations' and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the 'something' transmitted in both cases?

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will*, it loses all its meaning. The old and very much tabooed words, 'enchantment,' 'fascination,' 'glamour' and 'spell,' and especially the verb 'to bewitch,' expressed far more suggestively the real action that took place during the process of such a *transmission*, than the modern and meaningless terms, 'psychologize' and 'biologize.' Occultism calls the force transmitted, the '*auric fluid*,' to distinguish it from the '*auric light*'; the '*fluid*' being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will;

the 'auric light,' or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas*, or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

O. What is the rationale of 'Vampirism'?

ANS. If by this word is meant the involuntary transmission of a portion of one's vitality, or life-essence, by a kind of occult *osmosis* from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial 'auric fluid' spoken of just now. Like every other occult form in Nature, this *end-* and *exosmotic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber*, or the vampirized party. It is conscious or unconscious *black magic*, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

Q. Under what circumstances is hypnotism 'black magic'?

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth*, and if he is anything of an occultist on the *fifth* plane.

Q. Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The 'auric fluid' is *not* recognized by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapy*, the influence of these metals being due to the action

of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapy, whose characteristic peculiarity showed (a) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (b) that the patients affected by certain metals were few and exceptional. This showed that 'electric fluids' operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallotherapy, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favor of 'molecular motion,' which now reigns supreme in physiology—for *the time being*, of course. But now arises a question: "Are the real nature, behaviour and conditions of 'motion' known any better than the nature, behaviour and conditions of the 'fluids'?" It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now transformed into *atomic energy*,* to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallotherapy or 'fascination', is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

(To be concluded in the next issue)

*In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, *Psychic and Noetic Action*, in the two last numbers. [H.P.B. means by this her important article which appeared in *Lucifer*, Vol. VII, October and November, 1890.—Ed.]

QUESTIONS AND ANSWERS

The Editor of *Theosophia* would welcome receiving from our Subscribers and Friends any Questions they may like to ask regarding the teachings of the Ancient Wisdom and their application to daily life. Any type of Question is welcome, with the exception of subjects bordering on political or sectarian matters, or organizational and personal differences.

Such Questions will be answered in the pages of our magazine, as space permits, and to the best of our knowledge and understanding. It should be distinctly understood that in doing so no claim is made to special authority of any kind.

Answers to Questions received may raise other Questions in the mind of the readers, or require further elucidation. We would be glad to receive from any of our Friends whatever suggestions or comments they may like to make. New Questions may be formulated on the basis of such comments.

—Editor.

THE PERNICIOUS QUALITY OF FEAR

NANCY BROWNING

There is hardly anything more insidious than the quality of fear. It is constantly awaiting the chance to entrap, to ensnare and to embed its treacherous tentacles within the consciousness of the individual. To understand fear for what it is, is the first step toward its elimination. Most people do have a fear, or fears, in varying degrees of potency. What is yours? Are you afraid of fire? Perhaps you dread a lingering illness. Maybe you fear death or mass destruction.

Today, as always, most of us live with a feeling of insecurity and misgivings of what the near future may bring. The world reflects a sick mind and thus we, in turn, are sick. Often our outlook is not healthy nor conducive to bringing out the finer aspects within us. We live almost wholly on the material plane and let negative emotions play havoc with us at the expense of those greater yet more elusive qualities we all possess.

The *real you* knows no fear and is unafraid of the next minute, day, year, or century yet to come. However, your thinking may be confused and blurred, and if so, your limited reasoning can not be sound. You become fertile ground for the growth of fear. If fear is with you, actively nourished and fed through frequent thoughts, it becomes a strong, though negative power.

Since most of us do fear, let us try to understand why we do so, and, in so doing, begin to eradicate it. First of all, you have nothing to fear but yourself. You are what you are today because, through many centuries, you have woven your own individual pattern upon the loom of life. You have chosen that pattern and it is you. You are not a pawn or plaything of the gods to be buffeted about without purpose, plan, or absolute justice. You are the product of yourself from ages past and to all eternity. Perhaps you have died in many distasteful ways — drowned, murdered, killed in war, poisoned, tortured, or starved to death. It is most likely that you have. But do you remember? Have

these deaths harmed you? No. You have lived and died a thousand times in a thousand ways. The universe has survived cataclysmic events and so have you, for you are still here living, experiencing, and loving, for you are indestructible!

You are here for a reason, because not the slightest occurrence is without purpose. You have a mission and there is meaning and justice in your existence, small though it be. Do not defeat that purpose. Do not battle windmills, but face life and what it brings calmly and unafraid, because just as the smallest atom is indestructible, so are you. Death is merely a process of transformation, for nothing can ever die.

Fear cannot thrive unless fed. It is very much like a cancerous growth. It starts infinitesimally small and grows on the thoughts you feed it with. As it grows, it reaches out in all directions, gaining ground and smothering those more desirable qualities you are neglecting to cultivate. Though fear lives on your thoughts, it can eventually affect your body.

Don't forget that fear attracts. It is a negative force that needs polarity to become an active force. This simple law of physics applies here also. Opposite poles attract. So, fear too, being negative, has to have a positive pole and you give it just that by feeding your fear through negative thinking. Eventually you attract the very thing you dread!

When you catch yourself thinking in a negative manner, immediately change your trend of thought to a trend diametrically opposed to it. Train yourself to watch your thoughts, to guide them into constructive channels. You will soon find you are controlling your thoughts and emotions, and are less afraid.

Do not give in to this thing which disturbs you. But don't fight it. Instead, starve it, smother it, ignore it. Then it cannot survive, and you are rid of it. A busy, active person has little time to nurture fear, and that is your panacea. Get out of yourself! Keep busy in con-

structive ways and above all, help others. The man or woman who devotes time to the betterment of his fellow man is taking a step in the right direction. He becomes so interested in the problems of others that his own literally disappear. Become more impersonal and less pre-occupied with yourself, through service in any form suitable to you. Find someone in worse circumstances—physical, mental, or spiritual—and help them, or help them to help themselves.

And, finally, hitch your consciousness

to a star. Ignore the part of you which craves attention at the expense of the Master within. Center your consciousness on high lofty aspects of thought, and you will be attracting that which is yearning for expression within you. It will help you, in turn, to purge yourself of your fear. Start now. Be persistent and unrelenting. You are the only one who can erase the fear. Do it—now! "Help thy brother's boat to cross, and lo! Thine own has reached the shore."

H. P. BLAVATSKY Collected Writings

For the Year 1883

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CO-CREATORS WITH GOD

RUTH PRATT

All men search for the enlightened group of souls who have the design for the United Structure—the pattern harmonious, created by the divine prophet, teacher, and scientist.

For every Spirit brings into being the fire of creation and the urge to fulfill purpose. Man has the potential power to fire the seemingly inanimate into Divine expression, to touch the temporal and bestow on it eternal existence.

But first he must become aware of the plan of eternal harmony which is co-existent with God.

So, all men search with a faith eternally linked with Spirit and inextinguishable.

Yet, this beauty of desire is constantly attacked by negations, impatience, and susceptibility, which often lead men into a spiritual wantonness which can be deeply serious and detrimental to true progress.

Too often men wander from spiritual diversion to spiritual diversion, weakly succumbing to enticement and revealing a lack of judgment and restraint. They accept any diverting doctrine which bears the label of truth, though it does not bear the seal of protective authority.

Those who heed the voice of wisdom, progress slowly and thoughtfully into truth and into their own maturity.

Man ever seeks that organization to which he can most fully contribute, in which he can most fully participate, for in return for the small power which he contributes, he partakes of the tremendous power and spirit of the many. Also, he partakes of the united strength which attends him in following the true Path.

That organization which is composed of the Spirit of many has the greatest chance for survival and growth, because Spiritual Faith is the greatest factor of the Universe.

Yet, to reach maturity and fulfillment an organization must be founded on lasting principles. It must be designed

with the clarity and logic of intellect. Its emotional values must inspire the devotion of the many, and its physical structure must be so well planned that growth and expansion will not interfere with the harmonious operation of its various parts.

No organization can be built on Spirit alone, without the experience and foresight of intellect. No organization can be sustained without the devotion of its members. No organization can grow without a strong, well-formed physical frame.

When you create anything, whether it be a spiritual, emotional, mental, or physical structure, or one composed of all four, you are creating that which contains life and thus the power of growth. You are creating a potential. Limit is beyond the control of man. Man can never destroy a motion which he has created. But nature is the great overseer, the protector of the Universe, and maintains the regulation of all things. Nature will eventually destroy that which too strongly interferes with the great concord.

That organization which all men seek and whose design rests in the hearts of a few, has never been built; because its pattern consists of a threefold unity, the great universal trinity: faith, wisdom, and law.

The religious institutions of the world are insecure because they are built without the foresight of wisdom and the precision of law. The educational institutions lack the power of spiritual faith and the integrity of natural law. Those groups devoted to the deciphering of the laws of nature are building a potential of failure and even destruction, because they seek without the guidance of Spirit and the caution of wisdom.

God is co-existent with a harmonic universe. Man is a creator—under God. Each soul bears some of the creative power of the Divine, and is given ever-recurring opportunity to grow into awareness of creative harmony. Man

may use his creative power alone, or in unity with others. He more often expresses his creativeness individually through the Spiritual arts, because he has not found an organization which is fully harmonious. There is ever an unbalance somewhere which would limit his creation to a temporary existence.

No organization can buy, lure, or en-

treat the Spiritual power of man. That power is always contributed, and before a man adds the support of his own power to any organization, he should determine whether it is founded on faith alone, on knowledge alone, or on understanding of law alone. Only that force which is based on the principles of all three can survive.

AVOIDING DELUSION

HAROLD W. DEMPSTER

The *Bhagavad-Gitâ* clearly points out the importance of discrimination and that with the loss of discrimination, the individual becomes spiritually poor indeed.

It is possible to have quite a keen intellect and an active mind without having a clear, spiritually logical conception of a given situation.

Every human being is subject to erroneous conceptions, at the same time firmly believing that the ideas which he holds are true. Such an attitude of mind is very dangerous, because we are convinced that a seeming fact, as stated or observed, is true when it is not. Such a state of mind is called delusion and the dictionary defines delusion as: "the act of deluding; deceit; imposition, illusion; error; fallacy; and hallucination". And the word deceive is defined as: "to mislead or cause to err; delude; impose upon; disappoint; over-reach; gull; dupe or cheat".

It is by means of our own minds that we are cheated and deceived; therefore deluded, even though the affirmation, declaration or statement may come to us from another human being; or from some situation regarding which we form an erroneous opinion. We should not

believe a statement as being completely true merely because a keenly intelligent or active-minded person says it is so. Do not allow yourself to be thrown off balance nor your own judgment and discrimination influenced by the mere fact that a certain person has made the statement. Test them. Watch them. Observe their consistency or inconsistency, and their ethics. And take all the time you feel you need.

Be fair, unprejudiced, open minded and maintain a willingness to consider and weigh all the evidence, and then make your decision. Do not believe all you hear; nor all you see. And beware of the delusions of your own mind. Question the veracity of all that comes to your attention. Think clearly and deeply!

Sincerity isn't enough. Nor is the good motive of another sufficient to save him from the consequences of his actions. Judge no one. Approve or disapprove of the *actions* or statements of another as you see fit. Stand firmly for your own principles, giving the same right to others without bitterness. Fool not yourself and you will avoid delusion.

"I do not see how it is possible for a man to die worth millions of dollars in a city full of pain, where every day he sees the withered hand of want and the white lips of famine! I do not see how he can do it, any more than he could keep a pile of lumber on the shore where hundreds and thousands were drowning in the sea."

—Robert G. Ingersoll.

POLITICS AND THEOSOPHY

HENRY STEEL OLCOTT

President of The Theosophical Society

[Originally published in the *Supplement to The Theosophist*, Vol. IV, No. 10, July 1883, p. 14. The contents of this Official Document are of equal, if not greater, importance in the dangerous and trying times we live in today, than they were under the circumstances which prevailed at the time the Document was originally published. Students and readers everywhere are urged to give it the attention which it deserves.—Editor.]

The tenacious observance by the Founders of our Society of the principle of *absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects,"* ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year 1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance. Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaus. I would not have reverted to so stale a topic if I had not been forced to do so by recent events. I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organization itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval. At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this mysterious unknown's presence was calculated to throw suspicion over the meeting. Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow the Theosophical Society's influence—such as it may be—to be thrown in favor of Bills to promote religious instruction for Hindu children, and other "non-political" measures. That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, AS SUCH, any opinion upon those or any other questions. The Presidents of Branches, in all countries, will be good enough to read this protest to their members, and in every instance when initiating a candidate to give him to understand—as I invariably do—the fact of our corporate neutrality. So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics "severely alone", I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

H. S. OLCOTT, P.T.S.

HEADQUARTERS,
ADYAR, 27-6-1883.

Official:—

H. P. BLAVATSKY,

Corr. Secy. Theos. Socy.

ON FAILURE, CONSCIENCE AND INTUITION

A THEOSOPHICAL DISCUSSION

[In the following transcript of a discussion-group for young people, the colloquial style has been preserved without undue editorial changes.]

M.H.:

A man has high ideals, yet he is tempted, and he submits to his desires; maybe later he conquers them again. How does it affect your karma in this life? Later on you realize you were wrong and you don't make the mistake again. Does your past cancel out the good?

B.de Z.:

I would say that it is of no account whatsoever how many times we fall, provided every time we fall and become conscious of it we get up and decide to climb again. Next moment we may fall again. But if the failures are followed immediately by determination to try again, the failure is as nothing. As a matter of fact, the only failure—100%—is in not trying again. That is all. Think of all the things that everyone in this room has fallen prey to, in this life and in former lives. Think of all the things that we have committed. No one can tell you just exactly all the things that you may have done. You know all the things that we loathe, that we despise, that we know inwardly are wrong. We have done all of these things at one time or another. Otherwise we would have no conviction within ourselves that they are wrong. If we have a strong feeling against dishonesty of any type, it is because we have been through it and have learned that it was against the pattern of the laws of the universe. The things which we are not too sure about are the ones we may have been through, but have not yet learned. The things that we know are wrong are those we have finished with. Now, every time we fall, what happens? We have allowed our desires along that particular line to becloud the cool judgment of our spiritual insight. The cool judgment, the impartial judgment of our spiritual reason. Not mere logic. Intuitive awareness of truth has been beclouded. How can it be beclouded? By the smog arising from the unsatis-

fied and untransmuted elements of desire, from the kâmic portion of our seven-fold constitution, which is an entity we have built from many lives. It is a tremendous help when integrated with our higher consciousness, but a terrible spectacle to behold when allowed to run its course. Our reason is beclouded by our lower nature, animal and not human, and we follow a course of conduct which is against our best judgment. And having done so, we pick ourselves up sooner or later, look at the rack and ruin, and realize that from the point occupied at that moment, this course of conduct looks silly. It is not necessarily evil, but it is silly. It is not of the standard of our own better judgment. And here comes the definition which is good to remember: "Anything that is below our better judgment is evil for us," but it may not necessarily be evil for the other man. If it coincides with his standards, that is as far as he has grown; don't judge him harshly. If he follows his standards, he is not necessarily evil. But if you and I do anything below our standards, it is an evil action for us. To complete the picture: Every time we think a thought or feel a feeling higher than our standard—we strain ourselves; that is good for us. It belongs to the next higher standard which some day we will reach. Remember that this higher standard may be relatively evil to the hierarchy above it, which has reached a standard higher yet. So the sum total of it is this: Let us not regret our failures, but consider them in the light of lessons. Let us not, on account of that reason, repeat the same action because it contains a lesson. If we have learned the lesson, that particular experience holds no more lesson for us. That would be like paying double fare.

Let us consider our failures or falls as stepping stones. Use your fall as an added brick of experience. That way you rise a little higher. Take that experience as a stepping stone, and rise

on your former selves. Look upon your self of the moment of failure as a dead self, valuable to you as a lesson. I should say that growth consists of repeated failures which the student is not afraid to pass through, because he is motivated by a determination never to do it again, and to look ahead and not behind. There is a drop of spiritual wisdom from every experience you pass through. But you don't have to wish for them. If they are karmic, they are in your way. Consider the failure in the light of growth. Look upon it as being a link in an endless chain rising constantly from one level to the next. Look ahead with the determination never to fall again. After a while, by self-directed growth, you will have completely outgrown that state of mind, so that it can never happen to you again.

H.T.:

This flexing of desire-muscles is like a man lifting a weight. Sometimes you encounter a situation. Are you propelling the forces yourself, or are they coming to you from someone else? Are you the party responsible for the situation? How can one set up a standard whereby to evaluate one's own reaction, whether one is right or wrong? What would you suggest as a yardstick? Perhaps you were there merely as a spectator.

B.de Z.:

First of all, I would say that in no circumstances where you may find yourself could you possibly be a mere spectator. The mere fact that I happen to walk on the sidewalk and run into two men fighting each other, somehow brings me into the sphere of their emotional outburst. I may not interfere, but I am not a mere casual spectator. I am there because I am supposed to learn something from what I am witnessing. And if I stand there long enough and look, some change may occur in the fight. They might see me standing there and stop fighting.

I think this is a safe thing to assume, even if you want to call it an assumption. There has been a chain of causation which has brought me to that event. Somehow or other you belong with all

these individuals; you are not there as a mere spectator, but as an active participant. Even if you feel neutral, you are not wholly apart from it. The only thing with which we could compare it is what is known as a catalyst in chemistry, an element in the presence of which a certain chemical reaction will take place. Without it the reaction will not take place. A human being can be a catalyst in a lot of situations. Difficult to understand. We appear to be spectators in a set of circumstances. We are not necessarily so. We may be catalysts without knowing it.

H.T.:

If you witness the "fighting on the street", and go away from it, you may perhaps think that you have failed, and wonder to what extent were you supposed to participate in it, whether you did your part, and whether that is all that was expected.

B.de Z.:

Only the future can show that. Intense thought, meditation upon the circumstances involved, bearing them in your mind, balancing them, bringing in all the factors, abiding by your own decision, and letting time show you whether you were right or wrong. The strange wisdom of unfolding circumstances will show you sooner or later whether you were right or wrong. If you were wrong, what a valuable lesson! In other words, let's try and do our full duty as we see it at the moment, and let the law take care of consequences, provided we have done our best in what we consider to be our duty. And maybe at that particular time the duty is to stand aside neutrally and watch. Leave it to the law, provided you feel within yourself keenly that you have done your duty. If you have not, time will show that too.

L.L.:

You have spoken several times of intuition and of how it works. Just exactly what is intuition?

B.de Z.:

I would say that what we call intuition is a name, a term, for the influence of the god within us. That is

as much as we register of the guiding influence of our Atman and our Buddhi; the Atman-Buddhi, or the Divine Monad within ourselves, the Christos within, high above the mere reincarnating ego. The Higher Self would be all right as a term. Between that sublime portion of ourselves, from which we hang like a pendant, and our brain, there are various sheaths of consciousness: the human soul; the psychologic apparatus of the lower mind; the lower portions of the intellect, and the desires—all that beclouds and builds barriers and veils between the brain and the Higher Self. Through these heavy fumes and clouds of our nature which is not yet integrated and controlled, we catch that intuition in glimpses here and there. If we develop it, if we listen to it, it will come sooner. It is the voice of the Higher Self. It is continuously trying to guide the human soul, from the beginning to the end of an incarnation, and to instill noble and lofty ideas. In the average human being probably 99 times out of a 100 it never comes through. In more awakened individuals it comes through oftener. It is like a lamp. You don't have to alter anything about the lamp; let it burn as it is. But if you wrap it in heavy materials, sooner or later there will not be a single ray of light in this room. If there is a chink in the material you might catch occasionally some of the light. If the material were but transparent muslin, it would not becloud that light. Intuition is not conscience. The latter always tells you what NOT to do. It never tells you

what TO DO. But intuition always tells you what TO DO, and never tells you what NOT to do. Conscience is the voice of the Reincarnating Ego which has been through millions of experiences and is suggesting what *not* to do, but the intuition, the Higher Self, tells you what *to do*.

L.L.:

I suppose that this would in some way or other cover the subject of animal instinct as well. Would it not?

B.de Z.

Yes. There are kingdoms of life very similar to us which have no self-conscious selfish personality of a very undeveloped kind. These are not developed yet into a self-conscious human personality. Therefore they have less obstacles between themselves and their own guiding spiritual self-hood. Therefore the working intuition in the animal and plant is far more efficient than in the human being. Instinct is merely a word used for the lower kingdoms than the human. There is no barrier between that center of consciousness and the temporary embodiment. There is no human personality. How are we going to rise above it? By aligning this personality with the Higher Self so that the extremes meet. At one end of the line are the lower kingdoms with no personality as yet. Then the human stage. And then the Initiates and Demigods, wherein the human selfhood has become so translucent, that the full strength of the Divine Self pours through it.

PROMOTION FUND

The idea of a PROMOTION FUND for *Theosophia*, which was inaugurated with the previous issue of our magazine, has met with approval on the part of many readers, and seems to have been timely. We have received quite a number of approving letters, enclosing checks, and expressing wishes for the success of our plan. We appreciate this response very much indeed, and trust that other friends of ours will let us hear from them in due course of time.

As previously stated, the purpose of this PROMOTION FUND is:

1. To build a small reserve upon which to rely in case of need, particularly at certain "lean" times of the year; and
2. To send a larger number of sample copies to carefully selected lists of promising people, with the hope of thus increasing our circulation.

The pages of our magazine are devoted to the broad Principles of the Esoteric Philosophy, and their practical application to daily life. Free from any or-

ganizational affiliations or controversies, the magazine will continue to present Ideas, Ideals and Truths from the storehouse of the Ancient Wisdom, which if widely spread and recognized, would become the foundation of a new and more spiritual civilization the world over. Our effort may be small, but it is at least sincere. We require and solicit the support, both financial and moral, of all students whose devotion is to the *teachings* of Theosophy, and to the impersonal Cause of Humanity. We need their integrated help, their suggestions, and their interest. Our magazine is not endowed by anybody, caters to no particular faction, section or group of people, has no hard and fast policy from which it cannot depart (except in being traditionally non-political and unsectarian), and depends upon the good will and generosity of those to whom our broad objectives have a strong appeal. As time goes on, we find more and more of such people in the world.

We acknowledge herewith, with sincere gratitude, the following donations to the Promotion Fund received up to May 15th, 1951:

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—Editor.

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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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H. P. BLAVATSKY IN HER FORTIES

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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International Group of Theosophists.

Objectives:

- To disseminate the teachings of the Ancient Wisdom.
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form.
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation.

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The Editors are responsible for unsigned articles only.

A THOUGHT TO REMEMBER

"... Act individually and not collectively; follow the Northern Buddhist precepts:

"Never put food into the mouth of the hungry by the hand of another.

"Never let the shadow of thy neighbor [a third person] come between thyself and the object of thy bounty.

"Never give to the sun time to dry a tear before thou hast wiped it.

"Never give money to the needy, or food to the priest, who begs at thy door, through thy servants, lest thy money should diminish gratitude, and thy food turn to gall.

"The Theosophical idea of charity means *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought, and assistance in their troubles or needs. Theosophists do not believe in giving money through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much, if not more than, the emptiness of the stomach; for gratitude does more good to the man who feels it than to him for whom it is felt. Where is the gratitude which your 'millions of pounds' should have called forth, or the good feelings provoked by them? Is it shown in the hatred of the East End poor for the rich, in the growth of the party of anarchy and disorder, or by those thousands of unfortunate working-girls, victims to the 'sweating' system, driven daily to eke out a living by going on the streets? Do your helpless old men and women thank you for the workhouses; or your poor for the poisonously unhealthy dwellings in which they are allowed to breed new generations of diseased, scrofulous, and rickety children, only to put money into the pockets of the insatiable Shylocks who own houses? Therefore it is that every sovereign of all those 'millions' contributed by good and would-be charitable people falls like a burning curse instead of a blessing on the poor whom it should relieve. We call this *generating national Karma*, and terrible will be its results on the day of reckoning."

—H. P. Blavatsky, *The Key to Theosophy*, pp. 240-41.

TOWARDS AN UNIFIED MANKIND

BORIS DE ZIRKOFF

Face to face with the appalling conflict of ideas which rages on the historical stage of the twentieth century, the student of the Ancient Wisdom is in duty bound to refrain from taking sides and to try to appraise the existing situation in the light of ageless principles of thought.

This is no easy task. It is one indeed in which every student will find himself faltering at every turn of the road, and mistaking shadows for realities. He will be drawn by powerful magnetic attractions and impelled to become attached to one side or the other, and to espouse causes which, in their very nature, have no permanency at all. He will be called upon to transcend his personal predilections, and to penetrate behind the outward veil of the seeming, into causal factors which are ignored by the casual observer with no philosophy of life.

The student will have to keep in mind the fact that none of the participants of the world-wide conflict of ideas is wholly right or wholly wrong. Their individual and respective causes and objectives have elements of both truth and falsehood, and their vehement and often violent actions are due, not to inherent evil, but to a lack of mutual understanding and absence of wisdom. It would indeed be an easy solution were it possible to limit all the evil-doing and all the blame to one or another party, and to eliminate this party from the world of men. But the complexity of human nature and the inextricable karmic web of past and present action necessitates that human problems be worked out on the basis of understanding, sympathy and self-forgetfulness—lessons hard for the aggressive, self-centered and conceited type of men to learn.

If we set aside for a moment all the natural laws of being, and forget the very existence of unifying factors which constantly work towards human accord, and concentrate our attention on nothing else but the advances of modern material science, one definite fact will

emerge. Science, by means of its purely material discoveries, has decreed that there should be no separation between the various portions of the human race living on our globe. It has united them by mechanical means which have wiped away their former parochialism, and have brought them into immediate and intimate contact with each other, in spite of geographical boundaries or physical distance.

There are many people in the world to whom this sudden change in situation seems intolerable, and for good reasons. They instinctively feel that they are forced to live next door to people whom they would rather think of as being either far away or simply not important enough to bother about.

But both science and the natural evolution of mankind have decreed it otherwise. The era of continental and national civilizations is over. We have moved a long way towards a new type of civilization—a global type. It may be embryonic as yet, but it is nevertheless here, and here to stay. We *have* to understand each other the world over, because we *have* to live with each other, and no illusory barriers of separation, whether they be national prides, long-ingrained traditions, skin pigments or tariff walls, will protect us from the necessity of living together as members of one and the same family.

All evolutionary growth is primarily an expansion of consciousness. The human race moves from age to age in the direction of an expanded consciousness and a wider vision. Bigoted nationalisms, racial antagonisms and a blind and unreasoned enthusiasm for separative causes are contrary to the very spirit of the age. Whatever there is of nobility and grandeur in a genuine feeling of national patriotism is noble only in so far as it becomes an integral part of our love for Mankind as a whole.

The World of Tomorrow is a world of Global Consciousness, and the sovereignty of the future is the paramount Sovereignty of the Human Race.

HYPNOTISM

And its Relations to Other Modes of Fascination

H. P. BLAVATSKY

(concluded from the last issue)

Q. Is Science entirely wrong in its definition of the hypnotic phenomena?

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison*. Now 'unison' does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion; a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect *unison*, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at logger-heads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object never has any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (a) as every organic or 'inorganic' body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (b) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.*, when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the 'fascinating' or subduing agent is created by the same force at work. In the physical world and its material planes, it is called *MOTION*; in the worlds of mentality and metaphysics it is known as *WILL*—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i.e.*, their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject*, attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the matter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker 'co-respondent.' So true is

this, that we can call upon physical Science to corroborate this fact. Take the 'sensitive flame' as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (Vide *Isis Unveiled*, Vol. II., pp. 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and if so, is it right to attempt to cure them?*

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. If Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. *Is it necessary that hypnotic 'suggestions' of the operator should be spoken? Is it not enough for him to think them, and may not even HE be ignorant or unconscious of the bent he is impressing on his subject?*

ANS. Certainly not, if the rapport between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the 'suggestion' made is for the good only of the subject, and entirely free from any selfish motive, a suggestion by thought is an act of black magic still more pregnant with evil consequences than a spoken suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good*; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote?*

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?*

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful 'suggestion' prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. *What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for Will to

engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn, Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will*. . . Determined will is the beginning of all magical operations. . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailments and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

THE THEOSOPHICAL SOCIETY

[We publish below the greater part of a pamphlet which is headed "American Section Theosophical Society, Office of General Secretary, 144 Madison Avenue, New York City", and entitled *Suggestions to Branches*. It is from the pen of William Quan Judge. Although undated, it must have been originally published shortly after November, 1890. The timely warnings contained therein have not lessened in urgency through the years elapsed.—*Editor*.]

Before pointing out what would lead to the failure of the real mission of the Society, it is necessary to advert to the fact that in consequence of the success of the T. S. movement a number of so-called occult societies have sprung into existence, all of them bad copies of the original, and our members should be warned against them. These spurious and misleading bodies and teachers have come up since the T. S. was founded, and a very large number of them take a part of what this Society has given out or portions of what has come out of the Eastern occult methods and use them for their own ends. There could be no objection to promulgation of good ideas, even without any acknowledgment, provided they are correctly given. But there is a distinct objection to the presentation of a mangled and distorted portion of the information merely to back up some wild theories of their own, as many have done. Through most of them some one or other Theosophical doctrine has been partially expressed, the rest of their teachings being platitudes or unverifiable, unphilosophical matter, and the trusting student has frequently to pay large sums of money to get but a bad imitation of the teaching which is all given out in Theosophical literature free of charge. It is therefore necessary to point out definitely to all members that before hurrying away from the Theosophical Society to obtain what may seem to them spiritual food from "occult" bodies they should examine carefully the literature now before the world to see if all that is or may be taught in these schools does not already exist in print, and if it be not merely a copy of that which has been said hundreds of times before.

The possibility of failure of the Theosophical Society lies in the following:

Dogmatism. That is, the definite statement by the Society as a body that this or that is an absolute teaching or doctrine of the Society. This has been the ruin of every organization of the kind so far formed, and this time it must be carefully guarded against. The Society was formed without distinction of creeds, and for any member to lay down the law to any other member or to any person as to what he should or should not accept as a belief of the T.S., is to commit a distinct breach of contract he made on applying to join the ranks of the body. So too, members must not abuse their individual rights, asserting that belief in any doctrine or person is necessary in order to be a member or a Theosophist.

Priesthood. The possibility of forming a priesthood in a Society as free as this one may seem almost to have no existence. Nevertheless, so strongly is superstition grounded in the natures of the present race of men (although freer than their forefathers), and so weak is our race-character, that unless constantly freed

from these tendencies and reminded of the necessity of leaning on our own Higher Selves for spiritual guidance, the danger is always present of priestcraft. This can be readily seen in the fact that not a new self-styled instructor turns up without his easily finding some pupils, and nearly every Hindu that visits our shores is run after by and often receives pledges, and also money, from persons who are too weak to think for themselves. This has to be guarded against.

Materialism. By this is meant a forgetfulness, on the part of the members, of their Spiritual Selves. Of course the study of the writings of agnostics and so-called materialists is invaluable in order that the Western ways of viewing life may be known, but it should be recollected that we too easily tend to be drawn away from a study of the causes of things—the spiritual side of Nature—to mere examination of their effects. And one risks losing much of his true perceptive power, and perhaps more than he imagines, unless ever on the alert to avoid crystallization, or falling into ruts or grooves. That is a reason why the study of the ancient occult teaching is recommended.

Non-Cosmopolitanism. Many of the attempts made in past centuries have failed because they were kept confined to the minority, or to some particular race, or to some selected stratum of society. As far as possible, the work done by each Branch should extend all over the city or locality in which it is placed; the members not failing to recollect the existence of the law in Nature of compensation,—the more help that is given to the race necessitating a greater help in return from Nature.

These are the main causes of possible failure in the Society as a whole and in the Branches as parts. And now another warning:

In the true Spiritual Philosophy there has always been one fixed and unchanging law with regard to spiritual teaching: that it cannot be bought or sold. Hence if any member hears of a society or of a person giving occult instruction for *money* first to be paid, let him be sure that it is "of the earth, earthy." He will not be aided in the long run, but only led astray; and he will form Karmic bonds to it which it may take years for him to sever. Many members who failed to take benefit by this warning, given out when the Society was first established and repeated at intervals ever since, have found by experience its truth. Besides that, it seems only just and right that members should first help the T.S. before they spend money on self-styled occult guides who wish to be paid.

The Theosophical Society is formed on such a basis that each member can think as he chooses, yet maintain a willingness to learn from and to help others. In it all members are helped to learn, and will receive what aid can be given them through its ranks, and through older members, and through the information, periodically given out by the Great Order of which it is a part. Like a great mother, the Spirit of the T. S. constantly keeps watch over the members, her children, permitting them to take what they can from every source of learning, spiritual and otherwise, silently instructing them in the best methods by which to help their fellowmen, but ever watchful lest they should go too far along some of the innumerable side-paths that lead off from the most dangerous and difficult of roads, the road of the Study of the Self.

WILLIAM Q. JUDGE, *General Secretary.*

"Miraculous achievements in promoting human wellbeing have been offset by the failure of mankind to organize a just and peaceable world society . . . If there is one thing the century has shown, it is that happiness does not necessarily come from the multiplication of inventions. It cannot come securely without one final invention—a system by which men of different groups and different nations and different occupations can get on peaceably together."

—Editorial, *New York Times.*

ON BEING DEPENDABLE

HAROLD W. DEMPSTER

In the performance of our daily rounds and duties, how dependable are we? Ever ask yourself, can I be relied on to do what I say I will do, even in small ways? How many times do we make promises or commitments that we will do something, and then, when we have fallen down on the job, make all the possible alibis that we can think of to justify our negligence.

It might seem like a small and unimportant factor when we fail to keep our word. But, in business affairs, if money is borrowed on a promise to pay and the obligation is not kept, the security pledged is taken away as a penalty for not performing the conditions of the contract. It also shows lack of consideration for the other person who is depending upon us to keep our bargain.

What do we honestly think of an individual, who, in presumed good faith, makes a statement, promise or declaration that he will do a certain thing and then fails to do so? It is too bad, we say; that Mr. X is a fine fellow, but he doesn't keep his word. He cannot be depended upon.

But, it does not stop there. Is there no Karma attached to his failure? Is there anything or anyone exempt from the effects of this great and unerring Law? What does he forfeit? As in the business transaction where the collateral security was taken away, a portion of his character is open to question. It goes so far as to place a blot upon his integrity. He is deprived of opportunities and benefits of various kinds, because we feel he cannot be trusted to follow through, and to do what he promises to do, but neglects to perform.

There are many different situations

where dependability is of prime importance. In military affairs, an order is expected to be carried out, and the failure to do so might involve the safety of many lives, or materially affect the Karma of an entire Nation or the whole world. In civil life, if we do not follow and obey the laws and ordinances, we know we are inviting trouble. The government expects us to take out the required permits, fill out and file papers, pay license and income taxes and comply with all the red tape that we kick against. But, the various governmental agencies, local, state and national, depend upon our compliance, however much we may dislike doing so.

We depend upon the Fire Department to put out fires, the Police to keep the peace and the Water Department to supply us with that precious necessity of life. Everything depends upon something else in human existence, as well as in the Universe throughout. Suppose in an extreme sense, no one could be depended upon; such a thought makes our present world seem heavenly by contrast. As a matter of fact, there are quite a lot of things that we just take for granted, which are rooted in the reliability of individuals. The engineer of a train, the captain of a ship, the bus driver, the individual drivers of cars, the pilot of a plane, are, generally speaking, reliable, or we would have no insurance companies large enough to pay for the resulting losses. Even the individuals doing very menial or ordinary work are relatively dependable, or a great many other services would be affected thereby.

Seeing the importance of dependa-

bility in our ordinary affairs, how much more important is this factor in regard to Occult matters. How could a Master be justified or expected to teach a Disciple some of the inner secrets of Nature, without first trying and testing, or by first hand knowledge *knowing* the various qualifications of the would-be recipient? We do not doubt but that dependability would be high on the list of such qualifications. If an individual would make himself worthy to receive and understand Spiritual Teachings of the age-old Wisdom, it is good prac-

tice to *put himself* to many tests as to his reliability. Is it not logical, therefore, that as his degree of dependableness increases, the more worthy will he become to receive and develop a clearer and deeper understanding of the teachings already known to him? Integrity, reliability, ethics: these are all closely related terms that have much to do with the degree of usefulness that each will be able to contribute, to a world in great need of those moral values that will aid in re-establishing a real cultural civilization.

"He who damns himself in his own estimation and agreeably to the recognized and current code of honour, to save a worthy cause may some day find out that he has reached thereby his loftiest aspirations. Selfishness and the want of self-sacrifice are the greatest impediments on the path of adeptship."

—K.H.

"My chelas must never doubt, nor suspect, nor injure our agents by foul thoughts. Our modes of action are strange and unusual, and but too often liable to create suspicion. *The latter is a snare and a temptation.* Happy is he whose spiritual perceptions ever whisper truth to him! Judge those directly concerned with us by that perception, not according to your worldly notions of things."

—K.H.

[The above two separate brief letters from the Master K.H. were addressed to his chela, Mohini Mohun Chatterjee, some time in the early eighties of last century. The originals are in the Archives of The Theosophical Society, Adyar, Madras, India.]

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

—Ralph Waldo Emerson.

PRAYER

Fearless and unconquerable Gentleness, touch, calm and embolden us and all men. Take from our frightened hands the bomb and bayonet. Arm us in spirit instead. Arm all us fellow sinners with compassionate faith in one another, through the courage of our faith in Thee, that where we come in every land, life enter and not death.

—Sarah Cleghorn.

YOGA

L. B.

There are many strange ideas around about the meaning of Yoga; some of them are fantastic in their weird jumble of fact and distortions or perversions. Yet the real meaning is so simple and all-inclusive that it is generally shunned in favor of a more exotic or novel one.

Tersely put, it is "Skill." William Q. Judge defined Yoga as "Skill in the performance of action," and if we look into this definition we can see that it covers action of whatever kind—Contemplation, Logical Reasoning, Achievement in any direction—even driving a nail or any other chore.

One of the reasons why the exotic appeals, rather than the domestic and commonplace, is that we have lost sight of the fact that all action has an ethical value; yet ethics must be included, and also what we term "Spirituality," because of the necessity of Decision and Effort; for the greatest characters in public life have quite frequently been "skilful" in these and many other lines or directions. For instance: Swedenborg, Leonardo da Vinci, Count de Saint-Germain, and at the present time, Winston Churchill.

Evolution, as a principle, is the automatic reaction of the lesser to the progressive influences related to the PLAN inherent in any cyclic manifestation. All our senses and the mind have been developed in this way during long ages; and the process will continue until the ultimate for this cycle is achieved. But—all do not progress at the same rate or in the same way, and this difference is chiefly caused by deliberate, conscious effort to succeed. Success is

acquired by repetition until skill brings its due result.

The practices of mystic yogis follow this process toward attainment of the powers or states which are more or less abnormal at the present time. Corresponding to the mystic yoga is the development of skills in all human affairs or connections; for even in Science, Art, Music, Commerce, Public relations, etc., the expansion of consciousness runs parallel with the skills acquired, and all these are required in the total of human progress.

There is little or no difference in the process except that of MOTIVE—selfish or unselfish; the latter tending towards universality. If there is no effort made to attain skill, the *drive* of the current urge will carry us along its pathway, and in the long run we shall be dragged, as it were, to higher and more refined conditions and states—or fall asleep and crystallize until a new cyclic urge starts the process again.

Decision and Effort, based on unselfish and impersonal desire to work with Nature for the benefit of the whole, will bring the necessary skills in all directions, and an expansion of consciousness which has no ultimate limits. The innate "sense" we all have that there are vast ranges of consciousness and experience beyond the mundane, attracts and attaches the attention to almost any profession or exhibition of the abnormal; but while these have a value as examples of super-sensuous facts, they do not help us unless the character broadens to include them in due course, as we fulfil the functions of Humans in their *totality*, on our way to HUMAN PERFECTION.

"Nothing is more evil and tragically devastating in actual consequence than one's own moral and religious ideals, fine as they may be, when they are accompanied by an ignorance and resultant provincialism and blindness with respect to people and culture acting upon, or proceeding from, assumptions different from one's own."

—F.S.C. Northrop, in *Civilizations of East and West*.

I WOULD LIKE TO ASK . . .

Theosophia would welcome receiving from subscribers and friends any Questions they may like to ask regarding the teachings of the Ancient Wisdom and their application to daily life. Any type of Question is welcome, with the exception of subjects bordering on political or sectarian matters, or organizational and personal differences.

Answers given in these pages will lay no claim to special authority of any kind.—*Editor.*

The Theosophical idea of the heavenly state or Devachan is referred to as a rest period, whereas I understand that it is where unrealized earthly aspirations are actually realized. If this is true, the Devachanic Realm must also be one of action, and where there is action how can there be rest?

It is very doubtful whether we can use the human and therefore finite terms of "action" and "rest" in connection with a spiritual entity which has no longer any lower quaternary of substance-principles to manifest through as it did in incarnated existence upon earth. We must remember that we are dealing here with states of consciousness in disembodied condition. No matter what analogies we may employ, we will fall short of reality, and will be able to express only one or another portion of the over all problem.

Let us ask ourselves these questions: in dreaming some pleasant and elevating dream at night, and revelling in its beauty, do we engage in "action"? If so, does it prevent us from waking up feeling "rested"? These questions may suggest certain avenues of approach to this very complex problem of the Devachanic dream, which "dream" is probably much more "real" than anything we experience in embodied existence.

We should also keep in mind the fact that *dynamis* evolutionary action is taking place in embodied existence, and not in the spiritual state between two lives. Similarly, we *act* during waking hours, and are in a passive state during our sleep. This from the standpoint of the physical consciousness of the personality. "Action" from the standpoint of the "sleepers" is not the same as action from the standpoint of

the awakened man. We may have been running very fast during a dream, or been lifting heavy things; but do we feel tired or exhausted after having done so? The same trend of ideas could be applied to the state of Devachan, but with many and great reservations, because there is no personality experiencing physical conditions and states in the devachanic interlude.

"Devachan is the fulfilling of all the unfulfilled spiritual hopes of the past incarnation, and an efflorescence of all the spiritual and intellectual yearnings of the past incarnation which in that past incarnation have not had an opportunity for fulfilment. It is a period of unspeakable bliss and peace for the human soul, until it has finished its rest-period and stage of recuperation of its own energies.

"In the devachanic state, the Reincarnating Ego remains in the bosom of the Monad (or of the Monadic Essence) in a state of the most perfect and utter bliss and peace, reviewing and constantly reviewing, and improving upon in its own blissful imagination, all the unfulfilled spiritual and intellectual possibilities of the life just closed that its naturally creative faculties automatically suggest to the devachanic entity." (G. de Purucker, *Occult Glossary*, p. 47.)

There are many points which should not be lightly passed over, in connection with the teachings about devachan. We must, for instance, remember that the "reviewing" is not done with a mortal brain, or any other quasi-material thinking apparatus; we must bear in mind that "peace" and "bliss" cannot possibly be the emotional conditions by that name known to us here on

earth; and we must not forget that any idea of "action" should be completely dissociated from concepts pertaining to muscular effort, the movement and displacement of physical bodies, etc., etc., all of which shows how utterly impossible it is to picture in terms of physical analogies anything pertaining to the states of consciousness of the devachanic entity.

For speculation's sake, let us suppose for a moment that next time you thought of a rose that rose would be a tangible physical reality in front of you, and next time you thought of India, you would actually be there; and next time you thought of your father, he would be right here with you. The devachanic "dream" is a state in which our mental realizations and spiritual yearnings become actualities; therefore, to the experiencing entity in devachan, it cannot be a "dream" in any sense whatsoever. For that entity is a reality, a reality much more "real" than anything which our personality, here and now, experiences in the world of physical events.

Another problem presents itself in this connection. Just exactly what do we mean by "rest"? It is sometimes very restful to engage in strenuous physical work, when you want to "rest" from some harassing psychological problem which eludes solution. It is sometimes very restful to engage in profound intellectual study or lighter reading or conversation with others, when you want to "rest" from an over-dose of physical effort or muscular fatigue. Rest often consists in a change of consciousness and of occupation, not in utter cessation of activity. In a world where there are no physical objects, material pursuits, frustrations, suffering, pain, conflict of personal wills, and their resulting struggle for selfish objectives—absence of which is characteristic of the devachanic state—human, earthly conceptions of "action" and "rest" do not apply at all. This should be borne in mind.

For many years students of Theosophy have had a most remarkable ar-

ticle on Devachan available for study, but it has rarely been used. To be just, one should state that it was not very accessible since it was buried in the very rare volumes of H.P.B.'s early magazine, *The Theosophist* (Vol. IV, August 1883, pp. 266-72), and, for some strange reason never reprinted in more recent publications, or issued in pamphlet form. This article, which is really a series of three distinct essays, has now been re-published in the recently issued volume of the *Collected Writings of H. P. Blavatsky*, for the year 1883 (pp. 70-94). There is evidence to show that the Replies to questions pertaining to the subject of Devachan, of which this article consists, were dictated to H.P.B. by three different Adepts. We recommend a close and attentive study of this essay, the subject of which is by no means easy. To the best of our knowledge, it contains certain analogies, explanations and viewpoints not to be found elsewhere in the entire scope of modern genuine occult literature.

Theosophists speak of Spirit and Matter as being one, or as opposite poles of the same thing. Where does Consciousness come in? Is it the same as Spirit?

Whatever may be the ordinary meaning ascribed to the word "consciousness" in everyday speech, the more technical meaning of it in theosophical phraseology has wider implications. Consciousness is a term which students of the Esoteric Philosophy use to describe the truly indescribable Reality which is beyond the differentiation of spirit and matter and includes them both.

In any hierarchy of evolving beings, there is a highest and a lowest stage, degree or plane thereof. The summit of a hierarchy, its root or seed, as it were, can be termed Spirit. The nether pole of a hierarchy can be termed Matter. Spirit and Matter grade into one another throughout the structure of a hierarchy, and are therefore relative

terms. Spirit is not essentially different from matter, and vice versa. Both are but temporary and forever changing manifestations of the underlying "something" which, for want of better terms, might be called Consciousness-Reality. It has been sometimes termed Consciousness-life-substance, describing the fact that it is the very essence of the Universe.

Consciousness underlies everything that is. It is the root and essence of what we call matter and of what we term energy, force or spirit. The whole Universe is therefore embodied Consciousness, and such embodiments may be relatively material or relatively spiritual, according to whether they take place in the lower or higher portions of any given hierarchy. The whole process of evolution, therefore, consists in the gradual raising of units still evolving in the lower grades of "matter" to become at one with their own inner essence of being which is "spirit".

These facts from the storehouse of occultism are well exemplified by modern science. The more the latter delves into the inmost structure of the atom, the less so-called "matter" does it find therein. The electron cannot be considered in the light of any tangible material particle, and no genuine physicist considers it so. The ultimate constituents of matter or substance are found to be units of something else, whether we call it energy, force or motion. Theosophists would call it a form of consciousness. Modern science has demonstrated beyond any possible doubt that the essential nature of so-called "matter" is non-material, paradoxical as it may sound. In doing so, it has approached very close to the domain of occult truths. In many respects it has already overstepped the imaginary borderline which divides, as well as connects, the realm of physics and the realm of meta-physics.

Theosophical teachings stress the statement of "Brotherhood in Nature",

and to uphold this the analogy of the co-operation between the atoms, cells, and the organs of the physical body, the "Little Universe", is used. It does sound convincing; however, all about us, in all the kingdoms of nature, including that of man, we may note stinking, conniving, selfish cruelty and rapacity.

In the lower kingdoms, one directly devours the other and grows fat on his brother. Man does this with more subtlety, but just as effectively. He squeezes his Brother Man in an economic vice, and then self-righteously returns to him a fragment of his ill-gotten gains from a so-called sense of charity. Charity is but a further evidence of the selfishness of man, because it cloaks his greed in publicized philanthropy.

This is a very profound question which contains several co-related subjects touching upon some of the most recondite teachings of the Ancient Wisdom. First of all it should be stated that "brotherhood", as understood by careful students of Theosophy, means the unbreakable and ever-present Oneness of all that is, the indissoluble Unity of things, their intimate and essential co-relation with each other, from the electron to the galaxy. It does *not* mean—especially with regard to the lower spheres of material evolution—mere amicable, fraternal, peaceful relations with each other, even though this remains as a goal. When considered from this larger viewpoint, the most fearful global war, and the most cataclysmic conflict among humans, merely emphasizes the underlying truth of "universal brotherhood", in the sense that it presents an object lesson in oneness, showing to what amazing degree we are all bound together, tied to each other by karmic ties which are as inescapable in love as they are in our periodic fits of hatred and lust.

In the light of the age-old theosophical teachings it becomes apparent, after careful study of the problem, that the unbrotherliness, selfishness and cruelty

which are so familiar to all of us, are limited almost exclusively to the human kingdom, wherein the sense of self-consciousness and of freedom of choice have not yet become identified with the highest precepts of ethical conduct, so that men debase these spiritual qualities and turn them to selfish ends, blinded by the *illusion of separateness*.

In this connection, it is very easy to fall a prey to another illusion, namely, the alleged fact of cruelty, rapacity and mutual destruction among the members of the lower kingdoms. Many philosophers and thinkers have speculated upon this general subject, and most of them seem to have completely disregarded the obvious fact that we make the mistake of ascribing to the lower kingdoms, let us say, the animals, mental and emotional characteristics familiar to us as *humans*. It is extremely doubtful that the animals—with a very, very few exceptions—feel anything even remotely akin to our human emotions in seemingly killing each other. They do so either to secure food for themselves, or to protect themselves and their young ones.

This problem is intimately related to the problem of the nature of so-called Evil. It has received but very scant attention on the part of most students of Theosophy. Nature as such does not recognize our human standards of Evil or Good, and is utterly indifferent to our limited and illusory conceptions on this subject. All events in Nature, outside of the human sphere, are far more impersonal than we care to realize. Our human ideas of suffering, pain, selfishness, as well as those of happiness and pleasure, do not pertain to kingdoms other than the human, and, by ascribing them to other kingdoms or grades of consciousness than our own, we make a grievous mistake, *distorting the picture*.

At this point there enters a great paradox, of a very subtle and profound nature, the full meaning of which our finite minds cannot as yet understand. It is the fact that in all the spheres of material manifestation every living en-

tity feeds upon some other living entity, and is, in its turn, part of the food absorbed by some higher entity. This is another aspect of the doctrine which teaches the indissoluble oneness of all things, called "universal brotherhood". A paradox truly!

This idea is by no means limited to the kingdoms below the human. The ancient sacred scriptures of the East tell us that "the gods feed on men", a statement well worth our most profound cogitation. It should also be remembered that every time we witness destruction of any kind whatsoever, we behold the temporary annihilation of form only, and cannot follow with our limited physical senses the progress of the entity which becomes at that moment liberated from its temporary form. When we think of the American Red Indian killing a buffalo in order to eat its flesh, and offering a prayer or invocation to the spirit of the buffalo in so doing, the question may well arise as to whether the entity manifesting as a buffalo is not rather helped along its natural path of evolution than hindered. This thought should not be lightly dismissed, just because we happen to dislike the act of physical killing. Nor should the above trend of thought be applied to those brutal and cruel frenzies of mutual destruction that characterize certain unevolved portions of the human race, and which are distorted by propaganda into the appearance of patriotic wars. Only profound thought will ever help the student to untangle the various elements which enter into this intricate subject.

Close attention should be given to the following statement which can be found in *The Mahatma Letters to A. P. Sinnett*, pp. 56-57:

" Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim. It proceeds from two causes, and no more than good is it an independent cause in nature. Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death, and destroys what

she has created. Nature has an antidote for every poison and her laws a reward for every suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form. It is the blind law of necessity and the eternal fitness of things, and hence cannot be called Evil in Nature. The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death—which is no evil but a necessary law, and accidents which will always find their reward in a future life—the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought by old age; save accidents, neither a savage nor a wild (free) animal die of disease. Food, sexual relations, drink, are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him: on nations as well as on individuals. All this then — food, wealth, ambition, and a thousand other things we have to leave unmentioned, becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Lack all this and you starve, you

are despised as a *nobody* and the majority of the herd, your fellow men, make of you a sufferer your whole life. Therefore it is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by *selfishness*. Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved *one-third* of the problem of evil

To those students who have access to the work from which the above excerpt has been taken, we recommend reading the long paragraph to its very end (pp. 57-58), where the Teacher points out the evil of man-made organized religion.

As far as the Questioner's statement regarding charity is concerned we agree with him heartily. With the exception of genuine helpfulness on the part of truly selfless people intended to help directly the need of another—an act which in the majority of cases, we believe, remains unknown and unpublicized—most of what is known as "charity" in the world of today, and without distinction of country, is a curse for both the giver and the recipient. Reforms directed towards the amelioration of the conditions of the poor, social justice, the elimination of racial enmity, broader and more sound education, a deepening sense of mutual ethical responsibility, and an economy based on co-operation instead of on selfish competition, would result in conditions which would make so-called "charity" completely superfluous. Theosophists are working towards this goal.

We recommend an attentive study of H. P. Blavatsky's definitive statement on the subject of Charity, in *The Key to Theosophy*, pp. 238-241. (See p. 2 of the present issue for an excerpt therefrom). Therein are contained certain ideas and precepts rarely discussed even by theosophical students, and whose correct comprehension would be of immense benefit to all of us.

PROMOTION FUND

Our newly organized Promotion Fund has received further donations for which the Editorial Staff of *Theosophia* expresses sincere thanks to one and all.

As previously stated, the purpose of the Fund is:

1. To build a small reserve upon which to rely in case of need.
2. To send a larger number of sample copies to carefully selected lists of people, with the hope of thus increasing our circulation.

Anyone wishing to send a donation to this Fund should bear in mind that every dollar counts, and that we welcome any amount, however small it may be. It is the spirit that is of greater importance than the actual money, and often a small donation backed by a powerful thought of encouragement may become a magnetic center which will attract larger amounts from elsewhere.

We acknowledge herewith, with sincere gratitude, the following donations received up to August 1st, 1951:

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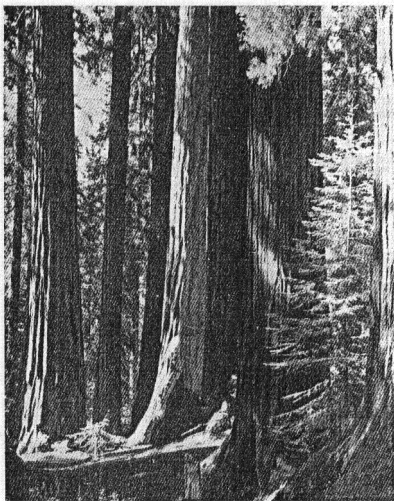
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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. VIII, No. 3 (45)

SEPTEMBER-OCTOBER, 1951



GIANT SEQUOIAS, SOME OF THEM SEVERAL THOUSAND YEARS OLD,
IN SEQUOIA NATIONAL PARK, CALIFORNIA

(Compare the size of the woman standing below.)

THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

Published every Two Months. Sponsored by an International Group of Theosophists.

Objectives:

- To disseminate the teachings of the Ancient Wisdom.
- To uphold and promote the Original Principles of the modern Theosophical movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form.
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation.

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The Editors are responsible for unsigned articles only.

A THOUGHT TO REMEMBER

"Liberation may be imagined both as an end and as a process. An understanding of the process in which we are involved will open up a vision of the end.

"The process is continuous and is the path described in Indian philosophy as the path of return, the path on which man is no longer athirst for more and more experience of the sort the world provides, but having come to a point of saturation with it, seeks to know the value and meaning of it all, and in understanding it, to discover himself.

"He then comes to the stage of finding out what is being limited and what limits it.

"That which is to be liberated is ourselves in reality, as we are deep down, and not as we normally feel ourselves to be. We have to be liberated from that nature we have put on, which is our limitations. The pure stream of our consciousness has become divided and narrowed, and also colored by attachments, repulsions, greed, fear, conventionalities and habits.

"Liberation is essentially from the prison-house of cold and poisonous selfishness, of which every evil that we see is but a monstrous outgrowth. Our everyday experience can teach us that from our normal self-centredness, love as a self-sacrificing emotion or force is the sole and supreme liberator

"The principal means of liberation in relation to all our fellow-beings can only be love expressed in service, action in which the self is forgotten, through which a higher Self is manifested, resulting in the creation of beauty and happiness

"The ideal of love, stepped down to the level of practical everyday life, must mean the service of each to all within his or her sphere, consideration of the rights of others, self-control, and particularly cessation from cruelty and excessive lust. There can be a measure of spiritual freedom for each if conditions of life are organized on this basis

"There are moments, which come all too rarely to us, when we feel the bliss of a temporary self-forgetfulness, be it through devotion, human love, or work, and at such moments we strike a certain spark, which will one day grow into a brilliant, majestic flame. When that state is attained, we will be liberated men."

—N. Sri Ram, in *The Human Interest*, pp. 54-57.

WANTED: A REBIRTH OF ETHICS

BORIS DE ZIRKOFF

While world statesmen and politicians are dividing humanity into respective "spheres of influence", and the scientists of the world are inventing more and more powerful weapons for still greater slaughter, a solution of the one basic problem remains practically ignored.

It is the problem of the appalling lack of ethical integrity—a condition which affects every aspect of our modern life and penetrates into every stratum and level of our civilization.

The Babel of present-day confusion, when analyzed as impartially and objectively as we can, to a very large extent appears to be the result of a total loss of those spiritual and ethical foundations which alone can inspire mutual respect among men.

Current periodicals and newspapers often deplore the obvious fact that organized religion has ceased to be the binding force, as well as the impelling power, to right living; that it is unable to stem the tide of moral disintegration which is sweeping the world of today. And a number of prominent writers and scholars are convinced that no such power exists within the stronghold of modern science either. The bewildering assortment of quasi-occult and metaphysical organizations and cults that thrive in various parts of the world, while presenting to the public some teachings which might be of benefit to them, weave phantastic patterns of "marvellous powers" to be acquired, and leave the noble spiritual ethics of the ages buried under a heap of psychic rubbish. No great regenerative power can be expected to arise from these quarters.

The student of the Ancient Wisdom facing the present confusion of ideas and ideals, witnessing the chaotic conditions of men's minds, relies primarily upon the innate spiritual forces hidden within the human heart. These may be, and unquestionably are, latent in the majority of cases, but they are there. They constitute the only source

of regeneration, and are the only lever powerful enough to produce a permanent change in the condition of men individually and of mankind collectively. The spiritual leaven of the human heart will have to assert itself with the commanding voice of unquestionable spiritual authority and become a dynamic power in the halls of the people, before any vital change can take place in the world of today. No cut and dried book-learning will ever accomplish this change.

The ethical lethargy in this century has affected every facet of life and every school of thought, including the Theosophical Movement in its organized forms. The latter fact is perhaps of greater moment to students of Theosophy than anything else. In the ranks of the present-day Theosophical Organizations we see the same downfall of ethical conduct, the same intellectual confusion, the same questionable methods of procedure, and the same conflicting emotions which characterize the world at large. In spite of high-sounding words on the part of those in power, in spite of ponderous tomes replete with intellectual as well as ethical teachings sufficient to feed generations to come, the Theosophical Movement, as an organized body, while doing much good work in various parts of the world, has none of the qualities and earmarks of a *living power* bringing regeneration to human hearts and new vital impulses to human minds. It has settled itself long ago into comfortable grooves of thought, lofty in ideals, universal in character, thought-provoking in content, yet just as dead in their crystallizing influence as any other mental or emotional rut. It is a far cry from the vital, dynamic, soul-stirring power it used to be before the spirit of its birth, and the original "daimon" of its inspiration, fled from the much abused form with feet of clay.

The ethical regeneration of mankind, in this our twentieth century of scientific miracles and moral decay, will have

to come from within the inner forum of the human heart, and be the result of a cry from the depths of the human soul, a cry for enduring realities and a yearning for harmony and good will among men. The student of the Ancient Wisdom is looking forward to the day when a movement shall have arisen on broad, international lines, and on a scale transcending political barriers or national boundaries, which will stress above all else the paramount need of ethical values, of ethical integrity, of justice for all, of reverence toward life, of love for man as an evolving individual of supreme spiritual worth, of brotherhood in action, of peaceful intercourse among all the peoples of the earth.

Such a movement will have within it the elements of a truly religious approach to life, because it will be reverent towards all the manifestations of life. It will be truly scientific, because it will be based on the only true scientific foundation, namely, the indissoluble Oneness of all life. It will be highly philosophical, because it will be animated with that love of wisdom that manifests itself in unity versus separation, in harmony versus discord, in collaboration versus selfish competition.

The Theosophical Movement, in its philosophical, ethical, and scientific foundations, has the innate power to spearhead such a movement of ethical regeneration. It has the latent potency to lead it. It possesses the virility of concepts and the depth of knowledge to be the cornerstone of such a revival of ethical and spiritual forces in the world of today. Whether it has the capacity of leadership and the spiritual freedom of action to initiate it, or even to uphold and promote it, remains a

question which some have already answered in the negative. It depends primarily upon the depth of the mental and emotional ruts of its adherents, upon the degree to which they will be willing to sacrifice their preconceived ideas, their petty jealousies and narrow superstitions. It depends upon the character of the individuals who will come in the next generation or so within the influence of the ageless teachings. It depends also upon the extent to which the adherents of the Movement will be inspired by the original ideals of the Founders, their fundamental program of action, and their broad policies for the future. Behind these there originally stood Great Men whose ageless wisdom laid down the general pattern of the modern Theosophical Movement. If the organized societies of the present day can vitalize their actions from the same source of early inspiration, they will become an integral part of that ethical regeneration which can be seen today upon the distant horizons of this century. If they cannot do so, and the weight of worldly interests remains upon their hearts and minds, other movements, born from the Empyrean fountainhead of the collective human heart, conceived in agony and sorrow, and nourished by the unquenchable enthusiasm of irresistible growth, will take the lead upon the shifting scenes of world evolution, and carry mankind to the threshold of another Portal, wherein can be discerned by the light of a clearer vision, the outlines of that greater Continent of Thought, upon which shines even today, the Sun of a New Age, an Age whose consciousness is global, and whose key-note is Brotherhood for all.

"When you hear—as doubtless hear you must at some time or other—that someone has uttered evil-natured words about you, for your own peace of mind to avoid the terrific waste of energy one can use up in worrying about such things, instantly react with, 'They say. What do they say? Let them say.' And mean it. Send a kindly thought in the direction of your detractor—and dismiss the whole thing from your mind."

—*Ancient Wisdom*, St. Louis, Aug., 1951.

SPIRITUAL PROGRESS

H. P. BLAVATSKY

[Originally published in *The Theosophist*, Vol. VI, No. 68, May, 1885, pp. 187-88]

Christine Rossetti's well-known lines:

"Does the road wind up-hill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn, till night, my friend."

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the *complete* subjugation of the lower nature by the higher. From the *Vedas* and *Upanishads* to the recently published *Light on the Path*, search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption, the inner being *must continually burst* through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives, the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor

in their lives and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom, is entrance upon a *higher plane* of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire "powers"—clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say, they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of "powers"; and that its only mission is to re-ignite the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts, such gifts (*lakshika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokoobra*), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow

themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and the amount of pay" should apply to his address, with enclosed postage stamps!

Upon the table before us, lies a reprint of *The Divine Pymander*, published in England, last year, and which contains a notice to "*Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS*"; cordially inviting them to send in their names to the Editor who will see them "after a short probation," admitted into an Occult Brotherhood who "teach freely and WITHOUT RESERVE all they find worthy to receive." Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

§ 8. "For this only, O Son, is the way to Truth, which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in, that is in the body."

§ 88. "*Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret.*"

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to earnestly set about carrying them into effect. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do something to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that something an accomplished fact.

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts, teachers cannot be provided to go round and give instruction to

various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members; thus will be developed self-reliance, and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (*i.e.*, looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to *try* for themselves.

AN IMPORTANT LETTER

[On August 22, 1900, a Mr. B. W. Mantri wrote a letter to Dr. Annie Besant, dated from Bombay, India. He expressed confusion about the tenets of the Theosophists, and asked her what form of Yoga she would recommend. Dr. Besant was then in London. When she opened the letter, she found on the unused portions of the folded sheet the very important message in the familiar blue pencil handwriting of Master K. H. which we publish below. Facsimile of this message was published in *The Theosophist*, May 1937. Careful comparison of the handwriting establishes the genuineness of the communication, quite apart from the importance of the subject-matter, the authoritative language and the character of the style, all of which are further evidences of genuineness. It should be borne in mind that this message was received *nine years after the death of H. P. Blavatsky in 1891.*

We recommend the contents of this communication to the most careful study of our readers and friends. It contains key-thoughts only too often disregarded or ignored in the Theosophical Movement of the present day. The text is reproduced from the facsimile where certain passages, pertaining to private matters, have been blocked out.—*Editor.*]

A psychic and a pranayamist who has got confused by the vagaries of the members. The T.S. and its members are slowly manufacturing a creed. Says a Tibetan proverb "credulity breeds credulity and ends in hypocrisy." How few are they who can know anything about us. Are we to be propitiated and made idols of . . . The intense desire of some to see Upasika reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T. S. must safely be ushered into the new century . . . No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T. S. . . . We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike various persons in various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favours. The best corrective of error is an honest and open-minded examination of all facts subjective and objective . . . The cant about "Masters" must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work . . . The T. S. was meant to be the cornerstone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance. The greatest of your trials is yet to come. We are watching over you but you must put forth all your strength.

K. H.

ON BEING UNIVERSAL

HAROLD W. DEMPSTER

"We live and move and have our being" within the body, Soul and Consciousness of the Great Universe. This is true of everything that lives in Time and Space. And everything that lives constitutes the One Universe of which we are all a part . . . greater or lesser, depending which part of ourselves is uppermost or predominant in its functioning.

At this stage of our Evolution, in this particular cycle, a great deal of our interest and activity has been centered in the physical or material world. Our world has been a narrow and limited one. Less than 500 years ago the general occidental concept of the earth was that it was a flat plane and that it was dangerous to venture near the edge for fear of falling off into space and oblivion.

We have come a long way in the last 75 years away from those circumscribed viewpoints and now speculate glibly about trips to the Moon and other members of our planetary system, by means of some physical conveyance!

However wild and extreme this idea may seem, it has the redeeming feature of widening the horizons of our thinking. The discoveries, or rediscoveries, of our modern scientists, have caused them to realize, or at least to seriously consider, that the basic structure of the Universe is not Matter, but Consciousness. Science also now teaches that what affects the small, reacts upon the large, and vice versa. It has also given birth to the fundamental point that everything is Relative.

What has all this to do with having a Universal outlook? In the first place, it shows that the pendulum of human thought is swinging over into a more spiritual concept of life, the old and the new forming sharp contrasts with each other. It is precisely this change-over that causes much of the confusion and conflict in our modern era. Modern Scientific, Philosophical and Religious

thought is in a state of flux, which is good. Fixity is giving way to fluidity. Nationalism is being challenged by Internationalism. The trend is toward non-partisanship and world-citizenship based upon a new statesmanship yet to be born. There is strong evidence that the idealism of man's heart is again beginning to assert itself, although it is admitted that we still have a long way to go.

The value of being a Universalist is practical, for the reason that a fuller and richer life is not only possible but actually comes into being. If one's life is based on the reality that all men are brothers, one's circle of friendships ever widens. If one believes in, and lives by, the principle that each man is entitled to his own Religious, Philosophical and even Political and Economic beliefs and convictions, he is bound to grow in his sympathetic understanding of his fellows and their problems.

Since we are all in different stages of evolution, have had different backgrounds of education and experience, and each have distinctly different characteristics and Karma, it is only logical that some of us at times are going to manifest partial and bigoted concepts, while others are going to show both a depth and breadth that is truly refreshing and inspiring.

To touch the inner realms of our intuitive consciousness, to be fair and broad, to base our views upon sound logic, which means the "art or science of reasoning," to be sympathetic, understanding and considerate of others, to know about the structure, operations and habits of Nature, to study the Ancient Wisdom with the heart as well as the mind, to know something accurate about the history and destiny of Man, to discriminate between wise and unwise actions, to know the true from the false teachings, to have a heart that feels and assists the yearning

for truth in others, to help others to learn how to solve their own problems, to give the right help at the right time in the right way, to look for and appreciate beauty, wherever it may be found (often in unexpected places and individuals), and to feel the heart-beat

of humanity as a whole, as well as of the great and wonderful Universe in which all things "live and move and have their being"—these are some of the thoughts, practices and feelings that will help us to develop and express an ever increasing degree of Universalism.

PHILOSOPHY AND ART AS HEALING POWERS

ANTONIO MENDEZ

Philosophy showing the real values of Life, would help us in finding a way of complementing specific treatments for suffering related to our psychological nature. It is a well established fact that suffering of this kind is produced by breaking the right relation that must exist between us and the external world or, in other words, by our wrong approach to the world of "phenomena", on the one hand, and the balanced relation between our mind and body, or our soul and body, on the other.

Words, like women's clothes, are subject to fashion, and today we have the expression "psycho-somatic" very much in vogue. The meaning of it, to the best of my knowledge, is the relation which exists between mind and body or soul and body.

In many cases, when the origin of different ailments is not clear, the physician is inclined to call it *psycho-somatic*. The word has become very handy, indeed.

According to my way of seeing things and in the last analysis, all diseases are *psycho-somatic*, because in all of them the relation to which I referred above is not correct, there is no perfect balance between mind and body.

We have to agree, nevertheless, that we have gained very much by that way of thinking of the modern physician and we can consider it a step forward. Science at last is advancing beyond the materialistic view, in accepting the influence of the mind over the physical body. The day is not far away when it will be realized that diseases, in general,

belong more to the soul than to the body.

It is, for instance, a common place now, that ulcers are produced by worrying and preoccupation.

The point that I want to make clear now is that, if by learning real values one can correct suffering already established, it would be logical to admit that it would be easier to avoid these conditions before they produce suffering, by finding a way to the correct relation to the outside world, and between soul and body.

It is not our intention to discuss ways of curing different diseases. Nevertheless, it is good to remember that in ancient times in Egypt, the Priest-King treated patients by making them observe geometrical figures and symbols. The perfect harmony of these figures restored their reason, appeased their anxieties.

Karl Jung made unbalanced people analyze symbolic "Mandalas". The mandala is a kind of sacred painting or diagram usually symmetrical rather than pictorial, a kind of universe-map depicting the symbolic form of the world, the heavens, the paradisiacal abode of the symbolic parts of the human body. He would make them analyze the mandalas or design their own. In the first instance patients would find a help in the observation of these paintings; and in the second instance, in designing them, they would show to the skilled eye of the practitioner, the weak spots of the designs, thus indicating where the trouble was.

Paracelsus knew that the mind, through the brain, would segregate cer-

tain substances, or stimulate the segregation of these substances in the entire body, producing disease.

In Mexico city a friend of mine had a son completely paralyzed and the three physicians that were consulted agreed in declaring him to be a case of "Dementia Praecox", due, according to their opinion, to a virus which had infiltrated through the brain. The prognosis was absolutely disheartening; they thought the boy could never recover. The father, a dentist by profession, would not accept this diagnosis and started studying the case by himself.

He began tracing the life of the boy from childhood, philosophically, trying to discover when was the moment in his son's life in which that right relation with the outside world was broken. He discovered the fact that his son's first approach to a girl was a failure. In his courtship with this girl, he was not able to gain her affection, which evidently was a serious setback and developed in him an inferiority complex. He then tried, in every way to better himself, in order to see if he could impress the girl, and thus went to an extreme. He indulged in breathing exercises, the yoga type which are very dangerous when not done properly. In this he failed again, making his condition only worse. At this point, being disgusted with life, he decided to escape it; life to him was no longer important; it meant nothing for him.

The father in the serious task of finding the way of helping his son, went through the job of analyzing all his personal papers and then he discovered two dreams which concealed the key of the whole problem.

One dream was, that a herd of sheep came upon him crushing his head. That, in a condensed form, shows the warning of the "Super I", as the father worded it, to the "I", of the consequences of a life of confusion and conflict. The other dream dealt with two radios, one old and one new, and two dogs, one dark and one white. That seems to be symbolic of a conflict in life.

Knowing that life had lost all interest for the boy, my friend decided to surround the home with everything that is noble and beautiful, to attract the attention of his son; music, especially, was to be the main attraction. Their home became a center of Art.

I remember hearing there a wonderful cellist, a very good pianist and a talented singer. These concerts took place several times a week in the presence of the boy.

Believe it or not, but after some time the boy began to show some interest in what was going on, and slowly began coming back to life. After a few months, much to the surprise of the physicians, he recuperated almost entirely. He moved again, he walked again, he was back to life.

What I am trying to show you with this example, is that through philosophy or right thinking the father was able to restore, at least partially, the health of his son.

Now, we know that the soul is the center of our emotions and that emotions out of control produce a state of unbalance that is the beginning of all our troubles. Probably that out-of-control condition of the emotions creates an accumulation of tension. Too much of that kind of energy, which is meant to keep us going, could harm us.

In the exercise of any Art, when our creative forces are at work, that tension finds its way out. In expressing ourselves through Art, we burn up that unnecessary accumulation of "steam". In that way the energies of our nature find their normal level. How good a singer feels after singing; what a delightful sensation a pianist must have after a good performance!

But the most important part is that, when that balance is reached, when right thinking starts taking place, as a corollary, a person acquires poise, serenity, tranquillity. That person is then able to observe Nature, understand Nature, become attuned to Nature. He is one with Nature.

The transcendental outline of the silent mountains; the symphony of colors

in the sky at twilight and sunset; the sweetness and rhythm of the song of birds; the fury and the calmness of the tides in the ocean,—all that acquires meaning. It invites us to deep thinking, helps us to find poise and harmony within ourselves.

Here is another illustration. At the time a friend of mine was in Europe during the last war, as a soldier, he was in a monastery that had been transformed into a kind of recreation center for the boys. There was in it a very charming nun. He was struck by her sweetness, her kindness and her beauty. In fact, every one was attracted by her simplicity. Judging from her appearance, one would have imagined her to be in her late twenties, but to the amazement of everybody, she happened to be the oldest of the nuns, and was over sixty. How could she have kept her youth that way?

She herself solved the mystery. For many, many years, from her earliest youth, she had observed an almond tree which grew in front of her window, outside of her little room. Constantly she watched this tree with understanding and serenity. She was able to feel the flux of Life going through the almond tree, the renewal of the waves of Life flowing freely within it. She identified herself with the tree. In her also, the waves of Life flowed freely, keeping her perennially young and beautiful.

If a man can keep himself serene and in perfect poise, sooner or later he will be attracted towards the real things of Life, and will attune himself to the Eternal. He will be attuned to the consciousness of the Cosmos, and when a human being has reached that condition, he has attuned himself to the consciousness of the Deity.

"The golden rule is not only an important ethical monument, but is also a valuable guide to efficient living. We are stronger and more composed when we know that we are keeping the rules of our way of life. When we break faith, we lose faith. Something within us warns our minds that we are separating ourselves from our proper sharing in the benefits of the universal plan. Thus, even conscience can cause sickness, and a bad conscience is no asset to anyone. Each of us has a deep internal realization of what is right. We know when our actions are not consistent with our claims, still it is easier to drift along compromising our convictions and catering to our weaknesses. If sickness brings these points to our attention and clarifies our thinking, it performs a wonderful service

There is a natural tendency for sickness to become a burden upon the mind as well as an affliction to the flesh. If the mental burden is lifted, a large part of the evil is corrected. Remember also that Nature will fight on your side if you will keep her laws. A serene mind and a peaceful heart also have their psychosomatic equivalents. Constructive energies flowing from the psychical focus have a powerful effect in neutralizing bodily infirmities. Supplied with pure energy unpoluted by negative thinking, the body will have available an abundant source of material to be used for restoration processes.

Let your sickness be a challenge calling upon you to make a real and lasting effort to put your life in order. The merit of your undertaking and the devotion with which you maintain your effort have their rewards. Even as we are punished for our delinquencies, so we are rewarded for our virtuous undertakings. Nothing is lost in the great accounting, and our kindly and loving resolutions to grow and become fine, friendly people strengthens not only the soul, but also the body. It can keep us healthy or make us healthy, which ever be the need of the hour."

—Manly Palmer Hall, *Horizon*, Autumn 1951, pp. 16-17.

I WOULD LIKE TO ASK . . .

Theosophia would welcome receiving from subscribers and friends any Questions they may like to ask regarding the teachings of the Ancient Wisdom and their application to daily life. Any type of Question is welcome, with the exception of subjects bordering on political or sectarian matters, or organizational and personal differences.

Answers given in these pages will lay no claim to special authority of any kind—Editor.

Is there any difference between the Brotherhood taught by the Churches, Service Clubs and other philanthropic institutions, and generally accepted by Western people, and the Brotherhood taught by H.P.B. and her Teachers and which was made the one essential plank in the teaching and practice of the Theosophical Movement?

A very great difference indeed. The Brotherhood of the Clubs and the philanthropic institutions is primarily a mutual fellowship feeling, fraternal ties of good will and assistance. The Brotherhood of the Churches while originally derived from the spiritual teachings of a Seer and Sage, and therefore being originally universal, has become through the centuries restricted to one or another denomination, or one or another ethnic group of humanity, and rarely transcends the diversity of beliefs and dogmas. There is no question that many church people have a grander and more universal conception of Brotherhood than that, but their individual beliefs and realizations are not practiced by the churches they belong to, as a whole. It would be hard to imagine that any of the existing organized religions, whether Western or Eastern, have the true Brotherhood of Man at heart, when praying to their respective deities for successful slaughter of a political and economic enemy, and a bloody "victory" over other hordes of people who are as much an integral part of mankind as themselves. It is not even the Brotherhood taught in the exoteric and often mistranslated texts of the Sacred Scriptures belonging to said religions. This is not denying the obvious fact that there are in every organized religion men and women, rare characters at best, who have worked in

the past, or are working at present, in some cause or endeavor truly humanitarian, and whose sympathies go far beyond their respective sects and embrace the whole of mankind. But these men and women are universally-minded not because of their church or sect beliefs, but rather in spite of them.

The Brotherhood taught by H.P.B. and her Teachers is of course exactly the same as the one taught by all the great Sages, Seers, Saviors, Adepts and Initiates of the human race throughout past ages, namely, a Universal Brotherhood, without the slightest restrictions or barriers of sex, creed, race, vocation, beliefs, or the like. Nor is it only a Brotherhood of Mankind. It is to be understood rather as a term signifying the *Spiritual Oneness*, the essential unity, of all living and evolving entities, which means of all that is, visible and invisible, seemingly latent or dynamically alive. The Oneness is to be understood as pertaining to origin, evolutionary history, and ultimate destiny, if we can postulate, even remotely, anything ultimate in this Universe of infinite and endless possibilities. The Universal Brotherhood of the Theosophical Movement, whether of the present age or of any other time, is a spiritual reality or truth, a fact of Nature, which cannot be established, formed, created or organized. It can only be *recognized* as already existing, seen more or less clearly with our inner perception, and made to become the basis for our lives. A mode of life which either denies Universal Brotherhood in the Theosophical sense of the term, or ignores it, is as un-scientific as a life which were to ignore the existence of the Sun, or of the azure sky, or of the vast expanses of the atmosphere, or, maybe, of the necessity of breathing.

The Brotherhood of the churches and the sects, as preached today, cannot play any redeeming part in the building of a new civilization, because it is hopelessly involved in the political and economic delusions of the people and is only too often made subservient to them. It does not strike the key-note of utter and complete *universality*, which is the magic solvent of most of our personal and selfish troubles and conflicts.

The Brotherhood of all genuine occult movements and schools has ever been a philosophical concept of the highest order, wherein are involved recondite teachings concerning the unitary structure of a hierarchical universe, and the unity of man, as an evolving unit, with all other manifestations of universal life. The Universal Brotherhood—speaking now with regard to mankind alone—recognized by the student of the Ancient Wisdom, is evidenced not only by the positive side of human events and the ties of mutual assistance and helpfulness, but perhaps even more strongly so by our terrible conflicts and mutual entanglements in wars and destruction. The latter prove on a very large scale the utter unity of all men, the manner in which we are all affected by each other's actions and thought, and the way in which all parts of the globe are indissolubly bound together *either by bonds of love or by bonds of hate*. The latter, we must remember, is but love distorted, and must be redeemed as an energy, and made to run in a higher channel. Thus the unbrotherliness of man proves philosophically the underlying fact of the utter Oneness of Mankind. What ethical conclusions could well be derived from this simple fact!

The questioner is perfectly right when saying that Brotherhood as taught by H.P.B. and her Teachers was made the one essential plank in the teaching of the Theosophical Movement. Unfortunately, we cannot say that it has become equally essential a plank in the *practice* of the Movement. The organized Theosophical Societies have taught one thing and practiced another,

much as the churches have. This does not deny or ignore the existence in the various Theosophical Organizations of men and women of a saintly life, whose entire careers have been those of *living* brotherhood and self-abnegation in a mighty Cause. But the frequent manifestations of unbrotherliness and hatred within the ranks of the Theosophical Organizations, their mutual squabbles and competition, their internal conflicts of personalities, and their lack of universality in action, have prevented them, and prevents them today, from becoming the greatest spiritual movement and the one universal power for the spiritual integration of the human race. A Movement divided within its own ranks cannot be the universally recognized exponent and proponent of Universal Brotherhood, and no number of ponderous volumes, containing deep and ageless teachings of occultism, will ever achieve it, short of changed minds and hearts within the rank and file of the organized Movement.

There can hardly be any doubt of the fact that there exist here and there a few small theosophical communities or lodges which work harmoniously as a nucleus of a Universal Brotherhood. More power to them. They do it, just as some Christians do, *in spite* of the over-all organized Movement, and certainly not because of any noble example set them by the Organizations to which they belong.

There are many Fellows of the various Theosophical Societies. There are only very, very few *Theosophists*. There are millions of church members. There are only very, very few *Christians*. And this we must never forget!

In the words of Master K. H. (*Mahatma Letters*, p. 17): "The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us. . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*."

It is sometimes difficult to co-ordinate the vocational occupation of a student of the ancient wisdom with his principles and ideals. What bearing do they have upon each other?

Considering this subject first from a very general viewpoint, it might be said that any honest work, faithfully performed, is as good as any other from the standpoint of acquiring what may be necessary for the student to house himself and to feed his body, while engaged in the study of the ancient wisdom and the application of its tenets to life. No work or labor should, therefore be looked down upon, provided it is honest. This, however, is only a general statement.

When this subject is considered at closer range, several points require further elucidation. One of these concerns itself with the meaning ascribed to the word "student". We will assume that no mere intellectual study of the esoteric philosophy is meant thereby, and will bear in mind that the term is used in the sense of a man or woman who is earnestly trying to enter upon the path of self-directed evolution, bending his energies towards spiritual self-improvement, inner and outer purification, practical work for the good of others, and a constant eye to that grander spiritual life and realization which is more a matter of inner growth than of outward circumstances. Few are those who have achieved considerable success along this line, but many are those who are trying sincerely to progress along this path at least within the limits of their own relatively weak powers. It becomes almost self-evident, when the above is carefully kept in mind, that the outer work performed by such a student must, at least to some degree, correspond with his ideals and objectives in life. Otherwise, the actions of his personality will constantly militate against his better judgment, and become out of gear with the objectives of his heart. From this conflict, there will arise a growing feeling of

frustration, and possibly various manifestations of disease. In other words, his outward occupation will have to be in harmony with the general trend of his ideas, thought and feelings.

At this point, the subject is directly related to the precepts of Gautama the Buddha, concerning the *Noble Eightfold Path*. The fifth virtue on this Path is *right livelihood*. By this is meant that the student or disciple is expected to make a sincere and continued effort not to engage in enterprises or occupations which are against his principles of conduct. He must at all times try to perform outwardly that type of action which corresponds to his ideals in life, and to abstain from performing work the result of which is intended to hurt other men, directly or indirectly, to divide them from each other, or to harm the cause of universal goodwill and brotherhood. If he does not believe in slaying, the student must not engage in work which has the slaying of men as its ultimate purpose. If he does not believe in playing one portion of mankind against another, he must abstain from enterprises which tend to do so. If he does not believe in selfish competition, he should abstain from those vocations in which such competition is the basis of action. Contrariwise, if he believes in collaboration, mutual helpfulness, service of the community, peace and goodwill among men, he should seek employment in such fields as promote the establishment of mutual bonds among people, and foster, directly or indirectly the building of a society founded upon co-operation and service. To have two standards, one for business and another for himself, one for his neighbor and another for his home, is a state of affairs which no student can ever tolerate for any length of time. This means, therefore, that a constant effort should be made on the part of the true student to choose a type of work which is in harmony with the principles which he is trying to unfold within his soul. Only thus can soul-wisdom be born.

PROMOTION FUND

Our newly organized Promotion Fund has received further donations for which the Editorial Staff of *Theosophia* expresses sincere thanks to one and all.

As previously stated, the purpose of the Fund is:

1. To build a small reserve upon which to rely in case of need.
2. To send a larger number of sample copies to carefully selected lists of people, with the hope of thus increasing our circulation.

Anyone wishing to send a donation to this Fund should bear in mind that every dollar counts, and that we welcome any amount, however small it may be. It is the spirit that is of greater importance than the actual money, and often a small donation backed by a powerful thought of encouragement may become a magnetic center which will attract larger amounts from elsewhere.

We acknowledge herewith, with sincere gratitude, the following donations received up to October 1, 1951.

L.C. \$0.50; C.C.B. \$5.00; B.H. \$3.50; R.P.H. \$3.50; H.T. \$1.50; L.A.V. \$5.00; J.S. \$0.50; H.C. \$1.50; S.F. \$3.50; A.P.W. \$2.00; R.F.K. \$0.50; B.N. \$3.50.

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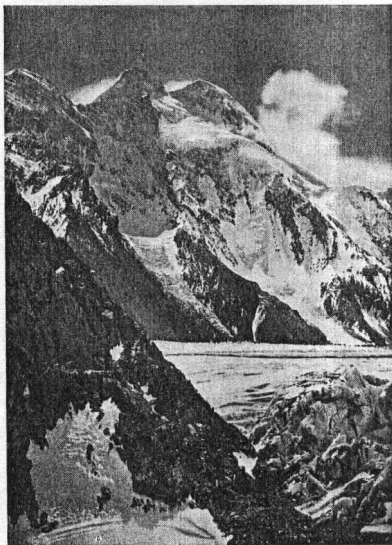
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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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BROAD-PEAK, HIMALAYAS

(Photo by Vittorio Sella, Biella, Italy)

THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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Objectives:

- To disseminate the teachings of the Ancient Wisdom.
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form.
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation.

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The Editors are responsible for unsigned articles only.*

THOUGHTS TO REMEMBER

" . . . it is interesting to observe how people allow their emotions to sway their judgment. People start off with a certain assumption or belief; and instead of viewing the evidence objectively, tend to twist it to fit with their pre-conceived belief or assumption. This is an extremely easy thing to do, especially when feelings are deeply concerned; but it is something which should be very closely watched, as otherwise it tends to warp our judgment profoundly, leading to wrong conclusions about matters of great concern

"We ourselves have noticed various people giving various *different* reasons for the same events and situations, and each "reason" has turned out to be merely the rationalization of belief or assumption already held by the individual concerned. We thus find six individuals, shall we say, with six different reasons for the same event or events, each one fully convinced that his or her view is absolutely right, and this view is given the cachet of being the *result of intuition*. Therefore we come to the conclusion that this much vaunted intuition is merely rationalization of feelings based on assumption of beliefs which the individual in question wishes to secure approval of, for reasons which may not be conscious even to themselves"

*Bulletin of the Corresponding Fellows' Lodge, No. 71, July 1951, p. 24
(published at 24 Upper Brighton Rd., Worthing, Sussex, England).*

"If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do."

—Bertrand Russell.

"Our religion fails whenever it becomes a means of spiritual self-indulgence, making us feel good alone. It succeeds only when it drives us to an awareness of suffering, struggling humanity everywhere, so that we can no longer look upon ourselves as separate persons, but persons involved inextricably in the entire human struggle."

—The Federal Council of Churches of Christ in America.

CHRISTMAS IN OUR HEARTS

BORIS DE ZIRKOFF

The sacred Winter Solstice Season is once more just around the corner.

In a world of distressing emotional instability, of restlessness and uncertainty, of wide-spread unbrotherliness and greed, the Spirit of the Winter Solstice, with its attendant Christmas cheer, rises supreme over the troubled sea of human sorrow.

It is a realm all its own. Symbol of the regenerative powers of the Spirit, and of the innate divine potencies of every man, the Christmas Season is one of those truly universal ideas which cross every boundary created by the selfishness of man, and soar high above the limitations of our personal opinions and our vaunted self-sufficiencies. Its appeal is to the heart-life of every human being. Its clarion-call is stronger than the din of human battles or the clash of man's perverted passions on the battle-field of the lower mind.

From time immemorial and among all races of men, the sacredness and spiritual significance of the Winter Solstice have been recognized, under whatever names or terms or symbolisms. And the Christian world but adopted at a later time that which had already played such a prominent part in human thought in bygone ages. In celebrating this Season, in recognizing its sacredness, and in performing those devotional rites and ceremonies which pertain to the various schools of religious-philosophical thought to which each one of us may belong, we but follow in the lead of the ancients and attune ourselves to traditions and ideals hoary with age and universal in their application.

The mystic initiatory rites which belong to the Winter Solstice Season are not a matter of ancient history alone. They take place today. They have never ceased to be performed, and their spiritual importance and power is not dimmed by the emotional frenzies and the mental and psychological upheavals prevalent upon the outward stage of

human history. Theirs is the power of the Spirit in man. Theirs is the potent alchemy of the Soul, and its inner transformation. Theirs is the mystery and the science of the living god in man, in its ultimate mastery over the man of flesh and its animal propensities.

The "miracle" of the Christ-child is no miracle at all, but a sober fact in the evolutionary history of every human being at a certain stage of his spiritual growth, when a permanent link is forged between the god-like entity within his consciousness and the raised and purified "humanhood", as a fit vehicle for the manifestation of the god within. The Winter Solstice Season, its central idea of human regeneration, its mystic symbolism, its initiatory connotations, and its sacredness, are therefore, all of them, as much integral parts of human consciousness and factors of the inner life, as they are actual cosmic events in the life and evolution of the Solar System in which we are but living cells.

There is in every human being a hidden "receiving set", which can be attuned by an adequate turning of the "dial" of his consciousness to the band of spiritual broadcasting which goes on at all times from certain mystic centers on the earth. And that consciousness of ours can be attuned at the Winter Solstice to the specially potent wavelengths emanating from those localities upon our globe where certain initiatory ceremonies are performed, whereby disciples, fit and well qualified, raise themselves to the stature of full-fledged Initiates, shedding the radiance of their spiritual glory upon all mankind. It lies in the power of every man to place himself en rapport with these mystic events, and to align his consciousness to the lines of force radiated from the centers of light in which these initiatory rites are performed. Physical distance plays no role in this, and distinctions of race, creed or color have no

effect, no more than does the mere intellectual learning of the man or his wordly position.

It is high time for the more progressive churches of Christendom to begin to interpret their scriptural allegories with the key provided by the *Ancient Wisdom*, and to read into them a deeper meaning lost for many centuries, or deliberately ignored for purposes of wordly power. Some churches are already doing so; more power to them; they are the forerunners of a deeper and richer interpretation of the mystic legends, and the heralds of a new aspect of religious thought in Occidental lands. No basic change, however, can occur until we strip the Gospel stories of their artificial literal interpretation and uncover beneath their outward form the kernel of mystic truth they were intended to portray and symbolize. There is a far greater and nobler Christianity possible for the West than anything that has ever yet been attempted. And there could well arise from within the ranks of the Christian world, as it is today, a regenerative power of the spirit which would slowly but surely permeate the rank and file of the more progressive congregations and alter materially the spiritual and ethical climate of the world of today. As a matter of sober fact, it is the only way to lasting peace and good will among men of the West—a genuine, basic, dynamic and vital spiritual re-awakening, coming from within those elements of true religious life which have freed themselves from the straight-jacket of formalism and a moribund mediaeval theology, and have re-dedicated their hearts and minds to the surging powers of the spirit in man, the Christ-child of the mystic legends of old.

Before that power of the Spirit re-born, both Parliaments and Dictators would have either to bow or to fold their tents and slip out into the night.

What is needed in this restless and confused world of ours is indeed a return—a whole-hearted return—to a dynamic and vital recognition of the ethi-

cal values of life, and of the paramount force of Ethics in the structural harmony of the Universe. It is not that we need more science. It is not that we need more formal religion, or more ritualism or more books on this, that and the other. We have quite enough, and to spare. But what we do imperatively need, and with an urgency never before experienced, is to learn what to do with what we have, and how to live in order to use wisely what we have discovered and produced. And nothing short of an ethical re-awakening can ever fill our minds and hearts with the principles of conduct necessary for this transformation. And the transformation itself is possible only when we will have recognized, as a generation and a race, the reality of the indwelling divinity within every man, and its potential power to rise from its slumber and re-vitalize and re-invigorate the dried-up wells and channels of our minds, that seek the solution of the problem of life, the problem of human integration and solidarity. When the reality of the god in man will have become established in a large portion of mankind, even though it be but a partial recognition of its existence, we shall behold a new form of civilization rising from the fragments of the present one, a civilization based on genuine fraternal bonds all over the globe, on the dignity of every human being, and the spiritual certainty which alone can bring security of a higher order and an era of peace and good will.

Then indeed will the Spirit of Christmas be enthroned in the hearts of men, and the "dials" of our consciousness be permanently tuned to the broad wave-bands of the Spirit.

When next you hear the Christmas Carols send their choral harmonies into the night, or listen to the sound of bells heralding from the towers the glad tidings of the Christmas Season, let these be to you the clarion-call of a United Mankind, free from its selfish chains, proud of its newly-won freedom, marching together from darkness into Light

THE GREAT QUEST

H. P. BLAVATSKY

[It is with some uncertainty in our minds that we append the name of H. P. Blavatsky to the title of this essay. It is signed "Pilgrim", and contains some of the loftiest thoughts found in the pages of the magazine *Lucifer*, which H.P.B. started in London, September 1887. This essay was originally published in the December 1887, and January 1888, issues of Vol. I of *Lucifer*. It contains much that bears definitely the Blavatsky style, but it also contains expressions and similes reminiscent of the writings emanating from the Greek Adept known as Hilarion Smendis who dictated *Light on the Path*, and wrote with H.P.B. some of her Occult Stories. Bertram Keightley, who was for a long time sub-editor of *Lucifer*, has stated that H.P.B. was in the habit of introducing some of her articles with a quotation or two, and that she wrote a number of essays under more than one *nom de plume*. This may be applicable to the present case. At least we are inclined to believe so. We commend this essay to the most careful attention of the intuitive student, and trust that its deeper implications will not escape him. Whatever its actual authorship may be, the noble ideas which it contains stem from a very high source.—Editor]

"In many mortal forms I rashly sought
The shadow of that idol of my thought."

—Shelley.

"Après l'amour éteint si je vécus encore
C'est pour la vérité, soif aussi qui dévore!"

—Lamartine.

The loss of youth and love is the perpetual wail of the poets. A never-changing spring-time of life, where the sweet dreams of youth would be realised in the fruition of reciprocal love, such would be a heaven to them, and such is a heaven while it lasts. If we add to this the refined aesthetic taste that can delicately balance and appreciate to a nicety every joy of the senses, and the highly-developed intellect which can roam at will over the accumulated store of past ages of culture, what would there be left for poets to dream of? With heart, senses and mind worthily employed, and with the well-balanced nature that knows moderation alone can give continued bliss, could not man rest satisfied at last? What more could he desire?

It is useless to deny that life has very sweet gifts to give, though the number is limited of those who are capable of receiving them in their fulness. But even while these gifts are being enjoyed, it is felt that the horizon is bounded. With what questioning uncertainty—albeit with fascination—does youth open its eyes upon the glamour of the dazzling world! The love of the Springtide, even in fruition, is continually building fairy bowers in the future—it never for long rests content in the present, while to the intellect the bounded scope of utmost learning is a still more definite goad towards a knowledge that shall transcend all past experience.

And even were man content to continue to drink of the one cup of bliss, he is never allowed to do so. The lessons of life, the great teacher, are continually being altered, and the tempest of the heart takes the place of the calm that was never expected to end.

If, then, we must look in vain to find permanent bliss in any of these things—if, beyond the highest intellectual culture of an intellectual age there gleams the vision of a higher knowledge—if behind the artistic refinement of this, as of all past flowers of civilization, the fount of all sweetness lies hid—if even the heart-binding communion of earthly love is but a faint reflex of the deep peace realized by him who has torn aside the veil that hides the Eternal, surely all man's energies should be devoted to the quest which will yield him such results.

The whole philosophy of life may be summed up in the Four great Truths

that Buddha taught, and no more convincing description of them can be read than that given in the lovely lines of the eighth book of the "Light of Asia".

He who has once been deeply imbued with these great truths—who has realized the transitory nature of all earthly bliss, and the pains and sorrows that more than counterbalance the joys of life—will never in his truest moments desire to be again blessed, either in the present or in any future incarnation, with an uniformly happy life, for there is no such soporific for the soul as the feeling of satisfaction, as there is no such powerful goad as the feeling of dissatisfaction. He is bound to pass through periods of joy, but they will be looked forward to with fear and doubting, for then it is that the sense-world again fastens its fangs on the soul, to be followed by the pain of another struggle for freedom.

When first setting out on the great quest, it seems as if many life-times would fail to appease the dominant passion of the soul, but nature works quickly in the hottest climates, and from the very intensity of the desire may spring the strength and will to conquer it. Though it is probably the same key-note that is struck throughout, the dominant desire will appear to take a different tone through the ascending scale of life. It is a speculation, but one which would seem to receive endorsement from the analogies of nature; for as the human embryo in its antenatal development, exhibits in rapid succession, but with longer pauses as it approaches the period of birth, the characteristics of the lower races of animal life from which man has evolved, so does the human soul realize in its passage through life the dominant desires and attractions which have affected it through countless past incarnations. The lower desires which in past lives may have been more or less completely conquered, will be experienced in rapid succession and left behind without much difficulty, till the great struggle of the life is reached, from which man must come out more or less victorious if he is to continue the progress at all.

If right intention were the only thing needed, if it were a guarantee against being led astray, or if straying did not necessitate retardation on the road, there would be *no such supreme necessity that belief should be in accordance with facts*; but even in worldly affairs we see every day that purity of intention is no guard against the failures that come from lack of knowledge. In the great spiritual science therefore, which deals with the problem of life as a whole—not the mere fragment which this earthly existence represents—it will be seen how vitally necessary it is that facts should be conceived correctly.

To us whose eyes are blinded to the heights above, by the mists of our own desires, the only rays of light which can illumine the darkness of our journey on the great quest, are the words (whether or not in the form of recognized revelation) left by the masters who have preceded us on the road, and the counsel of our comrades who are bound for the same goal. But words are capable of many interpretations, and the opinions of our comrades are coloured by their own personality—the ultimate touch-stone of truth must therefore be looked for in the disciple's own breast.

Having stated the necessity for correct belief, let us now consider the question of the great achievement—the annihilation of Karma—the attainment of Nirvana. It must be acknowledged as a logical proposition that Karma can never annihilate Karma, *i.e.*, that no thoughts, words, or acts of the man in his present state of consciousness, can ever free him from the circle of re-births. This view would seem to necessitate some power external to the man to free him—a power which *has touch of him, and which would have to be allied to him*.

Now the teachings which have been put before the world in "Light on the Path" state the other side of the question. "Each man is to himself absolutely *the way, the truth, and the life*." And again, "For within you is the light of the world, the only light that can be shed upon the Path. If you are unable to per-

ceive it within you, it is useless to look for it elsewhere." It would seem that the solution of this great paradox must be sought for in the constitution of man, as described in theosophic writings. Indeed, it is the scientific statement of deep spiritual truths which gives to the Theosophic teachings their remarkable value, and which seems likely to carry conviction of their truth to the Western peoples, who have for too long been accustomed to the mere emotional sentimentality of the orthodox religions, and to the pessimistic negation of science.

The higher principles, as they have been called, in the constitution of man, particularly the divine Atma, through which he is allied to the all-pervading Deity, must ever remain deep mysteries. But at least they are cognisable by the intellect, as providing logical stepping-stones for spanning the great gulf between Humanity and Divinity—the Power—the correct cognition of which provides the very link between both systems of thought—which is at the same time external to man, and has touch of him by its own divine light which enlightens him, and which is also the very man himself—his highest and truest Self.

For most of us it is the "God hidden in the Sanctuary," of whose very existence we are unaware, known under the name of Iswara or the Logos—the primal ray from the Great Unknown. It is the Chrestos of the Christians, but, save, perhaps, to a few mystics in the Roman or Greek churches, it has been degraded past recognition by their materialistic anthropomorphism. A help to its better understanding may be obtained by a reference to Sanscrit philosophy, which describes man's nature as consisting of the three *gunas* or qualities—Satwa, goodness, Rajas, passion, and Tamas, darkness, or delusion—and the nature of most men is made up almost entirely of the two last named—while the Logos is pure Satwa.

The vexed question, therefore, as to whether man is freed by his own dominant will, or by the power of the Logos, will be seen to be very much a distinction without a difference. For the attainment of final liberation the God within and the God without must co-operate.

Desire being, as Buddha taught, the great obstacle in the way, its conquest by the dominant will is the thing that has to be done, but the Divine will cannot arise in its power, till the conviction of the Supreme desirability of attaining the eternal condition is rendered permanent; and it is this that necessitates the goad which the Logos is continually applying by its light on the soul.

We are now face to face with a very difficult problem—it is, in fact the gulf which separates the Occultist from the Religionist, and it is here that it is so necessary to get hold of the correct idea.

"Strong limbs may dare the rugged road which storms,
Soaring and perilous, the mountain's breast;
The weak must wind from lower ledge to ledge,
With many a place of rest."

The short cut to perfection referred to in the first two lines has been called in Theosophic writings "the perilous ladder which leads to the path of life." To have faced the fearful abyss of darkness of the first trial, without starting back in terror at the apparent annihilation which the casting aside of the sense-life implies, and out of the still more awful silence of the second trial; to have had the strength to evoke the greater Self—the God that has hitherto been hidden in the sanctuary—such is the language used with reference to the very first—nay, the preliminary—steps on this path, while the further steps are represented by the ascending scale of the occult Hierarchy, where the neophyte or chela, through a series of trials and initiations, may attain the highest Adeptship, and the man may gradually leave behind him his human desires and limitations, and realise instead the attributes of Deity.

PILGRIM.

(To be concluded)

ON BEING FREE

HAROLD W. DEMPSTER

There are many different kinds and concepts of freedom. Spiritual, psychological and material are the three kinds that would include all other forms, such as economic and political freedoms, with which we shall not be dealing in this particular article, though we do not deny their importance.

In any of its forms, freedom certainly is a relative matter. We are experiencing in our consciousness every day different degrees of freedom as well as various amounts of lack of freedom. In fact, we are learning more and more that the term 'relative' is implied in practically every statement of fact that we may make.

We might find ourselves in a state where we would have practically no physical freedom if we were crippled or seriously ill, or confined within the barriers of a jail, and yet have a relatively large scope of mental and spiritual range having to do with a high degree of freedom. Thomas Paine wrote some of his finest works while confined within a prison cell.

Or we might find ourselves confronted by a very large amount of physical or material work ahead of us, and yet have a clear and unagitated perspective whereby we would not be bound nor feel unduly restricted. Or we could find ourselves in the situation of having many problems at hand requiring a great amount of mental effort and judgment and not be upset nor tied down by an attitude of discomfort or worry.

How frequently, however, do we find ourselves complaining—vocally or in the silence of our minds—when we have too much to do, thus destroying that freedom that comes when the mental outlook is realistic and calm, and is able to deal adequately with the pressure of the problems requiring our careful and conscientious attention.

Responsibilities, duties and obligations may seriously affect or limit the freedom of one individual, whereas

another may actually feel more free under these weights. If it is one's duty, obligation or responsibility to pay a debt, is it not better to do the things cheerfully that are expected of us in order that our conscience be free and clear?

Psychologically, we are bound or free according to our mental and emotional concepts. If our outlook is bright, realistic enough to deal with the facts, and if we have a normal sense of the fitness of things, our freedom is enlarged and our joy increased. But, when we insist on being pessimistic without cause, or refuse to try to fit ourselves to the *Katma of our own making*, we are maladjusted cases whose freedom is limited.

Spiritually, we are already free. It is the mind, the emotions and the vital-physical principles that produce our lack of freedom. The spirit flows freely and in generous abundance. All too often we prevent it from flowing through us and thus lose the inspiration, courage and perseverance, to deal with the experiences that the Soul requires in its evolution from relative imperfection and lack of freedom to relative perfection and the joy of unrestrictiveness.

On the mental plane, we can learn to *become* more free as we adopt a more philosophical attitude in regard to the hourly events that pass before or through our consciousness. We can be closely allied with an individual that might appear to restrict our freedom of action and thinking, instead of recognizing that the experience may be a challenge to us to learn the art of freedom within restraint.

How free are we anyway? How free do we wish to be? How much are we bound? Who binds us? Who can free us? What does freedom mean to us? Could we stand very long being wholly free from the duties that must and should be performed?

An old philosopher friend of mine once said to me, "We are only free to

fit", which he explained to mean that we do have a part to play, whoever we may be, and that to play our part with a more profound degree of inner understanding enables us to fit ourselves more completely into all circumstances, and free ourselves from the attitudes that are born of superficial conceptions. Perhaps you do not agree with him. Or do you?

The wider and deeper our sympathies are inwardly, the more freedom do we feel. We are forever free and forever bound—a paradox that points to the need for the reconciliation of the eternal pairs of opposites, which alas can never be reconciled.

THE PYRAMIDS OF ATLANTIS

ARTHUR LOUIS JOQUEL II

Students of the Atlantis problem are in virtually unanimous agreement that the architectural form which is known as the pyramid originated in the cultures which populated the now sunken continent. As Ignatius Donnelly says in his *Atlantis, the Antediluvian World*, "... in Atlantis, the habitation of the gods, we find the original model of all those pyramids which extended from India to Peru."

But when efforts are made to decipher two related questions which concern the pyramids, unity ceases and a great controversy arises. The first of the problems is, how old are the pyramids which we know today? And the second asks, what is the significance of the pyramidal structure?

That the pyramid has been known from the earliest times appears to be evident upon a study of the more liberal authorities. For instance, H. P. Blavatsky writes:

"... such 'pyramids' existed in the four corners of the world and were never the monopoly of the land of the Pharaohs... If the true geometrically correct pyramids are no longer found in European regions, many of the supposed early *neolithic* caves, of the colossal triangular, pyramidal and conical *menhirs* in the

It is the attitude of the mind and of the inner feeling deep within us, that we call the heart, that produces those increasing degrees of freedom that make us understand that we are bound by our Karma and bound to the Infinite Universe, because we are an integral part thereof. The Infinite is the Sea upon which we set our sail and rudder as we choose, with more or less freedom, according to our Karmic destiny and the destiny of the over-all pattern, the two working together to produce an all-inclusive freedom throughout the Infinity of Time.

You are free right now. Or are you not?

Morbihan . . . many of the Danish tumuli and even of the 'giant tombs' of Sardinia . . . are so many more or less clumsy copies of the pyramids. Many of these are the works of the first settlers on the newly-born continent and isles of Europe, the . . . races that remained after the submersion of the last Atlantean continents and islands (850,000 years ago), with the exception of Plato's Atlantean island." (*The Secret Doctrine*, Volume I, page 352.)

That some of the older pyramids were erected before the great catastrophe which changed the Earth's polar inclination can be demonstrated by a study of their orientation. In *The Last Change of the Earth's Axis*, Fred G. Plummer points out that:

"... a large area in the neighborhood of the middle states is dotted with thousands of mounds, large and small, circular, square, and other figures. They are the work of a very ancient people—so ancient that we have almost no record of them excepting the mounds and their contents. We know, however, that, like other people, they liked symmetry of form, and their work shows they were mathematicians. Their squares, rectangles and circles are perfect. . .

"The sides of these mounds do not face north, east, south and west, but they did when they were built, and indicate now that the poles have changed . . .

" . . . we can get the same testimony from such of the Egyptian pyramids as were built before the change. Regarding the pyramids in the necropolis of Sakkarah, Mariette-Bey says . . . : 'In the center, forming as it were the nucleus of this vast ensemble, rises a pyramid curiously built in six gradients . . . this step-shaped pyramid dates from the first dynasty, and is consequently the most ancient known monument.'

"Now it may be a 'coincidence' that these 'most ancient' of the pyramids do not face the present cardinals, but all are several degrees out of line, although parallel with each other. There is every reason to believe that the pyramids were built square with the world. There is no conceivable reason for having them otherwise, and the fact that they are so widely separated shows, as in the case of the mounds, that the builders had a definite direction to work to, and that was the former pole . . . The great pyramid was built after the change of axis . . ." (Pages 17-18)

In regard to the age of the Great Pyramid of Egypt, Manly Palmer Hall contributes the following statement in his *Encyclopedic Outline of . . . Symbolical Philosophy*:

"In the light of the secret philosophy of the Egyptian initiates, W. W. Harmon, by a series of extremely complicated yet exact mathematical calculations, determines that the first ceremonial of the Pyramid was performed 68,890 years ago on the occasion when the star Vega for the first time sent its ray down the descending passage into the pit. The actual building of the Pyramid was accomplished in the period of from ten to fifteen years immediately preceding this date.

"While such figures doubtless will

evoke the ridicule of modern Egyptologists, they are based upon an exhaustive study of the principles of sidereal mechanics as incorporated into the structure of the Pyramids by its initiated builders." (Page 42)

If the informed opinions of these and other researchers agree regarding the age of the pyramidal type of structure, we do not need to hesitate in assigning its origin to an extremely early date. And we can then face the second problem, regarding the significance of their erection.

The first of the two ideas on this subject derives the pyramid from the "sacred hill" of Atlantis. In Plato's account of the island of Poseidon, we find the following:

"On the side (of the island) toward the sea . . . there was a plain which is said to have been the fairest of all plains . . . Near the plain again, and also in the centre of the island, at a distance of about fifty stadia, there was a mountain, not very high on any side . . . Poseidon . . . enclosed the hill . . . all round, making alternate zones of sea and land, larger and smaller, encircling each other . . ."

Lewis Spence, one of the foremost Atlantean authorities, adheres to this theory, stating:

"That the pyramid was evolved out of the idea of the sacred hill appears as the most probable solution of the mystery underlying its origin . . . We have seen that the mountain is clearly associated with the tradition of Atlantis . . . American and Egyptian pyramids have thus a common evolutionary history. Both would appear to trace their descent to the sacred hill of Atlantis mentioned by Plato . . ." (*Atlantis is America*, pages 155-157.)

Donnelly and several other atlantologists agree with this interpretation. On the other hand, we find the "fire-form" hypothesis, which is presented by its exponents as follows:

"The figure of the pyramid and that of the obelisk, resembling the

shape of a flame, caused these monuments to be consecrated to the Sun and to Fire. And Timaeus of Locria says: "The equilateral triangle enters into the composition of the pyramid, which has four equal faces and equal angles, and which in this is like fire, the most subtle and mobile of the elements." (Albert Pike, *Morals and Dogma*, pages 459-460.)

"The pyramidal or triangular form which Fire assumes in its ascent to heaven is in the monolithic typology used to signify the great generative power. We have only to look at . . . the Babel-towers of Central America . . . the Pyramids of Egypt . . .

. . . the great Pyramids are nothing but the world-enduring architectural attestation . . . of the universal flame-faith . . . There is little doubt that as token and emblem of fireworship, as indicative of the adoration of the real, accepted deity, these Pyramids were raised." (Hargrace Jennings, *The Rosicrucians, Their Rites and Mysteries*, pages 70-71 and 106.)

Whether either or both of these concepts is correct, it appears certain that the pyramid was a peculiarly Atlantean development. And if we look to it for evidence as to the extent of the Atlantis empire, it demonstrates that the sages of the island continent knew the size and shape of the Earth, the location of the equator and the poles, and many other geographical and topographical facts, and traveled over thousands of miles to carry out the establishment of their culture-pattern on a world-wide basis.

For on the thirtieth parallel of North latitude—or as near to it as possible—spaced equidistantly around it, were six great centers, four of which still survive, that date far back into antiquity, and are a nucleus for traditions relating to Atlantis. And at each one of these four existing points, and traditionally at a fifth, pyramids are located, some of which are the most outstanding examples of this type of architecture known today.

The hexagram, or six-pointed star, composed of two interlaced triangles, is another symbol which is quite old and widely distributed. And the Atlanteans appear to have laid out an imaginary hexagram, with its center on the polar axis of the Earth, and one point touching the city of Poseidonis about which Plato wrote, and erected their most important subsidiary religious seats at the other points. It is even more remarkable that the thirtieth parallel, near which all of these points lie, is so located that any place upon it is equally distant from the center of the Earth and the North Pole.

The information which can be derived from Plato and other sources regarding the island "before the pillars of Hercules," which was "larger than both Libya and Asia (Minor) together," and the geological and geographical evidence, would seem to place the metropolis of Poseidonis at almost exactly 30° North and 30° West, on the eastern coast of the island. Here was the original sacred hill, and the birthplace of the worship of fire as a symbol of the Sun—religious belief which was to be carried by the Atlanteans to all parts of the globe.

Sixty degrees further west, at Longitude 90°, is the peninsula of Yucatan. While located somewhat south of the thirtieth parallel, the colonists very probably had no choice as to their selection of this site, since the precise location would have placed them in the swamps and lowlands at the delta of the Mississippi River, providing an unsuitable foundation for the erecting of large buildings.

In Yucatan are found some of the most outstanding examples of pyramid building known today. The entire country is dotted with them, large and small, some of what is termed the "step pyramid" style, rising in a series of levels, and others of the smooth-sided design. At Chichen-Itza, the Mayan city which once covered more than a dozen square miles, the most famous pyramid is *El Castillo*, which together with the temple

situated on the top platform is over one hundred feet in height.

Another extraordinary pyramid, with steeply slanting sides, is located in Uxmal, rising a hundred feet high with a ground area about 160 feet wide by 240 feet long. And at Cholula, Mexico, is what has been termed the greatest American pyramid; while only 177 feet high, it has a base of approximately 1440 feet on each side. Dr. Augustus Le Plongeon, who made extensive studies of the Maya culture, believed that they incorporated religious and cosmogonic concepts in their buildings, particularly the pyramids, and designed them in a mathematical relationship to the Earth's dimensions.

Out in the Pacific Ocean, almost exactly sixty degrees straight from Yucatan, at Longitude 150° West, lie the Hawaiian Islands. Among the traditions found here are a number which appear to relate to the prehistoric civilization of Atlantis, including a creation legend which resembles those of the other closer Atlantean colonies. And while, due to the difficulties of erecting large structures on these islands, it was impossible to construct pyramids like those of Yucatan and Egypt, still the inhabitants produced the most reasonable facsimile they could devise with the available material.

In *History of the Hawaiian or Sandwich Islands* by James Jarves, published in 1843, occurs this description: "Temples or heiaus were commonly erected upon hills, or near the sea, and formed conspicuous objects in the landscapes. They were works of great labor, built of loose stones, with sufficient skill to form compact walls . . . three large heiaus were erected, one of which presented a solid pyramid of stone, one hundred and twenty-six feet by seventy, and ten feet high."

Westward sixty degrees again, at Longitude 150° East, is the missing point of the sacred star in the Pacific. Very close to this spot is Ganges Island, which most maps show as "existence doubtful." But it is very probable that this area was once a larger land mass,

which may have sunk beneath the ocean in comparatively recent times. The results of the joint University of California — U. S. Navy expedition, entitled "Operation Midpac," showed that a great mountain range more than a thousand miles long and at least one hundred miles wide stretches beneath the central Pacific. Most of the mountain peaks were flat on top, as if eroded in shallow water, which is exactly the circumstance which would prevail at an "existence doubtful" island which still lay only a short distance below the surface.

Another westward jump of sixty degrees along the thirtieth parallel brings us to 90° East, almost in the heart of Tibet, where many very old writings preserve the Atlantean traditions. And a short distance away from this point, near Sian, Shensi Province, in western China, what may be the largest pyramid in the world has recently been discovered. This immense structure has not yet been approached and studied from the ground, but aerial photographs reveal it to be more than 1,500 feet wide at the base and about 1,000 feet high.

Relatively little is known archaeologically about this region. Sian was a capital of the Han Dynasty in China several centuries B.C., but the pyramid, forty miles away, appears to have been almost entirely ignored by ancient and contemporary authorities alike. A small village lies a short distance away from the great, perfectly shaped pyramid, and hundreds of burial mounds, some also of pyramidal shape, are reported nearby.

Sixty degrees further west again is Egypt—located exactly on the juncture of Latitude 30° North and Longitude 30° East. Here the building of pyramids has been carried on for thousands of years, and both the step and the flat-sided pyramid are to be found. While the structure at Giza is the largest — being 756 feet square and 481 feet high, covering an area of thirteen acres — many of the pyramids which preceded it approached these dimensions. The step construction at Sakkarā is nearly 400 feet square at the base, while

the remarkable bent pyramid at Dahshur has a base 620 feet square.

Since many authorities consider Egypt to have been one of the most important colonies of Atlantis, the erection of pyramids there, which continued until about 1800 B.C., can be attributed to the proximity of Egypt to Poseidonis and the easily traversed sea routes between them. For a final step of sixty degrees westward returns us to the "City of the Golden Gates," the capital of Poseidonis, from which we started.

The existence of the six points of Atlantean pyramid-building was rediscovered by the antiquarian Frank C. Higgins, and presented by him in *Azoth* magazine for November, 1919, in an article titled "New Light on Atlantis." Regarding this problem, he wrote:

"Can we conceive of any more stupendous project or loftier idea for the immortalization of their royal science than that conceived by the proto-Masons of ages past, who seemingly proposed to bequeath their lessons to infinite posterity in no less striking a fashion than that of constructing this famous old Masonic emblem (the hexagram) on propor-

tions which would require no less a stage than the whole northern hemisphere of our terrestrial globe for its elaboration?

"Of the knowledge which must have been possessed by those who conceived the idea . . . no one can reckon today, but . . . their achievement is proven by not only imperishable architectural remains but by legends which will never die and, even more, by living evidence in the yet surviving traces of the great secret brotherhood of Masonic adepts who sought to encompass the world with a memorial of their mystic tie."

The proof of the existence of this great pattern of pyramid-building has filled another gap in our study of the lost continent—a study which is complicated by the circumstance which H. P. Blavatsky points out in *The Secret Doctrine* (Volume II, pages 763-4):

"So secret was the knowledge of the last islands of Atlantis, indeed—on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the gods or divine Kings, as it was thought—that to divulge its whereabouts and existence was punished by death."

PROMOTION FUND

Our newly organized Promotion Fund has received further donations for which the Editorial Staff of *Theosophia* expresses sincere thanks to one and all.

As previously stated, the purpose of the Fund is:

1. To build a small reserve upon which to rely in case of need.
2. To send a larger number of sample copies to carefully selected lists of people, with the hope of thus increasing our circulation.

Anyone wishing to send a donation to this Fund should bear in mind that every dollar counts, and that we welcome any amount, however small it may be. It is the spirit that is of greater importance than the actual money, and often a small donation backed by a powerful thought of encouragement may become a magnetic center which will attract larger amounts from elsewhere.

We acknowledge herewith, with sincere gratitude, the following donations received up to December 1, 1951:

G.H.H. \$1.35; F.P. \$2.50; G.P. \$0.50; M.T. \$4.00; G.C.L. \$2.00; D.W.B. \$5.00; B.G. & F.A.C. \$29.15; E.V.D. \$1.00; E.A.S. \$3.00; R.V. \$13.89; L.V. \$0.50; F.R. \$3.00; L.C. \$1.00; Anon. \$25.00; N.G. \$4.50; F.L.L. \$10.00; G.S. \$5.00; G.C.L. \$1.00; E.E.O. \$2.00; P.L.V. \$0.50; C.W. \$1.75; F.L.L. \$10.00; Anon. \$50.00.

I WOULD LIKE TO ASK...

Theosophia would welcome receiving from subscribers and friends any Questions they may like to ask regarding the teachings of the Ancient Wisdom and their application to daily life. Any type of Question is welcome, with the exception of subjects bordering on political or sectarian matters, or organizational and personal differences.

What light can Theosophy throw upon psychological problems which seem to repeat themselves over and over again, with but slight variations of circumstances involved. How best to handle them and solve them?

Most of the serious problems in our lives, whether psychological or otherwise, are but the repetition of similar problems created by us in former incarnations. Whenever we face a problem which seems unsolvable and which keeps repeating itself from time to time, with a somewhat changed stage setting, we can be sure that it is one of the chief problems which we have failed to solve in a former life and which was merely postponed to a future existence. At the time in this present incarnation when we stand, as it were, upon that curve of the spiral path of growth which is directly above the corresponding curve or section of the spiral belonging to some former life or lives, and upon which is impressed the record of our former failure in any given problem, we feel impinging forces which vitalize the karmic seeds of the past and thrust forward into our everyday consciousness the same problem. There is no escape. The problem must be solved before we can advance any further. To blame other people for our own lack of understanding, is to create new problems to be added to the old ones. To imagine that the essence and cause of our problem lies in other people and their relation to us, is to indulge in the old superstition that those others are being separate and wholly distinct from us, and have the alleged power of affecting us from some kind of an "outside". As we are all indissolubly bound together, and as others are but an extension of ourselves, the entire reaction on our part shows our immaturity of understanding, and our inability to grasp the basic postulate of

spiritual Oneness, and to apply it to life.

The solution to most psychological problems can be found by a realistic, impersonal, non-emotional, reasonable and cool attitude, which, though difficult to attain, can nevertheless be striven for and gradually developed. It is safe to assume that the overwhelming number of our problems arise from one or another modification of our inherent selfishness, which has been for long ages the fundamental key-note of most human beings in their intellectual, psycho-mental and physical aspects. These aspects of their consciousness obscure the basic, essential selflessness and spiritual goodness of their higher nature. The latter tries at all times to penetrate through the enshrouding veils of the lower selfhood, often without much success.

Harassing psychological problems can be actually made into stepping stones for our progress along the path, if they are taken as friends in disguise, trying to teach us that particular lesson which is *needed the most* at the place and moment we find ourselves. How many times most of us are running away from our problems, or finding avenues of escape, imagining that we can thus avoid their goad. Whatever else we may be able to do, we can never run away from ourselves, not even through the portals of seeming death, because everywhere and at all times we take ourselves along, even into a future incarnation. The only way out is for us to tackle the problem like a man, sure in our greater consciousness that impersonality, courage, kindness, self-forgetfulness and a growing sense of universality within ourselves, will eventually overcome every obstacle. In many cases such problems and obstacles, the moment we really tackle them and challenge their illusory power disappear like mists before the rising sun.

THE CASTE SYSTEM OF INDIA

ITS DEEPER MEANING

JUDITH TYBERG

The origin of the caste system in India lies in the concept of Dharma, the whole right practice of life founded on the highest wisdom, a living according to that right view of self-culture. The problem of how to take the natural life of man and fit into it all the high laws and intentions of Vedic wisdom and truth was worked out along two lines, the system of the *Chaturvarna* or four classes and the four *Āśramas* or four stages of the developing life. The idea of a spiritualized typical society arose from the supposition that each man has his own peculiar nature which is born and reflects one element of the divine nature. Each individual's character, ethics, training, social occupations and his spiritual possibilities must be developed within the conditions of that element and its laws. However this original theory of *varna* or class, like all theories put into practice, did not correspond to the practice. This theory divided man in society into the fourfold order: the spiritual and intellectual man, the dynamic man of will, the vital, pleasure-loving and economical man, and the material man.

The whole society organized in these four constituent classes represented the complete image of the creative and active cosmic Being. As set forth in the *Purusha Sūkta* of the last book of *Rig-Veda* — four orders sprang from the body of God, his head, arms, thighs and feet. These were symbols of men of knowledge or *Brāhmanas*, men of power or *Kṣatriyas*, producers and supporters of society or *Vaiśyas*, and servants or *Śūdras*. The four orders were understood to stand for: the Divine as knowledge in man, the Divine as power, the Divine as production and enjoyment, and the Divine as service, obedience and works. Thus social orders gradually developed from this.

The psychological, ethical, economic and physical aspects were subordinated to this spiritual and religious idea at the first symbolic stage of the evolu-

tion of *varna*. The idea of the four Yoga branches of *Jñāna*, *Rāja*, *Karma*, and *Bhakti*, of Wisdom, Kingly Power, Action and Devotion, corresponding to the original divisions of the caste system, gradually receded and the social and ethical ideals developed became the basis of these orders. The honor of the *Brāhmana* resided in purity, piety and a high reverence for things of the mind and spirit, along with a disinterested possession and pursuit of learning and knowledge; that of a *Kṣatriya* lay in courage, chivalry, strength, self-restraint, self-mastery and nobility of character, as well as in the obligations of that nobility; that of a *Vaiśya* was maintained by rectitude in all his dealings, fidelity in mercantile matters, sound production, liberality and philanthropy; that of a *Śūdra* consisted in giving himself in service with disinterested devotion.

Unfortunately these ideals gradually became noble conventions, mere traditions in the thoughts and on the lips of people, rather than living realities. Outward signs became more important than the inner value and motive, body and clothes more important than character, and the four orders became hereditary castes, exaggerating outer differences out of all proportion. Facility and capacity were no longer considered, mere birth determined the conventional training and education. Thus the outer life of the social structure fixed itself into four distinct castes in a rigid manner called *jāti*s or 'Births', because it was based on birth rather than the deeper qualities of character and occupation. Now priest and pandit masquerade often under the name of a *Brāhmana*, the aristocrat and feudal landowner as a *Kṣatriya*, the trader and money-getter as a *Vaiśya*, and the laborer and economic serf as a *Śūdra*. With the economic break-down of the nation this system reveals all the rottenness of its decay and is now a sham, a shell that prevails, but from which the true spirit

is gone. Thus we find that modern progressive leaders of India, both in politics and in spiritual ashrams are doing everything in their power to abolish the system. Now the new constitution of India forbids discrimination of any kind due to caste.

If the Indian idea of *varna* in its purity had been strictly held to, it would have been a very marked element of distinction and superiority in the social life of the people. But to order a society from this high and fine psychological basis is difficult, even for the best of people, for society being something like a machine, gravitates towards the material standards. The truth is that it is difficult for a living society to fit into a cut pattern and tradition. Thus Indian society did not escape the deficiencies of corruption, degeneration and oppression.

It is interesting to note that this division of castes did not belong to the early Vedic age, in the highest periods of spiritual culture, for it is too fixed, too conventional. It was realized that each man contains in himself the whole divine potentiality and that even the lowest type of man, the simplest laborer, can become a manifested God.

As regards the 'confusion of castes' as mentioned by Arjuna in his plea to Krishna, it is to be understood as an intellectual, social statement, not a dicta

of spiritual vision, for Krishna challenges Arjuna to a still higher Dharma beyond mere outer forms.

It was in the age when philosophical and intellectual development prevailed with its fixed concepts evolved by reason, that caste and its divisions were organized and developed. The law of the highest age is the large development of the whole truth of our being in the realization of a spontaneous and self-supported spiritual harmony. But this can only be a living reality when the divine ranges of our being are awakened and developed. This caste-scheme was originally a noble one, certainly greater than many of the political and social mechanisms of later ages and of today. It was a structure that enabled man to pay his debt to society, and to fill a place in life and help in the maintenance of the life of the community or nation, and also to take from it the legitimate and desired satisfactions. But there was even a larger view, for Indian culture never forgot the individual self so full of infinite possibilities, the universal Being. Thus in each *varna* there existed its highest ideal of manhood, as given above, through which each could develop the inner man according to his Dharma, and in time work beyond to the universal Dharma.

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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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WINTER IN THE ALPS NEAR GARMISCH, GERMANY

(Photo by Eugen Dod)

THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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- To disseminate the teachings of the Ancient Wisdom.
- To uphold and promote the Original Principles of the modern Theosophical movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form.
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation.

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The Editors are responsible for unsigned articles only.*

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 neighbour 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 smooth? Who of them escaped from being pelted with dirt by his enemies?"

—H. P. Blavatsky, *Lucifer*, Vol. I, Sept., 1887, pp. 71-72.

"As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centered his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases."

—H. P. Blavatsky, *Lucifer*, Vol. I, Oct., 1887, p. 113.

POSSESSIONS VERSUS CHARACTER

BORIS DE ZIRKOFF

As the murky clouds of selfish materialism and psychic intoxication thicken over the face of the earth, in this our twentieth century of vaunted civilization, one paramount question is being raised in thoughtful minds: What is the way out of the present moral stagnation and bewildering confusion of ideas?

Some resort to scientific progress and greater discoveries. Others find seeming solutions in new political theories. Still others assert that only by means of economic re-adjustments can lasting improvement come to this suffering world. Pure theorists as well as so-called "practical" men, each imbued with his own idea, hustle around, pushing for all it is worth this, that, or another little scheme, all of which are usually unrelated to the schemes and ideas of others.

The one fundamental solution is overlooked. Few voice it, and fewer yet attempt to put it into operation.

That fundamental solution consists in a basic *change of mind and heart*. A revolution indeed, but one wholly within the realm of human consciousness and not to be appraised in terms of external violence or bloodshed.

The imperative need of the day resides in a change of human values, and an equally fundamental change of man's relation to life. The mad hunt for possessions, money, honor, comfort, power and security must be sooner or later understood for what it actually is—a hunt for psychological illusions and evanescent shadows upon a distant screen, without any lasting reality.

The bane of our century is the exaggerated significance which we have allowed ourselves to attach to things of matter, and the ease with which we have permitted ourselves to ignore or even deny the intrinsic worth of things pertaining to consciousness—ethical integrity, honesty, justice, fair-play, fearlessness, emotional stability, mental creativeness, and spiritual stamina.

Without these, life has no meaning. Without these, civilization is but an empty shell, a whitened sepulcher hiding in its recesses the bones of our corruption, and the decrepitude of our wasted lives.

Many are the noble characters on the world's stage, some of them in high and trusted positions in the Halls of the People, who are trying their level best to infuse at least some degree of coherence and order into human relations, nationally and internationally; but their efforts are limited, in most cases, to the outward affairs of men, to the form-aspect of human social structures and the outer moulds in which human consciousness—the key to the situation—functions and manifests. They cannot change the workings of human consciousness, short of sponsoring and promoting ideas and ideals—aye, even structural forms and vehicles—directly connected and concerned with a change in *direction* of human minds and hearts. The very dead weight of the institutional forms through and by means of which they work, prevent them from ever striking the basic chord of ethical and moral rejuvenation.

The harassing problems of the nations, the seemingly impassable barriers arising between them, the endless streams of vehement talk, and the emotional outbursts of hatred or fear—all of these can be solved by a sincere application of *spiritual and ethical formulae* embodied in precepts of conduct known for ages past, and as valid and workable today as they ever were.

It is most probable, however, that before this change can take place, we will have to witness a wide-spread movement among the people, directed towards a rebirth of a genuinely religious attitude to life. Such a movement may already be in the making, for all that some people may think. In some parts of the world, it may be already acquiring a certain momentum, but largely unexpressed and restricted as

yet to the undercurrents of the human soul—those un-assailable and for ever mysterious depths of human consciousness which remain outside the jurisdiction of Parliaments, Dictators, or detention-camps alike.

We have said "genuinely religious." We do not have in mind anything even remotely akin to organized religion which has been for centuries past the opiate of the people, and the one basic worldly power which has prevented them from arising in their spiritual strength.

We mean the re-birth of the spiritual powers within the human breast. The voice of the devotional, aspiring, meditative and intuitional aspect of human consciousness, when heard in the halls and corridors of the human mind and heart, above the din of the emotional struggles and the uproar of our mental contortions and perplexities.

The student of the Ancient Wisdom is looking forward to a re-birth of the innate *Ethical* sense of men, a return to the simple formulae of decent and upstanding living. The precepts of the Sermon on the Mount are not dead, nor are they out-dated. They are simply ignored, which does not take away one iota from their intrinsic worth.

If it were possible to introduce into the United Nations Councils, and other Parliamentary bodies, representatives, statesmen or plenipotentiaries whose sole and unique business would be to sponsor the suggestions, precepts and injunctions of their own Government—the Spiritual Government of the World of Ideas—and to represent exclusively and whole-heartedly the will of their constituents — the aspiring, seeking, spiritually-motivated souls of men, and if it became possible for their voices to be heard, listened to, and considered on the agenda of the sessions, the overwhelming majority of seemingly unsolvable problems would vanish into thin air, under the impact of a few simple truths. There exists no psychological or intellectual or even physical problem in the world but cannot be solved in an atmosphere of cordial

mutual sympathy, of a desire to understand each other, and to sacrifice small whims in order to achieve greater ends of mutual benefit.

Short of this spiritual—ethical change of human minds and hearts, our heated deliberations will at best remain fruitless, and at worst provoke further bloody conflicts and mental despair.

The chief obstacle to our mutual understanding and fraternal good-will lies in our worldly possessions, in the power we enjoy over others, and in the power which we hope to achieve by the accumulation of greater wealth and larger possessions.

There is coming a time in the affairs of men when it will be realized that no lasting peace can ever be attained among the peoples of the earth on the shifting foundation of raw materials, exports and imports, war potentials, industrial ability, racial discriminations, balance of power or natural resources.

When this realization dawns upon both great and small, and when the limited viewpoint gives way to the greater viewpoint of spiritual and ethical values, we will have hurdled the chief obstacle to lasting peace. We will have to learn that possessions are of no avail unless used for lofty and generous ends. We will have to learn that power is a self-defeating element unless used to defend right and subdue evil-doing. We will have to learn that material possessions, no matter which nation may be thought of, are like nothing when compared with ethical valor, justice, honor, equity, moral stamina and intellectual strength, aimed at achieving lofty objectives by means wholly honest and true. We will have to come to the realization that no nation in the world is greater or smaller than any other, and that no human being, as a unit, is of greater or lesser intrinsic worth than any other unit, differing though they may be in the status of their individual evolutionary development. We will have to come to a burning conviction within the forum of our own conscience that no international or national or individual relations, whether on the stage

of the world or on your neighboring street, is worth a "hoot" unless based on willing mutual sacrifice, collaboration, sympathetic understanding of the needs of others, and a thorough-going recognition of the fundamental oneness of all men.

May the year 1952 bring us closer to this inevitable realization, and may we approach the precincts of this clearer knowledge by roads of peaceful striving, reasonable discussion, self-control and mutual good-will.

THE GREAT QUEST

H. P. BLAVATSKY

(Concluded from last issue)

[Readers are referred to the previous issue of *Theosophia*, November-December, 1951, for our Editorial Note appended to the first installment of the present essay, wherein certain doubts were expressed as to the authorship of it. This essay originally appeared in *Lucifer*, London, Vol. I, December, 1887, and January, 1888. It was signed "Pilgrim".—Editor.]

The Religionist, of course, denies that man can become a god or ever realize in himself the attributes of Deity. He may recognize the necessity of re-incarnation for ordinary worldly men, and even for those who are not constant in their detachment and devotion, but he denies the necessity for that series of trials and initiations which must cover, at all events, more than one life-time—probably many. It would appear as if the theory of evolution might be called in, to aid this latter view. If it is acknowledged that we, as individuals, have been for ever whirling on the wheel of conditioned existence; if at the beginning of each manwantara the divine monad which through the beginningless past has inhabited in succession the vegetable, animal, and human forms, takes to itself a house of flesh in exact accordance with previous Karma, it will be seen that (while inhabiting a human body) during no moment in the past eternity have we been nearer the attainment of Nirvana than at any other. If then there is no thinkable connection between evolution and Nirvana, to imagine that evolution, through stages of Adeptship, conducts to Nirvana, is a delusion. "It is purely a question of divine grace"—says the Religionist. If in answer to this view, it is contended that the light of the Logos is bound, eventually, to reach and enlighten every individual, and that the steady progress to perfection through Chelaship and Adeptship would, therefore, be a logical conclusion, it is objected that to assert that the light of the Logos must eventually reach and enlighten all, would involve the ultimate extinction of the objective Universe, which is admitted to be without beginning or end, although it passes through alternate periods of manifestation and non-manifestation. If to escape from this untenable position we postulate fresh emanations of Deity into the lowest organisms at the beginning of each manwantara, to take the place of those who pass away into Nirvana, we are met by other difficulties. Firstly, putting out of consideration the fact that such a supposition is expressly denied by what is acknowledged as revelation, the projection into the evolutionary process of a monad free from all Karma, makes the law of Karma inoperative, for the monad's first association with Karma remains unexplained; and also it becomes impossible to say what the monad was, and what was the mode of its being prior to the projection into evolution. It must be noted that although the law of Karma does not explain *why* we are, yet it satisfactorily shows *how* we are what we are; and this is the *raison d'être* of the law. But the above theory takes away its occupation. It makes Karma and the monad independent realities, joined together by the creative energy of the Deity, while Karma ought to be regarded as a mode of existence of the monad—which mode ceases to be when another mode, called liberation, takes its place. Secondly, if the monad in attaining liberation only attains to what it was before its associa-

tion with Karma, *à quoi bon* the whole process; while, if it is stated that the monad was altogether non-existent before its projection, the Deity becomes responsible for all our sufferings and sins, and we fall into either the Calvinist doctrine of predestination as popularly conceived, or into the still more blasphemous doctrine of the worshippers of Ahriman, besides incurring many logical difficulties. The teaching of our eastern philosophers is that the real interior nature of the monad is the same as the real interior essence of the Godhead, but from beginningless past time it has a transitory nature, considered illusive, and the mode in which this illusion works is known by the name of Karma.

But were we not led astray in the first instance? Ought we not have acquiesced in the first above given definition of the theory of evolution? The premise was satisfactory enough—the mistake was in allowing the religionist's deduction as a logical necessity. When the religionist states that there is no thinkable connection between evolution and Nirvana, he merely postulates for the word evolution a more limited scope than that which the Occultist attaches to it, viz., the development of soul as well as that of mere form. He is indeed right in stating that the natural man, while he remains such, will never attain the ultimate goal of Being. True it is, for the Occultist as for the religionist, that, to free himself from the fatal circle of rebirths, he must "burst the shell which holds him in darkness—tear the veil that hides him from the eternal." The religionist may call this the act of divine grace; but it may be quite as correctly described as the "awakening of the slumbering God within." But the error of the religionist is surely in mistaking the first glimmer of the divine consciousness for a guarantee of final emancipation, at, say, the next death of the body, instead of merely the first step of a probationary stage in the long vista of work for Humanity on the higher planes of Being!

To provide ourselves with an analogy from the very theory of Evolution which we have been discussing, is it not more logical to imagine that, in the same way in which we see stretched at our feet the infinite gradations of existence, through the lower animal, vegetable, and mineral kingdoms—between which indeed, thanks to the recent investigations of scientific men—there is no longer recognised to be any distinct line of demarcation—so the heights (necessarily hidden from our view) which still remain to be scaled by us in our upward progress to Divinity, should be similarly filled with the gradations of the unseen hierarchy of Being? And that, as we have evolved during millions of centuries of earth-life through these lower forms up to the position we now occupy, so may we, if we choose, start on a new and better road of progress, apart from the ordinary evolution of Humanity, but in which there must also be innumerable grades?

That there will be progress for Humanity as a whole, in the direction of greater spirituality, there is no doubt, but that progress will be partaken of by continually decreasing numbers. Whether the weeding out takes place at the middle of the "great fifth round," or whether it be continually taking place during the evolutionary process, a ray of light is here thrown on the statement met with in all the Bibles of Humanity as to the great difficulty of the attainment. "For straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it; but wide is the gate, and broad is the way that leadeth unto destruction, and many there be that go in thereat." This and parallel passages doubtless refer to the weeding out of those who are unfit to continue the progress, on which the more spiritualized Humanity will then have entered. The most vivid picture of the comparative handful of elect souls, who are fit to achieve the great quest, will be obtained by contemplating the fact already stated, that the objective universe, with its myriads of inhabitants, will never, in the vast abysses of the future, cease to be; and that the great majority of humanity—

the millions of millions—will thus for ever whirl on the wheel of birth and death.

But though Nature may give us an almost infinite number of chances to attempt the great quest, it were madness to put by the chance offered now, and allow the old sense-attractions to regain their dominance, for it must be remembered that the barbarism and anarchy which every civilization must eventually lapse into, are periods of spiritual deadness, and that it is when "the flower of civilization has blown to its full, and when its petals are but slackly held together," that the goad within men causes them to lift their eyes to the sunlit mountains, and "to recognize in the bewildering glitter the outlines of the Gates of Gold."

There are no doubt realms in the Devaloka where the bliss of heaven may be realised by those who aspire to the selfish rewards of personal satisfaction, but these cease to exist with the end of the manwantara, and with the beginning of the next the devotee will again have to endure incarceration in flesh. The eighth chapter of the *Bhagavad-Gita* does indeed state that there is a path to Nirvana through the Devaloka, and amongst the countless possibilities of the Infinite who shall assert that this is not so? But the context surely implies such a detachment and devotion through life as is difficult for us even to contemplate, much less to realize.

However distant, therefore, may appear to us the achievement of the great quest, when we consider how much more closely we are allied to the animal than to the God, it must necessarily seem an infinitely far-off goal, but though we may have to pass through many life-times before we reach it, our most earnest prayer should be, that we may never lose sight of the celestial goal, for surely it is the one thing worthy of achievement!

To many the foregoing may appear as mere speculations, and the firmest faith indeed can scarcely call itself knowledge, but, however necessary the complete knowledge may be, we may at least hope that its partial possession is adequate to the requirements of the occasion. To us whose feet tread, often wearily, towards the path of the great quest, and whose eyes strain blindly through the mists that wrap us round, steady perseverance and omnipotent hope must be the watchwords—perseverance to struggle on, though the fiends of the lower self may make every step a battle, and hope that at any moment the entrance to the path may be found.

As an example of these two qualities, and also because all words that strike a high key are bound to awaken responsive echoes in noble hearts, let us conclude with the following extract from the *Ramayana*:—

"Thus spoke Rama. Virtue is a service man owes himself, and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man's privilege to know the right and follow it. Betray and persecute me brother men! Pour out your rage on me O malignant devils! Smile, or watch my agony in cold disdain ye blissful Gods! Earth, hell, heaven combine your might to crush me—I will still hold fast by this inheritance! My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas? It is well-nigh broken now. Anguish may crush it utterly, and life may fail; but even so my soul that has not tripped shall triumph, and dying, give the lie to soulless destiny that dares to boast itself man's master."

—PILGRIM

"I am a confirmed believer in blessings in disguise. I prefer them undisguised when I happen to be the person blessed. But the theory that blessings in disguise are constantly happening to other people I find consoling. It enables me to bear their troubles without feeling too miserable."

—Robert Lynd, *Essays on Life and Literature* (Dutton-Dent).

HOW CAN WE REACH ANOTHER'S HEART?

BETH MCGUIRE

A man does not have one heart, but several. There is a heart of sentiment that an orator may tap when he wishes to move his audience to his way of thinking. With this heart we are not concerned. There are enough already forcing entrance into a man's integrity through this door without adding ourselves to the company. The heart we want to reach is that inner heart, where a man ponders—often unconsciously to himself—the ultimate questions of his existence and the meaning of his and all others' lives.

This is not the mind, but perhaps the higher faculties of the mind are a part of it. The intuitions are a part of it, and the aspirations to which all men are heir.

How can we reach to this? Certainly, the only way must be through consciously "reaching" a realization of our own true hearts. The persuasive tongue of the orator and the blacker arts of the hypnotist may cause men to follow where they lead, but instead of reaching the real man within, they simply paralyze the connecting link, and thus, in effect, cut off the inner self. Once a man has attuned his mind and personal nature to the behests of his inner heart, which we may call *Buddhi-Manas*, he will have attained a universal view. Personal ambitions and attractions will have lost their power to command his will, and all his force and energy will be expended in the great context of humanity. Only then will he be able to reach the heart of all he meets.

This sounds, perhaps, utopian, but it may not be. For do we not, imperfect as we now are, succeed in reaching what we think is the real in at least one other human being? It follows that if we can now do it with a few, we may—by larger development of our nature—gradually increase that number to infinity. What is it that enables us to

feel so completely "at home" with certain individuals, to feel a closeness transcending all personal characteristics? Is it not that we meet them freely and without fear, with a harmlessness born of our own selfless regard for their welfare? This is what gives power to a mother's love for her child. The sense of kinship extinguishes to some extent, at least, concern with self. Self-interest is the fence over which we are accustomed to peer at our fellow men. The sage has removed this fence, and feels the same kinship with all men that we do with our closest friends.

As we stand now, a certain harmony of personality is usually required. We cannot as yet leap the hurdle of clashing temperaments to reach the real man who is always behind them. It is as if a raging ocean barred our way to the other shore. Remember the legend of the wise and pure man who calmed the waters and walked across them to the far side? Many would like to see proof that such a miraculous happening could take place, but have we not seen an analogous occurrence when a calm and disinterested person is able to penetrate another's angry temper and reach his heart, bestowing on him the quieting gift of understanding?

What greater miracle could there be than a man's ability to contact another's heart across the barrier of a tempestuous mood? And yet it is not a miracle. It is only that the wise man does not feed that mood by his attention—whether outwardly or inwardly. His attention is focussed (we may say, inevitably) on the real man. While noting appearances and surface storms, he attends to that which remains unmoved behind them, and to that he speaks, knowing it is akin to himself, since all men and creatures are but pulsebeats of the one great universal Heart of Being.

ON BEING INTEGRATED

HAROLD W. DEMPSTER

Man is in a state of *ever becoming*; therefore, his degree and quality of integration will be forever a relative thing.

A Standard Dictionary defines 'integrate' as follows: "To make into a whole," and "To become whole or complete".

A similar word that obviously comes from the same root is "integrity," which Confucius stressed so much as an essential and primary basis of being, as far as character is concerned. It is the word that we usually think of as meaning *honesty*. The same dictionary defines *integrity* as "the state of being entire; unimpaired; completeness; soundness", and morally it is said to be "uprightness of character and soundness of moral principle."

We see at once, that 'integrated' and 'integrity' are two dynamic words that have much to do with the type of civilization in which we may find ourselves incarnated. They are important words relating to the character of each individual as a person or the character of a family, an association of individuals, or a whole Nation.

Today, for example, by means of only a casual glance, we observe through the lack of honesty and the relative incompleteness of the world as a unit, a growing need for a greater degree of integration between Nations, organized and unorganized groups, and between one individual and another. This improvement can come about as the individual and the groups of individuals do something about trying to become more complete in thought, word and deed.

Now what is involved in this idea of trying to become integrated? How does one begin?

Step No. 1. *Desire* to become more complete in everything you undertake, no matter how menial or trivial the task may be. This also includes the attitude of your mind, the manner whereby you express yourself in words and action, as well as in the work or

play you may be engaged in. The one who is interested in his work is usually a well integrated individual, and the enjoyment he derives from his work makes it a play, and he is therefore happy in the doing of it.

Step No. 2. The force of will must be brought into play and directed as the power that should be used ethically, to provide the energy needed to do the things your own common sense will point out to you as that which should be done.

Step No. 3. Develop an ever increasing degree of awareness of a spiritual character, a keen and penetrating observation, to see beneath the surface of things, an alertness to ideas and suggestions obtainable from others, especially from true Spiritual Teachers, and listen to or feel that inner knowing that can and should be drawn upon as needed.

Step No. 4. Cultivate an interest in noble, humanitarian causes, and show a sympathy for the individuals whose Karmic burdens are heavy. When the right opportunity presents itself, or is created by yourself, do something for them which you feel to be the help they need. To render service is one of the keys that opens the door to spiritual knowledge. Accept your responsibilities cheerfully! do your duty with willingness. Be generous. Be kind, patient and understanding. Have a heart. Be humorous. Be human.

Step No. 5 Learn and understand thoroughly that the Universe and Man are made up of seven basic principles, as follows:

1. The Divine
2. The Intuitive
3. The Mind—higher and lower
4. The Desires and Emotions
5. The Vitality
6. The Astral or Model
7. The Physical

To know these upside down and backwards, and to be able to correlate them, is to be possessed of the essential requirements that will open wide many

gateways to the development of a more integrated being.

Step No. 6. Be active, busy. Be keenly interested in life, beauty, cultural things, truth, and the fine art of turning Knowledge into Wisdom. Read, write and speak, develop latent talents and capabilities. Apply yourself. Be practical. Be idealistic. Dare to be different. Know how to keep silent. Smile; laugh more. Use balance, proportion. Have, and live by, a purpose; never give up trying; accept the difficult as an opportunity—a challenge that keeps life from becoming a monotonous humdrum existence. Be yourself. Study yourself. Think.

Step No. 7. That which runs through all the other steps, ties them together, as it were, and integrates them is: ethics. This is the earmark of an integrated being; his ethical characteristics. Without a sound philosophy of life, which comes from a study and application of the laws of the universe, no great de-

gree of wholeness is likely to exist. Observe the world and man today. With the potential and actual connection that man has by reason of his present state of evolution, moral and mental, he now has the opportunity of ever becoming more whole, more integrated, as he grows and lives by what he knows to be good and wise for himself and for the Race as a whole.

The above points should not be looked upon as dogmatic assertions, because you yourself may have found many other points, that were just as effective in helping to bring about a greater degree of completeness in your life. Each one of us is different. Questions are frequently asked about rules, steps or points having to do with the "how" of things, and so it appears useful to offer a few suggestions and let the reader do what he likes for the development of his own degree of completeness or integration.

FOSSIL FINDS AND THE SECRET DOCTRINE

A. HERBERT PERON

The recent discoveries of ancient human skeletons in Iran may establish them as, perhaps, the earliest and most complete remains of "modern" man. They may also have interesting implications for students of the ancient lore.

The brains of these fossils are described as massive and they are definitely not of the Neanderthal type. The age is estimated, widely, as from 15,000 to 75,000 years. These fossils have not yet been subjected to the new radiocarbon method of measuring age, which however, works only for material under 25,000 years old.

Science News Letter, in its issue of November 24, 1951, comments as follows:

"The new finds stress the fact that the evolution of modern man did not proceed at an even rate and order in all parts of the world and that there was a mixture of races even in the earliest days of *Homo Sapiens*' existence."

That the evolution of man did not proceed at an even rate is well known to Theosophists. One of the main reasons, probably, was "interference". There was, evidently, a long and careful "cultivation" of the human species which is responsible for the existence of the three distinct (root) races that inhabit the earth today.

In addition, there appears to have been a regular and constant egress of sub-races from the main body of the root-races, that tended to give the landscape of civilization an undulating, hilly appearance, with few large plateaus.

This unevenness is highlighted by the rise and fall of civilizations—a fact that does not mystify historians and sociologists as much as it should. H. G. Wells suggested that "something went out of the life of a civilization that caused its downfall." He was right. That "something" was the virile vanguard stream of the Human Life Force. When it "left" a civilization, it was replaced by

a less powerful human "life wave" which was unable to maintain its princely past, culturally or militarily.

We need not weep for the great civilizations of the past. They have not gone—they have only *shifted*. This constant shifting appears to be the purpose of Nature. Archaeologists are helping to

establish this fact. So are the social anthropologists. Ruth Benedict in her *Patterns of Culture* gets close to the Theosophical concept with the statement: "There is no doubt about the cultural continuity of the civilization, no matter who its carriers were at the moment".

NATURE'S VEILS

JASPER NIEMAND

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It is inevitable that in Nature, which is the veil cast by Spirit over itself, there should be many illusions. Just as in outer Nature the sun is the mist dispeller, so when the spiritual Sun pours its radiance upon the Soul of man, out of that soul-substance, primeval and multiform, germ after germ or ancient thought, deeply hidden under the action of the centuries, is evoked, under the eye of the Soul, a processional of dreams. Now a hope, now a dread; now a memory serene and now a doubt infernal; now a resplendent promise has fulfillment, and now a tireless torment fastens its fangs in the heart. The Soul of man, observant of that nature which has been created only for its purposes, stands like a witness receiving testimony, or like the spectator of a drama framed for its edification. This Nature, which is its material vehicle, its instrument for use in material life, it must know to the very depth and breadth thereof; it must probe, comprehend and take control of it all, before it can know itself.

This gradual conquest of matter, or Nature, by the Soul, might be a process as calm as science, as continuous as fate. The sun, its shining unimpeded, would dispel these miasmatic forms and the still deeps of space would lie reflecting that Sun. Nature conquered, the Soul in that purified garment, robed whitenely in the "blood" sacrifice of Life, rounds her cyclic period and hies her back to Spirit. This purifying "blood," of which the Scriptures tell us, is that red desire which fills full the heart of man, engorging its free and spiritual action, clogging its ethereal arteries with

germs of desire; desire, whose heat inflames, whose astringent self-hood contracts, whose accumulations fester and destroy. As the human blood has its marvellous play, its swift alterations of forms under the microscopic lens, so to the eye of the seer this force of desire blossoms out upon the surface of the mind in form after form, ever changeable, ever varying and elusive, though their stable root is desire. Yet were the witness uninfluenced, the spectator not identified with the spectacle, the lesson were soon learned, the kingdom swift of conquest, the goal secure.

At this point, however, we meet that chief of illusions, that veil of *Maya* nearest *Maya's* self. For there exists in Nature that element of egotism, *Aban-kara*, or self identification, and Nature, casting up this element, identifies herself with the drama and gives a bias for or against the spectacle. The image thus put forward confuses the too attentive Soul. It is as if the moon, reflected upon the waters, were to see that reflection claim to be herself, and were to lend herself to the cheat. The Soul is bewildered by this action of the element of *Aban-kara* in Nature, and accepts this reflected image as the true and only Self.

It may be asked, Why is the Soul thus bewildered? Why does not the Soul remain unconcerned? Perhaps the nearest approach to an answer that can be given is this: That by virtue of the attractive power of Nature, the Soul is drawn down along the lines of force to that form of her own projection and transfers her energies to that seductive

image instead of lifting Nature to herself. It is the old tale of Narcissus the beautiful, who fell in love with his own face mirrored in the waters of the world, and lay pining with desire by all the streams, neglecting the missions of the gods. So the Soul plunges more and more of herself into Nature under its attraction and impulsion and suffers her own detention there. She sees the action and reaction of her energies on the material plane and amid their convolutions enjoys the fantastic illusion and dreams. The rightful part of the Soul is to raise matter to its own substance and likeness, and this is done when, feeling the spiritual influx, the Soul guided by that power only, descends into matter as uplifter and redeemer, and not as accomplice. The root of the Soul is Freedom. That Freedom confers a power of choice.

Now the Soul, by virtue of this Freedom, has an instrument which nothing but itself can bend or break. That instrument is the will. Each Soul can defy the attractive power of Nature and all her illusions; the mirage can be dispelled by the will's strong radiance and can defeat the self-identifying element by a constant and unremitting presentation to the mind of the mental image of the one, true Self. The mind resists this; it does not "feel" the truth of this ideal and it rebels. Then those who put their trust in feelings, fail to rise; their self-imposed shackles weigh them down. But those who hold fast to the higher conception regardless of the sense of dullness, the want of feeling, the blank and the silence, or the turmoil of the senses, those come in time to find that the mind has at last turned to a new basis of action whence is liberated a fountain of fresh energy.

A true mental image, endowed with spiritual energy, is a living thing and operates of itself upon submissive and reflective matter. No longer upon the troubled mental waves does the Soul behold a waving image with a transient life of its own, but in the depths of Nature calmed and stilled she sees her own clear light with the life of the Spirit

moving through it, and knowing herself below as above, knowing Nature now as her vehicle and not as her enticer, she evolves that Nature to her own high purposes and to its own highest destiny. And though that Nature falls from her as she re-enters the portals of the Eternal, yet she finds it awaiting her as she re-emerges, her servitor through the evolving ages.

These images before spoken of are veils of *Maya*. And there is one, more deadly than any other. I would fain speak of it in accents of the heart which might penetrate to the core of every comrade heart that feels the beat of mine. That veil is Doubt. It is the darkest thing that ever crawled forth from matter to spread its slime upon the image of the Soul. It paralyses the will. It destroys the spontaneity of the heart. It raises a wall between us and Masters.

What is this Doubt? At its root it is Vanity, *Maya's* self. The very presence of a doubt shows plainly that I am thinking of myself in a purely personal light. It is a perversion of normal Vanity, by which, after thinking of myself as something fine or great, I fall into self-lamentation and tremble before myself when I find that I am small.

Small, weak, a poor failure in his personal nature every man is when he relies on that alone, and he oscillates between vanity and self-doubt like a pendulum wound up by Time. Self-doubt is the subtlest form of vanity because it is the most deceptive. We say that we are free from vanity at least, because we are so humble, so modest, and we fail to see that self-doubt is but another mode of being occupied with one's self, and a mode in which the vainest man does not outdo us. Dwelling in thought upon the true Self is the only corrective and helper.

Doubt of another is the same thing. It also is doubt of the true Self being all. To think of another as being mere lower human nature and no more; to think that here in my fellow being is no saving soul power which might in

an instant descend and snatch him away to a spiritual glory before our dazzled eyes; to refuse to recognize in any man or woman that soundless AUM which abides in every atom and is above and around all, this is to cast a poisoned net upon our fellow combatants struggling in the arena of Life, and drag them to the Earth.

Oh, Arjuna! Thou art immortal. Arise! Take the sword of the will in hand, call up thy fellows on the field of battle and fight on, through Nature to over-Nature; through matter, the hydra-headed, to Spirit the one. Why doubtest thou the soul of thy fellow-man? Yet to doubt thine own is no less sin. Both mental acts deny the Self. *Thou art That.*

Every hour that strikes upon the fact of Time is the outcome of thy Soul's own law. Why, then, doubt any of these hours? Why not accept them all? Call them good or call them evil, they are the Soul's messengers. They bring new gifts; they take back gifts outworn, gifts no longer pertinent to the purposes of thy Soul. Let them come! Let them go! Release, too, that strong desire-grip of thine own sentient life—and, having relaxed that grip, let thyself go also; move freely up and down the whole of Life, accepting it all as thine own will and law. Then seeing but thyself everywhere, thyself and mind shall merge into that higher Self and doubt shall be no more. "He who sees Ishwara everywhere equally dwelling, he seeth."

In every event of Life there is a moment, brief perhaps as an eyewink, in which the voice of the Soul is heard. It should be listened for. We hear it speak oftener than we think. When heard we do not always hold fast to it. We suffer mind to arise like a specious pleader presenting its own bias and calling that "the facts of the case." These facts are argued before us, and when we do not accept the bias, as often as not we reach no conclusion and drift upon the current of circumstance, or else the evidence of our senses decides, and we act upon what we call the sound basis of fact and reason, and

go sadly hand-in-hand with Nature on the rounds and tasks of slaves. Cast material facts away and bow thyself when the true Judge speaks.

Who art thou, oh Mind, that thou shouldst decide, when thine office is only to report what thou hast seen in matter under the guidance of thy Soul? Unguided thou hast seen, and given in a false, an incomplete report! the faithless servant, the perjured one is handed to the executioner, cast into the prison of doubt, harried in a mental hell. Why not ask counsel from the deep inner heart in each event? Why not follow that counsel through every surge of doubt and beat of pain? Only by holding fast to this light can we increase its action. Only by going slow when we do not sense it can we assist the re-emergence of that calm monitor. Is it not heard? Then turn to Duty. Plain, simple Duty is an unerring guide. Is thy word pledged? Redeem it at every cost. Has Life placed thee where thou art? Pay the full debt; thou canst never stand upright until it is discharged.

Just so surely as we accustom ourselves to listen to the debate of the mind, that debate will increase. It is based upon false premises, for the vital question is, not what a man shall do, but how shall he do it; his mental attitude is all. Secure an attitude of trust in the Self, and every act alike is offered upon the altar. One of the finest mental acts I ever witnessed was that of a man of business training, a shrewd, keen observer, whose powerful place in life depended upon his ability to grasp and weigh facts. In a moment when spiritual trust was required, that man was found to cast aside his whole mental equipment and to act from a basis of purest faith.

Such strong Souls are to be saluted of all; they are the vitalizing centres of all great movements; they rally their fellows to them from the ends of the world, for when Soul thus calls to Soul the earth is shaken and gives up her living dead; the skies are riven and the gods come down to dwell with men and teach them.

I WOULD LIKE TO ASK

Theosophia would welcome receiving from subscribers and friends any Questions they may like to ask regarding the teachings of the Ancient Wisdom and their application to daily life. Any type of Question is welcome, with the exception of subjects bordering on political or sectarian matters, or organizational and personal differences.

Is it not possible that the schisms in the Theosophical Movement, far from being a mere lapse from fraternal solidarity, are the direct and inevitable result of unregenerate human nature attempting to uphold Spiritual values and a Spiritual philosophy?

It may be so to some extent. But we must remember that it is very easy to find excuses and plausible explanations for many human traits and actions which in reality stem from our innate cussedness and stupidity, two very prominent characteristics of our uncontrolled animal nature. It is, of course, true that certain differences in the Movement have been the result of a conflict between those students who attempted to uphold what they understood to be spiritual values, and those who held to a different set of values. Such differences, however, have been allowed to become paramount in the psychological outlook of some people, while they should have remained only unimportant factors in the overall network of fraternal solidarity. It has often been the case that people have raised their own set of spiritual values to the level of an unchangeable dogmatic creed, excluding from their hearts all those other students whose values differed from theirs. This, in a Movement based on Brotherhood and Universality, cannot be indulged in without producing a fundamental rift. It is hard to understand why students who would have true spiritual values in mind, could not develop within themselves the spiritual value of toleration and sympathy as well, thereby getting along on fraternal and peaceable ground with all other students who believe otherwise. But the frailties of our human natures are such that we rarely acknowledge to others the same freedom of conscience which we vehemently claim for ourselves.

Is it not likely that the only Brotherhood (Unity) in the Theosophical Movement worth a "hoot" is that which arises Phoenix-like from the fire of conflict?

If this proposition were true, it would follow that, because conflict is present practically all the time either in one or another portion of the Theosophical Movement, the latter is a mighty exponent of genuine Brotherhood. Facts do not uphold this theory. Various portions and groups within the overall Movement have fought each other openly for years; other portions and groups have had the dubious distinction of having originated in our century the principle of "cold war", long before it was heard of elsewhere; still other fragments of the original Society, feeling perhaps too dignified to engage in open controversy, preferred to wrap themselves in the folds of mistaken anonymity and to imply by their attitude that they were altogether too holy ever to descend to the arena where other benighted students of Theosophy gave each other a thorough licking. The fires of conflict have raged and are raging today unabated, but Brotherhood or Unity or Solidarity is just as far away as it ever was, maybe farther. Maybe, of course, we have not fought enough. Perhaps we have not yet consumed the body of the Phoenix, so that it could arise out of its own ashes, a brand-new bird! Time may show.

Is the getting-together of separated groups of any value unless an attempt is being made to face and dissolve the egotistical causes of separation?

We feel it is of no value whatsoever, and agree with the questioner entirely. We must define the causes of separation and define them realistically and with an open mind and heart. Some of these causes have been stated and re-

stated; others have hardly ever been mentioned at all. To imagine that these various causes or reasons for differences of views can be wiped away and completely disregarded, is foolish in the extreme. But the paramount point is that these differences of views, even on fundamental subjects, can co-exist in an *united* Movement whose platform is as broad as the Theosophical platform was intended to be. It does not call for fragmentation every time another difference or divergent view arises. That fragmentation does occur is a sign of mental and emotional limitation and of personal and therefore restricted views.

Are all psychic phenomena and tendencies necessarily evil? Should they be killed out in our nature?

Nothing in Nature should be called evil, for the simple reason that Nature does not recognize our human ignorant and limited distinctions between so-called good and so-called evil. Everything in Nature has its appropriate place, and its definite stage of evolution or grade of development. What is to be achieved by ascribing to natural phenomena characteristics which have no meaning outside our own opinion about them?

The psychic or psychological portion of the human complex constitution is a most important aspect of man as a whole. This aspect of his inner structure should be under constant control of his higher intellectual and spiritual consciousness, and never allowed to run him, or to grow out of proportion to the other facets of his being. Psychic tendencies, as this term is understood today in Western countries, simply shows the gradual awakening into action of hitherto dormant or latent energies in man. If these energies are used for personal, selfish purposes, they become "evil", in the usual human meaning of this term. If used wholly for the good of others, and in the Spirit of self-forgetfulness, the same energies and powers, and the phenomena which they

give rise to, become an important weapon for constructive work, provided they are backed by an ever-growing intuition, a strengthening intellect, and a broadening of ethical consciousness. These tendencies should most certainly not be "killed" out. As a matter of fact, nothing can be "killed" out in our constitution; it can only be repressed, which is very unwise.

Psychic tendencies as well as certain psychic phenomena which go with them, at times, can never become a useful weapon for good, until and unless our will can stop them at any time, or bring them into action. Unless this is the case, these tendencies are running us, and we are not in control of them. The so-called "psychics" of today are mostly people who have either been mediums in past lives, or are developing into mediums at present, whether they know it or not. They are in most cases completely "at sea" in regard to the tendencies and powers which they manifest. What would you think of an individual who could exercise no control over the bodily functions of his physical organism? Such a man would have to be hospitalized and taken care of. There are thousands of well-meaning and good people, with no evil intentions of any kind, who are utterly unable to exercise any control over the functions of their psychic nature and they should also be "hospitalized". Unfortunately, the Occident has no such institutions, and practically no "healers" who would know how to treat them and how to help them to bring these psychic functions under at least some degree of control.

One of the best healing powers in such cases resides in a sound, spiritual, intellectual and ethical philosophy of life, such as is furnished by the teachings of the Ancient Wisdom. If you can attract the attention of these people to these teachings, you will sooner or later *de-tract* their attention from the illusory fascination of psychic forces, and you will have placed them on the road to spiritual recovery and inner growth.

PROMOTION FUND

The Promotion Fund *is* working. We have made a good start. A reserve is gradually being built up, and we feel more secure. We have a long way to go yet, and we trust that our friends will keep this Fund in mind, particularly those who have not yet been heard from. The donations that have come in have made it unnecessary for the present to raise the subscription price to \$2.00 per annum, which seemed to be unavoidable a while ago. Our sincere thanks go out to all who have helped us. We welcome not only their donations—however small they may be—but also their suggestions and recommendations concerning the magazine. We acknowledge below the following contributions, received up to February 1st, 1952:

B.P. \$0.50; M.T.P. \$3.50; H.H.J. \$4.00; H.R. \$0.50; M.F. \$3.75;
J.H.O. \$0.50; J.H. \$0.50; P.V.C. \$3.50; G.C.L. \$1.00; G.H. \$1.00;
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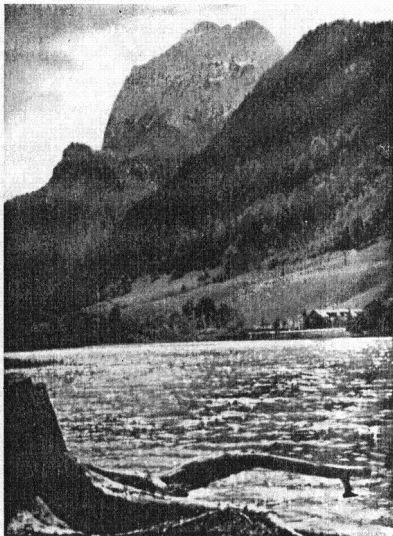
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THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

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Objectives:

- To disseminate the teachings of the Ancient Wisdom.
- To uphold and promote the Original Principles of the modern Theosophical Movement, as set forth by H. P. Blavatsky and her Teachers
- To challenge bigotry and superstition in every form.
- To foster mutual understanding and co-operation among all students of Theosophy, irrespective of their affiliation.

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THOUGHTS TO REMEMBER

"Religion, as it actually exists, is hindering the development of an all-inclusive spiritual culture which mankind desperately needs . . . Religions add sanctity to our cultural divisions, until some students, seeing the crying need for an all-embracing culture, say it cannot come until religion has been so far eradicated as to be impotent . . . To have religion go on as one of the most divisive and alienating forces on earth, as it now is, so that religious prejudice and racial prejudice are commonly and correctly paired as major curses of mankind, will never do. 'New occasions teach new duties', and our new era *urgently calls for* a kind of religion which will make for unity, mutual understanding and brotherhood."

—Dr. Harry Emerson Fosdick in an article on "Tomorrow's Religion", in *United Nations World*, December, 1951.

" Mme. Blavatsky always spoke of the Theosophical Movement as being, as it were, a wave of force, set in motion by Masters, the Elder Brothers of humanity, and destined to bring spiritual life to the hearts of men. The Theosophical Movement has many expressions. Of these, the Theosophical Society is one. If I were asked what the Theosophical Society is, I should be inclined to say that, for me, it stands for a state of mind, or rather an attitude of the heart. That attitude is essentially this: To put my own interest as secondary and the *interest of my friend as primary; to be more willing to hear than to speak; to endeavor always to see the truth in my neighbor's heart, rather than to seek to impose my own view of truth. Instead of antagonism, the Theosophical Society should bring unity of heart . . .*"

—Charles Johnston, in an address at the Convention of the Theosophical Society in America, April, 1907.

EDITORIAL

The true measure of a man's worth in the world of the occult is the depth of his consciousness, wherein resides his soul-force. Compared with this world of inner awareness, all of his mental, intellectual, psychological and emotional qualities are only of a secondary value, though they are an integral portion of the total man.

In the abyssmal depths of his intrinsic soul-life is hidden the character of the man, his own fundamental key-note of being, and the outward psychological and mental framework often serves as a mere dissimulation of this basic nature, either consciously so or not. Therefore, all quick appraisal of a man by means of his outer mental and emotional coverings is inadequate and usually false.

From the standpoint of the outer world of sensuous life, man's worth and value may well be determined on the basis of his outward achievements, his mental outlook, his relations with others, and the "mark" that he has made in the world of man-made forms and structures. But none of these bases are of the slightest worth from the standpoint of the soul, and do not necessarily reflect the qualities of inner consciousness nor the true nature of the character. The evidence of this lies in those many and unfortunate cases when men and women of considerable worldly achievement suddenly are found to be the victims of sordid emotions, or the perpetrators of heinous crimes, completely upsetting the pattern of their worldly life.

When the student of the Ancient Wisdom begins to take his studies in dead earnest, and penetrates somewhat closer to the realm of inner and spiritual realities within himself, his true character begins to come out, under the impelling force of his own challenge. Ninety-nine times out of a hundred, this inner character stands in direct and often startling contradiction to his outer life. He may show himself incomparably better than he was before, but he can also prove to be incomparably worse and weaker than his outer life seemed to suggest.

As the student deepens his understanding of life, as he uncovers within himself undreamt potentialities for both good and evil, and as he becomes aware, in a progressive manner, of the hidden forces at play within other human beings, the intellectual and emotional conflict within himself is intensified. Often he appears to others as a bundle of contradictions, and is perhaps severely criticized for indecision, negativity, and lack of stamina, as well as inconsistency and instability. Needless to say, this is done by those who as yet have had no definite encounter with the problem of the inner conflict, and are unaware of the condition arising from it. Their time will come.

It is only the man of the world, the denizen of the sensuous sphere of life, who has at times immense self-assurance, specific and seemingly unshakable knowledge, and a complete reliance on the known and well-tried laws of life. He goes ahead with seeming surety, and gathers added laurels to his crown of achievements—the conquest of illusions which appear to be realities.

The man of the inner life, the denizen of the sphere of the spirit, is far less self-assured. He has found out that back of the world of the senses there spreads a vast ocean of life wherein the best-known mariner is but a beginner, and where the well-tried laws of life do not always apply. Therefore, he grows in humility, in patience, in self-dedication; he asks for light and obtains; he searches for knowledge and receives; he is ready to be taught by those who *know*, and therefore he becomes able to teach others.

"LET EVERY MAN PROVE HIS OWN WORK"

H. P. BLAVATSKY

[This profound analysis of a most important psychological problem was originally published in *Lucifer*, London, Vol. 1, No. 3, November, 1887, pp. 161-69. The changing scene, both in the world at large and within the organized Theosophical Movement, has not altered in the least the validity of H.P.B.'s arguments, as the principles of thought and conduct which are promulgated in this Editorial are of universal application and pertain to some of the most profound traits of character in present-day mankind. We trust that our readers will give this essay the close attention which it deserves.—Editor.]

Such is the title of a letter received by the Editors of *Lucifer*. It is of so serious a nature that it seems well to make it the subject of this month's editorial. Considering the truths uttered in its few lines, its importance and the bearing it has upon the much obscured subject of Theosophy, and its visible agent or vehicle—the Society of that name—the letter is certainly worthy of the most considerate answer.

"Fiat justitia, ruat coelum!"

Justice will be done to both sides in the dispute; namely, Theosophists and the members of the Theosophical Society* on the one hand, and the followers of the *Divine Word* (or Christos), and the so-called Christians, on the other.

We reproduce the letter:

"To the Editors of *Lucifer*.

"What a grand chance is now open in this country, to the exponents of a noble and advanced religion (if such this Theosophy be†) for proving its strength, righteousness and verity to the Western world, by throwing a penetrating and illuminating ray of its declared light upon the terribly harrowing and perplexing practical problems of our age.

"Surely one of the purest and least self-incrusted duties of man, is to alleviate the sufferings of his fellow man?

"From what I read, and from what I daily* come into immediate contact with, I can hardly think it would be possible to over-rate in contemplation, the intense privation and agonizing suffering that is—aye, say it—at *this moment* being endured by a vast proportion of our brothers and sisters, arising in a large measure from their not absolutely having the means for procuring the *bare necessities of existence*?

"Surely a high and Heaven-born religion—a religion professing to receive its advanced knowledge and Light from 'those more learned in the Science of Life,' should be able to tell us something of how to deal with such life, in its primitive condition of helpless submission to the surrounding circumstances of—civilization!

"If one of our main duties is that of exercising disinterested love towards the Brotherhood, surely 'those more learned' ones, whether in the flesh, or out of it, can and will, if appealed to by their votaries, aid them in discovering ways and means for such an end, and in organising some great fraternal scheme for dealing *rightly* with questions which are so appalling in their complexity, and which must and do press with such irresistible force upon all those who are earnest in their endeavours to carry out the will of Christ in a Christian Land?

"October 25, 1887."

L. F. Fe.

*Not all the members of the Theosophical Society are Theosophists; nor are the members of the so-called Christian Churches all Christians, by any means. True Theosophists, as true Christians, are very, *very* few; and there are practical Theosophists in the fold of Christianity, as there are practical Christians in the Theosophical Society, outside all ritualistic Christianity. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew, vii. 21.) "Believe not in ME, but in the truths I utter." (Buddha's *Aphorisms*.)

†"This" Theosophy is not a religion, but rather *the* RELIGION—if one. So far, we prefer to call it a philosophy; one, moreover, which contains every religion, as it is the essence and the foundation of all. Rule III. of the Theos. Body says: "The Society represents no particular religious creed, is entirely *unsectarian*, and includes professors of all faiths."

This honest-spoken and sincere letter contains two statements; an implied accusation against "Theosophy" (*i.e.* the Society of that name), and a virtual admission that Christianity—or, again, rather its ritualistic and dogmatic religions—deserve the same and even a sterner rebuke. For if "Theosophy", represented by its professors, merits on external appearance the reproach that so far it has failed to transfer divine wisdom from the region of the metaphysical into that of practical work, "Christianity," that is, merely professing Christians, churchmen and laymen lie under a like accusation, evidently. "Theosophy" has, certainly, failed to discover *infallible* ways and means of bringing all its votaries to exercise "disinterested love" in their Brotherhood; it has not yet been able to relieve suffering in mankind at large; but neither has Christianity. And not even the writer of the above letter, nor any one else, can show sufficient excuse for the Christians in this respect. Thus the admission that "those who are earnest in their endeavors to carry out the will of Christ in a Christian land" need the help of "those more learned ones," whether [pagan adepts] in the flesh, or [spirits?] out of it," is very suggestive, for it contains the defence and the *raison d'être* of the Theosophical Society. Tacit though it is, once that it comes from the pen of a sincere Christian, one who longs to learn some practical means to relieve the sufferings of the starving multitudes—this admission becomes the greatest and most complete justification for the existence of the Theosophical Brotherhood; a full confession of the absolute necessity for such a body independent of, and untrammelled by, any enchainning dogmas, and it points out at the same time the signal failure of Christianity to accomplish the desired results.

Truly said Coleridge that "good works may exist *without* saving(?) principles, therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can exist without good works." Theosophists admit the definition, and disagree with the Christians only as to the nature of these "saving principles." The Church (or churches) maintain that the only saving principle is belief in Jesus, or the carnalized Christ of the soul-killing dogma; theosophy, undogmatic and unsectarian, answers, it is not so. The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine self; *i.e.* it is the true Christos, as it is the true Buddha, the divine inward light which proceeds from the eternal unmanifesting unknown ALL. And this light can only be made known by its works—*faith* in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

Therefore, the tacit admission of the author of the above letter covers another point of great importance. The writer seems to have felt that which many, among those who strive to help the suffering, have felt and expressed. The creeds of the churches fail to supply the *intellectual* light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a *reality*. The "practical" people either go on "doing good" unintelligently, and thus often do harm instead; or, appalled by the awful problem before them, and failing to find in their "churches" any clue, or a hope of solution, they retire from the battle field and let themselves be drifted blindly by the current in which they happen to be born.

Of late it has become the fashion for friends, as well as for foes, to reproach the Theosophical Society with doing no practical work, but losing itself in the clouds of metaphysics. Metaphysicians, we are told, by those who like to repeat stale arguments, have been learning their lesson for the last few thousand years; and it is now high time that they should begin to do some practical work. Agreed; but considering that the Christian churches count nearly nineteen centuries of existence, and that the Theosophical Society and Brotherhood is a body hardly twelve years old; considering again that the Christian churches roll in fabulous wealth, and number their adherents by hundreds of millions, whereas the

Theosophical Brotherhood is but a few thousand strong, and that it has no fund, or funds, at its disposal, but that 98 per cent of its members are as poor and as uninfluential as the aristocracy of the Christian church is rich and powerful; taking all this into consideration, there would be much to say if the theosophists would only choose to press the matter upon the public notice. Meanwhile, as the bitterest critics of the "leaders" of the Theosophical Society are by no means only outsiders, but as there are members of that society who always find a pretext to be dissatisfied, we ask: Can works of charity that will be known among men be accomplished without money? Certainly not. And yet, notwithstanding all this, none of its (European) members, except a few devoted officers in charge of societies, will do *practical* work; but some of them, those especially who have never lifted a finger to relieve suffering, and help their outside, poorer brothers, are those who talk the most loudly, and are the bitterest in their denunciations of the *unspirituality* and the unfitness of the "leaders of theosophy." By this they remove themselves into the outer ring of critics, like those spectators at the play who laugh at an actor passably representing Hamlet, while they themselves could not walk on to the stage with a letter on a salver. While in India, comparatively poor theosophists have opened gratuitous dispensaries for the sick, hospitals, schools, and everything they could think of, asking no returns from the poor, as the missionaries do, no abandonment of one's forefathers' religion, as a heavy price for favours received, have the English theosophists, as a rule, done a single thing for those suffering multitudes, whose pitiful cry rings throughout the whole Heavens as a protest against the actual state of things in Christendom?

We take this opportunity of saying, in reply to others as much as to our correspondent, that, up till now, the energies of the Society have been chiefly occupied in organising, extending, and solidifying the Society itself, which work has taxed its time, energies, and resources to such an extent as to leave it far less powerful for practical charity than we would have wished. But, even so, compared with the influence and the funds at the disposal of the Society, its work in practical charity, if less widely known, will certainly bear favourable comparison with that of professing Christians, with their enormous resources in money, workers, and opportunities of all kinds. It must not be forgotten that practical charity is not one of the *declared* objects of the Society. It goes without saying, and needs no "declaration," that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, *more important* and *more efficacious* than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Theosophy is correctly—though in this particular case, it is rather ironically—termed "a highly and Heaven-born religion." It is argued that since it professes "to receive its advanced knowledge and light from 'those more learned in the Science of Life,' the latter ought and *must*, 'if appealed to by their votaries [the theosophists], aid them in discovering ways and means . . . in organizing some great fraternal scheme," etc.

The scheme was planned, and the rules and laws to guide such a practical brotherhood, have been given by those "more learned in the Science of [practical, daily, *altruistic*] life"; aye, verily "more learned" in it than any other men since the days of Gautama Buddha and the Gnostic Essenes. Let "scheme" dates back to the year when the Theosophical Society was founded. Let anyone read its wise and noble laws embodied to this day in the Statutes of the Fraternity, and judge for himself whether, if carried out rigorously and applied to practical life, the "scheme" would not have proved the most beneficent to mankind in general, and especially

to our poorer brethren, of "starving multitudes." Theosophy teaches the spirit of "non-separateness," the evanescence and illusion of human creeds and dogma, hence, inculcates *universal love and charity for all mankind "without distinction of race, colour, caste or creed"*, is it not therefore the fittest to alleviate the sufferings of mankind? No true theosophist would refuse admission into a hospital, or any charitable establishment, to any man, woman or child, under the pretext that he is *not* a theosophist, as a Roman Catholic would when dealing with a Protestant, and *vice versa*. No true theosophist of the original rules would fail to put into practice the parable of the "Good Samaritan," or proffer help only to entice the unwary who, he hopes, will become a pervert from his god and the gods of his forefathers. None would slander his brother, none let a needy man go unhelped, none offer fine talk instead of practical love and charity.

Is it then the fault of Theosophy, any more than it is the fault of the Christ-teachings, if the majority of the members of the Theosophical Society, often changing their philosophical and religious views upon entering our Body, have yet remained practically the same as they were when professing *lip* Christianity? Our laws and rules are the same as given to us from the beginning; it is the general members of the Society who have allowed them to become virtually *obsolete*. Those few who are ever ready to sacrifice their time and labour to work for the poor, and who do, unrecognised and unthanked for it, good work wherever they can, are often too poor themselves to put their larger schemes of charity into objective practical form, however willing they may be.

"The fault I find with the Theosophical Society," said one of the most eminent surgeons in London to one of the editors, quite recently, "is that I cannot discover that any of its members really lead the Christ-life." This seemed a very serious accusation from a man who is not only in the front rank of his profession, and valued for his kindly nature, by his patients, and by society, and well-known as a quiet doer of many good deeds. The only possible answer to be made was that the Christ-life is undeniably the ideal of every one worthy in any sense of the name of a Theosophist, and that if it is not lived it is because there are none strong enough to carry it out. Only a few days later the same complaint was put in a more graphic form by a celebrated lady-artist.

"You Theosophists don't do enough good for me," she said pithily. And in her case also there is the right to speak, given by the fact that she leads two lives—one, a butterfly existence in society, and the other a serious one, which makes little noise, but has much purpose. Those who regard life as a great vocation, like the two critics of the Theosophical movement whom we have just quoted, have a right to demand of such a movement more than mere words. They themselves endeavour very quietly to lead the "Christ-life," and they cannot understand a number of people uniting in the effort towards this life without practical results being apparent. Another critic of the same character who has the best possible right to criticise, being a thoroughly practical philanthropist and charitable to the last degree, has said of the Theosophists that their much talking and writing seems to resolve itself into mere intellectual luxury, productive of no direct good to the world.

The point of difference between the Theosophists (when we use this term we mean, not members of the Society, but people who are really using the organization as a method of learning more of the true wisdom-religion which exists as a vital and eternal fact behind all such efforts) and the practical philanthropists, religious or secular, is a very serious one, and the answer, that probably none of them are strong enough yet to lead the "Christ-life," is only a portion of the truth. The situation can be put very plainly, in so many words. The religious philanthropist holds a position of his own, which cannot in any way concern or affect the Theosophist. He does not do good merely for the sake of doing good,

but also as a means towards his own salvation. This is the outcome of the selfish and personal side of man's nature, which has so coloured and affected a grand religion that its devotees are little better than the idol-worshippers who ask their deity of clay to *bring them luck in business, and the payment of debts*. The religious philanthropist who hopes to gain salvation by good works has simply, to quote a well-known yet ever fresh witticism, exchanged worldliness for other-worldliness.

The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by *bettering their physical position*. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake. "The poor ye have always with you." The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. Life-long philanthropists, who have started on their work with a joyous youthful conviction that it is possible to "do good," have, though never relaxing the habit of charity, confessed to the present writer that, as a matter of fact, misery cannot be relieved. It is a vital element in human nature, and is as necessary to some lives as pleasure is to others.

It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. This is, that misery is not only endurable, but agreeable to many who endure it. A noble woman, whose life has been given to the rescue of the lowest class of wretched girls, those who seem to be driven to vice by want, said, only a few days since, that with many of these outcasts it is not possible to raise them to any apparently happier lot. And this she distinctly stated (and she can speak with authority, having spent her life literally among them, and studied them thoroughly), is not so much from any love of vice, but from love of that very state which the wealthy classes call misery. They prefer the savage life of a bare-foot, half-clad creature, with no roof at night and no food by day, to any comforts which can be offered them. By comforts, we do not mean the workhouse or the reformatory, but the comforts of a quiet home; and we can give chapter and verse, so to speak, to show that this is the case, not merely with the children of outcasts, who might be supposed to have a savage heredity, but with the children of gentle, cultivated, and Christian people.

Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them. The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hardly to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvellous mystery of human development.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none, though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a

God. The rapidity with which this is done is different with every living soul; and the wretches who lug the primitive task master, *miser*, choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognize that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavour to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action. So with these others who seem more miserable than ourselves.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly, and very often in doing this to make serious mistakes, as do all workers who are not embodied Redeemers. Their efforts may not come under the title of good works, and they may be condemned as a school of idle talkers, yet they are an outcome and fruition of this particular moment of time, when the ideas which they hold are greeted by the crowd with interest; and therefore their work is good, as the lotus-flower is good when it opens in the mid-day sun.

None know more keenly and definitely than they that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of

their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

It is well known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was explained by those who laid it down, to the following effect:—

"HE WHO DOES NOT PRACTICE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST."

ON BEING AWARE

HAROLD W. DEMPSTER

There are as many different degrees of awareness as there are human beings, and we could say that the varying degrees of awareness apply to, and take in, all of the Conscious Entities throughout the entire Universe. We see at once, therefore, that the principle of relativity applies to the subject of awareness as it does to everything else.

Everyone with normal faculties is aware of the same things having to do with pictures of objects or impressions received through the five senses. But, even these recordings differ slightly from one individual to another.

That which we intend to deal with here are mainly those states or conditions which have their seat in the inner part of man's consciousness, to wit his *Soul or Spirit qualities*. By this, we do not mean to infer that we can or should disregard the five senses through which man receives so many of his impressions while living in a physical body.

It should be understood, however, that it is the astral senses, which are the inner counterpart of the physical ones, that receive the vibrations of the grosser physical world and transmit these to the brain and man's thinking

principle. As a result of all this, and the reaction that comes from the emotions, the mind—higher and lower—and the Soul, which is his Reincarnating Ego, man, as he awakens, becomes increasingly aware of both the inner and outer worlds in which "he lives and moves and has his being."

In the evolutionary development of man as a Soul or a Reincarnating Ego, and with the increasing degree of predominance of his Soul over his lower tendencies, he becomes more and more aware of the fact that he is in touch with a Higher part within himself which is often called the Intuitive principle. It knows much that the lower principles of man would not be expected to know, nor the Soul of man be aware of, at its present stage of development.

But, as man awakens from the nightmare that there is nothing but a *physical* world, he begins the great adventure of exploring and finding many new truths, that he did not dream of before. In a very natural way, he is being born into a new world with a much wider concept, and a brighter light begins to shine across the horizon of his mind. He now finds himself becoming more

and more aware of the facts of Nature, which gives birth to a sound philosophy of life.

The basis upon which he builds his philosophy is formed of those solid principles of law or truth that are embodied in the very structure of the Universe, such as: that life is eternal, but manifestations of life are periodic; that Justice ever prevails in the long run, however often the circumstances of life may appear otherwise; that all things throughout the Cosmos re embody periodically and that growth of consciousness results from an endless evolutionary process; that the law of cause and effect is everywhere operative and is most important as a factor in man's moral development; that everything in the Universe is related to everything else, which gives rise to the logical and intuitive concept that Universal Brotherhood is a fact and not a theory; that the heart of Being is Wise and Compassionate as expressed in the phrase that "Mother Nature knows best" and that man eventually learns to work with Nature, as his own degree of wisdom increases and expresses itself for the general good; that the Ultimate first cause is unknown and unknowable, but the infinite search to find that great Mystery is the urge that pushes man forward, and enables him to derive ever greater degrees of understanding.

There are many other factors that each one finds, as he becomes more and more aware of the Truths of Life. And as his degree of awareness increases, he finds himself less willing to judge his fellows, and more desirous of becoming of some service to the world, however small this may appear to be. He finds a new type of sympathy beginning to evidence itself for the ignorance and sufferings of others. He becomes better able to discriminate between the true and the false. He is aware that knowledge is a responsibility and that the more he knows, the

more humble he should become. He yearns to know more and to realize more, in order that first hand knowledge of truth may become a strengthening influence in assisting others to know for themselves. He knows that there are "proofs" or "evidences" to be found, but that each must find his own, and that man could not evolve and grow without the aid, assistance and influence of the Great Sages and Seers past and present. Man has within himself all that the Universe has within it; but it will take man aeons and aeons of time to bring it forth into active manifestation.

All of this should enable us to realize clearly that man and the Universe itself are in a state of ever becoming, and that at some time in the distant future man shall shine forth as our Solar orb shines today, or even as a Galaxy of Stars. There are no absolutes, no limits in Time and Space. What a picture! What a philosophy!

Is it sound? Is it true? Disprove it, if you can. Take it or leave it, as you wish. It is not a dogma. It is not a creed. No one should accept anything that is not logical, nor intuitively clear. Test it. Doubt it, if you like. Question it. Develop something better, if you can. Contrast it with what you have been taught, and that you did not believe. Compare it with other philosophies of our day, religious or scientific. Observe the world of today. How did it get that way? How will it be changed for the better? How long will it take for man to become aware of his Spiritual heritage . . . an awareness of the Ancient Wisdom?

How long did it take you? Be patient with your brothers.

Be aware of ever greater opportunities before you unselfishly to assist in expanding the consciousness of the Race and in making it more aware of the Eternal Verities.

UNITY BY MULTIPLICATION, MULTIPLICATION BY UNITS

JOHN ROBERTS

The recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the [Theosophical] Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

—H.P.B. in her First Message to American Theosophists, 1888.

At first glance, it may seem that nothing could be simpler or more plainly stated than is the aim of the Theosophical Movement in the words of H. P. Blavatsky, addressed to a convention of American theosophists in one of the climacteric years of the nineteenth-century effort: the year of *The Secret Doctrine*, and the year when the Esoteric Section would be announced. How is it, then, that the Movement today has become such a complex disunity? Why is it that almost none of the simple, plain directions of the Teacher are being consistently followed in the various "branches" of the Movement—let alone the fact that the very existence of *rival societies* is contrary to the First Object!

Even to define "pure Theosophy" is to start an internecine war among so-called theosophists, although to fight about pure Theosophy is manifestly absurd: as well expect Einstein to propose a duel because an amateur mathematician scoffed at the Relativity Theory! What, then, is the war about? Why, about impure "theosophys," and waged by those who desire to plant *themselves* in the ground that has been cleared in the name of H.P.B. and the Masters.

It is not significant that various and distinct interpretations of Theosophy are expounded in theosophical circles. Nor is it surprising that some interpretations are useful, inspiring, and honest, while others are degrading, deceitful, and morally infectious. The Theosophical Movement continues nevertheless, except when free speech and a healthy divergence of opinion are interfered with *as a policy*. To curtail the free

expression of opinion and conviction among theosophical students is to encourage "spiritual" dictatorship; to preach Unity, while assiduously practising the technique of "divide-and-rule," is hypocritical; and to celebrate "independent devotion" after all original thinkers and creative workers have been ejected from an organization, is sheer jesuitry. Such policies can only lead to the complete annihilation, *as a theosophic center*, of the group or clique which chooses to run thus counter to the real Theosophical Movement.

Regardless of individual differences, theosophists are expected to work wholeheartedly *for Theosophy*, and neither for, nor against, any person or persons whatsoever. It is true that the student usually identifies himself with certain associates, and naturally takes direction from those whose judgment and ability he respects—thus avoiding the pitfalls of heedlessly trying to "go it alone." Yet a fine line has to be drawn: *each of us must be our own final authority in all matters of conscience and decision*. Making choices is a difficult, worrisome, and sometimes heartbreaking task, and the weakling, the "coward soul," can easily find fancy excuses for shirking the job. But if he does, he misses priceless opportunities to form his own conclusions, act upon his own understanding, stand by his convictions—and take the consequences of his own mistakes. *Conscientious self-reliance* is not all "sweetness and light"; it will necessarily involve, from time to time, definite disagreement with fellow-workers as to methods. But ideally speaking—and where soul integrity is the paramount consideration—disagree-

ment need not imply disagreeableness.

Is this the picture today? Or is the theosophical world a busy little (*very little*) arena, in which still smaller areas are given over to picayune skirmishings, and where so much dust is stirred up that the audience can see nothing clearly? When theosophists devote time, energy, and ingenuity to personal squabbles, what do they expect *Theosophy* to mean to the world "outside"? Is there some magic way by which jealous hearts, ambitious egotists, and warped minds can nevertheless reflect Truth?

H.P.B.'s definition of pure Theosophy is "the philosophy of the rational explanation of things and not the tenets." How is this understood today? Do theosophists honor and encourage every man's attempt to philosophize from the theosophic basis, or do they tend to focus on a few Rational Explainers who supposedly use Theosophy properly? Very cautious are such "protectors" of the tender shoots of Theosophy, very particular about the words used in conveying Theosophy, very much concerned about the education, appearance, habits, and personality of those who are permitted to speak and write Theosophy. Does the Wisdom-Religion, which has existed and survived throughout innumerable cycles of civilization, depend, then, upon the flimsy foundation of names, forms, and appearances?

Not so thought H.P.B., whose outright statement in the First Message is: "The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself." What can this mean, but that H.P.B. brought Theosophy for every man, woman, and child in the country and in the world, and that she hoped to see the great ideas adopted, used, and expressed by all kinds of minds, in all walks of life, from all points of view, and everywhere! What seems to have escaped the notice of "organizational" theosophists is that "*multiplication*" is

the opposite of centralization. No man who reads H. P. Blavatsky's words with a welcoming heart is incapable of spreading Theosophy, in his own way, to those whom he meets in daily life. No man touched by a vision of the Theosophical Movement is unable to forward that Movement, to some degree.

In the light of H.P.B.'s convention messages, therefore, much theosophical work in our time must be termed anti-Theosophy. The question is, what is to be done about it?

Introducing the Esoteric Section in her second message, H.P.B. described it as a group whose members are pledged, among other things, to work for Theosophy under my direction." It may be that these words have a significance imperfectly fathomed by present theosophical societies. Are we to think that the *Esoteric Section began* in 1888, that it ended in 1891, or that it exists no longer? Shall we search for it in a place, a person, or in one special "splinter" of the Movement? Or shall we ask, simply, if we have *pledged ourselves* to work for Theosophy under H.P.B.'s direction? If we have, is she not aware of the fact? Let us recall what a *Mahatma* wrote to A. P. Sinnett in 1882: "Your strivings, perplexities and forebodings are equally noticed, good and faithful friend. In the imperishable RECORD of the Masters you have written them all." (*Mahatma Letters*, p. 266.) If this is so, what more do we need in the way of a go-ahead signal? What prevents us from forging our own path of theosophical promulgation?

In the Theosophical Movement, as in evolution itself, the soul's position is neither a gift nor a privilege; it can neither be conferred nor taken away; neither bought, nor sold, nor transferred; it is *what it is*, as a result of self-induced and self-devised exertions. Let each theosophist be a center; let each center expand and multiply; and as the multiplication proceeds, each nucleus will realize, more and more, the meaning of *universal Brotherhood*.

IS THERE EVER A PERSONAL PROBLEM?

ANNE LLOYD

In the first place, we might ask, why do we think that a problem is personal, and what is that magic process which brings us to a point where it no longer seems personal? Ask a man if he has solved his problem of yesterday and he will often innocently inquire, "What problem? . . . Oh! *that!*"—and both you and he together will see how foolish, or trifling, it seems in the light of *today*. In this case we might say that Time erased the cares of yesterday, and we, engrossed in today's happiness, are no longer concerned with past puzzles. Perhaps this is also Great Nature's way of helping us to go ahead with the task of each moment.

Yet there is a Universal problem involved, even in this tendency of flitting with life's moods, which in reality is common to all men, for it deals with that transitory illusive area of mental focus which is our present field of conflicts. In spite of man's need to meet each moment without regrets of the past, he needs time for reflection with the guidance of Universal Conscience, if he is to go ahead without bolting, like a young colt, from one pitfall into another. True, as the colt bounds forward again, the sun is shining on the meadows—as it always was. But man, with that mysterious power called faith, can know that *the sun is shining* even when the darkness of the pit seems overwhelming. If faith is cultivated in the light of principles, he will begin to know where the pitfalls are—not only in his own "personal" problems, but in those of his family, of his friends, and of nations. He will begin to view human life with a *true sympathy*, as he appreciates the struggles of men, and he will be ready to laugh with them as they begin to admit that this or another problem isn't just "mine."

What is it that keeps us from the self-reflection and calm deliberation that must accompany the gradual unravelling of our "terrible" mix-ups? What is it,

apart from the mix-up itself? Perhaps it is that in our willingness to admit that no problem is as serious as we make it, we go to the other extreme by not realizing the seriousness of a problem's universal implications. And these are revealed in the very unravelling of a problem. Step by step, we observe that all of men's trials stem back from the same basic needs and from the multitude of human desires. In questioning their source in the right spirit, we are performing a valuable alchemy upon our common human nature. Krishna helps us realize that "actions are performed by nature only, and that the self within is not the actor."

It is said, "The Lord receives no man's deeds, be they sinful or full of merit." William Q. Judge wrote to a friend that most of our troubles are due to our way of looking at things, and that we should endeavor to change our attitude of mind. If we could realize the uplifting of hope for all men on the inner planes, that results from our new attitudes toward these age-old problems, we would perhaps more willingly take a broader view of them.

We actually perform a duty to all life by the higher synthesis of matter, which occurs when we begin to work on the ground of principle. For although the lower nature rebels, and temporarily added difficulties arise, the teachers say it is a sign of real progress. We find it hard to face the loneliness, the yearning for understanding, or the self-pity that arise, yet by persisting in our attempts at right thought and action, we shall find true unity with our fellow men on inner planes, thus achieving the aims in life which these very problems are helping us to recognize. As long as we consider the seriousness of a problem when related to ourselves only—and go to the other extreme of dismissing it as foolish when it has "passed" and no longer disturbs us—we ignore a great responsibility toward our brothers in evolution.

We might say that the principle of

brotherhood is our *magic*. Mr. Judge writes: "The veils that come over our souls fall away when we work for others." We have all had friends who have helped us "out" of a problem by showing us that others have had it also, or by focussing our attention on service to others. Or, perhaps, they took one aspect of the problem and — by knowing how we would ourselves regard it in our better moments—directed our attention to a more Universal line in accord with our more brotherly sympathies. Immediately, a new attitude is adopted. Sometimes, months later, we wake up and see that, after all, the principle involved concerns all men, and we are doing real service by facing the difficulty and solving it.

If we regret a problem which has arisen, we not only do injustice to our-

selves, but to all others who might benefit from the lesson learned. The truth is, the regret re-creates the need or desire which caused the difficulty in the first place. Although we may smile at today's sweet pleasures, we are carrying a hidden luggage which, under cyclic law, we must sometime lay down.

In the final analysis, how can our trials be personal, when we realize the law by which they arise? We ourselves make them personal by calling them "mine" instead of "ours." It is up to us to change our way of looking at Karma. This may be considered our real problem. Yet even this burden is lightened when we think that "those who have been through all this before" are ready and waiting to help others find the simple and most natural way to living.

I WOULD LIKE TO ASK

Theosophia would welcome receiving from subscribers and friends any Questions they may like to ask regarding the teachings of the Ancient Wisdom and their application to daily life. Any type of Question is welcome, with the exception of subjects bordering on political or sectarian matters, or organizational and personal differences.

What is the occult interpretation of the words of Jesus when he said that "in my Father's house there are many mansions?"

This has reference to planes of being and interpenetrating worlds in the structure of the system to which we belong. In ancient symbology such words as house or mountain or city had reference both to the composite structure of the Universe and to that of the human constitution, both being intimately inter-connected. In the case under consideration, mansion is but another keyword intended to convey the idea of many spheres of being and evolution through which the embodying ego passes on its way to greater knowledge and light. The reference in the quoted passage seems to be a very general one, and so no specific sphere can be indicated, but it is safe to assume that the Teacher meant both the inter-penetrating planes of the Earth Planetary Chain, and the various planes of the solar Sys-

tem in whose constitution we are but infinitesimal cells.

Some students regard the Universe as a manifestation of strict Cause and Effect, and others introduce into it a third element which they call Compassion or Mercy. How can these two views be reconciled?

The answer lies in the realization of the structure of the Universe. The latter is a manifestation of Consciousness. Everything in the Universe is conscious in various degrees. The whole of the Cosmic structure is actually made up of consciousness-centers or units, in various stages of embodied and disembodied life. Consciousness, as such, is indefinable in human words. One of its facets is impersonal, universal love, which is compassion, and could well be termed mercy, if the latter word is kept free of any personal implications or the emotional connotation of mere pity. The higher an entity is in evolution,

the greater is the manifestation of its compassion or universal love towards all that is. Strict causation is of course the very fiber of all universal function, but all such function is again but the manifestation of consciousness-centers or units in evolution; therefore, it is impossible to sever causation from universal love or compassion. A world with nothing in it but cause and effect would be a soulless machine, in which neither forgiveness nor love nor sympathy would have any place. It would be a frightful world to live in. Even man-made law, as represented by enlightened judges and administrators, will temper justice with mercy, or plain understanding. How much more in this the case with universal, cosmic agencies, as

a manifestation or an embodiment of Cosmic Law! How would you like to be judged here and now by strict causation alone, and be made to repay here and now for all your transgressions past and present, and in full measure?

Compassion or Mercy is not to be viewed as a "third element", because there are no elements or factors at all which could be viewed as the first and second, in the above question. Causation—which is cause and effect woven one within the other—and universal love or compassion, are but different facets or phases of the same incomprehensible *Unity of Universal Being*, for which no human word exists, and which passes the understanding of finite minds.

PROMOTION FUND

The Promotion Fund is working. We have made a good start. A reserve is gradually being built up, and we feel more secure. We have a long way to go yet, and we trust that our friends will keep this Fund in mind, particularly those who have not yet been heard from. The donations that have come in have made it unnecessary for the present to raise the subscription price to \$2.00 per annum, which seemed to be unavoidable a while ago. Our sincere thanks go out to all who have helped us. We welcome not only their donations—however small they may be—but also their suggestions and recommendations concerning the magazine. We acknowledge below the following contributions, received up to April 1st, 1952:

R.V. \$2.06; N.G. \$5.50; H.L.S. \$0.25; E.K. \$0.50; F.A. \$0.50; L.E. \$0.50; D.L.S. \$3.50; M.C. \$1.50; M.J. \$2.00; M.E. \$0.50; G.B. \$0.50 R.R. \$1.00; N.S. \$0.50; H.G. \$0.50; A.P.G. \$0.50; R.F.H. \$3.50; H.S. \$1.50; A.D. \$1.00; Z.T. \$0.50.

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